

LONDON, SATURDAY, SEPTEMBER 17, 1859.

EXAMINATION OF CANDIDATES.

It has been judged advisable by the compilers of our Constitutions, to enjoin that an examination (upon subjects previously communicated) shall be required of every brother desirous of receiving a higher degree; attaching considerable importance to an observance of this rule. It has been further decreed that the said examination shall take place in open Lodge, in order that the members present may enjoy an opportunity of watching the proceedings, and be enabled to judge, collectively, of the candidate's fitness for advancement. That such caution and circumspection is not altogether uncalled for, we may conclude, from the preface in the Constitutions to the above-mentioned requirement, viz.—“Great discredit and injury having been brought upon our ancient and honourable fraternity from admitting members and receiving candidates, without due notice being given, or inquiry made into their characters and qualifications; and from passing and raising Masons without due instruction in the respective degrees—it is declared that a violation or neglect of any of the following laws shall subject the Lodge offending to erasure; and no emergency can be allowed as a justification.” Let us see how much this warning avails; will it not be found indeed that there are many Lodges which, according to its strict wording, would be liable to erasure?

A Mason who has attained the third degree, without a gradual and increasing proficiency having been required during his onward progress, instead of being indebted to his Lodge for its leniency, has good reason to reproach the members thereof for a very mistaken kindness; although spared some slight exertion and attention, by being let off so easily, he is yet a sufferer, and the Lodge greatly in error. There are several important reasons (either of which, in itself sufficient) why instruction should accompany advancement. In the first place, the Constitutions have so ordained. Secondly, it is but fair to the Craft that an ample knowledge of the science, as far as the brother has proceeded, should be communicated, that an unfavourable, or merely moderate opinion of the Order may not be conceived by him, owing to the paucity of information afforded. Thirdly, the brother has a right to be placed upon a par with Masons of his own degree; and whether or not he insists upon adequate information being rendered, it is nevertheless the duty of the Lodge by which he has been advanced to take care that he is not defrauded of his just dues; and lastly, because by peremptorily requiring a certain proficiency before the conferring of a higher degree, you compel the candidate to seek and acquire information, whereas after attaining the third degree, instruction, on his part, must be voluntarily sought for. As a general rule, brethren imperfectly grounded in the rudiments of the science, when they have arrived at the position of M.M., having nothing further to desire in the Craft for which an examination is obligatory, are naturally loth to acquire, by laborious study, additional, and what appears to be unnecessary, knowledge. Such brethren—and many there are so situated—usually content themselves during the remainder of their Masonic career, with attending occasional Lodge meetings, and remain invariably mere spectators of the ceremonies.

A really strict Master—one exact in observance of the usages and customs sanctioned and ordained by the Constitutions—is rarely disliked, even though the members of his Lodge, under former rulers, have been accustomed for a series of years to laxity and indulgence. A fixity of purpose, and unyielding determination to adhere to our ancient landmarks, cannot but be commended; at first some dissatisfaction may be manifested at the rigorous sway of the new ruler, and the curtailment of certain abuses, but this will be short lived, and the efforts of an able and sincere

Master will nearly always be properly appreciated. It is to brethren of this stamp that the Craft is indebted for a steady though tardy improvement in Lodge discipline—brothers who, regardless of former years of apathy and unmindful of the opposition of indolent members, work in a regular and constitutional manner. Questions addressed to candidates for preferment are expected to be answered without prompting from attendant deacons; when this is the case, brethren taking their seats as Master Masons, having received all three degrees, or even the third only, in such a Lodge, enjoy a complete knowledge of the subjects comprised throughout; differing materially from those Masons with whom aprons and certificates are the only proofs of brotherhood.

This desirable state of affairs ought not to be of merely occasional occurrence, and the attention of the Craft might be advantageously directed to the professions made by every W.M. prior to his installation. If any Mason of experience be asked whether, when a strange brother has joined his Lodge (the same never having previously held office) information, or ignorance on Masonic matters, chiefly characterise him, the answer, in most cases, will be condemnatory of the system of instruction pursued by the new member's mother Lodge. Instances of a perfected knowledge of the mysteries of the Craft, together with its ancient usages, are, on the part of joining brethren who have never held office, rare and exceptional, which fact if admitted, shows at once the evils of one existing system; indeed if one of these brethren, when requested to occupy the chair of an absent officer, discharge its incumbent duties with credit to himself and to the satisfaction of the members present, there is an anxious and universal inquiry as to what Lodge he hails from, and liberal commendations are showered upon that Lodge. Nothing exemplifies so strongly the regularity of a Lodge's proceedings and the constitutional manner in which its arrangements are conducted, as the fact of the brethren who have therein received degrees, becoming, in turn, expert workmen.

It may be observed that a distinction has been drawn between the customary acquirements of the officers of the Lodge and of members generally, for though it is at all times a refreshing and gratifying sight to witness the various ceremonies properly conducted and the actors efficient, yet this excellence may be superficial, and perhaps leave hidden the more defective parts of a Lodge system. There are few Lodges which are utterly regardless of fraternal censure, to avoid which great pains are frequently taken, in perfecting the officers in a knowledge and exercise of their respective duties; by so doing visitors are favourably impressed, and the Lodge gains a character for good working, and thus far, justly. The claims of recently admitted members, however, should not be made subservient to an exclusive attempt (in other respects most praiseworthy), at rendering the Lodge's working on nights of public meeting highly extolled by visitors; the Master, Past Masters, and other veterans contenting themselves but too often with imparting instruction to the officers connected with the working, and unless upon earnest entreaty, leave the newly admitted to gather what information they can from conversing with older Masons.

It is necessary to prove a complaint before suggesting a remedy; let us suppose this has been done and that the evil is admitted, the subject of improvement becomes a difficult question to grapple with; for beyond what is at present in force in the Constitutions, Masonic legislation cannot go. A more careful and exacting exercise of the authority vested in them may be suggested to Masters of Lodges, as well as a real, instead of a nominal, examination of candidates, whose advancement should be made entirely dependent upon their proficiency; but unless well supported and occasionally kept up to their work by vigilant members, very little can be expected. However the present system may be denounced and its faulty arrangements exposed, no amelioration can take

place until the officers and members of private Lodges are thoroughly convinced of the extent of the evil; these may be persuaded by argument, but cannot be compelled by an assumption of authority.

Let us imagine that a candidate for Freemasonry, after the requisite preliminaries have been duly observed, presents himself for initiation. Unless the ballot has proved adverse (an occurrence of extreme rarity), this desire is promptly attended to; at the expiration of the time necessary to complete the ceremony of initiation, the Lodge is in all likelihood summoned to refreshment, and the new brother informed that upon a return to labour a further insight into the lessons of the Craft in the form of a charge, and an explanation of the tracing board, shall be afforded him if *time shall permit*, and in the majority of cases, time, or rather the flagging attention of members, does not permit of these important matters being imparted to him. The initiate is told that in consequence of the lateness of the hour, the additional information will be deferred until the next meeting, at which a similar procrastination possibly occurs. A month having elapsed since initiation, the newly initiated member presents himself for advancement, and eventually, after a similar probation, obtains the degree of Master Mason, without perhaps having received the explanation of a single tracing board or the slightest instruction concerning his future duties as a Mason. Nothing has been exacted but a parrotlike repetition of certain answers to questions addressed to him before the confirming of the degrees of Fellow Craft and Master Mason; during which he has been entirely dependent upon the kind prompting of an attendant Deacon.

On the night of initiation, nothing, if possible, should be omitted, but if the Master is compelled, by the lateness of the hour or other sufficient cause, to close the Lodge without completing the revelation proper to the degree, the ceremony of passing should be deferred until the candidate is thoroughly conversant with the lessons appertaining to his former degree, and a far stricter examination than the one usually in vogue should be deemed imperative. Prior to the conferring of either the second or the third degree, the candidate should be placed in the centre of the Lodge, every other brother (not even excepting Deacons or the Director of Ceremonics) being seated in their assigned places. In conformity with the ritual the regular questions should next be addressed to the candidate, and by him answered to the best of his ability; after which, if his proficiency so far be apparent, brethren who are members of the Lodge should be allowed to interrogate him upon subjects connected with the degrees he has taken. These questions to be in all instances put through the W. M., who would decide as to their fairness. Of a Fellow Craft a good deal might be expected. He should give evidence of having carefully perused the Constitutions; and should be questioned thereon, for on attaining a higher degree, he is at once eligible to become in his turn a ruler in the Craft, being enabled to hold any office in a Lodge, not even excepting that of Master, which may be granted by dispensation, or upon the establishment of a new Lodge. Should a brother recently received into the society be placed in such a rank as to have to administer summary justice, or to decide upon the legality of a disputed point, an ignorance of the Constitutions would render him liable, unwittingly, to violate the statutes, and prevent him from adhering to our ancient landmarks; besides which he would be subjected to the scorn of his Lodge for having consented to occupy a position for which his unfitness is so evident.

There are, doubtless, many Lodges where the observances herein suggested, together with others of a stricter nature, are attended to with zeal and rigour, though it can scarcely be disputed that the great majority are not sufficiently particular. Yet even if it be conceded that a minority of Lodges, or even one Lodge only, neglect so important a feature in our system, and such a stringent command of the Constitutions,

this would justify our enlarging upon the subject. Not even one individual brother should be turned loose on the Masonic world with an imperfect education in matters relating to the Craft. Very slight care and attention would guard against this possibility, and in future years the duties of the principal officers in properly instructing neophytes—always a laborious and occasionally an irksome task—would be lessened by the superior capabilities of members generally, they having severally experienced, in their days of learning, the kindness and patience of brethren who, though not naturally inclined to soften the labours of the executive, yet considered it a duty to impart instruction. From brethren so situated much might be expected, and the careful system under which they were advanced in Masonry, would exemplify its advantages by the proof of so vast an accession of competent teachers. Until such a desirable state of affairs is generally prevalent, Masters, when unassisted by voluntary instructors, must consent to do the work themselves; it is certainly a thankless undertaking to seek out unwilling brethren and instruct them in things they do not at once comprehend, and of which they are content to remain in ignorance, not perceiving the necessity of gaining information, when, perhaps, the patient and attentive Master has been the same day engaged for hours in drilling refractory and incompetent officers. There are probably three or four candidates for a degree at the next Lodge meeting, the Master requests a previous attendance, one of them comes at the specified time, and after an hour spent in his behalf, another appears, and last of all, the Master has to make personal search for a missing brother, who, if not found, either presents himself for the degree totally unprepared, or calls upon the Master at an inconvenient hour, and grumbles at not receiving a welcome reception.

A good Master has much to contend with; for though the advisability of refusing instruction if candidates neglect an attendance at meetings specially convened in their behalf, may be recommended, such conduct bears the appearance of churlishness, and until brethren have been some little time admitted into the Order, they cannot comprehend the labours and responsibilities of a Worshipful Master.

The position of Master confers on a brother the highest preferment in Craft Masonry. Elected by the members of a Lodge to preside at its meetings and watch its interests, being answerable to the Grand Lodge for the correct performance of these duties—such a trust should never be lightly or carelessly entered upon; but at the expiration of his year of office a Master ought to hand over the Lodge to his successor in a state requiring neither alteration or re-organization. This desirable termination to official labour demands the most strenuous exertions on the part of the various officers, under the immediate and active superintendence of a vigilant ruler: the duties necessarily devolving upon this latter personage (clearly defined in the Constitutions), however well acted up to in a general sense, should be accompanied by a certain amount of zeal, perseverance, and fixity of purpose. Yet if it be a Master's earnest wish to obey the spirit, as well as the letter, of the Constitutions, there is no part of them that deserves a more literal construction being placed upon it than the laws imperatively requiring strict examinations prior to the conferring of higher degrees on brethren otherwise qualified for advancement. The vigorous and hearty co-operation of every member of a Lodge is necessary, to enable even the most painstaking and attentive Master to continue his Lodge in as perfect a condition as is compatible with the errors of human nature.

Even those brethren most favourably disposed towards the continuance of our present lax system of instruction, will generally admit the possibility and desirability of Lodge examinations being rendered more exacting in their requirements, and what is there, then, to delay the adoption of a new and more satisfactory plan? Nothing, we believe, but

the want of a public suggestion to that effect, when, should the attention of the Craft be obtained, improvement may result.

A GREAT FRENCH FAIR.

"THE fair, the fair," was the universal theme of conversation when, about the middle of April, we first arrived in the old city of Caen, in Normandy. We had frequently, in our own country, visited towns where fairs were held, and had always heard them reprobated as chartered nuisances—magnets for drawing together the disorderly and dishonest and beguiling the thoughtless and unwary; and more than once had we heard of petitions being presented to Parliament praying their abolition.

But here, to our astonishment, were staid, elderly men, gentlemen of position, and members of the local government, as warmly interested in the coming fair as any young man or maiden in the commune. Beneath its influence they forgot to praise, as Frenchmen generally do, their city and all pertaining to it—the fair cultivated country in which it lay, its picturesque little river, its fair Caen stone quays, and the large exports of the same stone, with which our own new palace at Westminster is built: nay, they even forgot to draw attention to the number and beauty of their old churches, many of which are of a very high order of architecture—some, it is said, equal to any in Paris. And we must admit that never during our stay did we pass the old parish church of St. Pierre without pausing to admire the proportions of its lofty spire, with its low trellised bulwark and airy pinnacles, and to wonder at the exquisite delicacy of the stone tracery. As they stood out against the clear blue sky, they more resembled some rich design in lace than chisellings in a material that had stood, and would stand, the wear and storms of ages.

As in a fortnight's time this much talked of fair would fill the boulevards of Caen, which were said to be handsome and spacious, we resolved to visit them first. But on our arrival we found that, instead of, as with us, a city of canvas springing up as by magic, the good Normans were leisurely and characteristically erecting a substantial city of wood, subdividing it into streets, distinguished by names painted in large letters, and the booths told off in numbers. Passing further on along the boulevards, we came to a succession of barnlike buildings, occupying the space between the rows of lofty trees, shading one side of the avenue. These, we were told, were to be theatres; while on the opposite side a range of smaller buildings were rising up, to offer refreshment to the fair goers. So being haunted by no doubts as to obtaining entertainment both for body and mind on our own fair visits, we hastened on some mile further, and, escaping the din of hammers, enjoyed a delightful walk along the broad boulevard leading by the river side.

Each day revealed to us yet more and more how completely the coming fair absorbed the thoughts of all classes. We had broken part of our microscope, but could not get it repaired until after the fair; we had ordered a travelling case, but the advent of the same event was given as sufficient cause for its noncompletion. On proposing a visit to Bayou and its cathedral, our landlady advised delay until after the fair, or we should find it so dull; and, to complete the proofs, we heard two ladies extolling the beauty of their spring dresses, which, however, were not to be worn until the opening of the all important fair.

At length the first Sunday in May dawned bright and clear, but from that hour we had no farther sleep, so incessant were the trotting and prancing of skittish ill broken horses, being led by to the adjacent country; and if there chanced to be a lull, it was filled up by half a dozen diligences, with their heavy wheels and cracking whips, rushing by at redoubled speed, literally crammed with visitants to the fair.

Our first glance out of window that morning was worth

remembering. We might have fancied the grey old city had enticed the fair into its principal streets, and was coquetting with it there. It was not that every shop was open and its contents displayed to the utmost advantage, and rendered more attractive by here and there a statuette or a vase of flowers—that was a scene of weekly recurrence; nor was it altogether the crowds of bustling pedestrians pushing aside the staid *bonnes* bound to the market of St. Pierre, or returning thence laden with vegetables and flowers. But it was the multitude of gay flags and streamers floating in every direction; the liberal display of evergreens and flowers in balconies above shop windows; and last, but most decidedly not least, for it was the most remarkable feature of the whole, the broad sheets of canvas slung from house to house across the streets, and bearing in large letters, within gaily decorated borders, the names and callings of those who traded in the quaint old gabled houses on either side. The whole aspect of things roused a suspicion—which the first servant who entered our room confirmed—that the fair was that morning opened.

Our continental residence had not rendered us oblivious of the beautiful Sabbath rest of our own land, and even had there been no Protestant church to claim our attendance, we should certainly not have turned our steps fairwards. But on the Monday we joined the living tide setting in that direction, and ere long found ourselves in the thick of a scene of bustle and vociferation we have never seen equalled, which may be believed when it is remembered that the vendors were French men and women.

The clerk of the fair might with good faith have addressed himself "to all persons about to marry," and recommended an inspection of his establishment before they made their purchases elsewhere, and certainly they must be hard to please if they could not make their selections there. Never in my life did I see, in so small a space, such a variety of merchandise as was there exhibited. Every craft under the sun seemed represented, save that of undertaker, and probably those merry gentlemen of lugubrious aspect were plentiful in the fair, having an eye to both pleasure and profit by enjoying the sights and thickening the crush.

As we passed on along the planked streets and beneath the outstretched awnings, it was impossible not to admire the gay contents of the temporary shops on either side. What heaps of gorgeous silks and velvets were piled upon their counters and spread around their walls; what pyramids of glowing ribbons, and draperies of rich lace, much of which was manufactured in Caen itself. Then followed splendid displays of plate and porcelain, to be succeeded in their turn by homely woollens; then flashing caskets of jewels met our view, blazing diamonds, meek pearls, and lovely cameos, and all the long array of gems leading down to those of trifling value, which might suit the calibres of small purses.

Clocks, furniture, carpets, groceries, crockery, all came in their turn, for the fair was in truth a great mart, and, as we found, the goods were supplied by the chief traders in that, and many other cities, and sold by persons in their employ; and from the thousands of country people every day visiting the fair, and making large purchases there, it evidently formed the commercial harvest of the year. As was becoming, the legitimate fair stock of toys and gingerbread were not forgotten, but presented themselves temptingly in gaily decorated bowers, and snow white draped saloons. Nor were smaller fairings of all kinds wanting, and the humbler rows of sheds resounded with the cries of those presiding over whole shops full of articles, varying in value from three quarters of a franc to three farthings, and certainly not the least surprising sight in the fair was the variety and prettiness of the articles offered at such prices.

Sauntering on we passed the precincts of business, and entered on those of pleasure. The big barns, the little barns, and the wine shops, we had seen in course of erection, were

all in full play; while between them along the broad avenue, as far as the eye could reach, undulated a sea of holiday folk, numbering many thousands, all apparently in the best humour with the bright sunshine, the rustling trees, and the abundant entertainment provided for all who chose to look. For the theatrical booths, greatly as they varied as to pretension and price, yet accorded in other matters pleasing to the populace. Along the front of each was spread a painting of what was supposed to be performing inside—and which generally depicted some thrilling scene—while to add to the attractions, ever and anon there issued from the open portals some of the players who promenaded the platform, or performed some scene for the amusement of the public, or executed some neat footed dance, to the music of the band, which each theatre kept working at high pressure. And that favourite French instrument, the drum, being paramount in each, it is impossible to overrate the extent of the din, or how completely it drowned the announcement of the performances within, even though they were generally vociferated through speaking trumpets, such as are used at sea.

However, ignorance as to what they should see, did not deter visitants, for as fast as one audience ebbed out through the open doors, another flooded in, and on one occasion we tided in with it. Considering the decided love of the French over our own countrymen for spangles, gilding, and frippery generally, we were surprised at the freedom from such equivocal splendours on the part of this little theatre, compared to theatres of a like standing in our own land. There was an abundance of light, and a freshness, trimness, and simplicity in their decoration which agreeably surprised us, and a like remark was applicable to the costumes of the performers. Would we could say as much for the performance; but though it was not wanting in passable acting, sprightliness of dialogue, or in completeness of plot, on all the flowers was visible the trail of the foul serpent which mars so much of what would otherwise be pleasant and sometimes profitable among our neighbours.

Once more at liberty, we resolved not to risk the chances of another performance but pursue our way through the fair. A short distance farther brought us to the domain of animal learning and science, where fortunetelling ponies, histronic dogs, learned donkeys, and drilled canaries, put in no unsuccessful claim on public patronage; and these were again succeeded by the lotteries for coarse confectionery so common in our own fairs, and an extensive growth of merry-go-rounds, here a sad misnomer, for they crept round at the saddest of paces, and there was a whimsical gravity on the faces of the juvenile riders of the dogs and swans, which stood so solemnly in their places round the circle.

After passing a few unpromising attempts at agricultural machinery, our attention was next attracted by a kind of van with a pair of fine horses, such as is sometimes driven by our own commercial travellers, drawn up across the avenue, and closing the extreme end of the fair. On the top was crowded an unusually large band, with a drum of superior calibre, which were making all the noise they could, while the eyes of a considerable crowd were fixed on an individual standing in front of the driver's seat. He was a tall, handsome man, with coal black moustache and hair, attired in a fancy costume of violet velvet, braided, and tagged, and striped with gold, which we understood he was pleased to style a Polish dress; on his head was a gold laced shako, with a flowing plume of white and violet, and by his side, sheathed in steel, hung something which—but that it was smaller—might have passed for a Turkish scimitar. With folded arms and lofty bearing, this splendid personage stood as if unconscious of the crowd thickening round him, until suddenly drawing his scimitar, he flashed it over his head, and on the instant his musicians ceased, then waving his sword towards his audience, he began, with great volubility, to harangue them on the healing qualities of a small box of ointment he held in his hand!

Never were we more surprised. We had thought that so stately a person would have descended to nothing less important than reading the fates of men through the medium of the stars. But our charlatan was wiser than we were. The Norman peasants, among whom he stood, cared far more for their present bodily ills, than they did for their chances of future happiness; and as this remedy professed to cure every one of the diseases most frequent among them for the small sum of fivepence, and as it was moreover recommended by a catalogue of the most wonderful cures, it soon became popular, and the music after a time recommenced, while a rapid interchange of boxes and half franc pieces took place round the orator.

Every morning while the fair lasted this velvet clad dispenser of ointment was to be found in the same place, addressing the public with unvarying success. And on the only evening we made our way through the fair to view its pretty illuminations of coloured lamps, we are exceedingly mistaken if we did not see the same individual gorgeously arrayed in pink and silver, and with a jewelled turban wreathing his brow, seated on a divan beneath a tent set up in a peculiar low hung cart, and driving an excellent trade in love charms, and those against witchcraft and sickness, among the female peasantry, young and old.

By law the fair is limited to fourteen days, but the weather having been sometimes unfavourable during the first week, the mayor was pleased to grant it another week's grace, to the infinite delight of the inhabitants, and, I doubt not, to the advantage of their coffers. But it is on the second Sunday that the fair reaches its height, on which day it is computed that not less than forty thousand country people visit, and great preparations are made for their entertainment. Among other things, the year we were there, was a balloon, and the promise of wonderful performances in the hippodrome, which occupied an angle of the boulevard.

Yet, after all, to an English eye, the greatest attractions and novelties of the fair were to be found in the groups which thronged it. Not in all the fictitious life displayed within the walls of those theatres—not in all the pictures lining those temporary galleries, was there to be seen aught stranger than some of those who, in the truthfulness and simplicity of real life, moved unconsciously among the crowd.

In a country which values elegance and fashion so highly as France, of course their votaries were not wanting among the congregated thousands, and many were the city belles attired in the last Parisian mode who swept through the crowd, acknowledging with graceful bend the salutations of the spruce gentlemen who loitered about the fair. Then there was the little red legged, blue coated soldier, looking longingly at everything, but without money for a single purchase, and the stout red legged, blue coated officer, with his pinched up waist, who, for all his swagger, was in the same category.

Here and there, the centre of a group of joyous girls, or escorting some demure demoiselle, was a Sister of Charity, with her clear eyes and her fresh face glowing beneath her linen coif—that enhancer of female charms. Then came the grisette, mincing along, and shading with a parasol the gaily capped head, for which she neither desired nor was permitted a bonnet. Once or twice the eye fell on the funereal figures of a few cloistered nuns, buying silks and wools for the embroidery which is the solace of their secluded lives, and shrinking timidly from the crowd, as if alarmed at the bustling world beyond the convent gate.

Far other seemed the feelings of the jolly looking priests, as, clad in their long serge cassocks and black and white bands, they strode in twos and threes among the crowd, giving and returning many salutations. Not a merrier joke passed the lips of professional jester than those to which they gave utterance, and no heartier laughs were heard among that vast assemblage than those which responded to them.

and altogether there was an air of sleek comfortableness about them, which made me think their fasts and vigils agreed with them.

Yet all these various classes were but detachments of the great human army which filled the streets and boulevards of Caen; the main body was formed of the landed proprietors and peasantry of that and the neighbouring communes. To look on them, one scarce could believe himself in the middle of the nineteenth century, so unlike was their attire to what has been generally worn for so many generations. It was not so much the habiliments of the men that attracted attention, though the blue blouse of the peasant is the direct descendant of the garment usually worn by their class in the middle ages; it was the fair sex who shone, as they are sure to do in some way, the cynosure of all eyes. And as if the universal short-skirted, short-waisted dress, with the indispensable apron and bib, and the kerchief hanging primly from the shoulders were not remarkable enough, their heads were surmounted by the most extraordinary headgears ever beheld.

There was no monotony on this point, for each varied according to its wearer's commune, but only to some other form of ugliness, and yet with but little modification all these have descended from remote antiquity, and been worn in olden times by queens, and dames of high degree. Some of these head dresses are fan bordered, others rise in a cone, sometimes ornamented with huge butterfly wings fluttering behind, or long lappets drooping from the apex—the relic of the ancient veil—while others still boast a towering superstructure; and in all cases these head tires were adorned, in honour of the festival, with an abundance of flowers, ribbons, or jewellery.

It was really amusing to see one of these dames leaning on the arm of some exceedingly fine gentleman whose yet more fine lady wife followed, under the escort of one whose appearance suggests the probable truth that his clothes were bought ready made. Such parties are constantly to be met, and sometimes we have fancied the fashionables felt embarrassed at exhibiting such guests, but they had at all events the satisfaction of knowing they were not singular. Moreover, these guests were their own equals in station and circumstances, there being but one difference between them, that while the city belle follows each passing fashion, the rich proprietor's wife, looked up to by all around her, retains the costume which has descended to her through long generations, and never thinks of changing it for a newer.

And now having noted all the prominent objects of the Great Fair—except the beggars, whose name was legion—and bought ourselves no end of fairings, like every one else, we take our leave of it, when leisurely as they had risen, these wooden streets and theatres disappeared, and the boulevards once more became a quiet and airy promenade.

SYMBOLISM OF THE MOSAIC WORSHIP.

A PROFOUND thinker and able writer contributes essays and reviews from time to time, under the pseudonym of "Atticus" in the columns of our excellent contemporary the *Critic*. A new work by Dr. Bähr, of Heidelberg, "Symbolik des Mosaischen Cultus" has been taken by "Atticus" as the foundation of a recent paper, which we think of sufficient interest and value to the brethren to warrant our reproducing it in these pages almost entire. The article in question is certainly marked by some peculiarities, among which may be noticed the somewhat eccentric mode of expression adopted, which savours of the German school, and an unnecessary use of Greek and Latin words cruelly Anglicised, where plain Saxon would probably have expressed the writer's meaning more clearly, if not more elegantly. This, however, is matter of taste; but as illustrating a great point in Masonry, we think this essay well worthy to be studied by the thoughtful craftsman, indepen-

dently of the attention which the research and learning which it displayed must of themselves command.

"An exaggerated, fantastic, and radically false typology has prevented men from seeing the profound symbolical import of Mosaism. Granting that Mosaism prepared, foreshadowed a grander, more spiritual dispensation than itself, it would by no means follow that the whole of Mosaic ceremonial down to the minutest point was intended only to typify a future doctrine or event. Yet this is exactly what many theologians persist in declaring. The theory of the typologists is unsupported by a tittle of evidence or argument. The only acceptable evidence, the only convincing argument, would be the unremitting and elaborate endeavour of the New Testament throughout to show that everything in Christianity was the correspondence to a Mosaic rite or the completion thereof. But neither on the part of Christ nor of his apostles do we find the faintest trace of such an endeavour. On the contrary, while there is an intense and incessant anxiety to prove that Christ is the predicted, there is an obvious desire into life divine, and of the disciples to escape from it into grace divine. Yet it would surely be preposterous to believe in the antagonism, and in the typical application of Mosaism too. Indeed, whenever the Mosaic rites are alluded to, it is simply in the way of illustration. Considering also that the professed intention of the gospel was to achieve a regeneration, in which the invisible Deity was to deal mysteriously and miraculously with the invisible soul, it would have been cumbering and complicating, nay neutralizing and contradicting the process, if the soul had been for ever summoned from its ecstasie commune with the unseen to an arid investigation regarding types and antitypes. In truth, though Christianity sprang from Mosaism, and though it is unnatural to break, as Baden Powell and others have attempted, this bond of filiation, yet Mosaism had eminently its own work and its own mission, and therefore must be studied first of all with reference to the Israelites for whom it was intended.

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"A mistake wherewith the orthodox and heterodox are equally chargeable is that of supposing that faith assumed in the religions of antiquity the same dogmatic shape as in those of our own day. Dogmatism in religion belongs entirely to modern times. With that which the worshipper at present deems the only or the chief thing—the creed—the worshipper of old did not trouble himself. Religion spoke in forms, and in forms the worshipper replied. But so much the less religions were they logical, so much the more were they metaphysical. The farther back we can trace the development of a religion, the clearer are the indications of the metaphysical principle, which shows the absurdity of what Comte and his followers have uttered on a matter they so little understand. For instance, the veneration for certain numbers—three, four, five, seven, ten, twelve—a veneration so conspicuous in all organized religions, demanded a long metaphysical training. Age after age must men have brooded on the unspeakable and unfathomable abyss of Deity before they could venture to declare that there was one absolute God. Age after age must they further have brooded before they could fruitfully behold him in that threefold manifestation of his character and power to which rationalistic schemes have such bitter hatred. Then how many ages more ere seven become the most sacred of all numbers as symbolizing both the universe and its Creator. Symbol in religion is a metaphysical product, though phantasy crowns and clothes it.

"Now what distinguishes Mosaic symbolism is the ethical intention. Moses wished to make the Hebrews a people of prophets. But this was not to be achieved simply by rejecting everything in heathenism. What Moses sought was that the symbol should never be convertible into the image or the idol. Many theologians have represented a fanatical antipathy to heathenism as the primordial motive of Moses. There was scarcely a symbol instituted by Moses which had not its parallel in heathen modes and instruments of adoration. Suppose it could be proved that Moses had borrowed the whole of his symbols from Egypt, this would leave the main design of the Mosaic legislation and worship unaffected. The true witnessing to the Divine is to turn things the most unholy to holy uses. A religious reformation never arises for the mere purpose of inventing a new machinery. This would be puerile; it would condemn it as being not of heaven, but of earth. The grandeur of Mosaism was not in setting up something entirely alien and apart; it was in transfiguring what men universally honoured and revered, but had ceased to discern and feel the essential meaning of.

"Bishop Berkeley, with whom, it is to be feared, our pulpit

declaimers are not very familiar, has observed that there is no Atheism if a presiding mind is in any fashion whatever recognized—an assertion the force of which would range from extreme anthropomorphism to extreme pantheism. Berkeley is the most eminent philosopher his Church has had, and he is here as wise as he is charitable. The tendency of paganism was never to deny God; it was not, perhaps, even to identify God and the Universe, neither were the ethical attributes of Deity entirely disregarded. What paganism bowed down to was life intense and immense, without any pedantic severance between the material and the spiritual. Of materialism in the ordinary sense the pagans had no conception. Now in *Mosaism* the ethical attributes of Deity swallow up the rest. Jehovah is the inexorable and omnipotent avenger; his wrath is kindled against the workers of iniquity; if he pardons, it is not to penitence alone, there must also be purification. The people are in covenant with Jehovah through purity: and by the slightest offences, by offences involuntary and accidental, the purity can be lost, and must by sacrifice and self-denial be regained. If, however, purity and purification had been inculcated with dogmatic curtness and legal aridity, few would have listened or obeyed. But symbol intertwining with symbol from the tabernacle, the sublime centre of the symbolic, compelled at the same time that it adorned obedience. If the foremost and fervent aim of *Mosaism* had been to proclaim and vindicate the unity and spirituality of God, it would have dispensed as completely with symbols as Mahometanism long afterwards. A naked dogma, with a naked scimitar behind as argument; such was Mahometanism. But for good and for evil such simplicity of faith and such directness of propagandism were unexampled. *Mosaism* has often been treated, and especially by its best friends, as if it had been only a Mahometanism of an earlier and grander kind. But besides that Mahometanism was in its very essence a proselytising force, while *Mosaism* strove exclusively to bulwark its existence from the contagion of foreign and fatal customs and ideas, an honest glance convinces us that, though the unity and spirituality of God were implied in an exalted estimate of God's ethical attributes, they never held the chief place in the Mosaic precepts and delineations. The guiding thought of Moses was as lofty as it was persistently pursued. He saw that it is what is godlike in the worshipper that renders the worship godlike. He, therefore, began from below, where others had begun from above. The worshipper consecrating the worship communicated to the object of worship a transcendent elevation and an ineffable holiness.

That morality, even the most heroic and unstained, signally differs from holiness, is a consoling truth to many a humble believer. But what the humble believer seldom suspects is, that while morality is always the straightest line between two points, holiness demands a vast array of symbolical instruments. A symbol must mark every step in his path toward ideal perfection. Words are so often used carelessly, and indiscriminately, that it is difficult to convince men how completely are religion, piety, and holiness unlike. Religion is deeper than piety and holiness, and for the most part more comprehensive. Piety is the feeling of awe extending to all human relations. Holiness is the abhorrence of sin and pollution, with the perpetual yearning and the strenuous attempt to grow into the image of the Highest. Egypt of old and Europe in the middle ages were religions; Rome in its early centuries was pious. Till recently the great Protestant nations were moral. The Hebrews alone have been holy; and well, therefore, has Palestine been called the Holy Land. As the name indicates, holiness clamours for continual healing; it is the attainment of strong, passionate, imaginative natures, that have a tragic and overwhelming consciousness of guilt. For these the purgatorial pang, to be salutary, must be accompanied by outward atonement. But what will even the outward atonement avail unless, towering higher and higher, the dwelling of the archangels seems ever far off to the pilgrim of God, yet near enough to tempt him on?

Moses had not to deal with a dull or docile race. The race was gifted, had fiery passions, was prompt to anger, but prompter to tenderness; above all, it was fiercely turbulent. In the anguish of its remorse, however, Moses had a mighty engine, and to this mighty engine he brought vigour as mighty. He compelled the Hebrews to tremble at the fury of Jehovah's anger before revealing to them the oracles of Sinai. Yet fear can seldom be more than a momentary restraint. After fear came hope: the hope of that home for the children which had been the home of the fathers. To raise that home when conquered into the state, Moses offered laws marvellous for their wisdom, still more marvellous for their abounding pity. But the state to be gained by the toils and sufferings of the desert was to be sacred to God as its giver, its creator. Still this was not enough; there was to be something much more than what has loosely been called theocratical ordi-

nance and connection; as indeed, when we have said that a state is theocratical, we have said absolutely nothing. God had been the leader of the Hebrews, and, after having led them victoriously through every peril, he was to sojourn in their midst. The heaven was his abode, and above its remotest sphere was his sanctuary. Yet, if the sky was his throne, the tabernacle was to be his shrine, whereto the Israelites were to draw near with bowed heads and contrite hearts. The tabernacle, however, would have lost its most pregnant meaning if it had not reminded each Israelite that he was also himself to be a tabernacle of the Lord—a tabernacle in which there was to be a court for hallowing every day duties, a holy place for adoration and sacrifice, and a most holy place, for something infinitely diviner than either sacrifice or adoration.

In the symbolism of the Mosaic worship it is only ignorance that can find the details trifling or the prescriptions minute. Swedenborgian silliness and Rabbinical subtlety may indispose us to symbolism altogether. But if we recognize the worth and beauty of symbolism, we shall in vain seek in the Mosaic symbols for one superfluous enactment or one superstitious idea. If this seems a bold statement, we ask the sceptic what the solemn and majestic architecture of the middle ages would have been without symbolical inspiration, and what its remains would now be without symbolical interpretation? The Cross introduced a new symbolism, with which, however, it incorporated the old. If the temple assumed the form of a cross, there was still the same fidelity to sacred numbers, to certain sacred principles and features, as in the temples of antiquity. It was from the cloisters that the great brotherhoods of artists in the middle ages came forth, and the secrets which they held so strictly were mainly symbolical traditions. Some of these, in somewhat dilettante mode, Freemasonry treasures and transmits. Few have suspected, when gazing at a Masonic procession, how much, strangely transfigured, of the grey foreworld was there; few have known that the homage to Solomon among Freemasons is a tribute to the symbolism embodied in his temple, and thereby to a more ancient symbolism, the history of which can never be written. But, dilettante as Freemasonry may seem, or may really be, we owe it gratitude if it is the sanctuary, or can be the hertenout, of a single symbol that ever deepened man's reverence for the universe and for things divine. The gratitude will perhaps grow warmer when we reflect that the symbolism of the middle ages corresponded to a symbolism vaster, richer, nearer the dawn of civilization, than that of Greece and Rome. The symbolism of the Papal Church had always the lineaments of that Church's Roman ancestry. Commanding as Rome itself when Rome was greatest was the Church's ceremonial; but the symbolism, if impressive and suggestive, was not opulent or sublime. Outside of the Church, however—at least, apart from it as an organized institution—the second and profound Oriental symbolism survived. In mystical sects, in illuministic fraternities, in astrological phantasies, we discover its presence; but what prodigious labyrinths of the undiscovered are behind, into which, if we enter, we hear no voice and behold no form, yet feel the warm breath of the Holy Spirit.

Truly, the symbolism of the middle ages, as a grand Oriental fact, is as much unknown and unregarded as that of the Mosaic worship, with which it has such intimate and living affinity. Symbolism is as eternal as it is necessary. It is not altogether from moral causes, though perhaps chiefly from these, that a particular system of symbolism decays. But what, after long travail of the soul, assumes a religious shape finally becomes a simple artistic feat and phenomenon, whereupon it loses its meaning, art having no vitality in itself, and being wholly worthless when divorced from religion. In the Mosaic worship symbolism degenerated rapidly, from the very predominance of the ethical idea and purpose. The thought that every Hebrew was to be a tabernacle of the Lord was too stupendous for human weakness. The chosen land of the Holiest and of Holiness maddened into a scene of scarlet harlotries. And when Sorrow had rebuked the abomination and the iniquity, Pharisaism ruled where holiness had once flourished. But what Hebraic symbolism could not accomplish Hebraic prophetism achieved. And let us be cheered by the faith that, if symbols change and die, the prophets of God are invincible. Well for the world when symbols the most poetic and prophets the most earnest are harmonies."

BRO. F. STRANGE (well known as the contractor for the supply of refreshments at the Crystal Palace) has announced a benefit festival at that gigantic establishment, on the 28th instant. We understand that he has invited the children of both our schools to enjoy a day's recreation at his expense, and we have little doubt that so liberal an offer will be accepted.

ARCHÆOLOGY.

THE BRITISH ARCHÆOLOGICAL ASSOCIATION.

THE clean, quiet, thriving, and historically famed town of Newbury has just been put into an agreeable state of excitement by the visit of the British Archæological Association. Here, on Monday, began their annual congress, which is to be limited exclusively to the antiquities of Berkshire,—“a virgin mine,” as the Earl of Carnarvon aptly expressed it, for their labours, for in truth there is scarcely any English county which abounds more in interesting relics of the past than it, and yet strange enough scarcely anything has been done by antiquarians to bring them to light. The programme of the week's operations embraces a treat of a very *recherche* character, and is ample enough to satisfy the appetite of the most insatiable archæologist. On Monday, there was a grand inauguration meeting at the Mansion House, which had been fitted up with mediæval furniture, and ornamented with many valuable pictures by Vandyke, Lely, and other celebrated authors, chiefly lent by Col. Vernon, M.P., rare specimens of ancient armour, swords, and muskets, and other remarkable memorials of past centuries. The whole *élite* of the neighbourhood attended, and the fair sex almost outnumbering their lords and masters. The Earl of Carnarvon, who presided, delivered an eloquent and powerful address, evincing a truly astonishing amount of knowledge with regard to the antiquities of the county, and nearly exhausted the whole subject; but he unfortunately committed the mistake, too common, alas, even among experienced orators, of extending it over nearly two hours; three quarters ought to have been the outside. However, it was a most successful effort and tends to strengthen the opinion entertained by many as to the versatility of his talent, and the prospect he has of some day playing an important part in public life. The Bishop of Oxford, who followed the earl eulogised the essay in most glowing terms, and entered into a warm defence of Archæology. At a quarter past six o'clock there was a *table-d'hôte* in a marquee at the Pelican, attended by both their lordships, and afterwards a meeting at the Mansion House for reading papers, and for discussion. Mr. Pettigrew discoursed on the history and contiguities of Wiltshire, and Mr. James Heywood, *et c.* M.P., read a curious paper by Mr. Halliwell on the celebrated “Jack of Newbury,” who was a broad cloth weaver in the town in the reign of Henry VIII., whom, with Queen Katharine, he entertained here with great splendour. It is also said that he fought at Flodden Field, at the head of one hundred of his workmen, clothed and equipped at his own expense, but all this may be apocryphal. Since Monday, the practice has been to start on an excursion to different places of interest in the neighbourhood, to return to dinner at half-past six, and to hold a meeting at the Mansion House about two hours afterwards. The cavalcade has a very pretty effect as it leaves the town, consisting as it does of many vehicles of every imaginable description, preceded by equestrians. The excursionists have already visited the fields of the two battles fought here during the parliamentary wars, several fine specimens of Norman churches, Shaw House, the beautiful Elizabethan mansion where Charles I. rested on his westward journeys (Mr. H. R. Eyre, the proprietor, provided for them a splendid luncheon), Doddington Castle where Chaucer was born and it is said died, the mounds in the Countess of Craven's park, and the Roman statuary at Silchester. They had yet many other places to see—Highclere Castle, the beautiful seat of the Earl of Carnarvon, and Reading, the Vale of the White Horse, &c., &c. I should mention that a very interesting paper was read by Mr. Pettigrew, to show that Sir Robert Dudley, the Earl of Leicester, was wholly innocent of having been a party to the murder of his wife Amy Robsart, as Ashmolin has asserted, and as Sir Walter Scott, on his authority, has graphically pictured in “Kenilworth.” The eminent antiquarian Mr. Thomas Wright expressed his entire concurrence in the opinion expressed by Mr. Pettigrew, as did also some other members, but Mr. Blundell stoutly contended for the accuracy of Sir Walter's fiction, and enthusiastically espoused the cause of the injured wife, much to the delight of his fair listeners, who did not seem disposed to believe that the great Northern Wizard could be wrong, or that Leicester be right. Mr. Planché ingeniously contrived to soften down these striking differences, by supposing that Leicester's innocence might be consistent with his wishing for poor Amy's death, but this did not appear to be acceptable to either side, and, probably, if there was not already too much other work for the *savans*, this *veraxa questio* might have well occupied the remainder of the week, so determinedly did each side adhere to their opinions.

THE WROXETER EXCAVATIONS.

DURING the last fortnight considerable progress has been made in the discoveries at Wroxeter. An elegantly formed vase or urn, made of Upchurch pottery, has been dug up almost in an entire state. It is more than ten inches high, and thirty-one inches in circumference, and stands upon a flat base only four inches wide. It contained, besides the common soil with which it was filled, a single iron nail, and some bones, not human. It is not likely to have been used for funeral purposes, as the Romans did not allow burying within their city walls. It is very satisfactory to find an article of pottery so nearly entire as this is, for hitherto almost only fragments have been met with.

Two very fine antlers of a red deer have also been dug up, nearly two feet in length, and one of which measured eight and a half inches in circumference at the base. It is curious that one of these had been cut with a saw, and the other had been hacked with an axe, or perhaps with such a tool as the little adze mentioned in a former communication; for the cut does not look straight like that of an axe, but somewhat curved. The number of pieces of bone and horn found fashioned on a lathe, and having the marks of a saw or other tool upon them, is quite extraordinary, unless there was somewhat very near no artificer in bone, and probably a turner.

A very pretty yellow brass bracelet, quite entire, has just been brought from Wroxeter. It is very elegantly twisted, and the two ends fasten with a small hook and eye. It must have belonged to a lady, as it will easily fit a lady's wrist, but is too small for that of a gentleman.

Another portion of a wide column has also been brought to light. It is two feet eight inches in diameter, and one foot ten inches in height, with the usual hole or mark of the “Louis” at each end. Upwards of two hundred feet of subterranean wall have also been laid bare within a few days. One wall has been traced running eastwards from the square building which of late has been supposed to have been a market place. Another wall, sixty-one feet long, has been seen to run parallel with the south side of the quadrangle above mentioned. A broad road or street has also been laid bare a little to the south of the wall just described.

INTERESTING DISCOVERIES IN APETHORPE PARK.

IN the spring of the present year, some workmen were employed in digging a drain in Apethorpe Park, a few hundred yards south of the seat of the Earl of Westmoreland, when it was found that they were throwing out some Roman mortar. This circumstance induced his lordship, who (with Mr. Blashfield, of Stamford) happened to be present, to give orders for the excavation of the pasture land in the vicinity, and in a short time a hypocaust was bared, and subsequently tessellated pavements, baths, various rooms, and a great extent of stone walls showing the “herring bone” work. His lordship being desirous of personally watching the progress of the excavations, caused them to be stopped on his sojourning in town during the season, having, previous to his departure, given orders for the strict preservation of those remains of antiquity that had been found.

Lord Westmoreland has recently returned to Apethorpe, and on the men being again employed to excavate the site of the Roman villa, they soon exposed to view another beautiful tessellated pavement, a drawing of which was taken by Lady Westmoreland on Friday last. Walls extending about 120 yards from north to south have now been bared, and although sufficient progress has not yet been made with the excavations to show the general ground plan of the building, the discoveries prove it to be the site of a Roman structure of very considerable extent—probably the hunting seat of a family the head of which held an important post at the neighbouring station of Castor, the *Durobrivæ* of Antonine's Itinerary.

The labours of the workmen, for some time after the discovery was made, were directed in baring the hypocaust and adjacent chambers. The concrete floor over the former was destroyed, but all the pillars that supported it remained: these range in rows from east to west and north to south, there being five in that number of rows eastward of two thick pillars of the same height, and four in each of three rows on the flue side. The pillars (consisting of tiles cemented together) are eight inches square, the cap and base tile of each pillar being larger. The pillars are 16 inches high, and that distance apart. The floor is of concrete, and when found was covered with black sooty matter. The “herring bone” stone wall near the flue is red from the effects of fire. A flue tile, quite perfect, was found here: it is 14 inches long, 7 wide, and 4 deep: it has a wavy ornament, probably made with a comb like instrument. It is conjectured that these tiles were used for pass-

ing the metal pipe through which was carried hot water to the baths, a use adopted by the Romans to keep the water warm.

On the east side of the hypocaust are the baths, and on the south and west sides are chambers, the floors of which are on a level with the floor of the hypocaust. On the north side is a portion of a tessellated pavement, the tesserae (of various colours) of the other parts having been disturbed by the root of a fine oak tree, the spreading branches of which apparently hang over the whole of the Balneum. This tree is said to be about one hundred and seventy years old. The two compartments or rooms westward of the flue are each eight feet wide, and nearly square: the chamber on the south side of the hypocaust, from which it is divided by a wall two feet four inches thick, is rectangular. Eastward of the baths are other rooms, which extend to the eastern wall. This portion of the exterior wall extends seventy feet, the south end terminating by a corner stone. The walls of several small chambers have been laid bare to this point.

The architectural and archaeological societies of Northampton and Lincoln made an excursion to Apethorpe on Wednesday week. The visitors were received by the Earl of Westmoreland in the long gallery, and conducted to the stone hall, where a sumptuous luncheon was provided for upwards of two hundred guests. The repast concluded, the company repaired to the site of the Roman villa in the park. A temporary platform had here been erected, on which the Rev. E. Trollope took his stand, and with the excavations before him, surrounded by a large audience, including very many ladies, he proceeded to describe the interesting remains which had drawn them thither. There were present the Earl of Westmoreland; Lord Lyveden; the Hon. Fitzpatrick Vernon; the Rev. Sir G. S. Robinson; T. Tyron, Esq.; Geo. Ward Hunt, Esq., M.P.; W. Smyth, Esq.; the Rev. Christopher Smyth; the Rev. H. J. Bigge; the Rev. Thos. James; the Rev. Lord Alwyne Compton; W. B. Stopford, Esq.; John Yorke, Esq., and many others. Mr. Trollope said the first object to which he should direct their attention was, a coin found on this spot of the Emperor Constantine, who lived upwards of one thousand five hundred years ago. It had an interesting reverse—a figure of Apollo, holding in his hand an orb representing the earth. The great town of Durobrivæ, now represented by Castor and Water Newton, and the great Roman road, the Ermine-street, were the two main attractions of that period which this part of the country presented to colonists, and these, he conceived, were the reasons which induced the owner of this house to fix himself on this site. Roman villas were largely scattered around Durobrivæ. Remains had been found at Sibson, Tixover, Sibbington, Sutton, Wansford, King's Cliffe, Bulwick, Weldon, Cotterstock, and many other neighbouring places. The Romans were probably induced to settle numerously in these parts, because at that time there was an abundance of wood, of water, and also of iron stone. There was clear evidence of the Romans having worked the iron in this district. The country was well wooded, and plenty of fuel for smelting was to be had on the spot. Masses of iron slag, intermixed with undoubted Roman remains, had been found in the adjoining parish of King's Cliffe, in the church-yard at Lordley Well, and Redford, in numerous places. In Bulwick parish there is a remarkable district called Blacklands, from the colour of the soil, occasioned by the immense quantities of charcoal there intermixed with iron slag, the refuse of Roman furnaces. In this very district of Blacklands was found a large number of Roman coins mixed up with the scoria. And it would be remembered that the Roman colonists who occupied these villas were not like the English gentlemen of the present time. They were persons intent on earning a livelihood, and he had little doubt that the owner of the house before them was a person connected with trade—probably the iron trade. With respect to the date of this house, he felt quite certain that it was built between the years 79 and 410, because the year 79 was the first in which any Roman colonist dared to settle in any unfortified situation, and in the year 410 Honorius gave up all claim to dominion in Britain. It was near to the Ermine-street, but nearer to the *via vicinalis*. There was clear evidence that the villa was destroyed by fire, in the colour of the stones and brickwork. The construction of the walls was in the usual herring-bone style. The building had not open colonnades. The Romans were far too wise to introduce their own architecture into this ungenial country—the colonnades, flat roofs, and rows of walls pierced with holes, which were now advocated by their would-be imitators of the nineteenth century. The villa before them presented nothing like the character of a southern villa. It had no court. It was a large straggling villa, with the baths tailing back towards the river. He took that well which had been supposed to be an impluvium to be simply a dipping well. He now

turned to the interesting portion of the remains containing the bathing establishment, and he would begin by warning his hearers that every hypocaust, or room supported by pilæ, was not necessarily a bath. In this cold climate it might indicate merely a warm room. One little apartment he took to be the place where the charcoal was kept. The other adjoining it he took to be the furnace. The heat went through the passage and the hypocaust. Unfortunately, the concrete which was once over the pilæ was destroyed, and had been removed. The hypocaust was divided in two parts, and he had no doubt those two piles of larger bricks, which are four times the size of the others, formed a divisional wall, and perhaps supported a labrum or hot water bath. Over the hypocaust, first came the caldarium, then the tepidarium, and beyond was the cold plunging bath, lined with a coating of cement. They might still see the drain for letting off the water. In this particular hypocaust there are sixteen small pilæ in the first, and twenty-five in the second compartment. The two rooms at the side were the dressing rooms—the apodyteria. And now he came to the pavement before them. It was composed of plain, coarse tesserae of terra cotta, the materials for which were found on the spot. In the centre, however, is a square compartment of that superior mosaic known as *opus vermiculatum*. On examining the restored plan, they would see something uncommonly like a cross, and at first he was disposed to think that the builder of this house might have been a Christian. But the cross is so simple an ornament that they could not be surprised to find it without being indicative of any connexion with Christianity. Something like a cross ornamented the centre of the Roman pavement found at Cotterstock. Near this pavement is a carefully smoothed plaster floor painted red—very rare in this country. He only knew of two instances. Traces of wall plaster had also been found. Next, they came to the covering. For the most part the roof was formed of flat tiles, called tegulae, with a flange and semicircular tiles or umbrices, which were placed over the flanged ends of the flat ones. Heaps of these were found. They might still see the holes with which they were fastened to the roof, and in some instances the iron nails remained in them. Many pieces of Collyweston slate, with holes and the nails in them, had been found. There was one very good specimen of a fine tile scored with the usual wavy ornaments. He was sorry to say this villa had not been so productive of beautiful pottery as they might have hoped. There was a fragment of what is commonly called Samian ware, erroneously supposed to have been manufactured at Samos, but really at Arezzo—Aretium—in Italy. There was also a specimen of Durobrivan pottery, two other specimens of cream-coloured pottery, pieces of kitchen mortars, roughed inside with little bits of iron scoria. There was also a great quantity of bones, which, as usual, taught them nothing, and a large number of oyster shells, showing that the proprietor, like the rest of his countrymen, was very fond of the oysters of Britain. Some of these were still closed. There were some specimens of Roman glass—not of any particular quality. A very few small coins were found—one a third brass of Constantine the Great. Two small altars, very rude, one plain and the other having Pan on one side and a tripod apparently on the other, and two lumps of wood in the dipping well. With a well-deserved compliment to the Earl of Westmoreland for the care with which he had prosecuted these researches, Mr. Trollope closed his address. The Rev. H. Elwin of Norwich moved a vote of thanks to the reverend gentleman, which was seconded by Lord Alwyne Compton. On leaving the park, the excursionists visited Apethorpe Church, and then proceeded to King's Cliffe, where, from the pulpit steps, the Rev. C. Nevinson gave a brief history of the parish. Returning to Stamford, there was an evening meeting in the Assembly Room, where, Lord Alwyne Compton presiding, the Rev. Edward Trollope read a paper on "The Roman House at Apethorpe," filling up the outline he had sketched at the spot. With an explanation of the contents of the museum got together for the occasion, the meeting was brought to a close.

The Roman villas consisted of three parts, one called the *Urbana*, where the master and his family dwelt; another the *Rustica*, destined for the uses of husbandry; and the third, the *Fructuaria*, or receptacles for the fruits of the earth. In the choice of situation and aspect the Romans were very particular, the latter requiring peculiar attention, as only by the aspect of the buildings and rooms could they be rendered conveniently habitable in bad weather, glass for windows being then only little known, and its substitutes costly and not in general use. Vitruvius, an architect in the reign of Augustus (who died A.D. 14), has given us the following rules:—The winter triclinium (dining-room) and bath should look to the winter's delining sun, because the afternoon

light is there useful; besides, the western sun shining therein produces heat, and makes that aspect warm and pleasant in the evening. Bed-chambers and libraries should look to the east, for in these the morning light is required: it is also proper that the books in the libraries may not decay, for in those that look to the south and west they will be damaged by damps and worms, which the humid winds generate and nourish. The spring and autumn triclina should look to the east, for the windows being then turned from the sun, proceeding westward, render those places temperate at the time they are generally used. The summer triclina should look to the north, because this aspect is not, like the others, rendered hot at the summer solstice; for being turned from the course of the sun, it remains always cool, and when used is salubrious and pleasant. To the same aspect also should be disposed Pinacotheca (picture rooms), as well as embroidering and painting-rooms, that the colours used in the works, on account of the inequality of the light, may remain unchanged.

A stream having its rise at Weldon passes through the valley in which the villa at Apethorpe was situate, the water of the present day putting in motion a Roman introduction into this country—a primitive-looking water-mill in the adjoining village of Wood Newton, a sketch of which some of our artists would readily obtain did they know of its existence. Views from this villa would not be extensive, the land on the east and west sides being very high, and the great forest of the Coritani extended from the north side of the Nene as far as Stamford. In these immense woods the wild bull, bear, and wolf roamed, the hunting of which afforded exciting but frequently dangerous sport: bones of wild animals have just been found amongst the long-buried *debris* at Apethorpe. It is asserted that the Anglo-Norman Earl Warren was the originator of the bull-running at Stamford; but it was the Romans who first practised it in this country, and probably in this neighbourhood.

MASONIC NOTES AND QUERIES.

HERTFORD MASONIC LODGE.

THE following notice of the foundation of the above Lodge, extracted from Turnour's *History of the Ancient Town and Borough of Hertford*, 8vo., Hertford, 1830, may be interesting to some of our Hertfordshire brethren, and worthy of a place among the "Masonic Notes and Queries." In section 6, page 33, headed Hertford Masonic Lodge, Mr. Turnour makes a note, in which he states "A very strong desire having been expressed by several of the subscribers to this work, that some account should be given of the Hertford Masonic Lodge, an institution which has been established in the town within the last few weeks, the author presents them with the following very able and interesting article from the pen of Alfred S. Dowling, Esq., Senior Warden of the Lodge, whose kindness and attention in providing him with the means of gratifying so general a wish, he takes this opportunity to acknowledge." The article then commences as follows:—"Among the public institutions of this town, perhaps none is more interesting than the subject of the present article, namely, the Hertford Masonic Lodge. This opinion we are led to form, not merely from the unprecedented celerity with which its numbers have increased or the highly respected names attached to it, but from a view of the beneficial effects it is likely to produce in the county; and a perfect conviction that the more the principles of the royal art are disseminated, the greater will be those beneficial effects. Before we proceed to give an account of the Lodge and its formation, our readers may perhaps not consider a short historical sketch of Masonry uninteresting. In doing this it will not be necessary to write a defence of the Craft against the absurd or wicked aspersions which ignorance or superstition may have cast upon it, for no rational being can conceive anything objectionable in an institution cherished and supported by all that is great, illustrious, or good, in this country." The writer then goes on to give the history and tradition of the Craft and tracing the same down to the union in 1813, continues thus:—"According to the constitution thus formed, the Hertford Lodge has been established. Although we have made a diligent search in the existing records of Masonry, and carefully examined its traditions, no trace can be discovered of a Masonic Lodge ever having existed in Hertfordshire previous to the erection of the present. A strong wish having been expressed by several of the leading gentlemen of Hertford and Ware, that a Lodge should be formed in the county town, an application for the purpose of attaining that object was made to a brother of the Grand Master's Lodge. The signatures of seven Masons resident in Hertford and Ware having been procured, a petition in the usual form was presented to H.R.H. the Duke of Sussex, the M.W. Grand Master, for a warrant of con-

stitution. This H.R.H. was pleased to grant, and by it appointed Bro. Crew (P.M. of the Grand Masters' Lodge) as the first Master; Bro. Dowling, of the same Lodge, as the first S.W., and Bro. Rogers, I.G. of the same Lodge, as the first J.W. The number from the present state of the list is No. 849 (now No. 578). The Lodge was opened in due form on the 8th of last September, by the V.W. Bro. Bott, P.G.D., assisted by installed Masters. The V.W. brother then installed the new Master in ancient form. The latter afterwards appointed his officers, and in the course of that day fifteen candidates were admitted to the mysteries and privileges of Freemasonry. After three other meetings, no less than fifty subscribing members had been enrolled in the books of the Lodge; thirty-four of these had been initiated at Hertford; and we are happy to state that they include a portion of the nobility, clergy, and gentlemen of the county, several members of the corporation, and many of the most respectable inhabitants of the borough. This rapid success, the oldest Mason in the Craft, R.W. Bro. Harper, P.D.G.M., states from his experience and reading, to be unprecedented in Masonic history. However, it is probable from what we can learn, that the Lodge will continue to increase. Although we fear the length of this article must have nearly exhausted the patience of our readers, we cannot conclude without expressing our confidence that if this Lodge continues to preserve, and no doubt it will, the zeal, unanimity, and kind feeling which have hitherto characterized the meetings, it will become an ornament of the Craft to which it belongs, and a blessing to the county in which it is established." May I venture to add a word of advice to the brethren of the various Lodges, and to request that any such notices as the foregoing, with which they may happen to be acquainted, should be communicated to "Masonic Notes and Queries," where they would be preserved, and in time will be of great value in writing a Lodge history, a task that sooner or later must be accomplished.—PETER DE VALENCE.

WAS THE LATE DUKE OF WELLINGTON A FREEMASON?

DEAR SIR AND BROTHER,—The enclosed was communicated about the year 1835, it may be interesting at the present moment.—Yours fraternally, WILLIAM LLOYD, Birmingham.

"This distinguished brother, when colonel in the 33rd regiment of foot, was initiated into Freemasonry in Lodge No. 494, which was at the time held in the castle of Dangan, county Meath, the late Earl of Mornington, his grace's father, being Master of the Lodge at the time. He was duly passed after the usual examination, and (in the phraseology of the Lodge) entered at the southern gate, and afterwards raised.

"The following brethren, being members, were present, many of them (in the words of the Irish bard) 'have been famous in story':—Bros. Sir James Somerville, Bart.; Sir Benjamin Chapman, Bart.; Ham. Georges, M.P.; Delvin (late) Earl of Westmeath; Robert Uniacke, M.P.; Richard Boyle, M.P.; John Pomeroy; William Forster; George Lowther, M.P.; the Earl of Mornington; the Marquess Wellesley; F. North (late) Earl of Guildford; Robert Percival; Robert Waller; Richard Lesley; Arthur Wellesley.

"The Lodge has for many years been in abeyance, but has never surrendered its warrant. The venerable Bro. Christopher Carleton, through whose fraternal kindness the above interesting particulars have been communicated, filled the offices of Master and Secretary for several years, and finding at length that he could not succeed in effecting a sufficient gathering of the Craft to work the Lodge, he prudently took the warrant into his personal charge, and, in order to preserve its reputation and Masonic honour he enrolled the above names, and maintained the credit of the Lodge by paying half-yearly dues from his private purse, as though it were working in prosperity."

BÜHEIM'S COLLECTION OF MASONIC SONGS.

In the *Musical Times* for the present month, p. 109, reference is made to "the rich collection of Masonic songs, published in 1794, by Büheim, of Berlin." Is the work known in this country, and have the songs ever been translated? A good collection of English Masonic songs is a great desideratum—the only work of the kind of which I am aware, and of which I possess a copy, is "The Musical Mason," without date on the title page, but which appeared in 1791, according to Bro. Matthew Cooke.—WILLIAM KELLY, Leicester.

MASONIC ANTIQUITIES.

In the *Court Journal* of February, 1852, in an article on Freemasonry, after recording the proceedings in England in 1425 and 1561, in France in 1757, and in Russia, is the following sentence:—"We find in England the most ancient traces of the Masonic Order, organized nearly in its present form. In 1327 all Peers were Masons. In 1502 Henry VIII. declared himself protector of the Order, and held a Lodge in his own palace."—R. E. X.

Poetry.

PERSIAN SONG.

TRANSLATED BY SIR WILLIAM JONES.

SWEET maid, if thou would'st charm my sight,
And bid these arms my neck in fold;
That rosy cheek, that lily hand
Would give the poet more delight
Than all Bokhara's vaunted gold,
Than all the gems of Samarcand.

Boy, let yon liquid ruby flow,
And bid thy pensive heart be glad,
Whate'er the frowning zealots say,
Tell them their Eden cannot show
A stream so clear as Roenabad,
A bower so sweet as Mosellay.

Oh! when these fair, perfidious maids,
Whose eyes our secret haunts infest,
Their dear destructive charms display,
Each glance my tender breast invades,
And robs my wounded soul of rest,
As Tartars seek their destined prey.

In vain with love our bosoms glow;
Can all our tears, can all our sighs,
New lustre to those charms impart,
Can cheeks where living roses blow,
Where nature spreads her richest dyes,
Require the borrow'd gloss of art.

Speak not of fate—ah! change the theme,
And talk of odours, talk of wine,
Talk of the flowers that round us bloom,
'Tis all a cloud, 'tis all a dream;
To love and joy thy thoughts confine,
Nor hope to pierce the sacred gloom.

But, ah! sweet maid, my counsel hear,
(Youth should attend when those advise,
Whom long experiences render sage.)
While music charms the ravished ear,
While sparkling cups delight our eyes,
Be gay, and scorn the frowns of age.

What cruel answer have I heard!
And yet, by heaven, I love thee still,
Can aught be cruel from thy lip?
Yet say how fell that bitter word,
From lips which streams of sweetness fill,
Which nought but drops of honey sip.

Go boldly forth my simple lay,
Whose accents flow with artless ease,
Like orient pearls at random strung,
Thy notes are sweet the damsels say,
But, oh! far sweeter if they please,
The nymphs for whom these notes are sung.

MOONRISE.

'Twas at the close of a long summer's day
As we were standing on a grassy slope
The sunset hung before us like a dream,
That shakes a demon in his fiery lair,
The clouds were standing round the setting sun
Like gaping caves, fantastic pinnacles!
Tall towers that went and came like spires of flame,
Cliffs quivering with fire-snow, and sunset peaks
Of piled gorgeousness and rocks of flame
Atilt and poised, bare beaches, crimson seas
All these were huddled in that dreadful west,
All shook and trembled in the unsteadfast light,
And from the centre glared the angry sun.
Stern as the unlash'd eye of God. A glare
O'er evening city with its boom of sin:
(Dost thou remember as we journeyed home,
That dreadful sunset burnt into our brain.)
With what a soothing came the naked moon,
She, like a swimmer that has found his ground
Came rippling up a silver strand of stars—
And plung'd from th' other side into the night.

ALEXANDER SMITH.

HOPE.

BY L. E. LANDON.

OH! never another dream can be
Like that early dream of ours,
When Hope, like a child, laid down to sleep,
Amid the folded flowers.

But Hope has awakened since and wept
Itself like a rainbow away;
And the flowers have faded and fallen around,
We have none for a wreath to-day.
Now Truth has taken the place of Hope,
And our hearts are like winter hours;
Little has after life been worth,
That early dream of ours.

Literature.

REVIEWS.

The Blazon of Episcopacy. By the Rev. W. K. RILAND BEDFORD, M.A. 8vo. London, 1858.

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland. By JOHN W. PAPWORTH, F.R.I.B.A., &c. 8vo. London. (In progress.)

AMONGST all the benefits for which we have reason to thank the Masons of the middle ages, there is hardly one which, to a large class of the descendants of those for whom they built, is so important and so interesting as a practice which the Masons almost universally adopted—viz., the introduction of the coat of arms of their employer in every fitting part of their building. The glass stainers, the seal engravers, the metal workers, and, at a later period, the portrait painters, all followed this useful example, they having the further advantage of inscribing, in general, the name of the employer for whom they executed the coat of arms. This plan had the benefit of two chances of saving the information from oblivion: if the coat were destroyed, the inscription might, perhaps, escape; if the latter were obliterated, the coat might still remain. Now, every one of our readers who has ever visited an old building, or a collection of mediæval antiquities, must recollect how many cases have fallen under observation of the interest which would have been added to this inspection if he had known for whom the work had been executed. The artists have their reputation in their works—we shall never know their names; but we like to be able to feel that this is the seal of Anthony Beck the princely Bishop of Durham, that this picture must be the portrait of the unfortunate Earl of Essex, this MS. has belonged to John of Gaunt, or that this brass is the memorial of Sir John de Creke with the artist's stamp affixed—that this cup was the gift of the Lord Mayor, John Northampton. And when the sceptic asks, Why do you say this belonged to such a man in so remote a period?—it is satisfactory to be able to say, Look at the coat of arms as here displayed, and see for yourself that it, at least, is genuine. Little interest of this sort attaches itself to any portion, except the medals of the classic period; it is only when we look back to the dawn of civilization in Egyptian hieroglyphics that the monument still tells us the time at which, and for whom, it was made. To the present day almost every Egyptian work is to a certain extent dated: we have learned approximately the succession of the monarchs at a time far earlier than that which regal and republican Rome only offers a legendary, if not mythic, history; and there is hardly one Egyptian work of any importance which does not show the title and name, if not always the banner, of the sovereign under whom it was executed. The Assyrian inscriptions may be ranked in this class of useful information. Some Greek and Roman inscriptions of this sort have been preserved; but personal, or rather family, history can hardly be said to commence before the period at which the Masons and the heralds began to work in harmony. If we enter a cathedral and begin to seek for the dates of the various portions, many a legend is contradicted by the silent testimony of some bishop's coat of arms; and when we review the series of tombs, many a vacancy in the local knowledge as to whom they are to commemorate is to be supplied by any visitor who has some knowledge of heraldry.

This knowledge is of three sorts; many persons think that as soon as they have learned the principal terms used in that science they are great scholars; others possess a sort of index either in their memory, or in writing, and on seeing a coat can quickly tell the name of the family, if celebrated, to which it belongs; while some have gone farther—perhaps as far as have the pundits at the College of Arms in Doctor's Commons—and know, if they are told the locality in which a coat of arms exists, what book gives the history of the families in that neighbourhood, or are obliged to consult some of the attempts at an index which have been almost the most important labours of the best heralds for the last three centuries.

The first sort of information is only the grammar of the science, and it will perhaps surprise some one, or more, of our readers, who have heard the confident manner in which people talk of the difficulties they have encountered in heraldry, when we assure them that with a decent memory, a week's study under a master, or two or three weeks' evening study of a *good* grammar, will render them superior to all those difficulties. In the middle ages the Masons must have been *au fait* of all the technical heraldic knowledge of their time, and of much more besides of that class of information. When any person has thus learnt to express accurately, in words, or as the herald say "in blazon," any coat of arms of which he wishes to know something, he is fully qualified to form such indexes, as those which stand at the head of this notice, for himself, or to consult any existing index.

Of these sources of information there are two kinds, one is the alphabetical list of family names, followed by the technical description of the coat of arms belonging to each family, and of such books there have been several, the latest being Burke's *General Armory*: the other is the collection of all coats that have any similarity, *e. g.* on one page "lions," on another "eagles," and of such a list there are several instances in MS., consequently difficult of access, and two in print, these two last mentioned are, respectively, one of the time of Edward III., and contains only six hundred coats, while the other, comprising about ten thousand coats, was compiled, under Elizabeth, by the celebrated Robert Glover, Somerset Herald. It is scarcely credible that such a lapse of time as three hundred years should have been allowed to pass without some better attempt than this scanty and unmethodical one of Glover's, which refers to England only, and which, but slightly improved in arrangement, is only to be found, in a printed form, as an appendix to the expensive works by Edmondson and by Berry, which, reprinting one from the other, have perpetuated to a frightful extent the errors, omissions, and additions of the person who first put Glover's MS. in order for the press.

Mr. Papworth has come forward at a time which is energetically devoted to mediæval inquiries, with a proposal to fill the place which Glover (if now living) might have occupied; he offers the student a classified index to shields belonging to families in Great Britain and Ireland, and asserts that instead of Glover's ten thousand, he includes about fifty thousand such pieces of information. Let us see what he has to say for himself.

The first condition of success in such an attempt at an index of this kind is, the goodness of the plan on which the classification is based; the second is the authoritative character of the materials to be classified; and the third is the care with which the materials are put into their places. With regard to this last point we observe that there is a possibility of finding fault with Mr. Papworth, on the ground of there being some entries a little out of order, too high or too low, *e. g.* p. 53, after "barry of six erm. gu. and az." is "barry of six vary," &c., and another article, which are not only out of their right place, but are not quite correctly stated, as is evident from the following page where they occur again in their proper places, and are not only accurate but have fuller information than in their erroneous first entries. We are quite ready to excuse such inadvertencies in a first attempt of so much difficulty and labour, for we find no faults of any other description beyond a few typographical inaccuracies here and there which are so few, that the work, as far as it has gone, reflects great credit both on the author and the printer.

Having got the materials into their places, we reverse Mr. Papworth's process and inquire into the air of authority which they possess; and here we are induced to notice the startling list of original documents with which he prefaces his book. Out of twenty of these lists of coats of arms, dating from the year 1200 to 1550 or 1600, ten only have been previously printed, and nine out of these ten must not only have been transcribed afresh from some original MS. for the purpose of the book, but collated with other duplicate MS. Besides these there are Glover's printed ten thousand which have been compared and corrected, and in addition we have Mr. Papworth's assurance that all the coats for which no authorities are cited, have been derived from heraldic works of repute and other trustworthy sources. Taking pp. 100 and 101 as a specimen, we find seventy-two entries, and among them only twelve or thirteen of these are citations, so that it will be seen the mass of the work has been compiled from these "heraldic works of repute;" and we may suppose about forty thousand descriptions must have been copied and entered in their proper places for the work. Many of these must necessarily have been duplicates, and the labour of comparison and research could not have been achieved without such an application as extorts our admiration at the assiduity which has been bestowed, and

which we are inclined to reckon at five years of unremitting work of both head and hand for ten hours daily!

It is a relief to turn from this to the *Blazon of Episcopacy*, by the Rev. Bro. Bedford, (Prov. G. Chaplain for Warwickshire we believe) which we hope is included in the other sources so cursorily noticed by Mr. Papworth. The author modestly calls it "an instalment of information upon a subject hitherto neglected, viz., the coats of arms belonging to the English bishops since the conquest." These prelates were, until the reformation at least, great builders, and if not always themselves the designers, architects, clerks of the works, or head builders, it is to their connection with the Masonry of the period that we owe some of our finest structures. It is a pity that our author is obliged to own his list incomplete and to complain of the present uncertainty of heraldic information on the coats of arms belonging to some of the bishops.

Slight inaccuracies, no doubt printers' errors, have caught our attention, but are remedied, in most cases, by their context; *e. g.*, p. 48, 1637 for 1607, as the date of Bishop Parry's intronization at Gloucester; p. 59, 1669 for 1660, when Accepted Frewen was collated to the Archiepiscopal see of York, and 1650 for 1660, the death of his predecessor; but perhaps the most curious of these little discrepancies is at p. 44, where the arms of Bishop Walter Stapleton are given in type, or blazon, as "two bars wavy," while the plate shows two bends wavy, both being arms appropriate to the name, certainly, but provocative of a hesitation which is only to be cleared up by searching a number of works in a public library.

Bro. Bedford's plan is to give the list of the bishops of each see, in chronological order, with a description of their arms, and opposite to them an illustration of each coat. We are not ourselves of opinion that these outlines make any addition to the value of Bro. Bedford's labours, or of most others upon heraldry in general; and it is evident that Mr. Papworth shares this conviction, as he neither gives any "pictures," nor any promise of them. The Egyptian titles, &c., to which allusion has been previously made, do indeed require some pictorial aid in any list of them, such as is given in Murray's *Handbook of Egypt*, where, unfortunately the banners are omitted, and it would be interesting to know the reason why the rectangular figure, in which a royal title is enclosed, always has a separate pattern of fringe, if it may be so termed, for each monarch (our readers must not suppose that we have forgotten that these frames, or enclosures, are supposed by some authorities to represent the front of an edifice); but in order to use any such list of pictures, or of descriptions, with facility, the list must either be very short, or the system of reference very simple.

We have called the printed Glover's Ordinary (for Ordinary is the technical name for such a dictionary as Mr. Papworth's) unmethodical, but the fitter adjective would be illogical, for example, if any one will draw a shield, and therein a cross, and put four lions, or four eagles, in the corners, he will see that the cross is the principal feature of the shield; that cross can be omitted; but that is the only great change to be made, whereas the lions may be displaced for any other objects that heraldic ingenuity may devise, yet in the printed Glover's *Ordinary* (and the original MS. is worse in this respect), a cross between four lions is to be sought under the heading four lions, a cross between four eagles is supposed to be under the title four eagles. Mr. Papworth's plan appears to be much more simple, for the important charge, such as a cross, is the key to the dictionary in this case, and in his work we shall find a list of crosses simply,—of crosses with two objects, as birds, beasts, castles, crescents, hands, &c.,—of crosses between four objects,—of crosses with something placed on them,—and lastly, of crosses charged with similar divisions. In fact Mr. Papworth's *Alphabetical Dictionary of Coats of Arms*, has rendered heraldry a science by giving it a system of families, orders, genera, species, divisions, and subdivisions, that renders it easy to find a coat if it be in the book at all, whereas, hitherto, if a coat of arms be seen or described, and the owner's name be asked, there is no other printed book adapted to supply, in such a ready manner, the answer sought, but search must be made in a variety of works, and over very many pages, mostly devoid of any method to aid the inquirer, yet often without success, though the work may contain the precise information wanted. Mr. Papworth may be fairly considered as the Linnæus, or rather the Jussieu, of Heraldry, and is doing for it the inappreciable benefit of making it useful to the local historian, the biographer, and indeed not only to the archaeologist, but to every intelligent man who makes a tour, even round the nearest cemetery.

We shall only make one other observation on both the works standing at the head of this notice, viz., that the authorities for

individual statements are clearly and precisely given, and shall conclude by stating that both the *Blazon of Episcopacy* and the *Alphabetical Dictionary of Coats of Arms* are indispensable portions of the library of every liberally educated brother of the Craft, to each of whom we may say that both of the authors ask for any additional information that may tend to add to their success; and among such indications we would especially urge the communication of the existence of any documentary evidence as to the earliest dates of authenticated coats of arms.

Shelley Memorials, from Authentic Sources. Edited by Lady SHELLEY. To which is added, an *Essay on Christianity*, by PERCY BYSSHE SHELLEY. (Now first printed.) Smith, Elder, and Co.

CAPTAIN MEDWIN'S *Life of Shelley* will be in no way affected by the present volume, for it must still hold the position of the most complete memoir of Shelley given to the world. In the above named book, Lady Shelley throws no light upon the dark passages in the poet's life, contenting herself with a reference to family papers which might clear up the doubts, but withholding them, we presume, because one of the poet's children by his first wife is still living. If there lingers any regret that these passages are not explained, it is considerably heightened by Lady Shelley's withdrawing such family papers from the last editor of the poet's memoirs, Mr. Hogg, who sat down to his task and acquitted himself with an amount of intelligence, good faith, and fairness, that no other biographer of Shelley can pretend to. All that we find new in the present volume relates to the first and second wives of Percy Bysshe Shelley, and we shall quote, as an example of the second lady's clear and direct reasons for being of no party, an extract from her diary, in 1838. She says:—

"I have been so often abused by pretended friends for my lukewarmness in 'the good cause,' that, though I disclaim to answer them, I shall put down here a few thoughts on this subject. . . . I have never written a word in disfavour of liberalism: that I have not supported it openly in writing arises from the following causes, as far as I knew:—That I have not argumentative powers; I see things pretty clearly, but cannot demonstrate them; besides, I feel the counter-arguments too strongly. I do not feel that I could say aught to support the cause efficiently; besides that, on some topics (especially with regard to my own sex) I am far from making up my mind. . . . When I feel that I can say what will benefit my fellow creatures I will speak; not before. Then I recoil from the vulgar abuse of the mimical press; I do more than recoil: proud and sensitive, I act on the defensive—an inglorious position. To hang back, as I do, brings a penalty. . . . Alone and poor, I could only be something by joining a party; and there was much in me—the woman's love of looking up, and being guided, and being willing to do anything if any one supported and brought me forward—which would have made me a good partisan. But Shelley died and I was alone. . . . If I had raved and ranted about what I did not understand; had I adopted a set of opinions, and propagated them with enthusiasm; had I been careless of attack, and eager for notoriety; then the party to which I belonged had gathered round me, and I had not been alone. It has been the fashion with these same friends to accuse me of worldliness. There indeed, in my own heart and conscience, I take a high ground. I may distrust my own judgment too much—be too indolent and too timid; but in conduct I am above merited blame."

Of the *Essay on Christianity*, the less said about it the better. It is totally unworthy of Shelley's powers, and has but one redeeming point, the love of purity and goodness.

A Select Glossary of English Words. By the Very Rev. RICHARD CHENEY TRENCH, D.D., Dean of Westminster. Svo. John W. Parker and Son, West Strand.

The study of the mutation of language must necessarily be one of importance to our Craft, for in our ritual there are many expressions that have lost their meaning, and sorely puzzle the members whose reading is not of a character to make them acquainted with the sense in which those words were used. The Dean of Westminster has long done good suit and service in this cause, and we have derived much information of a useful and practical nature from his previous efforts. Some time since, Dr. Trench gave a series of lectures to the students of the Training College at Winchester, on *The Study of Words*, which, not being intended for a learned audience, have, as a book, become most deservedly popular. These were followed by, *English, Past and Present*, and give some very curious insight into the derivation of words. Then came, from the same pen, *Proverbs and their Lessons*, which were a collection of painstaking, and in many cases original, remarks on the proverbial sayings found in several languages. We have now *A Select Glossary of English Words*, in which, in a popular though scholarlike style, the Dean traces for general readers the changes which many

words common to our forefathers and ourselves have undergone, and of which in their case and ours the signification is quite different. In this plan Dr. Trench does not aim at limiting research; but to those who choose to consider the subject one of interest his *Select Glossary of English Words* will act as a whetstone.

In our Bible and Prayer-Book there are several words of this kind, and they appear to those unacquainted with archaic and obsolete significations very obscure. Thus, in Isaiah iii., 18, we read of the "bravery of tinkling ornaments." To the ordinary reader this may appear an error, as he connects with "bravery" courage; but among the older writers, at the time of the translation, and long after, "bravery" was used to denote finery. Thus, Bacon says, "In bravery of their liveries;" and Massinger speaks of "hurt to the kingdom by superfluous bravery."

Carriage also was not, as now, employed to denote the means of transit for persons or burthens, nor the vehicle used for those purposes, but it signified the baggage, or luggage itself, so when David (1 Sam. xvii. 22) "left his carriage in the hands of the keeper of the carriage," it means that he left his luggage in charge of a servant.

Cunning, too, was not, as now, used to express deceit, but was derived from the Anglo-Saxon *kouwen*, to know. So reading "let my right hand forget her cunning," (in Psalm cxxxvii) it implies knowledge, or as Caxton meant, when speaking of the Earl of Worcester's death, as "a grete loss of suche a man, considering his estate and cunning," and as Sir Thomas More uses it when he states, "St. Austyn, St. Hyerome, St. Basylye, St. Gregory, with so many a godly cunning man."

The Dean of Westminster lays claim to the merit of originality, and it is justly his due. He tells us,—“Of my citations, I believe about a thousand in all, I may owe some twenty, at the most, to existing dictionaries or glossaries.” And with such a small number out of a thousand passages selected from Chaucer, Shakespeare, Bacon, Donne, Fuller, Burton, Milton, South, Barrow, and numerous other writers of the sixteenth and seventeenth centuries, is certainly a very limited amount to draw on others whose works have preceded his. To give our readers any particular class of words would be to do injustice to this very excellent work, therefore we shall take a few haphazard, to show of what material the book is composed, and its paramount utility.

Babe and *baby* are words of early use. *Doll* is one of late introduction into the English language, certainly later than Dryden. *Babe*, *baby*, or *puppet* supplied its place, thus:—

"True religion standeth not in making, setting up, painting, gilding, clothing and decking of dumb and dead images, which be but great puppets and babies, &c.—(Homilies.)"

"But all as a poor pedlar did he wend,
Bearing a truss of trifles at his back,
As bells and babes and glasses in his pack.

Spenser: *Shepherd's Calendar*.

"Think you that the child hath any notion of the strong contents of riper age? or can he possibly imagine there are any such delights as those his babies and rattles afford him."—*Allestree: Sermons*.

Blackguard. We are informed, in connection with this word, that

"The scullions and other meaner retainers in a great household, who when progress was made from one residence to another accompanied and protected the pots, pans, and other kitchen utensils, riding among them, and being smutted by them, were contemptuously styled the 'black guard.' It is easy to trace the subsequent history of the word. With a slight forgetfulness of its origin, he is now called a 'blackguard,' who would have once been said to belong to the 'black guard':—

"A slave that within these twenty years rode with the *black guard* in the duke's carriage amongst spits and dripping pans."—*Webster: The White Devil*.

Dunce has a peculiar origin.

"Duns Scotus, whom Hooker styles 'the wittiest of the school divines,' has given us this name which now ascribes hopeless ignorance, invincible stupidity, to him on whom it is affixed. The course by which this came to pass was as follows:—When at the reformation and revival of learning the works of the schoolmen fell into extreme disfavour at once with all the reformers, and with all votaries of the new learning, Duns, a standard bearer among those, was so often referred to with scorn and contempt by these, that his name gradually became the byword which now it is:—

"What *Dunce* or Sorbonist cannot maintain a paradox?"—*G. Harvey: Pierce's Supererogation*.

"Remember ye not how within this thirty years, and far less, and yet dureth unto this day, the old barking curs, *Dunce's* disciples and like druff called Scotists, &c."—*Tyndale: Works, 1575, p. 278*.

Knave, *Garb*, *Whirlpool*, and *Thews* are worthy of attention. Under the words *Knave* and *Garb* we have examples of the happy conciseness with which the Dean of Westminster, when he chooses, can convey his meaning. He says:—

"*Knave*: How many serving-lads must have been unfaithful and dishonest before 'knave,' which means at first no more than boy, acquired the meaning which it has now! Note the same history in the German 'Bube,' 'Dirne,' 'Schalk':—

"If it is a *knave* child, sle ye him; if it is a woman, keep ye.—*Exodus* i. 16: Wielif.

"O murderous slumber,
Lay'st thou thy leaden mace upon my boy
That plays thee music? gentle *knave*, good night."
"Shakspeare: *Julius Caesar*, act. iv., sc. 3."

With reference to *Garb* we read:—

"This is one of many words whereof all the meaning has run to the surface. A man's dress was once only a portion, and a very small portion, of his 'garb,' which included his whole outward presentment to other men; now it is all:—

"First, for your *garb*, it must be grave and serious, very reserved, and locked.—Ben Jonson: *The Fox*, act iv., sc. 1."

"Of the word *Whirlpool* it is stated, 'None of our dictionaries, as far as I am aware, have noticed the use of 'whirlpool' to designate some huge sea-monster of the whale kind.'—

"The Indian sea breedeth the most and the biggest fishes that are; among which the whales and *whirlpools*, called *balænae*, take up, &c. *Holland*: *Pliny*, vol. i. p. 235.

"We conclude our quotations with one respecting the word *Thews* (on which there is a note in Craik's *English of Shakspeare*, p. 117). We read—'It is a remarkable evidence of Shakspeare's influence upon the English language, that while, so far as yet has been observed, every other writer, one single instance excepted, employs 'thews' in the sense of manners, qualities of mind and disposition, the fact that as often as he employs it it is in the sense of nerves, muscular vigour, has quite overborne the other use, which, once so familiar in our literature, has now quite passed away.'"

For everything to which one is inclined
Dost best become and greatest grace doth gain;
Yet praise likewise deserve good *thews* enforced
With pain.—*Spenser*: *The Fairy Queen*, b. ii. 2.

In the foregoing extracts it will be seen how new food for thought is opened to the student of language, and to those of limited opportunity and research what a mine of wealth is here disclosed. Meanings that may have seemed to many without sense, will, by the perusal of the dean's *Select Glossary of English Words*, become as clear as the more common words in use in present vulgar tongue.

Heartily congratulating the Dean of Westminster on his success, in being useful to his less informed brethren, we can but express a wish that more of our caputular dignitaries would follow so excellent an example, and from the storehouses of cathedral and caputular chapters, turn their stalls to something else beside the daily routine of a residentiary. Not that by any means we would wish the service of the church neglected, and the Dean of Westminster is a living proof that his usefulness in his spiritual charge in nowise falls short, nor is a duty made to give place to an amusement, but when we know, and we do know somewhat more than usual of the aimless lives of the canonical and prebendal bodies, we say let them follow the laudable example set before them, and show that they have some greater interest in the knowledge of their fellow men, than that which is confined to leases, renewals, fines, and dividends.

NOTES ON LITERATURE, SCIENCE, AND ART.

Mr. A. PANIZZI, of the British Museum, is in Italy on his way to Parma and Modena. Mr. Panizzi is a native of Brescello, in Modena, and his fellow countrymen proposed to elect him as a deputy to the National Assembly of Modena, but he refused. His object in coming to Italy was to visit his native place, and to thank his fellow countrymen; but some of the Turin papers ascribe his visit to another cause, and say that he is an agent of the British government.

Among the late donations to the fund to relieve the trustees and purchase the lease of the buildings of the London Mechanics' Institution, are the names of the Duke of Cleveland, the Marquis of Bredalbane, and Lord Cranworth. The early example of that philanthropic and benevolent man, the late Lord Murray (Lord of Session), was noticed at the time, and now Lady Murray sends £50, and Miss Burdett Coutts £100 to the account at Ransom and Co.'s. In the City Messrs. Hanbury have received 100 guineas, recently voted for the purchase of the lease by the Corporation of London.

The Germans, at Constantinople, are going to erect a monument to Alexander von Humboldt, in connexion with which a museum, library, and reading room will be established for the benefit of the late philosopher's countrymen living at Constantinople.

Among the new works in preparation by Messrs. Longmans, a

described in their "Notes on Books," are an edition of "Lalla Rookh," by Tenniel. A new edition of "Pilgrim's Progress," with a preface by the Rev. C. Kingsley, and 120 illustrations engraved on steel and wood from original designs by Charles Bennett. A book of emblems, entitled "Moral Emblems from Jacob Cats and Robert Farley, with Aphorisms, Adages, and Proverbs of all Nations; the illustrations freely rendered from designs found in Catz and Farley by John Leighton, F.S.A., and engraved under his superintendence," in one volume, square crown octavo, with sixty large illustrations on wood, and numerous vignettes and tail pieces. The emblems, and other works of Dr. Jacob Catz, or Sir James Cats, have for two centuries been household books in Holland, and were well known to our forefathers, who highly prized them, both for their moral doctrine, and for the ingenious designs with which Adrian Van De Venne symbolised their teachings. Sir Joshua Reynolds, when a boy, was much influenced by these compositions, of which he made careful copies. Sir W. Beechey, in his "Life of Reynolds," states that Sir Joshua's "richest store was Jacob Cats' Book of Emblems, which his grandmother, a native of Holland, had brought with her from that country." The tail pieces are derived from Farley's "Lights, or Moral Emblems," a rare book of poems and primitive woodcuts, printed in London in 1638. The third and concluding volume of Captain Brialmont's "Life of the Duke of Wellington," translated with emendations and additions by the Rev. G. R. Gleig, M.A., is now in the press. It will take up the history of the Duke from the Battle of Waterloo, and will represent him as an ambassador, as a minister, and as a citizen. A complete treatise on the "Science of Handling, Educating, and Taming all Horses; with a full and detailed Narrative of his Experience and Practice," by John S. Rarey, of Ohio, U.S., will be published in one volume, with many illustrations. This work has been several years in preparation, and contains a complete account of the method adopted by Mr. Rarey with the various animals selected in England, and other countries, to test the efficacy of his system.

New York papers mention the report that Alfred Tenyson contemplates a tour in the United States during the approaching autumn. Tom Taylor, the dramatist, it is also said, will favour the Americans with his presence about the same time. His play of the "American Cousin" gained him a reputation at New York which will ensure him a hearty welcome.

Messrs. Routledge and Co. will shortly reissue the Svo. editions of the *Dramatists*, published by the late Mr. Moxon, which series they have recently purchased.

The gathering of the institution of Mechanical Engineers was held at Leeds last week. The members met in the Civil Court at the Town Hall. Mr. John Penn, the great engine-builder, and president of the association, occupied the chair. The papers read were numerous and important, though of more interest to professional than to general readers. The members of the society visited all the great objects of mechanical interest in the town of Leeds, as well as the waterworks at Arthington, and the ironworks at Low Moor and Saltaire.

A strong list of Presidents of Sections has been appointed for the Aberdeen meeting of the British Association, of which we hope to present a special report to our readers. The Earl of Rosse will conduct the business of the Section of Mathematical and Physical Science,—Dr. Lyon Playfair, that of Chemical Science,—Sir Charles Lyell, that of Geology,—Sir W. Jardine, that of Zoology and Botany, including Physiology,—Rear-Admiral Sir J. C. Ross, that of Geography and Ethnology,—Colonel Sykes, that of Economic Science and Statistics,—Robert Stephenson, Esq., that of Mechanical Science. The list of officers will not be completed until the day of meeting. Two attractive discourses have been arranged for the evening lectures—one by Sir Roderick I. Murchison, 'On the Geology of the Highlands,'—and one by the Rev. T. R. Robinson, 'On Electrical Discharges in Highly Rarefied Media.'

Under the name of the "London Arabic Literary Fund," an undertaking of an educational and civilizing tendency for the many millions speaking the Arabic tongue is being started in London by a Syrian gentleman named Antonius Ameuney. Mr. Ameuney will make an appeal to the British public for the means of establishing an Arabic newspaper in London, which will be sent to every country where the Arabic language is spoken, and there gratuitously distributed amongst all classes. The objects which are to be promoted are to neutralise the great efforts made by France for the aggrandisement of her influence in the East, by means of the clerical, scholastic, and journalistic machinations which she has set on foot; and to infuse as much as possible into the Arabian mind the ideas and sentiments which generally prevail among the Anglo-Saxon race. Mr. Ameuney was educated at King's College, London.

The *Publishers' Circular* announces that the indefatigable Mr. John Timbs has in the press a volume of "Narratives of Inventors and Discoverers in Science and the Useful Arts," to be illustrated with engravings.

The Duke of Devonshire (says the *Athenæum*) has permitted four eminent Fellows of the Society of Antiquaries to make a careful investigation of the Collier Folio. This folio is at present in the hands of His Grace's solicitor. The four gentlemen will make known the results of investigation in their own way; but we may state generally that the facts they have elicited tend to prove how hasty and superficial was the inquiry conducted under the eye of Sir Frederick Madden, and to increase the public regret that gentlemen connected officially with a great public library should have allowed themselves to engage as principals or partisans in such a strife. But since the officers of the Manuscript Department of the British Museum, lowering their own credit and the dignity of letters, have put themselves forward as a committee of impeachment and public prosecution, where is their indictment? Why does the promised charge hang fire?

Mr. W. Dyce, R.A., has received the first prize of £50, at the Liverpool Academy Exhibition, for his picture of "The Good Shepherd."

The Exhibition of the Birmingham Society of Artists opened on Thursday with a collection of works of painting and sculpture, between five hundred and six hundred in number. Contributions have been received from local picture galleries, and from patrons of Art at a distance. Mr. Phillip's "Spanish Contrabandistas," the property of the Prince Consort; Leslie's "Columbus and the Egg;" Collins's "Sunday Morning;" Stanfield's "Portna Spania - Giant's Causeway;" Roberts's "Basilica of San Lorenzo, Rome;" Danby's "Games of Anchises;" Mr. F. Goodall's "Scene in Brittany;" Mr. H. W. Pickersgill's "Portrait of Wordsworth," hang on the walls. The members of the society and local artists exhibit a majority of the works.

THE MASONIC MIRROR.

METROPOLITAN.

DOMATIC LODGE (No. 206).—The first meeting for the season of this excellent Lodge was held at Bro. Ireland's, Masonic Hall, Falcon Tavern, Fleet Street, on Monday last, Sept. 12th, Bro. Baker, W.M., presiding, supported by nearly forty of the brethren. Three brothers having been passed to the second degree, and no further business of importance offering, the Lodge was closed in due form. The brethren afterwards adjourned to an elegant banquet, at the close of which the usual toasts were proceeded with. In replying to the toast of the Deputy Provincial Grand Master, and the rest of the Grand Officers, Bro. Smith, Grand Purs., said he was sure it would be highly gratifying to the members of the Lodge to be informed that their esteemed Past Master, Bro. Thos. Alex. Adams, who was unfortunately prevented being present that evening, had received a letter from the Grand Secretary informing him that it was the intention of the Most Worshipful Grand Master to confer upon him the newly created office of Assistant Grand Pursuivant. He knew how well Bro. Adams would perform the duties, and he (Bro. Smith) felt highly gratified to find that he should have the assistance of so distinguished a brother in the discharge of his duties. The health of the visitors (including Bros. Moring, Brown, Walkley, M. Cooke, &c.) was briefly acknowledged by Bro. H. G. Warren, P.M., 169 and 202. Bro. Smith neatly proposed the health of the Worshipful Master, whom he eulogised for a strict discharge of his duties, and a desire at all times to add to the comfort of the brethren. The Worshipful Master replied, and gave the health of the Past Masters, which was acknowledged by Bro. Carpenter very humourously and quaintly. A variety of other toasts, including prosperity to the *Freemasons' Magazine*, were drunk, and the brethren separated at an early hour, but not before acknowledging the exertions of Bro. Ireland in catering for the Lodge. The proceedings of the evening were enlivened by the excellent singing of Bros. Cooke, Everitt, and others.

WELLINGTON LODGE (No. 805).—The first meeting of this season was held at the Lord Duncan Tavern, Deptford, on Tuesday, September 13th, Bro. Wadson, W.M., presiding, who initiated Mr. Prior of the George and Vulture Tavern, Castle Court, Cornhill, and Mr. John Pierce of the Bell Tavern, Gracechurch Street, into the Order. At the close of the business the brethren adjourned to an elegant banquet, provided by Bro. Hayes, P.M.: there being several visitors present, including Bros. Stuart, Birch, Marcellus, and others. The whole of the proceedings passed off most agreeably, as they always do at this well conducted Lodge.

INSTRUCTION.

LODGE OF CONFIDENCE (No. 225).—A meeting of this excellent Lodge of Instruction was held at Bro. Wadson's, Bengal Arms Tavern, Birch-

lane, on Wednesday, September 14th, when Bro. Anslow, P.M., most ably worked the first ceremony and lecture. There were a number of joining members, and this Lodge of Instruction bids fair to become the most numerous and well attended east of Temple-bar.

UNITED PILGRIMS' LODGE (No. 745).—On Friday evening a meeting of this Lodge of Instruction was held at the Manor House, Walworth. Bro. H. Thompson (of the Domatic Lodge) presided as W.M., Bro. Lascelles (of the Jubilee Lodge) S.W., and Bro. Geider (of the Parent Lodge) J.W. The Lodge having been opened in the first degree, the Worshipful Master worked the first section of the lecture, (the answers by the brethren), and afterwards performed the ceremony of instruction, Bro. Clout being the candidate. The Worshipful Master afterwards worked the fourth, fifth, sixth, and seventh sections of the lecture. Two new members having been admitted, Bro. Lascelles was elected Worshipful Master for the ensuing week, and the Lodge was closed in due form with solemn prayer.

PROVINCIAL.

HAMPSHIRE.

SOUTHAMPTON.—*Royal Gloster Lodge* (No. 152).—The brethren held their usual monthly meeting at Freemasons' Hall, Bugle street, on Thursday evening, Sept. 8th, at seven o'clock. Bro. F. Perkins, W.M., presiding, supported by his officers and the R.W.D. Prov. Grand Master, Bro. C. E. Deacon; Bro. A. Fletcher, W.M. of Lodge Peace and Harmony; Bro. J. R. Stebbing, W.M. of Lodge Twelve Brothers, and a large attendance of members and visiting brethren. The principal business of the evening was the passing of Bro. William Digby Seymour (*M.P.* for Southampton) to the second degree. This was performed by the W.M. in his usual able and spirited manner, and after the transaction of some local business, about forty brethren sat down to banquet. The usual Masonic toasts were given and responded to in a very admirable manner. The health of Bro. Deacon, D. Prov. G.M., drew forth from that R.W. brother in reply, an exceedingly warm response, eulogizing in the most glowing terms the influences and advantages of Masonry. The health of the visiting brethren was responded to by Bro. Seymour, who said nothing could give him greater pleasure than the advancement in Masonry he had made that evening, it revealed fresh truths and again reminded him that Masonry was the means of inducing men of every clime and creed to meet in unity, not upon the narrow ground of party, but as members of the great human family, upon the broad basis of brotherly love, to keep alive and propagate those principles which teach man to halt at every step of his career, to reflect upon some great truth, to practise some great virtue, to scatter good around, to show that he lives for something more than himself. It was a pleasing thing to have a spot where men might meet free from those feelings which are engendered by party warfare, held sacred from the hostilities of the political world, where all came with one common object, and to practise brotherly love, relief, and truth. Several other speeches were made during the evening, and the brethren separated at an early hour, highly pleased with the proceedings.

LANCASHIRE WEST.

ROBY.—*Alliance Lodge* (No. 965).—The regular monthly meeting of this Lodge was held on the 6th inst., in consequence of the Worshipful Master having received requisitions from members of the Lodge to call a Lodge of Emergency to ballot for, and if approved, initiate, Messrs. Wm. Tyson, H. Unsworth, Thomas H. Williams, and Wm. H. B. Trego, who were leaving town. Accordingly an Emergency was called one hour previous to the regular meeting, and the above gentlemen were initiated into the mysteries of our Order by the Worshipful Master, Bro. G. A. W. Phillips, assisted by all his officers. The Lodge was then closed in due form, after which the regular Lodge was opened and the minutes of the last meeting read and confirmed. Two applicants, widows of deceased brethren, were relieved, a member proposed for initiation at the next monthly meeting, and, after some discussion relative to the finances of the Lodge, it was closed in due form and harmony. The brethren then adjourned to refreshment, and a pleasant evening was spent; there was some good singing by the Worshipful Master (who had composed a song for the occasion), and other brethren.

LEICESTERSHIRE.

The following Provincial Grand Officers were appointed, on Wednesday last, September 14th:—Bros. Wm. Kelly, reappointed D. Prov. G.M.; Frederick Goodyer, No. 766, P.M., S.G.W.; Edward Mammatt, No. 1081, W.M., (and P.M., No. 631), J.G.W.; Rev. J. O. Picton, *M.A.*, No. 766, Rev. John Denton, *M.A.*, No. 1081, reappointed G. Chaplains; Joseph Underwood, No. 348, P.M., reelected G. Treas.; Jos. B. Haxby, solicitor, No. 348, G. Registrar; Charles Morris, solicitor, P.M. No. 348, G. Secretary; John Holland, jun., W.M. No. 348, S.G.D.; John Dennis Paul, No. 766, J.G.D.; William Millican, architect, P.M. No. 766, reappointed G. Supt. of Works; Robert Brewin, jun., S.W. No. 766, reappointed G. Dir. of Cers.; Alfred Cummings, S.W. No. 348, reappointed Assist. G. Dir. of Cers.; T. H. Robart, S.W. No. 1081, G. Sword Bearer; Geo. Aug. Lühr, No. 766, G. Organist; C. J. Willy, W.M. No. 766, G. Purs.; Marten Nedham, J.W. No. 348; Thomas Sheppard, J.W. No. 766; James Bouskell, No. 348; Harry J. Davis, J.W. Nos. 58 and 766; Thomas Harrold, No. 52,

John Sloane, M.D., No. 348, Grand Stewards; James Bembridge, No. 348, Grand Tyler. A full report of the proceedings of the Provincial Grand Lodge will appear next week.

HINCKLEY.—*Knights of Malta Lodge* (No. 58).—The festival of this, the mother Lodge of the province, was held at the usual place of meeting, the Town Hall, and not "The Crown Inn" as stated in the *Calendar*. (It may here be observed that none of the Lodges in the province now meet at an hotel). In the absence of the Right Hon. Earl Howe, Prov. G.M., who had honoured the Lodge by accepting the Mastership a second year but who was prevented being present through illness, Bro. W. Kelly, D. Prov. G.M., presided. There were also present Bros. Cotman, P.M.; Cotterell, P.M.; May, P.M. and Sec.; H. J. Davis, J.W.; Harrold, S.D.; Atkins, I.G.; Watson, Ferriman, Homer, Morley, Goude, Wilson, S. Davis, T. W. Clarke, Holditch, S. Clarke, and McKenna. The Lodge having been opened and the minutes (including the election of W.M.), having been read and confirmed, the D. Prov. Grand Master, on behalf of the noble Worshipful Master, proceeded to invest the following brothers as officers for the ensuing year, impressing upon them the necessity of punctual attendance and strict attention to the duties of the Lodge, viz.: Bros. Harrold, S.W.; Langford Wilson, J.W.; W. May, P.M., Sec.; C. Watson, S.D.; T. Goadby, J.D.; T. Atkins, I.G. The D. Prov. Grand Master then initiated Mr. Thomas Preston, after which, the Lodge having been opened in the second degree, he passed Bro. Holdich, and subsequently raised Bros. T. W. Clarke and S. Davis to the third degree. On the resumption of business in the first degree, a gentleman was proposed as a candidate for initiation. The D. Prov. Grand Master then stated that during a recent visit to Jersey he had been entrusted by the learned author with a copy of Bro. Dr. Hopkins's *Lectures on Freemasonry* for presentation to the Lodge, and in delivering it into the hands of the members he strongly recommended it to their attentive perusal, as by the study of this and similar works their knowledge and appreciation of Masonry would be greatly increased. The brethren afterwards dined together under the presidency of Bro. Cotman, P.M., when the usual loyal and Masonic toasts were duly honoured, not forgetting the healths of the Prov. Grand Master, the D. Prov. Grand Master, and of Bro. H. J. Davis, of Leicester, the late J.W.

ROYAL ARCH.

PROVINCIAL CHAPTERS.

GIBRALTAR.—*Calpean Chapter*, attached to *Lodge of Friendship* (No. 345).—A meeting of this Chapter was held on the 3rd of September, for installation of Principals and officers elected last meeting, and for exaltation. Companion Charles O. Swain, Past H. of the Pythagoras Chapter No. 654, at Corfu, was duly installed M.E.Z. of this Chapter by E. Comp. Relyb, P.Z. (D. Prov. G.M.), the other installations were Comps. Ingram, H.; Relyb, J.; Warry, S.E.; Black, S.N.; McKittrick, P.S.; Weir, Treas.; Bentako, Janitor. After which, Bros. G. Grant, 100th regiment; A. E. Rykert, 100th regiment; Captain Daubeney, 7th Royal Fusiliers; Hood, 25th A.D.C., all members of Lodge No. 345, were duly balloted for, unanimously elected, and regularly exalted to this supreme degree.

SOUTHAMPTON.—*Chapter of Concord* (No. 555).—A convocation of this Chapter was held at the Freemasons' Hall, Southampton, on Wednesday, September 7th, 1859, under the presidency of the M.E.Z., Comp. H. Abraham, who was assisted by Comps. Page as H., and C. Bemister, J. Comp. G. W. Clarke, Scribe E., and several other Companions, were present. The minutes of the preceding regular and special convocations were read and confirmed. The following Companions were then nominated to office for the ensuing year:—W. Bemister, M.E.Z.; D. G. Douglas, H.; F. Perkins, J. (W.M., Royal Gloucester Lodge); G. W. Clarke, Scribe E.; T. R. Payne, Scribe N.; E. Booth, Principal Soj.; H. Abraham, Treas.; G. Lockyer, Janitor; J. Biggs, Assistant Janitor. Some discussion ensued on Comp. G. W. Clarke urging on the Companions the desirability of nominating deserving members of the Chapter to offices not previously held by them, and not to continue the same Companion in office during successive years. The M.E.Z. then delivered in a most impressive manner the historical and symbolical lectures, which were listened to with much attention and pleasure by the Companions. Comp. G. W. Clarke, Scribe E., proposed that the sum of £2 2s. be subscribed to the Firmin Memorial Fund, which was resolved upon. All business being concluded, the Chapter was closed in antient form.

WATFORD CHAPTER (No. 580).—A convocation was held on Monday, September 12, in the Freemasons' Hall, in Watford. Present: E. Comps. George Francis as Z.; Jeremiah How as H.; W.S. Tootel, J.; and others. The minutes of the preceding convocation of the Chapter, when the officers were elected, having been confirmed, Comp. How, at the request of the acting M.E.Z. installed Comp. Tootel in the chair of H., according to the established rites and ceremonies, and inducted into the chair of J. Comp. Burchell Herne, P.E.Z. Comp. Rogers, the Treas., Comp. Goodyer, E., and Comp. Davy, P.Soj., were also invested. Comp. Davey appointed Comps. Russell and Humbert his Assistants. An apology was made for the absence of the Grand Superintendent of the province, and also for his son, Comp. Major Stuart, whose nuptials were appointed for the ensuing day in Ireland. There being no other business, the Chapter was closed, and the Companions adjourned to the

banquet, at which Comp. Francis presided, and the evening was spent with that love and harmony that characterizes all the Watford meetings.

KNIGHTS TEMPLAR.

PROVINCIAL ENCAMPMENT.

GIBRALTAR.—*Calpe Encampment.*—A meeting of this Encampment was held in Freemasons' Hall, Gynn's Buildings, on Thursday, September 1st. Present, Sir Knights—Capt. C. M. Layton, E.C.; Dr. I. S. Williams, as First Captain; Capt. Wilson Black, as Second Captain; Ingram, Registrar; Newcome, as Expert; Weir, Captain of Lines; Swain, Ottawa, &c. Comps. J. P. Wilkinson and Capt. Henry Pears, both of the Calpean Chapter, No. 345, were regularly installed Knights Companions of the Order. The E. C. proceeded to state that as he was about to leave this station for a time, and there being no Past E.C. in the Encampment, he had called this emergency meeting with a view of installing their E.C. elect previous to his departure, so that should he not return, they would not be without a duly installed Commander to carry on the business. The Eminent Commander elect, Sir Knight I. S. Williams, having therefore been duly inducted, proceeded to fill up the vacant offices as follows:—Sir Knights Ingram, First Capt.; Capt. W. Black, Second Capt.; Swain, Registrar. The E. C. then moved that a vote of thanks be recorded on the minutes to their Past E.C., Sir Knight Layton, for the manner in which he had filled the chair since the constitution of the Encampment—to him it was under great obligations—in fact it was him they had to thank for its existence. Soon he (the E.C.) would be the only one left on the station of those who had signed the petition for the warrant; Sir Knight Drake, C.B., had followed the call of duty to another hemisphere.—Sir Knight Tripland, a sterner summons to another world—and now their Past E.C., Sir Knight Layton, was about to leave them for a time, perhaps for ever; and he could not let him go without recording for the information of the younger and of the future Knights of that Encampment, his sense of the zeal and ability displayed by Sir Knight Layton in organizing and commanding the Calpe, and his appreciation of the truly Masonic—he might add chivalric—principles upon which he had acted, and which, if followed up in the Encampment, must ensure its prosperity. The resolution having been carried by acclamation, the retiring Commander, in a few brief but appropriate words, took an affectionate leave of the Knights Companions, congratulated the E.C. on his assuming the command of a prosperous Encampment, thanked him for the support he had afforded him, without which he would not have been able to originate the Encampment—and the Companions generally for their aid, without which his endeavours would have been futile, and urged them to transfer that support most zealously to their present E.C. He left them with regret, but rejoiced to know that the command would be in able hands. Comp. Robt. C. Dalrymple Bruce, (Capt. H. M. 8th Regt.), of the Calpean Chapter, was then proposed as a candidate for admission, and the business being finished, the Knights adjourned to refreshment, at which the usual loyal and Masonic toasts, with those proper to the occasion, were duly honoured.

COLONIAL.

CANADA.

At the recent session of the Grand Lodge of Canada, the territory was divided as follows:

- "1. The London District, containing seventeen Lodges, shall comprise the counties of Essex, Kent, Lambton, Middlesex, and Elgin.
- "2. The Wilson District, containing thirteen Lodges, shall comprise the counties of Oxford, Norfolk, and Brant.
- "3. The Hamilton District, containing sixteen Lodges, shall comprise the counties of Halton, Wentworth, Lincoln, Haldimand, and Welland.
- "4. The Huron District, containing eight Lodges, shall comprise the counties of Huron, Perth, Bruce, Wellington, and Waterloo.
- "5. The Toronto District, containing nineteen Lodges, shall comprise the counties of York, Peel, Simcoe, and Gray.
- "6. The Ontario District, containing eleven Lodges, shall comprise the counties of Ontario, Durham, Victoria, Northumberland, and Peterboro.
- "7. The Central District, containing fifteen Lodges, shall comprise the counties of Frontenac, Leeds, Grenville, Stormont, Dundas, Glengarry, Lanark, Carleton, and Russell, and that part of Lower Canada west of the eastern boundary line.
- "8. The Prince Edward District, containing seven Lodges, shall comprise the counties of Prince Edward, Hastings, Lennox, Addington, and Renfrew.
- "9. The Montreal District, containing seven Lodges, shall comprise that part of Lower Canada east of the Central District, and to the north of the River St. Lawrence and west of the River Richlieu.
- "10. The Eastern Townships District, containing seven Lodges, shall comprise the counties in that part of Lower Canada lying south of the St. Lawrence and east of the Richlieu."

CAPE OF GOOD HOPE.

QUEENSTOWN.—St. John's day was commemorated on the 24th of June, by the brethren of the Craft, inhabitants of Queenstown division, who

assembled to dine at Stubb's hotel. Bro. Hutchons, British Lodge, No. 419, and Bro. Best, Albany Lodge, No. 545, were requested to act as chairman and vice-chairman of the meeting. After the cloth was removed, the chairman gave the usual loyal and patriotic toasts in his accustomed cordial and eloquent manner, which were duly responded to. He then called on Bro. Dr. Mack, for the toast of the evening, viz.:—"Success to the Antient Order of Freemasons all over the world." In the course of his short address the Doctor referred to the grand principles of the Order as being identical with those words of sacred writ:—"What ye would that men should do unto you do ye also unto them," and "Bear ye one another's burdens." "But," he added, "I cannot blind myself by my attachment to our Order to various abuses which, after Lodge hours, are allowed to creep in amongst us. We have done good—witness our Freemasons' Orphan Asylums, containing at the present time orphans of deceased Freemasons to the number of 150—clothed, educated, and also provided for with comfortable situations in after life—ask, have we not done good? But look at others, who forgetting the just use of our society, have made it only the means (after Masonic observances have been duly concluded) an excuse of meeting for other purposes of a decidedly opposite nature." Various other brothers followed in like strain, re-echoing the same sentiments and agreed that right steps should be taken to found a Lodge of Freemasons in accordance with such views. Bro. Hutchons was unanimously requested to prepare himself for the discharge of the duties of Worshipful Master, which, after great reluctance he accepted, and nominated as officers, Bros. Linton, Best Wilson, Norden Heise, and Ward, and Bro. Mack, as Secretary—who all agreed to accept office. Their last resolution was to the effect that Bros. Hutchons and Mack were to apply to the Colonial government for the grant of a piece of ground for the erection of a Masonic Hall.

AMERICA.

GRAND LODGE OF NEW YORK.

The annual communication of the Grand Lodge of this State was held on the 7th July, Bro. John L. Lewis, M.W.G.M. presiding. The Grand Master's address is interesting, and those portions which referred to the union of 1858 were received in a very marked and feeling manner, and with great emotion. Upon certain questions of Masonic jurisprudence the Grand Master dwelt at considerable length, and with great force and clearness, and the opinions there delivered will be found of very great benefit to all active officials of subordinate Lodges, and of great interest in a governmental point of view to the whole fraternity. Foreign relations were briefly touched upon, and the gratifying intelligence given that we were on terms of amity with the whole world, and in full communication with each jurisdiction. The address contained an allusion to the effort which has been made to establish a National Grand Lodge. The matter came up under a consideration of the General Conventions of Masons, which have been, and are about to be held in America. The Grand Master's subordinate officers received kindly notices and thanks for the able manner in which they sustained him, and laboured for the prosperity of the Craft during the year, and in the foreground of his eulogies was placed the name of the R.W. Deputy G. Master, John W. Simons. How well this marked notice was deserved is known to all who have had official relations with the recipient of the compliments referred to.

MASSACHUSETTS.

MONUMENT TO THE PILGRIM FATHERS AT PLYMOUTH.

The corner stone of the structure to be erected on the Forefathers' Rock, at Plymouth (U. S.), was laid on the 2nd August, by the Grand Master of the State of Massachusetts.

The Grand Lodge met in the Hall of the Plymouth Lodge at eight in the morning, and marched thence to the spot where the ceremony was to be performed. On their arrival, after appropriate prayers, the Most Worshipful Grand Master addressed the President of the Pilgrim Society as follows:—

"To celebrate the deeds of the benefactors of mankind is a service dictated alike by gratitude and benevolent desire to transmit the blessings of their examples to posterity. The memory of the good and brave, whose virtues and exploits challenge admiration and homage, should be honoured and perpetuated; and the establishment of institutions affecting happily the welfare of our race, is eminently worthy of commemoration. A people capable of greatness will not forget the virtues of their fathers; reverently will they cherish them, and gratefully present them in all their lustre for the respect and imitation of after ages. Impressed with sentiments like these, we are assembled here to-day to solemnize an undertaking designed to perpetuate the renown of that fearless band—the first settlers of New England. It was here on this spot, then the border of a wilderness nearly as vast as the continent, where they landed on the 21st of December, 1620. Here, therefore, it is appropriate that a national monument to their memory should be erected; a work which, we are happy to see, has been commenced under the most flattering prospects of success. To the Pilgrim Society belongs the honour of initiating this grateful and patriotic enterprise: and under its auspices it will be, we doubt not, triumphantly accomplished. In compliance with your courteous invitation to the Grand Lodge of Massachusetts to

lay this corner-stone, that body will now discharge that agreeable duty according to the ancient usages of the Craft. It is not known, Sir, that any of the passengers of the Mayflower were Freemasons: certainly no record of the fact has been discovered. But since it is well authenticated that our institution was in a flourishing condition in England in 1620, it is not improbable that some members of a society which from the earliest times has been tolerant as regards modes of religious worship, should have united with the members of the Church of the Pilgrims and fled with them from the persecutions inflicted on dissenters by the established church. That there are no accounts extant of private or subordinate Lodges in the earlier days of the colonies, is not to be taken as evidence that none then existed in them. In the constitution of a Lodge previous to the past century it was not necessary that its existence and proceedings should have official or durable record; it received no warrant or charter from the General Assembly—the Grand Lodge of that time; nor were its meetings confined to any particular time or place: it is not to be wondered at, that under these circumstances, and after a lapse of two centuries, all traces of it should be obliterated. Thus it is apparent that a Lodge might have existed even in the Mayflower, and been composed of pilgrims, without the knowledge of their associates or posterity. The principles of Freemasonry are in no way incompatible with the professions of the forefathers in morals or religious belief, but, on the contrary, are such as would have been approved and vindicated by them. It will not be out of place for me to mention here a coincidence derived from the history of our Society and that of the first settlers. I allude to the fact that two of the Grand Masters of England were members of the "Council established at Plymouth" by the Great Patent which passed the Seals on the 3rd of November, 1620, and became the foundation of all subsequent grants of territory in New England. They were William, the third Earl of Pembroke, and Thomas Earl of Arundel. The former was Chancellor of the University of Oxford and Lord Chamberlain of the King's household; the latter, Earl Marshal of the realm. Pembroke, who was Senior Grand Warden under the Grand Mastership of Inigo Jones, his friend, and a celebrated architect, succeeded him as Grand Master in 1618, and continued to preside over the fraternity until the time of his death in 1630. Arundel was elected to the office in 1633, and filled it for a period of two years. It is worthy of remembrance that, though the Plymouth Company possessed the privileges of a monopoly—it having exclusive right by its patent to all the lands in New England—the members of the Council were lenient in their measures affecting the colonists. Towards the pilgrims, especially, they showed much liberality. The latter, compelled by treachery to settle on this spot, instead of that further to the south which they had selected before their departure from Europe, found themselves without privileges within the territorial limits of the Plymouth Company. The Council did not, however, look upon them as trespassers, but, through the influence of one of its number, caused a patent to be issued in their favour. This generous act of the Government of the Company indicates that its counsels were controlled by sentiments of humanity—by sentiments of brotherly love, such as might be supposed would have influenced the action of those members of it, at least, who were Masons. On former occasions the fraternity have been called upon to consecrate by their rites statues and other memorials erected in honour of the distinguished dead. To the illustrious Washington, to Franklin, Warren, Jackson, Clay—esteemed and venerated of our countrymen, esteemed and venerated also as Freemasons—have lasting monuments been reared, whose commencement and completion have been thus signalized. But it is not to eminent characters who were of us alone that our ceremonies of honour are confined: we recognize and respect exalted worth in whomsoever it exists or has existed, and are always ready, as a society, to manifest our appreciation of it. Important events like that we are now commemorating, which have promoted the progress and improvement of general society and conferred great benefits on the intellectual, moral, and religious well-being of men, may be celebrated with great propriety by Masons with all the distinction which their ceremonies can bestow. This occasion naturally carries our thoughts back to the times of the forefathers, and suggests the recital of their trials and sufferings and triumphant struggle for religious freedom; but this duty I leave to others to perform. Though that instructive tale has been often told with power and beauty by the historian, orator, and poet, until it has become familiar to all, still it is not a worn-out tale—its reiteration never falls upon listless ears, or fails to move the sympathies and arouse the patriotic feelings of an American audience. The Pilgrim Monument will be one of the most imposing and beautiful monumental works in the world. The design, so creditable to the taste and genius of the artist, prefigures a structure of vast, yet harmonious proportions. While it will mark the place of the first settlement of New England, it will, also, by inscriptions, devices, and sculpture, signalize the leading events in the lives of the forefathers, and, by appropriate figures, symbolize their cherished principles. May it endure for ages, and decay only when our descendants shall cease to appreciate their rich inheritance of civil and religious liberty.

The stone was then laid in due form, and the Grand Master said: Brother Architect,—It is with much pleasure that I inform you that this foundation, so skilfully and faithfully constructed, meets with the entire approbation of the Grand Lodge. They commend, also, the design and working plans for the superstructure, and trust that your earnest desire for its successful completion will be fully gratified. To

your hands are these implements confided, and may the Supreme Architect prosper, counsel, and direct you in all your doings.

The proceedings closed with the usual benediction.

The following is a description of the monument and the site upon which it is to be erected:—

"The design consists of an octagon pedestal, on which stands a statue of Faith. From the four smaller faces of the pedestal project buttresses, upon which are seated figures emblematic of Morality, Education, Law, and Liberty. Below them, in panels, are alto-reliefs of 'The Departure from Delft-Haven,' 'The Signing of the Social Compact in the cabin of the May Flower,' 'The Landing at Plymouth,' and 'The First Treaty with the Indians.' Upon the four large faces of the main pedestal are large panels, to contain records of the principal events in the history of the Pilgrims, with the names of those who came over in the May Flower, and below are smaller panels for records connected with the society and the building of the monument.

A chamber within the pedestal, 26 feet in diameter, and well lighted, is to be a depository for all documents, &c., relating to the pilgrims and the Society. In this chamber will be a stairway leading to the platform upon which stands the figure of Faith, from which may be seen all the places of interest connected with the history of the forefathers. The whole monument will be about 150 feet high, and 80 feet at the base. The statue of Faith rests her foot upon the Forefather's Rock; in her left hand she holds an open Bible; with the right uplifted she points to Heaven. Looking downward, as to those she is addressing, she seems to call them to trust in a higher power. The sitting figures are emblematic of the principles upon which the pilgrims proposed to found their commonwealth. The first of these is morality. She holds the decalogue in her left, and the scroll of revelation in her right hand. Her look is upward, toward the impersonation of the spirit of religion above. In a niche, on one side of her throne, is a prophet, and in the other, one of the evangelists. The second of these figures is Law. On one side of his seat is Justice; on the other, Mercy. The third is Education. In the niche, on one side of her seat, is Wisdom, ripe with years; on the other, Youth, led by Experience. The fourth figure is Freedom. On one side, Peace rests under his protection; on the other, Tyranny is overthrown by his prowess.

The statue of Faith will be 70 feet high, and the sitting figures 38 feet high, thus making it in magnitude the greatest work of the kind in the world; while, as a work of art, it is believed it will afford pleasure to every American citizen.

The monument is to be erected on one of the lofty hills that skirt the village of Plymouth, and which, from its prominence, can be seen from all points by persons visiting the first settlement of the Pilgrim Fathers of New England. At the same time its site is so commanding that almost all the objects of interest relating to pilgrim history, and the homes of our forefathers, can be readily seen from its elevated base.

AMERICAN ITEMS.

[From Rob Morris's *Voice of Masonry*.]

OXFORD, MISSOURI.—On Monday, July 4th, the corner stone of a new Masonic Hall was planted. At half-past three o'clock a procession was formed, and marched to the Cumberland Church, when Bro. Wm. F. Stearns delivered an address. At half-past five o'clock the procession was reformed and marched to the site of the new hall. A block of marble about a foot square, with a vault morticed in it, covered with a tight marble lid, was prepared as the foundation or corner stone. In the vault was deposited a copy of the Constitution of the United States; the Bible; the Charter of Oxford Lodge, No. 33; and other articles.

PORTSMOUTH, NEW HAMPSHIRE.—The fraternity here have just finished a new, convenient and beautiful hall. The opening was celebrated with a capital supper, at which some sixty had seats.

FOX LAKE, WISCONSIN.—The brethren here are fitting up a room, which they think will be ahead of anything in the state. Good for them.

MANCHESTER, NEW HAMPSHIRE.—On May 11th, the annual communication of Lafayette Lodge, choice of officers and the transaction of regular business took place. About fifty members were present. After the regular business, and before the choice of officers, the W. Master, Henry T. Mowatt, delivered an address to the Lodge, which was replete with sound and practical truths and illustrations. After the election of officers, the Lodge being called from labour to refreshment, adjourned to the banquet hall. In the evening the officers were installed by W. D. District G.M. Edward W. Harrington, present Mayor of the city. After the installation, to which the *sisters* were invited, and *which they did attend*, a presentation was made to P.M. Bro. Mowatt, by the young Masons initiated during his administration, of a splendid copy of Lipincott's edition of the Holy Bible.—[Do the American Constitutions sanction the presence of ladies at installations, Bro. Morris? Such a proceeding would not be tolerated here, and if it is in the United States we are afraid our American brethren will soon find themselves outside the landmarks.]

OSKALOOSA, IOWA.—East Hall, in Union Block, has been fitted up and furnished, and Tri-luminar and Seavers Lodges hold their meetings in it. On Thursday, the 7th of July, they had a public instal-

lation of officers, which was witnessed by a large audience of ladies and gentlemen.

CLEVELAND, OHIO.—On the 15th of June last, a Lodge of Perfection and Council of Princes of Jerusalem, were established in that city, by Bro. K. H. Van Renseler, S. G. Inspector General 33rd, and Deputy of Pennsylvania and Ohio.

WALDRON, ARKANSAS.—The first Lodge of Free and Accepted Masons in this county was organized on Saturday, June 11th, A.D. 1859, A.L. 5839, with eleven members. Very few Masons in Scott county—about thirteen. The nearest Chapter is at Fort Smith, fifty miles.

SOUTH AMERICA.

BUENOS AYRES.

EXCELSIOR LODGE (No. 900).—The annual festival in this city on St. John the Baptist's Day passed off with, if possible, more than its usual characteristics of harmony and true fraternal association. The brethren assembled in the Lodge room soon after three o'clock, p.m., to assist at the installation of Bro. Frederick Hughes, who had again obtained the suffrages of his brethren as Worshipful Master, in token of their high appreciation of his rule during the past year.

The immediate ceremony of the installation having been concluded, the Worshipful Master appointed his officers for the ensuing year. His choice fell on Bro. J. P. Boyd for S.W.; J. C. Ruding, J.W.; F. Wells, Sec.; W. C. Livingstone, S.D.; R. B. Masefield, J.D.; W. Passman, I.G. The brethren had previously chosen Bro. W. C. Thompson, P.M., for their Treas., and Bro. F. Sanguino for Tyler. These brethren were severally addressed by the Installing Master, and invested with the distinctive badge of their respective offices.

Many visitors were present as deputations from Lodges in the city working under the Scotch rite, who were deeply impressed with the simplicity and beauty of the ceremony of installation, which was conducted by Bro. Ford, P.M. and Chaplain. The close of the ceremony was marked by a pleasing incident. Bro. W. Petty, J.W., during the past year having obtained permission to address the Worshipful Master, in the name of the brethren, presented him with an elegant and chaste silver tea-service as a mark of their regard and a memento of his having entered the holy state of matrimony during the period of his year of office. Bro. Petty spoke to the following effect:

"Worshipful Sir,—It is not a matter of deeper regret to any one more than to myself that the allotment of this duty falls upon me. A feeling of a far higher order than mere pleasure pervades the entire brotherhood of the Excelsior Lodge, and seeks utterance and expression. It is no new feeling—it is the growth of years. The occasion on which we seek to give expression to this feeling is one devoted to the demonstration of good cheer in all lands and in all ages. You, Worshipful Sir, were the first of the many who have so effectively filled our highest seat of office, who, while presiding over our councils, have entered into the mystic bonds of another and a sacred order. When you joined the Masonic Order, you set an example that the whole world might follow and derive benefit from; and now that you have entered the holy estate of matrimony, you set an example to your unmarried brethren of the Excelsior, which if they do not follow, must be because they are under a ban to finish their journey through life alone. Permit me, now, Worshipful Master, in the name of the Excelsior, to transfer to you this inadequate expression of their brotherly love. May the purity of the material be the emblem of the Masonic virtues and purity of the recipient; and the hovering dove,* the emblem of abiding peace."

The Worshipful Master replied as follows:—

"I need scarcely assure you, my brethren, that I am deeply moved and affected by this flattering mark of your kindness and regard; and the more so since no services of mine to the Craft in general, or to this Lodge in particular, have merited or called forth so unexpected and so unlooked for a demonstration from my brethren of the Excelsior Lodge. It is in truth a lordly and a Masonic gift; it is the spontaneous and willing offering of brother to brother, proclaiming that in these temples to modest virtue, where we are taught and encouraged to weep with them that weep, we forget not also to rejoice with them that do rejoice. It is a testimonial of affection and regard, which manifests the good wishes of my brethren towards me and mine, upon my entering into the holy estate of wedlock during my year of office in the chair of this Lodge. What can I say to you, my brethren, in return for the kindness which prompted you to bestow upon me a gift at once so munificent and so useful? I can only thank you. But believe me, it is the thankfulness of a deeply grateful heart, that feels more, much more than it is able at this moment to express, and which, when the excitement which your unlooked for generosity has created shall have subsided, will be able more truly to appreciate, and more justly to value, your kindness, in the assurance it will at all times serve to convey to me of the fraternal regard and kind sympathy of those in whose councils of brotherly love, relief, and truth I have so often mingled. Yes! my brethren, I receive your kind gift as a precious jewel, to hold an elevated position among my household goods: proud of the kind distinction it reflects upon myself, and still more of the memento it will serve for, to present and future generations—bearing its powerful witness to shew forth, that while brotherly love is one of our principles of profession, testimonials of its practical

* The ornament on the lids of the several pieces.

demonstration are on every side, and in every place, to be found. Allow me, my brethren, in conclusion, to add a few words more in behalf of one who cannot come here to speak for herself, and who, I can assure you, will fully participate in my surprise and gratitude for your kindness on this occasion. I feel quite safe in assuring you that my wife most warmly thanks you for her share in the good wishes and kind feelings you have so courteously and so handsomely manifested in her favour, and will, I am confident, ever feel proud of this distinction from those whom her husband has so much reason, as well as duty, to address by the endearing name of brothers."

The brethren, to the number of about fifty, subsequently adjourned to the Province Hotel, where an adequate entertainment was provided by Bro. Preaux. The cloth having been removed, the Worshipful Master, in appropriate addresses, proposed the "Queen and the Craft," "The Most Worshipful Grand Master, the Earl of Zetland," "The Right Worshipful Deputy Grand Master, Lord Paunmure," "The Governor of the land in which we dwell, and the speedy advancement and elevation of this country amongst the nations of the globe." In proposing the next toast, "The steady and progressive development of Freemasonry around us, and the health of Bro. Perez," the Worshipful Master said,— "The steady and progressive development of pure and ancient Freemasonry must ever be a subject near and dear to every faithful brother's heart. I say steady and progressive development, in opposition to that rapid and instantaneous growth which too often precedes an early decay, and indicating that what we wish for others, is only what we desire for ourselves—the purest and the best. Our annual banquet has now, my brethren, for some years past, been honoured with the presence of guests, to whom we have at all times gladly extended the right hand of fellowship, and hailed by the endearing name of brother, and if the restrictions laid upon us by our Constitutions preclude our going beyond this, yet I feel assured they justly value the simplicity of the title we extend to them, demonstrated as it has been with the practical exhibition of the ties and duties it embraces; to comprehend, that although separated by rites, and under other jurisdiction, the fraternal chord of brotherly love, relief and truth, unites us with them in the holy cause of Masonic excellence; and the extension and diffusion of its principles among the natives of the land we dwell in must ever be a source of sincere joy and heartfelt satisfaction to the Excelsior Lodge. And, with the rest of that society whose branches are spread over the four divisions of the globe, we must ever regard with grateful satisfaction, to venerate and to love, those who have fostered and yet continue the culture of Acacia in these widely extended plains, devoting their time, their strength, and their talents—spent, and being spent, in the burden and heat of the day—in promoting the growth of that plantation, which it may be hoped will yield a glorious harvest, in establishing and cementing the peace, prosperity and happiness of the soil, which marks their birth and infant nurture.

"Brethren, I give you the health of the W.M., Bro. Perez, and his colleagues, united with our best wishes for the steady and progressive development of pure and Ancient Freemasonry around us."

Bro. Perez acknowledged this toast with his usual eloquence and warm feeling, assuring the brethren of the high regard and deep respect with which the native brethren look up to the Excelsior Lodge.

Bro. W. C. Thompson, P.M., then proposed "The health of the Worshipful Master." In acknowledging the toast the Worshipful Master said—"Brethren, I rise to thank you for having so cordially and warmly responded to the toast just given. My unavoidable absence from the country kept me from you six out of the twenty-three evenings which mark the total number of our meetings during the past year, which I truly regret; but what I have seen and experienced of the duties demanded and required from the brother who fills the chair, has convinced me how manifold have been my short comings, how inferior my abilities, and how numerous my defects for the adequate performance and profitable discharge of the office of Master of the Excelsior Lodge.

"Your suffrages have again called me to preside and rule over you, and in all sincerity I say it, I would that your selection had fallen on some one else; but since we are taught as a Masonic duty that our 'obedience must be proved by a ready acquiescence in all votes and resolutions duly passed by a majority of the brethren,' and as my insufficiencies are not unknown to you, I have accepted the distinction allotted to me by my brethren, truly sincere in my desire to do my best, and in the words with which I appealed to you at our last banquet. Trusting to your support and co-operation to enable me rightly to discharge the responsible duties attached to an office at once so honourable and so high: for in unity I regard our strength.

"During the year that is passed there is much that I have to lament in having left undone what I wished to have done, to increase our Masonic knowledge, but have not been able from the calls made upon our time by the increase that has taken place in the number of initiations, passings, and raisings, which having considerably advanced upon preceding years may be regarded, I think, as a hopeful sign that our Lodge, if it has not arrived at that eminence we desire to see it attain to, has nevertheless progressed, and not unreasonably will admit the expectation to be entertained that it will continue to advance yet higher and higher in Masonic perfection, so that our name, our beautiful name of Excelsior may finally become a watchword and a beacon of love, of unity, and of honour; but before we can attain the end we aim at, there is much, very much to be done; and although this is not a time or place to read you a homily upon Masonic duties, yet I may be permitted to remind some of you that the inspection of our register of attendance serves to show that

although the looked for harvest before us is great, yet the labourers are still few, and that on our nights of meeting, many seats in our temple are vacant which ought to be filled.

"Our Book of Constitutions tells us, that 'Every Brother ought to belong to some Lodge, and be subject to its by-laws, and the general regulations of the Craft. A Lodge may be either general or particular, as will be best understood by attending it; and there a knowledge of the established usages and customs of the Craft is alone to be acquired. From ancient times no Master or Fellow could be absent from his Lodge, especially when warned to appear at it, without incurring a severe censure, unless it appeared to the Master and Wardens that pure necessity hindered him.' Pardon me, brethren, in thus adverting to an unpleasant matter at this moment: it is your welfare that prompts me to take advantage of an opportunity I should not wish to lose altogether, by waiting for a more convenient season; and I am sure you would not desire to continue wanting in your fidelity to those laws you have solemnly pledged yourselves to observe. It is unity that I ask of you: it is brotherly love that I demand, when I seek the united, constant, and persevering labour of all our workmen, to draw near with willing hands in the task of cementing and beautifying our Lodge, by the culture of every moral and social virtue, in example, as well as in precept, that standing alone as it does, far removed from its sisters scattered over our native land, it may yet, in its particular and simple rite, remain bright and shining in modest virtue, lowly in its own eyes, but at no distant period, I trust, with many witnesses to attest to its zeal for the Order; that so its Masonic Hall, its Masonic Club, its Masonic Library, its Masonic Charities, may cause it to be beloved and esteemed by the brethren both far and near, and ever respected and regarded alike by all as the abode of love, of holiness, and of truth. Yes, brethren, my ambition is high, my desires are great for the Excelsior Lodge, and ardently as I desire the welfare of the Craft in general, my heart yearns in an especial manner for the onward, higher course of our own particular Lodge. I wish to see it foremost in the rank of all that is good, of all that is lovely, of all that is virtuous, and like the sun that shines above us, giving a genial heat and warmth to all it rests upon, dispensing health and vigour, and diffusing life, cheerfulness, and joy to gladden the hearts of the evil as well as the good, so in a similar, though more humble sphere, do I wish to see the Excelsior brethren up and doing, strict to their vows, true to their principles, and just alike to all, that so running the race they may win the prize."

The Worshipful Master resumed his seat amid general and prolonged applause.

The health of "The P.M.s. of the Excelsior Lodge," of "The Worshipful Master, Wardens, and Officers of the Lodge," Amie des Naufragis, of "The Past Officers of the Excelsior" followed.

In proposing "Prosperity to the Benevolent Fund," Bro. J. P. Boyd, S.W., gracefully and feelingly alluded to the obligations the Excelsior Lodge is under to Bro. Samuel Hesse, its late treasurer and first Master, and warmly urged upon the brethren to let their Benevolent Fund be ever in a position to illustrate, practically, that prominent feature of their profession—charity.

Bro. Billinghamst, W.M. of the Lodge Regeneration followed, and in warm and hearty words proposed "Prosperity to the Excelsior Lodge, No. 900." In acknowledging the toast, the Worshipful Master read some interesting statistics indicating the growth of the Lodge, and the interest in its working evinced by its members. Various other toasts followed, ably proposed and suitably acknowledged, the last being the usual one of "All poor and distressed Masons, &c.," which drew forth a handsome contribution to the charitable funds of the Lodge, and closed this auspicious meeting in a manner befitting the social harmony and fraternal feeling which pervaded it.

THE WEEK.

THE COURT.—The royal family continue in good health at Balmoral in semi-privacy. The Queen and her daughters ride and drive about the neighbourhood, and occasionally assist at the Prince Consort's deer-stalking exhibitions. Sir George Grey is the Secretary of State in waiting upon the Queen, and there have been scarcely any other visitors to her Majesty this week. The Prince of Wales has left Holyrood and joined his parents at Balmoral. It is delightful to learn, from the columns of our brilliant contemporary, the *Court Journal*, that "it is said that the young prince has enjoyed his residence at Edinburgh very much." Her Majesty and the Prince Consort, the Prince of Wales, the Princess Alice, Helena, and Louisa, and Prince Arthur were present at a ball given by her Majesty and the Prince Consort to the gillies, and keepers of the Balmoral and neighbouring properties.

FOREIGN NEWS.—The Emperor and Empress of the French have left St. Sauveur for Biarritz. They were received with enthusiastic acclamations by the populace everywhere along their passage. The Prince Chimay has arrived at Biarritz, and has taken up his quarters at the magnificent Chateau d'Ardoin, which he has hired for the reception of the King of the Belgians. His Majesty travels under the name of Comte de Later. Count Walewski was to leave on the 17th inst. for Biarritz, and an interview between the Emperor Napoleon and King Leopold was to take place on the 14th inst. An article from the *Siecle* is particularly deserving of attention, as the *Siecle* has hitherto exhibited a friendly

feeling towards our country, and has shown an earnest anxiety for the maintenance of the English alliance. The article is written in the same spirit with that which dictated the threatening letter in the *Independence Belge*. According to this article nothing short of our humiliation will satisfy France, and then we shall understand the meaning of the phrase, "When France is satisfied, Europe is tranquil!" The *Independence Belge* gives a circumstantial account of the mode in which Prince Napoleon is to have a kingdom cut out for him, under the title of the "Kingdom of Etruria;" but our Paris correspondent observes, that although the idea is credited in various well-informed quarters, he believes that the Prince himself is strenuously opposed to it. The article in the *Moniteur*, on the Napoleonic policy in Italy, occupied the press of the French capital to the exclusion of almost every other subject. Great anxiety prevailed as to the effect it would produce in Italy. It cannot fail to cause great discontent there, as everything led the Italians to suppose that their destiny was in their own hands. Victor Emmanuel was disbanding his army; but the men were supplied with passports for Tuscany and Modena, where it was thought they would swell Garibaldi's army. It is asserted that France and England will make a joint expedition against China. It is also rumoured that the Governments of France and England have both agreed that it will be necessary to hold a Congress for the settlement of the Italian question.—The official portion of the *Wiener Zeitung* contains an Imperial decree for the regulation of the Protestant churches in Hungary, the Waywodschaft, Croatia, Slavonia, and of the military boundary district. The non-official part of the same paper contains an article promising that great concessions will be made to the Protestants of all other provinces. A Protestant member has already been elected to the Consistory of Vienna. Baron Bach, formerly Minister of the Interior, and lately appointed Ambassador to Rome, is about to leave for that city. The *Wiener Zeitung* of Tuesday, in its non-official portion, publishes an article expressing satisfaction with the article of the *Moniteur*, which contains advice for the inhabitants of Central Italy. It further states that, in considering the state of affairs in Italy from this point of view, the *Moniteur* increases the hopes for peace, and banishes the fears which had been entertained till now.—A letter from Berlin of the 10th states that the health of the King of Prussia has improved, both mentally and bodily.—M. Ricasoli has reviewed the National Guard at Florence, and published an order of the day thanking them in the name of the country and of the King for their attitude and their discipline, and expressing confidence in the future. He adds that his hope is that the National Guard, with the troops, will support the wishes of the country. The people assembled cried "Long live the King."—The Milanese are celebrating their delivery from the Austrian domination in a spirit that shows their love for their new sovereign. On the subject of Tuscany the Italian journals are united in favour of its annexation to Piedmont.—The National Assembly of Bologna has decreed that all those who have governed in the Romagna from the 12th of June till the present time have deserved well of their country; the ratification of the title and authority of M. Cipriani, as governor-general, with responsible ministers; that full powers be conferred on M. Cipriani for the preservation of order in the interior, and for the defence of the country; that M. Cipriani be charged to cooperate energetically for the accomplishment of the wishes of the assembly to procure a more intimate union with the other provinces of Central Italy; and that to M. Cipriani is given the faculty of proroguing and re-convoaking the National Assembly. One hour afterwards the Minister of Grace and Justice read a decree for the prorogation of the assembly.—The National Assembly of Parma, in its sittings of Monday, voted unanimously, and by ballot, the annexation of the provinces of Parma to the kingdom of Sardinia, under the sceptre of the glorious dynasty of Savoy. A solemn silence reigned in the hall of the assembly during the voting, but at the proclamation of the result of the ballot enthusiastic cheers and loud vivas to Victor Emmanuel burst forth from all parts. The assembly has chosen five deputies to convey the wishes of the population to the King of Sardinia. All proposals made in yesterday's sitting have been adopted unanimously, and the following motions have been taken into consideration:—The confirmation of Signor Farini as dictator; the promulgation of the statutes of Sardinia; and the formation of a fund for the assistance of the Venetian volunteers.—M. Parisi, ex-secretary in the cabinet of Francis V., Duke of Modena, M. Guerra, keeper of the privy archives, and M. Solieri, ex-secretary general in the late ministry for foreign affairs, have acknowledged before a notary the authenticity of the writing of the two letters from Francis V., abusing the Emperor Napoleon, France, and other western powers. This declaration is in reply to the article in the *French Pays*.—The government of Zurich have invited all the plenipotentiaries to an excursion in steamers on the lake of Zurich. The Grand Duke of Baden will, before leaving, assist at a breakfast of the plenipotentiaries, to be given at the Hotel Bauer. The conferences are suspended for the present, until Count Colloredo receives fresh instructions from Vienna. Count Wimpffen, secretary of the Austrian embassy at Naples, has arrived on a visit to Count Colloredo. The Grand Duke and Duchess of Baden, with their son and suite, have arrived here.—News received from the Caucasus to the 26th of August states that the Circassian chief Schayml has been made prisoner and is to be sent to St. Petersburg.—The Madrid journals of the 8th state that six battalions of Spanish troops had landed at Ceuta, and that an attack had been made on the Moors. The papers say that should a grand expedition be sent

to Morocco, the Infante Don Sebastian, who recently recognized the queen, will have an important command. Some journals publish articles on the necessity of taking Gibraltar from the English, no matter by what means. Letters received from Madrid to the 5th inst., state that the English ambassador had addressed inquiries to the government of Spain concerning the concentration of Spanish troops in Algeiras. The reply of Spain is said to have been drawn up with great courtesy, but did not fully explain the reasons of the concentration of troops at this point.—The *Moniteur* of Wednesday, in an article containing the details of the late treachery of the Chinese, concludes thus: "The Government of the Emperor and that of Great Britain are about to take measures together to inflict chastisement and obtain every satisfaction which so flagrant an act of treachery requires."—The principal inhabitants of Turin have presented an address to the head of the municipality of that city, in which they state that the people of Italy should very like known in France the feelings of gratitude they entertain towards the Emperor Napoleon, by erecting a monument in Paris at their expense, expressive of those feelings. They request the Syndic of the municipality to take the initiative for the accomplishment of this universal desire. The committee is to be composed of the Syndics and Mayors of the principal towns in the kingdom, thus representing the whole population of Sardinia.—It is stated that the Papal Nuncio is seeking for recruits in Venice, and that the men who enlist under the Pope's banner are conveyed gratis to Ancona in Austrian bottoms. This looks very like garrisoning Ancona with Austrian troops.—The Madrid journals of the 9th have arrived. They state that on the receipt of the news of the death of the Emperor of Morocco a cabinet council was held, and, at its rising, orders "of the highest importance" were sent to the commanders of the troops assembled at Algeiras; but what those orders were could not be ascertained. Advices received from Tangiers state that no serious disturbances had taken place in any part of the territory of Morocco, and that Sidi Mohammed was on march from Morocco to Fez. Sidi Mohammed had been proclaimed Emperor at Fez, Mequinez, Tetuan, and Arabas, and he was about to be proclaimed Emperor at Tangiers. A message received from Tunis states that the Bey of Tunis had been attacked with serious illness, and the French physician had been summoned to his aid. A second message received from the above city states that he had been attacked with erysipelas in the left side, and that hopes were entertained of his recovery.

INDIA AND CHINA.—We have received advices from Calcutta to the 8th of August, and from Hong-Kong to the 19th July. The news from the former is not of very great importance; but we regret to learn that the defection of the local European troops in Bengal continues unabated, and that the Indian army is "every day decreasing in numbers." Lord Clyde, in general orders, warns Europeans of the disadvantage of taking discharge. Only a few have withdrawn their names. The number of discharged in Bengal will reach 6000. The Sikhs on the Nepal frontiers have had two successful engagements with rebels. Some excitement exists among the Mahomedans of the Punjab; and the 5th and 6th regiments of Madras Cavalry have shown symptoms of disaffection at Hyderabad. The telegraph from Kurachee to Lahore is completed. The civil employes have raised objections to the threatened diminution of their salaries. The Commander-in-Chief has issued an order of the day in which he addresses the European troops in a warning manner. The rebel fugitives in the mountains of Nepal number about 8000 men.—From China the news is most disastrous. The allied expedition, under Admiral Hope, arrived off the Peiho River on the 17th of June, and found that the fortifications had been rebuilt, but no guns or men were visible. The entrance into the river was barred with booms and stakes. The plenipotentiaries joined the squadron on the 20th, and no notice having been taken of the announcement of their arrival, an attempt was made on the 23th to force a passage, when, on a sudden, batteries, supported by a Mongol force, of apparently 20,000 men, were unmasked, and opened a destructive fire. After a severe action the squadron was obliged to withdraw with the loss of the Cormorant, Lee, and Plover, and 464 killed and wounded. The French had 14 killed and wounded out of 60. The plenipotentiaries have returned to Shangae; the rest of China is reported quiet. No fears are entertained about Canton, but the Tartar troops had been disarmed as a matter of precaution. A further telegram received from Her Majesty's agent and consul-general in Egypt, mentions that seven officers were killed, and seventeen wounded. Admiral Hope, Captains Shadwell and Vansittart are mentioned as being wounded. The squadron has returned. It is stated that the American ambassador has been admitted to Peking. The hope of the treaty being carried out is given up, and a fresh war is considered imminent at Canton. All traffic with the interior is interrupted. The allies still occupy the town. The action at the Peiho was fought with the greatest heroism on the part of the British. Admiral Hope, who was severely wounded in the early part of the day, refused to leave the deck, or give up the command, until completely disabled by a second injury. The Chinese fortifications and artillery were evidently designed by Europeans or Americans; it is said that Russian gunners were seen at work in the forts, and the word of command given in Russian was recognized by some of our men who knew it of old, at Sebastopol.

GENERAL HOPE NEWS.—The ministers are now all of them away from town, with the exception of the under secretary of state for the home department, who is left in town possibly to look after the house-keepers in Downing-street. As for news in town we are sorry to say there is too much this week, and of a serious complexion, and thence-

ligence from China in particular will necessitate a consultation of the government to decide upon immediate steps to be taken to bring the Chinese pirates to their senses.—The trial trip of the *Great Eastern* has come to a most disastrous conclusion—after having delighted all on board with the satisfactory proofs given of her sea-going qualities and her immense speed and steadiness under steam, a fearful accident has put a stop to her progress for some time. On her passage from the Nore to Weymouth, off Hastings, at six, p.m., on Friday, a terrific explosion occurred in the funnel casing of the forward boilers; the fittings of the grand saloon and lower deck cabins were blown to pieces; thirteen firemen and stokers were scalded or burnt, two are since dead, one jumped overboard, and was drowned. Five are not expected to recover. No passenger was injured. The magnificent decorations of the grand saloon are totally destroyed, valued at £5,000, but the ship and machinery otherwise have sustained little injury. The inquest on the bodies of the men who lost their lives by the explosion, was opened at the Town Hall, Weymouth, on Monday. After some preliminary evidence had been taken, the inquiry was adjourned till this day, in order that a thorough scientific examination into the cause of the accident may be made.—The strike in the building trade has shown some more favourable features this week; on Monday several of the building yards were opened, without the document being insisted on. At others the test was required, but refused by the men. The probability now is that the strike—as strikes usually do—will wear out, instead of coming to an abrupt termination by mutual arrangement.—The weekly report of the Registrar General says the mortality of London is now near the average rate, which, exclusive of the weeks of 1849 and 1854 (when the cholera was epidemic), would have demanded 1102 lives. The actual number last week was 1111. In the same period the births of 875 boys and 827 girls were registered.—A serious fire has occurred in the pitch and tar factory of Mr. Dorsett, Plough-road, Rotherhithe. The catastrophe was caused by the bursting of a retort.—James Kirkham, clerk to Mr. Humphrey, local commissioner for the redemption of land tax, was charged at the Mansion House on Saturday with forging the names of Sir Alexander Duff Gordon and Mr. Disraeli to a certificate for about £600. The prisoner was remanded, and bail refused.—Normington has been fully committed for trial by the Leeds magistrates, on the charge of murdering Mr. Broughton. The prisoner has made a confession, but denies that he did the deed, although he spoke to the murderer just after the commission of the crime. Bearder is discharged.—The city commissioners of sewers held their first meeting yesterday since the commencement of the holidays. Deputy Christie in the chair. Some reports were presented from Dr. Letheby, after which the court adjourned.—At the Court of Bankruptcy a melancholy case was brought under consideration. It was that of R. Cane, a fishmonger at Windsor, who, suffering from mental derangement, was unable to attend to his business, which, conducted properly, might have been a very prosperous one. It, therefore, devolved upon others who, it was stated, managed it so impudently that insolvency soon resulted. After the bankruptcy the poor fellow soon became the inmate of a lunatic asylum; but he has now recovered his reason. It was feared, however, that any excitement such as would naturally ensue from an examination, would cause a relapse. The Commissioner, therefore, in consideration of the circumstances of the case, the bankrupt's debts not being large, his estate having already paid 2s. in the pound, and there being no opposition, granted an immediate second class certificate. Adjourning of examination meetings in several cases were rendered necessary in consequence of the unprepared state of the accounts. It caused the remark by the Commissioner that adjournments were becoming almost matters of course, and that it was a practice which ought to be checked.—Although at the first sitting of the coroner's jury to inquire into the circumstances attending the disastrous explosion on board the *Great Eastern*, it was resolved to adjourn the inquest till Saturday, yet as it was considered desirable that as little delay as possible should take place, arrangements were made to resume the subject on Wednesday. On this occasion Mr. Scott Russell was present, and made a statement relative to his absence in the first instance, and also as to the evidence to be brought forward. The investigation was again adjourned till Saturday.—The prices of the various securities recovered from their previous depression, owing to the expectation that the concerted measures between France and England to revenge the insult offered in the rupture of the new treaty will more closely cement the alliance between the two countries. Consols were eventually quoted 95½ to ½ for money and the account. About £48,000 of gold was sent into the Bank, and it is expected other arrivals, when they are received, will be retained in this country. Only a small sum of the Indian loan was paid in full, but the price recovered from the previous fall. There was not much demand for money, the average quotation remaining 2½ per cent.

COMMERCIAL; AND PUBLIC COMPANIES.—During the past week there has been less activity in the port of London. The number of vessels announced inwards at the Custom House amounted to 249; there were 6 from Ireland, and 139 colliers. The entries outwards amounted to 102, and those cleared to 107, besides 10 in ballast. The departures for the Australian colonies have been three vessels, viz., 1 to Sydney of 668 tons; 1 to Port Phillip of 1266 tons; 1 to Adelaide of 769 tons; making a total of 2701 tons.—The traffic returns of the railways in the United Kingdom, for the week ending the 3rd September, amounted to £533,230, and for the corresponding week of 1858 to £508,090, showing an increase of £25,140. The gross receipts of the eight railways having

their termini in the metropolis amounted to £229,363, and for the corresponding period of last year to £221,669, showing an increase of £7694. The receipts on the other lines in the United Kingdom amounted to £303,867, and for the corresponding week of last year to £286,421, showing an increase of £17,446, which, added to the increase on the metropolitan lines, makes the total increase £25,140, as compared with the corresponding week of 1858.—During the past week the movements of the precious metals have been extensive. The imports have been large, and comprise £50,000 from the United States, by the *Arabia*; £129,600 by the City of Manchester; £37,609 by the *Hammonia*; £226,000 by the City of Baltimore; and £160,170 by the *Vanderbilt*. The *Oneider*, from Australia, brought £339,178; and the *Eagle*, £126,540; the total being £1,069,097. The exports have been £159,697 to Bombay, by the *Indus*; £45,000 to Cadiz, by the *Oscar*; and the shipments to the continent through the London Custom House estimated at £2192; making a total of £206,889.—The intelligence from China exercised no immediate effect upon the silk market, but among the operators in the tea trade the influence was very decided. A great number of the large holders refused to sell until further details were ascertained, while in the business that in reality occurred an advance of ¾d. to 1d. on common congous, and of 2d. per pound on black-leaf kinds, was established. The report of the Intercolonial Royal Mail Steampacket Company has been presented preparatory to the meeting which is to take place on the 23rd inst. It appears that the directors, in addition to the original sum of £24,000 for carrying the mails between Sydney and the principal ports of the colony of New Zealand, have obtained a further subsidy, amounting to £6000, for which they undertake to run a boat monthly between Sydney and Auckland direct. Although the supplementary service is an equivalent for the increased outlay by government, its performance does not involve any addition to the fleet. Under the new arrangements three boats will be actively employed, the remaining one being available for any unforeseen contingency. The working account presented to the shareholders has been constructed, which shows a balance of £7,600 in favour of the company. This amount, after deducting for depreciation as shown by profit and loss, enables the directors to recommend an *ad interim* dividend at the rate of 7½ per cent. per annum, free of income tax, leaving a balance in hand. A steady and rapid increase of traffic is presented in each successive voyage, and, under the circumstances, a favourable future is anticipated.—The dividend declared at the meeting of the Ottoman bank was at the rate of 8 per cent. per annum, and after its payments the profit will leave a balance of £1030 to be carried forward to the next account. The reserve fund now amounts to about £40,000, and it is stated that the progress has been satisfactory, notwithstanding the adverse state of affairs existing during the past six months. The position of monetary relations in the Ottoman empire, it has been thought, renders it necessary that a national bank should be established. The connection of the Ottoman bank with the government was satisfactory, but terms had nevertheless been ceded to other parties for organizing such an institution, though no result had yet been arrived at. The commission appointed to regulate finances consisted of six persons, with whom was associated Mr. Falconnet, the managing director, and the effect upon the paper currency will steadily become apparent.—The Overland advices have not exercised any fresh influence on the value of Calcutta and China produce in Mincing-lane. The little effect that the outbreak of hostilities appears to have had on the tea trade at the principal ports has tended to check the excitement which the telegrams had induced here; but the firmness of the market is, on the other hand, sustained by the unfavourable tenor of the crop accounts, and on the whole rather a large business has been concluded at quite yesterday's rates. A better inquiry has prevailed in the rice market, in consequence of the reference which the Calcutta letters make to the continued restriction of shipments for this country. All other articles remain much as they were.—The Royal mail steamer *Abato* has arrived from the West Indies with £120,000, the particulars of which remain to be ascertained.—No transactions occurred in the shares of the Great Steamship Company; but the quotation was maintained at ½ dis. to ½ prem.—From the Paris Bourse business continues to present a favourable appearance, and quotations again close rather higher, particularly for the account. Four per Cent. Rentes, for money, were at the close 94f. 50c.; Three per Cents., for money, 68f. 55c., and for the account, 68f. 65c. Bank shares were 2780f. On the other Bourses the transactions showed some fluctuation, and the tendency was not altogether encouraging, the state of business being far from active.

TO CORRESPONDENTS,

SUMMONSES FOR LODGE MEETINGS.—“Inquirer” asks—“How many days prior to an ordinary meeting of a Lodge should the summons be issued by the Secretary? There does not appear to be any law upon the subject; the Book of Constitutions, p. 81, requiring that a notice of not less than seven days shall be given prior to a Lodge of Emergency only. What is the general practice? Some Lodges, I am informed, consider three days' notice sufficient; but, query, is not a notice of seven days more consonant with the spirit of Masonic law?”—[We consider that in every case at least seven days' notice of a meeting should be given.]