

LONDON, SATURDAY, NOVEMBER 4, 1865.

## FREEMASONRY AND THE POPE.

It was in the eleventh century and not in the nineteenth that the spiritual as well as the temporal power of the Vatican was asserted to be supreme, and men at that time tacitly acknowledged that the Sovereign Pontiff of Rome was lord of the Universe, arbiter of the fate of empires, and supreme ruler of kings and princes upon earth; and accordingly nothing was easier than to dispose of kingdoms, and to loose subjects from their allegiance, as instanced in the history of King John of England. Aspin, in "Lives of the Popes," says, "At length they assumed the whole earth to be their property, as well where christianity had been propagated, as where it had not. They finally pretended to be lords of the future world also, and by licences, pardons, dispensations, and indulgences, which they sold to the best bidders, to have a power of restraining and, in some instances, of subverting even the Divine justice itself." To arrogate so vast a power is easy enough, but to enforce it in the present age is quite another matter. Strong writing breaks no bones, but is ineffective to maintain and enforce the laws without a strong arm in support of authority. When the Spanish Armada appeared on our coasts the Admiral carried with him an instrument expected to be as effectual a weapon as a 200-pound Armstrong gun, and that was a papal bull consigning Queen Elizabeth and her abettors to hell fire, which did not, however, much affect the successful resistance of Drake and Howard, nor prevent the defeat of the Invincible Armada.

Bulls and edicts and papal allocutions, have in all ages been launched from Rome like harmless thunder on a summer's evening. Of late, however, France and Sardinia, who may be assumed as the most unfaithful of the faithful, have had several allocutions forwarded to their address. The most recent one, the allocution delivered to the secret consistory on Sept. 25th, may be accepted as growing out of the peculiar relations of these countries with the See of Rome. English Freemasonry can scarcely be said to be affected by that wholesale denunciation, except from the universality of the science. But the mystic allocution refers to what may be taken as meaning Fenianism, which, for, as much as it is worth comes nearer home. The papal head must have a confused notion of facts to mix up Fenianism with Freemasonry.

The regeneration of Ireland, the whisky agitators hot headed movement, stimulated by rowdies and loafers across the Atlantic, appear to our English minds to have nothing in common with a large school of unobtrusive men in all countries, who by the laws of practice of their society abjure political and religious interference, and unite themselves for social and charitable objects.

The *Siccle* says aptly enough, that at the lowest estimate there are two millions of Freemasons in France, and the only result of their papal excommunication will be that they are thereby incapacitated to act as sponsors at the baptismal font, which will be an immense economy of silver mugs and spoons.

"A society which avoids the light of day must surely be impious and criminal." The argument, however, is not conclusive. The society of Jesuits avoids the light of day; the cloistered nun, the recesses of the confessional avoid the light of day, but because the outer world are not admitted to a participation in the secret operations, and perhaps machinations of influences so unseen and yet so widely spread and so deeply felt, the thoughtful man and even thoughtless mankind in general, do not stamp them as necessarily "impious and criminal." A fervid and eloquent author Michelet "Du Pretre, de la femme, de la famille," affords an admirable corollary to the denunciation of the Vatican. "Ce Pretre tout en disant que son royaume est la-haut, il a surpris adroitement la réalité—d'ici bas. Recrimination is however, no argument, "comparaison n'est pas raison," and the subject will be again treated upon in these pages.

As from letters which we have received from several correspondents, doubts would appear to exist as to the allocution having reference to the Craft alone; and that Fenianism is also alluded to by his Holiness. We deem it as well to reproduce in our pages the translation of the much talked of, document from a perusal of which our readers will find that it is Freemasonry alone that is referred to by his Holiness:—

## THE PAPAL ALLOCUTION.

In the secret Consistory held at Rome on the 25th Sept. the Pope delivered the following allocution:—

"Venerable brethren,—Among the numerous machinations and artifices by which the enemies of the Christian name have dared to attack the Church of God, and sought to shake and besiege it by efforts superfluous in truth, must undoubtedly be reckoned that perverse society of men vulgarly styled Masonic, which, at first confined to darkness and obscurity, now comes into

light for the common ruin of religion and human society. Immediately that our predecessors the Roman pontiffs, faithful to their pastoral office, discovered its snares and frauds, they considered there was not a moment to lose in holding in check by their authority, and in striking and lacerating by a condemnatory sentence as with a sword this sect, pursuing crime and attacking holy and public things. Our predecessor Clement XII., by his apostolic letters, proscribed and rebuked this sect, and dissuaded all the faithful not only from joining it, but also from promoting or encouraging it in any manner whatever, since such an act would entail the penalty of excommunication, which the Roman pontiff can alone remove. Benedict XIV. confirmed by his Constitution this just and legitimate sentence of condemnation, and did not fail to exhort the Catholic sovereign princes to devote all their efforts and all their solicitude to repress this most immoral sect, and defend society against a common danger. Would to God these monarchs had listened to the words of our predecessor. Would to God that in so serious a matter they had acted less feebly. In truth, neither we nor our fathers would then have had to deplore the many seditious movements, the many incendiary wars which have set the whole of Europe in flames, nor the many bitter misfortunes which have afflicted and still afflict the Church. But the rage of the wicked being far from appeased, Pius VII., our predecessor, struck with anathema a sect of recent origin, Carbonarism, which had propagated itself, particularly in Italy; and, inflamed by the same zeal for souls, Leo XII. condemned, by his apostolic letters, not only the secret societies we have just mentioned, but all others, of whatever appellation, conspiring against the Church and the civil power, and warned all the faithful to avoid them under penalty of excommunication. Nevertheless, these efforts of the apostolic see have not had the success expected. The Masonic sect of which we speak has not been vanquished nor overthrown; on the contrary, it has so developed itself that in these troublous days it exists everywhere with impunity, and carries an audacious front. We have, therefore, thought it our duty to return to this matter, since, perhaps, from ignorance of the guilty intrigues clandestinely carried on, an erroneous opinion may arise that the character of this society is inoffensive, that this institution has no other object than that of succouring men, and assisting them in adversity, and that in this society there is nothing to fear for the Church of God. But who does not comprehend how this sect departs from the truth? What is the object of this association of men belonging to all religions and every belief? To what end those clandestine meetings, and the religious oaths exacted from the initiated, binding them never to reveal anything of what may be discussed? Wherefore that unheard-of atrocity of penalties and chastisements which the initiated bind themselves to accept should they fail to keep their oath? A society which thus avoids the light of day must surely be impious and criminal. 'He who does ill,' says the Apostle, 'hates the light.' How different from such an association are the pious societies of the faithful which flourish in the Catholic Church! with them there is no reticence, no obscurity. The law which governs them is clear to all; clear also are the works of charity practised according to the Gospel doctrine. Thus it is not without grief that we have seen Catholic societies of this nature, so salutary and so well calculated to excite piety and succour the poor, attacked, and even destroyed in some places, while, on the contrary, encouragement is afforded to secret Masonic societies, so inimical to the church and to God, so dangerous even for the security of kingdoms. Venerable brethren, we feel pain and bitterness to see that when it is requisite to rebuke this sect according to the constitutions of our predecessors, some persons show themselves indulgent, almost supine; whereas, in so grave a matter,

the exigencies of their functions and their charges demand that they should display the greatest activity. If these persons think that the apostolic constitutions fulminated under penalty of anathema, against occult sects and their adepts and abettors, have no force in the countries where the said sects are tolerated by the civil power, they are assuredly very greatly in error. As you are aware, venerable brethren, we have already rebuked, and now anew rebuke and condemn, the falsity of this evil doctrine. In effect, can it be that the supreme power of pasturing and guiding the universal flock which the Roman Pontiffs received from Christ in the person of the blessed Peter, and the supreme power they must exercise in the church, should depend upon the civil power, or could they for any reason be constrained and done violence to thereby? Under these circumstances, for fear lest youth and unthinking men should allow themselves to be led astray in principle, and for fear our silence should offer any opportunity of protecting error, we have resolved, venerable brethren, to raise our Apostolic voice and confirming here in your presence the constitutions of our predecessors, on the part of our Apostolic authority we rebuke and condemn this Masonic society and the other societies of the same description, which, although differing in form, tend to the same end, and which conspire overtly or clandestinely against the church or legitimate power. We desire that the said societies should be held proscribed and rebuked by us under the same penalties as those which are specified in the previous constitutions of our predecessors, and this in the sight of all the faithful in Christ, of every condition, rank, and dignity, and throughout all the earth. There remains now nothing wanting to satisfy the wishes and solicitude of our paternal heart than to warn and admonish the faithful who should have associated themselves with sects of this character to obey in future wiser inspirations, and to abandon those fatal councils, in order that they may not be dragged into the abyss of eternal perdition. As regards all others of the faithful, filled with solicitude for their souls, we strongly exhort them to be upon their guard against the perfidious language of sectarians, who, under a fair exterior, are inflamed with a burning hatred against the religion of Christ and legitimate authority, and who have but one single thought and single end—viz., overthrow of all rights, both human and divine. Let them well understand that those affiliated to such sects are like the wolves whom Christ our Lord prophesied would come disguised in *sheep's clothing* to devour the flock; let them understand they are of the number of those whose society the Apostle has also forbidden to us, eloquently prohibiting us from even saying unto them—Hail! may the all-merciful God, hearing our prayers, grant that with the aid of His grace the insensate may return to reason, and those who have gone astray be led back to the path of justice! May God grant that after the suppression of the depraved men who, by the aid of the above-mentioned societies, give themselves up to impious and criminal acts, the church and human society may be able to repose in some degree from such numerous and inveterate evils! In order that our vows may be heard let us also pray to our mediatrix with the all-clement God, the most holy Virgin, that mother immaculate from her birth, to whom it has been granted to overthrow the enemies of the church and monstrous errors. Let us equally pray for the protection of the blessed apostles Peter and Paul, by whose glorious blood this noble city has been sanctified. We have confidence that with their assistance and aid we shall the more easily obtain what we ask of the divine bounty."

We have commenced and purposed giving from time to time, as our space will allow, the various leading articles and extracts from some of the

English and other journals which have appeared, or may appear:—

We may take this opportunity of adding, it is a matter of history, and never attempted to be denied, that two of the most distinguished Popes of Rome were Freemasons. Leo X. was the Grand Master of all the Masonic lodges in Rome, and he had as his Senior Warden no less a person than "Raphael." And this we may vouch for in our personal knowledge, that many most estimable men amongst the various grades and orders of Roman Priesthood throughout Italy are members of our Order, and many of them most zealous and excellent Masons. And not a few of these hold high rank in the Church of Rome.

(From the *Times*.)

The telegraph informed us a few days ago, as much to our surprise as to our satisfaction, that the Pope, in Secret Consistory, had delivered an allocution denouncing all secret societies, and particularly the Freemasons and the Fenians. Although we knew that the Roman Catholic clergy were uniformly hostile to the Fenian movement, we could hardly have expected that the Pope himself would come forward with such vigour and promptitude to render us a service at such an opportune moment. The text of this unexpected allocution has now reached us, and will be found to-day in another column of our impression. It will be seen that though it does not denounce the Fenians by name, it is directed against all secret societies, "by whatsoever name called, which conspire against the Church and the civil power." There have been few secret societies which answer to this description more exactly than the Fenians; and the Roman Catholic clergy, it has been amply proved, had as much reason as any other class of the community to assist in the suppression of this disorderly Brotherhood. We may, therefore, congratulate ourselves on having for once the cordial assistance of the Pope in our Irish policy. We cannot but be very much obliged to so exalted a personage for thus going out of his way to support us against the machinations of Mr. Stephens and Mr. John O'Mahoney. We are, indeed, somewhat afraid that these conspirators and their American allies will derive more satisfaction from the dignity of being by implication made the subjects of a papal allocution than they will be afflicted by the tremendous denunciations which are launched against them. Nevertheless, it cannot but be well, so far as it goes, that the head of the Roman Catholic Church should have formally supported his subordinates in denouncing these foolish and wicked conspiracies. Our New York correspondent lately informed us that among the extraordinary hallucinations of Fenianism in America was

a rumour that a special order had been issued from Rome, expressed in true papal latin, "*Fenianos non esse inquietandos*." If anything can disabuse an Irishman of a favourite delusion, or induce an American to relinquish a smart fabrication, the rumour in question ought to be effectually dispersed by this papal thunderbolt.

But in thus expressing our acknowledgments to the Pope for his well-intentioned services, we must at the same time indulge our surprise at the main purport of the document before us. The denunciation of Fenianism is, as we have said, only implied incidentally. The Papal thunders are more immediately directed against a very different society; and if the allocution is to have any effect it will somewhat diminish the satisfaction with which we receive it that it consigns to perdition along with the Fenians all the members of a society which is as numerous in England as in Ireland, and which spreads its ramifications over almost every country in the world. This unhappy society is none other than that of the Freemasons. "Among the many machinations," says the Pope, "by which the enemies of the Christian name have dared to assail the church of God, to destroy and sap it by methods alien from the truth, must doubtless be reckoned that wicked association of men commonly called Masonic." Such an alarming exordium will probably be as surprising to the Freemasons as to every one else; but it is only an appropriate introduction to the vehement denunciations which follow. Freemasonry is a "dark society—the enemy of the church and of God, and dangerous even to the security of kingdoms." If Freemasons do not give up their "wicked assemblies," they must expect to be "hurried along into the abyss of eternal ruin." They "are kindled with an ardent hatred against the religion of Christ and legitimate authority." They are the wolves in sheep's clothing of whom it is predicted in the Gospel that they would come to devour the flock. They have lost their reason, their acts are "impious and criminal," and their errors "monstrous." The Popes, it appears, have long ago detected their snares and deceptions, and one after another have resolved, "without losing a moment," to "strike and lacerate with a sentence of excommunication as with a sword this sect breathing crime and attacking civil and sacred life." No less than four Pontiffs appear to have launched their thunders against these enemies of all justice and religion, and nothing can exhibit the intense iniquity of the society in a stronger light than that it has survived these excommunications, and "in these disastrous days everywhere shows itself and lifts its audacious front." The paternal heart, therefore, of the present Pope compels him to suppress these wicked men, and relieve society from such numerous and inveterate evils; and terrible are the punishments which he threatens for this benevolent purpose. In the first place, all the Freemasons are in danger of eternal ruin,

and all the other faithful must refuse them any countenance if they would avoid sharing their fate. They are to be interdicted from all christian society, for the Pope assures us that they are the very persons with whom the Apostle forbids us to eat, or so much as to exchange salutation. Finally, the divine aid, and that of the Virgin and the Apostles are solemnly invoked, and the Pope concludes by expressing his conviction that with such assistance he shall succeed in extirpating this abominable association.

We cannot but ask ourselves in simple astonishment,—What does all this mean? Is the Pope inspired or frenzied, or is he merely practising his Latin so as to keep his hand in for the Emperor Napoleon when he commences the withdrawal of his troops from Rome? The Pope, we know, in Secret Consistory, talks neither English nor any other modern language, and it may be that this astonishing fulmination is only his way of saying that he disapproves of Freemasonry. We are all more or less familiar with the Freemasons. We know that they have an elaborate organisation, and call each other long names, that they wear upon occasions very strange aprons, that they preserve certain antiquated ceremonies, and, above all, that they give very good balls and excellent dinners, and are generally a very hospitable and liberal set of men. We know, again, that the Freemasons profess to take certain solemn oaths, and to be in possession of some secrets which explain the whole mystery of political society upon architectural principles, or something equally magnificent. But as to assertions that they devote themselves to “an unheard-of atrocity of penalties and chastisements in case they should break their oath,” we feel pretty sure that the Pope must be misinformed. We have never observed that they were oppressed by any such weight as would necessarily hang over their minds if they were at all times conscious that a single inadvertence would expose them to such tremendous danger. It would require, in fact, even in a Catholic, a very strong faith in the infallibility of the Pope to accept his description of this Society. Indeed, we sincerely condole with the Roman Catholics if they are to be absolutely debarred, for the future, from enjoying Masonic hospitality. Must the faithful, as a French journal inquires, immediately cut their Masonic friends and refuse them even a distant bow? Freemasons, so far as we know anything about them, are neither revolutionists nor atheists. If we are not mistaken, Lord Palmerston himself is one of their number, and the late Marshal Maguan, one of the pillars of the new French régime, was the head of the Order in France. What can the Pope be thinking of to select this innocent and convivial association for these tremendous denunciations? If he had simply consigned all the Fenians, in so many words, to eternal perdition unless they immediately repented and revoked their wicked errors before the nearest priest,

the Allocution might have appeared to possess some point, some justification. But what have the Freemasons done to provoke such a demonstration? It is said that the Archbishop of Paris lately gave great offence at Rome by attending the funeral of Marshal Maguan. The Archbishop was probably profoundly ignorant of the wicked devices of the Marshal and his fellow Masons, and ordinary observers must avow themselves equally in the dark. In truth, it reminds us of Jupiter thundering in a clear sky, to witness these rattling thunderbolts let loose upon so unobtrusive a society as the Freemasons. Jupiter, like Homer, must, we suppose, nod sometimes, and the Secret Consistory must, one would think, have gone to sleep, and this allocution must have been delivered and have been listened to in a dream.

We have, in short, often had occasion to remark, that the papacy is either greatly above or greatly below the level of common sense. In the present instance, we have not much hesitation in deciding in which category the papal allocution is to be placed. We can only explain such an un-called-for burst of pontifical wrath on the supposition that the Pope is profoundly ignorant of all the circumstances of modern life and society. In Italy, indeed, where the excessive jealousy of the Church tends to invest even the most innocent combinations of men with a political meaning, it is possible that even Freemasonry may assume some distinct character of antagonism to the papal pretensions. But that the Pope can think it worth this violent allocution only proves how completely he is in the dark as to the real influences which are actuating men's minds. It is not Freemasonry, nor any other secret society, which has withdrawn from Catholicism so much of the intelligence of Italy and of Europe, and has robbed the papacy of its ancient possessions. It is simply that general advance of free thought and of personal liberty which has exposed at once the unfounded character of the papal claims and the injurious nature of their assumptions. Ridiculous, in some respects, as are such exhibitions, it is impossible not to feel a certain melancholy when we behold the papacy thus fighting in the air. In former days it at least knew in what direction to strike, and its blows were as well aimed as they were vigorously delivered. At the present day it appears to have lost at once its sagacity and its vigour. It is blind to its real danger, and its language is as impotent in its violence as its blows are feeble and misplaced. It lives in a world of four centuries ago, and judges alike of men and of events by a mediæval standard. If the Pope could but leave the Vatican for awhile, and place himself in one of the real centres of modern life, in London or Paris, or even in Florence, he would discover at once that he had been living, writing, and speaking entirely in the clouds. Such societies as the Freemasons may have been formidable a few centuries ago,

but they are now of about as much importance to the course of civil and religious life as any other of the now extinct associations of the Middle Ages. With a similar blindness to his real position, the Pope is said to be firmly convinced that the French troops will never be withdrawn from Rome, and he obstinately refuses, therefore, to come to terms with the only Government which, when that inevitable event takes place, can afford him any effectual protection. He and his church resemble nothing so much as the city to which they cling. A new world has grown up all around them, and they remain the venerable but decaying monuments of an ancient but now overthrown empire. The very foundations of Catholicism are being sapped, its temporal and spiritual dominion is passing away, and the Pope, vaguely conscious of some impending danger, summons a secret consistory and launches his excommunications against Freemasonry!

(*Liverpool Mercury.*)

The recent papal allocution against the unfortunate Freemasons is one of the very oddest things we have come across for a long time. All of a sudden, without any imaginable why or wherefore, just when the queer but harmless fraternity of Freemasonry is about the very last subject in men's thoughts, the Holy Father comes out with a tremendous volley of anathemas, in the best style of ecclesiastical Latinity, against a set of people of whom the world knows nothing worse than that they have an uncommonly eccentric way of promoting certain very innocent and laudable objects. When all mankind is thinking about Schleswig-Holstein, or the cattle plague, or the cholera, or President Johnson, or the Fenians, or the bank rate of discount, or the Italian elections, or some other topic of intelligible mundane interest, infallibility flares up into a blaze of holy wrath against a respectable (though rather funny) body of men who are chiefly known by giving good dinners and wearing curious aprons, and who have never been credibly accused of doing or meaning harm to any living creature. What, in the name of all that is rational, is the pother about? What horrid crime have the Freemasons been perpetrating or meditating? There do happen to be secret societies in the world—our own Fenians for instance—against which a little papal invective might seem not absolutely out of place; yet his Holiness has not a word to say about Fenianism, unless some remote allusion to it can be faintly detected under one or two of his sonorous generalities. But what have the poor Freemasons done to bring down on their heads this lava torrent of denunciation and abuse? What on earth can it all mean? We are told that our Archbishop Manning, from a loyal wish to do the British empire a good turn, asked his Holiness to launch a handsome fulmination against the Fenians, and that this allocution is the result.

If so, the archbishop must be considerably surprised. Can it be that his Holiness has made a mistake—misunderstood the drift of the archiepiscopal suggestion, and hurled his thunders in the wrong quarter?

We are not going to pause for a reply, for we might have to pause for a long time. We have not the slightest expectation that infallibility will so far condescend to human weakness as to explain its own oracles. All we are permitted to know is that these Freemasons are the most wicked wretches that ever conspired, in the favourite phrase of the Papal vocabulary, to "violate all laws human and divine." They are pernicious, perverse, impious, immoral, audacious, criminal, perfidious, depraved, and all the other ugly adjectives known to allocutionary Billingsgate. They "pursue crime and attack holy things." They "give themselves up to impious and criminal acts." They hold "fatal councils," and make it their business to drag others into the same "abyss of eternal perdition" to which they are hurrying themselves. They have but one single thought and single end, namely, to overthrow all rights, both human and divine." They are at the bottom of all the mischief that is and has been in the world for at least a century or two. To their account must be set down "the many seditious movements, the many incendiary wars, which have set the whole of Europe in flames, and the many bitter misfortunes which have afflicted and still afflict the Church." Such is the Papal reading of the philosophy of modern history. It is a sin and shame that civil Governments should tolerate these implacable foes of all that is good and holy. The venerable Pontiff cannot contain himself for rage when he remembers how they and their abettors have been excommunicated over and over again, and yet nobody seems to mind it. Clement XII. put them down; and Benedict XIV. put them down again; and so did Pius VII.; and so did Leo XII.; and yet they are not really put down at all, but flourish more exuberantly than ever, "existing everywhere with impunity and carrying an audacious front." What can have possessed "Catholic sovereign princes" that they have not "devoted all their efforts and all their solicitude to repress this most immoral sect and defend society against a common danger?" However, let it be hoped that Catholic sovereign princes and the faithful generally will be aroused at last to a sense of their perils and their duties. Henceforth let it be quite understood that these horrid Freemasons, one and all, are excommunicated, and that their guilt and its punishment are shared by all who "promote or encourage them in any way whatever." These wolves in sheep's clothing "are of the number of those whose society the apostle has forbidden to us, eloquently prohibiting us from saying unto them, 'Hail!'" No true Catholic from this time forward must so much as say, "How do you do?" to an acquaint-

ance of the aproned fraternity. It really is not quite so clear as one could wish that there would be any particular sin in a true Catholic's killing the first Freemason he meets. It is at least certain—as far as infallibility can make it—that the Freemasons are the arch enemies of the Church, religion, law, government, truth, morality, and everything else which men count sacred, and that all the heresies, seditions, and revolutions of modern times may be traced to the machinations of this thrice accursed sect. With what stupendous perversity civilised society persists in seeing nothing in Freemasonry but a somewhat fantastic sort of benefit society, organised for purposes of charity and good fellowship!

This is really imbecility *in excelsis*. The force of infallible folly surely could no further go than in launching this prodigious piece of ecclesiastical thunder against a body of decent gentlemen whose “machinations,” though they may begin (for aught we know) with a droll ceremonial which frightens raw novices half out of their wits, end in nothing more terrible than good cheer and a mutual benevolence fund. The Pope's last is certainly his best. We have had many curious allocutions in our time, but this beats them all. Serious comment on such a heap of stark raving nonsense is impossible. The spectacle of absurdity in a towering rage, of silliness foaming at the mouth, is one which at once defies and disarms criticism. There is nothing to be said of it except that it is a pity that an ancient institution which has outlived its day cannot make a more respectable preparation for its inevitable end. The temporal power of the papacy is justly doomed as an offence against civilisation, a wrong to Italy, and a scandal and hindrance to the very religion whose name it takes in vain; but no chivalrous enemy can desire that it should make itself unnecessarily ridiculous. We sincerely sympathise with those multitudes of enlightened and right-minded Roman Catholics to whom it must be unutterably painful to have to pity a pontiff whom they would fain, if possible, reverence.

*Dublin Evening Mail.*

We echo in our columns to-day the last peal of thunder from the Vatican. It is designed to frighten the Freemasons; but it only makes known the fears of the now impotent thunderer. Amid the empty sound and puerile verbiage of this allocution, a whispered confession of real motives tells the tale of the crime of Freemasonry in papal eyes:—“A false opinion may arise that the nature of this society is inoffensive, and that this institution has no other end but to succour men and to aid them in adversity, and that the church has nothing to fear from this society. Who, however, does not understand that this is far from being the truth? What does this association of men of all religions, of all creeds, mean?” It is

truly strange that, wrapped up as it may be in any amount of fustian, the secret design of the Vatican heart is never successfully concealed in an allocution. Nothing can be more true than that the papal power has everything to fear from every peaceful and kindly “association of men of all religions and of all creeds. It is, therefore, the thunder is directed against a form of association which peculiarly tends to unite men in bonds of charity, mutual tolerance, and good-will. The present allocution is, in fact, not merely a denunciation of Freemasons, but a practical comment upon the Roman reading of the divine proclamation of “Peace on earth, good-will to men.” Pio Nono and his sacred consistory proclaim, according to their version, “Peace on earth to men of good-will,” but only to those whose will is good toward the papal system. Carried out to its logical end, the proposal “to strike and rend,” as with a sword, “the Masonic society” is an anathema against all forms of union or association between men of different creeds—it is an edict of non-intercourse among fellow-subjects, kinsmen, friends.

Commenting on the late papal excommunication of the Freemasons, the *Siccle* says:—

“A million of our fellow-citizens are struck with the most terrible engine which the representative of God upon earth can dispose of. It is true they perform their ordinary business just the same as though interdicted from fire and water. The worst that can happen to them is that they cannot be sponsors if they should be asked to do so; but this is an occasion which does not often present itself, and they may find consolation in the circumstance that will save them the cost of confits. What interest can the Church of Rome have in thus exposing the impotence of its spiritual chastisements and the complete indifference with which modern society hears the rumbling of the Church's thunder? What man will give up the title of Freemason, or who will hesitate to become a member of a lodge, through fear of excommunication? The era of these papal thunder peals has passed, and the Papacy should renounce these miserable parodies of a past which had its grandeur.”

*(New York Reporter.)*

Freemasonry has been denounced and suspected, in consequence of its being a secret Order. Secrecy in all things, where secrecy is maintained, is not only consistent with innocence, but is also imperatively enforced by necessity, as well as demanded by every consideration of policy. The direct benefits flowing from Masonry are of course intended for, and should be participated in, only by its members—by those who have been regularly initiated into its mysteries, and contribute to its support. They are secured by a knowledge of



a universal language, which is used as a test of brotherhood. This universal language (universal to Masons) is, under no circumstances, communicated to the world at large. The words and signs of it are secret; for to communicate them would at once destroy their utility. And strange as it may seem to the uninitiated, our society professes to have no secrets beyond this. There is little, very little, in the lodge to gratify the eye of the inquisitive. We do not tempt them with offers to unfold some mighty mystery; we can impart to them no superhuman wisdom; we possess not the elixir of life, nor the philosopher's stone, nor the spells of the Tarshun; we cannot and do not profess to be bound by any ties but such as are consistent with our duty towards ourselves and families, our neighbours, our country, and our God.

About the general nature of lodge transactions, every one here can know as much as any of its members; but fear of any apprehension on this subject, we would briefly state that nowhere are order and decorum more strictly enforced than in our lodges: our business there is charity and brotherly communion, the admission of candidates, and the transaction of such other matters as necessarily pertain to every association. Now, all this is of such a character, that it may with great propriety be kept to ourselves. We are brothers—members of a large family—met for the purpose of transacting our own business, with which the world has no concern; and why should the world be permitted to witness its disposition? Does a needy brother receive assistance it is not for us to vaunt it; and it might not be agreeable to him to proclaim his wants before strangers, or to have the fact of his being relieved published; and it would certainly be impolitic and uncharitable, by publicity, to trammel the discussion of character; and how could the announcement of the rejection of candidates for our confidence be otherwise than prejudicial to us, by exciting enmity and disaffection in the world. We seek not collision with the world, made up of a thousand creeds; our objects are few, and their pursuit is quiet and secret; and we have, as Masons, naught in common with the mass of mankind. We do not meddle with politics, nor the extension of a creed by proselytism; we seek only to cultivate the social virtues among ourselves, to benefit each other by deeds of love, and indirectly to benefit the world by our own improvement.

The *Debâts*, after analysing this document, says:—"We ask ourselves, indeed, what can be the meaning of this phantasmagoria; and whether this thunder peal launched into empty space will not, like the encyclical, have for its only result greatly to sadden the sincerest friends of the papacy."

HAPPINESS grows at our own firesides, and is not to be icked in strangers' gardens.

## THE GERMAN MASONS AND THE POPE'S ALLOCUTION.

In our last number we reproduced the opinion of French and Italian Lodges with reference to the egregious blunder committed by his Holiness in his attack upon the Craft. We have now before us some documents published by the Leipzig *Freimaurer Zeitung*, relative to this puerile effusion. The circular addressed by the Heidelberg Lodge, *Rupprecht zu den fünf Rosen* to her sister lodges is so much to the point, and written in such forcible language that we make no apology for here reproducing it in its entirety. The document runs thus:—

"Venerable and beloved brethren,—Doubtless you have all taken cognizance of the allocution addressed, on the 25th September, by his Holiness Pope Pius IX., to the cardinals assembled in Rome. You know that in this address our institution is condemned, and our Catholic brethren threatened with the excommunication of the Church. This is not the first time that a Roman Catholic pontiff has launched his thunderbolts against our ancient Order. Clement XII. did so on the 28th April 1738, and Benedict XIV, confirmed and amplified the fiat of his predecessors in his bull of the 18th March, 1517. Pius VII. and Leo XII. have done likewise, and with the same want of success as deplored by the present Pope."

These decrees of the see of Rome have no similarity with the findings of our courts of law. They originate in secret denigrations (*anschwärzungen*) of which no notice is given to the accused. There is no public prosecution, and no opportunity afforded for defence, either public or private. All guarantees for impartial jurisdiction and an unbiassed judgment are wanting. Suspicion stands for evidence, the guilt of the accused rests on conjecture, he is convicted without a hearing. Is it a matter of wonder, then, if public opinion has no confidence in such decrees, and utterly depreciates them?

The Masonic brotherhood is an association of freemen, subject to the laws of the state in which they are located, but not to any clerical authority, it being no clerical institution, and adhering to no church as such. For our confederation the Papal excommunication is therefore devoid of all binding power; but since the head of the Catholic Church condemns us unheard, we will, in our turn, hear and examine the motives on which he grounds his opinion.

The first and paramount reason put forward by all popes in justification of their edicts of condemnation is the reproach urged against us, that Freemasonry unites as brethren men of divers persuasions and religious sects, and that by this, as Benedict XIV. has it, "the purity of the Catholic religion is contaminated."

This first and most grave charge of all, brethren, let us avow it, is true and well founded. If it be a crime in men of divers creeds to assemble in peace and harmony, and hold friendly and affectionate communications, irrespective of their religious persuasions, we own and plead guilty to this crime. It is certainly true that our Institution has from its very beginning, and as it progressed, with increased determination professed that there are in all creeds to be found good and honourable men, well adapted to respect and love each other as brethren. In all times, Freemasonry considered as a crime and violation of humanity the persecution of a man on account of his religious dissension; indeed, every good and true Mason appreciates much more the man who acts up to his moral duty than he who merely professes the most orthodox tenets. But these doctrines, which for a long time had to be kept secret and harboured in the lodges alone, have become patent, and, in spite of all admonitions of clerical zealots, they are by this time adopted and adhered to by men of education all over the globe, and embodied in the laws of all civilised nations. Should Masonry be condemned on such grounds, the whole civilised world and all cultivated peoples must needs participate in this damnation.

Thank God, a papal thunderbolt issuing from such foundation will produce no destructive effects but it will serve to disclose the nocturnal darkness of intolerance that has procreated it—it will show the world how very backward Rome is in the moral progress of mankind.

The second head on which the bull of Benedict XIV. is based is the mystery in which our confederation is encircled; indeed, the mystery to which we pledge ourselves has at all times evoked much suspicion, and been a pretext for misinterpretation. But you know how many gross misunderstandings it has given rise to, unfortunately not outside the circle of our brotherhood only. Still, neither the doctrines nor the objects of the Craft are occult, neither its existence—nor are its adherents or their places of meeting unknown now-a-days; the signs of recognition alone must

remain secret, that brethren may the more readily distinguish each other abroad, and the internal labours of the lodge must be private that personal confidence may develop itself more fully, and opinions may be uttered more freely. The calm and personal action of the Confederation on the *character and the moral life* of its members, necessitates this protection. But is it otherwise in the Catholic Church? Is confession public or private? Are the doors of religious and monastic orders and authorities thrown open to the public during their proceedings? Has not every family, every circle of intimate friends, every social club and association secrets of its own? Perhaps, brethren, our lodges are somewhat too strict in this respect, in an age that is very partial to publicity. But surely such timid solicitude can never be branded as a crime that bears within itself its condemnation.

The old Masonic oath, with its commination full of grave penalties, was Benedict XIV.'s third motive for the excommunication of Freemasons, and in this also Pius IX. joins his intolerant predecessor. You are aware, brethren, that this formula has been obsolete for a long time past, and is communicated to novices merely as an historical fact belonging to a period that no longer exists. You know that we trust more in the plain word of an honest man than in exaggerated oaths, that are liable to heat up imagination and cool down reason. This third count, therefore, which was never very material, has but an illusory existence with us at the present day.

As a fourth motive, Benedict XIV. quotes the Roman law, by which all associations and corporations are declared illegal which have not obtained the previous acquiescence of the civil authority. But this has nothing to do with the right of the Church. Most civilised governments that are alone called upon to decide in this matter have tolerated and opposed no restrictions on the existence of our Order, before they ever recognised general liberty of association, which is not impugned by the Roman code of laws.

The fifth motive alleged, viz., the fact of several Governments having prohibited the Order, will collapse by itself. Whenever prohibitions of Freemasonry are decreed (and this is done but exceptionally), it is the duty of the lodges to dissolve forthwith, and prove thereby their obedience to the law of the land.

Benedict XIV. alleged as his last motive that



many wise and honest men entertain an unfavourable opinion of this confederation. Forsooth, the Pope of Rome should be the last person in the world to base a condemnation on such a ground. No doubt there is many a wise and honest man who entertains an unfavourable opinion of all religious orders and monasteries, nay, of the whole of the Romish hierarchy.

Of all the counts of the charge quoted, the first alone is true and material; but the same ground upon which the Pope curses us constitutes our highest glory in the eyes of the civilised world.

Now, referring to the latest papal ebullition, Pius IX. complains of the inactivity of the bishops who, he thinks, have proved forbearing and meek in carrying out the papal excommunication, and of the Catholic sovereigns who refrained from suppressing the association by force; nay, he even accuses Heaven of having permitted such toleration on the part of the temporal rulers. His strictures on Freemasonry are far more poignant than those of his predecessors. It is true the Roman hierarchs have at no time been at a loss for expressions of violent abuse; but the present edict of Pius IX. surpasses all former maledictions by the passionate eruptions of bile it denotes. This we must consider as a further proof of the baneful influence our worst and most uncompromising enemies, the Jesuits, have acquired over the mind and judgment of one whom we believe to be a good-natured Pope.

Our confederation he calls a criminal sect, although no other "crime" but humane toleration is proved against us, and an immoral sect, though the moral law is essentially the vital principle of Freemasonry. The kindling of revolutions and desolating wars he lays at our door, though every one is fully aware that the commotions and wars in this quarter of the globe originated in forces far different from, and more powerful than, those we command, and though it is well known that our association asks of every one of its adherents strict obedience to the laws of the State, that by virtue of our Constitutions lodges must abstain from all and every participation in the political struggles of the time, and pursue none but humane and moral objects; that our places of meeting are abodes of peace and neutral ground, the threshold of which the passions of parties are not allowed to cross. The Pope next charges us with entertaining "glowing hatred" towards the

Christian religion, although we expect on principle every sincere faith, the vast majority of the brethren profess the religion of Christ, and the moral ideal revealed to the world by Christ in His life as well as in His teachings cannot possibly be beheld by a moral association but with admiration and veneration. He goes so far as to call us hostile to God, though our prayers are addressed to God, and the whole of our moral strength drawn from the divine and eternal source of moral life.

Let us not follow, brethren, the example of the Roman Hierarch. Let us not return the unjust accusation. We will not oppose our malediction to the curse of the church. Let us pity the sad blindness of a venerable old man whose mind is imposed upon and misled. Let us pray Almighty and Omiscient God to destroy the phantom that has influenced the fury of the Pope, and allow his mind to see simple truth, that his curse may be turned into a blessing.

\* \* \* \*

Bro. Franz Spiegelthal, the W.M. of the Lodge *Zur festen Burg an der Saale*, of Calbe, writes to the *Freimaurer Zeitung* that the allocution of the Pope has induced him to secede from Roman Catholicism, and join the Protestant church; and he adds that many of his Catholic friends are likely to follow his example.

The following lines are extracted from the *Deutsche Allgemeine Zeitung*, a liberal organ, published by Brockhaus, of Leipzig:—

"The Pope has delivered himself of another rude *philippica* against Freemasonry, that 'reprobate society' and 'criminal sect' that 'aims at nothing but reversion of religion and human society.' It is evidently useless to reason with Rome who remains eternally the same, and we only wish to remind the Pope that to this 'reprobate society' and 'criminal sect' belong, amongst others, several powerful potentates, as, e.g., the King of Prussia. At a time when the last remains of the temporal power of the Pope draw nearer and nearer their final elimination, every friend of intellectual liberty and human progress may hail with delight an allocution that is calculated, like the present, to accelerate and even secure such 'reversion.'"

### MASONIC NOTES AND QUERIES.

#### THE CHINESE PEN AND INK SKETCHES.

1. Will not any brother learned in Buddhistic history or legends throw some light upon the meaning of the Indian characters in the drawings from the hand of the mysterious "Fang," which are given in Nos. 326 and 327? 2. When will the promised continuation of these illustrations appear?—CHANG.—[As to the second query, we are glad to be able to reply that our present issue will satisfy the cravings of our correspondent on this head.—ED. F.M.]

CHAPTERS OF ROSE CROIX HELD UNDER AND RECOGNISED BY THE SUPREME GRAND COUNCIL OF THE 33° ANCIENT AND ACCEPTED RITE OF ENGLAND AND WALES.

To meet the wishes of several correspondents who have asked to be supplied, through the *MAGAZINE*, with a list of the chapters of the 18° recognised by the S.G.C. 33°, we append a list up to date of those chapters that are recognised, commencing with the chapters in London:—

London—Invicta (Woolwich).

Metropolitan—Mount Calvary and Observance.

The following are the chapters in the provinces and British colonies, &c.:—

1. Aldershot—Royal Military.
2. Axminster—Coryton.
3. Bath—St. Peter and St. Paul.
4. Birmingham—Vernon.
5. Devonport—St. Aubyn.
6. Gibraltar—Europa.
7. Liverpool—Liverpool.
8. Manchester—Palatine.
9. Melbourne—Metropolitan.
10. Newcastle-on-Tyne—Royal Kent.
11. Nottingham—Nottingham.
12. Portsmouth—Royal Naval.
13. Ryde, Isle of Wight—Vectis.
14. Sheffield—Talbot.
15. Taunton—Alfred.
16. Warwick—Shakspeare.
17. Weymouth—All Soul's.
18. Worcester—St. Dunstan's.

### CORRESPONDENCE.

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

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

DEAR SIR AND BROTHER,—I have just heard that the subject of Mark Masonry has been brought before the Grand Lodge, and I have a few words to say on the subject, which, I trust, may be honoured with a place in your journal.

At present, in Scotland, Ireland, and America the Mark Degree is acknowledged as part of Masonry, and no doubt it is, and closely connected with the second degree; indeed, it seems a link between that and the third degree, as the R.A. is part of the third degree, and so much is Mark Masonry thought of in those countries, that you are unable to be exalted in the R.A. until you are "Marked." This puts English Masonry very often in a particularly disagreeable position.

There are many Mark Masters in England as well as Mark lodges. To get this degree, a Mason must go out of the jurisdiction of England. This should not be. Englishmen feeling this, and that their own Grand Lodge ignores the degree, have established a Grand Lodge of Mark Masters for England, it being decidedly preferable to being forced to go to Scotland or anywhere else.

To show how much this Grand Lodge is appreciated by English Masons, we have already a hundred or more lodges, and many daily joining; indeed, the Mark Masters now of England are a very considerable body. Besides these we have several Provincial Lodges with Masons of high standing as rulers. Our

Grand Master is Provincial Grand Master for Kent. The Provincial Grand Master for Devon is also Provincial Grand Master for the Mark in that county. The Provincial Grand Mark Master for Bombay is Provincial Grand Superintendent of Arch Masons. Then the Provincial Grand Master of Mark for Madras and Burmah is P.G.S.W. of England. In short, the degree has taken a great hold on Masons in England, and, sooner or later, must be acknowledged.

It is all well for Scotland to object to the degree being under England. It is like other degrees. They wish to keep to themselves; but that day is gone by, and Englishmen wish these things in their own control, and the Grand Lodge is now making a great mistake in not supporting the Masons of England.

The Masons of England should come forward to acknowledge the degree which is acknowledged by every other Grand Lodge as part of Masonry (and no one who has the degree can doubt it), and if they do that it must be under England—either under the Grand Lodge or the Grand Lodge of Mark Masters just established; but let us be free from other countries. Why should Englishmen be forced to go to Scotland or anywhere else. The Grand Lodge refuses to acknowledge more than three degrees. It acknowledges Royal Arch, which it calls part of the third degree, and so is the Mark part of the second degree.

In India, to prevent English Masons going to Scotch lodges, the Grand Lodge have coolly broken through a landmark, and declared that a brother can be allowed to take the different degrees after eight days instead of a month, and the Royal Arch after four weeks instead of twelve months, and yet it now would drive our Masons to Scotland for the Mark Degree.

The degree is making rapid strides in England, the British Isles, and India, and all that the Grand Lodges may do cannot stop its onward progress. The wisest thing would be for the Grand Lodge of England to acknowledge it with a good grace, and to take the degree under its own guidance. No doubt the Grand Lodge of Mark Masters would gladly give in allegiance; but let us be under the rulers of our own family. I am, dear Sir and Brother,

Yours truly and fraternally.

A. J. G.

Mark Master of both E. and S.C.

### LORD PALMERSTON.

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

DEAR SIR AND BROTHER,—I am requested by the brethren present at a meeting of the New Concord Lodge of Instruction, held at Bro. Gabb's, Rosemary Branch Tavern, Hoxton, on the 18th ult., to express their united regret and deep sympathy at the death of our much-beloved Brother Henry John Temple, Viscount Palmerston, who departed this life October 18th, 1865, his noble and distinguished character having endeared him to every class of society, and more especially to the Craft. The lodge was closed with that solemnity due to the occasion.

I am, dear Sir and Brother, yours fraternally,

H. H. SPRATT, Hon. Sec.

THE PEN-AND-INK SKETCHES OF ONE FANG.

(Continued from page 288.)

No. 4.



THE ESTABLISHED WHEEL OF THE GILDED GOD (KIN KANG).

## THE MASONIC MIRROR.

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

### METROPOLITAN.

**MOUNT LEBANON LODGE (No. 73).**—This old lodge held an emergency on Thursday, the 26th ult., at the Green Man, Tooley-street (Bro. C. A. Cathie's). Bro. H. Moore, W.M., presided, assisted by Bros. E. N. Levy, I.P.M.; Dr. Dixon, P.M.; J. C. Gooddy, S.W.; G. Morris, J.W.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; T. J. Sabine, S.D.; F. H. Ebsworth, J.D.; D. Rose, I.G.; M. A. Loewenstark, W.S.; F. Walters, P.M., Dir. of Cers.; G. Free, Davis, R. G. Chipperfield, Watkins, Cooper, Drapper, Marshall, Delany, and Bruce. Bro. Williams was passed, and Mr. James Hide initiated. The motion, "that the future meetings of this lodge be held at the International Hotel," then came before the lodge; but the amendment, "That the lodge meetings be held at the same house as usual," was carried by a majority. The lodge was then closed.

**PYTHAGOREAN LODGE (No. 79).**—An emergency meeting of this lodge was held on Monday, the 23rd ult., at the Globe, Royal Hill, Greenwich. After the lodge had been formally opened, ballots were taken for three candidates for Freemasonry, who were afterwards admitted, and initiated by the W.M., Bro. J. Hasler. There being no other business, the lodge was closed. Besides the W.M., there were present Bros. F. Ward, S.W.; S. Vinten, J.W.; W. C. Penny, P.M., Treas.; J. H. Doughney, J.D.; R. Boncey, I.G.; W. R. Orchard, P.M.; H. A. Collington, P.M.; Dupere, Gordon, Perridge; and visitors, Bros. F. Walters, P.M., Dir. of Cers., 73, 147, Sec., 871; W. Noak, S.D., 140; C. A. Beesley, 871, and others.

**LODGE OF JUSTICE (No. 147).**—On Tuesday, the 24th ult., this lodge held an emergency meeting at the White Swan, High-street, Deptford. Bro. J. Bavin, W.M., presided, supported by Bros. J. Lightfoot, S.W.; G. Chapman, J.W.; G. Bolton, P.M., Treas.; C. H. Davis, P.M., Sec.; J. Patte, S.D.; W. Andrews, J.D.; F. Walters, P.M.; J. W. Avery, P.M.; N. Wingfield, Waterman, and J. Porter. The by-laws were revised, and as this was the only business before the meeting, the lodge was closed.

**MERCHANT NAVY LODGE (No. 781).**—Since our report of the meeting held on the 12th ult., an emergency meeting of this lodge has been held at the Jamaica Hotel, West India Docks. Present: Bros. Lars With, W.M.; C. R. Killick, S.W.; Davis, J.W.; Bracebridge, S.D.; Wright, as J.D.; Doveton, as I.G.; E. T. Read, Hon. Sec.; Daniell, Blickfeldt, P.M.'s, Kindred, Steadman, and many other brethren and visitors. The lodge was opened in due form with solemn prayer, and summons convening meeting read by the Secretary. Bro. Steadman, P.M., solicited permission from the W.M. to initiate one of the candidates, being a personal friend, which was granted. A ballot was then taken and declared unanimous in favour of John Ralph Casey, who, with Messrs. J. H. Thomas and Alfred Biggs (balloted for at a previous lodge), being in attendance, were regularly initiated into ancient Freemasonry. Bro. Fitzmaurice was passed to the degree of F.C. No further business remaining the lodge was closed in due form and with solemn prayer. The lodge and brethren continue in mourning.

**ROYAL OAK LODGE (No. 871).**—This select lodge held its regular meeting on Wednesday, the 25th ult., at the Royal Oak, Deptford (Bro. J. Stevens's). The lodge was opened by Bro. H. A. Collington, W.M., who was supported by Bros. C. G. C. Stahr, I.P.M.; J. M. Pembroke, S.W.; F. Walters, P.M., Sec.; W. Andrews, S.D.; J. Hawker, J.D.; W. Jeffrey, I.G.; G. Holman, W.S.; J. Stevens, P.M.; J. Truelove, R. West, W. H. Truelove, G. L. Tilbrook, J. C. Craddock, W. J. Honey, H. J. Wells, G. F. Honey, W. T. Barber, and H. Whittle. Messrs. Whiffen and C. Wood, who had been balloted for, were initiated; Bros. W. J. Honey, J. C. Craddock, and H. White were passed to the second degree, and Bro. G. F. Honey was raised to the third degree. Each candidate was introduced separately, and all the ceremonies were given with that care and impressiveness which the W.M. is so celebrated for. The brethren, after the lodge was closed, partook of a cold collation, at which the usual

toasts were duly honoured. The visitors present were Bros. F. W. Ward, S.W. 79; J. Bavin, W.M. 147; H. Child, 193; J. W. Avery, P.M. 619; E. J. B. Burnstead, S.W. 548; J. Henderson, 548, and others.

### PROVINCIAL.

#### ESSEX.

**BRIGHTLINGSEA.—Lodge of Hope (No. 433).**—The members of this lodge held their regular monthly meeting on Monday, the 30th ult. Bro. Blyth, P.M., presided, in the absence of the W.M. He was supported by Bros. G. Riches, S.W.; York, J.W. The lodge was opened in the first degree, and the minutes of the last meeting read and confirmed. The lodge was then opened and closed in the second and third degrees. It was then proposed by Bro. Wiseman and seconded by Bro. G. Riches that a lodge of instruction be held at the Anchor Inn next Wednesday fortnight. Business being over, the lodge was closed. The members then proceeded to refreshment, when the regular Masonic toasts were proposed and responded to—"The Queen and the Craft," "The Earl of Zetland," "Earl de Grey and Ripon," and others. During the evening, an excellent vocal entertainment was given by Bros. Harmer, Blyth, Riches, Bragg, Greggs, Francies, and Angier, which added much to the agreeable character of the evening. The following officers of the lodge were present:—Bros. Blyth, P.M. as W.M.; G. Riches, S.W.; York, J.W.; Minter, I.G.; Bragg, J.D.; Wiseman, Sec.; Harman, Tyler. The following members were also present:—Bros. Coppin, P.M.; Balls, Day, Read, Francies, John Wellum, Angier, Griggs, and Wenlock.

#### LANCASHIRE (WEST).

**WARRINGTON.—Lodge of Lights (No. 148).**—The regular monthly meeting of this lodge was held on Monday evening last at the Masonic rooms, Sankey-street. In the unavoidable absence of the W.M., Bro. Gilbert Greenall, M.P., Prov. S.G.W., the chair of K.S. was occupied by the S.W., Bro. H. B. White, P.M., Prov. G. Steward, who was supported by Bros. the Rev. M. Porter as S.W.; W. Smith, J.W.; John Bowes, P.M., Prov. G. Dir. of Cers.; Joseph Maxfield, P.M.; Col. Greenall, James Shepherd, Robert Stevenson, George Aston, W. Richardson, George Woolf, R. Gibbons, David Finney, W. H. Spring, W. Ahern, John Holloway, W. K. Walmsley, John Pierpoint, Jos. Robinson, James Johnston, John Brown, Dr. Pennington, W. Woods, G. Blackhurst, J. Worthington, &c. The lodge was opened in due form and the minutes confirmed. The ballot was then taken for the Rev. Thos. Doughty, Mr. William Oakden, and Mr. Percival Pearse, who had been duly proposed as fit candidates for initiation. The ballot proving unanimous in favour of each case, the gentlemen were separately admitted and initiated into the mysteries of Freemasonry by Bros. White and Bowes, P.M.'s. The lodge was opened in the second degree, when Bro. George Woolf having proved his proficiency in that degree was entrusted. On readmission, Bro. Woolf was raised to the sublime degree of M.M. by Bro. Bowes, the concluding portion of the traditional history being given by Bro. H. B. White. The whole of the ceremonies were deaconed by Bro. R. Stevenson in a correct manner. The lodge was closed in the 3rd and 2nd degrees. Bro. H. B. White, acting W.M., then announced the centenary festival arrangements, which were cordially approved. Bro. Secretary read some communications, when Bro. Stevenson proposed and Bro. White seconded Bro. Edw. Barlow, P. Prov. G.T. East Lancashire, as a joining member. A gentleman was also proposed as a candidate for the mysteries and privileges of the Order. Some other routine business having been transacted, the lodge was closed in solemn form according to ancient custom. A lodge of emergency will be held on Monday next, for the purpose of admitting two gentlemen into our ancient and honourable society.

#### NOTTINGHAMSHIRE.

**NOTTINGHAM.—Royal Sussex Lodge (No. 402).**—At a meeting of this lodge on Wednesday, the 25th ult., under the W.M. Bro. the Rev. T. C. Jones, at the George Hotel, Nottingham, Lord Arthur Clinton, a brother of his Grace the Duke of Newcastle, was duly initiated a member of the Order. The installation of the noble Duke himself as Provincial Grand Master (in lieu of his lamented father) will take place probably the second week in January.

## ROYAL ARCH.

## LANCASHIRE (WEST).

GARSTON.—*Chapter of Harmony* (No. 220).—A convocation of emergency of this flourishing chapter was held on Thursday, the 24th ult., at the Wellington Hotel. The chapter was opened in solemn form by Comps. T. H. May, M.E.Z.; Leedham, H.; Rev. Dunkley, J.; John Bowes, Scribe E.; Ladmore, N.; Pearson, P.S.; supported by Comps. Joseph Maxfield, H. B. White, Wood, Org., Lasen, Bunting, James Hamer, P.M.E.Z.; Pepper, Treas. Visitor, Comp. Picking, No. 580. The ballot was taken for Bros. George Josiah Higginbottom, No. 148; J. Pierpont, 148; Horatio Syred, 220, which proved unanimous in favour of each case. Bro. Higginbottom being present was exalted in an impressive manner, by the M.E.Z. The historic lecture was delivered by Comp. Leedham, H.; the symbolic and mystic lectures by Comp. James Hamer, P.M.E.Z. It was proposed, seconded, and unanimously resolved that the chapter subscribe £1 ls. to the Relief Committee Fund, and that the 2nd and 3rd Principals, with Comp. Pepper, represent the chapter at the committee. There being no further business, the chapter was closed according to ancient custom.

## MARK MASONRY.

## DEVONSHIRE.

MORICE TOWN, DEVONPORT.—*Lodge St. Aubyn* (No. 64).—The annual meeting of this lodge was held on Monday, Oct. 23, for the purpose of installing the W.M. elect, Bro. John R. H. Spry. The minutes having been read and confirmed, the then W.M. vacated the chair in favour of Bro. Chapple, and presented the W.M. elect for the benefit of installation. Brethren below the rank of an Installed Master having retired, a board was duly formed, and the W.M. elect placed in the chair of Adoniram. On the readmission of the members, the W.M. was proclaimed and saluted in ancient form. The investiture of his officers was then proceeded with, he naming the following to office:—Bros. Kent, G.S.B., P.M.; Boild, S.W.; Clemens, J.W.; Gudridge, M.O.; Hawton, S.O.; Coad, J.O.; Chapple, Treas.; Heath, Sec.; Trounce, S.D.; Paul, J.D.; Brown, Reg.; Butchers, I.G.; Jolliffe, M.C.; Smith and Tyrer, Stewards; Rashbrook, Tyler. Orations were then delivered to the W.M. and his officers by Bros. Chapple, Irwin, and Kent. The business of installation having terminated, a ballot was taken for four candidates, which being unanimous they were declared duly elected. Two of the four being present they were introduced and advanced to the degree. This ceremony terminated the labours of the evening, and the brethren adjourned to the ante-room, where a collation was served. The toasts appropriate to the work of the evening and to the reigning powers in Mark Masonry were then given by the W.M. The visitors of the evening were very numerous, among whom we noticed, Bros. Lose, P.G. Purst., W.M. 48; W. J. Hughan, W.M. 78, Truro; Stoneman, P.G.D., W.M. 66; Rodda, P.G. Sec., P.M. 66; Briggs, P.G.D.; Welch, Keep, Price, &c.

## IRELAND.

## LIMERICK.

## PROVINCIAL GRAND LODGE.

A meeting of the Provincial Grand Lodge was held at Limerick on the 21st ult., at the rooms, 99, George-street. The R.W. Bro. Henry Westropp, P.G.M., M.P. for Bridgewater, occupied the throne.

The other brethren present were Bros. Sir David V. Roche, Bart., S.W.; T. Glover, acting J.W.; Pain, P.S.G.D.; Henry McQuaid, P.J.G.D.; W. Barrington, P.G. Sec.; the Right Hon. Lord Duboyne (Lodge No. 60, Ennis), J. W. Mahony, (13), Hunt (13), F. Young, Ormond Lodge, No. 201; G. W. Bassett, 73 and 201, &c.

The minutes of last quarter having been read by Bro. Barrington were signed by the Provincial Grand Master.

The important subject of a Masonic Hall for Limerick was brought under discussion by the Prov. G.M. in consequence of a prospectus having been handed in by Bro. Bassett some time since, setting forth the desirability of having a hall for the use of the Craft erected in Limerick.

The Prov. G. Master suggested a plan by which Bro. Bassett could most likely succeed.

After appointing the Provincial Grand officers for the next twelve months, the lodge was closed until the last Thursday in April next.

## INDIA.

(From our own Correspondent.)

## MARK MASONRY.

## PROVINCIAL GRAND LODGE.

It was with more than ordinary pleasure that the Mark Master Masons of Rangoon, in British Burmah, assembled in the Victoria in Burmah (No. 68) lodge rooms, on the evening of the 4th Sept. 1865, to witness the organisation and opening of a Provincial Grand Lodge of Mark Masters for Madras and British Burmah, and to cinstal the Provincial Grand Master.

There has been a great and a very laudable desire on the part of the most influential Masons in Burmah to obtain a Provincial Grand Lodge, both for blue Masonry and for the Mark degree.

The mail from England has just brought out the patent of Provincial Grand Master of Mark Masters for Madras and British Burmah to R.W. Bro. Colonel Greenlaw, so that a part of the desire of Masons of these vast provinces has been accomplished, and we have a Provincial Grand Master, and a Provincial Grand Lodge for the Mark, and as the Prov. Grand Master is willing, zealous, and able, there is every prospect of Masoury flourishing and advancing in Burmah.

On the evening of the 4th Sept., 1865, the brethren met at seven o'clock, Bro. H. T. Duncan, W. M. of No. 68, in the chair, Bro. J. Wilkins as S.W., Bro. G. Simpson as J.W., Bro. R. Ricketts as M.O., and Bro. J. H. Simpson presided as Organist.

The lodge was opened in due form, and after the usual preliminaries had been gone through, W.M. Bro. Duncan addressed Bro. Greenlaw as follows:—

R. W. Sir,—We are now about to assume charge of very important duties, and add another high office to the many you have already held in the Craft.

The event of your installation this day as Provincial Grand Master of Madras and British Burmah for Mark Masters is not only an important one as regards this Province of British Burmah, but also as regards the whole of the dependencies of the British Crown in the East. You are to-day to receive the high privilege of being, I believe, the first Provincial Grand Master of Mark Masters, ever yet installed into that office beyond the limits of England and Wales, and the very wide sphere of your authority shows the trusty confidence the M.W. Grand Master has of your ability and earnestness in the Craft.

I need hardly say to you that it is peculiarly gratifying to the brethren of Victoria in Burmah. Lodge (No. 68 E.C.), that their immediate Past Master has been selected to fill so honourable and elevated a position in this Order of Masonry.

This lodge was established under you as its first Master, and has arrived at its present flourishing state through your watchfulness and zeal.

I think, however, I am right in saying that it was with no surprise among the brethren, they learnt you had been selected to rule as our Provincial Grand Master. To all of us in this lodge, and I may add to all Masons of every degree or rank or Order in this province, your enthusiastic and unceasing efforts to spread the benefits of our institution, to strengthen and purify its working and to consolidate its position, have for years past been observed with gratitude and respect.

It is but one year ago that the Grand Master of the Grand Lodge of Master Masons of England bestowed on you the high honour of Past Grand Senior Warden of England, in consideration of your former zealous exertions for the Craft, and to enable you still further to advance its interests.

We in British Burmah know that his confidence has not been misapplied, for we know that during these past six months, while you have been again with us here, a great impetus has been given to Masonry. All arrangements have been made and application has been sent for a Knight Templar Encampment for three Royal Arch Chapters, besides three others out of the province, and in this particular degree of Mark Masters no less than thirteen lodges, all solely due to your stirring appeals to the brethren.

The ability and zeal, R.W. Sir, which you have so successfully executed during your Masonic career, and the knowledge we all have of your intimate acquaintance with the more subtle and recondite principles as well as with the practical working of our Order, give us full confidence that you will most ably and advantageously administer the duties you are about to assume, and be assured that we one and all rejoice that we have so "bright" a Mason to rule over us.

The worshipful brother then read out the patent from the M.W. the Grand Master of Mark Masters for England and Wales and the Colonies and Possessions of the British Crown, nominating and appointing R.W. Bro. Colonel Alexander John Greenlaw the Provincial Grand Master of Mark Masters for Madras and British Burmah, and called upon that brother to state if he accepted that high office. Upon his consenting to do so he entered into the customary obligation as to the government of the province.

All under the rank of installed Mark Masters having retired, the R.W. brother was duly installed as Provincial Grand Master of Mark Masters for Madras and British Burmah. The brethren were then readmitted and saluted the newly installed Provincial Grand Master in due and ancient form. W. Bro. Duncan then read out the list of lodges who are working and have applied for warrants from England, numbering thirteen in the province.

R.W. Bro. GREENLAW returned his best thanks to W. Bro. Duncan and the brethren for their kindness in assisting at his installation, and said as follows:—

Brethren,—Now that the Provincial Grand Lodge of Mark Masters for Madras and British Burmah is a fact, and you have installed me as its Master, I think it is a matter of great congratulation to all of us, for it is a further advancement of Masonry in Burmah.

To show how much may be done by all feeling a real desire to promote the interests of Freemasonry, I may repeat what W. Bro. Duncan has said, that when I returned from Europe, only six months ago, there was but one Mark lodge (E.C.) in the province, and that one was at Madras; now we have thirteen and the prospect of more, and also the Provincial Grand Lodge; besides these we have done much in the other degrees of Masonry.

There is evidently a great desire in England and the British Isles to accept this degree under England, and this desire I am glad to say is becoming equally strong among the lodges in India. It is now worked in Madras, Bombay, Bengal, and British Burmah: application has been sent for it from Singapore, from whence no doubt it will travel on to China. I hope soon to hear of a Prov. Grand Lodge of Mark Masters in Bengal. There is now one in Bombay I believe. Any way our Provincial Grand Lodge is established, and I have no doubt but that with the aid of the many intelligent and zealous brethren around me and in the province, it will be carried on well and be a great success. I say again it should be a cause of rejoicing to all Masons to see the "light" flourishing so well in Burmah, this land of the Buddhists.

In a few years you have in Burmah alone five Craft lodges, four Mark lodges, three chapters applied for, as also a Templars encampment, and these are fast being added to. You are here to-night forty members. I feel that the time has come, with such a strong Masonic array as Burmah can show, for obtaining the Provincial Grand Lodge for Master Masons. We are all anxious to diffuse our offerings to charity among our own needy. We are far stronger than China or Eastern Archipelago, and as isolated. Yet both these places have Provincial Grand Lodges. Burmah is not one whit behind any place in, and, I will say, out of India in real Masonic zeal and energy; this is shown by the frequency of our meetings and large number that always attend those meetings. I feel that it is but a matter of time; Burmah is being so developed, and is so increasing and improving in every way, that it must do so with Masonry. Masonry cannot be kept back, but at a blow to the Order. The more civilisation extends, the more will Masonry do so. Masonry to be of use must progress, and to do so properly must be developed in its organisation and superintendence, and the more it does so the greater will be the benefits to our fellow-man.

I am confident that no province in the Masonic world has ever been able to show such extraordinary success in six short months as Burmah can show. Surely it is an earnest of our success in future.

Brethren, W. Bro. Duncan has said, that this success is

chiefly attributable to myself; but you must surely feel there I was quite powerless without your support, and it has been a source of no little joy to me, that you gave me that support, as it told me how many around me were strongly actuated with zeal for our noble Order. It still rests with you, brethren, to succeed, and I still need your support and look to you all for it, I look to you all to show the Masonic world how Masonry is thriving in this far-off land; and I call on you all to aid to the utmost of your power in the spreading the really good and beneficial effects and sublime tenets of Masonry, and to extend its many blessings to all around us. Yes, and to those far from us in our own dear land where so much is being done by our good and zealous brethren there for the aged, the distressed, and the orphan. Thus shall we show our love to Him from all good causes, and who will mark well, not only these acts, but the spirits and feelings of our hearts with which they are done, for all must be done for His glory and for the benefit of, and love for our fellow-man, our brother-man. It must be no worldly object that actuates us to be zealous, good Masons: let us have a nobler aim and be sure of our reward.

It will be my earnest desire still further to advance Masonry, particularly in these provinces; and with reference to my new position among you, I shall strive to do my duty, fairly, impartially, and justly to all. I do not doubt of success, knowing how much Masonic zeal there is in you all. I shall ask your good wishes for my success as your first Provincial Grand Master, and with the aid of Him, without whom nothing is strong, I trust we may stand, that we may all act justly, love mercy, practise charity, maintain harmony, and endeavour to live in peace and brotherly love amongst ourselves and with all mankind, and may God have you all in his keeping, now and eternally.

Once more I sincerely thank you all, and W. Bro. Duncan for his very kind address. I shall now appoint my officers for the Provincial Grand Lodge for the ensuing year, a matter of some difficulty with so many able, willing, and ready brothers around me, but I shall be guided by the constitutions and by the rank held by the brethren in the Mark lodges now working.

Worshipful Bro. Duncan, I now appoint you Deputy Provincial Grand Master of Mark Masters for Madras and British Burmah: I cannot refrain from recording the pleasure that I experience in nominating you to this office.

Abstracted from the personal feelings of friendship and esteem, I can do so with the great satisfaction of knowing that I nominate the most efficient, the most zealous, and the most competent to undertake the duties.

I feel that I have in yourself one who will advance Masonry and support me in my new office. It is necessary that one, holding so high an office, should be held in high esteem, regard, and love by his fellows. Now, I speak correctly when I say that you hold a place in the hearts of all who know you, and all will hail this nomination with delight and satisfaction, knowing you to be a good Mason, a good man, a good friend and a brother possessing a most kind and benevolent heart, ever open to the calls of the distressed, yet not letting the left hand know what his right hand doeth. Your social position, too, peculiarly fits you for this high post, for your duties in Burmah take you frequently each year to every station in Burmah. This enables you to visit lodges, correct irregularities, and see that our lodges are uniform in their working, &c. There is no one else who can do this from their duties precluding them from getting to stations so far apart and so very difficult of access. Personally I feel that I have a warm supporter and friend as eager as myself to support our Order.

The R.W. brother then nominated the rest of the Provincial officers for the ensuing year, as follows:—

Bro. Charles J. Browne.....	Prov. G.S.W.
„ T. J. Greatorex .....	„ G.J.W.
„ W. Dunn.....	„ G.S.D.
„ Nanabhoy Burjoyjee.....	„ G.J.D.
„ J. Wilkins.....	„ G. 1st. O.
„ J. O'Donnell.....	„ G. 2nd. O.
„ J. Dickie.....	„ G. 3rd. O.
„ T. B. Hardinge.....	„ G. Sec. and Reg.
„ R. C. Babington.....	„ G. Supt. of Works.
„ R. R. Ricketts.....	„ G. Dir. of Cers.
„ G. Simpson.....	„ G.S.B.
„ W. White.....	„ G.B.B.
„ J. N. Simpson.....	„ G. Organist.
„ J. Cotton.....	„ G. Purst.
„ H. Eason.....	„ G. Tyler.



Brethren, now Provincial Grand Officers, I do now sincerely and heartily look for your support, that support which has of itself the good of Masonry and of this new Provincial Grand Lodge. No personal feelings are to be suffered to intrude in the matter. The M.W. the Grand Master of Mark Masters has been pleased to grant me the patent for my high office, so that in supporting me you obey him and the Grand Lodge of Mark Masters, and these you are most solemnly bound to acknowledge, obey, and support. I am sure, knowing you all as I do, that I need say no more; I know that you will all endeavour to work well, harmoniously, and happily together for the best interests of Masonry in our new province.

The following brethren will compose the Board of General Purposes, to whom all matters are to be referred previous to submission to the Provincial Grand Lodge, at the quarterly meetings.—President: W. Bro. H. T. Duncan, D. P.G.M. Members: Bros. Burjoe, J. Wilkins, Babington. T. B. Hardinge (*ex officio*).

The Provincial Grand Lodge by laws will be framed by this board, and submitted to the Provincial Grand Lodge, and afterwards be forwarded for the confirmation of the M.W. Grand Master.

Other details will be afterwards arranged.

Once more, brethren, I pray that all success may attend this Provincial Grand Lodge, and that the Great Architect of the Universe will guide us in all that is right in our undertakings, and that we may all be happy together, and that all we may do may be for His glory and for the benefit of our fellow creatures.

There being no further business the lodge was closed, and the brethren departed, highly pleased at the evening's proceedings.

The Organist, Bro. J. N. Simpson performed the chants and anthems in first rate style, and the singers got up the chants &c., well.

(From the Indian Journal of Freemasonry.)

#### MADRAS.

LODGE OF GOODWILL (No. 465).—The brethren of this old and now flourishing lodge, having resolved to celebrate the anniversary of St. John the Baptist, and the revival of this lodge, met together in the Fort for that purpose, on the 24th of June, when the lodge having been opened by the W.M. elect, Bro. A. W. O. Saunders, P.M. 352, the minutes of the last regular meeting were read and confirmed. The W.M. then proceeded to appoint and invest the following brethren as his officers for the ensuing year, viz.:—Bros. E. Walker, S.W.; A. N. Pearse, J.W.; J. North, Treas.; A. T. Perkins, Sec.; J. M. Jackson, S.D.; R. Mullin, J.D.; T. Mullin, I.G.; P. Murphy, Tyler: There was a large attendance of brethren, amongst whom we noticed Bros. Colonel J. E. Robertson, commanding the Ceded Districts, Williams, P.M. and P.G.S.B.; Dyneley, Jackson, Johnstone, Claridge, Mullin, Gordon, Pearl, Briar, Poole, Robertson, Paine, Fraiser, Horsley, Spick, Martiesar, Wood, Crawford, Hodding, Roberts, Ricks, Berkley, &c. The business before the lodge having been concluded, the brethren adjourned to the banquet to enjoy that "feast of reason and flow of soul" so characteristic of Masonic assemblies in this gorgeous eastern land. The dinner and wines were excellent, and much credit is due to Bro. Pearl, Dir. of Cers., for his exertions on the occasion. The W.M. presided, and was supported on his right by Colonel Robertson, Bro. Jackson, S.D., and Major Hare, Brigade Major, on his left by the Rev. Ruthven Macfarlane, Senior Chaplain of the Church of Scotland, and Bro. Williams, P.M. During dinner the band of the 1st Light Cavalry (kindly lent by Bro. Colonel Briar and his officers) enlivened the guests with appropriate music. On the removal of the cloth, and grace having been said, the W.M. in well-chosen terms proposed "The Health of Her Most Gracious Majesty the Queen." Air—"God Save the Queen." The S.W. next gave, "The Prince of Wales, Princess of Wales, and the rest of the Royal Family." Air—"God bless the Prince of Wales." The W.M. then proposed "The M.W. the Earl of Zetland and the G.M." Air—"The Old English Gentleman." "The Grand Masters of Scotland and Ireland," by the Junior Warden. Air—"The Old Folks at Home." "The R.W. the Provincial Grand Master," by the W.M. Air—"Hip, Heart, and Hand." The W.M. again rose and proposed "The Health of Bro. Colonel Robertson and the rest of the visiting brethren," in a speech well calculated to ensure success to his toast, which was received by the brethren with loud plaudits. Air—"Tubal Cain." Bro.

Robertson returned thanks in a few terse and appropriate words, and concluded by wishing every prosperity to the Lodge of Goodwill, alluding in terms of well deserved praise to the W.M., to whose efforts the revival of Freemasonry in Bellary is due. The S.W. gave "The Visitors." Air—"Cheer boys, cheer." The Rev. R. Macfarlane in returning thanks said that, although not a Mason, he was very favourably impressed with the Institution, and was glad to see it in such a flourishing condition in so small a station as Bellary. Bro. Robertson then rose to propose the health of the W.M. and congratulated the brethren on their having selected the W.M. a second time to rule over them. He had not alone rescued the Lodge of Goodwill from oblivion, but two years ago rendered the same good service to another lodge which had been in abeyance for many years. Having known the W.M. for the last ten years, he could truly speak of his great efforts in the good cause. Air—"He's a jolly good fellow." The W.M. in rising to respond was greeted with loud applause. He thanked the brethren with all his heart for the way in which they had drunk his health, and also for their having again entrusted him with the government of this lodge, which he trusted would prove as successful in his present year of office as it had been in the past. He then reviewed the state of the lodge during the last year, congratulating the brethren on the increase of their numbers which were now sufficient to warrant application being made for a Royal Arch Chapter. He urged upon them the propriety of making a daily advancement in Masonic lore, told them they must not remain satisfied with a knowledge of forms and ceremonies alone, but that it was their duty, and should be the wish of every Freemason, to become acquainted with the nature and design of the Institution, and to regulate their conduct in such a way as to be happy themselves, and be able to communicate happiness to others. The W.M. briefly but forcibly dwelt on the grand principles of Freemasonry, and after again thanking the brethren for the honour they had conferred upon him, and for the patience and attention with which they had listened to his remarks, concluded an able address by the following quotation so suggestive of our noble Institution.

"Freemasonry is that secret sympathy,  
That silver link, that silver tie,  
Which heart to heart and mind to mind,  
In body and in soul can bind."

"The Ladies," "To all Poor and Distressed Masons," and some other toasts, having been duly honoured, the W.M. gave the farewell toast, "Happy to meet, sorry to part, thrice happy to meet again," when the brethren separated, having enjoyed a very pleasant evening.

#### BOMBAY.

LODGE ORION IN THE WEST (No. 415).—The regular meeting of this lodge was held at the Masonic Hall, Poona. Present: Bros. J. H. Clabby, W.M.; R. Coulter, Treas.; W. Brewer, Sec.; G. Johnson, S.D.; J. P. Vincent, Tyler; T. Nowell, J. C. Jowett, and F. Falke. Visiting brethren: S. Trenn, 757; G. Swan, 350 S.C.; J. C. Houghland, 351 S.C. The minutes of the last regular meeting were read and duly confirmed, and the brethren proceeded to ballot for Bros. J. Gibbs, P.M., D. Prov. G.M., and Rev. J. J. Farnham, P.M., and P. Prov. S.G.W., as honorary members, and also for Bro. J. Woods, 91, as a joining member, and the voting was in each case unanimous. The Secretary was requested to communicate this to Bros. J. Gibbs and J. J. Farnham. Proposed by Bro. T. Nowell, and seconded by Bro. Brewer, that Mr. John Burns be initiated as an emergent case. The emergency having been explained satisfactorily, and the ballot having proved favourable, the candidate was prepared, and admitted, and in due and ancient form initiated. It was proposed by Bro. Brewer and seconded by R. Coulter, that Mr. A. D'Souza be initiated. Proposed by Bro. Coulter, and seconded by the W.M., Mr. E. Stewart for initiation. Bro. I. H. Swan was proposed by Bro. Coulter, and seconded by the W.M., as a joining member, to be passed to the second degree. Mr. E. Fox was proposed by Bro. Coulter, and seconded by the W.M. for initiation. There being no further business before the lodge it was closed in harmony at half-past nine.—An emergent meeting was held on Thursday, the 10th August, when the ballot was taken for Messrs. D'Souza, Stewart, and Fox. The candidates being present, and the ballot being unanimous in their favour, they were prepared and admitted in due and ancient form. The ballot was taken for Bro. Swan as a joining member, which was unanimous in his favour. There being no further business before the lodge it was closed at nine p.m.

## THE REFORM LEAGUE.

We have received the following notice from the Executive Council of the Reform League:—

8, Adelphi-terrace, Strand, W.C.

## THE REFORM LEAGUE.

Residential and Registered Manhood Suffrage and the Ballot.

*National Reform Conference.*

The Executive Council of the Reform League, after mature deliberation, deem it their duty to convene a national conference, to be held in London at the opening of Parliament, to consider the question of electoral reform, and to adopt such measures as may be deemed expedient for the settlement of this question, on a broad and equitable basis, satisfactory to the whole people. With this view they submit for consideration the following resolutions:—

1. The Conference shall assemble in London, one day at least, previous to the opening of the new Parliament.
  2. Such Conference shall consist of delegates specially deputed from branch associations of the Reform League, and other reform associations—trades' benefits, temperance societies, and other organised bodies—or appointed at public meetings called for that purpose, and, by local, district, and ward committees, organised to promote the above movement in Great Britain and Ireland, and of members of both Houses of Parliament.
  3. The business of the Conference shall be as follows: firstly, a resolution affirming the principles of the Reform League; secondly, the adoption of some plan of organisation embracing the whole country, so that every constituency may assist in the agitation for electoral reform; thirdly, to consider the Queen's speech, and adopt, if necessary, some resolution thereon; fourthly, to hold a public meeting in the metropolis to receive and adopt the report and resolutions of the Conference.
  4. The Prime Minister shall be requested to receive the members of the Conference as a deputation, for the purpose of communicating to him the wishes of the country on the subject of Parliamentary Reform, as expressed by the people at public meetings, and through their delegates in conference assembled, and to urge on him the necessity of speedily introducing a bill into Parliament in accordance therewith.
  5. The Conference shall petition the House of Commons that a certain number of working men, not less than twelve, being non-electors, and appointed by the Conference, be heard at their bar, on the rights of the unenfranchised classes to vote for members of that House.
  6. The Conference shall adopt addresses to Earl Russell, the Chancellor of the Exchequer, Sir George Grey, and other members of the Government, urging upon them the necessity of supporting measures for parliamentary reform satisfactory to the people.
- Notice of the day fixed for the Conference, and of the place of meeting, shall be given by advertisements in the public papers and by circulars, as soon as possible after the day fixed for the assembling of Parliament shall be made known.

All communications to be addressed to the secretary, Mr. Geo. Howell, 8, Adelphi-terrace, Strand, London, W.C.

## NOTES ON MUSIC AND THE DRAMA.

Mr. Boucicault is engaged on a new romantic Irish drama, the basis of which is the present Fenian conspiracy.

Verdi is said to be engaged in composing a new French opera, and preparing his "Simon Boccanegra" for the French stage.

The German papers announce the discovery of a rival to Adelina Patti, who is named Madamegella Castri, and is to appear in Paris in "Linda" and "Martha."

The wife of an actor in Chicago has just fatally shot her husband in the green room of the theatre because he would not withdraw an allegation of her infidelity.

Welsh music seems to be progressing backwards. At the last Eisteddfod, Messrs. Brinley Richards and Mr. John Thomas, the umpires, though both enthusiastic sons of the principality, found all the cantatas so bad that no prize was awarded.

Mr. Sims Reeves has been singing a new ballad at Liverpool with marked success. The composer is Mr. Brinley Richards, and the ballad, entitled "The Chieftain's Wife," describes the story of the death of Anita, the wife of Garibaldi, who fell from exhaustion during Garibaldi's flight from Rome in 1849, after they had escaped their pursuers by retreating across the Apennines with a few followers. The ballad recites the story to the end where Garibaldi is forced to leave his unburied wife in the care of the peasantry, and to continue his flight.

The election of a professor of music in Edinburgh University took place on the 2nd of November. Among the candidates are Mr. Hallah, Mr. J. F. Duggan, Mr. G. A. Macfarren, and about twenty others, including several foreign professors of music. The salary is £420, supplemented by class fees.

Mr. J. C. Cowper, the leading tragedian of the Liverpool Theatre Royal for the last eight years, is about to appear at Sadler's Wells Theatre as *Claude Melnotte*.

A piece of music by Handel, under the title of "Partita," discovered by M. Martin de Fontaine, has been published at Leipsic.

A new comic opera in two acts, by Herr Meyer Lutz, entitled "Felix, or the Festival of Roses," has been produced at the New Royalty Theatre.

Every one will regret to hear (says the *Athenaeum*) that Madame Lind-Goldschmidt is obliged to pass the winter in the south of Europe for the benefit of her health.

It is said that Mr. Sothorn will "act" an entirely new drama, by Mr. Tom Taylor, at the Prince of Wales's Theatre, Liverpool, early next month. Mr. Sothorn has attracted such crowds in Belfast that the accommodation was found quite inadequate, and the *Northern Whig* calls for a new theatre.

The *Orchestra* says that a performance will shortly be given at one of the London opera houses, for the benefit of the widow and children of the late Mr. Vincent Wallace. A portion of his latest work, the unfinished opera of "Estrella," will be included in the programme.

Captain Mayne Reid's new novel of the "Headless Horseman" is spoken of as about to be dramatised for representation at Astley's. The prairie hunter capering about without his head will, it is thought, prove the greatest theatrical sensation at present announced.

Mr. Fecchter announces that the Lyceum Theatre will open for the season on Monday next, on which occasion he will appear in a new drama entitled "The Watchery," supported by Messrs. Widdicomb, Emery, and Miss Elsworthy.

## PUBLIC AMUSEMENTS.

## DRURY-LANE THEATRE.

After a protracted run which emphatically refutes the parrot cry that the legitimate drama has lost its hold upon popularity, "Macbeth" and "Comus" have been withdrawn, and pending the revival of "King John," announced for to-night, "Julius Caesar" has been presented, without any pretension to scenic display, but with a general completeness worthy of very cordial praise. Mr. Phelps has rarely been seen in tragedy to greater advantage than in the character of *Brutus*, which he plays with natural ease and genuine

emotional power, and he is worthily seconded by Mr. Swinbourne, whose *Cassius* has many points of sterling excellence, and by Mr. James Anderson, who plays *Marc Anthony* with strong dramatic effect. A little abatement of physical energy would entitle the *Portia* of Miss Atkinson to unqualified commendation; and though Mr. Edmund Phelps is a little overweighted as *Julius Caesar*, he gives abundant indications of good intention, and on the whole acquits himself very creditably. A word of praise must also be accorded to Mr. C. Vandenhoff, who speaks the lines of *Decius* well, and to Mr. A. Rayner, who, though somewhat too conventional, plays *Casca* with a good deal of telling force.

On Saturday last, the tragedy was preceded by a new and original farce entitled "Husband's Beware," written by Mr. Edmund Falconer. This piece was played at the Lyceum some six years ago on the benefit night of its author, who was then lessee of that theatre, but it will be entirely fresh to the vast majority of the play-going public. It is a lively and pleasant trifle, exhibiting the process of husband-taming in alarmingly successful action. The plot leads to some droll situations, and the dialogue, though here and there a little too didactic for farce, is throughout well written. Mr. G. Belmore plays *Professor Snaffles*, a gentleman who has undergone the subjugating process, and who in a moment of vinous exaltation vainly endeavours to shake off his fetters, with sterling comic power and eminently diverting effect; his wife finds a sufficiently domineering representative in Miss Hazelwood; and Miss Rose Leclercq, whose talent invests the least prominent character allotted to her with charming individuality, plays the little part of *Mrs. Go-a-head* with winning grace. The other personages are well represented, and the farce serves as an agreeable prelude to the substantial portion of the evening's entertainment.

#### NEW ROYALTY.

The efforts which are being made by the manageress of this little theatre to establish a home for operetta are exceedingly praiseworthy. "Castle Grim" has been withdrawn, and is now followed by another "new and original comic opera," entitled "Felix; or, the Festival of the Roses." The libretto is by Mr. John Oxenford, the plot being anything but "new and original." The music by Herr Meyer Lutz, is of an ambitious character, and seems fitted for a more important work, and scarcely light enough for an operetta of this character. The composer has displayed great powers of musical combination—some of his concerted pieces are exceedingly rich, elaborate, and effective. The ideas of Herr Lutz are evidently on a grander scale than his subject, and we trust he will have an opportunity afforded him of displaying the great talent which he possesses on some subject on which his fertile musical capabilities will have full play. Miss Susan Galton is the very model of an operetta singer. Her expression and beautiful face, her petite and elegant figure, her charming manner, sweet voice, and brilliant execution, form a combination of valuable gifts and graces of which few can boast. Miss Fanny Reeves, as the rustic maiden, acts with great liveliness, and sings with correctness and taste, and also acts with much humour and appreciation of the comic situations in which she has to take

part. Mr. Elliot Galer was the principal tenor, and acted and sang with great taste, while Mr. Connell gives promise of becoming a valuable addition to the operetta company. There was one part represented by a gentleman whose name it is not worth while mentioning, who, by his total inefficiency, imperilled the success of the piece. We were sorry to miss Mr. Honey from the cast, and we see no reason why this part should not have been made of sufficient importance to render his addition to the piece necessary. His services would have been invaluable. Mr. Bentley was amusing as *Jeannette's* lover, but he has a vulgar and provincial pronunciation, of which he should get rid as soon as possible. The piece is elegantly placed on the stage, and the whole performance evinces a desire on the part of the management, not only to obtain the approbation of the public, but to deserve it.

#### VICTORIA.

The performances here have recently been of a high character likely to secure the warm wishes and patronage of the large populations somewhat south, who for some time past have recognised the fact that the Royal Victoria Theatre is altogether a different kind of place to what it was ten years since. Very fair pains are bestowed upon the production of pieces, and, as everybody can't be Buckstones, and Fechtors, and Vinings—we wish they could—the company must be considered quite up to the mark aimed at by Bros. Frampton and Penton. But, in one sense of the word, there is no novelty at the Victoria, unless a very wild and amusing farce, called "Caught by the Cuff," cares to lay claim to the title. Without novelty, however, there has been strong attraction in Douglas Jerrold's "Rent Day," in which Miss Emilie de Vigne (pupil of Mrs. Stirling) has made a great hit by her touching and graceful delineation of *Rachael Heywood*. A drama and a farce do not seem to be enough, and so the evening closes with another drama—"The Corsican Brothers." In this Mr. Henry Forrester performs the principal part, or parts, with an effect founded on a great original; and the scenic effect is materially aided by the lime light, introduced by Mr. Perry. This forms, indeed, a long and satisfactory bill of fare.

#### LITERARY EXTRACTS.

A REMARKABLE ALIBI.—We had, too, a fireside story in our family with greatly tended to strengthen the impression thus early created. At the commencement of his married life, my father lived near the county town of Ipswich. One day a man without a hat knocked at the door, and begged. The servant, anxious to be rid of the tramp's importunities, referred him to her master, who was working in his garden, which skirted the high road. Whilst they were in conversation, another member of the family came into the garden to call my father to dinner, and also saw the beggar, who went his way, and was forgotten. Several months afterwards an influential gentleman of the neighbourhood called at the house, and recalled the beggar's visit to my father's recollection. At that moment the man was lying in the county prison, awaiting his execution for, as was alleged, firing some ricks at a place miles away, at the very time he had been talking to my father across his garden hedge. So confident had the poor fellow felt of his innocence and

consequent acquittal, that he had taken no means to prove the *alibi*. Three days only remained before he must suffer, and nothing but the most positive and precise evidence in his favour could now be expected to have the effect of averting his doom. But fortunately, three persons had seen him when he begged, and, by a visit to the condemned cell, they were able to confirm each other's opinion as to his identity; then the date was fixed by referring to the tradesman's account for the gardening tools, which, as it happened, had been bought and brought home on that morning only, and the exact hour was ascertained by the punctual summons to dinner. The gentleman who had so humanely interested himself, having conferred with the sheriff, they posted to London together, and, returning with a reprieve, had the unspeakable satisfaction of averting a judicial murder.—*The Law on its Trial*.

A SWARM OF LOCUSTS.—Soon after the crags in our rear had shut out, perhaps for years, perhaps for ever, the desert and Central Arabia from our view, while before and around us lay the indistinct undulations and uncertain breaks of the great Hasa plain, when on a sloping bank at a short distance in front we discerned certain large black patches, in strong contrast with the white glister of the soil around, and at the same time our attention was attracted by a strange whizzing like that of a flight of hornets, close along the ground, whilst our dromedaries capered and started as though struck with sudden insanity. The cause of all this was a vast swarm of locusts, here alighted in their northerly wanderings from their birthplace in the Dahna; their camp extended far and wide, and we had already disturbed their outposts. These insects are wont to settle on the ground after sunset, and there, half stupefied by the night chill, to await the morning rays, which warm them once more into life and movement. This time our dromedaries did the work of the sun, and it would be hard to say which of the two were the most frightened, they or the locusts. It was truly laughable to see so huge a beast lose his wits for fear at the flight of a harmless, stingless insect! Of all timid creatures none equal "the ship of the desert" for cowardice.—*Central and Eastern Arabia*.

### THE WEEK.

THE COURT.—Her Majesty the Queen left Balmoral on the 28th ult., and arrived at Windsor on the following day. The Princess of Wales, accompanied by Princess Hilda of Anhalt, and Prince John of Glucksburg, and attended by the Hon. Mrs. W. Grey, visited the French Gallery, 120, Pall-mall, on Saturday last, to view the thirteenth annual winter exhibition of cabinet pictures, the contributions of British artists, and on Sunday attended divine service at the Chapel Royal, St. James's. The Prince and Princess of Wales left London on Monday to visit the Earl of Derby at Knowsley. They arrived at Knowsley about twenty minutes past five o'clock in the afternoon. On Tuesday their Royal Highnesses visited Liverpool. The town made holiday. The royal party passed through several of the principal streets, and then made an excursion on the river, and on Wednesday they enjoyed themselves at Knowsley. The Prince joined a shooting party, and the Princess made a trip to a place of attraction in the neighbourhood. Their Royal Highnesses the Crown Prince and Princess of Prussia arrived at the Castle on Wednesday from London, attended by the Countess Hohenthal, Count Eulenburg, and M. de Norman.

GENERAL HOME NEWS.—The death rate in the principal towns last week was 27 in the thousand; the total number 2,992. The lowest in the average was Bristol, the highest Liverpool. London stood next to Bristol and is three below the average. The London mortality, however, is 158 above its own

average rate for the last ten years. The births are also much higher than the average. It is observed that the rate of mortality increases as the season advances.—The remains of Lord Palmerston were interred in Westminster Abbey on Friday morning, the 27th ult. The fineness of the morning enabled large numbers to witness the procession, and the ceremony was invested with all the dignity of a public funeral. The Dean of Westminster, surrounded by an illustrious assemblage, officiated in the Abbey, and a full choral service added to the beauty of the ritual ordered by the Church. The Prince of Wales was present, and there was a large representation of provincial corporations. The Ambassadors from fourteen States were among the spectators, and the pall was borne by ten Cabinet Ministers. Greater honours could not have been paid to mortal.—The City Corporation is going to work in earnest in reference to the gas monopoly. At the Court of Common Council, on the motion of Mr. E. D. Rogers, a resolution was agreed to, the effect of which is that all necessary steps shall be taken by the Corporation to enable them to bring in a bill in the next session of Parliament to authorise them to erect works and manufacture gas in the City. The only way to ensure good gas at a moderate price is for the municipality to take the manufacture of the article into its own hands.—A very gratifying fact was made known at the Court of Common Council by Mr. Gibbins, the chairman of the Markets Committee. He stated that very few diseased animals were now brought to the cattle market, and added that he believed the disease was abating in London. In answer to a further question Mr. Gibbins stated that since the plague broke out the supply of cattle at the market had not been less but larger than before. It is clear, therefore, that a scarcity of beef-cattle is not the cause of the butchers charging us such high prices for meat, although they very frequently allege shortness of supply as the reason for an increase of price.—The Midland Railway Company has been censured by a coroner's jury in London. In the parish of St. Pancras the company is taking a great quantity of house and shop property to make room for the extension of its line. It seems that wherever the tenants have not a lease all compensation for loss of business or anything else is refused. One man who was thus to be driven without compensation from the house where he carried on his business was William Gullett, a fishmonger, of 3, Brill-yard, Somers Town. He was so much depressed at the prospective loss of his means of livelihood that last Tuesday morning he stabbed himself frightfully in the abdomen, and died in consequence. A coroner's jury inquiring into the cause of death found a verdict of temporary insanity, with the addition of a resolution of censure on the railway company for the hard measure it dealt out to the poor people whom it was displacing.—With regard to the Covent Garden tragedy it is satisfactory to learn that the wounds inflicted on Mary Ann Jennings by her lover are not likely to be attended by fatal consequences.—Professor Masson, who has been appointed to the chair of rhetoric in the University of Edinburgh, was entertained at a dinner at the Freemasons' Tavern on Saturday evening last. Mr. Stansfeld, M.P., presided. A large number of literary celebrities were present.—Dean Stanley delivered a panegyric of Lord Palmerston at the afternoon service in Westminster Abbey on Sunday. There was not much in the discourse that was new. The preacher did little more than repeat, with a few moral reflections, what has been said over and over again in leading articles since the death of Lord Palmerston. Dr. Cumming also preached on the dead Premier. He touched rather upon the religious aspects of Lord Palmerston's death, and then speculated upon what was to be done now he is gone. Dr. Cumming thinks the times are

critical—that they are like to those pointed at in a passage in the Apocalypse. He prayed that the Queen might select one worthy to fill the place of the late Premier.—Viscount Sidney presided on Saturday last at the opening of an industrial exhibition in the Painted Hall, Greenwich Hospital. There was a grand performance of music, and the proceedings were interesting.—The alleged Fenians, are, it appears, seeking to turn the law against the Government officials. They assert that the conduct of the Irish Executive in seizing the *Irish People* is unconstitutional and illegal; and they have applied to the law courts in Dublin for writs against the Lord Lieutenant and Sir Thomas Larcum, and they seek to put formal interrogatories to Mr. Stronge, the committing magistrate.—The hearing of the case against the Halls for conspiring to wrong Mdme. Valentin was resumed at Marlborough-street Police-court on Saturday last. Mr. Ribton addressed Mr. Knox at great length on behalf of the accused, but Mr. Frederic Hall, who alone appeared, was committed for trial, bail being accepted for him.—A man calling himself Gastaldi, who had been committed for trial for burglary at the Earl of Fife's, has hanged himself in the House of Detention. He made a noose with his handkerchief, and having passed it round his neck, he contrived to fasten the free end to the window-sill. Shortly afterwards he was found dead. The prisoner seems to have been a burglar for a long time.—We regret to announce that Mr. Justice Crompton died on Monday morning. Mr. Lush who is to succeed him on the bench, was sworn in.—Mr. Arthur Otway, the Liberal member for Chatham, was entertained at a banquet in the Lecture Hall at that place on Monday. Mr. Tribe, the Mayor of Chatham, presided. Mr. Otway in responding to the toast of his health, spoke in high terms of Earl Russell, and expressed his strong conviction that the Ministry would bring in a Reform Bill. The proceedings altogether were of a genial character.—A most destructive fire has taken place in a series of great warehouses known as Beal's Wharf, near to London Bridge, and close to the place where the great fire took place a few years ago. On Monday early in the morning it was discovered that the warehouse was on fire, and the brigade soon got to work. It became clear, however, that the flames had got too strong a hold to be easily suppressed, and it was with difficulty they were prevented from spreading to the adjoining buildings. A very large quantity of tea has been destroyed, and the damage altogether is estimated at £180,000. It is believed that the fire must have been smouldering throughout Sunday.—A report comes to us from Scotland which contains painful evidence of the dangers of a fisherman's life on that rugged coast. On Wednesday, the 25th ult., while the haddock fishing-boats on the Dornoch Firth were at sea they were exposed to a sudden storm, and two entire crews, to the number of thirteen men, perished.—Earl Russell publishes in Tuesday night's *Gazette* a despatch which he has written to our Consul in Egypt, in reference to the Abyssinian prisoners. His lordship traces the history of our connection with Abyssinia with a view of relieving the Government from blame on account of the manner in which they have dealt with the imprisonment of Mr. Cameron. He denies that England has ever behaved unfairly to Abyssinia. What she has ever held in view has been the extension of her commerce. As to Mr. Cameron, while his lordship does not believe he ever incited the Egyptians against Abyssinia, he went to Bogos without orders, and has been blamed for it. Lord Russell hopes that Mr. Rassam's mission will procure the release of Mr. Cameron, who will be kept out of mischief in Abyssinia in future by being employed elsewhere. Lord Russell finishes by declaring that those who think England

ought to interfere in behalf of Abyssinia, because it is Christian, against Egypt and Turkey, because they are Mahomedan, are not in the least likely to have their wishes gratified. England, his lordship says, has obligations various and heavy enough "without undertaking so costly, hazardous, and unprofitable a protectorate."—An explosion, far more serious in the loss of life and injury to property it has occasioned than that of the Erith gunpowder magazines, took place on Tuesday at the gas-works of the London Gaslight Company, Nine Elms. The men employed on the works had just returned from their dinner, and were fully employed in the different parts of the establishment, when the explosion took place. A meter-house was blown into the air, and almost at the same moment a huge gasometer exploded. The damage was fearful. Many of the men were buried in the ruins and killed; others were knocked down and bruised by the flying *débris*. The houses near were shaken, so that every pane of glass in them was broken, and inside partition walls were thrown down. Farther off damage of a similar kind was done, and the shock of the explosion was felt miles away from the gas-works. As soon as possible attention was paid to the sufferers. It is impossible to say as yet how many men are killed. Seven bodies it is stated have been taken from the ruins, and it is feared there are several more still buried. The wounded were most numerous. They were taken in cabs to hospitals and private houses and received every attention. Two men died in the hospital. The cause of the explosion is not known.—On Tuesday the branch line of the North London Railway, extending from Dalston-lane to Broad-street, was formally inspected by a party of directors and other gentlemen. The trial trip went off satisfactorily, and a banquet terminated the proceedings. The line was opened on Wednesday.—The dilatoriness of the Corporation of the City in respect to the Smithfield dead meat market is rousing the indignation of some of the citizens. On Tuesday there was a meeting convened by the churchwardens of St. Sepulchre's where the matter was very freely discussed. Mr. Torrens, M.P. for Finsbury, presided. Several of the speakers described the Corporation in anything but complimentary terms, and comparisons which must have been especially odious to the civic dignitaries were made between them in their corporate capacity and the Metropolitan Board of Works. A resolution was passed to the effect that the construction of the market ought to be transferred to the Board of Works, and a deputation was appointed to wait upon the Home Secretary to induce him to take steps to transfer the work to the Metropolitan Board.—The gale on the east coast last week did much damage. A seaman has been landed at Yarmouth, who states that he was one of the crew of the French fishing lugger *Victorine*, which was driven on to a sandbank, and twenty-one men were washed overboard and drowned.—On Tuesday there were several disastrous fires, one at Gravesend being of considerable magnitude. Richmond Theatre was in some danger on Monday night, but the fire was fortunately confined to the stage, and, as the audience retained their self-possession, nobody was hurt.—Sir Edward Cust has virtually admitted his error in presiding on the bench and passing sentence on a labouring man who was charged with stealing his dog by having procured the immediate liberation of the prisoner. We are glad to be able to report so prompt an act of reparation.—The Mayor of Oxford gave a grand banquet on Monday evening, at which the members for the city and county of Oxford were present. All the speakers spoke in terms of great regret of the death of Lord Palmerston. Mr. Cardwell made the death of the late Premier the staple of his speech, and Mr. Neate, Mr. Henley, the Earl of Abingdon,

and others, also spoke of the loss the country had sustained. — Glasgow turned out on Wednesday to welcome Mr. Gladstone. At noon he had an address presented to him by the National Reform Union. To that he returned an answer, in which, as might have been expected, he made no definite allusion to Reform. Afterwards the right hon. gentleman had the freedom of the city presented to him. In acknowledging the presentation he made a most eloquent speech, in the course of which he spoke in the most manful and generous terms of Earl Russell. Moreover he expressed his conviction that the Government would have no difficulty in carrying on the business of the country. He had a most enthusiastic audience. In the evening he addressed a large meeting of working men in the Scotia Hall. — Lord Dudley has set a good example to the landed proprietors of Worcestershire by granting permission to all his tenants to kill the game on their respective farms. Previously his lordship had reserved the right for himself. He makes only one stipulation, which is that the surplus game shall not be sold, but given to the poor. "Go thou and do likewise," is what our readers will be tempted to say to every man in Lord Dudley's position. — A shocking collision took place in the Mersey on Wednesday morning. A schooner, while dragging her anchor, drove foul of a large vessel, and they both went down together. No less than nine men were drowned. — At the Westminster police-court on Wednesday, Mr. Alfred Wood, proprietor of a beer-house in Queen's-road east, Chelsea, was charged with having stolen £145, a gold watch and chain, and a silver watch, the property of Lord Clarence Paget's butler. It would seem that Mr. Wood was a friend of his lordship's butler, and that he asked from him in August last the loan of £5 to pay some bill. The butler took from the plate closet in Lord Clarence Paget's pantry that sum; and the same evening this pantry was broken into and a much larger sum of money, with two watches, was stolen. The prisoner was remanded.

FOREIGN INTELLIGENCE.—The Swiss, like their Republican brethren across the Atlantic, are amending their constitution. In one important point it was peculiarly defective, inasmuch as while religious liberty was secured to certain sects it was virtually denied to others, and the Jews especially were placed in a position unworthy of a free State. The National Council, in revising the constitution, has remedied this injustice, and henceforth absolute religious equality will be established throughout Switzerland. — Telegrams from Vienna inform us that the identical note addressed by the Senate of Frankfurt to the two great German Powers rejects with emphasis the arrogant demands made by the latter. The Senate appeals to the Federal Constitution, which expressly declares that no member of the Confederation shall interfere, unauthorised by the Diet, with the sovereign rights of any other German State. The energetic terms in which the letter is couched have given, it is said, great offence to the Austrian Government, and it is asserted that Austria and Prussia have already agreed upon certain propositions to be submitted to the Diet on this question. Austria and Prussia appealing to the Federal Diet are like the lion in the fable pretending to solicit the advice of the poor little donkey. — A telegram from Madrid gives a piece of news which will be gladly received in this country. It asserts that the Spanish Government has informed the British Government that they intend taking energetic measures to put an end to the slave trade. It was time. Spain has for long been the sole European actual protector of the slave trade. If now she sets her face steadily and honestly against the iniquitous business it will soon be extirpated. — The ministry of Denmark and the Rigsraad are in collision. The Rigsraad has agreed upon certain amendments of the constitution different

from those proposed by the Government. These amendments the ministry refused to accept, and a committee of the Rigsraad is setting itself to work to endeavour to modify the amendments, so as to render them more in conformity with the Government measure. — The Italian elections are proceeding. Garibaldi has, of course, been returned, along with Bixio and others of similar opinions. A telegram, however, states that many of those returned are moderate liberals. — Greece is in the throes of a ministerial crisis. The ministry has resigned, and there is a strange impediment to the formation of a new one. The King sent for M. Bulgaris, and asked him to form a Cabinet. M. Bulgaris, however, stipulated that Count Spouneek should leave Greece. The Count is the mentor who accompanied the youthful monarch from Denmark, and it seems that the Greeks attribute to him evil counsels. The King, however, is not disposed to part with him, and therefore would not yield to M. Bulgaris's request. That individual consequently declines to attempt the formation of a Ministry. What will be done remains to be seen. — The Paraguayans have sustained another reverse. Uruguay has been recaptured by the allies, and its garrison to the number of six thousand men made prisoners. — By a telegram from Lisbon, we learn that the *David Dunlar* was wrecked off Las Rocas on the 7th October. Her crew and passengers were happily rescued by the Brazilian mail steamer, *Oneida*, but not until ten days after the disaster. — Russia has given in her adhesion to the proposal of France for a Sanitary Congress.

AMERICA.—The *City of London* brings news from New York to the 21st October. Mr. Seward had made a speech, in which he said the settlement of national claims would be conducted without compromising the national dignity and honour. He also made allusion to the influence of America on the international conduct of other States, and said that the country would renew the influence it possessed previous to the civil war. He expected to see republican institutions, wherever heretofore established throughout the American continent, speedily vindicated, renewed, and reinvigorated. Afterwards he should look for signs of its working on other continents. The North Carolina Convention had utterly repudiated the Confederate debt. The Fenians had, it was said, agreed on some secret measure, and subscribed largely for its execution. The number of Federal officers at the Fenian Congress had increased. There has been a great storm on the American coast. The *Circassian*, from Bremen for New York, had been run ashore in Rocky Bay, Cape Breton; her passengers, and cargo had been rescued. The *Atlantic*, from New Orleans for New York, had been wrecked, and nearly all on board had perished. Gold on the morning of the 21st was quoted 146½. A telegram received in New York states that there had been a fearful storm in Chinese waters, in which several English and American vessels had been wrecked.

## TO CORRESPONDENTS.

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

ERRATUM.—In Bro. Purton Cooper's communication "Pope's Essay on Man," page 329, line 10, for "because his understanding," read "and obscure his understanding." These words conclude the sentence, and therefore at the beginning of the next line, for "the" read "The".

F. C.—1. You are correctly informed. Lodges No. 722 at Cadiz, and No. 351 at Frankfurt are both on the Register of the Grand Lodge of England. 2. The Lisbon lodges which you mention are under the Grand Lodge of Ireland.

ROSE CROIX.—We have given the list of Chapters for which you ask under the head of Notes and Queries in the present number.