

LONDON, SATURDAY, APRIL 21, 1866.

FREEMASONRY IN FRANCE.

The proceedings of the Grand Orient de France, at its last St. John's commemoration, which have just reached us, afford a gladdening-proof of the vigorous and spirited resistance with which the decomposing tendencies of the adherents of Atheism and Positivism are met by the freely-elected representatives of the Masonic body in France; they show that the endeavours made in the convention of last summer, tending to smuggle infidelity and materialism into our Order under the garb of toleration and religious equality, have been utterly foiled, not only by the numerical defeat they underwent at that occasion, but also by the propagation of that genuine Masonic spirit with which the opposition to the machinations of the nihilists has been systematically conducted. Upon the occasion referred to, a general obituary oration was delivered by Bro. Cauchois, and a biographical sketch of Marshal Magnan, late Grand Master, was read by Bro. Hermitte. From the peroration of the first, and the Masonic portion of the latter, our readers may form a correct idea of the real spirit prevailing amongst French brethren, as denoted by the official organs appointed by them.

Bro. Cauchois, having passed in review the names of the most prominent brethren who had died during the last years,* concluded his address

* The names of these brethren are Bros. Des Etangs, 33°, W.M. of Lodge Les Trinosophes; Lafon, 33°, of Lodge La Paix Immortelle, Head Surgeon of the Hospital of Incurables; Chemin-Dupontès, founder and W.M. of Lodge Isis Montyon, head of the sect of the Theophilanthropists during the First Revolution; Pillot, 33°, of Lodge Les Disciples de St. Vincent de Paul; Morand, 33°, of Neuf Sœurs Lodge; Garon, 18°, M.D., of Lodge La Persévérante Amitié; Bertrand, 33° of Lodge Les Cœurs-Unis; Moreau, 33°, of St. Lucien Lodge, author of the "Précis sur la Maçonnerie;" Desanlis, 33°, W.M. of the Clémentine Amitié Lodge; Janin, 33°, M.D., of the Frères Unis Inséparables Lodge; d'Arragon, 18°, of the Union Parfaite de la Persévérance Lodge; and Giacomo Meyerbeer, 33°, musician, of the Frères Unis Lodge. Besides these were mentioned Bros. Bragg, John D. Willard, Wirz, and Van Rees, representatives of the Grand Orient, with the Grand Lodges and Supreme Councils of Darmstadt, New York, Luxemburg, and the Hague; Verhaegen, late Grand Master of Belgium, Duke of Atholl, of the Grand Lodge of Scotland, and de Cazes, Sup. Grand Commander of the Supreme Council of France; moreover, Bros. Oscar I., King of Sweden and Norway; Frederik VII., King of Denmark; Leopold I., King of the Belgians; Jerome Bonaparte, ex-King of Westphalia; and Abraham Lincoln, President of the United States. Bro. Cauchois persists in considering the lamented chief magistrate

as follows:—"In glancing at this long list of glorious names, and seeing such a number of brethren occupying various positions in society, who concur of a common accord, and each of them in the measure of his faculties, in the humanitarian aim of our Institution, you will readily convince yourselves that they have all adhered to one thought, been led by one guide and enlightened by one light, which is the *Masonic faith*. Indeed, their chief glory consists in having firmly believed, in accordance with the sacred word of the first degree, that the strength of man is in God, and that perseverance in the pursuit of the good, enjoined by the second degree, can alone secure to them that happy immortality so prominently symbolised in the third degree. They were animated with this lively and strengthening conviction, and nothing could make them deviate from the noble mission that Masonry had allotted to them; they resolutely marched, in the midst of obstacles, towards the peaceful conquest of universal brotherhood.

"Had you spoken to them of that ancient theory which has been advanced again in our days under the style of *morale indépendante*,* they would at once have answered you thus: 'This is nothing but one of the manifold forms, one of the thousand and one disguises of that ugly monster called Atheism. Of whom and of what are you independent? Independent of him to whom we owe our existence, who rules over the immense world, and who, from the height of his immoveable throne, looks down with compassion on the impotent attacks made with a view to shake it? Independent of what, unless it be of the fundamental principles of all religion and of every philosophy worthy of that name, *i.e.* the two leading dogmas of Masonry which are the existence of God and the immortality of the soul, without

of the great American Republic as a Freemason; but it is fully proved now that Abraham Lincoln had never joined the Craft.

* The school of "independent morals," a twin sister of that of "Positivism," has for its avowed object to cultivate exclusively that kind of religion which is innate to every human being, and thus divest all political and social institutions (amongst others our own Order) of that specifically religious character which has formed their essence and groundwork ever since the doctrine of Jesus Christ was first disseminated in Europe. The name "independent morals" is the fourth in the anti-climax of nihilism. Atheism, deism, positivism having each in its turn succumbed to the contemptuous indifference of the masses, as well as the higher and more educated classes, a new name has been resorted to to designate the same object.—ED. F.M.

which principles no human society can exist, and universal morals would be devoid of foundation and sanction? No doubt the free development of all physical, intellectual and moral faculties should be fostered, but independence of duties would evidently be an absolute negation of all morality. Founding duty on the quicksands of the free agency of man would be annihilating it, for man would thus become simultaneously judge and party in his own cause, or in other words, man's self-love would be furnished with the dangerous and fallacious hope of his being relevant only of himself, whereas, according to the doctrines of Masonry, coinciding with that of the wisdom of nations, he has one day to give an account to the Supreme Judge of the use he has made of his liberty in this world.

“What would become, under such a system, of the equality of the tomb to which all men bow, to whatever rank or station they may belong, and from which we derive such wholesome and useful teachings? It would no longer be that sublime equality of divine justice, weighing in the same scale the actions of all mortals with a view to trace their true value and award their authors the punishments or rewards they may have deserved, it would be nothing but the blind and iniquitous equality of the *nil*, shielding under its protecting shadow all the misdeeds that may have escaped the eye of man, and extinguish under the thickest shroud the glare of all those modest virtues that have been ignored or disregarded here below.

“And, lastly, to what source could that great fraternity of men be traced if we were to deny the true genealogy of mankind which, with God as father of all men, implies that they are all brethren and thus connects the earth with heaven, attaches all creatures to their Creator by the ties of love, respect and gratitude, and all creatures to each other, by the mutual rights and duties of the Craft? Without it, it would be impossible to establish and uphold that admirable fraternal chain of which the Supreme Being is the first and chief ring and without which all others would be isolated, and, without any link to connect them, would be nothing but scattered fragments.’

“This would doubtless be the language of those honorable and illustrious brethren whose loss we are bewailing; but fortunately, we should be allowed to reply, ‘Calm yourselves, noble *manes*, and let not your pious solicitude for an institution to which you had devoted your life, disturb the

rest you are enjoying in the land of Eternity. Your survivors, instructed by your honorable examples, will continue to struggle with equal vigour and ardour, both with superstitious credulity that killeth the spirit, and atheistic incredulity that would be the death of the soul. Steering clear of this double rock, and keeping mankind out of danger by enlightening it, such is the noble task they have assumed, and to which they shall not be found wanting. If they cannot eliminate such lamentable errors as quickly as they might wish, at least they may succeed in checking and gradually reducing their fatal influence; at all events they will not permit the latter to find shelter under the name and assume the garb of Masonry, to which they are antagonistic as darkness is to light.

“Thanks to the Great Architect of the Universe our Order, which respects every earnest belief and has never subjected anyone to an anathema, need not dread the anathemas aimed at it by blind intolerance. In spite of all *bulls* of past and present times and of those to come, it will continue to gloriously pursue its ascending march towards true intellectual and moral progress, which, being far above political and religious controversies, will make of the whole world one family, held together by the links of fraternal friendship.”

From Bro. Hermitte's obituary address on Marshal Magnan, we extract the following summary of his career as Grand Master of the Order in France:—

“Bro. Magnan was thoroughly fitted to be a Freemason. He believed in a good and just God and in a future existence for which man should prepare during his lifetime, and his heart was filled with fraternal love. When he joined the Craft he experienced no difficulty in understanding the duties that man owes to the Supreme Being, to himself, and to mankind; and never failed to carry them into practice.

During 1861, Masonry was afflicted with agitations and general disturbances that jeopardised its dignity, organisation, and resources. Several lodges had been closed, a great many brethren expelled or suspended; the Annual Assembly had been dissolved by a decree and dispersed by main force; the Council of the Order had been removed, and the so-called Commission of Grand Conservators appointed in its stead; and the Prince Lucien Murat's office of Grand Master having expired the Order was not allowed to proceed to the election

authorized by its constitution and required by its interests. In this emergency, the Emperor "considering the wishes denoted by the Masonic Order of France to preserve a central representation" appointed by decree, dated January 11, 1862, Marshal Magnan, as Grand Master of the Grand Orient de France for three years. The position of the new Chief as Senator, Marshal of France and Grand Cross of the Legion of Honor, as well as the terms in which the Imperial decree was couched, showed an intention on the part of the Government to respect our dignity. Count Persigny had said in his circular of the 16th October, 1861:—

"Masonry, established in France since 1725, has not ceased to maintain its reputation for benevolence, and while discharging zealously its mission of charity, it shows a spirit of patriotism which has never been wanting at great occasions. The various groups of which it consists, though not recognised and not regularly constituted, work quietly in the land and have for a long time past given no serious cause of complaint to the authorities."

The Ultramontanes and other enemies of Masonry were greatly dissatisfied with the proceeding of the Government; and a great number of Freemasons, on the other hand, thought that the Order was degraded and its character compromised; they resisted for a long time all the efforts of the Grand Master tending to appease their alarm and prejudices. But this did not prevent the latter from using the power that had been conferred on him for the good of those under his rule. He purified the administration and selected the most able, honest, and independent of the Order for his assistants. The arbitrary acts that had taken place previous to his accession were rescinded. The lodges that had been closed by the civil or Masonic authority were permitted to resume their labors. Even the Libourne Lodge, which had been designated by the Prefect of the Gironde as "dangerous to public order" was also re-opened; the prefect who opposed this step was compelled by the Home Minister to yield. Marshal Magnan, in the letter he addressed to the Minister at this occasion, said:

With a view to shelter these lodges by my personal responsibility and uphold the movement I have made in their favour, I beg to tell you, Monsieur le Ministre, that if I have correctly understood the intention of the Emperor in appointing me as the head of Freemasonry in France he meant to show by this action that he wished to protect efficaciously an institution that is revered everywhere. I should misinterpret his Majesty's idea were I not to foster the development of Masonic aggregations. It is certain that amongst the numerous *personnel* of the authorities, there are some men hardly favourable to Masonry, but rather inclined to oppose it.

As a body, Masonry pities these persons, scorns their aggressions, and quietly continues its secular work; but individual aggregations may have to suffer by their attacks.

The success of his personal exertions fully warranted Bro. Marshal Magnan's saying in the Masonic assembly of 1863: "When I assumed the honour of the Grand Mastership, I resolutely said to myself: Freemasonry shall be more free than it has ever been before." He endeavoured to the best of his ability, to advance the prosperity, liberty and influence of the Order.

The Grand Master devoted his energies chiefly to the maintenance of the religious, philosophical, and social character of our Institution. This chief merit is enhanced by the exceptional difficulties which he encountered from the very commencement of his office. As yet full justice has not been done to the beneficial action he exercised on the progress of our Institution, and the impulse he gave to its development. He gave a greater regularity and promptitude to the dispatch of business; he re-established good order in our finances; he very regularly attended at and presided over the meetings of the Council and of the General Assembly. Though his occupations outside the pale of the Order were very numerous and of a most earnest character, he managed to find time for the pursuit of three great projects he had conceived, viz., the amalgamation of all the different Masonic rites, the recognition of Masonry as a society of public utility, and last not least, the revision of the Constitution and general statutes of the Order, with a view to a solemn declaration of principles, by the co-operation of all the lodges which were to be called upon, for the first time, to freely and fully set forth their wishes and ideas.

To bring about an amalgamation of the various Masonic systems, Marshal Magnan addressed, on the 1st of February, 1862, a letter to Bro. Viennet, the Sov. Grand Commander of the Supreme Council, setting forth his views as to the desirability of a perfect unity in principle of all Masonic lodges, and desiring those of the Scottish rite to join the lodges of the province of the Grand Orient in their labours; a similar invitation was addressed to the chief dignitaries of the other rites. These endeavours, however, having proved fruitless, he decreed, on the 22nd May 1862, the dissolution of the Supreme Council and of the Rite de Misraïm. A portion of the latter joined the Grand Orient, but its remaining lodges and

those of the Supreme Council induced the Government to declare Bro. Marshal Magnan's decision void, to his great mortification. However, fraternal communications between the Grand Orient and the other systems were re-established at a later period.

The Grand Master, backed by the Council of the Order, sought to induce the General Assembly to petition the Government for the official recognition of Freemasonry as an "Institution of public utility," and thus endow it with a legal *locus standi* of which it had always been wanting. However, a desire of maintaining the independence of the Order, so far as it had not been invaded already by the authorities, prevailed amongst the majority of the convention, and the motion was not carried.

The following concluding passage of Bro. Hermitte's address, which we here append textually, does justice to Bro. Marshal Magnan's opposition to the spirit of nihilism that sought to find its way into our Institution:—

"About that time (at the commencement of 1864), an event of the highest importance took place. The principles that Freemasonry has at all times held up, which adorn the front sheet of its constitution, which impart a meaning to our symbols, a philosophical and moral character to our ceremonies, without which our Association would sink to the level of an aimless club—these principles were attacked, and it was even proposed to do away with them entirely.

"Suppose the belief in God and the immortality of soul banished from our temples, what would be the *raison d'être* of the festival we are celebrating at present? The dead doomed to annihilation by nature are no longer entitled to anything but oblivion amongst men. What would be the meaning of that calling up and judging of souls? What would become of those morals taught by precepts and examples, if the whole of our short, fragile, and painful existence be confined within the limits marked by the cradle and the grave? These perambulations, which are a symbol of eternal life, would be nothing but a puerile delusion. We must stifle those universal instincts of human nature that cause her to aspire towards those three infinities of which we possess only a portion and travel only over one degree—Time, Space, and Life; still, they are represented in our temples by the luminous triangle and the mysterious word Jehovah. No, the suppression

of those principles which would but forestal that of others is not possible; they form our glory, they rescue man from the clutches of despond and despair, they sustain him in labour, in virtue, in the pursuit of progress. The latter would become a phrase devoid of meaning for those who do not believe in perfection, and consequently in God.

"Bro. Marshal Magnan impugned and struggled against those negativist doctrines, the fatal conclusion of which is, that morals must be separated from religious feelings, whereas in nature there is a mutual support amongst all things, and this 'solidarity' is indispensable to the unity and harmony of the world, *de facto*, and to Masonry in principle. An institution like ours cannot become estranged from, or indifferent to, questions that relate to our origin, our nature, and our destiny; without such nutrition our hearts would be devoid of courage, and our minds of strong convictions. Thus, Bro. Marshal Magnan openly proclaimed in the Council of the Order: 'Were we to expunge the dogmas of the belief in God and the immortality of the soul, we should entirely destroy the Masonic Institution.'"

Bro. Marshal Magnan, our readers will remember, was re-elected Grand Master at the expiration of his office in 1864. He died on the 21st of May, 1865, at the age of seventy-four.

RECOLLECTIONS OF THE LODGE OF FREEMASONS AT THORNHILL.

By D. MURRAY LYON, one of the Grand Stewards in the
Grand Lodge of Scotland.

(Continued from page 283.)

No. III.

At the consecration of St. John's, Bro. the Rev. Edward Dobie (minister of the Relief Congregation at Burnhead) is represented as offering up an appropriate prayer. The Acting Provincial Grand Chaplain being only an Entered Apprentice (the first made under the charter), his presence there on that particular occasion indicates a difference in the ceremonial to that now obtaining in Scotland at the consecration of a lodge. Another Apprentice (John M'Math) officiated as Clerk, and signed minutes of the lodge held in the third degree during the first four months of its existence. . . . The election is by ballot, and takes place on the day

"Made festive to the zeal

In his Great Master's cause, of one expert—

Saint John the Evangelist."

A fine of two shillings is the penalty for non-acceptance of the Mastership when duly elected thereto, and for refusal to fill any subordinate office in the lodge a fine of one shilling is inflicted. Up till 1823, it had been the practice of the W.M. elect to appoint his own Depute; but on St. John's Day of that year, on the Master, Bro. John Begg, declining to avail himself of the privilege referred to, it was unanimously resolved by the brethren that "in all time coming the Depute Master shall be chosen by the lodge"—a law which is still acted upon. It would appear that in the appointment of office-bearers, votes by proxy had at one time been allowed; for, on the "change of clothing night," 1834, a brother is found protesting against the election, on the ground that "he was not allowed the benefit of proxy votes." In the face of this protest, however, the installation of officers was proceeded with, but it was subsequently enacted "that the elections shall hereafter be conducted by ballot"—an arrangement which also still obtains in the lodge. . . . While St. John's has again and again been aiding in the promotion of schemes of public benevolence, there have been a few exceptional cases of misappropriation of its funds, marring the general comeliness of the lodge in its personification of the column of beauty, "whose ornaments, more precious than the lilies and pomegranates that adorned the pillars of the porch, are the widow's tear of joy, and the orphan's prayer of gratitude." On St. John's Day, 1838, before adjourning to partake of a "substantial dinner," the members, with a hearty unanimity, "carried that one pound one shilling shall be given from the funds to assist in a survey of the railway about to be made in this district;" and while thus alienating their funds in forwarding an undertaking depending for its accomplishment more upon commercial enterprise than upon private charity, the brethren, in the same breath, authorise the payment of six shillings in alleviation of the distress of the poverty-stricken widow of a brother who for six years had guarded the lodge from the intrusion of the profane! It should here be told, as a redeeming feature to the above, that in 1856 both the lodge and its members in their private capacity were liberal contributors towards the Masonic fund raised for the relief of those

brethren in France who had suffered from the inundations of the year mentioned. The repair of the mausoleum of Robert Burns, and erection of the Wallace Monument at Abbey Craig, were works in furtherance of which subscriptions by No. 252 were also given.

It is held by some of the most eminent of Masonic jurists that the infliction of fines by a lodge is, in point of principle, un-Masonic. The Grand Lodge of Scotland thinks otherwise; for the bye-laws of St. John's, Thornhill, sanctioned so recently as July, 1865, authorise the imposition of fines for non-attendance, as well as for certain breaches of Masonic etiquette. In this the Lodge of Thornhill is the perpetuator of an ancient custom of the Craft; for in the "Statutis and Ordinances," published for the guidance of the Fraternity three centuries ago, and homologated by Mother Kilwinning and other ancient lodges, fines were freely imposed for minor offences—leaving the immortalities of the Craft to be dealt with by admonition, suspension, or expulsion; although for drunkenness or profane swearing, committed within the lodge, the payment of a fine frequently absolved from further punishment. Certain old "charges" fix the maximum length of a Mason's cable-tow at fifty miles; but the former limit of that of the sons of St. John's may be inferred from a recent enactment of the lodge exempting "brethren furth of the British Empire" from fines for non-attendance. If within the bounds of Great Britain, members absent on the day of election are fined sixpence—a fine of two shillings being exacted from absentees who reside within five miles distance of the lodge-room. Office-bearers were wont to be fined for refusal to "go on deputation."

The original bye-laws of No. 252 are gems in their way, and as such we cull for preservation a few extracts:—" . . . That if it were possible, by deviating from our sacred principles, we should indulge in any impropriety, the following penalties are hereby annexed, viz., to blasphemy of any kind, immediate exclusion; to cursing, swearing, or obscene talking, a fine of sixpence for the first offence, doubled for the second, tripled for the third, and if persisted in to the fourth, final exclusion. To drunkenness, either immediately previous to or during the hours of the lodge, immediate expulsion for the time, with a discretionary censure to be inflicted thereafter; and also in the power of the lodge to take two shillings and

sixpence as a fine before re-admission. To a direct assault upon any of the members, by which personal injury may be sustained, a fine of ten shillings for the first instance; and if persisted in to the second, final exclusion. To the indulgence of passionate language, or where the mind may be greatly heated, a fine of sixpence in like manner. Fines for irregular conduct must be paid at or previous to the next annual meeting, under pain of utter exclusion." The adoption of such rules by a lodge of Freemasons would in some minds favour the idea that little care had been taken in the selection of members when special provision had to be made for the repression of blasphemy, obscenity of speech, drunkenness, and the like, in meetings begun and ended with "solemn prayer,"—as would also the attempt made so recently as 1860, to introduce this other bye-law:—"If any brother be convicted of carrying on a course of intoxication for two days in succession, thereby rendering himself unfit to follow his regular employment, for the first offence he be suspended for one month from all benefit of lodge or society; second offence, two months' suspension; third offence, expulsion." The spirit in which such a proposal was received by the brethren very properly led to its withdrawal—a course fully justified, when it is considered that there is only one instance on record of Thornhill St. John's being called upon to "exclude" and "admonish" for irregular conduct any of its members; and that expulsion has never yet had to be resorted to. . . . While the annual banquet has from time immemorial been an institution of the Craft, Masonic balls are a modern invention; and their introduction was opposed by the more seriously-disposed portion of the Fraternity. Bro. Northonck, under whom an edition of the English Book of Constitutions appeared in 1786, is reported to have called Masonic balls "pollutions—alien to the principles of the Craft—an ill-advised measure, that has caused divisions among ourselves very difficult to heal, and pointed the finger of scorn against the Institution in a manner very little to its credit. . . . If once the Fraternity are so weak and inconsiderate as to give themselves up to such frivolous and unworthy pursuits, they may bid farewell to Masonry." It was in 1821 that the Lodge of Thornhill first authorised a ball as the terminating event of its St. John's Day celebration; and its occasional participation in the

pleasures of the dance does not seem in the least to have marred its growth or alienated its members from Masonic principle; for so recently as December, 1852, we find the Lodge, "in deference to the religious scruples of some of the brethren," delaying their St. John's Day festivities till the 28th of the month, the 27th falling that year upon a Monday.

The balls held under the auspices of St. John's afforded, on many occasions prior to 1852, an opportunity to brethren to fraternise with Odd-fellows and other outsiders, for whose conduct the brethren at whose instance they were invited were held responsible; but in that year these balls were ordered to be "composed of Masons exclusively;"—and going a step further in its regulating of these Terpsichorean fêtes, the lodge in 1853, agreed "unanimously, and with a very decided feeling upon the subject, that no brother be allowed to present a ticket for the ensuing ball to any recruiting sergeant or corporal in Her Majesty's service." No record is left of the circumstances which suggested such a course so opposite to the feeling of respect for the soldier which the Scottish bard has inculcated:

"For gold the merchant ploughs the main,
The farmer ploughs the manor;
But glory is the sodger's prize:
The sodger's wealth is honour.

"The brave, poor sodger ne'er despise,
Nor count him as a stranger;
Remember he's his country's stay,
In day and hour of danger."

MASONIC NOTES AND QUERIES.

PRAYERS IN LODGE.

I have no difficulty in answering the inquiry of "Sigma." When all the members of a Lodge profess the same Positive Religion, the Prayers may not improperly be those peculiar to that Religion. But when all the members of a Lodge do not profess the same Positive Religion, the Prayers should, I apprehend, be those conformable with Natural Religion. In such Prayers every member of the Lodge can join.—CHARLES PURTON COOPER.

POSITIVE RELIGION.

A learned brother, who happens to have seen the preceding communication, suggests that the term "Positive Religion," although common in metaphysics, is new in Freemasonry, and that it needs an explanation. I subjoin an explanation taken from "La Religion Naturelle" of Mons. Jules Simon. "Une Religion Positive est un ensemble de dogmes et de préceptes révélés."—CHARLES PURTON COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE GRAND ORIENT OF FRANCE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I am compelled by an imperious necessity to protest, in the strongest terms, against the improper and un-Masonic conduct of the Grand Orient of France.

It seems that an institution of the character and high standing which it aspires to occupy, ought to be the first to set good examples, in inculcating those true principles taught in the Masonic ritual and encouraging Peace and Concord, which are the basis of our Institution. But, unfortunately, and if I were to judge by the conduct observed by the Grand Orient for many years, and of the errors it has committed lately, I might conclude that the Grand Orient is endeavouring to sow the seed of discord all over, and, in fact, trying to disgrace itself before the high Masonic bodies and members of the Great Family disseminated upon the surface of the hemispheres.

I will refrain from mentioning here the many acts of aggression committed by the Grand Orient of France against several Masonic bodies since almost the first days of its organisation, in clear violation of the Masonic laws and principles already established. Neither will I say anything in regard to the great humiliation to which the Grand Orient was exposed, ignominy to which it ought never to have submitted, viz., that Napoleon III. should have ordered and put Marshal Magnan at the head of the Grand Orient as Grand Master.

Fortunately, Marshal Magnan was afterwards initiated into the mysteries of Freemasonry, and he proved to be a worthy brother and a true friend and protector of the Order to his last days. But I will mention the improper proceedings of the Grand Orient of France within the last two years.

In 1864 the Grand Orient recognised as legitimate the spurious and irregular body established by the impostor José Cerneau, in the city of York, which body has been, during many years, declared clandestine and denounced as illegal by almost all the high Masonic bodies in the world and for having arrogated to itself the powers and prerogatives of the only two legal Supreme Councils for the United States of America; the one at Charleston, for the Southern jurisdiction; and the other at Boston for the Northern jurisdiction of the United States. It is proper to state here that at the time of the recognition the Grand Orient of France was in fraternal correspondence with the Supreme Council for the Southern jurisdiction, one of the bodies which denounced in the strongest terms the unlawful organisation which

the Grand Orient of France was pleased to recognise, and for which improper and unjustified act the Supreme Council for the Southern jurisdiction at its last annual meeting, held in the city of Charleston, S.C., on the 16th November, 1865, denounced in the strongest terms the improper conduct of the Grand Orient of France.

But what has called my attention more particularly, and indeed, what has surprised me the most, is the recognition which the Grand Orient of France has recently made of the irregular and clandestine body, styling itself "Grand Oriente y Supremo Consejo Colombiano," organised at Bogota by three expelled Masons, viz., Francisco Aranda, Juan Ciesostomo Hurtado de Mendoza, and Antonio Leocadio Guzman, together with General Thomas Cipriano de Mosquera. Now, how the Grand Orient of France, being in fraternal relation and correspondence, by the exchange of representatives, with the Grande Oriente y Supremo Consejo, Neo-Granadino, founded at Cartagena, in 1833, and which is the only body that has exercised and still exercises supreme authority in New Grenada (now Columbia), and near which body the Grand Orient of France has had and still has a representative and guarantee of friendship as aforesaid; how, I repeat, the Grand Orient of France has been able to recognise such a clandestine organisation, started at Bogota by the above-named expelled Masons, within the limit of a jurisdiction that has been occupied without interruption for the space of thirty-three years by a friendly body legitimately and regularly constituted and recognised by the whole Masonic world, is a thing I cannot comprehend.

I have been positively assured that General Mosquera, who was one of the founders of the spurious body of Bogota had lately a long and private interview with Napoleon III. at the Tuilleries, and in the same manner that Napoleon forced the Grand Orient of France to accept Marshal Magnan, non-Mason, as its Grand Master, he could, likewise, to please General Mosquera, order the Grand Orient of France to recognise the so-called Grande Oriente Columbiano, established at Bogota in open opposition to the legitimate rights of the Grande Oriente y Supremo Consejo, Neo-Granadino, which is the only legal and recognised body which now exists and can exist in Colombia in accordance with the Grand Constitutions of 1786.

The illustrious and erudite Bro. Albert Pike, 33°, Sov. Grand Commander of the Supreme Council for the Southern jurisdiction of the United States of America (Mother of all Supreme Councils in the World) at the annual meeting of the Council on the 16th November, 1865, in the City of Charleston, S.C., read his annual report to the Council, and after treating and discussing logically and conscientiously

the question of the organisation of the so-called Grande Oriente y Supremo Consejo, Columbiano, he closes with these powerful remarks:—

“On every account the body at Bogota ought to be declared spurious and its members and followers earnestly advised that it would be wise for them to abandon their organisation and to return to that allegiance which they could renounce only by violating their obligations; and General Mosquera and his three foreign associates ought to be declared to have forfeited all their rights and privileges as Scottish Masons.”

The recognition by the Grand Orient of France of the so-called Grande Oriente y Supremo Consejo Columbiano, is not only an absurdity and contrary to all laws and Masonic usages, but will not find an echo in the Masonic bodies of the United States, as the decision on the subject by the “Mother Supreme Council in the World,” is conclusive, it is as follows:—
“We shall never consent to lower the dignity of the supreme bodies of the ancient and accepted rite of which England has but one; Scotland, but one; France, by right, but one; Spain, one; and the United States, two; by agreeing to the creation of one for each of the States of the Union; so we shall never consent to recognise one for each of the West Indian Islands. It will never consent to the division of its jurisdiction; it would consider it the extremity of folly to consent to be replaced by a Supreme Council in each State; and, consequently, it never will sanction the creation of a supreme council in every little State and in South America.”

The Grand Constitutions of 1786, which are the organic and fundamental laws of all the Supreme Councils in the World allow but one Supreme Council to each great nation, whether kingdom or empire, of Europe; two, for all North America, the mainland as well as the islands; and two, for all South America. There being already one Supreme Council legally established and recognised for all the territory of Columbia, there cannot be another Council created in the same country without a clear violation of the organic laws; against which violation every Supreme Council in the world has a right to protest.

There is also another aggravating circumstance to be borne in mind, and it is this, that being “the three foreign associates,” who co-operated to the organisation of the so-called Grande Oriente y Supremo Consejo Columbiano “expelled Masons,” they had no right whatever to interfere in Masonic matters as the expulsion disfranchised them from all their rights and privileges as Masons, and consequently whatever Aranda Hurtado and Guzman might have done or assisted to do, is null and void.

General Mosquera could not either create a Supreme Council by himself, as he has no power to that effect; and even in the hypothesis, that he should have had powers to that effect, that his three con-

federates Aranda, Hurtado, and Guzman had been 33°, in the full enjoyment of all their rights and privileges as such; and that the four named persons had been fully empowered by a legal Supreme Council, they could not invade a jurisdiction already occupied, nor create another Council in the territory of Columbia, as there is one Supreme Council legally established and universally recognised as having full jurisdiction over that territory according to the Grand Constitutions of 1786.

The so-called “Grande Oriente y Supremo Consejo Colombiano” of General Mosquera, at Bogota, has, therefore, no legal existence, nor can it be properly recognised by any Supreme Council nor by any legitimately organised grand body that will not desire to expose itself to the just indignation and contempt of the order in general; and the recognition of such a spurious body by the Grand Orient of France is of no value whatever, as said Grand Orient is not the supreme ruling authority, nor has its voice or vote any influence whatsoever to-day, as we all know that said Grand Orient is entirely under the control and management of Napoleon III.

Manuel Ancizar, the representative appointed by the Grand Orient of France, near the so-called Supremo Consejo, at Bogota, is not, nor has he ever been a 33°.

In the name, and as the general representative of the Grande Oriente y Supremo Consejo Neo-Granadino, near all the Masonic high bodies in the United States of America, I protest in the most solemn manner, and with all my energy against the improper and un-Masonic conduct of the Grand Orient of France for the violation of the Grand Constitutions of 1786, and for the damages that the Grande Oriente y Supremo Consejo Neo-Granadino may sustain from the recognition by the Grand Orient of France of the spurious body at Bogota; and I invite all high Masonic bodies in both hemispheres to join me in equal protest against the intrusion and improper acts of the Grand Orient of France in recognising any organisation whatever, no matter how irregular or spurious it may be, started in opposition to bodies legally organised and recognised, and many of them even in fraternal correspondence with the said Grand Orient of France, such proceedings being contrary to all the laws and Masonic usages, and calculated to destroy the foundations of the Institution.

Let the subject be taken into consideration by all the high Masonic bodies in the world, and let the proper steps be taken in order to stop the abuses so often committed by the said Grand Orient of France against the interest of the Order and in disgrace of the institution.

ANDRÉS CASSARD, 33°, &c.

New York, March 2nd, 1866.

PROVINCIAL GRAND MASTERS.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I am almost ashamed to occupy your columns so frequently in reference to the state of Masonic matters in Jersey, but it is a subject of general interest, and one by which any other Province may be affected. It has previously been shown (FREEMASONS' MAGAZINE, p. 229) that

four or five years ago a decision was given by the Grand Master of England in favour of our Prov. G.M., after the presentation of a petition for his removal, and that we were refused all knowledge of the defence offered to our charges, except on one point, with regard to which our statements were affirmed by the Grand Secretary to be "wholly false and groundless," though a comparison of dates would at once have proved the contrary. When a prayer for inquiry was sent to the Board of General Purposes about the same time, the reply given was that it was not within its province. The only alternative left us, therefore, is publicity through your columns. Last week you kindly gave insertion to documents extracted from a local Jersey newspaper, which proved some very serious charges. I am informed that a paper has since been forwarded to you by a highly esteemed brother, being a copy of a most discreditable notice affixed in the appointed public place at the Parish Church of St. Helier, according to law. I saw it there on Sunday morning, and again at ten o'clock this morning, showing that at that hour no settlement had been made. On subsequent inquiry I found that the sale was stopped in consequence of the payment of the money, as I expected, judging from previous affairs of the same kind.

I now send a note which was issued on Monday, April 2nd, to nearly thirty Freemasons, which is as follows:—

"Dear Sir and Brother,—You are invited to meet a few members of the Craft at the Pomme d'Or, on Tuesday, April 3rd, at 7 p.m., to consider what steps should be taken in reference to the conduct of the Prov. Grand Master and his determination to retain his office.

"Yours fraternally,

"JOHN DURELL, P.M.
C. LE SUEUR, W.M.
H. HOPKINS, P.M."

I am told that the Prov. G.M. says that he has sent a copy of this note to the Grand Secretary. If he desires publicity, we are not only willing, but anxious to assist him in giving it. When the hour of meeting arrived, only six were present, which, at the time, seemed extraordinary. The matter has since been explained. It appears that the Prov. G.M. personally saw many of those who had been invited, and threatened them with suspension from Masonic rights and privileges if they should be present. One brother, who otherwise would have kept aloof, was induced to go solely by the utterance of this threat. The tactics were at once changed, and now the menace is restricted to the three who signed the invitation, "Quos deus vult perdere prius dementat." Nothing can give us greater satisfaction than the execution of this intention. We shall then have a ground of appeal to Grand Lodge, and an opportunity of bringing the matter to a solution which we cannot otherwise obtain, but which will undoubtedly free the members of this Province from the stain at present attaching to them. I fear that, however much he may fume, the Prov. G.M. is too wary to put himself in such a dilemma. He is about to instal a new Deputy, and, as we are informed, to leave the government of the Province entirely in his hands. So far, this is well, except that he is a young Mason of limited experience,

but it does not release us from the reproaches of the outside world for having such a head, since he desires to retain his title of Prov. G.M., though free from the labour and responsibility. Nothing will now satisfy us but his absolute and unconditional removal, and though there are few who have the leisure and moral courage necessary to carry this out, a small band of us are determined to persevere, and to obtain an inquiry, if it be possible. If it be not, then farewell to the moral boastings and teachings of Freemasonry. They will be proved to be merely empty words. The mischief, though it may appear to be local, is not really so, for it may extend wherever English Freemasonry prevails, and with the same deplorable consequences, unless such changes are made in the Book of Constitutions, in regard to the appointment of Provincial authorities, as will render it impossible.

Yours fraternally,

Jersey, April 10th, 1866.

P.M.

REFORM IN MASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR:

DEAR SIR AND BROTHER, — The letter of a "German Mason in Turkey," which under this sensational heading may have attracted the attention of some of your readers, should not, I venture to think, be left altogether unnoticed.

I confess at once that, having seen something of foreign Freemasonry, and perceiving something of foreign views on the subject, I have not the slightest sympathy—I say it in all respect to the writer—either with his complaints or his proposed reforms.

Happily for us all in England, and for Freemasonry itself universally, our Grand Lodge under our venerated chief has hitherto resolutely set its face against worse than foolish innovations, and worse than meaningless controversies. It is the only Grand Lodge at present which, as far as I read aright, the genuine traditions of our Order upholds without fear and without presumption, the great and beneficent, and, I may say, eternal principles of true and universal Freemasonry.

Other Grand Lodges, either voluntarily or involuntarily, have allowed themselves to be turned aside from the great end for which alone Freemasonry exists, and for which alone it is either useful or laudable—I mean the great end of fraternal and philanthropic association—and have laid themselves open to the charge, in many cases most justly, of encouraging the most dangerous novelties, and of patronising the most objectionable propositions. When one really penetrates that framework of philosophic pretension which foreign Freemasons carefully uprear to-day, and when one begins to realise what are alike its aims and endeavours, its purposes and its proceedings, there remains no further ground either for astonishment or complaint that Freemasonry subjects itself even now, as in times past, and not unfrequently with a considerable amount of truth and justice to the charge, of disaffection to lawfully constituted authority and of antagonism to social order and religious truth.

In some countries, unfortunately, at this very hour, Freemasonry seems to have allied itself, most hurtfully, as we think in England, with secret societies of

political combination, and has put forward pretensions and professions, equally incompatible with what we in this peaceful land have been ever taught to associate with the humanizing tenets of Masonic charity, and with the good order and happy progress of society at large.

And as the "ultima thule" of our German friend and brother is to arraign practically the past and present proceedings of English Freemasonry, in order to make way for what he evidently considers a new philosophic and expansive course of action, I join issue with him entirely, alike in the complaints he makes and the remedies he proposes.

The first complaint he makes is, that a peculiar and much valued formula, which we jealously guard in our lodge system is "contrary to all education and refinement, and drawn up only for persons of very little instruction;" and he therefore proposes that it should be abolished.

In answer to this, allow me to observe, that after the manner of a good many great men, our brother quietly announces the whole point in dispute, and then argues from it.

Is it true in itself as a statement that that portion of our ritual is "contrary to all education and refinement, or drawn up only for persons of very little instruction?" Our brother may have reached or may have "idealized" a state of refinement and education peculiar to modern civilization, but yet I make bold to say that there are thousands among ourselves of the very highest education and refinement, who never have found that old and well-given prose, if quaint in its verbiage and peculiar in its condition, ever opposes itself to their education and refinement, great as both admittedly are.

Neither is it in any sense truth, that those words in all their picturesque phraseology were drawn up only for "persons of little instruction."

All our Masonic evidences, all our archæological researches go indubitably to prove this fact, that the able men who presided over the handicraft guilds were men of learning, skill, and merit, and that there probably never was a time in the history of our Ancient Order, when operative and speculative Masons were not equally admitted free of the Great Assembly.

A good deal more will have to be said against it, objections of a much more serious and convincing kind, if any such can be found, before English Masons will consent to see erased from their ritual, a form of words so interesting a relic of the past, so much cherished by old association, and so venerable from immemorial usage.

The second point our German brother alludes to is the universality of our Order, which I heartily concur in as a general statement, though I do not profess to adopt those expansive words, *more Germanico*, in which he clothes his profession of faith in this respect. As I understand the letter and the spirit of our Masonic regulations, all that we can fairly require in Freemasonry, as sufficient for the purposes of initiation, is that which is binding on the moral conscience.

No doubt, in a purely Hindoo lodge, or in a purely Mahomedan lodge, whether indigenous or derivative, it must be perfectly correct to expect that the Hindoo or Mahomedan should be pledged to fealty on the Koran, or the sacred book of the Hindoos.

But as no Christian recognises the binding sanctity of the one or the other on his conscience, no Christian could be rightly admitted where such a lodge exists, but must seek admission in a lodge where happily still as among ourselves, the Sacred Volume is open in our midst. If a Hindoo or a Mahomedan seeks admission into one of our lodges, knowing our very profession, he must conform to our unchanging laws. In this there is no violation of universal Freemasonry. We force our forms and ritual on none, but we ourselves cannot properly swerve from them.

We are not—we never professed to be—a form of universal faith, nor an embodiment of pantheistic reveries, but we claim to be a great, charitable, friendly, moral, peaceful Order, extending its claim of toleration and goodwill over all the children of our common parent.

Our German brother cannot understand, he says, why we object to this little alteration—why refuse for one moment to put the Bible on one side altogether, or to keep it shut up simply as a symbol, or to substitute for it a copy of the local constitution, and he complains of the "ill-feeling produced in all the English brethren" who heard it. But we in England perfectly understand it, and rejoice at it!

It is not long ago that in a foreign Grand Lodge a hotly-contested question arose, whether any allusion whatever to a Supreme Being should be tolerated; and it was argued that it was a wrong against toleration and Masonic principles to deny to any brother the right to deny the existence of God altogether.

It is this which seems to us simple profanity, joined to that spirit of reckless propagandism, so much in vogue with some, that justly alarms our English Masons, and keeps them firmly and immovably bound to our ancient forms and customs.

Freemasonry, as we look upon it in England, is not and never will be with us a secret political society, a philosophical assembly of *illuminés*, an aggregation of positivists or negativists; but it is, and may it ever remain, a benevolent and peaceful institution, including men of all denominations, opinions, and countries, linked together by one common bond of amity and sympathy,—friendly, charitable, loyal, and tolerant. The proposal our German brother makes, to remove the Bible from our lodges, will never be acceded to by English Freemasons, because not only utterly irreconcilable with the true tradition of the Craft, but because it not only has served to give that reverent and religious element to English Freemasonry, so remarkable in itself, but because such an act of revolutionary Vandalism would drive from its now serried ranks thousand upon thousand of its most faithful members: I need not take up your space with remarks on the third or even the fourth proposal of your correspondent; though the last is the only practical one, and would, no doubt, be very desirable. Let me add, that what I have said, I have said in no unfriendly spirit to my German brother, but because, as an old English Freemason, I know, at least I think I know, the intense value of that great system, his proposals would serve to jeopardise, if not eventually to destroy.

I am, dear Sir and Brother,

Yours fraternally,

AN ENGLISH MASON.

THE MASONIC MIRROR.

* * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ROYAL MASONIC INSTITUTION FOR BOYS.

The following is the list of successful candidates at the election on the 16th inst.:—Treath, William Richard, 740; Atkinson, Henry Bold, 724; Graham, Frederick, 713; Everest, Egerton George, 710; Fletcher, Arthur Brooking, 701; Nicholson, Harry, 678; Pearson, James, 678; Nash, Ambrose Arthur, 621; Wood, Frank Orson, 620; James, Horace Cash, 554; Martin, George Windham, 510. The votes of the following unsuccessful candidates will be carried forward to the next election:—Storey, James George, 502; Maile, Frank, 500; Jones, Claudius James, 447; Bowles, Edwin Pelham, 435; Owen, William Henry, 317; Wallbridge, Alfred Freeman, 312; Powell, James Herbert, 264; Freer, Thomas Reuben, 258; Hickmott, Henry, 250; Warner, Matthew Richard, 228; Wallace, Thomas Gooch, 182; Treleven, Francis, 178; Ashton, Henry James, 159; Cottman, Frederick, 157; Jackson, Herbert James, 109; Bentley, Edwin Thomas, 108; Hopkins, Charles, 103; Atkinson, John, 87; Fisher, Stephen Brant, 69; Hollis, William Frederick, 66; Mace, William Francis, 47; Pitchforth, Charles Husband, 21; Millbourn Joseph, 16; Walsha, Herbert, 15; Clough, Morley Eddison, 11; Marjason, Josiah, 5; Addison, James, 2; Smith, Lewis, 0.

MASONIC MEMS.

We are unavoidably prevented from giving the continuation of the *Monita Secreta* in our present number, but shall resume it in our next, when we will reply to letters in connection with this subject, which have been addressed to us since the issue of our last impression.

Bro. J. Schneider, of Mannheim, is about to publish a Masonic novel, under the title, "Ballenheim," by Bro. Ludwig Bonaventura, D * * *, of the Lodge Zur Freimüthigkeit am Rhein, in which "it will be sought to establish the philosophical standpoint of Masonry, as opposed to Jesuitism, Zelotism, and Atheism."

The triennial convocation of Prince Masons is expected to take place in Dublin towards the end of the present month.

METROPOLITAN.

THE ENOCH (No. 11).—The last monthly meeting for the season took place on Wednesday, the 11th instant, at the Freemasons' Tavern, when the W.M., Bro. John Dale, and his officers were present. The business was very trifling, being one raising and one passing. The brethren soon after retired to a private banquet, presided over by the W.M., and Bro. Ferguson, S.W., supported by Peter Matthews, Ruel, C. Watson, F. Ledger, Greaves, &c., P.M.'s, and several other members, when a most pleasant and convivial evening was passed.

PANMURE LODGE (No. 720).—There was an unusually large attendance of members on Monday last, at the Loughborough Arms Tavern, Brixton, on the occasion of the election of officers for the ensuing year. The W.M. (Bro. J. Thomas) presided, and conducted the proceedings with his accustomed ability. Bro. Hilder was advanced to the second degree, and Mr. W. F.

Crofts and Mr. J. B. A. Wolpert received the benefit of initiation. A ballot having been taken for the election of Master for the next twelve months, the same was declared to be entirely unanimous in favour of Bro. Hodges, P.M., and acting S.W., who was warmly congratulated on the result. The retiring W.M. (Bro. Thomas) was elected Treasurer with the same perfect unanimity. Bro. Bradley was re-elected Tyler. Messrs. Gwilt and W. P. Moore were elected for the audit committee, which was also empowered to revise the bye laws. Bro. Oswyn, J.W., in very appropriate terms, moved, and Bro. Stevens, P.M. and Sec., seconded the following resolution—"That a full sized photographic portrait of our excellent Bro. J. Thomas, properly framed, &c., be presented to him in open lodge, for the very able and efficient manner in which he has discharged the onerous duties of Worshipful Master, and as a slight, though affectionate tribute of the esteem and respect in which he is held by all the brethren, for his uniform urbanity and courteousness of manner, his unvarying affability and kindly disposition which has so endeared him to the whole Craft, and particularly to the Panmure Lodge. That a copy of the portrait, together with a copy of this resolution, be hung in the lodge room, as an example to all future Worshipful Masters, and an inducement to imitate so worthy a predecessor." The resolution was submitted to the lodge by the W.M. elect, and carried by acclamation. On the motion of Bro. Stevens, seconded by Bro. Burgess, it was resolved that the execution of the portrait should be entrusted to Bro. Fox, of Clapham. The lodge business having been disposed of, nearly thirty brethren sat down to a banquet, after which the usual loyal and Masonic toasts were proposed. Bro. Stevens, P.M., proposed, in eulogistic terms, "The Health of the W.M., Bro. Thomas," congratulating him upon the great progress and success of the lodge under his Mastership, and trusting long to see him affording the benefit of his services as Past Master. It is needless to say that the toast was enthusiastically received. "The Health of the W.M. elect," was also proposed, and warmly received. Bro. Hodges, in reply, pledging himself to endeavour to follow in the course pursued by Bro. Thomas, as far as possible, and thus continue to uphold the reputation of the lodge. "The Health of the Past Masters," was proposed and responded to by Bros. Stevens and Gardener. To the toast of "The Officers of the lodge," Bro. Oswyn, J.W., suitably replied. The Tyler's toast, "To all poor and distressed Masons," brought the proceedings, which had been enlivened by some excellent singing, to a very satisfactory conclusion.

LODGE OF ST. JAMES (No. 765).—The installation meeting of this lodge was held on the 10th inst., at the Leather Market Tavern, Bermondsey. Bro. Scott was installed W.M., and he appointed and invested his officers. The brethren, after the lodge was closed, partook of an excellent banquet. Visitors, Bros. F. Walters (P.M., No. 73), Rose (J.D., No. 73), Free (W.S., No. 73), C. A. Cottebrune (P.M., No. 733), Gale (S.W., No. 518), and West (S.D., No. 548).

MERCHANT NAVY LODGE, (No. 781).—The regular monthly meeting of the brethren of this flourishing lodge was held at the Jamaica Hotel, West India Docks, on Thursday, the 12th inst., Bro. Daniell, P.M., presiding (in the unavoidable absence of the W.M. Lars With, who had unexpectedly been called to Norway), assisted by the officers, Bros. Killick, S.W.; Davis, J.W.; Bracebridge, S.D.; Sutton, J.D.; Gibb, I.G.; E. J. Read, Hon. Sec., and many brethren and visitors, amongst the latter were Bros. Newton, W.M. 174; Grillett, United Pilgrims' Lodge (No. 507); Toole, 22; and Johnson, 140. The minutes of the last regular lodge and lodge of emergency respectively being confirmed, a ballot was taken, and declared unanimous in favor of Mr. Coleman, who was regularly initiated into the mysteries of Ancient Freemasonry. Bro. D. S. Potts, P.M., Dir. of Cers., then assumed the chair, and the lodge was opened in the second degree. Bro. C. K. Killick, S.W., was presented by Bro. Wright, P.M., for installation, and having given his assent to the ancient charges and obligations, the lodge was opened in the third degree, and a board of Installed Masters formed, and Bro. Killick duly installed to the chair of K.S. The Board of Masters was then closed, and Master Masons admitted, the W.M. proclaimed and saluted in the third degree, the lodge was then closed in the third degree, and the W.M. was proclaimed and saluted in the second degree; the lodge was closed in the second degree, and the W.M. proclaimed and saluted in the first degree. Bro. Wright, P.M., having been unanimously elected Treasurer, was invested with the collar and jewel of that office. The W.M. then appointed the following officers for the ensuing year, Bro. Davis, S.W.; Bracebridge

J.W.; Read, Sec.; Sutton, S.D.; Helps, J.D.; Bradbury, I.G.; Hoare, Tyler; all of whom were invested with their collars and jewels of office, with suitable injunctions as to the duties required of them. Motions for the alterations of bye laws were then brought forward (notice of which had been given), which received the assent of the brethren. The lodge was then closed with solemn prayer. The brethren then adjourned to banquet, and after the cloth was removed, and the usual loyal and Masonic toasts given and duly responded to, Bro. Wright, P.M., proposed "The Health of their newly-installed W.M." and after passing a high eulogium upon his many excellent qualities, expressed the satisfaction he felt in proposing the toast, and which he was assured would be cordially received; he need not remind the brethren that he, Bro. Killick, was the first W.M. of this lodge who had received from him the benefits of initiation, and facetiously observed, that he felt towards him the feelings of a parent towards his first child. He was sure that he would acquit himself creditably, and reflect honor upon the brethren. He hoped that Bro. Killick would not feel diffident in seeking advice from the Past Masters. The W.M. replied to the toast in very feeling and appropriate terms, expressed his gratitude to the P.M.'s and brethren for the honor they had conferred upon him. He felt very deeply the importance of the position he now occupied as the very humble representative of K.S. He could assure the brethren that it would be his constant study to fulfil the duties entrusted to him in such a manner as to give satisfaction to all. The W.M. then gave "The Health of the Past Masters of the Merchant Navy Lodge," which was duly responded to by Bros. Wright, P.M., and Blickfeldt, who expressed the great satisfaction they felt in the continued prosperity and increase of members to this lodge. The W.M. then gave "The Health of Bro. E. T. Read," who had most efficiently filled the office of Secretary for the past three years, and he could assure the brethren, and the Past Masters would bear witness to the fact, that he was most indefatigable, and the prosperity of the lodge was considerably enhanced by his exertions. Bro. Read, in reply, expressed himself gratified with the recognition of his services. "The Health of the Visitors," was then given by the W.M. Bro. Newton, W.M. 174, replied, thanking the brethren of the Merchant Navy Lodge for their hospitality, and assuring a hearty reception to any of the brethren who would honor his lodge with a visit. Bros. Toole, 22, and Grillett, 507, also responded. Bro. Johnson, I.G. 140, said the privilege of being present at installation meetings was highly valued amongst Freemasons, because upon such occasions we assist in rendering honor to a brother who is considered worthy to occupy the chair of K.S., but the advantage of being present this evening was particularly gratifying to him (Bro. Johnson) since the circumstances of daily life gave him constant opportunities of observing the newly-elected W.M. He knew Bro. Killick to be a Mason who practised in the world the principles inculcated by the Craft. He could, therefore, with much sincerity, congratulate the brethren on the appointment of Bro. Killick as W.M., being assured the lodge would prosper under his rule. Bro. Johnson concluded by saying he was the humble door-keeper of No. 140, the lodge bearing the name of the patron saint of England, and that it would afford him much pleasure to open the door to any of the brethren of the Merchant Navy Lodge who might seek admission. The W.M. then proposed "The Health of the Officers," which was duly responded to by Bros. Davis, S.W.; and Bracebridge, J.W. "The Health of the Initiate, Bro. Coleman," was then given. Bro. Coleman replied, thanking the brethren for their good wishes, and expressed a hope that he might eventually become a useful member of the Craft. The Tyler's toast brought this happy evening to a close, the pleasure of which had been considerably enhanced by the vocal and recitative powers of Bros. Gibbs, Levy Toole, Watkins, Myerscough, Helps, and Johnson (Secretary to the Pickwick Mistrionic Club). We may add that the banquet provided by Mrs. Brand, the widow of the late Bro. Brand, fully maintained the reputation of the house.

DALHOUSIE LODGE (No. 860).

The installation meeting of this prosperous lodge was held on the 12th inst., at Bro. Ireland's, The Falcon, Fetter-lane; there being, doubtless owing to the event of the evening, a most numerous attendance of the members and visiting brethren, including amongst the latter, Bros. Brett, 177; Gilchrist, W.M. 933; Edwards, 45; Ford, 813; Price, 186; Watts, 255; Wright, 504; and Bro. J. Stevenson, of the FREEMASONS' MAGAZINE.

The lodge was opened punctually by the retiring W.M., Bro. C. B. Williams, supported by Bros. Bristo, W.M. elect, S.W.; Mudge, J.W.; R. Farmer, P.G. Purst., Treas.; J. R. Warren, Sec.; Webb, J.D.; T. Lee, I.G.; L. F. Littell, D.C.; Bradley, Tyler; the latter, whilst, in discharge of his office, going through the sword exercise in an admirable manner, notwithstanding his advanced age, and which we believe has solely been performed by him for many years past.

After the reading and confirmation of the minutes of the last meeting, the retiring W.M., Bro. Williams, being in ill health, requested Bro. R. Farmer to perform the ceremony of passing a brother to the F.C. degree. Bro. Farmer having obligingly complied with the request of the W.M., examined the candidate, who retired, when the lodge being opened in the second degree, the ceremony of passing the candidate was performed by Bro. Farmer in the perfect and efficient manner which distinguishes the working of that eminent brother.

The lodge being opened in the third degree and the chair being taken by Bro. Ireland, P.M., Bro. Bristo, the W.M. elect, son-in-law of the installing master, was duly presented for installation, and installed by Bro. Ireland, in the usual able and impressive manner, so characteristic of that accomplished Mason.

The lodge being resumed in the first degree, the ceremony of initiating a candidate, Mr. Thompson, into the mysteries and privileges of ancient Freemasonry, was most ably and impressively performed by the W.M., Bro. Bristo, Bro. Thompson being the first candidate whom the W.M. had initiated into our Order.

The W.M. having appointed and invested his officers for the ensuing year, presented an elegant P.M.'s jewel to the retiring W.M., Bro. Williams, expressing himself in very feeling terms with reference to the severe losses experienced by the retiring W.M. during his year of office, and congratulated him upon the admirable manner in which he had in spite of his afflictions conducted and ruled the affairs of the lodge.

Bro. Williams, with evident emotion, returned thanks in very feeling terms in appreciation of the remarks which had just fallen from the lips of the W.M., and for the truly Masonic spirit shown towards him.

A sum of £5 5s. was voted to the funds of the Girls' School, and a resolution passed unanimously to support Bro. Bates as steward representing this lodge at the forthcoming festival of that institution.

There being no further business before the lodge, the brethren were called from labour to refreshment, and adjourned to the banquet, which was provided by Bro. Ireland the host, in the most sumptuous manner, the tables were furnished with every delicacy of the season, which were of the most *recherché* description; the wines were choice, well selected, and supplied in abundance, and the attendance excellent. Bro. Ireland having spared no pains to ensure the comfort, and to study and please the taste of all present, it is due to that esteemed brother to state that he succeeded to the satisfaction of all, and that he well merited the approbation which he received.

Ample justice having been done to the good things on the table and the cloth having been drawn, the usual loyal and Masonic toasts were given and cordially received; that of Her Most Gracious Majesty the Queen, &c., being followed by the singing of the National Anthem, commenced by the W.M. in solo, the following verses being taken up by other brethren; all present joining in in the most hearty manner and with admirable effect under the leadership of the W.M., whose vocal and musical accomplishments render him specially adapted to preside at the festive board.

"The Health of the Initiate, Bro. Thompson," was proposed by the W.M., in the most feeling and appropriate terms, and most cordially received, Bro. Thompson responding in a few pitifully, well spoken words.

The W. Master, in proposing the toast of "The Health of the Visiting Brethren," said it was very gratifying to him, as he was sure it must be to the members generally, to see the Dalhousie Lodge honoured by the presence of so many visitors, all holding a good position in the Craft. He was delighted to see them present on this occasion, and as the Dalhousie Lodge had ever been noted for the number of distinguished visiting brethren who had attended its meetings from time to time, he flattered himself, therefore, that it might be safely inferred that this was indicative of the high estimation in which this Lodge was held generally by the Craft.

Bro. Brett responded in very suitable terms on behalf of

himself and fellow visitors, regretting that Bro. Gilchrist, with his usual modesty, had withdrawn from the honour of having to address the brethren, from which he was also partly incapacitated from the present delicate state of his health. He must, therefore, address the brethren as the deputy of Bro. Gilchrist. He congratulated the brethren of the Dalhousie Lodge upon their being presided over by the esteemed brother who had been exalted this evening to the chair of K.S. He felt pleased that he could call such a gentleman a friend and brother; he had known and respected Bro. Bristo for some time, and he could only regret that he had not longer had the pleasure of knowing and associating with one whom he so highly respected as the newly-installed W.M., whom he considered an ornament and acquisition to the Craft in general, and the Dalhousie Lodge in particular. Of his abilities to discharge the duties of that important office they had had ample proof this evening. It also afforded him an additional source of gratification at having attended upon this occasion, to find so many brethren present, whom he had known and respected for a considerable time, amongst whom he saw the worthy host, Bro. Ireland, P.M., father-in-law of the W.M. Indeed, it had afforded him so much pleasure this evening to visit this lodge, that he trusted, with the blessing of the Great Architect of the Universe, it would not be the last occasion of his being present at their reunions.

Bro. Williams, I.P.M., in an eloquent speech full of point, endorsed the sentiments expressed by Bro. Brett with reference to the newly-installed W.M., and said it afforded him intense gratification to add that what Bro. Brett had just said only corroborated what all the brethren present felt at seeing Bro. Bristo exalted to the chair, which he had this evening occupied for the first time.

The W.M., in returning thanks after his health had been drank, assured the brethren that no exertions should be spared on his part to study and promote the welfare of the lodge by every means in his power.

The toast of "The Healths of the Past Masters of the Dalhousie Lodge, Bros. Ireland, Bates, Underwood, Williams, &c.," followed, was most cordially received, and was gracefully acknowledged by Bro. Ireland, P.M., in very appropriate terms.

The toast of "The Health of the Treasurer, Bro. Warren, and Secretary, Bro. Farmer," was then drank, and cordially received by the brethren. Bro. Warren returned thanks on behalf of himself and Bro. Farmer.

The W.M. then called upon the brethren to drink the health of the officers who had been selected to assist him during his term of office, and, in doing so, briefly stated the qualifications which each possessed, and which, he considered, rendered them peculiarly adapted for the discharge of those duties which they had been selected to perform.

The customary Tyler's toast brought the proceedings of this auspicious and memorable evening in the annals of 860 to a timely conclusion, the happiness and harmony prevailing being greatly promoted by an admirable selection of songs, recitations, &c., given with marked effect by several of the members, Bro. Bristo leading the sway of song with the soul-stirring "Village Blacksmith," being well followed by Bros. Bates, jun., Stanley (Recitation "The Raven"), Birch, Webb, Stevenson, Thompson (Recitation), Platt, and other obliging brethren.

ROYAL ALBERT LODGE (No. 937).—The anniversary meeting of this lodge was held at Freemasons' Hall, Great Queen-street, on Monday, the 16th inst. Among the members present were Bros. J. A. Farnfield, W.M.; T. Peters, S.W.; W. H. Farnfield, J.W.; Rev. John Vaughan, Chap.; J. Smith, P.M. and Treas.; R. W. Little, P.M. and Sec.; J. Abbot, S.D.; C. Chard, J.D.; H. J. Lewis, I.G.; T. Lewis, P.M., Assist. G. Purst.; W. Watson, P.G. Steward; Walker, Morton, Dennis, C. T. Chard, Hallet, Pendygrass, Ravaisson, Worley, Terry, and Webb. The visitors were Bros. W. Farnfield, Assist. G. Sec.; G. Cordwell, P.M., 3, and 788; H. Potter, P.M., 11; J. Terry, P.M., 228; A. Squire, S.D., 975; and T. Parker, 34. The lodge was opened in the first degree, and the minutes of the previous meeting were read and confirmed, after which the Secretary read the report of the Audit Committee, respecting the Treasurer's accounts for the past year, and on motions duly made and seconded, the recommendations of the committee were adopted, and the brethren were pleased to find there was a goodly balance in hand. After the usual preliminaries, Bro. Morton was raised, and Bro. Dennis passed; the initiation of Messrs. T. Williams, E. J. Smith, C. Vidler, and G. G. Hepburn then followed, all the ceremonies being worked in a masterly manner. Bro. J. A. Farnfield, W.M.

presented Bro. Peters, W.M. elect, to Bro. Smith, P.G. Purst. who then assumed the chair, and in his usual able and impressive manner duly installed Bro. Peters as Master of the lodge. The following brethren were appointed to office for the ensuing year, viz.: Bros. W. H. Farnfield, S.W.; C. Chard, J.W.; J. Smith, Past Master, re-elected Treasurer; R. W. Little, Past Master, Secretary; Rev. J. M. Vaughan, Chap., and J.D.; H. J. Lewis, S.D.; C. Walker, I.G. Bro. T. Lewis, Assist. G. Purst. then proposed, "That the initiation fee be raised to seven guineas," and the same being seconded by Bro. J. Smith, was carried unanimously. The lodge was then closed, and the brethren adjourned to the banquet at Freemason's Tavern. After the removal of the cloth, the routine loyal and Masonic toasts were given, Bros. Lewis and Smith returning thanks for "The Grand Officers." "The Health of the Worshipful Master" was proposed in an eloquent speech by Bro. J. A. Farnfield, I.P.M., and feelingly acknowledged by the worthy Chairman. The W. Master then rose, and in very earnest and impressive language alluded to the pleasure he experienced in placing upon the breast of his respected predecessor a P.M.'s jewel, which had been unanimously voted by the lodge to Bro. J. A. Farnfield, "as a mark of esteem and in appreciation of his valuable services as W.M." Bro. Farnfield, P.M., expressed his cordial thanks to the brethren, and rejoiced to find that he had carried with him out of the chair the same good wishes that had attended his advancement to the important office of W. Master. He trusted he might long be spared to be a member of such a happy lodge, where peace, unanimity, and brotherly love had ever reigned. "The Health of the Initiates" was proposed, and duly honoured, Bro. Little, the Secretary, singing the E.A. Song. Bro. E. J. Smith replied very feelingly on behalf of the newly made brethren. Bro. W. Farnfield, A.G. Sec., responded for "The Visitors," and Bro. Terry also acknowledged the toast. The healths of "The Past Master," "The Secretary," and "The Officers," followed, and were all appropriately responded to. The new W.M. proved himself to be an admirable Chairman, and in addition delighted the brethren with his comic vocal abilities. Bro. Lewis also sang two or three songs in his usual exquisite style.

PROVINCIAL.

BERKSHIRE.

NEWBURY.—*Loyal Berkshire Lodge of Hope* (No. 574).—This lodge met on Friday, the 6th inst., at the Town Hall, Newbury. Present: Bros. George Boyer, W.M.; W. W. King, Sec., as S.W.; W. C. Bland, J.W., and W.M. elect; Thomas Deller, P.M., Treas.; T. G. Hall, as S.D.; Welch, as J.D.; Cave, P.M., and P. Prov. G.D., Birks and Bucks; C. Swan, P. Prov. G.D. Herts; and several other brethren. The lodge was opened in regular form and after the confirmation of the minutes, Bro. Swan took the chair, and installed Bro. Bland as W.M.; the following brethren being appointed and invested to act with him during the ensuing twelve months. Thomas Deller, S.W.; W. W. King, J.W.; Deller, P.M., Treas.; T. G. Hall, Sec. and S.D.; Welch, J.D.; Johnson, I.G.; Stillman, Tyler. The newly installed W.M. then opened the lodge up to the third degree, when Bro. Swan resumed the chair, and with the assistance of the brethren present raised Bros. Johnson and Stillman to the sublime degree of M.M. The lodge was then closed and the brethren retired to the White Hart Hotel where a banquet was provided in a style that no one could possibly find fault with, the newly installed W.M. acquitting himself at the festive board as well as in the lodge room in a manner that augurs well for the future prosperity of the lodge.

CORNWALL.

TRURO.—*Lodge of Fortitude* (No. 131).—The members of this lodge met on Tuesday, the 10th instant, at seven, p.m., at the Masonic Rooms, Quay-street; W. Bro. S. Holloway, W.M., in the chair. The brethren as usual assembled in strength, and the W.M. received the assistance of Bro. Thomas Chirgwin, P.M., P. Prov. J.G.W., &c., who contributed greatly to the success of the meeting. The business included one initiation, three passings, and two raisings, and it is but justice to the officers to say that the manner in which the degrees were given reflected great credit, and was calculated to impress the minds of their recipients with that solemnity and consideration so desirable on such occasions. Bro. T. Chirgwin, P.M., delivered

the long and most interesting lecture of the first degree, and explained the various customs observed by Freemasons at the initiation of a candidate into the mysteries of the Craft from time immemorial. The remaining business having been concluded, the lodge was closed in the several degrees after solemn prayer from Bro. Rev. H. B. Bullocke, M.A., Chaplain of No. 331. Several visitors were present, as all such receive invariably a warm welcome at the Fortitude Lodge.

DEVONSHIRE.

MORICE TOWN, DEVONPORT.—*St. Aubyn Lodge* (No. 954).—A largely attended meeting of the lodge was held on Tuesday, the 10th inst., to raise two, pass two, and to ballot for the five candidates regularly proposed at the previous meeting. The minutes having been confirmed, and the ballot taken and pronounced unanimous, the candidates for Craftsmen were called to the pedestal (those for the third degree being absent from the first) and passed a most satisfactory examination. The lodge having been opened in the F.C. degree, the candidates were re-admitted and passed to the second degree. Business was then resumed in the E.A. degree and the whole of the candidates being present they were introduced and admitted to the secrets of the first degree of Ancient Masonry. The ceremonies of the evening having been closed, the lodge resolved that the congratulations of the meeting be tendered to a member of the lodge on his promotion from a non-commissioned to a commissioned officer in the army. The W.M. called the attention of the brethren that pursuant to the by-laws they would be called on to nominate his successor at the next meeting. The proposition of a candidate and prayer to the G.A. closed the labour of the evening. At the refreshment table the W.M. was supported by visitors from Lodge Fidelity, 230; Lodge Sincerity, 189; Lodge Fortitude, 105; Lodge Friendship, 202; Lodge Charity, 223; and from several foreign lodges; all of whom expressed themselves highly pleased at the reception accorded them and with the manner in which the duties of the evening had been conducted. The Tyler's toast having been given, the brethren withdrew.

HAMPSHIRE.

WINCHESTER.

Lodge of Economy (No. 76).

The brethren of this lodge recently determined, in accordance with the excellent practice now increasing amongst Masons, to separate their lodge from all hotel associations, and by this means to do away with the reproach, so often heard in the outer world, that our secret arts and hidden mysteries are but flimsy excuses to cover immoderate indulgence in the gratification of eating and drinking. After encountering many difficulties, and meeting with heavy disappointments, the brethren at last succeeded in obtaining premises for a Masonic hall. A chapel, almost as old as the lodge itself, and which bears traces of its occupation in by-gone days by Roman Catholics, French prisoners, and Wesleyan Methodists, was purchased, and the necessary alterations were made to adapt it to its new purpose. In carrying out these alterations all superfluous expense has been carefully avoided, the brethren having wisely determined first to secure a hall which should be solely devoted to the purposes of Masonry, and then to beautify and adorn it by degrees, according to the prosperity of the lodge and the zeal of its members. Monday, the 9th inst., was the day selected for the celebration of the 105th anniversary of the lodge, and the installation of the W.M. elect, Bro. Thomas Ruff, S.W. Our distinguished and indefatigable Bro. W. W. B. Beach, M.P., had kindly undertaken to perform the ceremony of installation, but was unfortunately prevented from attending by his public engagements. Under these circumstances two Past Masters of the lodge (Bros. Everitt and Smith) were called upon, at short notice, to discharge the duty, and acquitted themselves with the zeal and assiduity of experienced Masons.

Notwithstanding the extremely unfavourable state of the weather there was a large muster of the brethren, including Bros. E. Sheppard, W.M.; Thomas Ruff, W.M. elect; R.W. Bro. Manockjee Cursetjee, D.G.M. Western India, Judge of the Supreme Court of Bombay; J. Rankin Stebbing, P.G.D. of England; R. S. Hulbert, Prov. J.G.W.; Hickman, Prov. G. Sec.; Jenkins, Prov. G. Dir. of Cers. Bucks; J. Bonham-Carter, M.P.; Naish, Payne, Hasleham, Sherry, Smith, Everitt, Challis, Gibson, and Oakshott, P.M.'s; Newman, Harris, Stopher, King, Whale, Wright, Stanley, Huggins, E. Carter, Hubbersty, Hall, &c.

The first business was to ballot for W. Rudden, Esq., Mayor of Winchester. The ballot having proved unanimous, the ceremony of initiation was most impressively performed by the retiring Master, Bro. E. Sheppard, the ancient charge being delivered by Bro. Stebbing in his usual excellent manner.

Bro. A. Smith, P.M., then began the ceremony of installation, and having administered the obligation to Bro. T. Ruff, S.W., placed him in the chair of K.S., according to ancient custom, and with the hearty co-operation and approval of the assembled brethren, Bro. Everitt, P.M., presented the working tools, and delivered those beautiful addresses which form so important a part of this impressive ceremony. The following officers were invested on the occasion:—Bros. Sheppard, I.P.M.; R. S. Hulbert, S.W.; G. Stopher, J.W.; Huggins, Sec.; Whale, S.D.; Stanley, J.D.; C. Sherry, Dir. of Cers.; J. Hall, J.G.; and Richards and Pottle, Tylers. Before the lodge was closed, it was moved by Bro. Alfred Smith, P.M., seconded by Bro. Naish, P.M., and carried unanimously, that a resolution be placed on the minutes of the lodge, expressing the high gratification of the brethren at the visit of their distinguished Parsee, Bro. Manockjee Cursetjee, and their delight at recognising in him an exemplification of the universality of Masonry. The W.M., Bro. Ruff, then presented his vote to his eminent visitor, in a few well chosen words of graceful compliment, and greeted him well in the name of the Winchester brethren; whereupon, Bro. Manockjee Cursetjee arose, and with a fluency and accuracy of language which would have done credit to any well educated native-born Englishman, expressed his acknowledgment of the compliment which had been paid him, and proceeded to expatiate on the benefits of Masonry as witnessed by himself in India and in England.

This concluding the business of the day, the lodge was closed at half-past four o'clock, and at five o'clock the brethren above-mentioned sat down to a sumptuous banquet under the presidency of the new W.M., Bro. Ruff, to whose generous liberality the lodge was much indebted on the occasion.

When the cloth was removed, the W.M. called on the brethren to drink to "The Queen and the Craft."

Justice having been done to this toast, the W.M. then proposed "The Most Worshipful the Grand Master of England, the Deputy Grand Master, and the Officers of Grand Lodge," coupling with it the name Bro. Rankin Stebbing, Past Grand Deacon of England.

Bro. R. Stebbing, P.G.D. of England, replied in a powerful speech, full of Masonic zeal. He strongly urged on the brethren of the provinces a closer union with the London Masons, and recommended those who were qualified to be regular in their attendance on Grand Lodge, assuring them of a kind reception, and a ready hearing should they think it right to take part in the proceedings. He advised all to make themselves practically acquainted with the accommodation, the means, and the requirements of our noble charities, and emphatically protested against Masons limiting their Masonic spirit to the walls of their own lodge, or the boundaries of their own town.

A slight deviation from the established order of the proceedings now took place in consequence of the approaching departure of Bro. Bonham Carter, M.P., on account of his parliamentary duties, and the health of that brother was proposed by Bro. Naish, P.M., and heartily drunk by the brethren.

In reply, Bro. BONHAM CARTER said that though young in Masonry he yielded to none in admiration of its noble principles and excellent precepts. He regretted that he had not solicited admission to the Order at an earlier period of his life. The brethren might wonder that he had not sought to be initiated at Winchester, seeing that he had been connected with the city as its representative in Parliament for some seventeen years. The reason was that when he resolved to become a Mason and made inquiries on the subject of an experienced brother, he was told that Masonry had nothing to do with politics and that he would act more prudently if he were initiated in the lodge nearest to his own residence (Petersfield) rather than in the lodge of the town with which he was only politically connected. The honourable brother concluded by proposing, in high terms, "The Health of the Right Worshipful the Deputy Provincial Grand Master of Western India," at the same time apologizing for being compelled to quit the lodge before his eminent brother could reply.

Bro. MANOCKJEE CURSETJEE replied in a speech of great eloquence, in the course of which he communicated many interesting circumstances relating to the history and progress of Masonry in India. He again thanked the brethren for the

kindness which he had received at their hands, and wished before resuming his seat to do himself the pleasure of proposing to the lodge "The Health of the Worshipful Master," wishing him and them happiness, peace, and prosperity.

The W. Master, in reply, thanked his distinguished visitor for the terms in which he had spoken of him and the lodge, and expressed the diffidence which he felt in assuming so responsible a position in the Craft. He had been very much impressed with the ceremony of installation, and the excellent principles therein inculcated had strengthened his resolution to do all in his power to promote the cause of Masonry, for he felt certain that in so doing he was consulting the interests of morality and religion. He had long wished to see Masonry dissevered from those associations with which it had been too long connected, and which gave to non-Masons a very unworthy idea of its sublime principles and genuine practice. He received the custody of the lodge, handed down to him through a long series of able predecessors, and, in spite of his own feebleness, he hoped that he should be able to transfer it to his successor with its lustre untarnished and its credit unimpaired. To effect that he must rely on the efficient assistance of his officers, and the hearty co-operation of the members of the lodge. He stated that it was his fixed determination to take the chair of the lodge precisely at the hour named in the summonses, and to quit the chair never later than 11 p.m. So far as circumstances would allow, he trusted to be supported in this by all the brethren, and he felt sure that, if they were able to carry it out, their comfort, respectability, and efficiency would be confirmed thereby. In conclusion, he assured the brethren that he would try his utmost to do his duty. More he could not promise without vain boasting, less he could not perform without being guilty of neglect.

The W. Master then proposed the health of his predecessor, the retiring Master, Bro. E. Sheppard, whose year of office had been of a very chequered character, and who had encountered the many and peculiar difficulties he met with by an assiduous attention to the duties of his office, and a firm adherence to the principles of Masonry.

Bro. Sheppard, thanking the W.M. in reply, compared himself during the past year to the captain of the good ship Economy, which had been suddenly cut away from her moorings, and had drifted out into the open sea, unable to return to the port she hailed from, and not knowing what haven she was bound to; at last, however, he had brought her into harbour, and, on resigning command, he could say to his successor that her timbers were sound, her equipment complete, and her crew genuine sailors, though he feared the ship was in rather shallow waters. Dropping metaphor, he felt convinced that his last ministerial act was one which would compensate for any deficiency during his year of office. He had had the pleasure of initiating into Masonry a gentleman—he could now say a brother—who, whether they regarded the position he held in the town, the signal ability he had displayed in the various offices he had filled, or the high estimation in which he was deservedly held by his fellow-townsmen, was an acquisition to the lodge, and he was sure there were bright prospects before them when such candidates sought admission into the mysteries and privileges of Freemasonry.

The W. Master then proposed "The Health of the Right Worshipful, the Provincial Grand Master, Admiral Sir Lucius Curtis, K.C.B., and the Officers of Provincial Grand Lodge," coupling with it the names of Bro. Hulbert, Prov. G. Warden, and Bro. Hickman, Prov. G. Sec.

Bro. Hickman in reply, whilst thanking the W.M. for what he had said of him personally, and the brethren for their kindness generally, to his great regret felt that his duty to his Masonic chief compelled him to decline returning thanks for the Prov. G. Master who, he thought, had not been treated with proper respect in having his health postponed to so many toasts which, in due Masonic precedence, come after the Prov. G. Lodge. He therefore begged the W.M. to allow him to sit down without saying more on the subject.

Bro. Hulbert (Prov. G. Warden) whilst fully agreeing with the Prov. G. Sec. on the subject of this unfortunate mistake, considered that it was an oversight, for which the W.M., might be excused, as it was his first appearance in the chair of the lodge, and therefore thanked the W.M. and brethren in the name of the Prov. G. Master and officers for the compliment which had been paid them.

Bro. Naish, P.M., thought that it was his duty to offer some explanation as he had been the cause of the deviation from the

established routine of toasts. He had solicited permission of the W.M. to propose the health of Bro. Bonham Carter, M.P., before his proper turn, as that brother was obliged to leave to catch a train, and he knew that all the brethren were anxious to pay a compliment to their representative on the first occasion of their meeting him in lodge. He regretted that he had unintentionally been guilty of disrespect to his Prov. G. Master, whom he venerated and loved.

Bro. Stebbing, P.G.D., whilst endorsing the remarks of the Prov. G. Sec., thought that an admonition would be sufficient. They had doubtless made a blunder. But in that lodge where Sir Lucius Curtis had so often been enthusiastically welcomed they would be the last to treat him with disrespect, and he was sure that their venerable chief himself would never interpret an unintentional mistake as a culpable slight.

Bro. Manockjee Cursetjee thought that the W.M. had clearly exposed himself to the rebuke. In all Masonic banquets, the Grand Master and the Prov. Grand Master (with their Grand Lodges), were *obligatory* toasts, for them Masonic allegiance was due. Complimentary toasts had been given in precedence of the Prov. G. Master, and so far a wrong had been done to him; but confession of sin and a resolution of amendment went a long way to repair a wrong.

The W. Master said that he felt he was wrong, but he trusted some allowance might be made for him. In the first place, he was now filling for the first time the office of Master. In the second place, he was surrounded by brethren much his seniors in Masonry, some of them brilliant lights of the Craft, Grand Officers, Provincial Grand Officers, Past Masters on every side of him, and they had given a tacit consent to his error. From the time when Bro. Naish, P.M., proposed "The Health of Bro. Bonham Carter," he had lost control of the toasts, and had thus unwittingly been led into the fault, although he held in his hand a list of toasts in which "The Health of the Prov. G. Master," occupied its proper place. He sincerely apologised for his mistake, and assured the Prov. G. Sec., that he would bear his admonition in mind in future.

Bro. Hickman, Prov. G. Sec., was sure the W.M. and brethren would give him credit for acting solely from a sense of duty in the course he had adopted. Order was one of the first principles of Masonry, and if he allowed it to be violated in his presence without taking notice, he would be recreant to his duty and disloyal to his chief. After the expressions of the W.M. he would not hesitate to thank them in the name of the Prov. G. Master, and to wish them every prosperity.

Bro. Stebbing now rose and proposed "The Health of the newly-initiate, Bro. Budden." In a most eloquent speech, our well-known brother set forth the guiding principles of Masonry, and extolled its many excellencies; and concluded by observing that in after years, when Bro. Budden came to reflect on the circumstances which had occurred during his two years' tenure of the Chief Magistracy of the most ancient municipality in England, neither the honours conferred on him by his fellow-citizens, nor the estimation in which they held him would give him half so much satisfaction as the thought that he had at that time joined the Masonic body—an Order whose origin was lost in obscurity, whose extent was bounded by the limits of the world, whose principle was morality, and whose practise was charity.

Bro. Budden felt that his best thanks were due to the W.M. and brethren for the kindness with which he had been received. He had been much impressed by the ceremony of initiation, and if a man were only to carry out the tenth part of the excellent principles inculcated in Masonry, a good Mason must of necessity be a good man.

The W. Master proposed "The Health of the Past Masters of the Lodge," coupling with it the name of Bro. Sherry.

Bro. Sherry regretted to say that he was the Senior Past Master of the Lodge. Past Masters, as they advanced in life, were generally relieved of the ceremonial working of the lodge by younger and more active brethren, and he thought that then they ought to devote themselves to advocating the cause of the charities. He had served as Steward to the Institution for Aged and Decayed Freemasons, and also to the Boys' School, and he hoped before he died to have the opportunity of serving as Steward to the Girls' School. He trusted he should have the generous support of the brethren when that took place.

Bro. Payne, at the request of the W. Master, proposed "The Charities," to which Bro. Stebbing appropriately replied.

The W. Master then proposed "The Health of the Installing

Masters" (Bros. Everitt and Smith) which was duly acknowledged.

It now approached the hour of eleven. The Tyler, Bro. Pottle, was introduced, and proposed the ancient toast.

The brethren then separated, having spent a most agreeable day, and entertaining the best augury of the future prosperity of the Lodge.

SOUTHAMPTON.—*Royal Gloucester Lodge* (No. 130).—On Thursday, the 12th inst., at the monthly meeting of this lodge at Freemasons' Hall, Bugle-street, a presentation was made to Bro. W. Hickman, Prov. G. Sec. Hants, of a P.M.'s jewel by the lodge, and of a silver goblet, bearing a suitable inscription, given by the officers. There was a numerous attendance of the Craft, including two officers from the American war steamer now in the river. The W.M., Bro. J. R. Weston, requested Bro. J. R. Stebbing, P.G.D. of England, to present the jewel, in doing which he Bro. Stebbing said it was a most agreeable thing for Masons to have an opportunity of paying compliments of this kind to those amongst them who had distinguished themselves in the offices to which they had been elected. Their brother, whom they were about to honour, had always set an example to the brethren by cultivating the most fraternal feelings, as well as assiduously working to uphold the laws and constitution of the Craft. He knew that he should be expressing the wishes of the lodge when, in presenting this jewel to him as their grateful acknowledgment of his services, he uttered a hope that he might long be spared to meet them, and that God would bless him in all the relations of life. Bro. P. Keane, the S.W., then stepped forward, and said that he had been delegated by the officers who served under the Mastership of Bro. Hickman to ask his acceptance of this slight token of their regard (presenting the goblet). They felt that it could not for a moment be compared to the well-earned badge of Masonic honour which had just been placed on his breast, but they knew that he would accept it, not for its intrinsic worth, but as a souvenir of the affection and esteem with which the officers and the brethren of the lodge regarded him. The presentation having been ratified by the tendering of Masonic honours to Bro. Hickman, he said that if he only uttered a few words in response to these kind presents, the brethren would not think that he less warmly felt and appreciated this kindness, but rather that he found himself utterly unable adequately to express his sense of this mark of esteem. He felt it a great distinction to be placed in the honourable position of W.M. of the lodge in which he was initiated into Masonry nine or ten years ago. Since then he had cemented many friendships, and he assured them that he deeply felt how fraternal was the manner in which the brethren bore with his imperfections and strove to realise his desires to carry out the duties efficiently, though necessarily one actively engaged in business was prevented from devoting so much time as was really needed to make oneself thoroughly up to the working of the lodge. That they were satisfied, however, with his endeavours these handsome testimonials bore testimony, and he assured them that they would always be regarded by him as presents of which he might justly feel proud. The business of the lodge was then proceeded with, and the ceremony of raising impressively performed by the W.M., Bro. Alderman J. R. Weston. Amongst the several visitors of the evening were two officers of the United States man of war lying in the river, and at the banquet their healths were given with great cordiality and responded to in a tone of evident gratification, several interesting speeches were made during the evening, referring in great kindness to Bro. Hickman by Bro. Falvey, editor of the *Hampshire Independent*; Bro. Alderman F. Perkins, J.P.; Bro. Alderman J. R. Stebbing, J.P.; B. P. Keane, S.W.; and the W.M. The presentation would have taken place before, but Bro. Hickman has not visited the lodge since his Mastership, in consequence of the distressing loss of his brother, his brother's wife, and all their children on board the *London*.

LANCASHIRE (WEST).

LIVERPOOL.

Temple Lodge (No. 1094).

The warrant of this lodge having been granted, the ceremony of consecration took place at the Masonic Temple, 22, Hope-street, on Wednesday, the 11th April, in the presence of fifty brethren. Bro. Thomas Wylie, Prov. G. Reg., presided, Bro. James Hamer, Prov. G. Treas., acted as Dir. of Cers., assisted by the Prov. G. Chap., Bro. H. G. Vernon, M.A. Bro. John

Pepper, P. Prov. G. Dir. of Cers., occupied the west, and Bro. H. Williams, P.M., the south. Bro. Laidlaw, P.M. The lodge being duly formed, the brethren of the Temple Lodge were arranged in order, and the lodge opened to the third degree, the Prov. G. Chap. offered up the opening prayer. The presiding officer addressed the brethren on the nature and object of the meeting.

The Prov. G. Sec., Bro. H. S. Allparr introduced the members of the new lodge to the presiding officer, and read the petition and warrant.

The presiding officer inquired if the brethren approved of the officers named in the warrant, and they having signified their approval in form, the Prov. G. Chap. delivered a beautiful oration setting forth the objects, nature and importance of F.M., impressing upon the brethren the sacred duties of charity and benevolence.

The musical brethren, Bros. T. Armstrong, P.G. Purst; Graham, W.M., 216; Wood J.W., 216; Skenf, 216; and Haswell, 203; sang the anthem from 133rd Psalm—"Behold how good and joyful a thing it is for brethren to dwell together in unity; it is like the precious ointment upon the head that ran down unto the head, even unto Aarons' beard and went down to the skirts of his garments. Like as the dew of Hermon which fell upon the hill of Zion; for there the Lord promised His blessing, even life for evermore."

The presiding officer offered up a prayer, all turning to the east. Omnes, chant—"So mote it be." Sanctus, "Glory be to Thee O Lord." Invocation by Prov. G. Chap. Omnes, chant—"So mote it be." The lodge was then uncovered and the consecrating elements, corn, wine, oil, and salt, were offered during solemn music. Anthem—"Glory be to God on high, peace on earth, goodwill towards man," during solemn music incense was offered by the Prov. G. Chaplain.

Omnes, chant—"So mote it be."

Anthem—Glory to God on high,
Let heaven and earth reply
Praise ye His name.
Masons His love adore,
Tiled in their mystic lore,
And cry out evermore—
Glory to God!

The lodge was then solemnly dedicated, consecrated, and constituted by the presiding officer.

Omnes, chant—"So mote it be."

Anthem—Hail! Universal Lord!
By heaven and earth adored,
All hail! Great God!
Before thy hand we bend,
To us thy grace extend,
And to our prayers attend.
All hail! Great God.

The proceedings were closed with the "Hallelujah Chorus."

The installation of Bro. Richard H. D. Johnson was proceeded with according to ancient form, after which he appointed Bros. James Mercer Johnson, S.W.; Joseph R. Smith, J.W.; W. Crane, P.M. Bro. Wood was elected Treasurer. Bro. Thomas Marsh was appointed Secretary; E. M. Shildon, S.D.; D. Hendy, J.D.; R. Williams, Dir. of Cers.; G. Dyke and Pearson, S.; Harris, I.G. The ceremony was performed by Bro. Hamer, who addressed every officer immediately on his appointment, in addition to the usual charges and addresses. The lodge was called from labour to refreshment, and the brethren sat down to a very sumptuous banquet provided by Bro. Ball, the House Steward. The Prov. G. Chaplain having invoked a blessing from the Great Architect of the Universe, at the conclusion of the dinner the musical brethren sang "Non nobis," the W.M. proposed the usual loyal and patriotic toasts, when the I.G. proceeded to his post of duty. The M.W.G.M. the Earl of Zetland, the D.G.M., and Officers of Grand Lodge were duly honored. "The Right Worshipful Provincial Grand Master, Sir Thos. George Hesketh, Bart., M.P., Townley Parker, Esq., Deputy Provincial Grand Master, and the Prov. Grand Officers of West Lancashire," was the next toast proposed. Bro. Wylie responded on behalf of Sir J. G. Hesketh, and Bro. Hamer on behalf of Bro. T. Parker. The Secretary read a note of apology from the Prov.G.M. Bro. Hamer alluded in very feeling terms to ceremonies of the day, and recommended the brethren to act together in unison, both in and out of the lodge, and that he should convey to Bro. Townley Parker, the enthusiastic and kindly feeling of the brethren of 1094, and for the honor they

had done himself he thanked them most sincerely, and assured them it would always give him great pleasure to afford them counsel, advice, instruction, or assistance.

The Prov. G. Chap. thanked the brethren for the honor done him, and impressed upon them the practice of charity, that very bond of peace and of all virtue, without which nothing is strong, nothing is holy, and related an instance that occurred to a poor widow in his own parish, who placed in his hands a bundle of papers, of which he could make nothing, and he returned them. The poor woman lamenting her inability to make her case understood, again prevailed upon him to persevere and to place them in the hands of some brother. He put the case in the hands of the late Bro. J. Walmsley, who, on perusing them, requested Bro. Vernon to leave the matter in his care, and in a short time he raised a sum of money which enabled the widow to make a comfortable living.

Bro. Pepper, P. Prov. G. Dir. of Cers., responded to the toast in which his name had been introduced, and thanked the brethren for their kindness. In examining and studying F.M., we found it to be precisely what it professed to be, viz.: a system of morality, and we sometimes met with brethren so much in love with it that they openly stated they considered and looked upon it with more reverence and respect than the religious ceremonies of church or chapel. Bro. Pepper took that opportunity of reminding those who placed F.M. before them in such a light as this, that they committed a very great error. A system of morality is one thing, divine worship is another, and much higher and nobler thing than F.M. can ever attain unto; it is quite true a man may be moral without being religious, but he cannot be religious without being moral. The lodge just constituted is aptly named the Temple, and that should stir us up and induce us to study the forms, materials, vessels, furniture, &c., used and employed in the Temple of K.S., and if possible to find symbolically its parallel. If we look at the clothing used in the order of Freemasonry, we find the colours used in the vail of the Temple to be the same, viz.: white, scarlet, blue, and purple, and on the vail were cherubims embroidered in gold. The white denotes purity and innocence; the scarlet understanding; the blue heavenly mindedness, and the purple power; the gold truth. These are again represented by the creatures Ezekiel saw in his vision of the cherubim, viz.: an ox, a man, an eagle, and a lion. The ox a docile creature that feeds in the green meadows by the side of still waters, an emblem of innocence. The man represents wisdom and understanding, blood-scarlet; the eagle represents the imagination, can soar up into the blue heavens, and looks the sun in the face; and the lion represents the will, which guides and directs all the other powers with which we are endowed. These are further illustrated by the four rivers in Eden which had but one source, and the key to these mysteries may be found in the 4th chapter of Ephesians. Thus by a careful study of the tracing board of the Great Architect of the Universe we are enabled to see the manifold wisdom of God, and say with the sweet singer of Israel "Lord what is man that thou art mindful of him, or the son of man that thou shouldst visit him." "The Health of Bro. Thomas Wylie, Prov. Grand Registrar" was next proposed by the W.M., and he thanked him for his able assistance as presiding officer during the ceremony of dedication of the Temple lodge.

Bro. Wylie thanked the W.M. and brethren for the flattering compliment paid him, and stated that he considered the Order of Freemasons was the most ennobling Institution devised by man, its object being to expand the mind, enlighten the understanding, and improve all who studied its precepts. A counterblast has been lately issued from the Vatican on account of the great extension of our Order throughout Christendom, but when we consider that such men as Adrian the designer, Giotto of Florence, Laurentio, Ghiberto the designer of the two brazen gates of St. John's, which Michael Angelo said in rapture, that they worthy of being the gates of Paradise. Donatello, Andrea Verischio, Perrugino, Leonardo da Vinci, Michael Angelo, and many other profound architects, sculptors, and painters, who thought it not derogatory to their dignity or talents to be enrolled among the members of the Craft, and who did not believe that they were violating the laws of the Great Architect of the Universe, by assembling together, and in their day designing, erecting, and adorning those beautiful temples dedicated and consecrated to Him. Freemasonry has had many enemies and detractors, but has nevertheless withstood all opposition and remains evergreen; let us, therefore, be careful to hand down to our successors, pure and unsullied, the

tenets and principles of our Order, so shall our children's children celebrate, with joy and rejoicing, the solemnities of this day, and finally all be admitted in the Temple not made with hands, eternal in the heavens.

The Secretary read a letter from Bro. Banister, P.G. Sword Bearer of England, apologising for his absence.

Bro. Crane, P.M., proposed "The Health of the Worshipful Master," who responded in very feeling and appropriate terms.

Bro. Marsh, P.M., pro "The West Lancashire Masonic Educational Institution," for the education and advancement in life of the children of deceased and distressed Freemasons. In his remarks he reminded the brethren that the late lamented Bro. Walmsley, under very discouraging circumstances originated the Institution in 1850, and by his indomitable perseverance succeeded in establishing an Institution that may vie with any in the provinces. There are at present thirty-three children on the foundation, receiving a good sound education, and several who have been put to business, are conducting themselves to the satisfaction of the committee, who still continue to look after their interests. The fund now amounts to £5000, the interest and the annual subscriptions more than defray the expenses. This Institution may be justly considered the brightest jewel in West Lancashire, and he called upon the brethren of 1094 to imitate other lodges by supporting and recommending the West Lancashire Masonic Educational Institution. "The Officers of the Temple Lodge and the Visitors," having been proposed and responded to, the crowning toast "To all poor and distressed Freemasons throughout the universe, and a speedy relief to them," was given from the chair. The J.W. informed the W.M. what time it was, and labour was resumed. A vote of thanks was ordered to be entered on the minutes, to the musical brethren for their kindness throughout the evening. Two gentlemen were proposed for initiation, and four brethren for joining, and the proceedings terminated.

LANCASHIRE. (EAST).

CHEETHAM. — *Derby Lodge* (No. 1,055). — The St. John's festival of this lodge was celebrated at the Waterloo Hotel, Cheetham, on Thursday sennight, in the presence of about sixty members and the provincial officers, viz., Bros. S. Blair, Prov. G.M.; Figgins, Prov. G.C.; Leresche, Prov. G.R. and Tunnah, Prov. G.S. The lodge was opened with solemn prayer and in due form, at two o'clock p.m., and Bro. David Morris was duly installed as W.M. for the ensuing year; after which solemn ceremony, he, on behalf of the lodge, presented to its founder and first W.M., Bro. Samuel Percy, a beautifully engrossed address and Bible, a portrait of himself (by Bro. J. Eastham), a book-marker, and a purse containing sixty guineas, as a testimonial of the high appreciation in which he is held by his brethren for his devotion to the interests of the Craft, and his general amiability of character. To add honour to the occasion the Prov. G.M. in a brief but touching address, stated how fully he sympathised with the donors, and how richly deserved was the very handsome testimonial which had just been presented. Bro. Percy having acknowledged the presentation, the business of the lodge was proceeded with by the W.M. initiating his eldest son as an entered apprentice Freemason, and afterwards transacting the usual business of a Masonic lodge. At the close of business, the brethren sat down to an excellent repast, and enjoyed the festival of St. John in the heartiest manner, it really being "the feast of reason and the flow of soul."

ROYAL ARCH.

METROPOLITAN.

TEMPERANCE CHAPTER (No. 169). — The regular convocation of this chapter was held on Tuesday, the 10th inst., at the White Swan, Deptford, Comp. G. Bolton, M.E.Z. The minutes of the former, and the report of the audit meeting were read and confirmed. Installation was then performed by Comp. W. Watson, P.Z. Comps. G. Brown was installed J; J. T. Tibbals, H.; W. Simmonds, M.E.Z.; N. Wingfield, reinstalled S.E.; C. Stahl, reinstalled S.N.; J. Searle, P.S., who appointed Comps. H. Moore, 1st A.S.; F. Walters, 2nd A.S. Comp. B. Bolt was reinstalled Janitor. Comp. G. Bolton was presented with a handsome P.Z. jewel, which had been unanimously voted to him from the chapter funds, and a vote of thanks to Comp. Wingfield for the manner in which he had performed the duties

of his office. After business the companions adjourned to banquet.

DEVONSHIRE.

MORICE TOWN, DEVONPORT. — *St. Aubyn Chapter*. — A quarterly convocation of this chapter assembled at the chapter rooms on Monday the 16th inst. The duties of the evening were of an unusually light nature, the M.M.'s whose names had been balloted for not being present to receive the honour of exaltation. The minutes of the previous meeting were read and confirmed, and the officers for the ensuing year nominated. Some minor matters of business having been disposed of, the chapter was closed in usual form at a quarter past nine.

IRELAND.

DUBLIN. — *Lodge 620*. — The brethren of this lodge assembled and dined together in the Commercial Buildings on Wednesday evening, the 29th ult. Several new members were proposed during the transaction of business. The dinner served by Bro. Jude was everything that could be desired. There was a large gathering of the brethren, the visitors were numerous, and the evening passed in peace, love, and harmony.

CHANNEL ISLANDS.

JERSEY.

PROVINCIAL GRAND LODGE.

Summonses were issued for a meeting of Provincial Grand Lodge, to be held at the Masonic Temple, on Wednesday, April 11th, the first since July, 1864, for the sole purpose of installing Bro. Dr. Le Cronier as D.P.G.M., without any of the usual arrangements for holding a preparatory committee to receive propositions or fix on the Agenda, thus effectually excluding all consideration of several topics of importance.

At a quarter to four, p.m., the Officers, Masters and Past Masters entered in procession, and were received by the assembled brethren. The Prov. G.M. occupied the chair, and having opened Prov. Grand Lodge, with the assistance of his Wardens, Bros. J. T. Du Jardin, P.M., and E. C. Malet de Carteret, W.M., formally announced the resignation of Bro. Crosse, and his appointment of Bro. Dr. Le Cronier, W.M., in his place. He then called upon Bro. Adams, P.M., acting as Secretary, to read the patent, which was couched in the usual terms. A deputation of six brethren was then sent out to inform Bro. Dr. Le Cronier of the honour conferred upon him. After a few minutes the deputation returned, escorting the W. Brother, who was duly presented. The obligation having been administered, Bro. Le Cronier was formally installed in the chair of D.P.G.M., after which the usual procession took place, and the honours were paid. The new D.P.G.M. addressed a few words to the brethren present, expressive of his sense of the responsibilities he had undertaken, his desire to discharge the duties faithfully and impartially, and his hope to deserve and receive the support of the members of Prov. Grand Lodge.

Bro. Dr. Hopkins, P.M., and Past Prov. S.G.W. for Warwickshire, rose, and having obtained permission to make a few remarks, represented that this was a proper time to pass resolutions complimentary to the late and present D.P.G.M. As was expected, the P.G.M. observed that as no proposition of the kind was on the Agenda, it was impossible to entertain it. Bro. Dr. Hopkins urged that no opportunity had been afforded by holding a preparatory committee, that the grace and force of such an act would be destroyed by delay, and that such compliments were quite in accordance with the spirit of the proceedings of the day. He was supported by Bros. Le Sueur, W.M., and Durell, P.M., who observed that in the Prov. Grand Lodge of Jersey there were numerous precedents for such a course, when, as in the present case, meetings had been held for an especial purpose other than the ordinary routine of provincial business. Bros. Du Jardin, P.M., Benham, P.M., and others took the view of the Prov. G.M., and it was finally ruled that no other matter than the installation could be entered upon. The Prov. Grand Lodge was then closed in due form.

The Prov. Grand Master, it is said, intended to have a

banquet on the occasion, and by his orders tickets had been prepared, of which, as far as your correspondent could learn, only two or three had been disposed of, even by the efforts of the Prov. Grand Tyler, who had been sent out to endeavour to distribute them. The project was, therefore, abandoned.

MARK MASONRY.

JERSEY. — *Cæsarean Lodge* (No. 74). — The quarterly meeting was held on Monday, April 9th, at the Masonic Temple. The lodge was opened at twenty minutes past seven by Bro. Dr. Hopkins, W.M., assisted by Bro. Dr. Smith, acting as S.W., and Bro. Benham, J.W. A note of apology for absence on account of illness was read from Bro. Dr. Small, S.W. The minutes having been read and confirmed, a ballot was taken for Bro. Edward Pixley, a candidate for advancement, which was unanimous in his favour. The W.M. presented 1,000 envelopes, with an appropriate stamp, which was acknowledged by a vote of thanks. Bro. Pixley was introduced, properly prepared, and advanced to the degree of Mark Master by the W.M. There were seven other candidates on the list, previously balloted for, none of whom were present, for which the very bad weather might in some measure account. A note of resignation of membership from Bro. E. C. Malet de Carteret was read, which was accepted with regret. Several matters of business having been arranged, the lodge was closed at a quarter to nine, and the brethren adjourned for refreshment. The usual loyal and Masonic toasts were duly honoured, and a long, desultory conversation took place on the unsatisfactory state of Craft Masonry in Jersey in one respect, with regard to which several notices have lately appeared in the FREEMASONS' MAGAZINE. This is at present the engrossing topic whenever two or three Masons meet together. On the banqueting table were copies of an article extracted from the MAGAZINE of April 7th, pp. 269 and 270, which had been printed separately for extensive circulation in Jersey. It is to be hoped that this will have the effect of exonerating the brethren generally from a charge of participation in or support of proceedings which have been a source of public scandal, and are calculated to bring the Craft into disrepute, unless fully explained. It will be a happy day for the province when these affairs attract the attention of the Masonic authorities in London, with a view to the only manner in which they can be brought to a satisfactory close, namely, a searching inquiry.

MASONIC FESTIVITIES.

IRELAND.

BELFAST. — On Friday evening, the 6th inst., the brethren of Lodges 88 and 111 held a ball in the Music Hall. The members wore the insignia of the Craft. Dancing commenced at nine o'clock, and was kept up with spirit till eleven o'clock, when supper was served, after which dancing was resumed, and continued till an advanced hour. Bro. Charles Thompson supplied the supper and refreshments. Dornyn's quadrille band was in attendance.

MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING APRIL 28TH, 1866.

Monday, April 23rd. — ROYAL GEOGRAPHICAL SOCIETY, at half-past 8.

Tuesday, April 17th. — INSTITUTION OF CIVIL ENGINEERS, at 8.

Wednesday, April 25th. — SOCIETY OF ARTS, at 8.

THE WEEK.

THE COURT. — The Queen walked out on the morning of the 11th inst., accompanied by her Royal Highness Princess Helena, and drove in the afternoon, accompanied by her Royal Highness Princess Louise. The Queen walked in the grounds on the morning of the 12th inst., accompanied by Princess Louise and Princess Beatrice, and drove in the afternoon, accompanied by

Princess Helena. The Queen, accompanied by Prince Leopold, and attended by Lady Augusta Stanley, drove out on the morning of the 13th inst., and in the afternoon her Majesty drove in the grounds with Princess Helena. The Queen walked in the grounds on the morning of the 14th inst., accompanied by Princess Helena and Princess Louise, and drove in the afternoon, accompanied by Princess Helena, Princess Beatrice, and Leopold. The Rev. G. Prothero performed the service on the 15th inst., at Osborne, before her Majesty and their Royal Highnesses Princess Helena, Princess Louise, and Prince Leopold. The Queen walked in the grounds on the morning of the 16th inst., and drove out in the afternoon, accompanied by Princess Helena, Princess Louise, and Prince Christian of Schleswig-Holstein. The Queen walked in the grounds on the morning of the 17th inst., accompanied by Princess Louise, and drove out in the afternoon, accompanied by Princess Helena, and attended by the Countess of Caledon.

IMPERIAL PARLIAMENT.—The House of Lords met for the first time after the Easter recess on the 12th inst. The business transacted was of little importance.—On the 13th inst. the Lord Chancellor announced the postponement of the Capital Punishment Bill from the 17th inst. to the 24th inst. The Marquis of Westmeath expressed great alarm about the Oaths Bill, and their lordships adjourned at a quarter to six o'clock.—On the 16th inst. there was a discussion on the second reading of the Oaths Bill. Earl Russell moved the second reading in a speech in which he took a historical view of the question, and contended that there was now no necessity for continuing the offensive oaths which Roman Catholics had hitherto been compelled to take.—Earl Derby followed in a speech querulous in its tone; but he did not threaten opposition to the bill. In the debate which followed, Lord Chelmsford gave notice of a proviso to the effect that nothing in the Act should be construed to weaken the laws in force for preserving the supremacy of the Queen and her heirs in all matters civil and ecclesiastical in the realm. Earl Russell said he saw no objection to the amendment, and, after some further debate, the bill was read a second time.—The chief topic discussed in the House on the 17th inst. was the electoral statistics. Lord Campbell, who professes to regard the death of Lord Palmerston as the removal of the sole stay against disorder, wished to have a select committee to examine the electoral statistics which have been laid before Parliament. Of course the motion he made gave him an opportunity of showing how terribly alarmed he is at the proposals of the Government. Earl Russell, however, disposed of the timid peer very briefly and completely.—The Premier declined to assent to the appointment of the perfectly useless committee for which Lord Campbell asked, and the motion was negatived.—In the House of Commons, on the 12th inst., Mr. Gladstone in moving the second reading of the Reform Bill was thoroughly aggressive. He showed that both sides of the House were pledged to Reform. He vindicated the working men from the charges which had been made against them, and insisted that in every way they had shown their fitness for the franchise. He quoted, to satirise and denounce, the Reform article in the *Quarterly Review*, and concluded with a brilliant appeal to the House to deal with the question in a statesmanlike manner. Mr. Lowe came next with an explanation of what he had said about working men, and which he insisted had been misrepresented. After him came Earl Grosvenor, who moved his amendment, which was seconded by Lord Stanley. The debate thereafter was dull, until at last Mr. Baxter moved the adjournment.—On the 13th the debate on the Reform Bill was

an improvement upon that of the previous day. Mr. Baxter opened it with a most effective speech in support of the bill. Disavowing all merely party considerations, he advocated the bill as a measure of simple justice. Sir Bulwer Lytton was jocular in opposition, and wound up a carefully prepared series of impromptus by declaring that he was going to give his vote against the bill as an Englishman.—After him came a very different man—Mr. J. S. Mill—who, in a speech remarkable for the closeness and vigour of its argument, demolished the false pretences under which the foes of Reform sought to get rid of the bill, and pointed out how reasonable and desirable it was that the working classes should be represented in the House.—From Mr. J. S. Mill to Mr. Liddell was only a step—the next one taken. Of course Mr. Liddell opposed the bill, which he said professed to do one thing, and really did another.—Mr. Hanbury briefly supported the measure, which was attacked by Mr. Selwyn, and manfully seconded by Sir F. Goldsmid.—Lord Robert Montagu was very confident that the Government did not intend that the Franchise Bill should become law, and announced his determination to assist them in carrying out their intention by voting for the amendment.—Sir George Grey gave a higher tone to the debate, which was wound up for the night by Mr. Laing in a fierce attack on the bill as tending towards democracy.—After which Mr. Maguire moved the adjournment of the debate.—The Reform debate on the 16th inst. was recommenced by Mr. Maguire, who in an admirable speech showed up the hollowness of the pretences of those who opposed the Government Bill. After him came Lord Dunkellin, who announced that he had joined the Adullamites, and intended to vote against the second reading. He admitted, however, that the bill would pass the second reading. Mr. W. E. Forster supported the measure in a straightforward manly speech, not less remarkable for the hard knocks it gave to the Opposition and their recreant Liberal allies than for the solidity of its arguments in favour of Reform. Mr. McKenna announced that he was of the same opinion as Lord Dunkellin, and, like that noble lord, should vote against the bill. Sir J. Simeon spoke in favour of the measure, which was opposed by Mr. J. Lowther.—Sir F. Crossley spoke up manfully for the measure in a speech worthy of the early hours of the evening. Mr. Adderley followed on the other side, and was replied to by Mr. Layard. Sir Hugh Cairns came next, and the debate was adjourned on the motion of Mr. Graham.—On the 17th inst., the Reform gave way to Malt, and the evening was given up to long lectures by Sir Fitzroy Kelly and his friends on the evil of the malt tax. The old arguments and statistics duly brought out. But there was a novelty. In seconding an amendment moved by Mr. Neate, Mr. J. S. Mill made a speech which will not soon be forgotten against the removal of the tax. After him the debate flowed on sluggishly enough.—On the 18th inst., the indefatigable Mr. Darby Griffith moved the second reading of his Public Companies Bill, the object of which is to enable shareholders voting by proxy to vote after they are acquainted with the proceedings of meetings in which they are interested. The bill was read a second time. Then came a long discussion on the proposal for the second reading of the Hop Trade Bill, the object of which is to prevent frauds in that trade. Mr. Huddleston moved the second reading of the bill, the rejection of which was moved by Mr. Beresford Hope. Eventually the amendment was withdrawn, and the bill read a second time.—Sir C. O'Loughlen then moved the second reading of a bill for making Bank of England notes a legal tender in Ireland, and for removing some restrictions as to Irish banks of issue. The Chancellor of the Exchequer

opposed the bill, which, after a brief discussion, was withdrawn. Several other bills were advanced a stage, and the House adjourned at a quarter to six.

GENERAL HOME NEWS.—The Nottingham Election Committee appear to be within sight of land. Only a few speeches of counsel now have to be listened to before a decision may be come to in the case of Sir R. Clifton. Mr. Paget was examined on the 12th inst., and denied having in any way given countenance to bribery.—There were great Reform meetings in the City, in Westminster, and in the Tower Hamlets. The Lord Mayor presided in the City, and Sir John Lubbock, Mr. Gassiot, Mr. Robartes, and other gentlemen moved and seconded resolutions in favour of the bill, which were unanimously carried. Mr. Goschen, M.P., and Mr. Crawford, M.P., and Mr. Lawrence, M.P., all spoke in support of the bill. In Westminster, both Mr. J. S. Mill, M.P., and Captain Grosvenor, M.P., were present and spoke in support of the Government measure.—Mr. Peabody has addressed a felicitous reply to the Queen's letter to him. Altogether this correspondence cannot fail to exercise a happy influence on the relations of the two countries.—John Wainwright was tried at the Central Criminal Court, on the charge of throwing vitriol over a respectable married woman named Peacock, the result being that she sustained the most frightful injuries. One eye had been removed, and the sight of the other is greatly jeopardised. The only question was as to the identity of the prisoner. He was, however, found guilty, and sentenced to twenty years' penal servitude.—A somewhat singular breach of promise case was tried in the Sheriff's Court. One Reynolds, a foreman of works at the Thames Embankment, was the defendant in the action; and the peculiar feature of the affair was that, according to the evidence, this person was married to another lady on the very day that was fixed for his marriage with the plaintiff. The jury assessed the damage at £100.—At the Thames Police court, a man named Olinus, stated to be sixty-five years of age, was again brought up charged with the abduction of a young lady, aged fifteen. The case for the prosecution not having been yet completed, the prisoner was remanded for a week, the magistrate refusing to accept bail.—The Princess of Prussia (Princess Royal of England) gave birth to a daughter at Potsdam. Her Royal Highness, apparently in anticipation of the event, travelled in the night from Berlin to Potsdam.—Mr. Edward James, the member for Manchester, has addressed a letter to the chairman of his committee, apprising him of his intention to vote for the second reading of the Reform Bill, but reserving to himself the right of opposing it in its further stages.—The committee appointed to inquire into the petition which has been presented against the return of Mr. Gower, the member for Reigate, held their first meeting on the 15th inst. Mr. Gower's seat is disputed by another Liberal. Some of the evidence was very singular.—The inquest on the body of the poor woman who has been cruelly murdered in Cannon-street was opened on the 13th inst. The evidence adds very little to the information already given, save that a crowbar known to have been on the premises has been missing. The inquest was adjourned for a fortnight.—A shocking accident happened at the Cheltenham races. A stand gave way, and about three hundred persons who were on it fell among the ruins. Many were seriously hurt, having broken limbs or other injuries.—A deputation from the recent meeting at Willis's Room, headed by the Archbishop of York and the Earl of Carnarvon, waited upon the President of the Poor Law Board on the 14th inst. to urge that something

should be done to better the condition of the sick poor in work houses.—Mr. Villiers said the subject was under the consideration of the Board.—At Tunbridge Wells a woman appears to have murdered her child and attempted to kill the man with whom she cohabited. He is in a dangerous state. She, it is said, alleges that the man killed the child.—Another murder is one of a most atrocious description. A little girl between six and seven years of age has been found killed under circumstances which are too horrible to bear unnecessary repetition.—The Nottingham Election Committee have at length resolved to go on with the case against Mr. Morley before they give a decision in respect to Sir R. Clifton. The Cambridge Committee have declared the last election for that place to be void.—Earl Granville was summoned on the 16th inst. before the magistrates at Edgware to answer a charge of an infringement of the Cattle Plague Act. It was alleged that cows had been brought to his lordship's farm at Golder's Green without a license. It came out in evidence that a Mr. Roche, a cattle dealer, renting a farm next that of Earl Granville, had been commissioned to procure some cows for his lordship if he could do so without a breach of the law. He had a license for the removal of cattle within the Metropolitan district within which the farm was. Earl Granville's farm was beyond the district, and Mr. Roche believing that if he did not drive the cattle on a highway he would not break the law, had driven the cattle across the fields. Counsel for Earl Granville contended that this was the act of Mr. Roche, and not of Earl Granville's agents, and the magistrates therefore dismissed the summons.—The *Northumberland* is at last afloat. The preparations were most carefully made, and on the 17th inst. they were assisted by a very high tide. Shortly before three o'clock the blocks were knocked away, and the great ship moved gently into the water. There were very many spectators present.—A most influentially signed document has been presented to Mr. Peabody, inviting him to a banquet in the City. Mr. Peabody in a feeling reply expresses his profound regret that he is unable to accept the invitation.—The Guildhall Industrial Exhibition was brought to a close on the 17th inst. Mr. Peabody distributed the prizes to the various successful exhibitors, and made a most appropriate speech on the occasion. The Lord Mayor took an active part in the proceedings and made a capital speech.—In the Court of Probate, application was made to the judge to fix a day for the trial of the cause *Ryves v. the Attorney-General*. The judge said he should not take any jury cases this term, but he would take the case immediately after the probate jury cases had been disposed of.—A shocking crime has been committed in Drury-lane. A man named Witley, while, as there is much reason to believe, under influence of drink, cut his wife's throat, and then attempted to commit suicide. The woman is dead, and he lies in a hopeless condition.—A man has been arrested on suspicion of having murdered Mrs. Millsom, at Messrs. Bevington's warehouse in Cannon-street. His name is Smith *alias* Denton; he lived at Eton. It is said that on his clothes were found stains of blood. A letter from him to the murdered woman has, it seems, been found in one of her boxes. Smith was brought up at the Mansion House, on the 18th inst. for examination.

TO CORRESPONDENTS.

*** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

BRO. A. C.—, N. Y.—The FREEMASON'S MAGAZINE has been forwarded to you regularly, ever since November last. The miscarriage is inexplicable to us. We shall send it to your box in future.

BRO. F., LEIPZIG.—Letter and enclosure received with thanks. Reply shortly, by post: