

LONDON, SATURDAY, SEPTEMBER 3, 1859.

## RANDOM THOUGHTS.—II.

WISDOM—STRENGTH—BEAUTY.

Doric, Ionic, and Corinthian, shadowed forth in all their glory—what thoughts do not these words conjure up! They take us back to the palmy days of Athenian glory—tell of the wonderful magnificence of the Acropolis of Athens—scarcely make us wonder at the fanatical cry stirred up by sundry goldsmiths, “Great is Diana of the Ephesians,”—take us back to the time when Doria was first conquered by the Grecians (hardy then and strong in warfare, before luxury had enervated them)—and when various bands of colonists, under the leadership of “Ion,” son of Xuthus and Creusa, took possession of the pleasant groves and plains of Caria, banishing the original proprietors of the soil, naming it “Ionia” after their intrepid leader, and holding possession till, ages afterwards, driven therefrom by Cyrus. What an inexhaustible mine is there to the artist architect, who is enthusiastic in his profession and calling, the study of which in itself tends to ennoble the mind, yet which, while giving free scope to the imagination or soul of man, must of necessity tell him that all things are mutable, and that even his works, proud and substantial though they may be, must ultimately, like his own earthly tabernacle, crumble into dust! Thus while bringing out the soul, and showing to his brother the power of the intellect with which God has blessed his creatures, it still teaches humility. The pyramids alone, of all the creations of those early ages exist in their entirety, and there is something wonderful about this. There is a providence which has watched over them for a purpose, for how strikingly do they prove the truth of certain portions of holy writ—living witnesses to the trials of the Israelites while in captivity in the land to which Joseph’s brethren sold him.

“Doric, Ionic, and Corinthian!” Manly strength, matronly wisdom, and maidenly beauty, who is there that has thoroughly mastered these three Orders? Where is the history of architecture which has done justice to them, or which has fully perceived that beautiful symbolism with which Freemasonry alone has invested them—a symbolism based upon the most secure foundation, that of truth—a symbolism, in fact, which led to their original production. Architecture cannot be described by “Random Thoughts,” therefore, in despair, we give up the task of depicting its beauties. But with symbolism we can deal, however random our thoughts may be, and symbolism is the heart and soul of Masonry. We have said before, “Manly strength, matronly wisdom, and maidenly beauty,” that we will reverse the order; and place our reference to the latter, as Masons are in honour bound to do, in the vanguard of our remarks, and the word “Corinthian” will conjure up a great many of them—at least to those who understand its mysteries. This beautiful column refers us to its prototype—woman, lovely woman—and what beauty is there in this sublunary world to surpass that of the gentle daughters of our once sinless mother, Eve. What grace, what delicacy, what loveliness are there enshrined! So highly did our ancient brethren value the charms and graces of women, that their very architecture was founded on them—that in every temple and every stone they might be reminded of these, the loveliest beings in creation. Nay, more than this, our ancient brethren made them the supports of their Lodge—and, by symbolism, admitted them to their greatest mysteries. Corinthian and Ionic—of whom do these columns speak—of whom are the terms wisdom and beauty symbolical? Read the rudiments of architecture, store well in your mind that beautiful tale of the “acanthus leaf,” as related by Vitruvius, one of the best writers on this science. How beautiful and affecting is that charming tale of Callimachus and the young maiden’s basket of toys, placed by her grieving nurse upon the green grave in which its late

mistress slept the still quiet sleep of death! To this distinguished and beautiful capital were added the most lovely proportions it was possible to conceive—that of the young maiden just entering upon the threshold of womanhood. This proportion it is which gives its grace and elegance to this queen of the orders—and truly by this symbolism, by early impressions and by association, it is the very incarnation of beauty. Wisely therefore has it been chosen to represent that great and distinguishing attribute which shines forth “throughout all creation, the animate as well as the inanimate parts thereof.”

While girlhood has been the type and proportion of this graceful creation of the artist’s brain, a production that has immortalized its happy inventor—man, exulting in the greatness of his muscular strength, has been the standard from which another column has been modelled, introduced by the Dorians, and first applied to the buildings which they “erected, completed and dedicated,” to the worship of their peculiar religion. This was indeed an emblem of strength, bearing the proportions of the full grown and developed and stalwart lords of the creation—and from the name of the people by whom this was substituted for the rude timber columns of previous ages, it was called “Doric.” Its proportions were calculated to sustain very heavy crushing weights, and as it appeared strong in itself, so was this column crowned with an entablature which would have been applicable to no other style. This, therefore, as it was produced by the Masonic body of old for the purposes of strength, was chosen also to be symbolical likewise of that quality.

Strong as man is, we see him yet again supported by woman, for woman, weak and powerless as she is to carry on a physical conflict, is yet again placed, though in a different phase, above man, being made the personification of wisdom as well as of beauty. And truly in everyday life do we find this to be the case, and well would it be for thousands if the advice of the staid matron were more often sought after and acted upon when given. Woman is possessed of forethought, which is in vain striven for by the majority of the lords of the creation, and in her every work shines forth that marvellous power of contrivance with which she is peculiarly endowed. Time after time you must have known women decide questions on the instant with unerring accuracy, which you had been poring over for an hour perhaps with no other result than to find yourself getting deeper in the tangled noose of difficulties. A witty French writer says, “When a man has toiled step by step up a flight of stairs, he will be sure to find a woman at the top.” Man is to fight, to contend with those dark enemies, the world and mammon. Woman is to be a helpmeet for him, to cheer him under difficulties, to strengthen his faith, and to assist in keeping him in that narrow path which leadeth to life eternal.

While man has been represented only as strength by the artists of old, woman has thus received a double homage, for has she not been shadowed forth in a twofold character, and characters most exalted—even wisdom and beauty. Upon the stately and handsome form of the matron was the Ionic order founded, while after the more graceful, delicate, and lovely shape of maidenhood was the happily conceived Corinthian order modelled; and well can we imagine the enthusiastic gaze of the Athenians when they beheld Callimachus’s temple rear high its majestic head, so proudly adorned with that sweet acanthus capital which even up to the present time has found no rival.

Woman then has furnished us with wisdom and beauty, while man has produced but strength, an element essentially important in the state to which he is called, but absolutely nothing when not combined with wisdom to divert its efforts and to give everything it produces the stamp of beauty. Man, therefore, ought not to be alone in the world; strong as he is, his step falters if he traverse its mazes in solitude, unaccompanied by that helpmeet which was created per-

posely for him, and uncheered by that smile which is worth more than the wealth of the Indies, and without which grim despair would soon assert its dominions, to the destruction of its unhappy victims. Well, therefore, was the power of woman shadowed forth by the ancients in their enduring columns, based as they are upon that strength without which woman would be incapable of breasting the storm of life, or the rough seas of human passion and prejudices. And well also were these three columns, when combined, chosen to represent those three glorious attributes which Masonry links together as wisdom, strength, and beauty.

AMPLIFICATOR.

#### MASONRY AND ITS MISSION.

[The following address was delivered before the St. German's Lodge, (No. 221), Irish Constitution, at Peel, in the Isle of Man, on the 24th of May, 1859, by Bro. ROBERT BRUCE WILLIS, W.M., No. 221; P.M., No. 212; P. Prov. S.G.D., Cumberland, &c. &c.]

THE subject, brethren, to which I wish to direct your attention this evening is one of the deepest importance, not only to the Craft in general, but also to ourselves individually, affecting, as it does, both our temporal and eternal interests most nearly: that subject is "Masonry and its Mission." We learn, on our admission into the Order, that it is an institution founded upon the purest principles of morality and virtue, and possessed of great and invaluable privileges to worthy men, and to worthy men alone. And here I will quote the words of a few distinguished brethren, both writers in years long since passed, and also those of more recent date. In a MS. written by King Henry VI., we read, "Itt beeth the skylle of nature, the understandynge of the myghte that ys hereynne, and its sondrye werkynge; sonderlyche the skylle of reckenyng of waightes and metynges, and the true manere of faconnyng al thynges for mannes use; headlye dwellynges and buyldynges of alle kyndes, and all other thynges that make gudde to manne." Preston (1772) says, "Masonry is a science confined to no particular country, but extends over the whole terrestrial globe." "Freemasonry," says a learned foreign author, "is a moral order instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the most innocent and social pleasures, founded on liberality, brotherly love, and charity." Bro. the Rev. F. S. Butcher briefly defines Freemasonry to be "the religion of benevolence." Dr. Oliver, in his "Antiquities of Freemasonry," says, it is a science which includes all others, and teaches mankind their duty to God, their neighbour, and themselves; and in another place he says, speculative Masonry is nothing else than a system of ethics founded on the belief of a God, the creator, preserver, and redeemer, which includes a strict observance of the duties we owe to each other, inspires in the soul a veneration for the Author of its being, and incites to the pure worship of the incomprehensible Trinity in Unity. Dr. Anderson says, "the end and purport of Masonry is to subdue our passions, not to do our own will; to make a daily progress in a laudable art, and to promote morality, charity, good fellowship, good nature, and humanity." From the above definitions (and did time and space allow I could adduce numerous others) we gather that Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols. Truth is its centre—the point whence its origin diverges, pointing out to its disciples a correct knowledge of the Great Architect of the universe, and the moral laws which he has ordained for their government.

Who does not know and feel that man is ordained to converse with his brethren, to impart mutual information by the interchange of their sentiments and reflections, and by the aid of sympathy to sooth his sorrows and assuage his pains? Who has not tasted the pleasures of social life, or been charmed with the more intimate union of friendship—for as the wise Solomon has it, "a friend loveth at all times, and

a brother is born for adversity." (Prov. xvii., 17.) Therefore, who does not find in himself sufficient impulse to the use of the one and the enjoyment of the other. The principal intention in forming societies is undoubtedly the uniting men in the stricter bonds of love, and for mutual assistance; for men, considered as social creatures, must derive their happiness from each other; every man being designed by Providence to promote the good of others as he tenders his own advantage; and by that intercourse to secure their good offices, as being, as occasion may offer, serviceable unto them. And what society answers so fully to this description and unites so many of these purposes and advantages as Freemasonry? Founded on a liberal and extensive plan, the three great pillars of which are brotherly love, relief, and truth, its benignities extend to every individual of the human race, and its adherents are collected from every nation under heaven, upon which account Masonry is become the centre of union and the means of conciliating friendship among men that might otherwise have remained at a perpetual distance. From instances of popular tumults, factional panics, and of all passions which are shared by a multitude, we may learn the influence of society in exciting and supporting any emotion, while the most ungovernable disorders are raised, we find, by that means from the slightest and most frivolous occasions. He must be more or less than a man who kindles not at the common blaze. What wonder then, that moral sentiments are found of such influence in life, though springing from principles which may appear at first sight somewhat small and delicate.

At all times and in all ages we find endeavours have been made to overthrow, and to prejudice mankind against those institutions and men, whose principles and practices are for the benefit of society. We read that when Tertullus pleaded against St. Paul, the chief accusation on which he founded his plea was, his being a ringleader of the sect of the Nazarenes, and this sect (said the Jews) we know is everywhere spoken against. And why was this sect thus spoken against? Was it from any evil they knew of its professors, or from mere ignorance and prejudice? We find nothing of the former, but undoubted proof of the latter. And this I take to be pretty much the case in respect to Masonry, as flowing from the same corrupted source.

As to any objections that have been raised against the Order, they are as ridiculous as they are groundless, for what can be greater folly in any man than to attempt to vilify that of which he knows nothing; yet, strange to say, there are some foolish and envious men who attempt to injure and vilify the Order by bringing charges of infidelity, deism, rebellion, and other impure and unholy practices against it; and at the same time these men, who had the cool impudence to declaim against Masonry, and to write books on the subject, were never initiated into the noble Order, and consequently could know nothing concerning it. Contrast such men as Payne and Carlyle, (infidels), Adams, Barrnet, Robison and Trevilian, Soame, E. C. Pryer, and other penny-a-liners, our opponents—if we can confer such dignity upon them as to style them opponents—with the names of Zetland, Leinster, Athole, and the Dukes of Sussex and Richmond, in our own time, besides hosts of others, as Wellington, the Archbishop of Canterbury, Washington, George Prince of Wales, and his brothers, and the long line of men, noble alike by their birth, station, talents and virtues, who for centuries have, with a just pride, boasted of belonging to the Craft; for to so high an eminence has its credit been advanced that in every age monarchs themselves have become the promoters of the art, have not thought it beneath them to exchange the sceptre for the trowel, have patronized our mysteries and joined in our assemblies. They call us atheists, but no infidel can be admitted into the Order; here, at the outset, they show their utter ignorance, for the Book of Constitutions, pub-

lished by the Grand Lodge, which is open to the inspection of every one, be he a Mason or one of the uninitiated (which book is particularly presented to the notice of every newly initiated member) as from it he will learn his duties to the Craft in general—in this book, I say, one of the first passages is, “As a Mason I would first recommend to your most serious contemplation the volume of the sacred law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will learn your duties to God, to your neighbour, and yourself; to God by never mentioning his name but with that awe and reverence which are due from the creature to his Creator, by imploring his aid on all your lawful undertakings, and by looking up to him in every emergency for comfort and support. To your neighbour by acting with him upon the square, by rendering him every kind office in your power, which justice or mercy may require; by relieving his distresses, soothing his afflictions, and by always doing to him as you would he should do unto you. To yourself by such a prudent and well regulated course of discipline as may tend to preserve the faculties of your mind and body in their fullest energy, and may enable you to exert most usefully the talents with which God has blessed you, as well to his glory as to the welfare of your fellow creatures.” What is there savouring of infidelity, rebellion, or anything impure in that?

The next grave charge against us, and one which many think weighs hardest upon us is that of deism. Here again see what the Book of Constitutions says:—“A Mason is obliged by his tenure to observe the moral law as a true Noachida, and if he rightly understand the Craft he will never be a stupid atheist or an irreligious libertine, nor act against conscience. In ancient times the Christian Masons were charged to comply with the Christian usages of each country where they travelled or worked, but Masonry being found of all nations, even of divers religions, they are now generally charged to adhere to that religion in which all men agree (leaving to each brother his own particular opinion), that is, to be good men and true, men of honour and honesty, by whatever names, religions or persuasions they may be distinguished, for they all agree in the three great articles of Noah, enough to preserve the cement of the Lodge.” And in an ancient MS. found in the British Museum, and lately published by Mr. Halliwell (which is well worthy the attention not only of Masons but of all antiquarians) full directions are given as to their manner of life, their duty to their superiors, their employers, and their God, and even how they are to conduct themselves when they attend at divine service in any of those noble buildings of which they erected so many to God's glory. These remain lasting memorials of their skill and perseverance, and also are sermons in stones, forcibly showing that Freemasons were neither atheists nor deists.

The charge of being nests of rebels and places for hatching conspiracies and revolutionary practices is only another specimen of the ignorance and imbecile credulity of our aspersers; it arose at the close of the last century:—

“About the year 1775-6,” says an interesting paper in the *Freemasons' Magazine*, “Adam Weishaupt, a professor of canon law in the University of Ingoldstadt, in Bavaria, in conjunction with some others, formed a secret society, called the Illuminati. Weishaupt himself is said to have been an extreme political reformer and an infidel; and the common belief was that the French revolution and its subsequent train of horrors were the results of conspiracies hatched under the auspices, and in the club, of the Illuminati. At the formation of his society Weishaupt was not a Freemason, but thinking that to be associated even in the slightest degree with so excellent and time honoured an institution would add credit and firmness to his new society, he became a member of a Lodge at Munich; here he at first drew over some young and enthusiastic members to join him, but as

soon as they witnessed the development of his high degree they withdrew in disgust, and some of them betraying its principles, an examination was made into the charges brought against it, and the result was that the Elector of Bavaria suppressed the society in his dominions; it had not, in fact, and no proof can be adduced that it ever had, any connection with Masonry.” Had our calumniators looked into the Book of Constitutions, they would have seen that a Mason must be a peaceable subject, never concerned in plots against the state, nor disrespectful to inferior magistrates.

As to the charge of impure and unholy rites, is it possible that a body of men of mature age, amongst whom it is no uncommon thing to find many ministers of our holy religion, would meet for such a purpose; or even if they did, would they always open their Lodges and commence their proceedings with solemn prayer to the most high God. Would men of refined intellect, scholars, statesmen, fathers of families, and rulers of the land sanction any such improper proceedings by their presence—far less would they, as is often the case, present their sons for initiation into the Order? Would such words as the following have been addressed by a father to his son on his initiation, Prince Ferdinand being Grand Master, “I congratulate you on your admission into the most ancient, and perhaps the most respectable society in the universe. This moment, my son, you owe to me a second birth. Should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction.” These are not light words, but well each brother knows that a good Mason must be a good man, and that they are pregnant with truth and sincerity.

What, then, is the mission of Freemasonry? It is to teach men the practice of morality, which Archdeacon Paley defines to be “that science which teaches men their duty, and the reasons of it.” And here let me most distinctly assert that Freemasonry is not a religion, though a reverend brother in America has well denominated it as “the handmaid of religion.” I think, indeed, the words of the celebrated Dr. Johnson will most plainly convey my meaning:—“When the obligations of morality are taught,” says he, “let the sanctions of Christianity never be forgotten; by which it will be shown that they give strength and lustre to each other; religion will appear to be the voice of reason, and morality will be the will of God.” Speculative Masonry is so far interwoven with religion as to lay us under the strongest obligation to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the divine Creator. Its system exhibits a stupendous and beautiful fabric, founded on universal piety; unfolding its gates to receive the worthy professors of every description of genuine religion; concentrating as it were into one body their just tenets, unencumbered by the disputable peculiarities of sects and persuasions; in a word, it is the practice of every moral and social virtue. Its mission, then, is the promulgation and practice of virtue, or, as a reverend divine has explained it, the doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness. The constitution of human creatures, and indeed of all creatures that come under our notice is such, as that they are capable of naturally becoming qualified for states of life for which they were once wholly unqualified. We find ourselves endued with capacities not only of perceiving ideas and of knowledge, or perceiving truth, but also of storing up our ideas and knowledge by memory. We are capable not only of acting, and of having different momentary impressions made upon us, but of getting a new facility in every kind of action—and of settled alterations in our temper and character; the power of the two last is the power of habit. Our happiness and misery are entrusted to our conduct, and made to de-

pend upon it. Nature is often hidden, sometimes overcome, seldom extinguished. Force makes nature more violent in the return; doctrine and discourse make nature less impetuous; but custom only alters and subdues nature. "A man's nature," says Lord Bacon, "runs either to herbs or weeds; therefore let him seasonably water the one, and destroy the other." Men's thoughts are much according to their inclination; their discourse and speeches according to their learning and infused opinions; but their deeds are according as they have been accustomed. We are so wonderfully formed that whilst we are creatures vehemently desirous of novelty, we are as strongly attached to habit and custom. Man is a bundle of habits, and therefore it is of the greatest importance to us to form right habits and to follow good examples, for example is everything—it is the school of mankind, and they will learn at no other. To form right habits, it is necessary that the human mind should be directed into proper channels for obtaining the right source of knowledge; and here Freemasonry steps in to our assistance, by directing our course. Whatever turns the soul inward on itself, tends to concentrate its forces, and to fit it for greater and stronger flights of science. By looking into physical causes, our minds are opened and enlarged. How is the mind filled—how lost in wonder—as we behold the moon travelling in her brightness through the dark blue sky, in the midst of ten thousand times ten thousand stars. What an idea does it give of the power and glory of the Creator—and yet what a poor idea. Far higher He is than the highest heaven; yea, they are as nothing in comparison. "Behold, even to the moon, and it shineth not: yea, the stars are not pure in his sight; how much less man, that is a worm, and the son of man which is a worm." Job xxv, 5, 6. The more accurately we search into the human mind, the stronger traces we everywhere find of his wisdom who made it. If a discourse on the use of the parts of the body may be considered as a hymn to the Creator, the use of the passions, which are the organs of the mind, cannot be barren of praise to him, nor unproductive to ourselves of that noble and uncommon union of science and admiration which a contemplation of the works of infinite wisdom alone can afford to a rational mind, whilst referring to Him whatever we find of bright, or good, or fair in ourselves—discovering his strength and wisdom even in our own weakness and imperfection—honouring them where we discern them clearly, and adoring their profundity where we are lost in our search—we may be inquisitive without impertinence, and elevated without pride; we may be admitted, if I may dare to say so, into the counsels of the Almighty, by a consideration of his works. The elevation of the mind ought to be the principal end of all our studies, which, if they do not in some measure effect, they are of very little service to us.

That great orator and philosopher, Cicero, says, "*Est animorum ingeniorumque nostrorum naturale quoddam quasi patulum consideratio contemplatioque nature.*"

Freemasonry has already been stated to be a moral system which (hereby proving its eastern origin), instructs its members by the aid of allegory and symbols, by the use of which senses are summoned to the aid of intellect, and amusement is judiciously blended with instruction. It finds

"Tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."

And this method of instruction has not only the sanction of the remotest antiquity, but also that of the Saviour himself, who continually spoke in parables; see also the parable of Nathan to David, and the custom of the ancient nations in sending earth and water to their conquerors in token of subjection. Thus, everything which meets the eye in a Freemason's Lodge is fraught with instruction; the Bible points out the faith which leads to happiness, and is dedicated to the service of God because it is the inestimable gift of God to man; the square teaches us to regulate our conduct by the principles of morality and virtue; and the

compass to limit our desires to our station in life; while the very floor on which we tread reminds us of our chequered existence in this life. Our lectures enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind; they instruct us in the study and illustration of human science, and to trace the greatness and majesty of the Creator, by minutely analysing his works. The intellectual faculties expand as a desire for knowledge increases. What a sublime field for moral investigation and critical research do the seven liberal arts and sciences afford; the subtleties of grammar, rhetoric, and logic, the marvellous combinations of arithmetic, the universal application of geometry, the delicacy of music, and the sublimity of astronomy have each a separate charm to win the heart and point to a Creator. Such are the studies tending to elevate the mind which our noble Order lays down for its members, and he whose various talents shall allow him to overcome the impediments opposed to his advancement will be justly entitled to the distinction of a master of science, and a perfect moralist. Now here it may be said "This is all very well; but do all Masons act up to their principles?" Certainly not; were they universally acted up to by all the brethren throughout the world it would be a millennium. Amongst the various societies of mankind, few (if any) are wholly exempt from censure: among the disciples of our blessed Lord, Judas was a traitor, yet, because he was evil and yielded to Satan, did that make the eleven evil, or injure the truth which the Master he betrayed taught? Far from it; *exceptio probat regulam*; and although from universals you may deduce particulars, yet, to argue that because one member of a Lodge is a bad man that all are bad, is folly. We are often taunted with making too much of Masonry, but the truth is, we greatly underrate both its objects and capabilities, and are, therefore, often too ready to admit men among us whom we can hardly expect to bestow a single thought upon either. Our worst foes have been those of our own household, who have tarnished Masonic brightness and lowered the standard of its excellency; the uninitiated will not take the trouble to distinguish between such as are untrue to their obligation and those who continue faithful; did they so, they would find the good men and true vastly to preponderate. A man that has no virtue in himself ever envies virtue in others, for men's minds will either feed upon their own good or upon other's evil,—he who wants the one will prey upon the other; and whoever is without hope of attaining to another's virtue will seek to come at even hand by depressing another's fortune.

The human heart is naturally more full of envy than charity; and knowing this, it behoves all Masons to remember that Masonic life should be an exemplification of Masonic principles; and what can excel our three grand principles? By the exercise of brotherly love we are taught to view the whole human species as one family, and to see in every son of Adam a brother of the dust; as inhabitants of the same planet, we are to aid, support, and protect one another.

To relieve the distressed is incumbent on all men, but particularly on Masons, who ought to be linked together by an indissoluble chain of sincere affection. To sooth calamity, alleviate misery, compassionate misfortune, and to restore peace to the troubled mind, is the great aim of the true Mason. Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we meditate, and by its dictates endeavour to regulate our conduct. "The knowledge of truth," says Bacon, "which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature." Virtue has been divided by some moralists into benevolence, which purposes good ends; prudence, which suggests the best means of attaining them; fortitude, which enables us to encounter the difficulties and dangers which oppose us in the pursuit of these ends;

and temperance, which repels and overcomes the passions that obstruct it. Thus—benevolence prompts us to undertake the cause of a distressed orphan; prudence suggests the best means of going about it; fortitude enables us to confront the danger and bear up against the loss which may attend our undertaking; and temperance keeps under the love of money or ease, which might divert us from it. Thus we learn that no man lives too long who lives to do with spirit and suffer with resignation what Providence pleases to command or inflict. It might not inappropriately be asked—how is it that Masonry is found among men in countries where the light of the gospel has not yet shone? How is it that it is found among the Indians in America, the Mahometans in Syria and Turkey, and the Brahmins in India? Its existence proves two things—first; the truth of Masonic tradition—next; the antiquity of the Order. Not long since, an American missionary, a Mason, found out Lodges existing among some of the wildest tribes, corresponding almost exactly with our Lodges in their working; and Bro. Morrison in his essay on the ethics of Freemasonry, says, “Not long since some of you heard in this very place (Victoria Lodge, No. 4, Dublin), from an intelligent officer recently returned from India, that he obtained admission into a Lodge of Dervishes, in Constantinople, and their customs, traditions, signs, and secrets, were identical with our own. In all countries there is mixed up with the superstitions of their religion the first glimmerings of truth. Before the dispersion of the human family all had access to the Law of God, and from father to son, either in whole or in part, it was passed down the stream of time. The dispersion of the ten tribes carried much truth to the lands whither they were driven, but without assuming that the Bible was borne to all who possess the secrets of Masonry, we can easily understand how those portions which are its landmarks could be communicated and preserved among them.

With religion, whose sublime doctrines it cannot increase, whose precepts it cannot improve, Masonry does not interfere; she acts as a handmaiden, and teaches the brethren to remember that whatever we are and whatever we do, God's all seeing eye surveys us, and that while we endeavour to act as faithful Masons we must never forget to serve him with fervency and zeal. Inasmuch, however, as Masonry is professed by some nations not as yet converted to Christianity, and as it enkindles benevolence and excites virtue so accordant with the tenets of the gospel, it may eventually (and let us hope that it may soon) have no slight tendency towards introducing and propagating among them that glorious truth; at least by humanizing the disposition, softening the manners and removing prejudices, may prepare the way for that most desirable event; for to Masonry the words of the old Latin poet may be aptly applied,

“Emollit mores, nec sinit esse feros.”

From its origin to the present time, in all its vicissitudes, Masonry has been the steady, unvarying friend of man. It has gone forth from age to age the constant messenger of peace and love—never weary—never forgetful of its holy mission—patiently ministering to the relief of want and sorrow, and scattering with unsparing hand blessings and benefits to all around. It comforts the mourner; it speaks peace and consolation to the troubled spirit; it carries relief and gladness to the habitation of want and destitution; it dries the tears of widowhood and orphanage; it opens the sources of knowledge; it widens the sphere of human happiness; it even seeks to light up the darkness and gloom of the grave, by pointing to the hopes and promises of a better life to come—all this Masonry has done, and is doing.

Such, then, is Freemasonry, and such its mission; to sum it up in one word—charity, the very bond of peace and of all virtues; the sentiment of charity, in its genuine conception, has a far wider meaning than the one conventionally assigned to it. Ask you niggard—he will tell you charity begins at

home, and consists in providing for his family; ask you jolly, well fed, well to do looking man—he will say in giving away any surplus money he has no whim to gratify; ask the worldling—he will say, in heading a subscription list, no matter what the object; ask the devoted follower of some particular sect, and he will say, in industriously spreading the opinions of the sect to which he belongs. Yet all are wrong: let them refer to the Bible, and they will find it means love. Love it is through which (as announced by prophecy and inspiration), in ages long anterior to that in which it received its final interpretation from the great Teacher man must be reclaimed from hate and hard cupidity and the selfishness all prolific of misery, into the state of mind, temper, and mutual feeling wherein the unclouded brain admits what the purified heart suggests—that the bond of brotherhood in affection and sincerity conduces alike to the good of all and each—of the strong and of the weak—of the wealthy, and of him across whose path the *res angustie domi* have cast their sombre shade. Now the purpose for which through storm and sunshine, good report and evil, the Order has persevered, is that of benefiting humanity through the medium and by the help of human hearts and heads; the real spirit of Masonry is not confined to the relief of the physical wants or the preservation of a brother's life in peril, but every day affords opportunity to promote his temporal good by lawful and honourable means; to help him, by enabling him to help himself; to extend our sympathy to his troubles, and our charity to his failings and imperfections; to make peace between friends; to warn one of his danger, another of his error; to be patient, tolerant, and forgiving towards all. It is for this reason that Masons are found so steadfastly to cherish each other's society, to live upon terms of mutual confidence and earnest sympathizing friendship. Other associations have died away in thousands in all ages, because their foundation was not firmly fixed—Masonry (says an American brother), is based upon the Rock of Ages, the storms of the world may beat upon it, but it will and does remain firm. Yes, Masonry, though hated, reviled, laughed at, persecuted, is still founded on truth, and the immutable laws of the Great Architect of the universe; and therefore it is still the bond of a great and powerful association, spread over the whole habitable world, honoured and protected by kings and statesmen, and cultivated and cherished by a multitude of wise, honourable, pious and conscientious men. But the tree is known by its fruits. Behold, then, the fruits of Freemasonry in its manifold charities, see in it the salvation of the bereaved female orphan, saved perhaps from a life of sin and shame, trained up to virtue and made a happy and creditable member of society. Behold it in the aged and infirm brother, who has failed in the battle of life, and now at the hands of his brother, in his declining years, finds a peaceful asylum to rest his tired spirit and sinking heart. Examine our schools, our hospitals. An ancient poet has beautifully said, “It is a pleasure to stand upon the shore and to see ships tossed upon the sea; a pleasure to stand in the window of a castle and to see a battle and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene) and see the errors and wanderings and mists and tempests in the vale below—so always that this prospect be with pity, and not with swelling or pride. Certainly it is a heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.”

It has been beautifully said that the Worshipful Master opens the Lodge at sunrise with solemn prayer; the Junior Warden calls the brethren from labour when the sun attains its meridian height; and the Senior Warden closes the Lodge with prayer at sunset, when the labours of our ancient brethren ended. The great luminary of creation rises in the east to open the day with a mild and genial influence, and



all nature rejoices in the appearance of his beams; he gains his meridian in the south, invigorating all things with the perfection of his ripening qualities. With declining strength he sets in the west to close the day, leaving mankind at rest from their labours. This is a type of the three most prominent stages in the life of man—infancy, manhood, and age. The first, characterized by the blush of innocence, is pure as the tints which gild the eastern portals of the day; the heart rejoices in the unsuspecting integrity of its own unblemished virtues, nor fears deceit, because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its powers. At the approach of old age man's strength decays; his sun is setting in the west. Enfeebled by sickness or bodily infirmity he lingers on till death finally closes his eventful day; and happy is he if the setting splendour of a virtuous life gild his departing moments with the gentle tints of hope, and close his short career in peace, harmony, and brotherly love.

### THE DUKE OF WELLINGTON.

#### REAWAKENED DOUBTS RESPECTING HIS BIRTHPLACE.

It has been well observed by Sir Walter Scott that "There occurs in every country some peculiar historical characters, which are, like a spell or charm, sovereign to excite curiosity or attract attention, since everyone in the slightest degree interested in the land which they belong to has heard much of them and longs to hear more," and hence it is (we may add) that, from the days of Plutarch to those of Brougham,\* men, the most eminent for their erudition, have been found devoting their researches to investigating the lives of the most celebrated characters that have flourished conspicuously amongst the fair, the learned, or the brave.

Indeed, biography has been (in some respects) not inaptly styled "the romance of history," but it is something more than that, it is its vital truth—its inner life—the records of peoples and ages gathered into one chronicle; and the history of many families, both of princes and of peasants, have, when truthfully related, exhibited incidents—strange, even more strange than fiction; and although we admit that none of our chronicles portray occurrences more extraordinary and romantic than those recorded in the red book of the peerage or the blue book of the peerage cases, yet, that circumstance does not justify (when we consider the deference due to the feelings of the living), the promulgation of doubtful statements respecting personages who—

"All their good being done, have lain them down,  
To sleep with fame for ever."

An attempt has lately been made to reawaken doubts respecting the birthplace of the late Duke of Wellington. It will be in the recollection of our readers, that so far back as the year 1852 a paper, entitled "Historic Doubts on the Birthplaces of Celebrated Men," appeared in our publication; and from the information and research displayed by the article, and the favourable reception given to it as being a satisfactory elucidation of an oft mooted question, it was hoped that all doubts respecting the birthplace of England's most celebrated military hero had been set at rest; but it appears from the following communication, that there still exist some adventurous writers not indisposed to revive the subject.

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

DEAR SIR AND BROTHER,—I beg leave to state, that I have seen in a newly launched weekly periodical, an article respecting the "Birthplace of the Duke of Wellington," the chief statement in which is so contrary to that contained in my paper on "Historic Doubts," which appeared some years since in the *Freemasons' Magazine*, that I considered it to be my duty to promptly notice the matter; and as a delay of some weeks must necessarily have intervened before any comment on the subject

Of the many splendid orations of Lord Brougham, few, if any, surpass in chasteness of conception and fervid brilliancy of eloquence, the speech delivered by his lordship at the banquet given at Dover, in 1839, to the Duke of Wellington, as Lord Warden of the Cinque Ports.

could have appeared in the *Freemasons' Magazine*, I addressed the following letter to the editor of the *Standard*, who courteously afforded it a place in his journal:—

"To the Editor of the *Standard*."

"SIR,—A recent number of *Once a Week* contains the following novel statement respecting the birthplace of the late Duke of Wellington:—

"The great duke was born neither in England nor in Ireland. The future conqueror at Waterloo first saw the light on board a packet, about half way between the coast of Wales and Ireland; his mother, the Countess of Mornington, having been taken in labour while crossing from Holyhead to Ireland."

"Inasmuch as a lively interest attaches to every incident connected with the history of the celebrated British Nestor, he who was ever

'The sage in counsel, and the victorious in fight,'

the following remarks may, perhaps, not be deemed uncalled for.

"On the demise of the late Duke of Wellington, a literary contention arose regarding the birthplace and birthday of his grace, when it was alleged by some writers that the duke was born at the family seat of the Wellesleys, Dangan Castle, in the county of Meath, in the month of March, 1769; and with equal pertinacity, a contrary opinion was advanced by other writers. Ultimately, however, the matter was fully elucidated by an article entitled 'Historic Doubts on the Birthplaces of Celebrated Men, with special Reference to the late Duke of Wellington,' which appeared in the *Freemasons' Magazine* for December, 1852.†

"In that disquisition were adduced extracts from the public journals extant at the period of the duke's birth; viz., the *Dublin Mercury*, the *Dublin Freeman's Journal*, and the *Dublin Gazette*, for May the 2nd, 1769—and also evidence of the oral and written testimony of the venerable Countess of Mornington (see letter of the Countess of Mornington to the editor of the *Times*, April 6, 1816), which conclusively proved, that 'her son, Arthur, Duke of Wellington, was born in Merrion-street, Dublin, on the 1st of May, 1769.'

"I have the honour to remain Sir, your very obedient Servant,

"THE WRITER OF THE ARTICLE ENTITLED 'HISTORIC DOUBTS,' &c.  
"Belgravia, Aug. 3."

The publication of the above letter elicited an explanatory communication which, although I am not authorized to transmit a copy, yet it is but just toward the biographical correspondent of *Once a Week*, to intimate the purport thereof. The writer has the story from his own wife, who is a niece of a noble lady, "on whose authority the duke is stated, in *Once a Week*, to have been born at sea." Now, from a dispassionate analysis of this explanation, it would seem that the amphibious story regarding the duke's alleged inopinate birth and marine birthplace, is one of those improbabilities so frequently narrated respecting the celebrities of distinguished families, and which from repetition sometimes acquire a credence bearing the semblance of truth; moreover, the story in *Once a Week* is only accompanied by secondary evidence, whereas the statement published in the *Freemasons' Magazine* for 1852, viz., that the late Duke of Wellington "was born in Merrion-street, Dublin," is sustained by primary evidence and being founded upon facts, is consequently incontrovertible.‡ Nevertheless, I entertain no doubt whatever that the lady on whose authority the statement in *Once a Week* was made, believed the story to be true, and that "she told the tale as it was told to her;" and it is also proper to observe, that the writer of the explanatory letter by no means infers in his communication that the lady mentioned as "the authority" was either the originator of the story, or a witness of the event. As the writer of the article entitled "Historic Doubts," I deem it proper to submit to your notice the above particulars; and considering that the candid statement and Adam-like justification of the correspondent of *Once a Week* is entitled to equal publicity with that vouchsafed to my former communication on this subject, I am induced to solicit the insertion of these remarks in the next number of the *Freemasons' Magazine*. Trusting that the present may be the last occasion requisite to claim the aid of the public press in order to delete doubts respecting the birthplace of Field Marshal the Duke of Wellington,

I have the honour to remain, dear Sir and Brother,

Yours fraternally,

Chester-street, Belgrave-square,  
August 23rd.

CHARLES EGAN.

† "The duke was a member of the ancient and honourable Order of Freemasons."—See the *Freemasons' Monthly Magazine* for Nov., 1852.

‡ The precise birthplace of the duke was ascertained (from a source the most authentic) during the lifetime and by the royal desire of his late Majesty George the Fourth, but the fact was first publicly established by corroborative proofs in the *Freemasons' Magazine* for 1852. And though the Irish journals containing an announcement of the birth of Duke Arthur were, by his late majesty's royal command sought for (many years before the duke's death), the writer of "Historic Doubts" did not succeed in his efforts to discover the papers of May the 2nd, 1769, until October, 1852.

## ARCHÆOLOGY.

## ROCHESTER CASTLE.

[The following paper, describing the "Siege and Capture of Rochester Castle, by King John," in the year 1215, was written by G. R. CORNER, Esq., F.S.A., for the late meeting of the Kent Archæological Society.]

The history of Rochester Castle is written in every history of the county and of the city. I propose merely to give an account of the siege and capture of the castle by King John in 1215, with notices of some of its defenders who were made prisoners when the castle was rendered to the King.

The Great Charter bears date the 15th of June 1215; in a few days after the King's plans were laid. He sent agents, amongst whom were William Geron, Hugh de Boves, and Geoffrey de Nevill, into France, Germany, and Flanders, authorising them to promise grants of the estates of the opposing barons (which he intended to confiscate) to such adventurers as would enter into his service, giving to his agents power to make formal grants beforehand. These foreign troops were ordered to be in readiness at Dover, by Michaelmas. Matthew Paris says that the King counterfeited the bishops' seals, and wrote in their names to all nations, saying that all the English were become apostates, and to any who would invade them the King would give the lands of those apostates. The King also raised as much money as he could, borrowing 1100 marks of the Master of the Templars, and 2000 marks of Hubert de Burgh, his justiciary; and he sent for all his jewels and plate from various abbeys and monasteries, where they had been deposited for safe custody, in order to raise money. At the same time he sent Walter, Bishop of Worcester (his Chancellor), John, Bishop of Norwich, and Richard de Marisco, to the Pope, to inform him of the coercion which had been put upon him by his subjects, whereby he had been forced to grant a charter, the articles of which he represented to be subversive of the regal power, and in consequence detrimental to that of the Holy Father as Lord Paramount, entreating the Pope to absolve him from his oath, that he might with a safe conscience use his endeavours to free himself from the concessions which he had made to his people.

Waiting the effect of these measures, the King retired to the Isle of Wight, where he spent his time as gentlemen from London sometimes do in modern days, lounging by the sea side, yachting, conversing with the fishermen, and passing away the time as well as he could until his foreign levies should arrive. The King's appeal to the Pope was eminently successful; he absolved John from his oath, and annulled the charter. At the same time he enjoined the barons to renounce the grant which they had enforced from their sovereign, threatening them with all the consequences of his anger and indignation in the event of their disobedience to his mandate. But the sturdy English barons were not intimidated by the fear of invasion by foreign mercenaries or of papal excommunication, and they took measures to defend themselves and support their cause in the best manner that they could.

One of the strongholds of which the barons possessed themselves at this critical period was Rochester Castle, which belonged to the king, and had been usually in the custody of the Archbishop of Canterbury. King John, in the third year of his reign, had restored the possession of the castle to Hubert, Archbishop of Canterbury, and it was in the possession of his successor at the period of which I am speaking, when the King, by his writ, required the Archbishop to give up the possession of the castle to him; but the Archbishop, Cardinal Stephen Langston, an Englishman, who had been put into the sea by the Pope in opposition both to the King and to the Dean and Chapter, and who, in this emergency, took part with the barons against the King, delivered it to the barons, who placed in it a strong garrison commanded by William de Albini, of Belvoir Castle, a valiant baron and military commander. They found there a large quantity of ammunition—by which we must not understand gunpowder, shells, congrève rockets and cannon balls, but bows and arrows, crossbows and bolts, stones for casting by engines, and such like old fashioned gear, which had been provided by the King for the defence of the castle—the knowledge of which was doubtless an additional inducement to the barons to possess themselves of a place so strongly fortified by nature and art.

The foreign troops arrived at Dover by the end of September. They came in great numbers from Brabant, Flanders, Normandy, Poitou, and Gascony. The troops from Brabant and Flanders were commanded by Walter Buck, Gerard Sotini, and Godeschall; those from Gascony and Poitou by Savarie de Mauleon, Geoffrey and Oliver de Buteville, brothers. A large body, no less it is

said than forty thousand men, under the command of Hugh de Boves, perished in the sea on their passage; but notwithstanding this great loss, King John had force enough to enable him to overcome the opposing barons, and he immediately led his army to Rochester, which he invested. The barons had endeavoured to throw some succours into the castle, but without success. Nevertheless, William de Albini and his brave companions, hoping that Robert Fitz Walter and the confederate barons would be able to relieve them and raise the siege, resolved to hold out to the utmost, and courageously defended the castle from the 13th of October during a siege of eight weeks. King John attended the siege of Rochester in person, and was there from the 13th of October until the 5th of December, five days after the castle had been rendered to him.

Geoffrey de Vinsauf, in his "Itinerary of Richard, King of the English, and others to the Holy Land," gives us an authentic account of the siege of Acre in 1191, only twenty-four years before that of Rochester, some short extracts from which will give a notion of the manner of conducting the siege of a fortified place before the invention of guns and gunpowder. He says: "The King of France caused to be constructed mangonels and other machines, which he determined to apply day and night; and he had one petraria (or stone-caster) of vast force, to which the army gave the name of Bad Neighbour. The Turks also had one which they called Bad Kinsman, which, by its violent casts, often crippled Bad Neighbour; but the King of France repaired it again and again, until by many blows he had broken down a part of the city wall, and had shook the tower Maledictum. On one side was plied the petraria of the Duke of Burgundy, on another that of the Templars, while the engine of the Hospitaliers never ceased to scatter dismay around. Besides these there was one petraria, built at the common expense, which they styled God's Petraria. By means of this engine a part of the wall of the tower Maledictum was at last hurled down for about ten yards in length. The Count of Flanders had also a large petraria, and also a smaller one, which two were plied incessantly close to one of the gates; but the great machines were two, of choice material and workmanship, which would throw stones to a distance almost incredible, and these King Richard had erected. He had likewise another very firmly built, which they called Berefred; it had steps to mount it, was covered with raw hides and ropes, and, being of most solid wood, was neither to be destroyed by the force of blows nor burnt by the streaming Greek fire. He also erected two mangonels, one of which was of such force that what it hurled reached the market-place of the city. These engines were plied night and day, and it is well known (says the chronicler), that a stone from one of them killed twelve men at a blow. These engines hurled such stones and flinty pieces of rock that nothing could withstand them, for they shattered in pieces whatever they struck, and, indeed, ground it to powder. The sappers of King Richard mined a tower which was at the same time assaulted by the engines, and when it began to totter Richard offered first two, then three, then four pieces of gold for every stone torn from its walls. Very many failed in this undertaking, while others were driven back by fear of death, for the Turks above manfully withstood them, and neither shields nor arms availed to protect them."

Acre, however, like Rochester, was at last taken by the besiegers; and if you substitute the city of Rochester for that of Acre, Rochester Castle for the tower 'Maledictum,' King John for King Richard, Savarie de Mauleon for the King of France, and William de Albini for the Sultan Saladin, Vinsauf's account of the siege of Acre may very well serve for that of Rochester; for by similar appliances and means of attack, and probably with the assistance of the King's ships in the Medway, which (as at Acre) blockaded the harbour, and cut off all supplies, and prevented any assistance to the besieged from the sea, the siege of Rochester Castle was carried on vigorously until the 30th of November, when the governor and his companions, finding no hope of relief, and that the outward walls were thrown down and their provisions exhausted, surrendered the castle and themselves at discretion.

On taking the fortress which had been so valiantly and perseveringly defended, King John was so much exasperated, that in his rage he hanged all the ordinary soldiers except the crossbowmen, and he would have put all his prisoners to death; but better and more prudent counsels (or perhaps avarice) prevailed. We shall see that the King made a good speculation by the sum which he exacted from such of his prisoners as could pay heavy ransoms for their lives; and he was persuaded by some of his friends and partisans, and amongst others by the Poictevin leader, Savarie de Mauleon, to exercise a reluctant clemency, for

they represented to him that such extreme measures as he contemplated would be sure to bring a like fate upon his own soldiers under similar circumstances. They counselled him to spare the lives of the governor and the better sort of the prisoners, and to put them to ransom for their lives and liberty. The King, therefore, gave them their lives, but he sent them to Corfe Castle, Nottingham Castle, and other secure prisons, until they should agree with him for payment of such heavy fines as he thought fit to require of them."

An account here followed of the various persons so imprisoned by King John, and of what became of them.

### MASONIC NOTES AND QUERIES.

#### MASONIC TOASTS.

TOASTS and health drinking are both of them going out of fashion in private society; nevertheless the toast still lingers among us at public dinners, city companies, and more especially among our Craft. May I venture to inquire if, beyond the usual Masonic toasts we hear in every Lodge, there are any others specially devoted to Masonic subjects?—BIBO.—[If Bibb will look into any of the old pocket books, calendars, song books, and early works, even among the catchpennies, he will find many such toasts. And as these works may not be within his reach we will make a selection of a few, from Stephen Jones's *Masonic Miscellanies*, for his information:—"To all the kings, princes, and potentates that propagate or protect the royal art." "To the mother of all Masons." "All the female friends of Freemasons." "The secret and silent." "All that live within compass and square." "The absent brethren of this Lodge." "May Masonry flourish till nature expire." "The memory of the distinguished Three." "May every brother have a heart to feel and a hand to give." "May we never condemn that in a brother which we would pardon in ourselves." "May we be more ready to correct our own faults than to publish the errors of the brethren." These are a few that were in general use during the last, and part of the present, century. To quote further would be to fill pages of our space. Still we will add one or two couplets to show the rhyming kind.

"To each charming, fair, and faithful she,  
Who loves the Craft of Masonry."

"To Masons and to Masons' bairns,  
And women, with both wit and charms,  
That love to lig in Masons' arms."

#### SIR CHRISTOPHER WREN.

Was Sir Christopher Wren buried with Masonic rites—or is there any engraving of his interment, so that we might be enabled to see if any of the mourners wore Masonic clothing?—DOMUS.—[This question should have been replied to before; but we hope "Domus" will not think it too late now, for we have, to oblige him, instituted a laborious and minute search, the result of which is now before him. In the *Daily Post*, of Wednesday, February 27th, 1723, there is the following paragraph:—"On Monday last died, Sir Christopher Wren, aged 92. He was formerly Surveyor General of the King's Works; he rebuilt St. Paul's Church, and all the rest of the Churches that were burned down in the great conflagration. He was deservedly reckoned one of the best and greatest Architects in Europe; but as his Character is universally known, it is Needless to enlarge upon that Head." *The Post Boy*, No. 5245, from Saturday, March 2nd, to Tuesday, March 5th, 1723, states:—"This Evening the corpse of that Worthy FREEMASON, Sir Christopher Wren, Knight, is to be interred under the Dome of St. Paul's Cathedral." And in *The Post Man* and the *Historical Account*, No. 6100, from Tuesday, March 5th, to Thursday, March 7th, 1723, we read:—"Last Tuesday Night the corpse of Sir Christopher Wren was carried from his late Dwelling House, to be interred in the Vault under the Dome of St. Paul's; the Hearse was preceded by a handsome cavalcade bearing torches, and followed by fifteen Mourning Coaches and Six, as well as by several gentlemen's Coaches."

"Domus" will gather, from the above extracts, all that we have been able to find on the subject—that Sir Christopher Wren's funeral was not different to the usual burials of his time; and although journalism was not in such efficiency as it is now, the above being good examples of the date in question, yet had there been anything so unusual as a Masonic interment we are inclined to think some comment would have appeared in one, if not more, of the papers extant. To the second query, respecting any plate being in existence, we can only add that we have searched the print room of the British Museum, and every

account of engravings about the year 1723, and cannot find any trace, nor do we believe there is any such representation.

As our correspondent has started such an inquiry, which ought to interest every member of the Craft, perhaps it may not be deemed out of place, here, to allude to another matter in connexion with the memory of our former Grand Master.

Bro. James Elmes, a distinguished architect, published a work, entitled *Memoirs of the Life and Works of Sir Christopher Wren, with a brief View of the Progress of Architecture in England, from the Beginning of the Reign of Charles I. to the End of the XVIIIth Century; and an Appendix of Authentic Documents* (4to. London, 1823)—and we wish that any representation we could make to Bro. Elmes would induce him, in these days of cheap reprints, to issue a less expensive edition of so valuable a book—in which he tells us, after deploring the unmerited neglect of Sir Christopher in his latter years, "He and native talent were out of fashion; and when ingratitude, and the injustice of intriguing foreigners robbed him of his rights, his honours, and his well earned rewards, the wits, the poets of the day, suffered this unequalled man to sink into the silent grave unnoticed but by his beloved son, Christopher, who erected the small mural monument in the crypt of St. Paul's, and began his work (*Parentalia: or Memoirs of the Family of the Wrens*, folio, London, 1750), illustrative of his honoured ancestors."

Notwithstanding this neglect in the lifetime of our once great and distinguished Grand Master, it remained for the boasted enlightenment of the nineteenth century to add a yet deeper insult to his talents, and this through the authorities of that very cathedral church which spread his name and fame through every part of the civilized world—for the dean and chapter of St. Paul's, and their architect, to their undying shame, removed the slab that bore the inscription—

"SUEVUS CONDITUR  
HUIUS ECCLESIE ET VRBIS CONDITOR  
CHRISTOPHORUS WREN,  
QUI VIXIT ANNOS ULTRA NONAGINTA,  
NON SIBI SED BONO PUBLICO.  
LECTOR SI MONUMENTUM REQUIRIS  
CIRCUMSPICE.

Obijt xxv Feb. An<sup>o</sup>. MDCCXXIII. ET. KCL."

to make room for a back-front set of manuals to the organ, on the occasion of the funeral of the Duke of Wellington; and it is still absent from its place, standing, in three pieces, in the second recess of the south side aisle, the letters faded, and the whole at the mercy of any Goth who may choose to deface it; while the very reverend the dean, and the cathedral architect, are reported to be decidedly against its being replaced, giving, as a pretext unworthy the name of a reason, "that Wren was so humble minded that he would have been shocked to see his name placed so conspicuously before the world."

Well might Mr. Godwin, in the discussion that followed Mr. Penrose's (the capitular architect's) paper on *Various Matters connected with St. Paul's Cathedral*, read before the Royal Institute of British Architects, and reported in the *Transactions* of that learned body (page 68)—well might Mr. Godwin, say we—beg "to express the hope that the well known epitaph or inscription to Wren should be speedily restored. It had become part of the history of the Cathedral and of London; and the numerous letters he had received on the subject convinced him that it was a very unfortunate thing it should have remained so long out of its place."

If the rumour which we have heard is correct, viz., that the dean and chapter are about to have the excellent old organ by Father Smith replaced by a modern "music mill," with hydraulic pressure bellows to extend down into the vaults, and to be placed on both sides the choir so as to do away with the screen, it becomes every Freemason to be up and doing and never to cease agitating the subject until the memorial (and it is the only one a grateful city has erected to the memory of Wren after he had resuscitated it from the flames), be again in its place. And if the Craft really venerate the name and fame of one who is so bright an ornament to their fraternity, they will not cease their exertions until successful.]

#### MATTHEW BIRKHEAD.

Can any one tell me what Matthew Birkhead, the author of our "Entered Apprentice" song, was? Was he connected with the stage? *The Daily Courant*, of Thursday, 17th of May, 1717, contains the following advertisement:—

"At the desire of several Ladies of Quality,  
For the benefit of Mr. Birkhead,

"By His Majesty's company of Comedians, at the Theatre Royal, in  
"Drury Lane, this present Thursday."



Then follows the cast of a play, but Bro. Birkhead's name does not appear.—THESPIR.

#### THE GRAND MASTER'S SWORD OF STATE.

I am not sure whether you admit queries wholesale, but I am about to submit three to you at once. I have in my possession a copy of Anderson's *Book of Constitutions*, the edition of 1738. I am told this is scarce; is it so? What is its value? At page 230, after the list of Lodges, there occurs the following—capitals, italics, &c.; as written:—

"N.B. An IMPRESSION, in *Folio*, of the *Grand Master's Sword of State* (formerly the *Sword of GUSTAVUS ADOLPHUS*, King of *Sweden*, and next of *BERNARD*, Duke of *Sax-Weimar*, with their Names on the *Blade*) which was presented to the *Fraternity* by our former *Grand Master* THOMAS HOWARD Duke of *NORFOLK*, richly adorn'd at the *Hilt* with *Carinthian Columns* of *Massy Silver*, and on the *Scabbard* with the *Arms of NORFOLK* in *Silver*, the *Masons Arms*, and some *Hieroglyphics*, &c. (perform'd by Brother *George Moody* the *Sword-bearer*) all explain'd, illuminated, and embellish'd, is to be sold by Brother JOHN PINE the *Engraver*, in *Old Bond Street* near *Piccadilly*. Where also may be had

"The small *Engraven List* of the *Lodges*, renew'd annually with their *Removals*."

Is this sword in use now? Where can I see the impression advertised, as well as the engraved list referred to?—G. A.—W. —[Our correspondent calls five queries three, and wants answers all in a batch! We will oblige him, as far as we can, but, for the future, pray let him send one at a time. The edition of 1738 is the scarce one. The value of old books, like that of old wines, depends on their condition. The writer bought a copy of the 1738 edition for four shillings, and has been offered six times that amount for it. We will ascertain if the *Gustavus Adolphus* sword is now used, and will also endeavour to direct our attention to where he can see the "impression" of it alluded to. The plate of the engraved Lodges is to be found in vol. iv., p. 253, of *Picart's Ceremonies et Coutumes Religieuses de Tous les Peuples du Monde*, 5 vols., fol., Amsterdam, 1736. And we wonder, like *George III.* and the apple in the dumping, "How on earth it got there."]

#### WAS THE DUKE OF WELLINGTON A FREEMASON?

Though excessively pressed as to time, I feel it incumbent on me (as the originator of the *Irish Masonic Calendar*) to reply at once to "Enquirer," in last Saturday's number of your valuable and interesting publication. It is true that No. 494 has not appeared in the *Calendar* for a session or two lately, having neglected making returns, but it is equally true that the Lodge at present exists, is on the present *Grand Lodge* sheet and possesses patent evidence of the initiation of our late brother, the immortal Duke of Wellington; and vide also *Oliver's History of Freemasonry*, from 1829 to 1841, page 91.—M. FURNELL, 33°.

#### INTRODUCTION OF MASONRY INTO ENGLAND AND IRELAND.

As regards your paragraph on this head, I am neither able nor competent to sustain those antiquated assumptions, neither am I now prepared to offer my humble opinion as to the accuracy of your correspondent, of my former printer, of myself, or of the almost obsolete, musty old works from which I made extracts, and I have been fruitlessly turning them over for the last hour; however, they and my other Masonic books are always open to the research of qualified brethren; but one of my fondest wishes is attained if even the blunders of my crude effort should direct the attention of persons of more talent and information to dilate on the theory of a system coeval with the appreciation of philanthropy and mutual dependence in the human family. It is remembered here, that feeling the sad want of some periodical for the *Irish Order*, in 1847 I ventured on a task for which I was most unfit, from habits and from extensive agricultural engagements as a country gentleman. However, I deemed it worthy of a trial, and after encountering the prejudices of many, and particularly of that singular and venerated old man, the late Bro. John Fowler, abstruse, quaint, and mysterious as the musty and chaotic old documents amidst which he passed a long and studious life, I obtained the consent of our estimable *Grand Master*, and of the *Grand Lodge*, to the (then) daring innovation of a publication, provided I undertook all responsibility and expense, which I did, and devoted the proceeds to the *Orphan School*, as you will perceive by an original copy I send—the result was gratifying to the *Order* and to myself. It then became a printing speculation, in other hands, and so continued until within the last three or four years, when *Grand Lodge* wisely took the publication in charge. I alone am to blame for original errors, which the *Grand Lodge* tolerated, as she ever affectionately does the mortal deficiencies of her devoted and your faithful brother.—M. FURNELL, 33°.

#### REMARKABLE OCCURRENCES.

The list of "Remarkable Occurrences in Masonry," given in the *Freemasons' Calendar and Pocket Book*, as at present issued, suppresses many events which our elder brethren considered of importance, and a note of these may be interesting to your readers. The omissions referred to are supplied from the *Freemasons' Calendar* of 1766, and as there is no reason to reprint the list from the current *Pocket Book*, our brethren will understand that the details appended are those found to be wanting in the edition of 1859.

The *Grand Masters* of the *Knights of Malta*, patrons of *Masonry* - - - - - 1500  
Queen Elizabeth sends an armed force to break up the Annual *Grand Lodge* at *York*, which she afterwards countermands through the intercession of Sir Thomas Sackville - - - - - December 27, 1561  
Several old records destroyed to prevent discoveries being made - - - - - 1685  
King William III. (Prince of Orange) privately initiated 1693  
*Lodges* in *London* agree to cement under a new *Grand Master* - - - - - 1716  
James Anderson, A.M., appointed to arrange and digest the old *Gothic Constitutions* - September 29, 1721  
Earl of Dalkeith proposes to raise a fund for distressed *Masons*, and a *Grand Treasurer* appointed Nov. 21, 1724  
Mr. James Anderson authorized to print a second edition of the *Book of Constitutions*, with improvements - - - - - March 31, 1735  
Certain privileges granted to the *Stewards*, who are constituted into a *Lodge of Master Masons*, June 24, 1735  
Marquis of Carnarvon (afterwards Duke of Chandos), presents to the society a new gold jewel for the Secretary; being two cross pens in a knot, the knot and pens curiously enamelled - - - - - January 31, 1739  
William Vaughan, Esq., S.G.W., presents to the society a fine large cornelian seal, with the arms of *Masonry*, set in gold and properly embellished - March 19, 1741  
*Grand Treasurer* agreed to be annually elected, and the *Treasurer*, *Secretary*, and *Sword Bearer*, admitted members of the *Grand Lodge* - June 24, 1741  
A jewel presented to the society for the *Grand Sword Bearer*, by Bro. Geo. Moody, who declined that office - - - - - April 18, 1745  
A jewel for the *Grand Treasurer*, presented to the society by the Marquis of Carnarvon (now Duke of Chandos) - - - - - July 24, 1755  
*Grand Lodge* certificates first issued - - - - - ibid  
A voluntary subscription opened for purchasing furniture for the *Grand Lodge* - - - - - January 30, 1765  
One hundred pounds sent to Barbadoes to relieve the sufferers by the great fire in that island - 1767  
Such are the omissions that have been made since the year 1776, and as an old almanack collector I thought they should be perpetuated in your pages.—EPIHEMERIDES.

#### GRAND SECRETARIES.

Can you, or any of your readers, afford information as to the succession of the *Grand Secretaries*?—A PROV. G. SEC.—[We presume our brother to mean the *Grand Secretaries* of the *Grand Lodge of England*, and not to include those of his own rank. If we are right in our conjecture, we can help him to the accompanying list from 1722. But if he wishes to include the *Provincial Grand Secretaries*, it will be a matter of time and much labour to institute the necessary searches which, at present, we cannot devote to it.

William Cowper, Esq., held the office from . 1722—25.  
Edward Wilson . . . . . 1726.  
William Read . . . . . 1727—33.  
John Reeves . . . . . 1734—56.  
Samuel Spencer . . . . . 1757—67.  
Thomas French . . . . . 1768.  
James Heseltine } jointly { . . . . . 1769—81.  
William White } . . . . . 1780—1807. (?)  
William Henry White } jointly { . . . . . (?) 1808—57.  
Edward Harper } . . . . . 1813—37.  
W. H. White . . . . . 1837—57.  
William Gray Clarke . . . . . 1857, our present excellent, and courteous, *Grand Secretary*.]

#### DESTRUCTION OF MASONIC MSS.

"Valuable MSS. burned by scrupulous brethren, 1720." This notice appears year after year in the *Freemasons' Calendar*: I should be glad if any one can give me information as to the nature of these MSS.—K.S.C.

### THE FREEMASONS' MAGAZINE AND THE CRAFT.

WE are at all times loth to intrude the business affairs of the *Magazine* on our readers; but the following circular having been issued by a committee of our friends, it would be most ungrateful on our part were we not to acknowledge their kindness, and to give it additional publicity. At the same time, we wish it to be distinctly understood that this appeal is not intended to be one of a series, and that, under no circumstances, on the subscription list being once closed, will it be reopened. Once placed in a position of comparative security, we are determined that the *Magazine* shall maintain itself, or we shall retire from the field. We are proud to believe that, under the management which has prevailed since the dissolution of the partnership, the character of this journal has risen in the estimation of the Craft; of which we have proof in our gradually growing list of subscribers. Five years of labour and some hundreds of pounds we have up to the present time sacrificed in the endeavour to raise the character of the Masonic press (the partnership losses having exceeded £2,000), but it is to the last two years we more particularly refer (during which the undivided management and responsibility has devolved on one brother), as our claim to the confidence and support of the Craft. We have now put the *Magazine* on what we hope will prove a permanent footing, and we shall leave to the Craft to determine our future prosperity—to ensure which no exertions will be wanting on our part to render the *Magazine* the most perfect Masonic record ever published—whilst its literary contents shall entitle it to rank with the most successful publications of the day—every opportunity being taken to improve it in every possible manner, so as to command the largest possible amount of support.

In addition to the other attractions of the *Magazine*, arrangements have been entered into with the eminent engraver, Bro. Shenton, for the publication of a series of portraits of the more eminent members of the Order, commencing with that of the Grand Master, which will be forthwith issued, and which we trust will meet with the approval of the brethren.

[CIRCULAR].

DEAR SIR AND BROTHER,—Allow me to request the favour of your perusal of this appeal, and your aid should it meet with your approval.

Towards the close of 1858, Bro. H. G. Warren, the sole remaining proprietor of the *Freemasons Magazine*, found that the financial position of the publication had become such that it was a grave question whether he should not abandon it. Before taking this step he called a meeting of his friends, on the 6th January last, laid before them the whole facts of the case, and asked their counsel. This meeting was presided over by the R.W. Bro. T. H. Hall, Provincial Grand Master for Cambridge, and was attended by a number of distinguished Masons. After hearing Bro. Warren's statement it appeared to the meeting that it would be most desirable to maintain the publication of an independent and impartial organ of the Craft, and the more so that the reports are now published with the sanction of the M.W.G.M. The following resolutions were unanimously adopted:—

- "1. That in the opinion of this Meeting it is indispensable that the Craft should possess an independent, truthful, and temperately conducted Journal.
- "2. That this Meeting approves of the manner in which the *Freemasons Magazine* has been conducted of late, and considers it worthy of the support of the Craft.
- "3. Having reference to the explanation now given by the Editor as to the losses which he has incurred in carrying on the *Magazine*, this Meeting—with the view of securing its continuance, but without in any way fettering the independence of its management, and under the conviction that the journal will continue to be conducted in a fair and impartial manner—resolves to enter into a subscription with the view, as far as possible, of enabling the Editor to meet such losses; and the Brethren present pledge themselves to use their influence in increasing the number of annual subscribers, both amongst Lodges and the Brethren generally."

It was explained to the meeting that a subscription of a com-

paratively trifling amount, and a moderate increase in the number of weekly subscribers, would ensure all that was required to secure the future prosperity of the *Magazine*. Whereupon a committee was appointed, who, from the favourable replies they have received to their first address, have decided upon appealing to the Craft to come forward and provide the necessary funds, which an average subscription of ten shillings from each Lodge would effect. The committee therefore trust that their brethren will recognize the desirability of securing the continuance of a well conducted and impartial journal, and one which has given an independent support to the Grand Master, feeling that the brethren generally will agree with them that the manner in which the *Magazine* is now conducted entitles the proprietor to the generous assistance of the Craft.

The committee are also anxious to extend the circulation of the *Magazine*, and would suggest that if every Lodge in England which does not at present take it in, were to subscribe for one copy, the publication would not only be placed on a secure footing, but become fairly remunerative to the proprietor and editor.

The committee trust, therefore, that you will assist in this endeavour, by allowing your name to be added to the list of contributors, and by using your influence to augment the fund, and the number of regular subscribers to the *Magazine*. They would also be glad to receive the name of any brother willing to become a member of the committee.

I am, dear Sir and Brother, yours faithfully,  
E. S. SNELL, Hon. Sec.

All moneys to be paid to the account of Bro. Algernon Perkins, Treasurer, at Messrs. Barclay & Co., Lombard-street; or to Bro. E. S. Snell, Secretary, 27, Albemarle-street, Piccadilly, W.

The following Brethren have consented to act on the Committee.

Bros. F. DUNDAS, M.P.	P.S.G.W.
F. ROXBURGH	GRAND REGISTRAR.
R. W. JENNINGS	G.D.C.
F. SLIGHT	J.G.D.
J. HAVERS	P.S.G.D.
W. PULTENEY SCOTT	P.S.G.D.
A. LEVEAU	P.G.S.B.
W. L. EVANS	P.G.S.B.
R. J. SPIERS	P.G.S.B. and D.P.G.M., OXON.
HYDE PULLEN	D.P.G.M., ISLE OF WIGHT.
C. BEAUMONT	P.M. No. 4, G.S.
T. A. ADAMS	P.M. Nos. 196 and 206, G.S.
H. J. HINXMAN, M.D.	G. STEWARDS LODGE.
C. LOCOCK WEBB	P.M. No. 4.
B. HEAD	P.M. No. 5.
A. PERKINS	P.M. No. 5, HONORARY TREASURER.
EDWARD S. SNELL	P.M. No. 5, HONORARY SECRETARY.
J. E. COTTREL	P.M. No. 8.
MAJOR CLERK	P.M. No. 13, WOOLWICH.
JOHN SYMONDS	P.M. No. 21.
M. COOKE	No. 29.
W. H. COLE	P.M. No. 32.
HYDE CLARKE	Nos. 32 and 91.
B. BAKER	No. 38.
NICHOLAS BRADFORD	P.M. No. 54.
S. ALDRICH	P.M. No. 196.
C. HUTTON GREGORY	P.M. No. 233.
W. WARNER WHEELER	P.M. No. 324.
H. BRIDGES	BRIDGEWATER.
G. TURNER	EXETER.

### Literature.

#### REVIEWS OF NEW BOOKS.

*First Impressions of the New World, by Two Travellers from the Old, in the Autumn of 1858.* Messrs. Longmans.

*Life and Liberty in America: Sketches of a Tour in 1857-8.* By CHARLES MACKAY, LL.D. 2 vols. Smith, Elder, and Co.

NOT many years since, America was regarded as a dull, uninteresting country, whose citizens were actuated by a vulgar, disagreeable love of the almighty dollar, and who fastened on every traveller with a pertinacity to exhibit the worst side of a great nation. That we have not overstated the conclusion formed in this country of our American cousins, the test is easy, and we have only to turn to the works of Captain Basil Hall, Mrs. Trollope, and Mr. Dickens, for such an amount of sarcasm and travellers' stories as few works of the same kind can equal. This unfortunate estimate of a race allied to us by the same tongue and blood, is the more to be deplored, because, when the authors alluded to gave their impressions to the world, they were

popular writers, read by thousands in the old country; and, however much their popularity may have waned since the period in question, still, to some extent, their *dictum* has been almost universally accepted here. Time was when both nations sought to attribute to each other certain conventional forms of wholesale folly and absurdity, and one was perpetually asserting, with peevish bombast, an independence which no one threatened, and a superiority which no one cared to dispute, whilst the other replied to all this with ill concealed sneers and witless jibes. Since that time kinder and more generous feelings have taken place. The two cousins have read and seen much more of each other; they have learned to appreciate more strongly the genuine points in each other's character, and have fairly come to consider and criticise with discrimination and candour many things on which their sentiments differ; but when weighing them honestly they each feel that although certain peculiarities of the other side are not to their own way of thinking, yet the practice of them may be for the good of the nation adopting them; and so, like sensible individuals who differ in opinion, but are both seekers and admirers of truth, they have come to feel very proud of each other, and a friendship of no common order has sprung up between the peoples of two mighty nations.

The two works which stand at the head of this article are both written in the above state of mind, and they both testify to the interest which English travellers find in the United States, and the pleasing recollections their visits have left on the minds of the visitors.

"First Impressions of the New World" is a very impressionable performance by a lady, who travelled with her husband on some business connected with railways, and these "Impressions" are written for the special behoof and amusement of I. L. T., her little girl, and record such scenes and anecdotes as "mamma" saw, and heard, when travelling with "papa." The hotels, steamers, professors, streets, waterfalls, are all charming in mamma's eyes, although the first occurrence she heard of on landing was not of a nature to inspire the most favourable feelings with regard to the new country, for she tells us:—

"Two topics seem at present to occupy the minds of everybody here—one the successful laying of the cable; the other the burning of the quarantine buildings on Staten Island. We were quite unconscious, when passing the spot yesterday, that the whole of these buildings had been destroyed on the preceding night by an incendiary mob; for such we must style the miscreants, although they comprise a large portion, it is said, of the influential inhabitants of the place. The alleged reason was that the quarantine establishment was a nuisance, and the residents had for months been boasting of their intention to destroy the obnoxious buildings. The miserable inmates would have perished in the flames, had not some more charitable than the rest, dragged them from their beds. The yellow fever hospital is destroyed, and the houses of the physicians and health officers are burnt to the ground. At the very same moment New York itself was the scene of the splendid festivities in honour of the successful laying of the Atlantic telegraph cable, to which we have alluded."

Well might "mamma" find everything delightful, when "Mr. Tyson" is so very kind, and has such a stock of good sayings ready for all occasions, and "papa" is so pleased at being treated with so much distinction, and "niggers are such delightful characters," as well as Irish emigrants being so smart and quick; but all this, at last, becomes a sad bore and very much like little people floundering about out of their depth, not knowing how to return commonplace civilities without setting their faces on a broad grin to every conceivable variety of adjective which can accompany praise. The journal of the two travellers gives us some rather large and vivid pictures of themselves, showing them to be specimens of the well-to-do fussy kind of philanthropists, who are ever seeking to busy themselves in some schemes of good—provided it is to be done cheaply and at the expense of talk. As a specimen, "mamma" falls in with a veritable "Topsy," and sets to work to talk the nigger into sobriety of life and manners; and "papa," while visiting a slave pen, upon being shown a negro who, rather than give up some clothes, had run away from his wife, asks him "whether he cared more for his clothes than his wife, and gives him a lecture on the domestic duties!" Besides this, "mamma" has many little traits of "dear, restless, fidgetty papa's" oddities and whims, his indigestions and headaches from eating "hot quails and drinking Catabaw champagne," and how terribly irritated he is when travelling in Philadelphia, at the river appearing on the opposite side of the railway to which he had expected it, adding, "and we all know how irritable he can become." With the episode about the lady's maid's sickness we can only exclaim—what slip-slop to make up a book! But there is a redeeming point under all this wishy-washy nonsense, the

book gives some very accurate statistics, of railways, schools and reformatories, and the working of a few ameliorating societies, all of which are, no doubt, very interesting and valuable. There are some one or two items among this portion of the subject which makes us think of the old proverb that "travellers see strange things," such, for example, as an old lady of seventy-two, who is described as "remarkably pretty," and a Kentucky innkeeper, one Jim Porter, standing "seven feet nine inches without his shoes," as well as the young ladies of the Cincinnati school who "translated Cicero into excellent English, and answered most difficult questions in logic."

We now come to the second work whose title stands at the head of this notice, Dr. Mackay's *Life and Liberty in America*. These two volumes are the experience of a tour in the years 1857–8, and about one third of them have previously appeared as letters, sent by the doctor while on his tour, and inserted in the *Illustrated London News*, and the rest, or about two thirds, is now printed for the first time. Dr. Mackay's writings have been long enough before the world to dispense with any remarks of ours upon his style—that is well known; and in the present books he gives us some excellent sketches, occasionally slight in structure, but vigorous and interesting. He, too, has gone over much of the same ground as the two travellers referred to above, and sees with the same favourable eyes, but there is a greater sobriety of judgment and much more discrimination in his remarks upon the same subject, although there is a general coincidence between the two works. Dr. Mackay is no novice at description; hence his pictures of the New World scenery is grand and striking. Niagara, of which so much has been written, was never so distinctly brought to our mind's eye as by Dr. Mackay's description. And so it is with all he touches. The chapter devoted to the firemen of New York originally appeared in the *Illustrated London News*, but it is so well worth quoting, that we shall make no apology for reproducing it here. The doctor tells us:—

"Whatever the Americans are proud of—whatever they consider to be a peculiarly good, useful, brilliant, or characteristic of themselves or their climate—they designate, half in jest, though scarcely half in earnest, as an 'institution.' Thus, the memory of General Washington—or 'Saint' Washington, as he might be called, considering the homage paid to him—is an institution. The Falls of Niagara are an institution; the Plymouth Rock, on which the Pilgrim Fathers first set foot, is an institution, as much so as the Blarney Stone in Ireland, to which an eloquent Irish orator, at a public dinner, compared it, amid great applause, by affirming that 'the Plymouth Rock was the Blarney Stone of New England.' 'Sweet potatoes' are an institution, and pumpkin (or punkin) pie is an institution; canvas-back ducks are an institution; squash is an institution; Bunker's Hill is an institution; and the firemen of New York, a great institution."

"The fire system, in nearly all the principal cities of the Union, is a peculiarity of American life. Nothing like it exists in any European community. As yet the city of Boston appears to be the only one that has had the sense and the courage to organize the fire brigades on a healthier plan, and bring them under the direct guidance and control of the municipality. Everywhere else the firemen are a power in the State, wielding considerable political influence, and uncontrolled by any authority but such as they elect by their own free votes. They are formidable by their numbers, dangerous by their organization, and in many cities are principally composed of young men, at the most reckless and excitable age of life, who glory in a fire as soldiers do in a battle, and who are quite as ready to fight with their fellow creatures as with the fire which it is more especially their province to subdue. In New York, Philadelphia, Baltimore, and other large cities the fire service is entirely voluntary, and is rendered for 'the love of the thing,' or for 'the fun of the thing,' whichever it may be. The motto of one fire company at New York, inscribed on their banner, is,

'Firemen with pleasure,  
Soldiers at leisure'—

a couplet which characterises the whole spirit of their organization. The firemen are mostly youths engaged during the day in various handicrafts and mechanical trades, with a sprinkling of clerks and shopmen. In New York each candidate for admission into the force must be balloted for, like a member of the London clubs. If elected, he has to serve for five years, during which he is exempt from jury and militia duty. The firemen elect their own superintendents and other officers by ballot, as they were themselves elected, and are divided into engine companies, hook and ladder companies, and hose companies. The engine and accessories are provided by the municipality; but the firemen are seldom contented with them in the useful, but unadorned state in which they receive them, but lavish upon them an amount of ornament, in the shape of painted panels, silver plating, and other finery, more than sufficient to prove their liberality and the pride they take in their business. The service is entirely voluntary and gratuitous, having no advantages to recommend it but those of exemption from the jury and the militia, and leads those who devote themselves to it not only into great hardship and imminent danger, but

into an amount of expenditure which is not the least surprising part of the 'institution.' The men—or 'boys,' as they are more commonly called—not only buy their own costume and accoutrements, and spend large sums in the ornamentation of their favourite engines, or hydrants, as already mentioned, but in the furnishing of their bunk rooms and parlours at the fire stations. The bunk or sleeping rooms, in which the unmarried, and sometimes the married, members pass the night, to be ready for duty on the first alarm for fire, are plainly and comfortably furnished; but the parlours are fitted up with a degree of luxury equal to that of the public rooms of the most celebrated hotels. At one of the central stations, which I visited in company with an editor of a New York journal, the walls were hung with portraits of Washington, Franklin, Jefferson, Mason, and other founders of the Republic; the floor was covered with velvet pile carpeting, a noble chandelier hung from the centre, the crimson curtains were rich and heavy, while the sideboard was spread with silver claret-jugs and pieces of plate presented by citizens whose houses and property had been preserved from fire by the exertions of the brigade, or by the fire companies of other cities, in testimony of their admiration for some particular act of gallantry or heroism which the newspapers had recorded."

Dr. Mackay also devotes a chapter to Americanisms, which throw some curious lights on the mutation of language. It must not be forgotten that the Puritan element had great and unbounded influence in the early days of American colonization, and we accordingly find such words as "platform" and "exercised" in common use, as, for example, "Mr. ——— was much exercised by an attack on him in a newspaper." Some words in use amongst us have had a characteristic impression made on them which alters the signification, such as "clever," which is intended to mean amiable, and "amiable" to mean stupid; but why "thin-skinned" means stingy, we are at a loss to account. There is a vigorous puritanical twang with "whole souled," such as we occasionally meet with in the writings of the elder Puritans, Thomas Becon, and others. They have also a wordy coinage of their own which, if not always elegant, is often expressive—thus to "make a splurge"—"to honey-fugle"—"to lobby"—the "real grit"—to "foot a bill"—are phrases which almost explain themselves, while "go-a-headitive" and "declension"—a declension to a ball—are nothing but clumsy solecisms.

Although everyone who has read the *Knickerbocker Magazine* must know the history of "Bunkum," yet we hope it may be new to others, as well as that of the term "Bogus," Dr. Mackay gives the following derivations:—

"*Buncombe, or Bunkum.*—A diffuse and angry orator having made a somewhat irrational and very unnecessary speech in the House of Representatives at Washington, where nobody thought it worth while to contradict him, was afterwards asked by a friend who met him in Pennsylvania Avenue why he had made such a display. 'I was not speaking to the house,' he replied; 'I was speaking to Buncombe'—a county or district by the majority of whose votes he had been elected. Hence Buncombe, or Bunkum, has become a phrase in America—and to some extent in England also—to express that extra parliamentary oratory which appeals to the passions or prejudices of the outside people, or sections of the people, and not to the reason and sound sense of a deliberative assembly.

"*Bogus, false, or sham;* said to be derived from the name of a man notorious for issuing counterfeit notes. Hence 'bogus' nows, a 'bogus' meeting, a 'bogus' baby, a 'bogus' senator, a 'bogus' convention."

A "dough-face" is a man of no opinion, but who can be readily kneaded into any that is found desirable. "To be under the weather," is a very expressive phrase. But the great puzzle, of which the Americans are wonderfully proud, is, "a bunch of sprouts," and as Dr. Mackay tells his story well, we cannot do better than let him enlighten us in his own words:—

"An Englishman who had steamed down the Mississippi with a captain who was not 'clever' in the American sense of the word, seeing on his arrival at New Orleans, a great assembly of people at the levee, and hearing a great disturbance, asked the captain what was the matter.

"'Oh, nothing particular,' said the captain. 'It's only Jones, an editor, who has quarrelled with Smith, another editor, and given him a whole bunch of sprouts.'

"'A bunch of sprouts?' inquired the Englishman.

"'Yes, a bunch of sprouts,' said the captain.

"'And what is a bunch of sprouts?' inquired John Bull, bewildered.

"'Don't you know?' rejoined the captain.

"'I don't,' said John Bull.

"'Then more fool you,' was the reply, on giving which the captain turned upon his heel, and walked away.

"The Englishman, not altogether discouraged, applied to the clerk for information.

"'Oh, editors are always quarrelling here,' he replied. 'It is but one editor who has given another a bunch of sprouts.'

"'But what is a bunch of sprouts?'

"'Don't you know?'

"'Not I.'

"'Why, what a fool you must be.'

"The story is that the Englishman asks the same question since that day, no one knows how many years ago, of thousands of people, but never obtains an answer; that the idea has taken entire possession of his mind, and that he is wandering over the United States asking every one he meets, 'What is a bunch of sprouts?' Receiving no satisfactory reply, he hurries on from place to place, and from person to person, worn to a skeleton, the mere shadow of a man—a kind of Flying Dutchman—a spectral presence—a wandering Jew—asking the old, eternal question, never to be answered on this side the grave, 'What is a "bunch of sprouts?"' Should this unhappy citizen of our fortunate isles ever read these pages, the spell that is upon him will be broken, and he will learn that a 'bunch of sprouts' is a slang expression for the whole discharge of a revolver, barrel after barrel."

Dr. Mackay has dealt largely with the Western and Southern States, and familiar as we all are with the great system of river navigation in them—knowing, as we do, that there are great cities daily growing up on the confines of unexplored and primeval forests, and the slavery, the swamps, and the unhealthy luxuriance of those parts—he has yet contrived to render them a study of interest to us. Cincinnati has been long known to Englishmen by name, and a name which we have all felt very much puzzled to account for, but after the clear description our author has given us we shall not so easily forget it, as a vast manufacturing city covered with a black mantle of coal smoke, like Leeds or Manchester, but not like them, producing cotton or woollen goods, but Catawba champagne and pickled pork. The champagne is made from the produce of a Mr. Longworthy's vineyards, which now, after years of exertion, rival many of the vine grounds of Europe. The pork is turned out by machinery, properly slaughtered and salted; and "so plentiful are swine in Ohio, so much more plentiful and cheaper than coal, that ere now pork has been burned instead of fuel, to keep up the fires of the steamboats on the Ohio."

We are not about to follow Dr. Mackay down the Mississippi, either in prose or verse—for the doctor writes it both ways—as we wish our readers to consult the book for themselves, but we feel so strongly interested with his pictures of New Orleans, that we cannot resist the temptation of an extract:—

"The most prominent public building in New Orleans is the St. Charles Hotel, an edifice somewhat in the style and appearance of the palace of the King of the Belgians, at Brussels. During the twelve days that our party remained under its hospitable roof it contained from seven hundred to seven hundred and fifty guests; and its grand entrance hall, where the gentlemen congregate from nine in the morning till eleven or twelve at night, to read the newspapers, to smoke, to chew, and, let me add, to spit, presented a scene of bustle and animation which can be compared to nothing but the Bourse at Paris during the full tide of business, when the *agitateurs* and the *agents de change* roar, and scream, and gesticulate like maniacs. The southern planters, and their wives and daughters, escaping from the monotony of their cotton and sugar plantations, come down to New Orleans in the early spring, and, as private lodgings are not to be had, they throng to the St. Louis and the St. Charles hotels, but principally to the St. Charles, where they lead a life of constant publicity and gaiety, and endeavour to make themselves amends for the seclusion and weariness of winter. As many as a hundred ladies (to say nothing of the gentlemen) sit down together at breakfast—the majority of them in full dress as for an evening party, and arrayed in the full splendour both of their charms and of their jewellery. Dinner is but a repetition of the same brilliancy, only that the ladies are still more gorgeously and elaborately dressed, and make a still greater display of pearls and diamonds. After dinner the drawing rooms offer a scene to which no city in the world affords a parallel. It is the very court of Queen Mab, whose courtiers are some of the fairest, wealthiest, and most beautiful of the daughters of the south, mingling in true Republican equality with the chance wayfarers, gentle or simple, well-dressed or ill-dressed, clean or dirty, who can pay for a nightly lodging or a day's board at this mighty caravanseral.

"So much for the indoor life of New Orleans. Its outdoor life is seen to the greatest advantage on the levee, where steamboats unloading their rich freights of cotton, sugar, and molasses from Mississippi, Arkansas, and Tennessee, and of pork, flour, corn, and whisky, from the upper and inland regions of Missouri, Illinois, Ohio, and Kentucky, present a panorama that may be excelled in Europe for bustle and life, but not for picturesqueness. The river can scarcely be seen for the crowd of steamboats and of shipping that stretch along the levee for miles; and the levee itself is covered with bales of cotton, and other produce, which hundreds of negroes, singing at their work, with here and there an Irishman among them, are busily engaged in rolling from the steamers and depositing in the places set apart for each consignee. These places are distinguished one from the other by the little flags stuck upon them—flags of all colours and mixtures of colours and patterns; and here the goods remain in the open air, unprotected, until it pleases the consignees to remove them. New Orleans would seem, at first glance, to overflow with wealth to such an extent as to have no room for storage. The street pavements actually do service for ware-

houses, and are cumbered with barrels of salt, corn, flour, and molasses, and bales of cotton, to such an extent as to impede the traffic, and justify the belief that the police must either be very numerous and efficient, or the population very honestly disposed. The docks of Liverpool are busy enough, but there is no life or animation at Liverpool at all equal to those which may be seen at the levée in the 'Crescent City.' The fine open space, the clear atmosphere, the joyousness and alacrity of the negroes, the countless throngs of people, the forests of funnels and masts, the plethora of cotton and corn, the roar of arriving and departing steamboats, and the deeper and more constant roar of the multitude, all combine to impress the imagination with visions of wealth, power, and dominion, and to make the levée as attractive to the philosopher as it must be to the merchant and man of business."

Dr. Mackay tells us that the Americans are not an irreverent people, and he instances their feelings towards Washington in the following passage:—

"In natural beauty the Potomac is rich, but there is no place of any historic or even legendary interest on its banks between Agia Creek and the capital, except one; but to every traveller, whatever his nation, that one is the most interesting spot in the United States. But *interesting* is too weak a word to express the feeling with which it is regarded by all the citizens of the great republic, young or old, male or female. It is their Mecca and their Jerusalem—hallowed ground, consecrated to all hearts by the remembrance of their great hero and patriot—the only one whom all Americans consent to honour and revere, and whom to disparage even by a breath, is in their estimation a crime only second to blasphemy and parricide. Mount Vernon, the home and tomb of George Washington, is the sacred spot of the North American continent, whither pilgrims repair, and on passing which each steamboat solemnly tolls a bell, and every passenger uncovers his head, in expression of the national reverence. Our boat did not stop to allow us to visit the place—a circumstance which I have since much regretted, as I never had another opportunity; but in the summer season, when travellers are more numerous, sufficient time is usually allowed for the purpose on the downward trip from Washington. But the bell on the upper deck tolled its requiem for the departed; and captain, crew, and passengers took off their hats and remained uncovered until Mount Vernon was left behind, and the home and grave of the hero were hidden from sight among their embowering verdure."

From every part of these two volumes of *Life and Liberty in America*, we gather expressions of liking for the people and their country. The only subjects which strike our author disagreeably are the "institutions" of slavery, tobacco chewing, and its consequent expectoration; the draughty, uncomfortable railway cars, with their anthracite stoves, and the monstrous extortions practised by their hackney coachmen. In all else Dr. Mackay writes in an appreciative and genial humour with America and the Americans; and as his reception was flattering, so we hope the entertaining volumes he has penned will be as agreeable to our cousins on the other side the Atlantic as they are to us on this side, and prove that to a traveller who inquires for himself, and not like Captain Basil Hall, who visited America thoroughly prejudiced, that those children of the same common mother, who we ought to regard as brothers, are in no way behind the old country in the arts of peace and civilization.

#### NOTES ON LITERATURE, SCIENCE, AND ART.

THIS day (Saturday), September 3rd, a private view of the Liverpool Society of Arts will be held. We hear that, in addition to works by Messrs. Duncan, Gavin, Herring, and other native artists, the exhibition will include several examples of the Düsseldorf school, two by Leu, one by Achenbach, and about twenty others; together with works from other Continental schools, Paris, Belgium, and Bremen.

A story by Mr. Charles Dickens, which has been long talked of, has at length made its appearance in the *New York Ledger*. It is called "Hunted Down," and is intended for an illustration of life assurance. The American critics do not seem much struck with its beauties. The New York newspapers positively announce that Mr. Dickens has engaged to give a series of readings in the principal American cities for a consideration of £10,000. We believe it is true that an offer of this nature has been made to our illustrious countryman; but we are not aware that he has accepted it; and we believe the amount named to be exaggerated after the ordinary American custom.

The arrangements for the meeting of the British Association in Aberdeen next month are fast reaching completion. The New Music Hall, in which the principal of the Association's meetings will be held, is now ready for the seating, and presents a very fine appearance. The proceedings will be commenced by His Royal Highness the Prince Consort delivering an address in the new hall on the evening of Wednesday, the 14th of September.

The cartoons of Peter von Cornelius, from his earliest works to the

last, have been placed together in the Berlin Academy, forming in themselves an exhibition which will be shortly opened to the public. These cartoons fill several large rooms of the Academical building.

In consequence of the approaching departure of the Right Hon. James Wilson for India, he has been compelled to decline the Treasurership of the Newspaper Press Fund, of which he still continues a Vice-President. The right honourable gentleman has expressed a hope that on his return to England, five years hence, he may find the fund a thriving institution. David Cato Macrae, Esq., barrister-at-law, has been elected Treasurer of the fund.

The *Siddele*, speaking of the prizes proclaimed at the annual sitting of the French Academy, says:—"M. Gilbert, who received a prize two years ago for a remarkable eulogium on Vauvenargues, obtains this year the prize for one on Regnard. M. Gilbert is the young man whose romantic marriage was at one moment a subject of conversation. Although a poor teacher, and the son of a workman, he married the wealthy Madlle. Schneider, whose brother he had educated. The prize for poetry has been carried off, against a hundred and forty competitors, by a young woman of twenty-five, a child of the people, a teacher, living on the produce of her lessons in the midst of her family of artisans. She has written a charming piece of poetry, full of simplicity and devoid of all declamation. It is M. Legouvé who is charged to read these two prize works. The name of the young woman is Madlle. Ernestine Drouet; she was pupil of Beranger, who took great pains with her, and at the age of eighteen she obtained the diploma of superior instruction."

The Council of Legal Education have issued a number of rules for the public examination of students in Michaelmas term, 1859. The mode of conducting the examinations is set forth, but these do not differ materially from the rules heretofore in force. The examination is to commence on Saturday, the 29th of October, and will be continued on the Monday and Tuesday following. It will be divided very much as heretofore. The list of books and authorities with which the examiners are expected to be acquainted is also given.

Lord Brougham is at present staying at Tynemouth, enjoying the fresh breezes of the North Sea. It is the intention of several of the mechanics' institutes and working men's institutes on the Tyne to present addresses to his lordship.

Sculpture (says the *Athenæum*) is at last secure of a home in England. Her Majesty's Commissioners for the Exhibition of 1851, and the Horticultural Society have finally agreed; and the works at Kensington will be proceeded with as soon as the money is subscribed. Of this there is little doubt. The Council of the Horticultural Society, at their last meeting, accepted the terms as altered by Her Majesty's Commissioners to meet the views expressed at the general meeting of the society. In our opinion, from what we have heard of the details, the agreement is liberal and fair to both parties, and such as becomes two important institutions acting in conjunction for a great purpose. Nearly 4,000 feet of beautiful arcades will form a noble palace for sculpture (and frescoes), and a noble adornment for the garden,—the greater part open and the rest glazed, and offering both a pleasant and instructive promenade at all seasons. It is a design that the metropolis may be proud of. The people of England may be proud of it, for no shilling in aid will be asked from Government. Of this voluntary aid of £50,000 (in addition to the £50,000 agreed to be expended by the Commissioners on the arcades) there is no doubt. Already the Council have received notice of munificent donations from Her Majesty and the Prince Consort, and of the Prince of Wales, and the younger branches of the Royal Family becoming life members,—and two hundred and thirty other ladies and gentlemen have put down their names, and the names of their children, as life subscribers, and have also subscribed for debentures various sums, amounting together to above £20,000; so that with donations, life members, and debentures, there is already promised above £28,000.

Mr. Laurence Oliphant is expected to deliver a lecture, on China and Japan, in Dunfermline, about the end of October, a subject on which, from his opportunities as private secretary to Lord Elgin, he is peculiarly qualified to instruct his hearers.

The library of the late Baron de Humboldt, bequeathed by him to his old valet, has been purchased for 40,000 thalers, the Vienna journals state, by Lord Bloomfield, minister of England at Berlin.

Mr. Robert George Wyndham Herbert, B.C.L., Fellow of All Souls (late of Balliol College), barrister-at-law of the Inner Temple, has been appointed secretary to Sir Geo. Ferguson Bowen, K.C.M.G., governor of Queensland, Moreton Bay. Mr. Herbert, in 1851, obtained the Hertford scholarship, "For the Encouragement of Latin Literature;" in 1852, the



Ireland scholarship, "For the Promotion of Classical Learning and Taste;" in the same year, the Chancellor's prize for Latin verse, "Avium migrationes;" and, in 1854, the Eldon law scholarship.

The *Buider* says that the Dublin National Gallery is proceeding, being now more than half up, and first floor of joists laid. It will be connected with the Royal Dublin Society's house by a Corinthian colonnade of quadrant form, and similar to that uniting the corresponding wing of the Museum, with the exception that the screen wall between the pillars will be omitted. Without referring to the merits of these new buildings, the Royal Dublin Society's premises will surely be rendered more architecturally important by their erection, and that body will have no reason to regret their concession of the site of the 1853 Industrial Exhibition. Messrs. Cockburn are the contractors, and the iron girders, &c., are being supplied from the Oxman Town foundry, Mr. W. Turner, proprietor.

The monument to Agnes Burns, eldest sister to Robert Burns, has been erected in St. Nicholas churchyard, Dundalk, where the mortal remains of the poet's favourite sister are interred. The monument has a very chaste and characteristic effect. About £70 was contributed by the inhabitants of Dundalk and its vicinity towards the erection of the monument.

It is stated that busts of Cicero and Agrippina and a statue of Apollo, all in bronze, were found a few days ago in removing some earth for a road near Pompeii, and were placed in the Museum at Naples.

The exhibition of the works of living artists, which was to have taken place in the Museum at Naples in June last, has been fixed for the 1st September next.

The *Lombardia* announces that King Victor Emmanuel has directed the minister of his household to entrust to two Lombard artists the execution of two paintings, one representing the battle of Solferino, and the other the taking of San Martino, an episode of the same battle in which the Piedmontese, who formed the left wing of the allied army, were the sole actors. His majesty has also signified his pleasure that a Lombard sculptor be commissioned to execute a marble monument recording the heroic defence of the city of Brescia against the Austrian troops in 1849. The cost of all these works of art is to be defrayed by the privy purse.

Some people will be surprised to hear, not that Leigh Hunt is dead, but that he only died on Sunday last. He had scarcely exceeded the age allotted to man (he was in his seventy-fifth year), and yet, to almost all but an inner circle of friends, he was one of a generation long since passed away. Hazlitt, Lamb, Shelley, Byron—these are the names with which the name of Leigh Hunt will ever be associated. He has outlived them all. Some of them perished in early youth, and he, their friend, has lived to see the judgment of posterity passed on those whom he knew in the intimate intercourse of every-day life. Leigh Hunt played a conspicuous part during a stormy period in our political history. Whatever differences of opinion may separate between him and us, no English journalist can ever forget what he once suffered for that freedom of the press which, partly through his exertions, is now one of the brightest features in the British constitution, and the proudest boast of Englishmen. If we do not agree with his political opinions, we cannot but thank the man who stood forward as a champion of a free press in days when the liberty of writing was scarcely understood even in this country. Leigh Hunt has outlived all the opposition he once encountered, and those who only knew him in later years, found it hard to realize in that genial, venerable old man, full of pleasant anecdote, the uncompromising partisan who defied a government fifty years ago. And yet he kept working on to the last—working with all the fire and energy of youth; for no one who read his last "Occasional" in the *Spectator* of Saturday, August 20th, a week before his death, would have believed that the hand that penned it would so soon be cold in death. He is now gone from us for ever, and almost the last link is severed which united us with the writers, wits, and poets of the early part of this century. A more kindly, more loving, more sympathising nature was never known than his, and his death has left a blank which it will be difficult indeed to fill.

PRESENTATION.—We have just had submitted to our notice a very choice specimen of artistic workmanship, in the shape of a presentation cup, the work of Bro. Wyon, of most graceful proportion, with grapes and foliage clustering about, chased up with all the care of a Benvenuto Cellini; it stands upon a black marble cube adorned with monograms. The inscription bears the names of two brethren known by almost everybody, it is this—"An expression of personal esteem from W. Campbell Sleigh to John Mott Thearle, 1859." The first we need not remind our readers is the eminent criminal lawyer, and the second our esteemed brother, the Masonic jeweller of Fleet-street.

## Poetry.

### SIR MARMADUKE POLE.

BY WILLIAM ALLINGHAM.

SIR MARMADUKE POLE was a sturdy old knight,  
Who in war and in peace had done every man right;  
He lived with his neighbours in loving accord,  
Save the Abbot and Monks, whom he fiercely abhor'd,  
This rough old Sir Marmaduke Pole.

He sat like a king in his old castle hall,  
With guests round his table, and servants at call;  
He whoop'd to the falcon, he hunted the deer,—  
If down by the Abbey, his comrades could hear  
A growl from Sir Marmaduke Pole.

Now Sir Marmaduke lay on his leave-taking bed;  
And he smiled on the mourners, and tranquilly said,  
"I can trust my poor soul to the Lord God of Heaven,  
Though living unpriested, and dying unshriv'n;  
Say goodbye to old Marmaduke Pole."

But his lady and others do sorely repine  
He thus should de cease like an ox or a swine.  
A message in haste to the Abbey they send;  
For there's frost on the tongue, and the arm cannot bend,  
Of sturdy Sir Marmaduke Pole.

Says my Lady, "Too long have I yielded my mind."  
Says Richard, "To go with the world I'm inclined."  
"O Mother of Mercy!" sobs Jane his young spouse,  
"O Saviour, thou wert not disown'd in this house!"  
And she prays for Sir Marmaduke Pole.

Good Abbot Ambrosius forgets every wrong,  
And speeds to the gate which repell'd him so long.  
The stair ("Pax vobiscum!") is strange to his tread.  
He puts everyone forth. There's no voice from the bed  
Of quiet Sir Marmaduke Pole.

Again the door opens; they enter the place,  
Pale, rigid, and stern, lies the well belov'd face.  
"The Church, through God's mercy and blessed Saint John,  
Has received in her bosom a penitent son."  
So parted Sir Marmaduke Pole.

Who feasts with Sir Richard? Who shrives Lady Jane?  
Whose mule to the Castle, jogs right without rein?  
Our Abbey has moorland and meadowland wide,  
Where, hawking and hunting, so proudly would ride  
This headstrong Sir Marmaduke Pole.

In the chancel they buried Sir Marmaduke Pole;  
And sang many masses for good of his soul.  
Amidst praying and chiming, and incense and flame,  
His bones fell to dust. You may still read his name  
In blurr'd letters,—*Sir Marmaduke Pole.*

### REMEMBRANCE.

BY THE LATE CHARLOTTE BRONTE.

Cold in the earth and deep snow piled above thee,  
Far, far removed, cold in the dreary grave!  
Have I forgot, my only love, to love thee,  
Severed at last by Time's all severing wave.

Now, when alone my thoughts no longer hover  
Over the mountains on that northern shore,  
Resting their wings where heath and fern-leaves cover  
Thy noble heart for ever, ever more.

Cold in the earth, and fifteen wild Decembers  
From those brown hills have melted into spring:  
Faithful, indeed, the spirit that remembers  
After such years of change and suffering!

Sweet love of youth, forgive if I forget thee,  
While the world's tide is bearing me along;  
Other desires and other hopes beset me,  
Hopes which obscure, but cannot do thee wrong.

No later light has lightened up my heaven,  
No second morn has ever shone for me;  
All my life's bliss from thy dear life given—  
All my life's bliss is in the grave with thee.

But when the days of golden dreams had perished,  
And ev'n despair was powerless to destroy;  
Then did I learn existence could be cherished,  
Strengthened and fed without the aid of joy.

Then did I check the tears of useless passion—  
Weaned my young soul from yearning after thine;  
Sternly denied its burning wish to hasten  
Down to that tomb already more than mine.

And even yet I dare not let it languish,—  
Dare not indulge in memory's rapturous pain;  
Once drinking deep of that divinest anguish,  
How could I seek the empty world again?

## MORNING.

MORNING clouds are fleecy and white,  
Drifting freshly o'er the valley.  
Trees are swaying,  
Winds are playing,  
Musically, musically,  
In the branches, to and fro.  
Airy light,  
Bending low  
To the rillet at my feet.  
Life is sweet!  
Merrily, merrily,  
Bright birds, sing ye,  
Mid the green of emerald buds:  
How the ringing  
Of your wild singing  
Echoes, echoes in the woods!  
And the tinkling music swells  
From the silver-toned sheep-bells,  
Chiming and climbing  
Up the golden dells.  
Rillet fleet,  
Kissing my feet,  
Life is sweet!

## ON A VILLAGE CHURCH NEAR THE SEA.

BY T. MITCHELL.

TIME-HONOURED pile, relic of former days,  
Within whose walls our ancestors of yore  
Their fervent prayers to Heav'n were wont to raise,  
And the great Saviour of mankind adore.  
Would that some mightier, holier harp than mine,  
Were tuned in honour of thy ancient shrine!  
Who, as he gazes on thy tower proud,  
And rapturously walks thy walls around,  
Would not draw contrast 'twixt the busy crowd,  
And the tranquillity of holy ground?  
Who would not say, in some such spot may I,  
When this short life is ended, peaceful lie?

## DREAMS.

DREAMS are but interludes which fancy makes;  
When monarch reason sleeps, this mimic wakes:  
Compounds a medley of disjointed things,  
A court of cobblers and a mob of kings.  
Light fumes are merry, grosser fumes are sad,  
Both o'er the reasonable soul run mad;  
And many monstrous forms in sleep we see,  
That neither were, nor are, nor e'er can be.  
Sometimes forgotten things long cast behind,  
Rush forward in the brain, and come to mind;  
The nurse's legends are for truths received,  
And the man dreams but what the boy believed.  
Sometimes we but rehearsed a former play.  
The night restores our actions done by day;  
As hounds in sleep will open for their prey.  
In short, the farce of dreams is of a piece,  
Chimeras all, and more absurd or less.

LEIGH HUNT.

## SE MONICA TI FAI.

If you become a nun, dear,  
A friar I will be;  
In any cell you run, dear,  
Pray look behind for me.  
The rose, of course, turns pale, too;  
The doves all take the veil, too;  
The blind will see the show.  
What! you become a nun, my dear!  
I'll not believe it—no!  
If you become a nun, dear,  
The bishop Love will be;  
The Cupids every one, dear,  
Will chant, "We trust in thee;"  
The incense will go sighing,  
The candles fall a dying,  
The water turn to wine.  
What! you go take the vows, my dear!  
You may—but they'll be mine.

LEIGH HUNT.

## CORRESPONDENCE.

[THE EDITOR does not hold himself responsible for any opinions  
entertained by Correspondents.]

## THE PROVINCIAL GRAND LODGE OF WILTSHIRE.

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

SIR AND BROTHER,—On perusing your excellent publication of the 27th instant, I saw the report of the meeting of the Provincial Grand Lodge of Wiltshire, at Chippenham, on the 23rd instant; and, among other matters, the account of my calling the attention of the Provincial Grand Lodge to the rule in the Book of Constitutions, at page 49, "That the Provincial Grand Officers must all be resident in the province, and subscribing members of some Lodge therein; but the Most Worshipful Grand Master may grant a dispensation for non-residence. A fee of two guineas for Grand Wardens, and one guinea for any subordinate officer, shall be paid to the general fund of charity for such dispensation." I think it will be apparent to all persons and brethren who can read plain English that no one has a right to provincial rank unless he resides in the province, or unless there is such dispensation granted by the Most Worshipful Grand Master for non-residence, and, before any non-resident is appointed, such dispensation should be read in open Lodge, and a minute thereof made in the Secretary's book. At least, such is the course usually adopted, as I have been informed by many old and very experienced Masons. It was attempted to be shown that the Right Worshipful Provincial Grand Master had the power of granting such dispensation. But, supposing that to be the case, have ever any such dispensations been granted? Perhaps some old and experienced Masons will have the kindness to inform their younger brethren how in this matter the law should be interpreted.

I think that Bro. White—the Somerset member who thought severely to rebuke me for making the observations I did, in accusing me of doing the same thing in an adjoining province to which I objected in Wiltshire—should have taken care to let some of his rebuke be a correct statement of the facts. My answer to his rebuke is, that Col. Tynte did me the honour to give me the right to wear the Somerset purple in the year 1843 or 1844, about eleven years before the rule I referred to found its way into the Book of Constitutions, which I believe was in the year 1855. And thereby hangs a tale—how did it get there?

I beg to repeat what I stated in Grand Lodge—that I had no personal or vindictive motive in making the observation I did against the Somerset brethren, for whom I entertain the highest respect, being myself a Somersetshire man, and having been initiated in that province. I was only anxious that charity should have its due, and, in order that no one should be damaged by what I said, I abstained purposely from mentioning the matter until all the officers had been appointed.

I am, Sir, yours fraternally,

J. W. BROWNE,

P. Prov. G.S.W. of Wiltshire, M.E.Z. No. 453.

Swindon, August 30, 1859.

[The law was brought forward by Bro. Dobie, when President of the Board of General Purposes, and has been continually violated. Indeed, it would be worth while for some brother to move for a return of the number of dispensations applied for and granted. We never heard of more than one dispensation being applied for, and that was refused.—Ed.]

## THE MARK MASTER'S JEWEL.

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

DEAR SIR AND BROTHER,—Where is the line of demarcation? I appealed to you as being of excellent authority in matters of Masonic jurisprudence, contending that in the Craft Lodge such jewel should not be worn but at a banquet held in another apartment, or even in the same room if all Lodge business was over and all matters placed where the eye of curiosity could not dive—and find, that such or any other jewel might be borne at the pleasure of the wearer. You replied that it was not so, but added that the Victoria Cross, or other medal, might be worn in Grand Lodge—recollecting, doubtless, what H.R.H. the last G.M. wore there.

If the Mark Master's jewel is not to be worn at a banquet, what think you of the banqueting room of a celebrated Lodge, decorated with emblems of the Rose Croix, the walls bearing

many shields of Templars, with horns of Foresters, and a large engraving, handsomely framed, respecting the Order of Foresters, hung in the centre place of the wall opposite the fire place. Minute books of two Craft Lodges and Mark Master's Lodge mixed, open for the inspection of any who might walk up the stairs and enter the silent Lodge room—with working tools and tracing board displayed?

Where is the schoolmaster? Do send him to those naughty boys, and tell him to transfer the horns and tableaux to some other and more fitting place than amongst Holy Templars and Knights of the Rose Croix—and do tell us where is the line of demarcation.

29th August, 1859.

Yours most truly,

R. E. X.

#### APPOINTMENT OF GRAND OFFICERS.

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

DEAR SIR AND BROTHER,—Grand Lodge has lately created a new Grand Office, viz., that of Assistant Grand Pursuivant, to which I presume the M.W. Grand Master will appoint at our ensuing Grand Lodge. It is thus acknowledged that in Grand Lodge alone resides the power of creating new Grand Offices. For the last few years, however, the Grand Master has annually appointed an Assistant Grand Secretary and given him rank before the Grand Organist, and I am informed that Grand Lodge never having created that office, the appointment, consequently, is illegal. It appears for the first time in the edition of the Book of Constitutions published in 1855, and as the former edition was published only two years previous, it is evidently during that period that the M.W. Grand Master made the first appointment, and yet during that period the office was certainly not created by Grand Lodge. Such being the case, if the office is necessary would it not be better for the Board of General Purposes at once to recommend Grand Lodge to legalize it?

Ere I close this letter I will allude to another subject that requires attention. In your account of the Masonic services of the Grand Officers for this year, you state that the S.G.W. Lord de Tabley is about to take the Junior Warden's chair of the Lodge of Unity, No. 403, Crewe. Now is it not a pity that after a slumber of more than a quarter of a century, his newly awakened Masonic zeal should have been stopped by the head of our Order, for the Book of Constitutions states that the Grand Wardens cannot act as Wardens of a private Lodge. Now, pray inform the Craft of the utility of that law when they are allowed to fill the far more important office of W.M. Would it not be far better to substitute for it the law relating to Provincial Grand Wardens, which is as follows:—"No brother can be appointed a Provincial Grand Warden unless he be the Master or Past Master of a Lodge, &c." The two laws are certainly at variance, and one of them ought to be repealed—which of the two might, I think, be left to the common sense of Grand Lodge.

I am, dear Sir and Brother, yours fraternally,  
P.M.

### THE MASONIC MIRROR.

#### MASONIC MEMS.

THE Mount Sinai Chapter of Instruction will hold their first convocation for the season at the Red Horse Tavern, Old Bond Street, on Saturday, September 3rd, at eight o'clock, and will continue to meet every Saturday during the winter season.

THE Albion Lodge of Instruction (No. 9) will resume its labours for the winter season on Saturday, September 3rd, at seven o'clock, at Bro. John Gurton's, Red Horse Tavern, Old Bond Street.

#### GRAND LODGE.

The following is the detailed programme of the business to be transacted on Wednesday, September 7th, 1859:—

The minutes of the Quarterly Communication of the 1st of June, and of an especial Grand Lodge held on the 23rd of June, will be read, and respectively put for confirmation.

The report of the Board of Benevolence for the last quarter, in which are recommendations for grants to

Bro. Noah Wardle, of Lodge No. 421, Marple, for..... £30

Bro. William D. Laws, of Lodge No. 95, Sunderland, for... £30

#### REPORT OF THE BOARD OF GENERAL PURPOSES.

The Board of General Purposes beg to report that on the 15th of March last, on the complaint of the Deputy Provincial Grand Master for Sussex, they caused a summons to be issued to Bro. Thomas Heward, of the Mariners' Lodge, No. 878, at Littlehampton, to attend and produce the warrant and books of the said Lodge; that, failing to attend on the 19th April, he was peremptorily summoned to attend at the next meeting of the Board; that on the 17th May he again failed to attend, but forwarded a communication, praying for further delay, which was granted; that since then he has neither attended nor taken any notice of the communications of the Board, and the Board have, therefore, felt it their duty to suspend him from all Masonic functions, and now report the same to the Grand Lodge.

The Board also report that it has been brought under their notice by the M.W. Grand Master that the members of certain Provincial Lodges are in the habit of wearing embroidered on their aprons other emblems than those sanctioned by the Book of Constitutions. The Board have directed a communication to be made to the Provincial Grand Master of the province, directing his attention to the circumstances, and requesting him to take the necessary steps for the discontinuance of a practice which is in violation of the law (p. 118).

The Board further report that they have received an application from Messrs. Elkington & Co., the lessees of the tavern, requesting the grant of a sum of money, to be expended in repairs of the great hall; that they have caused inquiry to be made under the authority of the Grand Superintendent of Works, who reports that the repairs necessary may be completed for a sum not exceeding £275, and that competent persons are ready to undertake the work. The Board, therefore, recommend that the sanction of Grand Lodge be given for such outlay.

The Board also report that they have caused the organs in the great hall and temple to be carefully examined, and an estimate made of the expense of putting them into an efficient state. The Board have reason to believe that the cost will not exceed the sum of £70, and they, therefore, recommend that they be authorized to expend that amount.

Complaints having been made to the Board of the inconvenience to which provincial brethren may be put by the late period at which the Quarterly Communication papers are issued, they have made arrangements by which, for the future, such papers will be printed and circulated as speedily as possible after each Grand Lodge.

The Board have much pleasure in recommending that the following Lodges, which have made the necessary returns, be removed from the list of those which are summoned to show cause at the next meeting of Grand Lodge why they should not be erased, viz.:

Howard Lodge of Brotherly Love, No. 64, Arundel.

Derbyshire Lodge, No. 143, Longnor, Staffordshire.

St. David's Lodge, No. 474, Milford.

Combermere Lodge, No. 880, Liscard, Cheshire.

Peveril of the Peak Lodge, No. 940, New Mills, near Glossop.

Then follows the cash account.

(Signed)

JOHN HAVERS, President.

Freemasons' Hall, London, August 22, 1859.

#### METROPOLITAN.

HIGH CROSS LODGE (No. 1056).—The second annual festival of this Lodge took place at the Railway Hotel, Northumberland Park, Tottenham, on Friday, the 26th ult., at three p.m., for the purpose of installing the Worshipful Master elect. The Lodge was duly opened in the first, second, and third degrees for passing and raising two brethren. After which Bro. J. G. Willson was duly installed W.M. Bro. Dominy was elected Treasurer, and the new W.M. appointed as his officers for the ensuing year, Bros. T. W. Dominy, S.W.; J. Wright, J.W.; S. D. Potts, Sec.; E. Wilden, S.D.; W. P. Smith, J.D.; Sells, I.G. Bro. Bradley was elected Tyler. Bro. S. D. Potts, P.M., duly invested the officers with their respective collars, and delivered a very impressive charge to each on his duties to the Great Architect of the universe, the brethren, and to this Lodge in particular. The Lodge was then closed in due form and solemn prayer. The brethren afterwards adjourned to the pavilion in the pleasure garden to dinner. After which they proceeded to the Lodge, where an excellent dessert awaited them. This Lodge, being so delightfully situated at an easy distance from the City of London, affords an agreeable trip to the brethren of the various Lodges, who honour it with their presence as visitors. The dinner gave the greatest satisfaction. The evening was spent in that spirit of brotherly love which ought ever to animate Freemasons.

#### INSTRUCTION.

ROYAL JUBILEE LODGE (No. 85).—At the weekly meeting of this Lodge, on Sunday last, Bro. Ireland, W.M., worked the third ceremony and lectures of the degree much to the edification of a numerous meeting. It was proposed by Bro. Haydon, and seconded by Bro. Hoad, that the sum of ten guineas from the funds be voted to the Royal Masonic Institution for Boys, which was carried unanimously; in proposing this vote, Bro. Haydon made some observations on the increased necessity of affording support to this charity, in consequence of the governors having resolved on admitting the whole of the boys into the establishment in

Lordship-lane, and which would entail a very considerable increase in the expenditure of that establishment. By this donation the W.M. *pro tem.* of the Lodge becomes a governor during the existence of the Lodge.

## PROVINCIAL.

### CHANNEL ISLANDS.

**JERSEY.**—*Lodge La Césarée* (No. 860).—The usual monthly meeting of this Lodge was held on Thursday, August 25th, under the presidency of Bro. Schmitt, P.M., in the absence of the W.M., who was detained by urgent domestic circumstances, but nevertheless arrived in time to close the Lodge and to preside at the banquet. There was a large attendance of members, and among the visitors were the Rt. Worshipful Prov. Grand Master, Bro. J. J. Hammond; Bro. Percival, S.W., of the Scientific Lodge, Cambridge, No. 105; Bro. Luxton, Wisconsin Lodge (America), No. 13; Bro. Hopkins, Past Prov. S.G.W., for Warwickshire; Bro. Embling, of the Royal Clarence Lodge, Brighton, No. 338; Bro. Charles Johnson, S.D., of the Royal Sussex Lodge, No. 722; and other brethren, members of the local Lodges. The Lodge having been opened in the first degree, the circular convening the meeting was read, from which it appeared that the work of the evening would be heavy, consisting of two initiations and six raisings, but of these only two actually took place. The minutes of the last meeting were read and confirmed. A printed communication was announced from Grand Lodge, in reference to irregular Lodges in Turkey, which was ordered to be received and entered on the minutes. Letters were read from the Yarborough Lodge, No. 302, and from the Royal Sussex Lodge, No. 722, in reply to applications made by the Secretary of La Césarée, on behalf of the proposed Masonic Temple. In the former it was stated that Bro. Baker had been appointed a delegate to act with the members of La Césarée on the building committee, and that discussion on the question of pecuniary aid towards the accomplishment of the object was deferred until the views and plans of its promoters should be more matured and better understood. The Royal Sussex Lodge mentioned the appointment of Bro. James Johnson, P.M., to represent the members on the building committee, and expressed best wishes for the successful completion of so desirable an undertaking, without however giving any promise of pecuniary assistance. The Lodge was then opened in the second degree, and the usual questions having been put to Bros. Leigh and Neel, the Lodge was opened in the third degree. On their readmission they were raised to the sublime degree of M.M., with the accustomed ceremonies, which were impressively performed by Bro. Schmitt. It was announced, that since the last meeting a highly esteemed member, Bro. Picot, had been removed from his earthly Lodge, and that as a mark of deserved respect, his funeral rites had been attended by a very large number of the Brethren, though without Masonic honours and observances. It was ordered that the Lodge should wear the emblems of mourning for the space of three months. Bro. Schmitt proposed as a joining member Bro. William Smith, who, though initiated into Masonry in England, had recently taken the third degree in La Césarée. The Lodge was then closed with the usual solemn ceremonies, and the brethren, having ratified their fraternal vows, retired to an adjoining room at about half-past nine, for refreshment and an hour's social intercourse. It may be added, that the ground for the proposed Temple has been purchased, that the plans are nearly finished, and that the architect hopes in the course of a few days to place them in the hands of the brethren authorized by the Lodge to decide respecting them.—H.H.

### CUMBERLAND.

**CARLISLE.**—*Union Lodge* (No. 389).—This Lodge held a meeting at the Old King's Head, August 30th. It being the regular monthly meeting, the Lodge was opened by Bro. F. W. Haywood, S.W., assisted by the Past Masters of the Lodge. The visitors present were, Bro. Bradshaw, No. 793; Bro. Shenn, No. 424; Bro. C. J. Banister, P.M., No. 267, W.M., No. 56, who officiated as Deacon. Bros. Wilson and Armstrong being present, and desirous to take the third degree, were examined, and afterwards raised to the sublime degree of M.M., which was very efficiently done by the S.W., assisted by Bro. Bradshaw as S.W., Bro. Ritson as J.W. There was a full attendance of the brethren of the Lodge, and after the business was ended the visitors and members adjourned to refreshments, and spent a very happy evening. This Lodge is showing signs of great improvement, and a stimulus is given to its members by the D.Prov.G.M. conferring the purple upon Bro. Haywood, to the satisfaction of the Lodge. The usual loyal and Masonic toasts were given and responded to, and the brethren separated at eleven o'clock.

### DURHAM.

**GATESHEAD.**—*Lodge of Industry* (No. 56).—The regular monthly meeting of this Lodge was held at the Grey Horse Inn, on Monday, August 22nd. Present: the W.M. Bro. C. J. Banister in the chair, assisted by Bros. H. Hotham, P.M., Prov. S.G.W., Northumberland; Anthony Clapham, P.Prov.G., Registrar; and the officers of the Lodge. Bro. Geo. Green being present, and wishing to take the second degree, was examined; and Bro. Belsher, of Lodge No. 793, was also passed, at the request of the W.M. of that Lodge, by Bro. Anthony Clapham, P.M., in his usual impressive manner. Bros. Emmerson, Wm. Green, Wm. Robinson, and Barker, wishing to take the third degree, were severally

examined and raised to that sublime degree by the W.M., who distinguished himself in explaining the tracing board, working tools, and giving each the charge with his usual earnestness. Mr. John Jackson Brumwell was proposed and seconded as a candidate for Freemasonry; and, the business of the Lodge concluded, it was closed in due form and with solemn prayer at ten p.m., and the brethren separated.

### LANCASHIRE (WEST).

**LIVERPOOL.**—*Merchants' Lodge of Instruction* (No. 294).—On Tuesday, the 30th August, this Lodge held its regular meeting at the Masonic Temple, No. 20, Hope-street, Liverpool, when the whole of the seven sections of the first lecture were ably worked; the questions being put by Bro. Younghusband, W.M., No. 294.

### NORTHUMBERLAND.

**NEWCASTLE.**—*Lodge of Instruction*, under the Warrant of No. 24.—A meeting of this Lodge was held at the Freemasons' Hall, Blackett-street, Newcastle-on-Tyne, on Tuesday, August 23rd, 1859, Bro. Anthony Clapham, P.M. as W.M. There were also present, Bros. H. Hotham, P.M.; S. Bell, P.M.; Bros. Lambton as S.W.; Harding as J.W.; A. Gillespie, Treas.; Banning, Sec.; and a very full attendance of the brethren. Bro. C. J. Banister, P.M., was appointed Lecture Master, and proceeded to deliver a beautiful lecture on the tracing board in the first degree, which was acknowledged by the brethren, who wished a vote of thanks to be recorded on the minutes. To this the Lecture Master objected: he said that being one of the founders of the Lodge, it was no more than his duty to do all in his power for its welfare. The Lodge was opened in the several degrees, and the officers instructed in their several duties. This Lodge is working well, and numbers all the working Masons of Newcastle and Gateshead; and from the zeal of its young members, and the kindness of the Past Masters of the district, it is bringing about a correct uniformity. Four brethren were proposed as joining members, and the Lodge was closed at ten o'clock.

### WORCESTERSHIRE.

**KIDDERMINSTER.**—*Lodge of Hope and Charity* (No. 523).—This Lodge held its usual monthly meeting on Monday, August 29, when Bro. the Rev. M. S. A. Walrod, of Kidderminster, and the Apollo University Lodge, No. 460, Oxford, were unanimously elected a joining member and Chaplain to the Lodge. Bro. J. Cope was raised to the sublime degree of Mark Master. The visitors were Bros. B. Brooks, P.M., No. 824; Stourbridge, Prov. G. Dir. of Cers.; and H. T. Woodward, of Kidderminster, hailing from No. 843, Sydney, New South Wales.

## MARK MASONRY.

### PROVINCIAL.

**NEWCASTLE.**—*Lodge of Mark Masters* (L.C.).—A meeting of this Lodge was held on Wednesday, August 24th, at Freemasons' Hall, Newgate-street, Newcastle-on-Tyne. In the absence of the R.W.M., the chair was taken by the S.W., Bro. Septimus Bell, assisted by the rest of the officers. Bro. Penman having been balloted for some time previously and wishing to receive this degree was admitted in due form, attended by the Deacons, Bros. A. Gillespie and C. I. Banister. The acting W.M. was very impressive in the performance of the ceremony. After the remaining business was completed, a candidate was proposed, seconded, and recorded, and the Lodge was closed at nine o'clock. The brethren adjourned to refreshment and spent a very happy hour.

## COLONIAL.

### ANTIGUA.

**SAINT JOHN'S LODGE (No. 723).—At the meeting held on Wednesday evening, the 13th July, 1859, at the Lodge Room in the city of Saint John's, Antigua, Bro. Chas. Alexander, W.M., presiding, it was moved by Bro. Joseph Shervington, P.M., seconded by Bro. John Shervington, P.M., and resolved unanimously, "That this Lodge tenders its sincere congratulations to Bro. the Right Worshipful Daniel Hart, upon his appointment, by the Grand Master of England, to the distinguished office of Provincial Grand Master in the Island of Trinidad, Grenada, and Saint Vincent—a post which his abilities as a talented and worthy member of the brotherhood so well merits—and the duties of which every Craftsman here feels convinced will be so ably performed as to secure the unqualified approbation of the head of the Order, by whom he has been appointed." It was also resolved, "That a copy of these resolutions be respectfully enclosed to our brother, the Right Worshipful Provincial Grand Master, whose period of service in his exalted position the members of the Saint John's Lodge feel the assurance will be marked with the satisfaction of the brethren of those Lodges within his jurisdiction; and that the Worshipful Master be requested to carry out the foregoing."**

### ST. VINCENT.

**ROYAL VICTORIA LODGE (No. 755).—The brethren of the Masonic Craft have, during the last few days, been actively engaged in the prosecution of their duties, owing to the arrival in the island of the Right Worship-**

ful Bro. Hart, appointed by the M.W. Grand Master the Earl of Zetland, Prov. Grand Master of the Lodges comprised in the district of Trinidad, Grenada, and St. Vincent. On Saturday evening, the Prov. Grand Master met the brethren of "Victoria Lodge, No. 755," now, by virtue of the powers in him vested, designated by the honourable title of "The Royal Victoria Lodge," and, after some time occupied in the examination of the record, and other necessary business, he delivered to the brethren an address. On Wednesday evening, the brethren of the Royal Victoria Lodge entertained the Prov. Grand Master at dinner, at Miss Amiel's hotel. At seven o'clock, twenty-two members of the Craft sat down to a very excellent repast, to which we have no doubt, as good workmen, ample justice was done. The usual loyal and Masonic toasts followed, and at eleven the party separated, after a pleasing reunion, throughout which harmony and good fellowship prevailed. We cannot close this brief notice without observing, that we have heard the Prov. Grand Master spoken of in high terms of commendation by the brethren—they seem to regard him as an ornament to their Order. He has been pleased, we are further informed, to appoint one of the brethren, J. H. Brown, Assistant Prov. Grand Secretary.—From the *Guardian* Newspaper of the 21st July, 1859.

#### GAPE OF GOOD HOPE.

BRITISH LODGE (No. 419).—On St. John's day, the 24th of June, the brethren of this Lodge presented the retiring Worshipful Master, Bro. J. S. Rowe, with a Past Master's jewel, as a mark of their appreciation of the manner in which he fulfilled the duties of the office occupied by him during the past year. On the evening of the same day, upwards of fifty members of the Craft dined together at the Masonic Hotel.—*Cape Argus*.

### AMERICA.

#### VERMONT.

##### THE LECTURES OF PRESTON IN THE UNITED STATES.

THE M. W. Bro. Philip C. Tucker, at the last Grand Lodge, held in January, gave an interesting address; part of which, on the subject of uniformity of working, we quote:—

"Much has been said and written about the lectures of the Order, and uniformity of work has been the subject of free discussion for several years past, in most of the Grand Lodge jurisdictions of the United States. The Grand Lecturer of New York informs us, notwithstanding all this discussion, that he found, during the last year, no less than five different systems of work and lectures existing in that State, and that four of them prevailed in a single Lodge—so that, until the labour began, the brethren did not know which particular system was to be the order of the evening. Some Masons are apt to be so prejudiced in favour of the particular mode of work, and the lectures in which they were taught, as to turn from all investigation, even as to their correctness. I have known some brethren so perfectly carried away with some petty passages, gaudily ornamented with stuff of the slightest tinsel, as to stop their ears against reason and argument, and stick to their fancies through life, at the expense of 'leaving truth and common sense behind.'

"It is my purpose to say a few words to you as to the work and lectures—and those *only*—which are authorized to be taught in this jurisdiction.

"Several years previous to 1788, William Preston was Master of the Lodge of Antiquity in London, that Lodge being one of the four old Lodges which met at the Apple Tree Tavern in Charles-street, Covent-garden, in Feb. 1717, and constituted themselves into a Grand Lodge, the first regularly organized Grand Lodge of which we have any knowledge. Bro. Preston gives us the following account of his action while Master of this old Lodge of Antiquity.

"When," says he, "I first had the honour to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the society, that I might be able to fulfil my own duty and officially enforce a due obedience in others. The methods which I adopted with this view, excited in some of superficial knowledge, an absolute dislike of what they considered as innovations; and in others, who were better informed, a jealousy of pre-eminence which the principles of Masonry ought to have checked. Notwithstanding these discouragements, however, I persevered in my intention of supporting the dignity of the society, and of discharging with fidelity the trust reposed in me. As candour and integrity, uninfluenced by interest or favour, will ever support a good cause, many of my opponents began to discover their error, and not only applauded, but cheerfully concurred in the execution of my measures; while others of less liberality, tacitly approved what their former declared opinions forbade them publicly to adopt.

"This success exceeding my most sanguine wishes; I was encouraged to examine with more attention the contents of our various lectures. The rude and imperfect state in which I found them, the variety of modes established in our meetings, and the difficulties which I encountered in my researches, rather discouraged my first attempt; persevering, however, in the design, I continued the pursuit; and assisted by a few brethren, who had carefully pursued what ignorance and degeneracy had rejected as unintelligible and absurd, I diligently sought for, and at length happily acquired, some of the ancient and venerable landmarks of the Order.

"Fully determined to pursue the design of effecting a general reformation, and fortunate in the acquisition of the friends that I had made, I continued my industry till I had prevailed on a sufficient number to join in an attempt to correct the irregularities which had crept into our assemblies, and exemplify the beauty and utility of the Masonic system.

"We commenced our plan by enforcing the value of the ancient charges and regulations of the Order, which inattention had suffered to sink into oblivion, and we established these charges as the basis of our work. To imprint on the memory the faithful discharge of our duty, we reduced the most material parts of our system into practice; and to encourage others in promoting the plan, we observed a general rule of reading one or more of these charges at every regular meeting, and of elucidating such passages as seemed obscure. The useful hints afforded by these means enabled us generally to improve our plan, till we at last succeeded in bringing into a corrected form, the sections which now compose the three lectures of Masonry."

"This bears the date of January 1st, 1788, and shows who had arranged the lectures at that time, and upon what principles they were put into form. Bro. Chase, of New Hampshire, however, tells us that Preston did this work as early as 1772. I have not at hand the means of verifying that statement, but I presume it to be correct.

"About the year 1800—twelve years after the publication of Preston's 'Illustrations'—an English brother, whose name I have been unable to obtain, came to Boston, and taught the English lectures as they had been arranged by Preston. The Grand Lodge of Massachusetts approved them, and they were taught to Thomas S. Webb, and Henry Fowle, of Boston, and Bro. Snow, of Rhode Island, about the year 1801. Bro. Benjamin Gleason, who was a student of Bro. Webb, received them from him, and embodied them in a private key of his own. About the year 1805, Bro. Gleason was employed by the Grand Lodge of Massachusetts to teach them to all the subordinate Lodges of that jurisdiction, and was paid for that service fifteen hundred dollars. To those lectures the Grand Lodge of Massachusetts still adheres, with a very slight variation in the Fellow Craft and Master's degrees.

"Bro. Snow afterwards modified and changed the lectures he had received—mingling with them some changes from other sources—so that the system of lectures descending through him is not reliable.

Bro. Gleason was appointed Grand Lecturer of the Grand Lodge of Massachusetts in 1805, and that Grand Lodge appointed no other Grand Lecturer until 1842. He was a liberally educated man, graduated at Brown University in 1802, and was a public lecturer on Geography and Astronomy. He was a member of Mount Lebanon Lodge in Massachusetts, in 1807, and died at Concord, in that State in 1847, at the age of 70 years. He visited England, and exemplified the Preston Lectures, as he had received them from Bro. Webb, before the Grand Lodge of England, and the Masonic authorities of that Grand body pronounced them correct.

"In the year 1817, Bro. John Barney, formerly of Charlotte, Vermont, went to Boston, and received the Preston Lectures there, as taught by Gleason, and as they were approved by the Grand Lodge of Massachusetts. I am unable to say whether he received them from Bro. Gleason himself, or from Bro. Henry Fowle. My impression is that he received them from Bro. Fowle. In possession of these lectures he returned to Vermont, and at the Annual Communication of our Grand Lodge, in October, 1817, visited that Grand body and made known the fact. The subject was submitted to a committee for examination, which reported that these lectures 'were according to the most approved method of work in the United States,' and proposed to give Bro. Barney letters of recommendation 'to all Lodges and brethren, wherever he may wish to travel, as a brother well qualified to give useful Masonic information to any who may wish his services.' The Grand Lodge accepted and adopted the report of its committee, and Bro. Barney, under the recommendation thus given, visited many of the then existing Lodges of this State, and imparted to them a knowledge of these lectures. Among others, in the year 1818, he visited Dorchester Lodge in Vergennes, and imparted full instruction in them to R. W. Samuel Wilson, now and for several years past, Grand Lecturer of this State. Upon this occasion Bro. Barney wrote out a portion of them in private key, and Bro. Willson wrote out the remainder. Both were written in the same book, and that part written by Bro. Willson was examined carefully and approved by Bro. Barney. That original manuscript is still in existence and is now in possession of my son, Bro. Philip C. Tucker, jun., of Galveston, Texas, to whom Bro. Willson presented it a few years ago. Bro. W. has a perfect copy of it, and refers to it as authority in all cases of doubt. Bro. Gallup, of Liberty Lodge, at Franklin, was one of the original Grand Lodge Committee, and is still living to attest the correctness and identity of these lectures, as taught by Barney in 1817.

"These are the only lectures which have been sanctioned in this jurisdiction from October, 1817, to the present day. The Grand Lodge has sanctioned no others. My predecessors, Grand Masters Robinson, Whitney, White, Wales and Haswell, sustained them against all innovation, and to the extent of my power I have done the same.

"I think, upon these facts, I am justified in saying, that the lectures we use are the true lectures of Preston. Webb changed the arrangement of the sections as fixed by Preston for one which he thought more simple and convenient, but, as I understand, left the body of the lectures themselves as Preston had established them. Subsequently to 1818, Bro. Barney went to the Western and South Western States. He was a man in feeble health at the time, and pursued Masonic lecturing as a



means of subsistence. Upon his return to this State a few years afterwards he stated to his brethren here—as I have been credibly informed and believe—that he found different systems of lecturing prevailing at the West and Southwest, and that upon presenting the lectures he had been taught at Boston, in 1817, to different Grand Masters, they were objected to; and that various Grand Masters would not sanction his lecturing in their jurisdictions, unless he would teach the lectures then existing among them; that desiring to pursue this occupation, he did learn the different systems of lecturing then existing in different States, and taught them in the different State jurisdictions, as desired by the different Grand Masters of each.”

### THE WEEK.

**THE COURT.**—The Queen and Prince Consort, with Prince Alfred, Prince Arthur, Princess Alice, Princess Helena, and Princess Louisa, arrived, on Monday afternoon, at Buckingham Palace from Osborne, and at nine o'clock in the evening (with the exception of Prince Alfred) left by the Great Northern Railway for Edinburgh. The Queen arrived at York five minutes before the appointed time. Her Majesty was attended throughout the journey from King's Cross by the deputy chairman and one of the directors of the Great Northern Railway. At Biggleswade, where the first stoppage for water took place, her Majesty expressed her perfect satisfaction with the arrangements made for her convenience and comfort. Shortly afterwards the curtains of the royal carriage were drawn, the lights dimmed, and her Majesty retired to rest. The Queen alighted at St. Margaret's station, Edinburgh, at eight o'clock the next morning, and immediately proceeded through the park to Holyrood amid the acclamations of her Scottish subjects. The Prince of Wales met his illustrious parents at St. Margaret's station. The Queen's arrival was announced by a royal salute. The journey throughout was performed without the slightest interruption. Prince Alfred, on Monday night, at eleven o'clock, embarked at Dover for Calais, on his way to Marseilles to join the *Euryalus* in the Mediterranean, his leave of absence having expired. The night of Monday was an exceedingly “dirty” one, we are informed by the annalist of his royal highness's progress.

**FOREIGN NEWS.**—From Paris we learn that the Emperor Louis Napoleon will shortly proceed to Cherbourg, and also pay a second visit to Lyons. Count de Morny has delivered a speech to the general council of the department of the Puy de Dome; he takes a view of the state of the press in France and England, in which few will concur, and says that there is in France no means of preventing a journal from publishing what seems to it right—“the government is only armed against the press with the power of warning and suspension, which are repressive measures.” The *Presse* exposes the hollowness of this statement. The Emperor has at last spoken on the Italian question, for we may presume that the *Constitutionnel* is the exponent of imperial policy. That journal says—“The emperor having agreed at Villafranca to the restoration of the former reigning princes, has caused words of reconciliation to be heard in the duchies. His majesty has not yet given up all hope of success, and will fulfil loyally to the end his disinterested mission; but if he should not succeed to re-unite the princes and the people in mutual accord, it is not his intention to force either the one or the other. It is not the wish of his majesty to follow the errors of the former Austrian policy, whose armed intervention in the affairs of the Peninsula has ceased for ever. We have given the Italian people advice which we have deemed wise and prudent, which if they do not follow it will grieve us, but which we could not press upon them by force. To us Italy owes her independence; we shall not take away again from her what we have given her yesterday. The formation of an eighth military district, the headquarters of which would be at Nantes, is about to be completed. The troops forming the garrison in the 3rd and 4th divisions, the headquarters of which are at Lille and Chalons-on-the-Main, have been considerably increased. The regiment of the Imperial Guard, having suffered severe losses at Magenta and Solferino, are being reorganized, and the vacancies caused by death filled up. The 4th battalion of the Imperial Guard is also maintained. The government is about to increase the artillery, but the cavalry is about to be diminished.—The Zurich Conference drags its slow length along. It is believed that the Plenipotentiaries will be enabled to quit Zurich at the latest in a fortnight.—The administrative organization of the Lombardo-Piedmontese kingdom is in progress, and advices have been received from Rome to the 27th inst. The Duke de Gramont had held a conference with Cardinal Antonelli on the subject of the reorganization of the legations. It is asserted that the government of Bologna had dissolved a regiment in which some Mazzinian volunteers had attempted to cause an excitement. One French division only will remain in Rome. The garrison of the Pope is on the march to Pesaro, where the troops are being concentrated. An earthquake had taken place at Norcia; 200 persons were killed, and a large number injured; 9,000 of the population are encamped in the neighbourhood of the town. The Pope has despatched assistance.—A new combination has been formed at Frankfurt by the bank of Nuremberg, the bank of Frankfurt, the house of Rothschild, the banking-house of M. Erlangen, and Messrs. Hirsch and Frohlich, for contracting the Bavarian four-and-a-half per cent. loan, to defray the military expenses. Eight millions of florins of the loan have been left for public subscription. The loan is issued at 98½.—From Borneo we

have news of a painful character. A general massacre of Christians, it is said, took place there on the 24th of May.—It would seem that the Russian government are about to take control of the funds in the various banks of the empire deposited for charitable purposes by the trustees of clerical and other foundations, or which have to await a decision of a court of law. Through this order of the State Council the amount of capital available for the temporary use of the finance minister will be largely extended, and will aid him in perfecting arrangements which it is presumed he has in view.—Advices have been received from Constantinople to the 24th inst. The Sultan had been on the point of death from a severe attack of fever, but his health is now restored. He has since had a lengthened conference with the Grand Vizir with reference to the interview of the Sultan with M. Thouvenel, respecting the carrying out of the Hat-Humayoun, and also upon various financial matters, that in particular concerning the Customs tariff. The semi-official *Journal de Constantinople* says the rumour of a fresh modification of the ministry is unfounded. Letters from Syria to the 18th inst. state, that fears are entertained of an extension of the civil war in that province. The Druses were devastating the country by setting fire to people's property; the Europeans are said to be fleeing from the towns. Some silk factories had hoisted the French flag for protection. The French consul had sent for troops, but the Turkish force was insufficient.—The state of health of the King of Prussia becomes worse every day; he is said to be losing his hearing as well as his sight.—The *Constitutionnel* having published a long article against the letter of of M. Louis Blanc, lately given in the London papers, without publishing the document, that gentleman writes thus to the *Constitutionnel*:—“Sir,—You have thought fit to blame the determination I have adopted with regard to the amnesty. I cannot say that blame on your part has occasioned me either annoyance or surprise. You quote in support of your vituperation the opinion of the *Morning Chronicle*, a paper without the slightest weight on this side of the Channel, and known throughout England as the organ of a government which is not the English government. I am not sorry you have such an ally. But perhaps you will deem it just that the public should be allowed to become acquainted with the subject of the discussion, the better to form an opinion of the value of the comments upon it. Therefore I have the honour to send you, with a request that it may appear in your columns, a letter in which I set forth my views on the amnesty, and which the *Times*, and almost all the English papers, have published. To deprive you of any pretext for refusing, I have taken care to strike out five or six words which your political touchiness might be alarmed at. I only ask you for fair play; is it asking too much in that country which you pretend is free?—I am, &c., LOUIS BLANC.”

**INDIA.**—The Bombay mail has arrived, and brings intelligence that the ex-King of Oude has been released from his long confinement at Fort William. His queen, who has continued to reside at the house near Calcutta occupied by the king till the time of his arrest, sent a petition to Lord Canning, praying for his release, and suggesting that no more fitting occasion for it could be chosen than the issue of the proclamation on the restoration of peace. Lord Canning, whether with reference to the petition or not, addressed a letter to the king, informing him that he could leave Fort William when he pleased. He did so on the 9th ult. A number of state prisoners were released with him, including the late vizier of Oude, Nawab Ali Nukky Khan, and Tikoot Rae, formerly in the service of the Queen. The king has left a favourable impression upon those who have come in contact with him during his imprisonment. It seems he has been fleeced by people who have pretended they could obtain his release, and government has urged him not to fulfil any outstanding promise of further bribes. His majesty has at length consented to receive the pension granted by the Indian government pending the reference of his case to England. 36,000 rupees have been paid on account. The military exodus goes on swimmingly, or rather preparations for it. The *Englishman* says that about 5000 may be expected to go from Bengal alone. It never was thought the movement would be so serious. Had government only given the men the option of discharge or re-enlistment with bounty; we should not have been in our present dilemma. A general order has been issued by Lord Clyde, almost begging the men not to avail themselves of the Governor-General's offer! It comes too late. Here and there a handful repent, and withdraw their claim; but the total of them will be very insignificant. Advertisements are out for the passage home of 2305 soldiers from Bombay, Goa, and Kurrachee alone—“effective European troops.” It is melancholy. Thirteen of the Berhampore mutineers are to be tried by court martial. Grain riots have occurred at Quilon and Cochin. At the former place, on the 25th and 26th June, some men of the 45th Native Infantry attacked a number of shops in the Bazaar, and plundered to the amount, it is said, of 7000 to 8000 rupees. At Cochin the riot was precisely similar; but the loss sustained by the dealers is put at only 500 rupees. A cyclone visited Calcutta on the 26th ultimo, and played sad havoc among the telegraphic lines. On the Barrackpore road the strongest lines were swept away for miles. Two steamers, besides many sailing vessels, were wrecked in the Hooghly, involving loss of life and immense destruction of property.

**GENERAL HOME NEWS.**—Lord Palmerston has called two cabinet councils this week, to which ministers have been summoned from the country.—A Post-office notice has appeared, announcing that on the 12th September the late evening delivery will be extended to many addi-

tional places within about six miles of the General Post-office. Certain conditions are stated as necessary to be complied with, as to letter-boxes and care in attaching the proper initial letters. Letter-boxes save the postmen a great deal of time, and are a great convenience to them, particularly when they have to traverse the streets in rainy weather.—It appears from the report of the Registrar-General that the health of London is now in an average state. The deaths in the last week were 1217, and last week the births of 840 boys and 870 girls were registered.—Some months ago, at an inquest held on the body of a woman named Wright, a verdict of wilful murder was returned against George Royal, a man with whom the deceased had cohabited. The man had, however, disappeared from Poplar, the district where they lived, and a proclamation offering a reward for his apprehension was issued. Royal has at length been brought in custody before Mr. Selge, at Thames police-court, charged with murder, and after some preliminary examination a remand was ordered, to allow of witnesses being called for the prosecution.—A case of hideous brutality was investigated before Mr. Tyrwhitt, at Clerkenwell police-court, in which a mother seems to have divested herself, not only of her woman's nature, but even of her human nature. The charge against her was that she had pulled her daughter, dying of consumption, out of bed, and dragged her about the room by the hair of the head. From the evidence it further appears, that the poor girl expired in a few minutes after this treatment. Meantime the woman is committed to prison for an assault upon a neighbour who interfered to protect her victim.—An escape has been made from the Artillery Prison, at Woolwich, of five men, who were awaiting sentence for various offences of which they had been convicted. Four of the prisoners were subsequently captured, in a very clever manner, but the fifth is still at large.—At the Court of Bankruptcy an application for the discharge of Thomas Hawkins, brush maker, of Charles-street, Westbourne-grove, from custody was refused. A second-class certificate was granted to Alfred Marchant, a clothier and draper at Maidstone. Adjudication of bankruptcy was made against Paul Emile Chappuis, reflector manufacturer and dealer in photographs, carrying on business at 69, Fleet-street. It is rumoured that John Edward Buller, the bankrupt solicitor of Lincoln's-in-fields, has fled to Sweden.—The boiler of a steam-tug burst on its passage down the Tyne on Friday, when the fireman was blown into the water and drowned. The circumstances attending this catastrophe involve a serious charge against the person in command of the tug, as it arose from putting on a heavy pressure of steam for the purpose of "going ahead" of another boat that was proceeding in the same direction.—At the adjourned inquest held to investigate the circumstances attending the death of Mr. Marcus Bennett, who was killed by the accident on the Tilbury and Southend Railway, on the 17th instant, a verdict of accidental death was returned.—A serious fire broke out a day or two since in the coach-building premises of Mr. Knapp, at Clapham, which was not extinguished until the factory itself was almost completely destroyed and much damage done to the adjoining property.—In the important case of Smethurst's conviction the public interest continues undiminished, and the demand for a stay of the execution of his sentence is almost universal. Sir George C. Lewis, the Home Secretary, has consulted with his colleagues and with the Lord Chief Baron (who tried Smethurst); but the result has not at present transpired. No formal communication has yet been made from the Home Secretary with regard to the fate of the prisoner; but there appears to be a strong impression in the minds of those in authority who are well enabled to form an opinion on the subject that the law will take its course, and that the advisers of the crown will not consider themselves justified in recommending the prisoner to her majesty's clemency.—On Wednesday morning the passenger steamer *Bride* struck on a sunken barge at London Bridge, and, filling with water, went down almost immediately. Fortunately the passengers were not many in number, and got safely conveyed on shore. The barge had sunk the same morning, and the captain of the luckless steamer had not received notification of the fact.—James Turner, a labourer, and a man named Keefe, were charged before Mr. Elliott, at the Lambeth Police Court, on Wednesday, with attempting to poison Honora Turner, wife of the first-named prisoner. According to the evidence, a quantity of sugar of lead had been mixed with some beer, a portion of which was drunk by the woman Turner and another woman, both of whom were taken ill. A remand was ordered for further investigation.—A case was brought under the notice of Mr. Dayman, at Westminster Police Court, involving the question of whether certain coals delivered to order were "Silkstones," and so whether a breach of the Coal Act had been committed. There being some hiatus in the evidence, however, it was found necessary to withdraw the prosecution.—A further slight rise in the value of public securities occurred yesterday, and the market was sustained in its improved condition to the close of business. Foreign stocks and railway shares were also better; but the extent of transactions was unimportant. Consols were last quoted 95½ to 95¾ for money and the account. There were no bullion operations at the Bank of magnitude, and the quotation for silver still exhibits flatness. It was announced that the payment on the Indian five per cent. loan had reached £1,600,000; the price of this security was buoyant at 99½ to 99¾.

COMMERCIAL, AND PUBLIC COMPANIES.—The accounts from the manufacturing districts report business to be generally very quiet. At Birmingham trade is dull, but the markets good. At Halifax they are moderately good but firm, and the same at Manchester. The Bradford

markets are reported as very quiet, and those of Leeds satisfactory. At Newcastle business is generally dull, but the state of the iron trade is better. The lace trade of Nottingham has somewhat improved, and the commercial interests generally are better. At Sheffield there is a fair trade doing, more especially with the Continent. At Wolverhampton the staple trade of the town is improving.—The Peninsular and Oriental Company's steamer *Behar*, has brought the first parcel of tea ever received in this country by the overland route, thereby anticipating by some six weeks the ordinary arrivals. It is fine Kaisow, the produce of the new season, and has, we learn, been purchased by Messrs. Bullivant and Wilson, of Eastcheap, at the full price of 3s. 4d. per pound.—During the past week there has been rather more activity in the port of London. 275 vessels were reported at the custom house as having arrived from foreign ports. There were 5 from Ireland, and 269 colliers. The entries outwards amounted to 125, and those cleared to 96, besides 18 in ballast. The departures for the Australian colonies have been 5 vessels, viz., 1 to Port Phillip of 1,127 tons, 2 to Sydney of 1,485 tons, and 2 to Van Dieman's Land of 1,384 tons;—total, 3,996 tons.

## PUBLIC AMUSEMENTS.

PRINCESS'S THEATRE.—Monday night witnessed the close of Mr. Charles Kean's management of this theatre, and in the midst of a crowded audience he brought to a termination one of the most remarkable managerial careers in the history of the British stage. The play chosen was "Henry VIII," one of the earliest of Mr. Kean's Shakspearian revivals, and peculiarly appropriate from the fact that the celebrated firewell of *Wolsey* could be taken in a double sense, and be understood as referring not merely to the mimic character, but to the actor, who then laid aside his greatness as director of the theatre. In that sense was it taken by the audience, who, when this passage was given, applauded most vehemently. Throughout the play the audience manifested the utmost enthusiasm, and at the end the applause was deafening, when Mr. and Mrs. Kean crossed the stage, the whole house rising, the ladies waving their handkerchiefs, the men cheering, stamping, and shouting. After a short wait Mr. Kean appeared on the stage in evening costume, and delivered a most elaborate oration, which occupies nearly two columns of the daily papers, but which did not seem to weary the audience, though all that was said might have been more eloquently expressed in a fourth part of that space. It recapitulated the particulars of the various revivals, and enlightened the audience as to the amount expended for the decoration and "instruction" of the play-going multitude, by this Rothschild among managers; the sum total being somewhat astounding to those unacquainted with theatrical finance. Whatever we may think of the taste of Mr. Kean's commercial statement, we are most happy to give him our highest praise for the spirit which has characterised his management and the artistic feeling which has prevailed throughout even the most minute details of his beautiful "revivals."

## Obituary.

### BRO. C. J. LACON.

WE have to record the death of Bro. C. J. Lacon, of the St. James's Union Lodge (No. 211), who was initiated about the year 1845, and served in rotation the offices of J.D., S.D., and J.W.; he was afterwards appointed Secretary, and performed the duties of that office for several years, with satisfaction to the Lodge and credit to himself. In consideration of his services, he was elected an honorary member of the Lodge. Many brethren have, no doubt, excelled Bro. Lacon in Masonic attainments; but none ever surpassed him in zeal, or in the endeavour to discharge faithfully the duties of his office.

## TO CORRESPONDENTS.

"J. B."—We should prefer a personal interview before giving an answer.

A YOUNG MASON is informed that all the numbers of our present series will be kept in print until the close of the year.

"THE BALLOT."—In reply to a question in your last, I may state, that the Irish Constitutions have no restriction as to renewal of ballots; many Lodges have, but not all. So, I suppose the case to be a brother entertaining a doubt as to the identity of an individual, or of some act attributed to one, and not sufficiently experienced to suggest a postponement, adopting the silent alternative of blackball—and possibly being one of the first to render justice subsequently, when fully satisfied of the candidate's eligibility. I have known such an instance and it may apply in this.—M. F. 33°.

"BRO. STEPHEN JONES."—The answer in our last week's "Notes and Queries" was communicated by Bro. Jeremiah How, whose signature was omitted through the carelessness of the printer.