

we learn that the Grand Orient of France, at its annual assembly held on the 10th and four following days of last month, by a large majority, adopted the amendment to the Constitution to which we referred in our preceding article. By a vote of 155 to 76, Article 1 of the Constitution of the Grand Orient has been amended by expunging therefrom the words, "Freemasonry is based upon the belief of the existence of God, and the immortality of the soul," and adopting therefor, "Freemasonry is based upon absolute liberty of conscience, and 'la solidarite humaine,'"—an expression for which we cannot find a corresponding one in our own language. The following addition was also made to the article, (we give it in English:) "It (Freemasonry) regards liberty of conscience as the right of every man, and excludes none on account of their belief." It is quite evident therefore that the portals of Freemasonry in France are now opened to the Atheist; and he who denies the existence of the Great Architect of the Universe may, in that country, be a Mason, but in no other; for it will be the duty of all orthodox Grand Lodges throughout the world to withdraw recognition from this heterodox Grand Lodge, and all hailing therefrom.

The following from the *London Freemason* conveys an idea of the manner in which this action of the Grand Orient of France is treated by our brethren in England;—

"*Alea jacta est.*" Yes, the Rubicon is passed, and the French Freemasons in Grand Orient assembled, have "burpt" their boats and their "bridges" with a vengeance! By 135 lodges to 76, and by a large majority, the Grand Orient, in a most noisy gathering, has taken out the "Belief in God" from the Constitutions, and has substituted for it "La Solidarite Humaine," which may mean anything or nothing, and which to English minds has a most unpractical meaning. But so it is, and we have now to deal with a "fait accompli." We have received and read Bro. Hubert's *Chaine d'Union* with deep and heartfelt regret, though we are glad to note that Bro. Hubert voted in the minority, and terms the vote "une grand faute." We, remem-

bering Talleyrand's "not," are prepared even to say "une crime"—yes, a crime against Cosmopolitan Freemasonry. Whatever may be the results, and we fancy they will be serious enough, for French Freemasonry, their best friends can only say, "Tu a voulu, Georges Dandin," though they may be inclined to add, "Diable, qu'allez vous faire dans cet'e galere?" According to our views, the folly of the act is only equalled by its perversity. In the face of a powerful opposition, in the power of virulent opponents, the Grand Orient has adopted a resolution, by a large majority, which can only be productive to it of present disaster, of future defeat. For in so acting it leaves its own vantage ground and high position to descend into the stormy arena of present turmoil and political passions. The French Freemasons in promulgating a party cry as their motto, and refusing to acknowledge the name of T. G. A. O. T. U. in their Constitutions, have assumed a position utterly without precedent in the annals of Freemasonry, and most antagonistic to its great and genial principles. How can any Anglo-Saxon Freemason enter a lodge henceforth, in France or Belgium, from which not only the Bible is banished, but the governing laws of which no longer retain the acknowledgment even of a Theistic reverence for the Most High. Thus the great foundation of Freemasonry is undermined, its mighty and universal link is rent in twain. We hardly like to-day to go into the great questions, and the certain consequences arising inevitably from this, to our view, act of party spirit and suicidal folly, but we will recur to the subject next week. We are anxious not to do injustice to the actual motives of those who have brought about this revolution in French Freemasonry, but we cannot be insensible to the fact that under present circumstances the words and actions of French Freemasons, as well as the position of the Grand Orient of France, cease to be defensible by English brethren, who value aright and love sincerely the great and distinguishing principles of true Cosmopolitan Freemasonry.

Masonic Jurisprudence.

Jurisprudence is briefly defined as the science of law—the knowledge of the laws, customs, and rights of men in a state or community; Masonic jurisprudence is the knowledge of the laws, rights, &c., of Masons as members of a society. Every Mason, therefore, should know something of Masonic Jurisprudence. Questions affecting our rights and