

THE
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MYSELF AND MY NEIGHBOUR.

OF course, in every act of life, self stands first; it is the stone thrown into the stream of existence, and however wide the successive circles of its influence, they all emanate from its individuality. Some of its evolutions are mean, some magnificent, some commendable, most absurd; one and all, however, testify to its potentiality, and prove that in man, woman, and child, from our earliest falsehood to our latest fraud, "self" is the *arbiter rerum* in the universal mundane concern.

Take "self" in its vain-glory, arrogance, and pride, how it conceals its parsimony and love of ease under hypocritical assumption of moral motive. "Excuse me," is its reply, when asked to employ exertion in behalf of some impoverished former associate, whose pockets, when full, it gave all its aid, by encouragement of extravagance, to empty—"Mr. Spendall has really been so indiscreet, that to assist him is useless. I have advised, &c. &c., feel for him, but my position forbids my sanctioning such careless prodigality." This speech occurs in Cheapside; a few steps further, an agent meets "Self:"—"I have succeeded," he tells him; "such a chance! cent. per cent., at least; you have only got to puff up the shares well, thousands of greenhorns will take them, and then, you know, you may live in clover, and Fanny Lightairs will not mope over her old broken-hearted father you stole her from, when you give her plenty of dress and amusement!" Ah! what has become of "Self's" responsibility, sense of position, &c.? Poor wretch! he lost them between Cheapside and Cornhill—a long distance to try a man's consistency!

Step into that journalist's office: the occupant is a stern patriot, an unflinching expositor of the vices of the age, and indeed he is no bad authority on the subject, *for he knows most of them*. He realizes £2,000 a year by his upright independence, (?) which the great

moral reformer spends upon Lais at Brompton; besides obtaining a few cool hundreds from Lord Fadladdle and the Marquis of Mumchance, or the great firm of Trickery and Smoothface (Brothers), for throwing dust in the people's eyes, when either minister or speculator wants to pick the former's pockets. Now this amiable specimen of versatile "self" will give us also a sample of the true position which our neighbour occupies in regard to him. "If you please, sir," says an attendant, "Mr. Uphill is here; he has been waiting nearly two hours, and wants you to see him as soon as you can, for he has a daughter who is dying of consumption, and he is anxious to get back to her." "Confound the fellow! let him go; and—yet stay; better see him, perhaps," muttering; "he is a desperately clever fellow, and if not for his points, I am afraid my articles would look rather shady; here! [aloud] let him in!"

A pale, haggard, threadbare-clothed offspring of genius and improvidence—the parents of most authors—entered; the fine full development of his lofty forehead bearing marked contrast with the weary and worn face. Disappointment, want of patronage and rest had done their work; the jaded horse of the literary mill, from whence others drew the corn, was evidently fast approaching the period of his final liberation. "Well, Mr. Uphill, come to complain, I suppose!" The sarcasm was superfluous; for the journalist knew that even complaint, that last alleviation to the wretched, was forbidden to one who looked to his tyrant for his means of support.

"Why, sir," was the temperate reply, "I only think it right to tell you that Mr. Tightscrew, the publisher, informed me my book would have been taken, if you had not declared there was nothing in it; so when I found you quoting its best parts in your own articles, especially in that work you have advertised so extensively, I felt it was hard to rob my MSS., damage my literary fame—which is my bread, and give me no compensation whatever. If the publishers would only read the MSS. themselves, literature would have some chance."

"Not a bit of it, Mr. Uphill," says the brazen plagiarist; "you would find the thing just the same,—self rules all; it's the first law of nature; if you are fool enough to submit your MSS. to a publisher's 'reader,' who, I tell you candidly, has, in nine cases out of ten, no ideas of his own beyond his pocket, why, of course, you will be fleeced handsomely. I am not ungenerous,—here, I'll make you an offer. Some years ago, you told me once, you wrote a work upon a subject of popular investigation at present, which you consider the masterpiece of your life. Now, hitherto, you have declined to let me see it; but times, I suppose, are hard, eh?"

The author's eyes filled with tears at the unfeeling gaze which the manager threw over him: a flush of dignified contempt for a moment passed over his cheek, for genius leaves

"Some empire yet in the expiring gaze"

of her true sons. But he thought of his child. Ah! Nature! here

again art thou above art!—the cheek paled—"You are right," he sighed.

"I thought so. Now, I'll give you at the rate of three pounds ten shillings per thirty-two pages for that book, if you will dispose of it, and swear you will not divulge your authorship of it, but allow me to put my name as its writer; moreover, I expect you to write me a good preface for nothing."

So the labour of a life was sold at less than a penny a line! the poor author followed his child to the grave, in penury, obscurity, and rags, merely leaving in the memory of those who recollected his brilliant wit in former days, a vague surmise that the world had not dealt quite fairly by him. The editor was fêted, lionized, and advanced, though no one ever heard him utter an original remark,—“he kept all his best notions for his books,” people said, and verified the practical success of the favourite maxims of worldly wisdom, to keep every dog out of the kennel, the moment number one gets into it; and “Every one look after themselves, as the donkey said when he danced amongst the fowls,” whose broken legs and crushed cockscombs gave him no pain, so long as “self” enjoyed his pleasure!

And this is the way selfishness gulls the public, robs the world of genius' brightest, fairest fruit, and absorbs for its own pecuniary profit the mental nutriment or corporeal activity which should benefit our common world! What renders, at present, our national character so pettifogging in its chicanery, money-seeking, and toadyism? What impoverishes our literature, and keeps back originality, so that every article in the newspaper, every poem, fiction, drama, is only the ditto and fac-simile of some foregone production; some vamped-up veneer, stolen from the fine mahogany of a past intellect? We know minds which are masters of certain questions; they rest in mocking idleness as they read the dull platitudes of journalists who live by exhibiting how many different scores can be rung on the same empty bell in the “Chimes;” taking studious care that no one but themselves shall ever get hold of the ropes. These are the burglars who have broken into the public warehouses of literature—selfish plagiarists, who rob England of her growing mind!

Yet, though it is mean and contemptible in its injustice, want of generosity, and other characteristics, do not think selfishness is blamed now-a-days. We are all guilty of it, and in a den of robbers what culprit can criticise a thief? “Self” pulls off the bandage of justice, “plates vice with gold” of merit, procrastinates conscience, purchases approval. Give him money enough, and we'll warrant your most dignified patron will lay his services at your feet: grease well with *palm-oil*, and the doors of advancement, which generally shriek and move reluctantly, will fly open noiselessly at a touch. Discount a bill for the publisher, reader, or manager of a journal, you will find the method more sure to get you on the “staff” of a paper than if you were the animated encyclopædia of science, or even the friend of the editor's brother, who writes his reviews, and sometimes spells “profit” with two f's. If gold be not yours to

give, try flattery; it generally, like Greek fire, penetrates the toughest coat, and seldom fails with man or woman in gaining an estate; and, moreover, if your own feelings of shame and reluctance do not trouble you, the idea of public reprehension is of little import, where the grossest breach of neighbourly honesty is considered rather honourable, and as an act of shrewd "smartness" for business. Only make your grand trial at a man's "self"—self-interest, self-gratification, self-love, and our hand upon it, you win the game!

But where is my "neighbour," all this while? Where should he be, but—*outside*? He is the door-mat of the temple of interest; you wipe your feet on him as you come in, you spurn him as you go out. His feelings, like the hairs on the mat, are all the better if they are tough,—*since they give more pleasure in the selfish act of wearing them out*. Similes, thick as hail, pour upon us, to exemplify the uses and hack service to which worldly wisdom teaches you to apply him. He is the ladder by which you mount to fame; ascend, but remember to kick him down afterwards! He is the bait, through which you put your hook, when you would catch a heiress, or a fond girl whom he loves, perhaps, himself. He is the lamp which lights you on in difficulty, through dangerous trials, which, when passed, you quietly snuff out. He is the camel who lends his strength to carry you over the deserts of life; he has one hump to bear, perhaps, already, from the presence of some individual care—a wife or a child for instance; no matter, so long as he serves your purposes—give him another. He is the short man in the crowd of candidates, what is his use there? Why, of course that you may climb on his shoulders, press him down, and look over the heads of other competitors.

So speaks the world—not outwardly, but in the thrillingly effective, constant whisper of the degraded human spirit which we follow. Masonry cannot expunge—it can but struggle to counteract the poison; but as true brotherhood advances, a noble dawn of free philanthropy rises in the heart, and corroborates that pure light which only a Divine nature could instil and illustrate—the precept of "Love thy neighbour as thyself."

Nevertheless, in all cases, selfishness is but a short-sighted sagacity, even as a matter of profit and loss, for it anticipates by covetousness, and therefore, in its eagerness, pays for what, if waited for, circumstances would gratuitously proffer. A vulgar woman gave a huckstering peeress three thousand pounds not long ago, to be presented at Court; the venal patroness performed her menial service and obtained her fee. A few months passed, and duchesses, countesses, with their pompously pliant lords and masters, would have considered the presentation of the vulgar woman an honour (!) in their contention to catch her smile!* So the money was wasted after all, and a seven days' bill upon the strong bank of aristocratic toadyism, if allowed to expire, would have been duly honoured, and have saved the cost of an extravagant discount, for what turned out an unnecessary accommodation!

* A fact!

NOTES ON ANTIQUARIAN RESEARCH.

(Continued from page 492.)

CHAPTER VI.

HUDIBRAS.

"Yet as a dog committed close,
For some offence by chance breaks loose,
And quits his *clog*."

WE were enjoying the dog-days at Killarney some years ago, which is overrun with dogs, as every observer can testify. The dogs in that hot season presented a most ludicrous appearance, for during the heat of summer, they all, major or minor, wear in front of their necks, a clog, or round log of wood, which is innocently supposed to hinder them from biting in the event of their going mad. Some wear so small a piece of wood, that one is inclined to think their masters imagine the wood to contain some secret virtue, while it is at the same time highly ornamental. We have never seen the custom observed in England, and believe it to be truly Irish.

"And sage opinions of the moon *sells*."

"It is a regular sell," and "he is sold," are common expressions; and in lack of a better explanation of the word *sell*, we illustrate its meaning by this line. Moon sells are omens derived from the moon, and from their invariably turning out wrong, a hoax, or anything which deceived, gained the name of a sell. May not from these "moon-sells" be derived the name of the good Irish family "Mansell?" There are many surnames, the derivation of which would be a most interesting discovery, affording much more amusement to general readers than tables of genealogy. Thus the ancestors of the many families named "Smith," worked at the forge; and the first Stephensons, Jacksons, Johnsons, Thomsons, Nicholsons, were the sons of Stephen, Jack, John, Tom, and Nichol.

"How many scores a flea will jump."

Upon this line Dr. Nash has the following note:—"Aristophanes, in his comedy of the 'Clouds,' act i. sc. 2, introduced a scholar of Socrates, describing the method in which Socrates, and his friend Chærephon, endeavoured to ascertain how many lengths of his own feet a flea will jump. — ψύλλαν ὅπως ἄλλοιτο τοὺς αὐτῆς λόδας, 'quot pedes suos pulex saltaret.' They did not measure, as our author says, by the length of the body; they dipped the feet of the flea in melted wax, which presently hardened into shoes: these they took off, and measured the leap of the flea with them," &c. This insect (*pulex irritans*), Maunder, in his "Natural History," tells us attains its natural size in the course of ten or twelve days. Considering the short life of this species, much must we wonder that

they can have been made by man to draw miniature carriages, and perform various feats, forming an exhibition not the least surprising of those which may have occasionally been witnessed at London.

“Were the stars only made to light
Robbers and burglars by night?”

It must, we think, be allowed that the stars were not simply made to give light to man. Whether the countless worlds above us are inhabited or not, has ever been a subject of dispute, and argument has been awakened of late by the publication of a learned work, entitled “*The Plurality of Worlds.*” Those who imagine the Bible was intended to supersede and go beyond science, are persons of weak mind, for science and the Bible concur; and where the Bible leaves off purposely, the wonderful discoveries of science often begin. The Bible tells us:—

“God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also.

“And God set them in the firmament of the heaven to give light upon the earth.

“And to rule over the day and over the night, and to divide the night from darkness: and God saw that it *was* good.”

There is nothing in this passage which proves that the stars were made simply to give light, or even as Addison says:—

“To utter forth a glorious voice
For ever singing as they shine,
The hand that made us is divine.”

Were we to read in a book that the earth was formed to revolve upon its own axis, we should not a moment suppose that it was made simply for that object alone, but we should understand at once that the writer had no object in giving us further information upon a subject of which, with the discoveries of science and common sense (two things not always connected as this should be) we might inform ourselves.

In his “*Natural Philosophy*” [Lardner’s *Cyclopædia*, vol. ix. p. 279], Sir John Herschel remarks:—

“The same reason which places the stars at such immeasurable remoteness, exalts them at the same time into glorious bodies, similar to, and even far surpassing, our own sun, the centres perhaps of other planetary systems, *or fulfilling purposes of which we can have no idea from any analogy in what passes immediately around us.*”

Speaking of the double and evolving stars, which are double stars appearing to us single when viewed by the naked eye, or through inferior telescopes, he says:—

“When we see such magnificent bodies united in pairs, undoubtedly by the same bond of mutual gravitation which holds together our own system, and sweeping over their enormous orbits, in periods comprehending many centuries, we admit at once that they must be accomplishing ends in creation which will remain for ever unknown to man; and that we have here attained a point in science where the human intellect is compelled to acknowledge its weakness, and

to feel that no conception the wildest imagination can form will bear the least comparison with the intrinsic greatness of the subject."

"Plato deny'd the world can be
Govern'd without geometry."

Plato was certainly fond of geometry, in which Socrates doubtless, and it may be the great Egyptian mathematician Theodorus also, instructed him. But this line is an exaggeration, a sly hit to ridicule the great philosopher, who said we must allow "that fire is a pyramid tied to the earth by numbers, and that the world is a figure consisting of twelve pentagons." Let us balance against this the facts that Plato possessed the soul of a poet, that his imagination was of the highest order, while he could trace flowery thoughts, and we must see that he was something more than a mere geometrician—a name, that with all the industry in the world one cannot gain without a decided genius. We will take this opportunity of remarking, that a love of geometry is not antagonistic to a love and appreciation of poetry. Some of our greatest poets, from Dryden, Coleridge, and Byron, to our present poet laureate Tennyson, have been educated where no high honours can be gained, without winning first a wreath for attainment in such studies. Thus extremes seem to meet, and Poetry and Science walk hand in hand.

"He stole your cloak, and pick'd your pocket,
Chous'd and *caldes'd* you like a blockhead."

"*Caldes'd*" is a word of the poet's own coining, evidently meaning ensnared, as the word "*choused*" means tricked. The word *chouse* is now considered a slang word, and in most frequent use in the school-boy's play-ground. To Gifford we are indebted for its origin being derived, he says, from *chiaous*, the Turkish name for an interpreter. This gives us an insight into the ancient character borne by the Turkish interpreter, when unjust, tricky actions were thought similar to those of a *chiaous*. This word cannot have been introduced into England long before the Commonwealth. As authorities for the expression "*chouse*," and "*to chouse*," Johnson gives *Hudibras* and *Dryden*. That Butler imagined a *chouse* to have not only the signification of a trick, but also a low trickster, is made pretty clear, we think, by the following lines in his MS. "*Common-place Book*:"—

"He that with injury is griev'd,
And goes to law to be reliev'd,
Is like a silly rabble chouse,
Who, when a thief had robb'd his house,
Applies himself to cunning man
To help him to his goods again."

We cannot forbear transcribing the following passage in Mr. French's "*English Past and Present*," which bears upon the point; he says—

"Sometimes a word springs up in a very curious way; here is one, not having, I suppose, any great currency except among schoolboys; yet being no invention

of theirs, but a genuine English word, though of somewhat late birth in the language. I mean 'to chouse.' It has a singular origin. The word is, as I have mentioned already, a Turkish one, and signifies 'interpreter.' Such an interpreter or 'Chiaous' (written 'Chaus' in Hackluyt, 'Chiaus' in Massinger), being attached to the Turkish embassy in England, committed, in the year 1609, an enormous fraud on the Turkish and Persian merchants resident in London. He succeeded in cheating them of a sum amounting to £4,000. From the vast dimensions of the fraud and the notoriety which attended it, any one who cheated or defrauded was said 'to chiaous,' 'chausi,' or 'chouse;' to do, that is, as this 'Chiaous' had done."

To this there is a note—

"It is curious that a correspondent of Skinner ('Etymologia,' 1671), although quite ignorant of this story, had suggested that 'chouse' might be thus connected with the Turkish 'chiaus.' I believe that Gifford, in his edition of Ben Jonson, has the honour of having first cleared up the matter. To this he was naturally led by a passage in the 'Alchemist,' act i. sc. 1, which puts him on the right track for the discovery."

"Which with his sword he reaps and *plows*."

At the commencement of this chapter we noticed the curious derivation of surnames, and old method of spelling the word "plough" (plow) reminds us that "Plow" is not an uncommon surname. We played at a cricket-match once with the school of a Mr. Plow, who numbered one "Harrow," if not more, among his scholars. Harrow's father was, if remember right, the secretary of an Agricultural Ploughing Association.

"A copper-plate, with almanacks
Engrav'd upon't with other *knacks*."

Dr. Nash tells us that "knacks" are the marks or signs belonging to the astrologer's art, and derived from the Anglo-Saxon word, "cnaqan," to know, or understand. The glossarist on Douglas says: "We (the Scots) use the word 'knack' for a witty expression, or action: a knacky man—that is, a witty, facetious man—which may come from the Teutonic *schnaike*, *facetia*." Johnson remarks that "knack" is derived from the *knacking* or *snapping* of the fingers, used by jugglers; and to do a thing with "knack," is a very common expression. There is a word often used by ladies, namely, "knatty;" and things that are done with cleverness and dexterity are said to be "knattily" performed. These expressions are doubtless corruptions of "knacky" and "knackily," which some good ladies (finding the pronunciation difficult) have dared to alter.

"Our *green-men* do it worse."

"Green," "greenness," and "greenly" are old words, often signifying immature, immaturity, and immaturity. To be thought green is the bugbear of Oxford and Cambridge freshmen, greenness generally consisting in carrying an umbrella; sitting, it may be, when attending chapel, for the first time, among the fellows, and capping (bowing to) other freshmen. An amusing history of an

Oxford freshman, by Cuthbert Bede, has been published lately, entitled the "Life and Adventures of Mr. Verdant Green." Shakespeare has, in Hamlet (act iv. sc. 5), the following line:—

"And we have done but *greenly* to inter him."

Colonel John Lillburne, brought up as a tradesman, who is said to have been "a smatterer in politics," or, according to Butler, "an haberdasher in politics and state affairs," seems to have been no small talker.

"But still his tongue ran on, the less
Of weight it bore, with greater ease;
And, with its everlasting clack,
Set all men's ears upon the rack."

Nor are some men the only persons who clack, for thus wrote the clever and satirical Dean Swift, so frail in his attachments and fond of invectives, when commenting "On his own State."

"At thundering now no more I start
Than at the rumbling of a cart;
Nay, what's incredible, alack!
I hardly hear a woman's clack."

"Of *mum* and silence, and the *rose*."

The word "mum" denotes perhaps more secrecy than silence, often both, as when it is united with the word budget. In a Latin dictionary, now before us, by W. R., A.M., Londini, Anno Dom. MDC.LXXVIII., the title-page of which is missing, occurs the following explanation of the saying, "sub rosâ," or "under the rose:"—

"Ratio proverbii est, quòd rosa sacra fit Veneri, cujus ut amores, furtim laterunt, Amor filius Veneris rosam dicavit Harpocrati, Deo Silentii, ne in lucem venirent: hinc igitur deducta consuetudo, ut rosa suspendatur, aut pingatur supra mensas, ut continuo moneamur, quæ inter amicos dicuntur aut fiunt, tacita esse debere."

These lines may be thus translated: "The reason of the saying is, that the rose was sacred to Venus, whose amours, in order that they might lie concealed, Cupid, the son of Venus, dedicated it to Harpocrates, the god of Silence, lest they should be brought to light. Hence, therefore, the custom originated, that a rose should be suspended or painted above tables, that we should be continually warned, things which are said or performed amongst friends ought to be concealed."

It will be remembered that, in describing briefly "King Arthur's round table," at Winchester, we said that there was in the centre a double rose, so that words spoken around the rose, as well as beneath it, were intended to be preserved secret. Common tables were seldom adorned with the rose, but those in baronial halls, where lord or knight

"Feasted his vassals tall,"

were decorated with this emblem, as a sign that convivial speeches

were not considered worthy of being reported. In these days reporters are admitted into the banqueting-room, and we may ask ourselves if they hear oftentimes more sense, and less nonsense, than they might have heard in a bannered hall two hundred years ago, in which the monarch and Hudibras, or some other genial spirits had quaffed a bottle too much? Do we possess in these enlightened days superior wisdom, with greater intellect, as well as the courage which inspired the heroes of old, or are we left, as Charles Kingsley says, "with puny arms, and polished leather boots, and a considerable taint of hereditary disease, to sit in club-houses, and celebrate the progress of the species?"

Was Samuel Butler fond of a pun? The following lines (p. 464) answer in some measure the query:—

"For fear does things so like a witch,
'Tis hard t'unriddle which is which."

There are several interesting words in the second volume of *Hudibras*, which occur occasionally in the first volume: "caprich," for instance, derived from "capriccio," which has now become "caprice," losing the letter "h." Upon the introduction of the French word "chandelle," we learn that those who made it were called "chandellers;" they are now called "chandlers," the letters "e" and "l" being dropped for the sake of rendering the word short enough to please our silent tongues.

Among many curious words we have "gossips," (Gob sibs, or persons related on behalf of God,) who were sponsors at baptism; whence our modern word "gossip;" "guerpo," a waistcoat; "leech," a physician; "dully," an adjective, signifying rather dull; "efficaci," a coined word (service); and "jobbernole," a blockhead, derived from "jobbe," a Flemish word, signifying stupid, and the Anglo-Saxon word, "hnol," head.

That Butler might have been a greater poet than he is we firmly believe, for every here and there we meet with passages, eloquent and simple, that shine forth amid coarse and objectionable ideas, like stars in a murky night. Comedy is not the highest style of poetry; but one who had the sparkling wit and genial humour which the author of "*Hudibras*" possessed, might have tried his hand successfully in other fields of literature. If Shakespeare had only written the "*Merchant of Venice*" and the "*Merry Wives of Windsor*" we should have called him a great writer and a poet, and lamented that he had not given us other works surpassing these in excellence. Shakespeare, happily for ourselves and for the world, gave us a "*Hamlet*," a "*Lear*," and a "*Macbeth*," and became thereby not merely *a* poet, but *the* poet, the English poet, and also the world poet, the hero who, by his sublime thoughts and pure words, has alone truly adorned the English stage. We do not intend to compare the author of "*Hudibras*" with the author of "*Macbeth*," but merely to remark, that of those who give us proofs of excellence like Butler, we expect more. To many authors of the time we say,

you expend your strength in small efforts, and the beauties which shine forth in your light trifles show us what you ought to be, and what you might achieve. Write neither for fame, for money, nor for the poet's laurels, but to benefit mankind, "Give, give!" The following lines of Butler are both simple and beautiful:—

"How fair and sweet the planted rose
Beyond the wild in hedges grows!
For, without art, the noblest seeds
Of flowers degenerate into weeds:
How dull and rugged, ere 'tis ground,
And polish'd, looks a diamond!

"Though Paradise were e'er so fair,
It was not kept so without care.
The whole world, without art and dress,
Would be but one great wilderness;
And mankind but a savage herd,
For all that Nature has conferr'd."

These lines gleam from among jingling rhymes, and remind us of two beautiful stanzas in the "Ingoldsby Legends," the beauty of which is marred by surrounding facetiousness. As this may not be known to all our readers, we will, in concluding this chapter, transcribe them:—

"Oh! sweet and beautiful is Night, when the silver moon is high,
And countless stars, like clustering gems, hang sparkling in the sky,
While the balmy breath of the summer breeze comes whispering down the
glen,
And one fond voice alone is heard—oh! Night is lovely then!

"But when that voice, in feeble moan of sickness and of pain,
But mocks the anxious ear that strives to catch its sounds in vain;
When silently we watch the bed, by the taper's flickering light,
When all we love is fading fast—how terrible is Night!"

TRAVELS BY A FREEMASON.

CHAPTER V. — BRAZIL.

(Continued from page 479.)

About three miles from the city of Rio Janeiro was situated the country house of the English ambassador, Lord Bambrough. The path to it led up a steep bank, turning off suddenly from the high road, with a pretentious dry well fixed in the earth half-way up. A few days after the events recorded in my last chapter, I was riding from the city with a message to his Lordship, and had just reached this bank, when I saw a horse tied to a tree, and its master standing gazing steadfastly at the well; on hearing the hoofs of my horse, he turned, and showed me the face of the attaché, Mr. Villiers, with whom I had come out from England.

"If you're not in a hurry," said he, "perhaps you'd help me here.

I ran a man to earth in this well, and I want to know how to get at him."

"With all my heart," I answered, and springing off my horse I tied him to a tree, and approached to examine the well. While we searched, Villiers explained that he had chased a man from the Ambassador's house, and had seen him dart through a door in this well, closing it after him. A somewhat notorious slave-dealer had, according to Mr. Villiers's account, come to the ambassador with a proposal, and when the latter ordered him to be captured, he took to his heels.

"I was just entering the gate on horseback," said Villiers, "when the man fled past, like a stone flung from a catapult, with fat little Lord Bambrough behind, shouting to him to stop. As he only ran faster on this summons, I gave chase, and coming down the steep bit there, saw him spring into this well. I can't find anything like a door, can you? Let's bring a stone to bear upon it."

Accordingly, we picked up some of the largest stones that lay near, and hurled them with all our might against the well. For some time no effect whatever was produced, till a constant repetition of an enormous crag effected an aperture. "Once more!" I cried, and sent the stone crashing with such force, that a door flew back, while Villiers and myself leapt into the opening. We had no sooner got fairly in, than the door swung to, and we were left in total darkness.

A prudent person in such a situation would have probably tried at the door for a long time, calling out to the police at due intervals. We, being young and venturesome, with our blood thoroughly roused by the mystery of the place, determined to penetrate as far as possible into the subterranean regions we had discovered. Feeling in all directions, we soon became aware that we were in a passage about seven feet high, and having made out so much, we felt bound to search for more knowledge, so proceeded steadily and with due caution for some distance. Then there stole upon our senses that mysterious sort of sound that indicates the proximity of breaths. We could feel almost, rather than hear, a subdued inspiration, and stopped, that we might, if possible, discover our neighbours before being ourselves detected. But we were totally unaccustomed to the dark, with which they were sufficiently familiar. I felt myself suddenly caught by two hands, and dragged into a sort of cell in the well. A cloak was being passed over my face, and my hands and feet were being tied together, when the hands of my captor released their hold. The man who starts from a fearful dream when he thinks himself in the act of falling over a precipice, the soldier who is saved almost miraculously from the foe standing over him, the traveller in the desert who comes suddenly upon water, can imagine my joy at finding myself even here under the shadow of the Brotherhood.

In a low whisper, my unknown friend asked my name, and the manner of my coming into their private habitation. I replied that I was an Englishman, clerk to a merchant in the city of Rio, and nar-

rated all the events that had taken place from my meeting with Mr. Villiers, to our entrance into the subterranean regions.

"You acted very rashly," replied my captor. "I must see how you are to be saved." Then after a short reflection, he proceeded: "I will give you our password, and you must put on a mask, and a cloak. Now remember well these words, 'Slavery the true Liberty,' and say them whenever you think necessary. You will pass through a door with me soon, when I shall use those words, and you must do so also. But exercise great caution."

A distant signal was given, when the unknown touched a spring in the wall, and holding my hand, led me through a secret door that opened by a spring into a small chamber. He lighted a lamp, as soon as the door was shut, and showed me the face of a Portuguese partly concealed by a black mask, that could be drawn down so as to cover the whole countenance, but was now partially removed. He went to a cupboard in the wall, saying, "We have no time to lose," and produced another mask with a skull wrought upon the front, and a long cloak, which he placed upon me.

"Now," said he, "you are about to come into the large hall of our society. When you come to the door, you will hear me whisper the password that I gave you, and will whisper it yourself. Then keep close to me, never letting me go for an instant, and sit down by me."

So saying he extinguished the light, and we passed again into the long passage, which was now illuminated, but very faintly, by a few lamps from the roof. Several men in the same dress as ourselves were walking along, and we joined their ranks. Coming to a place where a curtain of black, with a skull worked upon it, hung down, we pushed it aside, and entered a sort of amphitheatre, uttering the password in a low whisper, as we crossed the threshold. The room in which I found myself was hung all round with squares of black cloth, a skull being worked in white in the centre of each square. The room was lighted by a lamp from the middle of the ceiling, but so faint and uncertain was the light, that darkness clung with tenacity to the corners of the room, and rendered objects at a distance entirely invisible. I could not ascertain whether the tapestry moved, or was still, whether there were doors behind it, or spies concealed to exclude all but real members of the society. The seats were ranged in a circular form, surrounding a small area in the middle. A large chair for the president was placed low down, with a canopy over it, and other insignia of office. Otherwise, there was nothing in the room but mystery. Gradually members came in from behind the tapestry, and the room grew full by degrees. Then, when the seats were occupied, the president was suddenly seen in his chair though no one could tell how he had got there.

A member rose and stated that two people had gained admittance into the passage through the well, having battered it with stones till the spring yielded. He believed they had traced a member there. They seemed only boys, who had perhaps done so for a frolic. The president asked who had been chased, and had been so indiscreet as

to reveal their hiding-place. A tall man rose and said that he had gone to the English ambassador's with the proposal of the society that they had agreed upon. The ambassador refused to listen to him, ordering him into custody. He ran away from the house, but was chased by a man on horseback down to the well. If he had not made for the door he would have been caught, and he had some valuable papers belonging to the society at that time in his possession, so that his capture would have overthrown the whole body. The deep tones of the president answered from his chair, "The member was indiscreet. Had he been seized, he could have destroyed the papers. He need not have feared capture or imprisonment, their ways of liberation he should have known of soon after. His punishment must be a light one. Let him strike the men who had penetrated here——"

Then a short, stout man sprang up. "Members! this society, founded to abolish the liberation of slaves and the interference with Brazilian commerce, has lately received a blow that must be avenged. By what right do the English seize our slaves? by what right do they prevent our proceeding with the trade we choose? And now, even their young men out in this land must come and keep the slaves whom we have sentenced, and must prevent us having any power to quell their turbulence. Is Brazil to be ruled by blacks? Are free men to be made the sport of the most detestable slaves, and to be domineered over by Africans and English? If not, the society must strike some blow against this encroachment. We must establish a precedent in the land, that shall act for future generations. A vigorous blow at once must be struck, and I will give you a subject fit for it. I denounce Edmund Waltham, clerk, in the employment of Señor Darkle, merchant of Rio Janeiro, for undue interference with the lawful property of a Brazilian. A slave was being sent to Fort Villegagnon to be punished, when this Englishman came up in a boat, and rescued him. I denounce this Englishman, and I call upon this society to bring him to the severest punishment—death."

The member concluded this oration, which was delivered in the wildest manner, and sat down. The president then began:—

"The member's motives in this denunciation are simply patriotic?"

"Yes."

"He is actuated by no feeling of revenge or dislike?"

"By none."

"Let him take the oath."

"I, Joachim Breves, swear before this society, by the sacred oath of the skull, that in this matter I am moved only by the good of the country of Brazil, and by the duties that I owe to this society; and that I have no other motive whatsoever: and if, in this oath that I take, I have stated anything untrue, or perjured myself in a wilful and deliberate manner, may the punishment of the skull come down upon my head; may I be denounced by negroes, and offered up to their gods, and be entirely given up to their power. May the food

that I eat poison me, and the earth that I tread upon sink in under my feet, if any of these vows that I have made are not true."

"Be it so," said the president. "Edmund Waltham, clerk in the employment of Señor Darkle, has been denounced by Joachim Breves. What say ye, members of the society?"

"Death!" was the unanimous answer.

"Joachim Breves is ordered to seek out Edmund Waltham, and execute the sentence upon him."

"Edmund Waltham is here," said Joachim Breves, pointing down to the area in the centre of the room. "He was one of the two who broke into our dwelling."

The president touched a spring, and a trap-door rose through the floor, bearing upon it Villiers, tied hand and foot, with his eyes bandaged.

"This is one, but where is the other?" said the president.

"He has not escaped, that were impossible."

The Freemason, who had hitherto sat perfectly still by me, now rose and said, "Señor, it is possible that the accused might have some defence to make."

"The society is ready to hear any defence that can be offered," replied the president; "we do not condemn unheard."

I hereupon placed a paper in the hands of my neighbour, containing a pretty accurate statement of my case. Looking over it, he read aloud several parts of it, and laid much stress upon the overseer's treatment of the slave. Unfortunately, Joachim Breves's character was somewhat too well known for the society to have any doubt about the truth of this defence. Nevertheless, a reply was expected from him, and when my advocate sat down, the president called on Breves. A silence of a few moments ensued, and then it was discovered that his place was vacant. A murmur of disgust ran round the room, and the president, rising, announced that Joachim Breves had forfeited his privileges as a member of that society, and ordered that he should be either seized and brought there to incur the punishment that he had invoked upon his own head, or that any member of the society should inflict it upon him wherever he might happen to find him.

Judgment was now to be pronounced upon Villiers. A short consultation took place, while my Masonic neighbour whispered to me, that I was not yet safe. If any search was instituted for me, he said, I should very probably be discovered. I must not, therefore, reckon on safety too soon.

"Members," said the president, "the prisoner has penetrated into our secret place by force; he has burst open the door, and found out our habitation. Secrecy must be preserved, that the dealings of this society may not yet be made known. How can his mouth be stopped?"

"By stopping his breath," was the reply.

"The member through whom the door was discovered will take the dagger from its sheath," said the president.

While this member went to perform this task there was a dead

silence, broken by a crash from the further end of the passage, and a shout of exultation. Voices were heard immediately after in the passage. There was a loud trampling, and rushing of feet. The members at once sprang up and rushed to the tapestry; one by one they disappeared, through all the secret doors, while, hearing my voice from the inside of the room, the new comers burst in from the passage, and I found myself in the midst of a party of British seamen.

"Here's a go," said one of the sailors. "There's one kid in a mask, and another seized up. Tip it 'em in Portuguese, Jack!"

"Hallo," said Jack. "Covo, what'so the mattero hereo?" in compliance with the exigencies of the Portuguese language, which in Jack's opinion was made by adding an "o" at the end of every English word.

"Untie this gentleman," said I, removing my mask and cloak, and putting the former in my pocket, as a memento of this eventful day. Mr. Villiers was soon untied, and having stretched out his limbs, which were somewhat cramped, and sworn at the captors to try whether his voice was as sound as ever, he went with us to the door in the well, which was completely broken down. The sailors told us, that on coming by the place they saw the two horses tied up, and were wondering what was the matter, when a man slipped out of the well, and was immediately lost among the bushes. Seeing this, they battered down the door, and thus managed to arrive in time to save us. The sequel to this is soon told. The Brazilian government, urged on by our ambassador, sent soldiers to investigate the place, and arrest Joachim Breves. But Breves had been wary enough to escape from Rio, and no one knew of his whereabouts. Most of the members of the society also disappeared to other countries; so that Villiers and I felt ourselves tolerably free from danger as to their machinations.

(To be continued.)

MASONIC CURIOSITIES.

BY BRO. THE REV. J. S. SIDEBOTHAM, M.A.,

NEW COLLEGE, OXFORD.

(Continued from page 213.)

The following "Exposure" of Freemasonry contained (in Print) in Bro. W. Rawlinson's Masonic Collection in the Bodleian Library, is said in the preface (as will be seen below) to have been published in order that the public might have "something *genuine*" concerning the "Grand Mystery of Freemasons."

This "something genuine," is at any rate a very amusing production. As regards its genuineness, the members of the Fraternity are

of course the best judges, but we feel that we may also safely leave it to the verdict of "a discerning British Public."

TITLE-PAGE.

THE GRAND MYSTERY OF FREEMASONS DISCOVERED.

Wherein are the several Questions put to them at their Meetings and Installations.

As also their Oath, Health, Signs, and Points to know each other by, as they were found in the Custody of a Freemason who Dyed suddenly.
And now published for the information of the publick.

Ambubaiarum collegia, pharmacopolæ,
Mendici, mimæ, balatrones, hoc genus omne.

Horat.

Mulus scabit Mulum.

London :

Printed for T. Payne, near Stationers' Hall, 1724.
(Price Six Pence.)

PREFACE.

This Piece having been found in the Custody of a Freemason who died suddenly, it was thought proper to publish it in the very words of the copy, that the Publick may at last have something Genuine concerning the Grand Mystery of Freemasons.

There was a man at Lovain, who publish'd he had, with great Toil and Difficulty, found out, overcome, and tamed, and was now ready at his Booth, to shew at the Rate of Six Stivers a-piece, the most hideous and voracious Monster, the Common Disturber of Mankind, especially in their Adversity.

People flocked from all parts to see this Monster. They went in at the Fore-Door, and after they had seen the Creature went out at the Back-Door, where they were asked whether the Monster was worth seeing. And as they had, at their Admittance into the Booth, promised to keep the Secret, they answered, it was a very wonderful Creature ; which the Man found his Account in. But by some Accident it was divulged, that this wonderful Creature prov'd to be a LOUSE.

THE FREEMASONS' SIGNS.

A Guttural	...	...	...	X
A Pedestal	...	...	...	<
A Manual	...	...	...	7
A Pectoral	...	...	...	<

THE GRAND MYSTERY OF FREEMASONS DISCOVER'D.

PEACE be here.—Answer. I hope there is.

Q. What a-Clock is it ?—A. It's going to Six, or going to Twelve.

Q. Are you very busy ?—A. No.

Q. Will you give or take ?—A. Both, or which you please.

Q. How go Squares ?—A. Straight.

Q. Are you Rich, or Poor ?—A. Neither.

Q. Change me that.—A. I will.

Q. In the name of, &c., are you a Mason ?—A. I am.

Q. What is a Mason?—A. A Man begot of a Man, born of a Woman, Brother to a King.

Q. What is a Fellow?—A. A Companion of a Prince.


Q. How shall I know you are a Freemason?—A. By Signs, Tokens, and the Points of my entry.

Q. Which is the point of your entry?—A. I Hear and Conceal, under the Penalty of having my Throat cut, or my Tongue pull'd out of my Head.

Q. Where were you made a Mason?—A. In a just and perfect Lodge.

Q. How many make a Lodge?—A. God and the Square, with five or seven right and perfect Masons, on the highest Mountain or the lowest Valleys in the World.


Q. Why do odds make a Lodge?—A. Because all Odds are Men's Advantage.

Q. What Lodge are you of?—A. The Lodge of St. John 

Q. How does it stand?—A. Perfect East and West, as all Temples do.

Q. Where is the Mason's Point?—A. At the East Window, waiting at the Rising of the Sun, to set his Men at Work.

Q. Where is the Warden's Point?—A. At the West Window, waiting the Setting of the Sun, to dismiss the Entred Apprentices.

Q. Who rules and governs the Lodge, and is Master of it?—A. Irah }


Q. How is it governed?—A. Of Square and Rule.

Q. Have you the Key of the Lodge?—A. Yes, I have.

Q. What is its Virtue?—A. To open and shut, and shut and open.


Q. Where do you keep it?—A. In an Ivory Box, between my Tongue and my Teeth, or within my Heart, where all my Secrets are kept.

Q. Have you the Chain to the Key?—Yes, I have.

Q. How long is it?—A. As long as from my Tongue to my Heart.

Q. How many precious Jewels?—A. Three; a Square Ashler, a Diamond, and a Square.

Q. How many lights?—A. Three: a Right East, South, and West.

Q. How many Angles in St. John's Lodge?—A. Four bordering on Squares. 

Q. How is the Meridian found out?—A. When the Sun leaves the South, and breaks in at the West End of the Lodge.

Q. In what part of the Temple was the Lodge kept?—A. In Solomon's Porch, at the West End of the Temple.

Q. How many steps belong to a right Mason?—A. Three.

Q. Give me the Solution?—A. I will — — — The Right Wor-

shipful, Worshipful Masters, and Worshipful Fellows of the Right Worshipful Lodge from whence I come, greet you well.

A. That Great God to us greeting, be at this our Meeting, and with the Right Worshipful Lodge from whence you came, and you are.

Q. Give me the *Jerusalem* word?—A. Giblyn.

Q. Right Brother of ours, your Name?—A. N. or M.

Welcome, Brother N. or M., to our Society.

Q. How many particular Points pertain to a Freemason?—A. Three: Fraternity, Fidelity, and Tacity.

Q. What do they represent?—A. Brotherly Love, Relief, and Truth among all Right Masons; for which all Masons were ordained at the Building of the Tower of Babel, and at the Temple of Jerusalem.

Q. Whence is an Arch derived?—A. From Architecture.

Q. How many Orders in Architecture?—A. Five: the *Tuscan*, *Dorick*, *Ionick*, *Corinthian*, and *Composit*.

Q. What do they answer?—A. They answer to the Base, Perpendicular, Diameter, Circumference, and Square.

Q. What is the right Word, or right Point of a Mason?—A. Adieu.

THE FREEMASON'S OATH.

You must serve God according to the best of your Knowledge and Institution, and be a True Liege Man to the King, and help and assist any Brother, as far as your Ability will allow. By the Contents of the Sacred Writ, you will perform this Oath. So help you God.

A FREEMASON'S HEALTH.

Here's a Health to our Society, and to every faithful Brother that keeps his Oath of Secrecy. As we are Sworn to love each other, the World no Order knows like this our Noble and Antient Fraternity: Let them Wonder at the Mystery.

Here, Brother, I drink to Thee.

SIGNS TO KNOW A TRUE MASON.

1. To put off the Hat, with two Fingers and a Thumb.
2. To strike with the Right-Hand on the Inside of the Little Finger of the Left three Times, as if hewing.
3. By making a Square, viz., by setting your Heels together, and the Toes of both Feet straight, at a distance, or by any other way of Triangle.
4. To take Hand in Hand, with Left and Right Thumbs close, and touch each Wrist three Times with the Fore-Finger each Pulse.
5. You must Whisper, saying thus, The Masters and Fellows of the Worshipful Company from whence I came, greet you all well.

The other will answer, God greet well the Masters and Fellows of the Worshipful Company from whence you came.

6. Stroke two of your Fore-Fingers over your Eye-Lids three Times.

7. Turn a Glass, or any other Thing that is hollow, downwards, after you have drunk out of it.

8. Ask how you do; and your Brothers drink to each other.

9. Ask what Lodge they were made Freemasons at.

N.B. In the Third of King *Henry* the Sixth, an Act of Parliament was pass'd, whereby it is made Felony to cause Masons to confederate themselves in Chapters and Assemblies. The Punishment is Imprisonment of Body, and make Fine and Ransom at the King's Will.

FINIS.

The above is an exact reprint of the very original document in Bro. Dr. Rawlinson's volumes. It does not need *much* comment, but we may remark, especially, one or two glaring absurdities in it, such as the meridian being "found out," by the sun *leaving* the *South*, and *breaking* in at the West end of the Lodge; Arch being *derived* from Architecture; and also in the "Signs to Know a True Mason;" the expression in No. 2, "as if hewing;" the extraordinary and rather difficult way of making a triangle in No. 3, viz., with the *two* feet; the idea of a grip in No. 4, &c.

If some of the signs herein described were really signs whereby Freemasons recognise each other (independently of their publication in the shape of a pamphlet), they are really so very palpable, that they would not long be secret at all.

The above reprint is only one of the many absurd attempts of ignorant pretenders to expose what they dislike, and envy because they do not understand it, and is also one of the standing proofs that Masonic secrecy is a mysterious thing, and that Freemasons' secrets, be they few or many, will still remain secrets, unknown to those who, while curious to discover them, fear the truth of the old story of the red-hot poker or gridiron, and so never entering the portals of a Lodge, *will* remain in their ignorance.

"SO MUCH FOR BUCKINGHAM."

BY BRO. REV. THEODORE A. BUCKLEY, M.A., F.S.A.

"A TRAGICAL motto," no doubt, says some admirer of Shakspeare; "but," add we ourselves, "it need not end in a tragical story," and we hope it will not prove so in the present instance. We have nothing to do with decapitated dukes, or decapitating tyrants, but with a little town where we have spent many pleasant hours and

days, and where things are not now very bad, but once were better; we mean the little town of Buckingham, just eight-and-sixpence ride from the Euston-square terminus, including, sometimes, one "long stop" at Bletchley.

Buckingham has been a town of respectable antiquity, and gives its name to a county, which, although small, is full of busy market towns, and jolly farmers, busy parish men, and, on the whole, a tolerably well-cared-for population. But it is with a few relics of its ancient honours that we purpose dealing; for ancient Buckingham is unhappily among the "things that were," and, as we survey the elegant far-seen spire that crowns its handsome, but unarchitectural church, we cannot help regretting the old structure that once stood below Castle Hill,* and of which but a few moss-grown stones remain, scattered here and there amongst the quaint, gilt-lettered tombs that cover the graves of those who have died long since, but yet in later days than those of Buckingham's golden age.

The Romans, like a certain nameless personage, always have something to do with the early history of our old towns and cities, and Buckingham is no exception to the rule. "We read that about the 44th year after our Blessed Saviour's nativity, Aulus Plautius, the Roman general under the Emperor Claudius, surprised the Britons on the banks of the river Ouse, at or near Buckingham." †

"In ancient Roma's hoary day
Beside our own blue river,
Our British fathers faced the fray,
And urged a bold endeavour.

"If Aulus Plautius crushed their host,
They fought their best—who'd doubt it?
All honour to each British ghost,
And shame to him who'd flout it." ‡

Unlike, however, York, Manchester, and some other cities of England, it does not appear that Buckingham presents any vestiges of Roman walls, and we believe that even "the antiquary" would find himself sorely puzzled to discover even the shadow of an *agger*; though, at Thornborough, not far off, we find two remarkable tumuli, said to cover the remains of some of our early conquerors, and which popular superstition has peopled with the usual inhabitants, fairies, ghosts, and spirits of doubtful beings of uncertain age.

Coming to a more historical period, but one in which superstition

* "In the survey of Domesday the church of Bucking is said to have belonged to Remigius, bishop of Lincoln. Before the year 1445, Buckingham was a chapel of ease to the neighbouring church of King's Sutton, in Northamptonshire, the birth-place of St. Rumbald: it was then made an independent vicarage. The great tithes, together with the manor of Gawcot, a considerable hamlet in this parish, were appropriated to a prebend in the church of Lincoln, called the prebend of Sutton-cum-Buckingham."—Lyson, vol. i. p. 529.

† Browne Willis, *Hist. of Buckingham*, § iii. p. 23.

‡ Archer Gurney. This eloquent preacher and amiable clergyman lately lodged at the school-house building adjacent to the ancient chapel of St. John the Baptist, of which hereafter.

lent its too doubtful aid to many an act of genuine piety, we come to the story of the juvenile saint, Rumbald, whose two-days' life did not prevent him being canonized, and perhaps with better reason than has sanctified the lives of those whose crafty career has stored up such doubtful credentials of holiness. The two springs at Brackley* (of which little town we shall hereafter say more) perpetuate, with the fertility of nature, the memory of this baby saint even with a fresher vigour than does the remembrance of his oft-repaired but now utterly destroyed shrine—though his name still lives in a little, steep-descending lane of thatched houses, to the left as we ascend to the new church. The love for this young saint, who died ere sin could taint his fair soul, may be traced in the bequests of the pious who followed him. Thus, in an extract from the registers of Luffenham, we find that, in the year 1431, John Barton orders that his brother shall “provide a lamp, to burn day and night before St. Rumbald, as the same is now appointed. And that he shall keep an anniversary for him and his father and mother annually in St. Peter's Church in Buckingham, on the day of the translation of St. Benedict; on which anniversary he shall find two wax candles to burn at the head and feet of his sepulchre, of three pounds weight each candle: and that after his exequies are over, what remains of the candles shall be burnt out at St. James's altar.”† Again, we are told that “in the church-yard were two crosses; and there is yet remaining a sexton's house adjoining to St. Rumbald's chapel,‡ built probably for the residence of a person who should give attendance, and watch the shrine.”

An old print, “humbly dedicated to the worshipful the bailif and burgesses of the borough and county town,” by one George Bicham, lies before us as we write this brief memoir. It represents in tolerably good perspective the view of Buckingham, as seen from the hill leading towards Maids' Morton. The distant view of the church tallies admirably with the description given by the careful historian of the town,§ and we may well, when we consider his account of the ancient structure, regret the vicissitudes of time which have placed a far less picturesque building on one of the most effective and conspicuous sites in England.

The original church, which stood on the site of the present graveyard, and therefore considerably below the site of the church now standing on Castle-hill, was built in the form of a cross, the two aisles likewise containing chapels dedicated to St. Rumbald and St. Catherine. The tower was anciently crowned by a lofty spire, making, in all, an altitude of 163 feet, being, “according to the several Gothic rules, agreeable to the length of the fabric. This spire,” continues Willis, “which was the glory and ornament of the town and country (as that of Hanslap is at present), being blown

* See the History and Antiq. of Northamptonshire, p. 143.

† Browne Willis, p. 55.

‡ Probably occupying the site of the corner house in the lane just mentioned.

§ Browne Willis, p. 62.

down, and the tower being somewhat shattered thereby, the top part was pulled down, and made up with small, irregular, mean pinnacles, pediments, and ballisters, most improperly placed round it, and so left, carried up only a little higher than the old tower, in no order or style of architecture correspondent to any other parts of the fabric; notwithstanding there were considerable sums raised towards rebuilding it."

Unhappily, this bad taste has extended itself to the modern church, which boasts a set of unmeaning battlements, and four still more absurd pseudo-gothic pinnacles, which merely detract from the lofty and handsome spire that forms a landmark to all the surrounding neighbourhood, and which, elevated on the ancient Castle Hill, by an optical illusion appears to be of a far greater height, as viewed from Wells-street or from the old Castle mill (mentioned in Domesday Book, but whose site is now occupied by a more modern-built mill), an illusion increased by the numerous trees that surround it, and which give us a fine idea of the old hill, when it boasted a castle and ramparts, doubtless inferior to those of grass-grown Old Sarum, but far too spacious in their extent to have ever been trivial or unimportant.

Let us say a few words about the old Castle, touching which our antiquarian observes, that "none of our histories inform us when it was built; or how, or when it was suffered to go to ruin." It is, however, fairly supposed to have been erected by Walter Gifford, first earl of Buckingham, and to have been built upon the fortress raised by Edward the Elder, 918. Hence, it was doubtless made the capital of the barony.

As the privileges attached to fortresses gradually fell off, we find the old castle reduced to a farm-house,* a bowling-alley, and a sort of assize-hall; while the few remains which bore the name of Chapel-end, at the north corner of the hill next to Castle-street, have been pulled down since seventy years past. The county gaol, a building in the castellated style, is but a poor and ill-situated structure; but, we suspect, quite *strong enough* for its purpose.

To the right-hand side of the gaol, a rather picturesque, though humble, pile of buildings forms Christ's Hospital, an alms-house, said to have been founded upon the ruins of the ancient hospital of St. Lawrence, which dated back as early as A.D. 1312. Our industrious informant, Willis, tells us that "there are seven ancient women resident there, being as many as the same will hold, and the revenues cannot keep more, and they are governed by the direction of the governors, and do receive the revenues; there being only paid out of it a small quit-rent to the lord of the manor, of whom the house is holden. There *may be thirty-six* persons by the charter, in case of an house to entertain them and maintenance to keep them. There are *no statutes, orders, or rules*, but what are at the discretion of the governors thereof."

* See a grant of Queen Elizabeth's, quoted by Willis, p. 50, in which the castle is granted to two brothers Grimston.

Though we may well doubt the wisdom of leaving a charity in the state indicated by the words placed in italics, Buckingham appears by no means to be uncared for of her poor, and the general appearance and character of her lower classes does not give a harsh idea of those who rule their destinies. At the same time, we can and do wish that this kindly-intentioned charity were enabled to fulfil its largest scheme of usefulness. We can only, *en passant*, refer to the goodly list of liberal and well-directed bequests, which fill the eleventh chapter of Willis's careful history, bequests which are sufficient to show the high standing that Buckingham once occupied, and to prove that, even in the days when superstition might have oppressed the understanding, it neither chilled the heart, nor held back the hand, when want put forth her appeal.

To return to the lower end (popularly called North Eend, in the local *patois*) of the town, we cross the old burial-ground, where a few rough and unshapen stones, said to be fragments of the old church, are pointed out to the attention of visitors. That they may be genuine remains of the ancient structure we have no wish to deny, but we are sceptical as to their occupying their original position. A few fragments have probably been placed, here and there, with a view to indicate the site of the old church, but they cannot be regarded as indicating the remotest traces of a foundation, as their thinness and erect position makes them more like fragments of grave-stones than the substratum of a wall.

Beyond the churchyard, and slightly in advance of the present railway viaduct, a bridge, indicated in our old print, formerly crossed the Ouse; but railway innovations *settled* the bridge, and turned the river aside into a more convenient direction. If they had fancied tunnelling through the hill, we might have found a few curious monuments, perhaps a stone coffin or two, as at Oseney; possibly a bishop, walled up in masonry, as in the quaint crypt lately brought to light in that parade of mercantile palaces, Cannon Street.

Buckingham, however, is not rich in monuments. The old church was replete with many a good name and memory, but of these there are even less remains than we see in the crypt of St. Paul's. Blackened with fire, battered, and bruised, though they be, still St. Paul's crypt can show Lord Burleigh (*minus* half his legs), and a goodly array of the stone and marble inhabitants of the old cathedral, before the "great fire" gave Evelyn an opportunity for his wonderful and picturesque description. But in Buckingham the good and the bad, the great and the small, are sunk in one oblivion, and the industry of past antiquaries is the sole guarantee for the existence of one or the other. The new parish church is too crude and too pseudo-Palladio-Wrennish in its style to conjure up much idea of the past, and even if we could forget the bad taste which has converted its altar-window into a ducal hatchment, the hideous stove and gigantic chimney-flue, which is certainly the most conspicuous object in the interior, there would be amply sufficient to make us mourn over the

money which has been spent in erecting a church in no style at all upon one of the most favourable sites an architect could desire. Still, it is a large, handsome, and useful church, and did local resources permit, would give every opportunity for a fine choral service.

We may now speak of the more interesting ruin (for such it is) of St. John's Chapel, the east end or chancel of which abuts upon West Street, close to the shambles (once a wool-hall, in the days of Buckingham's woollen prosperity). Interesting it is, as being the most ancient building still remaining in Buckingham, as having been most perverted from its original use, and as still preserving enough of its ancient features to add one link to our long chain of antiquarian regrets.

We again appeal to our trustworthy guide, who observes that "John Ruding, who was made prebendary of Buckingham 1471, and died 1481, rebuilt Bucks Chapel, and also repaired or rebuilt St. John Baptist's chapel in the town, as appears by his arms there. This is also called St. Thomas Acon, and St. Thomas Becket's chapel; and is now the Free-school. He gave a folio Latin Bible, in vellum, now in my possession, to this church; in which are his arms painted, and this inscription written in it:—

"*Hunc Librum dedit Magister Johannes Rudyng, Archid. Lincoln; Cathenand in principali disco infra Cancellum Ecclesiæ sue (sic) Prebendal de Buckingham, ad usum Capellanorum et aliorum in eodem studere volentium quamdiu duraverit.*" *

The door of this venerable chapel is a beautiful specimen of early Saxon architecture; and the walls, despite many a layer of obtrusive whitewash, tell a melancholy tale of ages when prayer was heard within them, and when churches were not converted into wood-cellars. For, sad it is to say so, but such is the fate of the lower portion of St. John's Chapel. The altar has disappeared, a blacking-bottle occupies the ancient *piscina*, and faggots and logs, with a half-staved tub and an old rusty spade, now people the church that, when the old parochial church fell to the ground in 1776, afforded the means of worship to those whose zeal waited not for the new structure.

A modern flooring divides the chapel midway, the upper part being used as the school-room. Pursuing Willis's account, we find that "Dame Isabel Denton (as she is called in the return, made into the Exchequer, of Colleges and Chantries at their dissolution, *anno* 1547) gave by her will, about the year 1540, four marks yearly to a priest to teach children in this town, in augmentation of his living for twenty years; of which eight years were then said to have expired, *anno* 2 *Edward VI.*

"Which prince, in order to found the said school, as I have been informed, gave a stipend of £10. 8s. 0 $\frac{3}{4}$ d. *per annum*, payable out of St. Thomas Acon's College, in London, which lay near this place.

* Willis, p. 57. It is with regret that we learn that this identical Bible was offered for sale not long since, and it is probably still in the hands of a bookseller at Bristol.

And so the chantry chapel of St. John the Baptist, in this borough, (called also St. Thomas Becket's chapel) having been obtained from the proprietor thereof, became converted into a school, and hath continued one ever since."

The school-room contains some handsome old oak *finials*, belonging to the seats of the ancient chapel, but which the Gothic taste for painting everything has ruthlessly daubed with a dirty green. The slender income of the master, and the lamentable dilapidation of the whole place, make us think nervously of commissions of inquiry, and of some of those investigations which, unhappily, seem to form a necessary part of the history of every cathedral and collegiate establishment in this country. Surely better things might be—surely this venerable chapel might be advantageously restored to a different condition, whether as a building devoted to the honour of God, or the edification of man.

We have already alluded to the deficiency of monuments in the present church, but, in deference to the wishes of such of our readers as are fond of epitaphs, we quote a few from Browne Willis.

Within the communion rails, on a black Warwickshire stone, was one, "In memory of my dear sister Abigail Swannel, who died May the 8th, 1693," with this inscription:—

"Farewel those joys whereon my fond mind fed,
My joy in heaven, my grave my marriage-bed:
My hope is sole in Christ, lo here I lie
Until the morning of eternity."

Another, to the memory of George Dance, gent., is as follows:—

"Live well, kind reader, death comes unawares;
Prayers cannot stay it, no, nor children's tears."

A third, to William Hudson, of Boreton, deceased in 1657, deserves notice:—

"Whoso thou art, with loving heart,
Stand, think, and read of me:
For as thou art, so once was I,
And as I am, so shalt thou be."

Many also were the arms and escutcheons that adorned the windows and tombs of the old church, especially of the families of Clare, Zouch, and Buckingham—many the memorials of less noble, but no less worthy, aldermen and burgesses. Buckingham has always been a loyal city, for

"King Charles of grave renown, sir,
His state in Buckingham did keep;
We always served the crown, sir."

as sings Archer Gurney, while the noble old house, as we approach the Stowe road, which is now occupied by Mr. Hearne, once furnished shelter to the persecuted Charles the First. A vague colloquial tradition points to the house immediately opposite as having once afforded a residence to Oliver Cromwell, but, if this be true, Oliver

must have preserved a profound *incog.*, as the loyalty of Buckingham would not have made it a desirable place of residence for this abbreviator of monarchy. Moreover, the present buildings are evidently modern in character.

There are plenty of good old inns. As usual in all country places, there is a "White Hart," a commodious and handsome modernization of an older house; a "Woolpack," which, though of insignificant claims to antiquity, as compared with the venerable one in Deansgate, Manchester, still possesses an every Monday celebrity in the shape of a calf market, said to be the largest in England; a "Swan and Castle," which, besides many of the usual hotel attractions, possesses a theatre. Although the company make but a few weeks' stay in Buckingham, they are generally fairly patronized, and "bespeaks" send the manager away without any suicidal ideas. Wool-halls and tan-yards are the chief features in the manufacturing way, the shops are well-to-do in appearance, and, poor or rich, Buckingham still keeps up a couple of banks, between which a sort of York and Lancaster rivalry exists. As we have no money in either, we sincerely wish prosperity to both. And "so much for Buckingham."

OUR SONS AND THEIR INSTRUCTORS.

EDUCATION! the subject that is most continually in the mind of the statesman, at the heart of the clergyman, in the project of the Jesuit, the hope of the philanthropist, the fear of the ignorant, the vexed question of all parties.....what is to be done about so great a matter? We see that wheresoever "know-nothingism" exists, there flourish vice and crime; that where knowledge is, there are prudence and sobriety; nevertheless, sooner than give up our pet opinion, let there be no knowledge.

That is our conclusion as a nation with regard to "our poorer brethren." But with regard to the direct bearing of the thing upon ourselves, upon the vast majority of Masons, let us consider how fares it with our own sons at schools and colleges; it is really worth the trouble, for from the age of seven to that of seventeen or twenty, after which the butterfly—a university term—commences, this grub or chrysalis life of schoolboy is common to all of them: a great notch out of their life's calendar, a quarter of their whole existence, which it must be important how they spend; of some consequence, too, surely, the amount of joy and sorrow thus experienced; and moreover as they may die while yet in tutelage; let us therefore consider of it.

Of opportunities of education for the higher and middle classes there are myriads; adapted, as it would seem, to every case, and adjusted to any length of purse-string: public schools, grammar-schools, military colleges, royal foundations, genteel seminaries, select establishments, academies, lyceums, and charity-schools.

Pater familias, may sign his cheque for £400, in discharge of the school account, per annum, of the young honourable his heir, or pay down £16 in quarterly instalments, as seems to him most fitting: there is a sliding scale of prices made to suit us all. In a mercantile country, it is right that we should have such conveniences, only let us not be "counting the cost" too literally, and, having settled the pecuniary question, omit all other inquiries. It is surely of the first importance that we should investigate the character of the man to whom we are about to intrust our own flesh and blood, and the condition of that place wherein our sons are to be happy or miserable for years. The actual amount and species of learning to be imbibed at these schools should be well regarded, and not less should we be satisfied with their internal discipline. We ourselves were at a public school of the highest eminence for four entire years, except vacations; three lustrums have passed over us since that epoch, and we can only dimly remember the names of our dry studies there pursued: they may have contributed, indeed, to get us through our matriculation at college, but beyond that, we know not of what use they were; nay, nor of what ornament, for our very quotations have almost escaped our memories. Such a case is not ours only, but that of our father and brother before us, and of nineteen in twenty of our present grown-up friends. To the common rejoinder, that we might have learnt more had we chosen, we reply, that we ought not to have had that choice accorded to us: there should have been some attempt to render learning attractive, some measures to restrain idleness, some patient explanation for the dull and tardy. There was nothing of this kind. The vast majority of boys dislike learning; the reading youths, who made every use of such poor advantages for study as our school possessed, would have done almost as well without them: "They that are whole need not a physician, but they that are sick;" we want schools that will teach something lasting to Smith and Jones, not to admirable Crichtons only. But knowledge—not rising to scholarship—cannot be lasting, because our after-life never reminds of it; but year by year it passes from us, and at best enables us to translate to inquiring females the elegant extracts of some didactic pillar of the State in parliamentary reports. Humanizing, refining, elevating, and all the rest of it, this may be to the scholar—to the Crichton aforesaid; but what comes of four years' class-application of it to Jones? It has, it is said, a great, though perhaps imperceptible, influence in his cultivation; but is it reasonable that the fathers of nineteen boys out of twenty should be paying £200 a year—which our public school-bill always exceeded—for an imperceptible influence? Would not some French and German, practical mathematics, history and general information, continually in use, and so never getting rusty, be more worth the money, even supposing our boys knew a little less of the *Æolic* aorist, and the digamma, and the something-or-other reduplication? The stock reply to this remark is, that such little matters can be acquired at any time; that the period of youth

is too precious to be wasted upon any but the most solid foundations; and that the object of school education is, after all, only to teach *men* to educate themselves. There we are among the Crichtons again. Do the nineteen out of the twenty aforesaid ever dream of educating themselves? Are they addicted to beginning new studies of any sort (except professional ones) in their four-and-twentieth year? Do they not rather cease from pursuing even their old ones? Does more than one man out of one hundred consider mental cultivation to be a duty at all? In short, may we not, perhaps, this long time, have taken such very high ground in this matter as to have overlooked the vast majority of those with whom we proposed to deal? Of those of our own class that we come most frequently in contact with—of those we meet in railway-carriages and steam-boats, for instance—are the best-informed generally from our great public schools? How much of that *hauteur* (neither philanthropic nor Masonic), affected by us grown-up Etonians and Harrovians, is more than a convenient method of hiding consummate ignorance? Are officers in the army, and country squires—who are almost unexceptionally public schoolmen—great triumphs of our educational system, or are they not? But it seems, according to the latest advocates of public schools, that “a gentlemanly tone” is the great thing to be desiderated, and an article to be procured at those places only. It may be so; but why mask that advantage under the name of education: advertise rather at once, “Deportment is here acquired,” or “*Insouciance* carefully cultivated after the sublimest models.”

Some people, indeed, with more honesty than independence, avow their predilection for such places, as getting their boys into a good connection. This is, we believe, at all times, a foolish error, and not seldom fraught with fatal results. A rich trader sends his son amongst the nobs, with injunction to get into a good set. English boys are human, just as English men are, in the matter of lords, and, to please the Viscount Plantagenet, Jack Allspice eats dirt with relish: he is admitted without much difficulty, but not unaided by the paternal purse-strings, into the highest school-society; gives champagne breakfasts to dukes' sons at the Phoenix, and presents velvet and gold “leaving-books” to the left-handed descendants of kings; but these advantages are only for a season; the “hat fellow-commoner” at Trinity may, indeed, foregather with the spangled tassel; but in the great world (to which college is but the ante-room), wherein the “good set” was looked forward to from the first, Jack is never suffered by his noble friend to forget how Allspice, senior, was “respectable” and a grocer. A much more serious matter is it where a poor young gentleman enters into such society at school; the scholarship he was to obtain, he loses through idle habits, or dissipates its slender proceeds in a few hours; at college he is unable to divorce himself from the same set, and, falling from bad to worse, “shuts up” at the conclusion of his college course, if he even “lives” so long; is unable to meet his tailor's bills, goes

“through the Court,” and ends at the dogs. We have known a dozen such cases ; and very, very sad they were.

The reason of so little being learned, of even what is taught at public schools, is, first, that the prizes to be obtained, even by hard-reading boys, are very few as compared with the number of competitors ; secondly, that such boys as exhibit marked abilities are made the sole objects of the solicitude of the masters ; and thirdly, that these last are not sufficiently numerous to pay attention, except in the above case, to individual requirements at all. Enormous classes, unless of music perhaps, can be taught nothing well : the system of “calling up” one boy out of ten or so, at haphazard, and making him perform his task, is not sufficiently searching, and an idle boy of pluck will take his chance, and never look at his lesson perhaps at all. After being once detected in this, the master, according to his temperament, is sure either to be always pitching on this unhappy one, which diminishes still more the risk of other idle boys, or, through disgust, never meddles with him again. The defences of an insufficient staff of masters are, in reality, all based upon the fact, that a sum of money divided among many is not so snug a thing as the same sum divided among a few ; and the great stand is made, where all great stands of vested interests are made, upon the great principle of £. s. d.

As to learning, I can scarcely imagine it disputed, that a small school is better than a large one, and a private than a public establishment ; the instruction in the former is always much more diversified, and the proportion of teachers to taught, by far more reasonable. The head of the one can make his influence felt over the whole of it ; but the public schoolmaster must attach himself necessarily to the upper form only. Even Dr. Arnold was forced to do this ; and the error of the notorious “monitorial system” is perhaps mainly attributable to that cause : he could not but think that he had rendered *his* boys fit to rule the rest, which may have been true enough ; but his successors held the same opinion of *their* boys also, and that was false.

The best education—as far as relates to study—we unhesitatingly pronounce to be that which is afforded by a wise and good man to a very few pupils ; the instructor, not exactly a private tutor, or at least not one at the boy’s *home*, where his (the tutor’s) authority will be always too much curtailed, but the head of a small establishment, who, with the exception of drawing, perhaps, and modern languages, deposes nothing to under-masters whatsoever.

We ourselves have experienced as much of “our educational systems” as most men, and believe the importance and necessity of improvement to be very great.

What grinding petty tyrants, what delicate nervous shadows, what insolent fools, what dirty ruffians, have we not seen grow up around us, forced to full expansion in the foul hotbeds of school ! Yet so much of this can unhappily never be proved,—so hard is it to believe men to have been anything else than what we see them to be, and so

abominable are many school experiences, that the advocates of reform are but too easily pooh-pooh'd. It must be at once conceded, that disgusting vice and cruelty of the vilest sort exist more rarely in public than in private schools: the "public opinion" of boys is not indeed good, nor anything at all like what high-flying educationalists represent it to be; but it is not absolutely bad; and the larger the school, the greater will be its power. We remember in our own time a certain fifth-form boy, who had the brutality to press his fag's hand round a red-hot halfpenny, so that he lost the use of his fingers for some weeks, received a "college hiding," and was obliged to leave the school; and we have seen boys suspended head downwards, or hung out of window in winter nights, without any punishment or rebuke whatever. The question of fagging is too great a matter to be entered into in so short a paper as this: it seems to resolve itself at last into whether it be true that one portion of a school must, under some form or other, of necessity be servants of the rest, or not. The Mason's answer to this question I need not anticipate. The monitorial system is said by some to be the best means of mitigating this evil, by some to be an actually judicious form of government, and by some to be altogether a bad plan. If a head master of very great discernment would and could choose, out of his whole school, such boys as natural gentleness, firmness, and a sense of right, seem to qualify to govern others, the thing might work well enough,—the whole matter of education, indeed, does, and ought to turn, upon the character of the head master, and in particular ought the internal government of a school; but where is such a master, or at least, how many of such, exist; and where and how many such boys are there to be found?

All civilized progress, all reformation, in army, navy, and prison discipline, down to this present day, has been based upon the principle of doing away as much as possible with individual, and—far more—irresponsible power. All history teaches us how totally unfit are even the best and wisest men to enjoy despotic power; how the privilege of inflicting corporal punishment makes Neros of mere children, and devils of men. Is it likely, then, that youths one year or two older perhaps than their companions should be capable of exercising a sound judgment in such cases? Have recent disclosures impressed us with this opinion? or are we so sanguine as to suppose that these cases, so reluctantly made public, are extreme and exceptional? The possession of power is the most intoxicating of poisons, and the abuse of it the most deadly; the doer of an injustice, the inflictor of cruelty, are each more depraved by their bad acts than the sufferer is degraded. For his own sake, as much as for that of others, let the tainted sheep be cast from out the flock, for he will only spread the rot amongst his fellows. The great authorities upon this monitorial question have a lofty dogma, that boys should be taught to consider all punishment inflicted under the sanction of the law of their school, neither unjust nor excessive; but be sure that we shall either mould thereby a serf or an auto-

maton, or there shall come out from that fiery trial a spirit which shall identify tyranny with law, and power with authority. At a military college we have seen this system full blown and in rank perfection: it is an evil thing, we affirm, from end to end. We would not elevate brute force or mere seniority over merit or talent; but we do not remember to have seen a more degrading spectacle than a brave young soldier, tall and fair to see, cruelly beaten by an abortion of a "cadet corporal," whom it would have been a relief to have seen banished then and there.

How fearful is the immorality of bullying, seems never to be considered by the instructors of our youth: they take severe enough measures against transgressions of a minor order, and allow the hideous joy in another's pain to go unpunished and even unreprieved. The effects of this vice we believe to be more diffusively pernicious than that of most other youthful sins. In the sufferers from it are engendered envy, hatred, deceit, and in later years the spirit of the anarchic "Mountain" itself; a broken, morbid spirit such as Cooper's, or a turbulent unreasoning soul as Shelley's; in the practice of it is bred a self-sufficient insolence, if nothing more, and the "dogmatism," wittily described as "puppyism grown up."

Finally, we would remark, that the argument in favour of a large school, as teaching "the world" to youths of tender age, is greatly overrated: he sees, indeed, some forms of vice as bad as any he will meet with in an average lifetime, and specimens of tyranny such as grown men dare not practise; but school is, after all, a place *per se* vitally different from the great world beyond it.

We ourselves have small desire to see young English gentlemen fade into effeminate milksops, and only decline to accept brutality as a means to produce manliness, or cruelty as a proof of courage. We believe and know that the tyrant is the bane of English schools, tolerated for some such reason, or no reason, through which we formerly sanctioned the bull-ring and the cock-pit. We think it should not be "mitigated" but extinguished, and that a master who cannot put it down is unworthy of the name. The same form of education that we described as best fitted for study, we believe to be also best for moral discipline; our reason approves of it, and our experience presses it upon us unmistakably: may our advice be taken by some loving father, and his sons grow up to be scholars and philanthropists. These educational remarks, founded upon the principles of charity, and opposed to all ignorance and misrule, are commended to the earnest reflection of all Brother Masons.

LIFE AND ITS MACHINERY.

No. II.

WE have shown that living beings are distinguished from minerals by several palpable points of difference; and, when these distinctions are borne in mind, it seems very easy to determine whether any object which we may chance to examine be a mineral, or a creature endowed with organization and life; and so it is, provided the object can be easily examined. No one would mistake an elephant for a castle, or a whale for a rock. But the microscope has revealed the existence of animal and vegetable forms so exceedingly minute, that it is sometimes difficult to ascertain whether they are endowed with life, or whether they are merely the products of chemical action. And this difficulty is often increased by the peculiar nature of the vital actions observable in minute vegetable forms, inasmuch as these actions or changes appear to partake, in the first instance, of the nature of chemical changes peculiar to inorganized matter. Take, for instance, the article familiarly known by the name of yeast. Yeast is a product of fermentation: fermentation is a chemical action. Yet yeast is found invariably to consist in part of the cells and sporules of a minute vegetable, called the yeast fungus. Whence did this fungus derive its vitality,—whence and how was the seed produced or conveyed to the yeast? Malt ceases to have life long before it is exposed to the operations of the brewer; when its soluble particles are placed in solution in the vat they begin to ferment. This fermentation produces a vegetable, not barley, or any thing like it, but a microscopic fungus. Schleiden is of opinion that the yeast cells originate without the influence of a living plant. If it be so, we have here a startling phenomenon,—a being occupying a natural link between the living and the dead, brought into individual existence by an action neither chemical or vital, but between both: thus realizing the mystery of the fabled phoenix, burnt to ashes and reduced to the condition of inorganized matter; yet from these ashes a living phoenix springs. Whatever be the origin of the remarkable vegetative existence thus formed in yeast, it is very clear, that having been once evolved, it rapidly germinates and reproduces itself, like other vegetables; which circumstance rather tends to throw doubts on the ambiguity of its original generation. This is not the only instance in which it is difficult to distinguish the vital from the non-vital. Diseases called *zymotic* consist of molecular changes in the fluids of the body, much resembling the fermentation which produces the yeast fungus: and pathologists of repute have ventured an opinion that all epidemics arise from germs, which are, in some way or other, communicable from person to person, and which find, in the

fluids of the predisposed, a fructifying soil, on which they rapidly multiply and increase. The subject has, of late, derived much interest from the repeated visitations of cholera.

Living beings are divided into *animals* and *vegetables*; and these differ from each other on many points; yet there are certain objects of doubtful character, which seem to belong either to both the animal and vegetable kingdoms, or to neither. It is on this account that naturalists have sought for a definition of these kingdoms, that would enable them at once to refer to one or the other, the various objects in nature.

With this view, Linnæus laid down the following axiom: "Mineralia crescunt: vegetabilia crescunt et vivunt; animalia crescunt, vivunt, et sentiunt." But this will not assist the naturalist much. The mineral kingdom is, perhaps, not often confounded with the other two, although its distinction, as we have shown, could not always depend on the definition of Linnæus. The distinction here given between the animal and vegetable kingdoms is the possession of sensation by the former. But how is sensation to be determined? If by movements from external stimuli, then ought the sensitive-plant and dioncæa to be called animals, and sponges and jelly-fishes plants; if, on the other hand, the possession of a nervous system is to determine the point, then, as we have failed to demonstrate this in the sponges and polyps, they must still be called plants. Cuvier defined an animal by its possession of a stomach; but this fails of being a distinctive mark in many of the lower classes of what are generally admitted as animals; and the Aristotelian indication, the possession of a mouth, cannot be always applied. There is, in fact, still a great difficulty in determining the limits of the vegetable and animal kingdoms; and botanists and zoologists are constantly putting in their claims for the right of exclusive study of certain beings which exist at the point where the animal and vegetable kingdoms meet. The following is the definition of a plant by an eminent botanist, and is perhaps as good as can be given in the present state of our knowledge: "A plant is a living body deprived of sensation or power of moving from place to place, and fed by means of external roots." Another eminent naturalist describes every animal as a tube, every vegetable as a root. The more we examine nature, however, the more difficult it becomes to draw palpable distinctions. Our divisions of natural objects are made from their more obvious and striking differences. Hence we have long thought of the *mineral*, the *animal*, and the *vegetable* kingdoms as grand fundamental distinctions, which no man in his senses could doubt or challenge; little imagining that the microscope was destined to show us these three strange and dissimilar classes of created things, shading off one into the other by insensible degrees, until between each division we find myriads of beings which belong either to both or to neither. Thus these three grand divisions of nature melt into each other like the colours of the rainbow. So

unsearchable are the riches of nature, so complicated and multiform the *machinery of life*.

And yet with this endless diversity of form and function, there is observable an order and a regularity of production quite as marvellous and astonishing. Whatever amount of variety may be observable in the species of animals and plants, no naturalist has yet been able to show a single instance in which a species has *changed*. "Two thousand years have elapsed," says M. Flourens, "since Aristotle wrote; yet we recognise, at the present day, *all* the animals he has described; and we also recognise them in the characters he has assigned them." "The history of the elephant," says Cuvier, "is more correct in Aristotle than in Buffon." True it is that there are species of animals and plants which *did* exist, but do not now exist. Species have become extinct, but they have not changed. The ancient specimens of existing species are precisely the patterns of those which live and breathe amongst us. The fossil horse differs in no respect from the living horse. The fossil elephant is the same animal as the present elephant of India.

Let us now take a view of the machinery of life as illustrated in the gigantic and repulsive forms which, with savage aspect, welcome the railway visitor to the Crystal Palace. We have often thought that in this new world of wonders there is nothing half so interesting as these enormous representatives of the vital machinery of the past. To the vulgar gaze, these "horrid-looking over-grown reptiles" appear like imaginary beings, placed there to excite the wonder and contribute to the amusement of children or childish minds; and there are even persons of some education who think that this attempt to clothe with outward form certain fragments of fossil bones is at best rather a childish affair. Professor Owen, it is true, is an enthusiast of the first order; no one who has seen or heard him can doubt it for a moment; but his enthusiasm has not a spark of romance about it. It consists of patient persevering efforts to follow nature, and to pry into and unfold what she reveals of her aspect in a by-gone age. These saurian and ichthyo-saurian giants, are no "gorgons or hydras or chimeras dire." They are built up as nature always builds, allowing much for possible deviations in minor matters of development. If to the eye of taste they appear supremely ugly, —destitute of grace, such as nature never exhibited to the gaze of man,—let it be remembered that the strata which produced them have yielded no human petrifications, no trace whatever of human existence; and that they tell of a date in the geological history of the globe, when as yet the earth was not prepared for the habitation of man, not yet *furnished* for his wants. The breath of life had not yet been breathed into a human form. There is every reason to believe that all these species were extinct ages before the creation of man. Had these forms, therefore, been ever so beautiful and comely, there would have been no created eye to appreciate, no human mind to admire their proportions. If they are hideous, therefore, they may yet be true representatives of the originals, created for wise

purposes, no doubt, but not for the gaze of man. We cannot, therefore, regard these *restorations* (not of art but of nature) with a light and thoughtless mind. There is something almost awful in the idea of a "graven image" of a once-created being not intended for the sight of man. As matters of science, however, they are monuments which are not less astonishing, as the result of human study, than the inimitable works of art which adorn the interior of the Exhibition. They inspire the mind with an idea of the machinery of life, which no *living* object could suggest.

The machinery of life is gradually dilapidated and destroyed by the agencies of chemistry, after life has once ceased to exist. The change which takes place in the human body after death, though slow in all cases, and in some, as in the case of the Egyptian mummies, protracted for centuries, yet ultimately reduces the atoms of which the living body was composed, to their ultimate elements of oxygen, carbon, hydrogen, and azote. These, sooner or later, assume, either uncombined or chemically united with each other, the form of a liquid or gas: and, in one of these forms, unite with other elements, and serve to nourish the vegetable on which feeds the animal whose flesh serves to nourish other human beings. It follows of necessity that not only in the case of cannibals who feed directly on human flesh, but in almost all other cases, the atoms which the nutrient system converts into human flesh and blood must have previously formed part of some other human body. And in some thoughtful minds this revolution of atoms has appeared to present a difficulty, an impossibility, indeed, to the Christian doctrine of the resurrection of the dead. Now the resurrection, being an article of almost universal belief, it may not be uninteresting to our Brethren to inquire into the bearing of the mechanism of life upon the doctrine in question. In the first place, it appears to the superficial thinker an unlikely thing (philosophically speaking) that when the life of a human being has once terminated, and his hopes and his fears, with his component atoms, are laid in the dust, he should again exist in any conscious form; and in the second place, it seems an impossible thing that the machinery of life should be so arranged during the ravages of dissolution as that the identity of each individual should be so preserved in the resurrection of all men from the dead, as to present each individual in his entire structure. Let us look these difficulties in the face.

1. "If a man die, shall he live again?"—The question is very natural, and it is here clothed in Scripture language. We see all things around us die: none of them are individually resuscitated. "The grass withereth, the flower fadeth:" and we see no more the withered blade or the faded petal. So, "it is appointed unto all men once to die," and in common with every animal who returns to the dust, "Man giveth up the ghost, and WHERE is HE?" We see him not again. Is there in the physical history of the universe, any single ground of hope that he will ever live again? Apart from revelation, does philosophy suggest for man the privilege of a resurrection

from the dead? Let us look around us. The analogies of nature certainly offer no contradiction to the doctrine; but, on the contrary, present some strong arguments in its favour. Let us suppose our knowledge limited to an observance of the phenomena which are present with us, without any knowledge of the past or the future. The seed we place in the earth literally dies. Is it likely it will live again? That rusty-looking stem, recently covered with verdant beauty, and blooming in the sunshine, has now cast its leaves and lost all trace of its vital sap. Can it live again? That caterpillar-worm, which has bound its shrivelled carcase up in silken folds till it can neither eat nor breathe, but lies from month to month a dead and motionless chrysalis, can it live again? In yonder eagle's egg, to appearance nothing but a hollow calcareous receptacle of a glutinous fluid, is it possible that there rests, from week to week, the germ of a winged creature which shall one day soar aloft and become the terror, not only of the feathered tribe, but of defenceless animals, or even of man himself? All this would seem impossible, did we not know by experience it would be so. We need not pursue the analogy. Every living thing, without exception, displays the power of the Almighty, in effectuating a wonderful change in the condition of apparently lifeless beings; for this and other kinds of transformation pervade in some degree the whole of the animal and vegetable creation. It is evidently the rule, not the exception, that the dead or dying shall be endowed with powers of life and enjoyment which appear to be lost for ever, and this without changing the identity of the being. The egg becomes a worm, the worm a chrysalis, dead and confined; yet in due time the chrysalis becomes a butterfly. The young frog has a tail, but no feet, and breathes through gills; but the adult frog has feet, and no tail, and breathes by lungs; yet the tadpole and the frog are one. In what consists the identity? For many years naturalists did not recognise in the diminutive *ourang-outang* the young animal destined to grow into the enormous *pongo*. Their identity was not suspected: much less that of the three species (Buffon) of the *pithek*, the *cynocephalus*, and the *baboon*: but Flourens identified them all as the baboon—young, middle-aged, and mature. We say, then, that these analogies, and many others, are in favour of the resurrection of man from the dead. They show that mutation, transformation, resuscitation, is a law of life. Then look at man as a rational being. Everything around us points to the frailty and temporary character of these tenements of flesh, and suggests the propriety and the probability of another and a better state of existence, more suited to the intellectual powers and moral capabilities of human nature. In all ages men have hankered after immortality. Even the souls of animals were supposed to transmigrate by a process called *metempsychosis* from one body to another; and, except under a strange perversion of the human mind, as in the case of the Sadducees, it was never thought a thing unreasonable or impossible that God should raise the dead.

2. Let us now address ourselves to the consideration of the diffi-

culty of conceiving the identical resurrection of each individual body, particle for particle, atom for atom.

And first, supposing we were called upon to believe such a doctrine, the difficulty would only exist on the supposition that the resurrection would be as natural an event as the germination of a seed which has been sown. Whereas, for anything we know to the contrary, the laws of nature may be wholly suspended, or superseded, or even abrogated, when it shall be announced that "time shall be no longer," and "the heavens and the earth shall flee away." But, after all, what is this identity of which so much difficulty is made? For a man to be morally the same to-day as he was yesterday, it is only necessary that he should possess a consciousness of his identity. His body is not composed of the same atoms to-day as it consisted of yesterday. On what principle, therefore, must the risen body be necessarily identified, atom for atom, with the emaciated, or possibly mangled and mutilated, frame which centuries before had occupied the grave?

But, lastly, Holy Scripture, which is supposed to have created the difficulty, clearly solves it. St. Paul tells us, "thou sowest not that body which shall be." "It is sown a natural body, and shall be raised a spiritual body." In fact, there is not in the whole Bible a more clearly philosophical exposition than that which St. Paul offers in the well-known fifteenth chapter of the first epistle to the Corinthians:—"That which thou sowest is not quickened except it die." Modern chemistry has explained, that the seed must literally die and become disorganized before that mysterious fermenting process can take place which initiates the process of germination. And as the seed we sow remains in the earth while the cotyledons or coverings of the seed rise and expand into leaves having new life, so the dust we bury in the grave rises not again in its identical atoms; it is buried or "sown a natural body (a physical confluence of atoms), it is raised a spiritual body," "bearing the image of the heavenly," yet clothed with conscious identity. This change will take place on those who are *living* at the period of the resurrection, as well as on the generations long departed—"We shall not all *sleep*, but we shall ALL be *changed*." Thus it is made quite clear that, as during life, our identity is preserved even while physical changes in our structure are rapidly going on; so, after death, the wide dispersion of the atoms of our bodily frame, though it must prevent that remoulding of our substance in its original form and proportions, which some expect, will not render impossible or difficult such a resurrection of the dead as we are taught to expect by the language of the sacred oracles.

The machinery of life, therefore, may be regarded as the tunic of our chrysalis state, in which we live and move and have our temporary being. In a few short years we shall lay it in the grave, and rise in some new and mysterious form, with new powers and functions and capabilities, of which this universe, with all its wondrous analogies, offers no explanation, and into the mysteries of which the whole world of science gives us no clue.

CORRESPONDENCE.

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

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,—The press of this country, it seems, is the only remedy for grievances. In this Province the different Lodges might as well know nothing about a Provincial Grand Lodge. Many young aspirants to Masonic fame would gladly give their donation to any of our charities for the privilege of wearing purple and gold, but have not the opportunity of expressing their sentiments in Grand Lodge; for we have had no meeting for years. In the Eastern Division, every year at a different place, we see the Brethren summoned to meet their Deputy Grand Master; and the consequence is, they have regularity, order, and peace. Our Master, no doubt, wants reminding of this truth, and it does not appear to me that there is any way so likely to bring about a Meeting of this Western Division as an appeal to your periodical. I would ask most respectfully whether we have no law, or guide, to compel us to meet regularly every year? If you only look into those Provinces where the Provincial Grand Master is regular in his grand meetings, we shall see a very different effect produced than in those where little attention is paid to such important periodical regulations. Give us a helping hand, and oblige a hundred others as well as—Yours fraternally,

A W.M. IN SOUTH WALES.

[THE BOOK OF CONSTITUTIONS, at p. 47, under the head *Provincial Grand Master*, enacts, "He should hold a Provincial Grand Lodge in such place as may seem to him most convenient, at least once a year."]

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,—Do Masons in England ever bestow a thought on their Brethren in Canada? It would almost appear not. Do you know, sir, that there are fifty Lodges at work in Canada-West alone, under the nominal jurisdiction of the Grand Lodge of England?—I say under her nominal jurisdiction, for she appears to have resolved to let us get on in the best way we may, without ever looking after us, or interfering in the slightest degree. How many Lodges there may be in Canada-East I do not know; not so many, I believe, as in the Western division, although there they have two Provincial Grand Districts, while here we have but one. Our fifty Lodges are scattered over the whole country, from the mouth of the Ottawa on the east, to the shores of Lake Huron on the west, between 500 and 600 miles, or about the same length as the island of Great Britain. Were our Prov. G.L. the most active and vigilant in the world, it could not properly attend to so large a Masonic jurisdiction as this; and when to this is added the complete apathy with which we are regarded, and the neglect with which our communications are treated by the supreme body in England, need I say that very great dissatisfaction exists among the entire Fraternity in the province?

We had a meeting of our Prov. G.L. on the 19th July, at the Clifton House, Niagara Falls, and a note of the proceedings will show the unsettled state of the Craft. After having been opened by the Dep. Prov. G.M. Bro. Ridout, the minutes of last meeting were read, and about to be put for confirmation, but on objection made that this was an Especial G.L., were only confirmed so far as related to the calling of this meeting. The resolution, of which notice was given at the last meeting, was then taken up by Bro. Wilson, of Simcoe, the Prov. G.S.W.; the purport of which resolution was the expression of a desire to divide the present Prov. G.L. jurisdiction into three separate districts, and asking the

Supreme G.L. to carry out this request. This resolution was abandoned by the mover, on the ground that he believed it did not meet the wishes of the Craft, which he appeared to think pointed to a complete Masonic independence. A petition from the Brockville Lodge was then read, declaring that the Brethren there believed the Craft in Canada had arrived at a sufficient state of maturity to govern itself, and praying the Prov. G.L. to take steps to that end, seeking the assistance of all Masons in the province, and asking permission from the Sup. G.L. of England to separate from her jurisdiction, and requesting co-operation and acknowledgment from her. This petition was read and received, and on motion for adoption, was debated at great length, and with much warmth, bringing forth many amendments, principally advocating separation from the G.L. of England, some of the Brethren insisting on an immediate separation, and the calling of a convention to elect a G.M. for Canada; others, equally desirous of separation, were in favour of receiving permission and a promise of acknowledgment from the G.L. of England. It was very evident to be seen, during this spirited debate, that great dissatisfaction existed with the Supreme Governing Power. As far as this province is concerned, want of attention was alleged to be shown to our communications by the G.L. of England; tardiness in forwarding certificates of membership; want of courtesy in not acknowledging returns and money remittances; an opinion that Canadian Lodges are required annually to transmit to England considerable sums of money, which should be kept among themselves; the necessity of relieving many poor Brethren from Britain, while no Canadian Brothers are known to seek relief in British Lodges; together with an apparent longing for independence from what many consider a foreign control; the possession of a status which this might be supposed to give, and the undefined feeling of dissatisfaction at felt grievances, which prompts a change without really knowing whether it would be for the better or not. The discussion was kept up for eight or nine hours without coming to a vote, and several of the amendments ruled out of order, when a motion for adjournment till next morning was at length put and carried. On reassembling, pursuant to adjournment, a much better feeling seemed to prevail, mainly attributable to the fact that many of the Brethren had got a little acquainted with each other, and had talked things over among themselves, and mutually explained matters. A resolution was ultimately carried, directing the Prov. G. Sec. to apply to the G. Sec. of England for a reply to the petition adopted at the meeting of Prov. G.L., held in Kingston, in May, 1853; and to urge on the G.L. the necessity of coming to a decision on the subject. A second resolution requested Bro. Townend, of London (England), to look after the petition referred to, and press its consideration on the G.L. It was also resolved, almost unanimously, that the Prov. G.M. do appoint the same worthy and intelligent Bro. (should he consent) to act as our General Agent in all matters connected with the G.L. of England.

Thus the matter rests at present, but it cannot long remain so. If the Supreme G.L. of England wishes to retain her rule over Masonry in this province, she must pay a little more attention to its requirements; and although many of our complaints arise from misunderstanding, yet we labour under many disadvantages. The Prov. G.L. is too bulky and unwieldy, and cannot overtake its work; the Brethren do not know each others' sentiments or necessities; they cannot combine or cohere together; scattered as they are, some of them from 500 to 600 miles apart, they have no opportunity of becoming acquainted individually with each other. In order in some measure to remedy this evil, the Prov. G.L., which had been previously called at Toronto, has been of late years summoned to meet at several of the larger towns in succession; but this, although it holds out some advantages, has led to a very serious inconvenience, which was practically illustrated at our last meeting. At the previous meeting at London (C.W.), few or none of the eastern Lodges were represented, and of course they were ignorant of what was done or debated on. The cause for calling the Prov. G.L., as stated in the summons, was to consider the propriety of petitioning the G.L. of England to divide Canada-West into three Masonic districts, with a Prov. G.M. for each—a notice of motion to that effect having been given at the previous meeting at London, to be brought up at next meeting, to consider the case of an expelled

Mason, with a view to reinstatement; to consult or decide on, and compare works. I have no copy of the summons by me, but I believe I give you the spirit of it. Several of the eastern Lodges had previously decided on petitioning the Sup. G.M. to appoint a separate Prov. G.M. for the eastern division of Canada-West, eight or ten of which petitions were then actually signed and in the hands of St. John's Lodge, No. 491, Kingston, for transmission. On receiving the summons to attend Prov. G.L., we naturally supposed that the western section of the province had taken the same view as ourselves; and we went to Niagara fully instructed by our Lodge how to act in such a case; but when the subject was brought up, it appeared that a discussion had taken place at last Prov. G.L. in London on the expediency of establishing a Canadian independent G.L., but the question was then postponed and the whole matter left over to the Emergent G.L. to be held at the Falls, and the notice of motion contained in the summons was supposed to be sufficient to bring up the whole question. This was to a certain extent irregular, and objection was made on the part of those who had not been present at the previous meeting that they were taken by surprise, and that no business ought to be entertained at an emergent meeting but that specially mentioned in the summons; but it was answered and decided that, while the Prov. G.L. was called together for a special object, even if they deviated from that object (which in this instance was denied) and took up other matter, they had a perfect right so to do, as the summons contained a clause empowering them to take up and consider any subject the Prov. G.M. might bring or allow to be brought before them. Thus the whole subject was opened. This misunderstanding could never have happened, if the jurisdiction were so divided that every meeting of the Prov. G.L. could be held sufficiently near to each of its subordinate Lodges that all might be represented without inconvenience, and thus be intimately acquainted with all that is going forward. Lodges of Instruction were also held when the Prov. G.L. was in session, by two of the Brethren in succession in the First and Second Degrees, but the attempt (for it was only an attempt) was of no avail. The body of the Prov. G.L., when 100 to 150 Brethren are assembled and all strangers to each other, is not the place to illustrate, with any degree of advantage, the workings and ceremonies of our order; had the two Brethren who presided visited any particular Lodge, and spent a whole evening or even two, with the members of that Lodge regularly called together for instruction, their labours would have been appreciated, and much good might have resulted; but proper persons cannot be found in this country who have leisure sufficient to devote to the duty of visiting all the Lodges where the district is so large, and it is very questionable if paid lecturers would answer the purpose; but with a smaller field of operation, say from ten to fifteen Lodges, properly qualified and authorized lecturers could be more easily procured without having recourse to paid lecturers.

Masons in Canada are very zealous in the cause, and are naturally grieved at the many disadvantages under which they labour, and a vast deal of dissatisfaction exists against the Supreme Grand Lodge of England, whether justly or not, in every respect, it is not for me to say; although, surely, it is easy to remedy the most of our grievances. The dissatisfaction is greatly increased by many Irish and Scotch Masons, who, it would appear, are equally, if not more, neglected by their Grand Lodge than we are by ours. I have reason to believe that a convention of Masons in Canada will be soon called for the purpose of organizing and electing a Grand Master; I should be sorry, indeed, to see such a step taken, but it looks as if everything was tending towards it. We have no active head in Prov. Grand Lodge to keep them right. The Grand Lodges, both of Scotland and Ireland, claim equal jurisdiction with that of England in the province, charter Lodges therein, and never look any further after them. This is not Masonic: let there be an immediate arrangement that there be but one supreme jurisdiction in the province, and a proportionate number of Provincial Grand Masters; let the Grand Lodge of England listen to our complaints and redress our grievances, and matters may go on smoothly, for our status, as an integral portion of the Supreme Grand Lodge of England, is, in my view, far superior to any we could have as members of a Canadian Grand Lodge. Let the right step be

taken, and I am convinced that the pacific councils of the great preponderance of Masons, who still cling in their hearts to their Mother Grand Lodge, will prevail over the restless spirits who desire a change ; but this, to be of any use, must be done soon—yes, immediately—or the colony will be lost, Masonically speaking, to England. Let the Supreme Grand Lodge, at its first meeting, take into consideration the petition of the Prov. Grand Lodge, adopted at Kingston in 1853, which they have never yet condescended to notice, although repeated efforts have been made to have a reply. The said petition asks for power to nominate or elect one Prov. G.M., and to set off subordinate or district Grand Lodges. Let them also take into consideration the petitions from Lodges now in course of transmission to England, asking for a division of the jurisdiction as the Lodges increase, and let them decide as seems most expedient. Keeping this in view, not as a threat—for I am decidedly opposed to separation, and the Lodge to which I belong will, I believe, remain steadfast in her allegiance should she be the only one who will do so—but, as I really and conscientiously believe, the deliberate conviction of the great body of Masons in the province, that this is the last appeal that will be made to the Grand Master, or to the Supreme Grand Lodge of England, by the Lodges in Canada as a body. You may have many excuses to offer ; the Grand Sec. may be an old man, and not sufficiently active to do his duty ; then give him more help. Your jurisdiction may be too extensive to look closely at the extremities ; if so, give us a hint that such is your desire, and we will shift for ourselves ; we are able to do it, and if it is the desire of our still venerated mother G.L. she may yet see, and at no remote period, a respectable sister G.L. in Canada ; but do not seek to have the control, with neither the ability nor inclination to discharge the duties involved therein. You have many leal hearts in this province, while you have many wavering in their fealty ; do not throw them off, when a little attention would keep all harmonious ; or if you think they are old enough to do for themselves, just say so, and give them your good-will ; but depend on it they will no longer put up with neglect.—Yours, &c.

Kingston, Canada-West, Aug. 3.

CANADIAN.

DEAR BROTHER EDITOR,—In the *Newcastle Times* has just appeared the following notice of an advertisement of our worthy Bro. Bennett. It appears to me *unique*, and offers a facetious example for the Brethren who either want watches or literary employment.

“ A NOVEL ADVERTISEMENT.—Bennett, the celebrated watchmaker of Cheapside, London, is well known as one of the most enterprising and successful manufacturers of the day. His success is, of course, mainly attributable to the prices and quality of his watches, but in no slight degree to the boldness and universality of his advertising. As an evidence of the value he sets upon a good form of advertisement, the following notice has just appeared in several of the London papers:—‘ Five Guineas Reward,—Bennett’s Model Watch.—Wanted the best possible form of newspaper advertisement for this watch. It must be original, and convey in the fewest words the qualities, character, and cheapness of this well-known time-keeper. The author will be entitled to the reward whose composition shall have been used at least a dozen times. Competitors will please to forward to Mr. John Bennett, at the Watch Manufactory, 65, Cheapside.’ ”

I remain, dear Brother Editor, very truly yours and fraternally,
XPONOMETEP.

NOTES AND QUERIES.

A correspondent begs us to suggest the derivation of the word “ MINNIS,” signifying *a common*, of which there are five of that name in East Kent ; as, Stelling Minnis, Ewell Minnis. Hasted, in his county history, admits his inability to

point out even a probable derivation. Now, at the risk of being laughed at as much as the antiquary for deriving *salmon* from *shathmont*, by striking out two *h*'s and two *t*'s, and substituting an *l*, our correspondent thinks the derivation is from *whins*, with which these commons abound. The common people, even in these days, are fond of making monosyllables into dissyllables ; as, *his'n*, *Johnny*, *deary*, *Fenny*. *Whins* would easily expand into *whinniss*, and soften into *minnis*. It should be borne in mind, that immediately upon Swinfield (Whinfield ?) Minnis are farms called Winterdown and Winteredge ; and there is also the hamlet of Ridge. It is supposed their ancient names were Whinny-down and Whinny-ridge. No family of the name of Winter ever held possessions there.

TO THE EDITOR OF THE FREEMASONS' MONTHLY MAGAZINE.

SIR,—The letter upon the seal of Duke Ælfric, in your last number, reminded me of an impression of a baronial seal exposed, with others, for sale in a window near the British Museum. It purports, by the legend, to be the seal of WILLIAM DE FRACYNTON : the vendor states the date to be 1301.

This seal is very remarkable in three respects :—1st. Because the arms are borne on a lozenge, and not upon shield or banner. 2ndly. The bars are engraved with small crossed lines, showing tinctures, which some eminent heralds declare were not brought into use till long afterwards. 3rdly. The arms themselves are rare, being argent, two bars, sable between *eight* martlets—1, 2, 2, 2, 1.

Can any of your numerous readers inform me who was this William de Fracynton ? *Query*—Frankton (there is a little village of that name near Rugby).—Yours, H. M.

SIR,—Can any of our local or antiquarian readers inform us the meaning of the word "*fursons* ?" It occurs in the deed of sale of a little freehold, without a house, in Bedfordshire. Does it not mean "growing crops ?"

MASONIC SONGS.—No. 3.

FAITH.—BY BRO. G. DOUGLAS THOMPSON.

[*This Song is Copyright.*]

Steadfast as the polar star,
Be thy Faith, young traveller !
Take thy staff, 'tis break of day,
Pilgrim, onward make thy way.
In the varied path of life,
Meet ye peace, or meet ye strife,
Meet ye joy, or meet ye woe,
Ever onward as you go,
Steadfast as the polar star,
Be thy Faith, young traveller !

Faith, through life's young morn thy stay,
Shall guide thee on to noon's full day ;
Then advancing manhood feels
All the lore that light reveals ;
Light that lessens not with years,
Shining on through smiles and tears ;
And when westward sinks the sun,
Rest, in FAITH thy work is done ;
Be thy Faith, then, as that star,
Through life's journey, traveller.

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

QUARTERLY CONVOCATION, *August 2, 1855.*

Present.—J. Pattison, as Z. ; Herbert Lloyd, as H. ; H. L. Crohn, as J. ; W. H. White, as E. ; C. Baumer, as N. ; T. Tombleson, as P.S. ; J. N. Tomkins, Sw. B. ; C. Elkington, Stan. B. ; J. Parkinson, P.S.B. ; G. W. K. Potter, P.S.B. ; Geo. Biggs, P.S.B. ; J. B. King, P.S.B. ; P. Matthews, D.C. ; and some six or eight Principals, Past and Present, of other Chapters.

The Minutes of the last Convocation were read and confirmed.

The Report of the Committee, showing the Financial state of the Grand Chapter—

Balance brought forward	..	..	..	£311	8	1
Subsequent receipts	..	..	..	101	15	0
				413	3	1
Disbursements	..	..	..	73	19	0
Balance at Banker's	..	..	..	£339	4	1

Which Report was received and confirmed.

A Petition for a Chapter to be attached to the St. John's Lodge, at Admaston Spa, Wellington, Shropshire, of which Comp. George Marrott was named for Z., Wm. Brightwell H., and Thomas C. Aiton J., was read ; and as was also a Petition for a Chapter to be attached to the Khyber Lodge, No. 852, at Peshawar, in Bengal, to be called the "Border Chapter."

The Committee reported that both the Petitions were in all respects regular.

It was moved and seconded, that the prayer of the said petitions be granted ; and they were granted accordingly. The Chapter was closed.

UNITED GRAND LODGE.

LAYING THE STONE OF THE "SUSSEX" WING OF THE ROYAL FREE HOSPITAL.

After the decease of H.R.H. the Duke of Sussex, a sum of money was raised, to which the Fraternity largely contributed, for the purpose of erecting some testimonial of the public estimation of the late M.W. Grand Master's merits. This sum has been variously stated ; but we believe it amounted only to about £1,400. The promoters and subscribers determined to present this sum to the Royal Free Hospital in Gray's Inn Road, so soon as the friends of that institution should make up a sufficient sum to construct a new wing to their building, which wing will be called "The Sussex Wing." The necessary funds being raised, on Monday, the 30th of July, the foundation-stone of the new wing was laid with Masonic honours.

The Duke of Sussex was a great friend to literature and art, and a warm supporter of the charitable endowments for which England and Masonry are renowned ; and we therefore think the devotion of the amount of the subscription to the *Free Hospital* a much more fitting memorial to our highly respected Grand Master than a statue of brass or stone.

The site on which the Hospital is erected, was the barracks and exercising-ground of the City Light Horse Volunteers, until their disbanding at the close of the war in 1815 ; and in connection with one of the Metropolitan Volunteer Corps we are informed, that during the late war the Duke of Sussex was Colonel of the

Royal North Britons, and their exercising-ground was Gray's Inn Gardens, their mess-room the Gray's Inn Coffee House. On peace being proclaimed, this and all other volunteer corps were disbanded. The officers, however, wishing to keep up their association with H.R.H., determined to form themselves into a Lodge of Freemasons, which was created, and received its warrant as *The Royal Inverness Lodge*; subsequently it formed a junction with the Somerset House Lodge, existing from time immemorial, and now ranks No. 4, as the Royal Somerset House and Inverness Lodge.

Grand Lodge was opened at three o'clock, in the Board-room of the Welsh School, which adjoins the Hospital, and a procession was afterwards formed.

Police Officers.

Military Band of Music.

Two Tylers.

Grand Pursuivant, Bro. George G. Elkington.

Grand Steward. The Banner of the Grand Lodge. Grand Steward.

The Wardens, Past Masters, and Masters of the several Lodges,
according to Rank, Juniors walking first.

Officers of Grand Stewards' Lodge.

The Architect with the Plans.

A Cornucopia, with Corn, borne by the Master of a Lodge.

Grand Steward. { Two Ewers, with Wine and Oil, } Grand Steward.
 borne by Masters of Lodges.

Grand Organist, Bro. Ransford.

Grand Superintendent of Works.

G. Director of Ceremonies, Bro. Jennings.

Assistant G. Director of Ceremonies, Bro. Chapman.

Past Grand Sword Bearers.

Past Grand Deacons.

Grand Secretary, Bro. White, bearing the Plate with the Inscription for the
Foundation Stone.

Grand Treasurer, Bro. S. Tomkins, bearing a Phial, containing the Coin to be
deposited in the Stone.

Grand Steward. { Grand Chaplain, Bro. Rev. J. E. Cox, } Grand Steward.
 bearing the Sacred Law on a Cushion.

Past Grand Wardens.

Provincial Grand Masters, Bro. Rawson (China), Bro. Hammond (Jersey),

Bro. Cooper (Kent), Bro. Bagshawe (Essex).

The Corinthian Light, borne by the Master of a Lodge.

The Column of J. G. W., borne by the Master of a Lodge.

The Junior Grand Warden, Bro. W. H. Eaton, with Plumb Rule.

The Doric Light, borne by the Master of a Lodge.

The Column of S. G. W., borne by the Master of a Lodge.

Bro. F. Dundas, as the Senior Grand Warden, with Level.

The Junior Grand Deacon, Bro. J. N. Tomkins.

Bro. Rev. Dr. Bowles, as the Deputy Grand Master, with Square.

A Past Grand Warden, with the Mall used by Grand Master Sir Christopher Wren
in laying the Foundation Stone of St. Paul's Cathedral.

The Ionic Light, borne by the Master of a Lodge.

The Grand Sword Bearer, Bro. C. Elkington.

Grand Steward. { The R.W. Bro. Alexander Dobie } Grand Steward.
 (Gr. Reg., and Prov. G.M. of Surrey),
 as Grand Master.

The Senior Grand Deacon, Bro. Herbert Lloyd.

Two Grand Stewards.

Grand Tyler, Bro. Barton.

The Committee of the Hospital, with wands, by ranks of four.

The President and Vice Presidents of the Institution.

The Building Committee.

Officers of the Hospital.

Subscribers of the Institution, by ranks of four.

Police Officers.

When the head of the procession arrived at the ground, the Brethren divided to the right and left, and faced inwards, forming an avenue for the R.W. Acting Grand Master to pass through, preceded by the Grand Sword Bearer, and followed by the Ionic Light, the Deputy Grand Master, and Grand Officers, who took their respective situations on the platform. The Vice-Presidents of the Hospital, the Committee, and the Members of the Building Committee, also took their places on the platform.

The upper stone was then raised, and, after the lower one was adjusted, the Grand Secretary read the inscription engraven on the brass plate, the Grand Treasurer deposited the phial containing the coins, and one of the Vice-Presidents of the Hospital deposited a History of the Hospital and a Copy of the Laws of the Institution; the Grand Secretary then placed the plate on the lower stone.

*[Copy of the Inscription on the Brass Plate deposited in the Foundation Stone,
written by Bro. the Rev. Dr. Bowles.]*

As

A Memorial

In most strict conformity with the
whole tenor of the Life of His late

Royal Highness

PRINCE AUGUSTUS FREDERICK, DUKE OF SUSSEX,

and therefore the most fitting to secure and

perpetuate the memory of his many
virtues, this Foundation Stone of the

"SUSSEX WING,"

to the ROYAL FREE HOSPITAL, was laid in
ample Masonic form on the 30th day of July, 1855,

and in the Eighteenth year of the Reign of

Her Most Gracious Majesty QUEEN VICTORIA, by

The Right Hon. THE EARL OF ZETLAND,

Grand Master of the Fraternity of Freemasons of England,

Assisted by

The Sussex Memorial Committee and

The Governors of the Royal Free Hospital.

Architect:—

Mr. CHARLES INNES.

Builders:—

Messrs. CARTER & ELLIS.

The cement was then placed on the upper face of the bottom stone, and the Acting Grand Master adjusted the same with a trowel handed to him for that purpose. After which the upper stone was lowered slowly, the band playing the National Anthem.

The Grand Master proved the just position and form of the stone by the plumb, level, and square, which were successively delivered to him by the Deputy Grand Master. Being satisfied in these particulars, he gave the stone three knocks with Sir Christopher Wren's mallet.

The Cornucopia, containing the corn, and the ewers, with the wine and oil, were then handed to the Acting Grand Master, who strewed the corn and poured the wine and oil over the stone, with the accustomed ceremonies. The Grand Chaplain then offered a prayer.

The Acting Grand Master, having inspected the plan of the intended building, delivered the same to the architect, together with the several tools used in proving the position of the stone, and desired him to proceed, without loss of time, to the completion of the work in conformity with the plan.

At the conclusion the band performed the National Anthem of "God save the Queen," after which the Brethren returned in procession to the Welsh Schoolhouse.

Among the Grand Officers present, besides those named, we observed Bros. Pattison, Patten, Hervey, Masson, Faudel, Leech, Crohn, Parkinson, several

Prov. Grand Officers, the Masters and Wardens and the Brethren of many London Lodges ; altogether, perhaps, two hundred were in attendance.

In the evening a number of the Friends of the Institution, and several of the Fraternity, altogether about one hundred and twenty, dined at the Freemasons' Tavern, under the Presidency of Bro. Dobie, with Bro. F. Dundas as Vice-President.

We understand that the sum hitherto subscribed is barely sufficient to complete the building of the "Sussex Wing," and that contributions from Lodges towards this memorial of their late Grand Master will be very thankfully received.

THE ANCIENT AND ACCEPTED RITE.



THE Supreme Council of Sovereign Grand Inspectors General of the Ancient and Accepted Rite of England and Wales and the Dependencies of the British Crown, held a Convocation at their Grand East, on the 29th of June, for the purpose of electing a Brother to fill the vacancy caused in their body by the lamented death of the Ill. Sov. G. Insp. Gen. William Tucker, Sec. Gen. H. E., when the Ill. Bro. C. J. Vigne, 32nd Degree, was duly elected.

ROSE CROIX.

METROPOLITAN CHAPTER OF ROSE CROIX.—A meeting of this distinguished Chapter was held at the Freemasons' Tavern, on the 29th of June, when the ceremonies of Installation were most impressively performed by the M.W. Sov., Ill. Bro. C. J. Vigne, 33rd Degree, assisted by Ill. Bro. Geo. Beauchamp Cole, of the 32nd Degree. The Ill. Bro. Michael Costa, Grand Inq. Com. of the 31st Degree, most kindly presided at the organ. We are unfortunately prevented by accidental circumstances from giving a full report of the proceedings in our present number, but we hope to do so in our next.

A meeting was then held of the members of the High Grades Union, who banqueted together, presided over by the Most Puissant Sov. Com. Dr. Leeson.

BIRMINGHAM.—*Rose Croix*.—A Convocation of the Vernon Chapter of Rose Croix was held at the Royal Hotel, in Birmingham, on Friday, the 27th of July, when the M.W.S. Bro. Frederick Dee was re-elected. There were several candidates for admission, of whom three were present, and were exalted to the degree of S.P. Rose Croix. The Chapter was well attended, and at the conclusion of the ceremonial the party partook of a banquet, at which the M.W.S. presided, and the evening was spent in true Masonic love and harmony.

"It is frequently urged against Freemasonry, that some of those who belong to it are intemperate, profligate, and vicious. But nothing can be more unfair or unjust than to depreciate or condemn any institution, good in itself, on account of the faults of those who pretend to adhere to it. The abuse of a thing is no valid objection to its inherent goodness. Worthless characters are to be found occasionally in the very best institutions upon earth."—HARRIS.—From *Oliver on Masonry*, p. 308.

METROPOLITAN.

YARBOROUGH LODGE (No. 812).—The seventh anniversary of this Lodge was celebrated at Shepard's (late Rounding's) Tavern, Woodford-Wells, on Thursday, 5th July, 1855. Bro. P. Edinger, W.M., ably presided, and was well supported by the members of this numerous and influential Lodge, also by several visitors; partaking of a banquet with the usual accompaniments, that reflected credit on the worthy host. The pleasures of the day were further enhanced by the W.M., in the name of the Lodge, presenting to the immediate P.M. a handsome silver salver, bearing the following inscription:—

“Presented, 5th July, 1855, to the W. Bro. P. L. Simmonds, P.M., by the members of the Yarborough Lodge of Freemasons, No. 812, to mark the sense of his zeal and urbanity while presiding as W.M. A.L. 5854.”

As is usual on such occasions, many appropriate addresses were delivered; those especially deserving notice being from Bro. Edinger, W.M., Bro. Simmonds, P.M., Bro. Rev. D. Shaboe, M.A., Chap., and Rev. Bro. — Brown, M.A., of No. 40. The happiness of the event will be long remembered by all present.

ROYAL ARCH.

YARBOROUGH CHAPTER (No. 812).—An especial convocation was holden at the George Tavern, Commercial-road East, on Thursday, 21st of June. Comp. Geo. Biggs, P.Z., as Z.; Comp. R. S. Williams, Z., of No. 11, as H.; Comp. W. Edwards, J.; Comp. — Crow, P.Z., &c. &c. Bro. Rev. Josh. Hill Grice, M.A., Upton-on-Severn, and Chap. of the Universal Lodge, No. 212; Bro. A. Day, of Lodge No. 18; Bro. J. Crisp, J.D., No. 812; Bro. R. R. Liddle, of No. 812, were most impressively exalted to this supreme degree. The Companions, after a social hour, retired highly gratified with the intellectual business of the evening.

PROVINCIAL.

DORSETSHIRE.

POOLE.—*Provincial Grand Lodge.*—The Grand Lodge for this province was held at the Town Hall, in Poole (the room of the Lodge of Amity not being large enough for the number of Brethren assembled), on the 15th of August. At eleven o'clock, the R.W. Prov. G.M. Henry Ralph Willett, Esq., of Merley House, near Wimborne, entered the room; the Brethren, then, in due order, immediately proceeded to the parish church of St. James, accompanied by Eyres's celebrated cornopean band; on arriving at the church door, the Brethren halted, and opened right and left, so that the Prov. G.M. entered the sacred edifice first. The services were read in a most impressive manner by Rev. Bro. T. Pearce, vicar of Morden, P. Prov. G. Chaplain; and the Rev. Bro. Benjamin Maturin, of Lymington, preached the sermon, taking his text from the 1 John iv. 11: “Beloved, if God so loved us, we ought also to love one another.” The rev. gentleman's fine flow of language, delivered in a most eloquent manner, made a deep impression not only on the Brethren, but also on the whole congregation. The church, which is large, will contain about 2,000 persons, and was full in every part; the choir, besides the usual services, sung “Almighty Sire! our Heavenly Father,” &c., and an anthem from 1st Chronicles xxix. 10: “Blessed be thou, Lord God of Israel, our Father for ever and ever.” After the sermon the services con-

cluded with the Hallelujah Chorus. The exertions of the choir gave the greatest satisfaction.

The Prov. G.M. and Brethren returned to the Town Hall in the same order. The Prov. G.M. having gone through the usual business of the Lodge, proceeded to appoint his officers for the ensuing year, viz. :—Bros. C. J. Stone, No. 160, S.G.W. ; S. Harvey, No. 694, J.G.W. ; J. Hannan, No. 694, G. Treas. ; S. Maunder, No. 199, G. Sec. ; Rev. T. Scott, No. 905, G. Chap. ; T. Brounker, No. 905, G. Reg. ; O. Maggs, No. 694, S.G.D. ; W. Briant, No. 542, J.G.D. ; J. R. Brown, No. 160, G.S.B. ; T. Patch, No. 605, G. Org. ; G. Evans, No. 905, G. Sup. of W. ; N. Maskel, No. 694, Dir. of Cer. The whole of the duties of the Grand Lodge being gone through, the Prov. G. Master closed the Lodge in due form.

At four o'clock the R.W. Prov. G.M. and seventy of the Brethren proceeded to the Antelope Hotel, where a most sumptuous dinner awaited them, provided by Bro. Knight in the first style, comprising every delicacy of the season,—the dinner, the dessert, and the fine flavour of the wines, gave the greatest satisfaction to all present. The usual Masonic toasts were given ; the severe illness which the Prov. G.M. had lately undergone, rendered him so weak as to be unable to speak at any length, but he gave the toasts in a peculiar happy manner.

The Prov. G.M. then gave "The Rev. Bro. B. Maturin," who in reply, said,—He thanked the R.W. the Grand Master for the very kind, and indeed flattering manner in which he had proposed his health, and also the Rev. Bro. Pearce for the very efficient manner in which he had afforded his valuable services in assisting the Brethren to give expression to their warm-hearted feelings. He felt great pleasure in meeting the Brethren. Their reception of him was so kind, their attention so marked during the solemn services of the sanctuary, that he trusted that pleasure to himself would be accompanied with profit to them. It was indeed a happy day to him thus to meet with an assembly of kindred spirits. It refreshed his soul, wearied with the toils and labours necessarily connected with the charge of a large and important parish. It was indeed refreshing to his spirit to be permitted the free and friendly interchange of feeling amid a company of Brethren, knit together in unity, and who had greeted his presence with such a warm and fraternal reception.

"The thread of our life would be dark, heaven knows,
If it were not with friendship and love intertwined ;
And I care not how soon I sink to repose,
When these blessings shall cease to be dear to my mind."

But it was not only because he loved and valued their society that he was present among them, but because he admired the principles of that venerated order of which they had the honour and happiness to be free and accepted members. Masonry was indeed a venerable order, to be honoured for her antiquity. "Her hoary head was a crown of righteousness." The student, who loved to explore amid the arena of the past, or to follow up the stream of time till it conducted him far beyond those ages that were wrapped in darkness—the antiquarian, who loved to turn over the dusty and time-worn tomes of the mighty dead—each would find in Masonry a theme and a subject of surpassing interest. Existing in the dark ages of antiquity, frowned upon at one time, caressed at another, still unscathed, unchanged by time—the secrets of her order preserved inviolable, she still lived and flourished in her virgin pride and purity, and of her it might be said, "Thou goest forth, dread, fathomless, alone." Masonry was a soul-exalting science. The subjects of her contemplation were the works of Nature's God, amid these she loved to conduct forth her students, and to impress their minds with feelings of the deepest veneration for the G.A.O.T.U. From nature's work she ascended to the contemplation of Nature's God. The vaulted roof of heaven, the sun, the moon, the stars, the laws of gravity and of order that regulated the system of creation, each and all subjects of kindred interest, engaged the enlightened attention of her members, while at the same time, by the peculiar laws of her order, they impressed the heart with significant lessons of moral worth. Masonry

was a benevolent institution, her design was noble; to bind together the sons of men in one happy and holy fraternity; "to do good and to communicate;"

"To pity the distressed inclined,
As well as just to all mankind;"

this was the noble design of Masonry, and as such she acted in the capacity of a graceful handmaid to Christianity. In the prosecution of this noble object Masonry was a great traveller—mountains, seas, or continents obstructed not her progress. In the burning plains of Africa—the frozen regions of the north, or favoured and sunny spots of the south—amidst Indian and Laplander, savage or sage, Frenchman or foe, the unwearied traveller was found prosecuting her noble designs of benevolence and love. Masonry was a fine linguist, she spoke in all languages; the interpretation of tongues was hers. She called no man a barbarian, but understanding the hidden language of the heart, grasped him with the hand of friendship and embraced him as a Brother. Masonry was a good neighbour as well as a kind inmate. There are some of whom it has been said they are "saints abroad, but devils at home." Not so Masonry; she presided as a queen at home, shedding her benign influence around—inculcating lessons of unity and love, teaching mankind to be forbearing and forgiving, and binding the neighbourhood in a family circle of happiness and harmony. The good Mason must on his own principles be a good father and good husband. Hence you will find that although the ladies are not privileged to be members, yet are they, for the most part, ardent admirers of our order. He thanked the Brethren for the kind and indeed enthusiastic manner in which they had received him, and assuring them that the happy feeling of Fraternal love was reciprocal, resumed his seat amid the most enthusiastic and prolonged cheers.

On the health of the late Chaplain, the Rev. Bro. T. Pearse, being drank, he rose and delivered a most elegant address on the Order; as did also Bro. John Adey, the present Mayor of Poole, relate several very interesting circumstances of great kindness received from Freemasons in foreign countries; and Bro. Ledgard, the late Mayor of this town, whose speeches, as well as those of other Brethren, we are under the necessity of omitting for want of room. The Brethren enjoyed themselves in that peculiarly happy manner which always distinguishes this Fraternity.

ESSEX.

HARWICH.—*The Star in the East Lodge* (No. 935), recently constituted, seems to hold out every promise of a prosperous career. The second meeting took place on Monday, the 13th of August. An initiation and passing formed the business of the evening. Two gentlemen were proposed for initiation at the next meeting, in addition to one already balloted for, and one Bro. for joining. The R. W. Prov. G.M. Bro. Bagshaw, and Bro. Hervey, P.S.G.D., attended the Lodge, which was also visited by Bro. Binckes, S.W., No. 11, and Bro. Forbes, P.M., No. 59.

HERTFORDSHIRE.

HITCHIN.—*Provincial Grand Lodge*.—The annual meeting of the Grand Lodge of this Province was held on Thursday, August 9, at the Sun Hotel, in Hitchin. The business of the day was opened by the Brethren of the Cecil Lodge, Bro. Sugars, P.M. presiding, and the Prov. G.M. was introduced and received in due form: the Lodge was then closed.

The Prov. Grand Lodge then assembled. Present—The R.W. Bro. William Stuart, of Aldenham, Prov. G.M. on the Throne; the V.W. Bro. T. A. Ward, Dep. Prov. G.M.; the V.W. Bro. George Francis, Dep. Prov. G.M. of Surrey, as Prov. G.S.W.; the W. Bro. H. Burchell-Herne, as Prov. G.J.W.; Bro. Rogers, Prov. G. Treas.; Bro. J. Sedgwick, Prov. G. Sec.; Bro. G. H. Law, Prov. G.S.D.; Bro. J. How, as Prov. G. Purs.; Bros. Tootell, Sugars, Pritchett, W. Rogers, and other Past Prov. G. Officers, the Masters and Wardens of Lodges, &c.

The Prov. G.L. was opened in due form, and with solemn prayer.

The minutes of the last G.L. were read and confirmed, as were also the minutes of the proceedings of the ceremonial of laying the foundation-stone of the Corn Exchange at Watford, on the 18th of June.

The report of the Audit Committee, which stated that the result of the receipts and disbursements showed a balance of 12*l.* 4*s.* 4*d.* in the hands of the Treasurer, besides a sum of 79*l.* 2*s.* 11*d.* invested in the Three per Cent. Consols, was received and confirmed.

The Prov. G.M. then directed the members of the G.L. to elect a Treasurer, and the ballot showed that Bro. Rogers was unanimously re-elected.

The Prov. G.M. next appointed and invested, as the Officers for the year ensuing, the following Brethren:—Bros. Thomas Abel Ward, Dep. Prov. G.M.; Alington, No. 657, Prov. G.S.W.; Fillieul, No. 657, Prov. G.J.W.; F. B. Harvey, No. 742, Prov. G. Chap.; J. Sedgwick, No. 580, Prov. G. Sec.; H. C. Ward, No. 580, Prov. G. Reg.; Nash, No. 657, Prov. G. Sup. Wks.; C. H. Law, No. 742, Prov. G.S.D.; Waller, W.M., No. 657, Prov. G.J.D.; J. How, Prov. G.D. Cer.; Thearle, No. 742, Prov. G.S.B.; Pritchett, No. 592, G. Purs.; Thomas, No. 742, was re-elected Prov. G. Tyler.

The Prov. G.L. was then duly closed, and the Brethren retired to a banquet, laid out in the spacious assembly-room, to which about thirty of the Brethren sat down: the Prov. G.M. being supported on his right by Bros. Ward, Rogers, How, Sugars, Law; and on his left, by Bros. Francis, Burchell-Herne, Waller, Tootell, Sedgwick, &c.; the Wardens and other Officers filling their respective places.

The banquet was plentiful and elegant, a buck being always provided by the Grand Lodge, and the venison was in excellent condition; in fact, so excellent was the provision, that we but regret that the worthy landlord, Mr. Hill, is not, as he ought to be, a member of the order.

After the usual loyal and Masonic toasts were disposed of and duly honoured, Bro. Burchell-Herne called on the Brethren to fill a bumper to the health of their highly esteemed Prov. G.M., whose character as a Mason, and a gentleman resident in the province, alike demanded a cordial greeting whenever he appeared among them, whose constant attention to the interests of the Fraternity, and liberal support to its institutions, were themes for better elocutionists than himself. The toast was received with enthusiasm.

The Right W. Bro. the Prov. G.M., in acknowledgment, assured the Brethren that no day in the year afforded him such unalloyed pleasure as the annual meeting in Hertfordshire,—that his best efforts had been, and would continue to be, directed to the prosperity of Masonry, and the well-being of the Lodges under his control.

Bro. Francis, Dep. Prov. G.M. of Surrey, having permission of the R.W. the Prov. G.M., requested the Brethren to join him in wishing long life to Bro. Ward, their worthy Dep. G.M., as a Brother able and ready to carry out all the good wishes of their G.M. This toast was most warmly received, and Bro. Ward, in brief but heartfelt terms, acknowledged. The Prov. G.M. proposed the Wardens and other Officers, which was acknowledged by Bro. Alington.

The W.M. of the Cecil Lodge, Bro. Waller, was proposed, and the efforts of the Lodge, as one of the most successful in the Province, were highly eulogised, for which Bro. Waller thanked the G.M.

The Prov. G.M. then proposed the healths of his two excellent friends and Officers, the Prov. G. Treas. and G. Sec., who he hoped for many years would continue their support. Bro. Rogers assured the Brethren that he hoped for many years yet to assist the great cause of Freemasonry; he had never regretted his entrance into the Order, and he gave the best proof of his good opinion by introducing his son as early as it was possible into the Order.

Bro. Ward, the Dep. G.M., next proposed to the Brethren to give a cordial reception to Bro. How, the newly appointed Dir. of Cers. whom their Prov. G.M. considered worthy to fill the place so long held by their lamented Bro. Lawrence Thomson.

Bro. How said it afforded him great pleasure to find his services and efforts so kindly received; he considered the office with which he was honoured a most

important one, and one that in every private Lodge ought to be filled by an efficient Past M., it was part of his duty to direct the Brethren to a correct discharge of their duties, without which much of our beautiful ceremonial was injured in effect.

The health of Bro. G. Genge (who was in excellent voice), and best thanks for his services, was given by the Prov. G.M. and most cordially responded to.

Nine o'clock had nearly arrived, and the Brethren separated, highly delighted with the day's proceedings.

The pleasure of our attendance at Hitchin was much enhanced by the opportunity it affords us of visiting the ancient church, which contains many memorials of great interest: there are several altar-tombs, and many brasses of the fifteenth century. There are several monuments to the Radcliffes, also the Skynners, Bydes, and Kendales.

KENT.

ASHFORD.—A Lodge of Instruction was held here, at the Assembly-room, on Monday, the 6th of August; it was principally attended by Brethren of the Hythe, Folkstone, Hastings, and Maidstone Lodges. Charles Purton Cooper, Esq. *Q.C.*, the Prov. G.M. for Kent, was present, and expressed himself highly pleased with the working of the Lectures. There was afterwards a dinner, at the Saracen's Head Inn; about thirty Brethren partook of it, the Prov. G.M. presiding. There are several Brethren residing in Ashford, and it is intended shortly to open a Lodge.

LANCASHIRE.

BLACKBURN.—*Lodge of Fidelity* (No. 336).—This Lodge held its regular meeting on the 3rd August, at the Angel Inn, King Street. Bro. Stocks, P.M., (in the absence of Bro. W. Thwaites, jun., W.M.,) officiating, assisted by Bros. Whewell, S.W., and Wm. Harrison, as J.W. (in the absence of Bro. John Yates, J.W.) Several affairs of business were transacted, after which the Brethren laboured in the first degree and then partook of refreshment, and passed a most agreeable evening, separating at an early hour.

Lodge of Perseverance (No. 432).—This Lodge held its usual meeting on the evening of Monday the 30th July, at eight o'clock. The members were honoured with the presence of various visiting Brethren, among whom were:—Bros. Stocks, P.M., No. 336; Wade, P.M., No. 534; and Eaves, P.M. and Sec., No. 336. After the Lodge had been duly opened with solemn prayer, various matters of business were transacted, and measures taken towards the formation of a Masonic library for the Lodge. The Brethren postponed the installation of the W.M. till next Lodge night, the business of the evening having taken up a considerable time, and they then adjourned to an excellent supper provided by Bro. Sansom, and afterwards separated in good harmony. Great hopes may be now held that this respected Lodge will ere long take a high rank for order and knowledge of the true principles of the Craft.

BURY.—*The Provincial Grand Lodge*.—The annual festival of the Provincial Grand Lodge of East Lancashire was held at the Town Hall, in Bury, on the 25th of July. Early in the morning the bells of the parish church, and the banners floating from various public buildings, denoted that an event of no small importance was about to occur. The Brethren began to arrive about eleven, and at noon the Grand Lodge was opened in form by the Dep. Prov. G.M. Stephen Blair. After the usual business and the appointment of officers for the ensuing year, a procession was formed to the parish church, where Divine service was performed by the Rev. E. J. Hornby, M.A., rector of Bury, assisted by two curates. There was cathedral service, and the singing, under the conduct of Mr. Sparks, was admirable. The sermon was preached by the Rev. C. P. Nicholson, P.G. Chap., whose text was taken from Prov. iii. 3, 4: "Let not mercy and truth forsake thee; bind them about thy neck; work them upon the table of thine heart. So shalt thou find favour and good understanding in the sight of God and man." After a truly Masonic sermon, listened to with marked attention by about 300 Brethren and as many ladies, a collection was made in aid of the Bury Ladies' Charity and the Bury Dispensary, which realised £20. 7s.

At half-past five the Brethren sat down to a banquet in the Lecture Hall of the

Athenæum, the V.W.D.P.G.M. in the chair, supported on his right by the Prov. S.G.W. Bro. Bell; on his left by Bro. Brock Hollinshead, of Blackburn. We noticed also the Rev. the P.G. Chap. Bro. Tannah, P.G.S.; Bro. Barlow, P.G. Treas.; Bro. Fawcett, P.G. Org.; Bro. Lambert, P.P.G.D.; Bro. Wolfenden, P.P.G.S.; Bro. Pitt, P.G.D.C.; Bro. Wilding, P.G. Swordbearer; Bro. Daws, Bro. Dack, Bro. Redfern, &c., &c.

After the cloth was drawn, the D.P.G.M. expressed his sorrow that the P.G.M. the Earl of Ellesmere could not be present through indisposition. At this time about 200 ladies entered the room, and took their seats in a gallery prepared for them. The usual loyal toasts were proposed, and drunk with Masonic applause. Bro. Crompton having been called on to propose the health of the Earl of Yarborough, did so in suitable terms. The P.S.G.W. then proposed the health of the P.G.M. the Earl of Ellesmere; Bro. Brock Robinshead "The memory of the fallen heroes in the Crimea;" Bro. Pitt, the R.W.P.G.M. for Cheshire, the Lord Viscount Combermere, all which were duly honoured. The chairman then requested Bro. Bleakley to propose the next toast, which he did in a somewhat lengthy, though most appropriate speech, which frequently elicited bursts of applause. The subject of his remarks was "The Ladies," and no small amount of amusement was created by his calling on the chairman to respond, a duty however, delegated by the latter to Bro. Barlow, whose affectation of the doleful, because of the task imposed on him, and his expressions of desire to change his state of singleness, highly amused the ladies. The Rev. Chaplain then proposed the health of the chairman, and in his desire to do full justice to the toast, so far forgot himself as to outstep the bonds of Masonic neutrality, and allude to the various political and progressive movements with which he had been identified. The D.P.G.M. made a suitable reply, explaining in a suitable manner to the visitors that Masonry had no connection with politics, but was a society, the members of which were banded together to do good without respect to creed or politics. He concluded by a high eulogium on the P.G. Chaplain, whose health he proposed. The Rev. Gentleman, in his reply, acknowledged the honour done him in his appointment as P.G. Chaplain; he said Freemasonry was as dear to him as the light of day. Alluding to Bro. Bleakley's enthusiastic speech, the rev. gentleman said he should be proud to come over to Bury and marry the ladies to Freemasons without fee or reward. Bro. Broughton was called upon to give the next toast, "The Visiting Brethren." He stated that hospitality was one of the natural results of those great principles on which the order is founded. He reminded the chairman that in old days the *tessera hospitalis* was used when friendships were formed between individuals; but among Freemasons, those tickets were not required; for when, where, and however, a Brother might meet with another, he was certain of his hospitality, even to the half of his last loaf. Bro. Woodcock gave "The Masters and Wardens of Lodges." The chairman passed a well-merited eulogium on the P.G. Stewards Bros. Newall, McDonald, and Hill, and proposed their health, which was responded to by Bro. McDonald. Bro. Ramsbottom proposed "All poor and distressed Brethren, and a speedy release from all their sufferings."

An excellent glee party was in attendance, and enlivened the pleasures of the evening by some Masonic songs, &c. Bro. Fawcett also gave a solo on the piano.

The banquet was prepared and arranged by Bro. Lawrence Park, and the tasteful arrangements of the room gave much satisfaction. The dessert was presented by Mr. William Grant, only son of the late Bro. John Grant, the last of the Cheeryble Brothers of Dickens.

The Brethren separated a little before ten o'clock, when special trains were in readiness to convey them home.

MONMOUTHSHIRE.

A Provincial Grand Lodge has been called for the 29th of August, at Newport, for the purpose of laying, with Masonic honours, the foundation-stone of a new Masonic Hall in that town: in our next number we hope to be able to furnish a full report of these interesting proceedings.

NORTHUMBERLAND.

SHIELDS.—*Provincial Grand Lodge.*—On Wednesday, the 15th August, a Provincial Grand Lodge for Northumberland and Berwick-on-Tweed was held at the St. George Lodge, No. 628, North Shields. Present—The R.W. the Rev. E. C. Ogle, Prov. Grand Master, on the throne ; Bros. J. W. Mayson, Past Prov. J.G.W., Mayor of Tynemouth, as Dep. Prov. G.M. ; William Berkley, S.G.W. ; J. S. W. Challoner, J.G.W. ; Thomas Fenwick, G. Reg. ; G. P. Birkenshaw, G. Sec. ; John Barker, Past Prov. S.G.D. as S.G.D. ; G. Wenlow, J.G.D. ; W. Dalziel, G. Dir. Cer. ; Thomas Haswell, G. Org. ; David W. Spence, G. Usher ; Wm. Franklin, Grand Standard-bearer ; W. Richardson, G. Purs. ; Alex. Dickson, G. Tyler ; and a great number of P.G. Officers, and Masters, Past Masters, and Brethren of the province.

After the preliminary business of calling the roll of Lodges of the province, to which all answered as being represented except No. 161, and the minutes of previous Grand Lodges being read and confirmed,

The Chairman of the committee, appointed at a previous Prov. G.L., for the purpose of revising the bye-laws of the Provincial Fund of Benevolence, and to make the same conformable to sundry resolutions passed after its establishment, read the report of the committee, which was, with slight alterations, adopted, reserving one or two minor points for the advice of a superior authority for its approval.

The trustees' account of the amount of cash in their possession for the fund of benevolence was also received.

Certain resolutions for auditing and publishing the accounts of the Prov. G.L. were adopted.

After other routine business, the R.W. the Prov. Grand Master appointed and invested the following officers for the ensuing year:—V.W. Bros. J. W. Mayson, Mayor of Tynemouth, S.G.W. ; B.J. Thompson, J.G.W. ; Rev. J. Bigge, G. Chap. ; Rev. Clement Moody, vicar of Newcastle, unanimously re-elected Grand Treasurer ; Thomas Fenwick, G. Reg. ; G. P. Birkenshaw, G. Sec. ; John Cook, S.G.D. ; Dr. Shute, J.G.D. ; John Harrison, G.S. Works ; W. Dalziel, G. Dir. Cer. ; D. W. Spence, G. Usher ; Thomas Haswell, G. Org. ; Stephen Oram, G. Sword-bearer ; W. Perstin, G. Standard-bearer ; W. Richardson, G. Purs. ; Alex. Dickson, G. Tyler ; G. Stewards—Fred. Shaw, No. 24 ; James Wilson, No. 554 ; Robt. Fisher, No. 586 ; Robt. Henzell, No. 624 ; Henry Sewell, No. 706 ; Octavius Bell, No. 793.

There being no further business before G.L. it was closed in love and harmony and with solemn prayer.

THE BANQUET.

The grand assembly-room of the George was prepared for the occasion. The Prov. Grand Master, supported on his right by Bro. Mayson, S.G.W., as Dep. G.M., and on his left by Bro. the Rev. the Vicar of Newcastle, and the Rev. Bro. Buckridge, Past Prov. G. Chaplain, and other Brethren of eminence in the province, including Bro. Foshack, the Mayor of South Shields ; and Bros. Challoner, Birkenshaw, Barker, &c.

After the dinner was cleared, the R.W. the Prov. G.M. gave "The Health of her Most Gracious Majesty the Queen," which was drunk with enthusiasm, the organ playing "God save the Queen." The next toast was "Prince Albert and the rest of the Royal Family."—Air, "Rule Britannia."

"The Health of the Grand Master the Earl of Zetland," "The Earl of Yarborough, Dep. G.M.," and "The Grand Masters of Scotland and Ireland," were severally given and heartily responded to by the Brethren, and appropriate airs played by the G. Organist.

The Prov. G.S.W. then proposed "The Health of our most respected and beloved Prov. G.M. the Rev. E. C. Ogle," adding that, although it was at great inconvenience to himself to be present, still his respect for the worthy Bro. who presided over them was such that he thought, as chief magistrate of the borough,

that he ought personally to give his humble assistance to the Prov. G.M. He felt great pleasure in stating, that since Northumberland had had the honour of being governed by the R.W. Bro. the Lodges were extended, and prosperity and good will was greatly increased among the Craft in the province. (The speech of the worthy mayor was received with the greatest enthusiasm, and the G. Organist accompanied the Brethren in "Prosper the Art.")

The Prov. G.M., in rising to return thanks, was received with cheers and prolonged applause. He said, that it was ever one of his greatest pleasures to meet the Brethren of his province, and he yearly found new duties, and had always great satisfaction in performing those duties, especially when they met the approval of his Brethren. It was a source of great satisfaction to him to see the increase of Masonry in the province and the prosperity of the Lodges since he had been appointed to his high office, and he must say that on those very rare occasions in which he was called upon to exercise his office towards some Brother who, in the excitement of the moment did wrong, he found him always ready to acknowledge it. He yearly continued to feel a deep and great interest in any Lodge in particular and the Craft generally. He hoped that Masonry would continue to extend itself, as no one knew how soon we might be called upon, in the dreadful war we were engaged, to have to call on a Brother, among our foes, either to save our life from an untimely end, or to ask and obtain a glass of water in our wounded state. Instances of such acts are recorded in all preceding wars. In conclusion, the G.M. said that he should always continue to feel pleasure in meeting them, as long as the Brethren were satisfied with his rule. After a few more brief words, the Prov. G.M. sat down amid great cheering.

"The Health of Prov. Grand Master for Durham and the Masons of that Province" was drunk and responded to by Past M. Hopper, of No. 614, in brief but eloquent terms, for which Bro. Hopper is always so distinguished. "The Grand Orient of France and the Emperor of the French" was drunk with all honours. Music—"Partant pour la Syrie."

The Prov. Grand Treasurer proposed the "Health of the Prov. G.S.W. the Mayor of Tynemouth, who was not only a Mason in name, but a great Mason at heart;" drunk with great cordiality, Bro. Mayson, Prov. G.S.W., responding in brief words to the same.

Past officers and the Lodges in rotation having been toasted, the Brethren separated with that love and harmony that characterizes Masonic meetings.

SOMERSETSHIRE.

HIGHBRIDGE.—*Provincial Grand Lodge.*—The R.W.P.G.M. Colonel C. K. Kemmys Tynte, F.S.A., held his Provincial Grand Lodge, August 7th, at Highbridge, on which occasion he visited the W.M. and Brethren of the Rural Philanthropic Lodge, No. 367, which has happily been restored to its usefulness, after a long period of inactivity, by the exertions of Bro. Bridges, P.M. and Sec., No. 367, aided and assisted by worthy officers, among whom the present W.M. Bro. Harwood is deserving of especial commendation. In earlier days the above Lodge was well known to the Craft as being closely associated with the late Bro. Dunkerley, whose name is attached to its warrant. The same Brother also made Highbridge his head-quarters in Somersetshire for Craft and Templar Masonry. It is to be hoped that the rejuvenescence of No. 367 will prove a sound one, and that the Brethren will emulate, and, if possible, surpass the ancient reputation of the Rural Philanthropic Lodge.

The R.W.P.G.M., who appeared in excellent health and spirits, commenced the P.G.L. business about two p.m. He was well supported by his past and present P.G.L. officers, and by Brethren from every Lodge in the Province, excepting Shepton Mallet and Bruton. Among the Brethren present, we were able to recognise the following:—Bro. Randolph, D.P.G.M.; Dr. Falconer, P.G.S.W.; Major Napier, P.G.J.W.; Rev. — Ferris, P.G. Chap.; A. P. Browne, P.G. Sec.; C. J. Vigne, P.P.G.S.W.; J. Johnson, P.P.G.J.W., No. 61; White, P.P.G.S.W., No. 48; Haseler, P.P.G.S.W., No. 48; Capt. Doveton, P.G. Sword-

bearer ; Rev. W. M. Crotch, W.M., No. 327 ; Capt. Evans, P.M., No. 528 ; Rev. — Codrington, No. 327 ; P. Wells, P.M., No. 48 ; Dr. Tunstall, P.P.G.S.D. ; Williams, W.M., No. 653 ; Robins and May, No. 327 ; Abraham, No. 327 ; Allen, No. 367 ; W. Harwood, W.M., No. 367 ; Bridges, P.M. and Sec., No. 367 ; Bennett, No. 367 ; Gregory, No. 367 ; England, P.G.L., Surrey ; Barnard, P.G.L., Bristol ; Hellard, R. Dix, E. Edwards, Trigg, Terry, W.M., No. 67 ; Broadley, W.M., No. 61, &c., &c.

In consequence of the lamented death of Bro. Eales White, of No. 327, Taunton, the P.G. Treas., it became necessary on the present occasion to elect a successor to the vacant office. Bro. Dr. Falconer, P.M., No. 528, P.G.S.W., and Bro. Bridges, P.M. and Sec., No. 367, were regularly proposed and seconded, and upon a vote being taken it was found that the choice of the Brethren had fallen on Bro. Dr. Falconer. The P.P.G. Officers having resigned their jewels, the P.G.M. proceeded to appoint and invest the new P.G. Officers, accompanying the investiture of each with a kind congratulatory remark. The following are the P.G. Officers for the ensuing year :—Bros. Randolph, D.P.G.M. ; W. R. Crotch, P.G.S.W. ; Broadley, P.G.J.W. ; Rev. — Codrington, P.G. Chap. ; Bro. A. P. Browne, P.G. Sec. ; Hellard, P.G. Regis. ; Williams, P.G.S.D. ; R. Dix, P.G.J.D. ; Hallerday, P.G. Sup. of Works ; ———, P.G.O. ; Hopkins, G. Tyler ; E. Edwards, P.G.D.C. ; Trigg, P.G.S.B. ; Mitchell, Pursuivant. The newly elected P.G. Treas., Dr. Falconer, was then invested with the jewel of his office.

On the conclusion of business, the P.G.L. being closed, the Brethren adjourned to the banquet, which was most admirably arranged ; indeed, the Brethren with one consent expressed themselves deeply gratified by the management of Bro. Butson, of the Highbridge Inn, which had secured for them such good and ample cheer, with comfort to partake of the same. The R.W.P.G.M. presided, supported on his left by Bro. W. Harwood, W.M., No. 367 ; the Rev. — Codrington, P.G. Chap. ; and Bro. Browne, P.G. Sec. ; on his right by Bro. Randolph, D.P.G.M. ; Dr. Falconer, P.G. Treas. ; and Bro. C. J. Vigne, P.P.G.S.W., &c.

After the withdrawal of the cloth, and grace having been said by the P.G.C., the following toasts were given by the R.W.P.G.M., viz. :—“The Queen,” “H.R.H. Prince Albert and the rest of the Royal Family,” “The Army and Navy,” coupled with the names of two gallant officers present, Major Napier and Capt. Evans, both of whom returned thanks. “The Earl of Zetland and the Grand Lodge of England,” coupled with the name of Bro. Gregory, P.M. of the G. Steward Lodge. The W.M. Bro. Harwood, No. 367, then in a very pleasing and unaffected address, gave the health of the venerable R.W.P.G.M. Col. Tynte, which toast was received with all the rapture, warmth, and affection, which his many invaluable services to, and long connection with, the Province, extending over a period of thirty-five years, so well entitle him. The R.W.P.G.M., in a brief but feeling reply, acknowledged the kindness with which he had been received by the Brethren ; and before resuming his seat proposed in highly complimentary terms the health of the W.M. of the Lodge, No. 367, which he had the pleasure of visiting that day. Bro. Harwood acknowledged the compliment paid him by the R.W.P.G.M., and the flattering manner in which the toast had been received by the assembled Brethren. The R.W.P.G.M. then proposed the health of the P.P.G. Officers, which was responded to by Bro. Dr. Falconer, P.P.G.S.W. This toast was followed, from the same quarter, by the health of the present and newly-appointed P.G. Officers, which toast was acknowledged by the Rev. W. R. Crotch, P.G.S.W. Bro. Harwood, W.M., No. 367, proposed the health of Bro. Randolph, D.P.G.M., which was very warmly received, and most fraternally acknowledged by Bro. Randolph. The R.W.G.M. then gave the health of the P.G.Sec. Bro. Browne, the mention of whose name was received with reiterated applause. Bro. Browne’s reply was a rare example of the happy union of the *utile et dulce*. The G.M. next proposed the health of Bro. Bridges, Sec. No. 367, and directed the particular attention of the Brethren to the exertions of Bro. Bridges in resuscitating the dormant Rural Philanthropic Lodge, and paid Bro. Bridges a well-merited compliment on his exertions. The toast was warmly received by the Brethren, and Bro. Bridges, in acknowledging the toast, gave a brief sketch of the

revival of the Lodge to which it had been his good fortune to contribute. The G.M. then gave the P.G.L. of Surrey, coupled with the name of Bro. England, who well and briefly responded to the toast. This was followed by the P.G.L. of Bristol, which was united with the name of Bro. Barnard, by whom it was most fraternally acknowledged. Bro. Allen then gave the health of Col. Tynte, the R.W.P.G.M. of Monmouthshire, and son of the R.W.P.G.M. of Somerset, which was received with all honour. The R.W.P.G.M. then gave the health of the newly-appointed P.G. Treas., which was acknowledged by Dr. Falconer. Shortly after the meeting broke up. A retrospective view of the proceedings of the day will convince the Brethren that among many pleasant Prov. G.L. meetings, that held at Highbridge, on Aug. 7th, will be recollected as one of the pleasantest.

STAFFORDSHIRE.

STOKE-UPON-TRENT.—The Provincial Grand Lodge of this Province was held on Tuesday, July 31, in the Town Hall, Stoke-upon-Trent, for the first time. Additional importance was attached to the meeting in consequence of its being understood that the interesting ceremony of consecrating the Portland Lodge, No. 920, would be performed. The Brethren mustered strongly from all parts of the Province, and during the working of the Lodge about 140 were present. The Provincial Grand Lodge was opened about half-past twelve o'clock, by the Right Worshipful Brother Lieut.-Col. George Augustus Vernon, Prov. G.M. The circular convening the meeting, and the minutes of the Provincial Grand Lodge, held at Walsall last year, having been read by the Prov. G. Secretary, as well as several letters from distinguished Brethren who had been invited, expressive of their regret at being unable to attend, the business of the meeting was at once proceeded with. The Brethren of the Portland Lodge (who had retired) were then admitted in due form, headed by their W. M. Bro. Stone, who being an old and expert Mason, contributed materially to the correct performance of the rite. The Prov. G. Secretary having read the warrant from the Grand Lodge of England, authorising the formation of the Portland Lodge, the beautiful and impressive ceremony of consecration was most ably gone through by the Rt. W. Prov. G.M. and his officers. The next business was the appointment of officers, when the following Brethren were appointed for the ensuing year, viz. :—Bro. Lloyd re-elected Prov. G. Treas. ; Bro. Col. Hogg, Prov. G.S.W. ; Bro. Newsome, Prov. G.J.W. ; Bro. the Rev. W. H. Wright, Prov. G. Chap. ; Bro. the Rev. E. Gwynne, Assistant Prov. G. Chap. ; Bro. W. James, Prov. G. Reg. ; Bro. Dee (re-elected) Prov. G. Sec. ; Bro. Warner, Pro. G.S.D. ; Bro. T. Mason, jun., Prov. G.J.D. ; Bro. Davenport, Prov. G. Super. of Works ; Bro. J. James, Prov. G.D.C. ; Bro. E. Clark, Assistant Prov. G.D.C. ; Bro. John Good, Prov. G.S.B. ; Bro. Mammott, Prov. G. Org. ; Bro. D. Dilworth, Prov. G. Purs. ; Bro. Carlo Bregazzi, Prov. G. Standard-bearer ; and Bro. Henry Baguley (re-elected), Prov. G. Tyler. The Brethren then formed in procession, headed by the Longton Brass Band, each Lodge being represented by its respective banner, and after walking through the principal streets of the town, proceeded to the parish church, where a most excellent sermon was preached by the Prov. G. Chaplain, his text being the 17th verse of the 17th chapter of Proverbs : "A friend loveth at all times, but a brother is born for adversity." The Rev. H. Duck kindly officiated in the reading-desk, assisted by Bro. the Rev. E. Gwynne, Assistant Prov. G. Chap. A collection was made after the sermon, amounting to the very handsome sum of £14. 7s. From the church the Brethren returned to the Lodge-room for the conclusion of business. On the motion of the Prov. G.M., the amount collected in church was made up to fifteen guineas from the Grand Lodge Fund, and ordered to be distributed as follows :—Ten guineas to the Royal Benevolent Institution for Aged and Distressed Masons, and five guineas to the Stoke National Schools. A vote of thanks was given to Dr. Wright for his excellent sermon, with a request that he would allow it to be printed.

The business being concluded, the Lodge was duly and properly closed, and the Brethren adjourned to the covered Market to partake of the banquet prepared for them. The banquet was provided by Bro. Rogers, of Hanley, and partaken of

by about 120 of the Brethren. The Chairman, the Prov. G.M., was supported on the right by the Rt. W. Bro. Capt. Bowyer, the Prov. G. M. of Oxfordshire, the V.W. Bro. Thomas Ward, Dep. Prov. G.M. of Staffordshire, &c. ; and on the left by the Prov. G. Chaplain, and W. Bro. C. J. Vigne, Past Prov. G.S.W. for Dorsetshire. The vice-chairs were occupied by Bro. Col. Hogg, Prov. G.S.W., and Bro. Griffin, of the Portland Lodge. The room was nicely decorated with flags, evergreens, and flowers. The cloth having been withdrawn, the Chairman, with a few suitable remarks, gave "The Queen," which was most loyally received, all the Brethren joining in the National Anthem. The Chairman next gave "The Consort of her Majesty and the rest of the Royal Family." The Chairman, in proposing "The Army and Navy," alluded to the important events now transpiring, and eulogised the gallant services of those brave men by whom the honour and dignity of our glorious country was upheld, and doubted not but that they would continue to deserve well of their country. The toast was received with great applause, the band playing "Rule Britannia." The Chairman said he was convinced the toast he was about to propose would be well received by the Brethren present, not only because the subject of it was the faithful ally of our Queen, but also because he was a Freemason. After passing a suitable encomium on the gallant French army and navy, the Chairman gave the health of his Majesty the Emperor of the French and our gallant allies (loud cheers). The band played the French National Air. In proposing the first Masonic toast, the Chairman said he need offer but few remarks thereon, as the ruler of the Craft in England was so well known to them all, if not personally, at least by name. They knew how their Rt. W. Grand Master loved the Brotherhood to which they had the honour to belong, and how he laboured to promote the art of Masonry. He was not less esteemed as a Mason by the body than he was by all who had the pleasure personally to know him by his many virtues. He gave them health, long life, and happiness to the Earl of Zetland. The health of the Deputy Grand Master of England, the Earl of Yarborough, and the other officers of the Grand Lodge of England, was next proposed by the Chairman and duly honoured. The Rt. W. Bro. the Prov. G.M. of Oxfordshire returned thanks as one of the officers of the Grand Lodge. The W. Bro. Ward then gave the health of their worthy chairman, feeling assured that one so worthy and so well known to all of them, did not require many remarks from him. He had much pleasure in asking them to do honour to the toast, and trusted he might live many years to preside over them (loud cheers). The Prov. G.M., in returning thanks, said, he was proud to stand in the position he did. He had felt an additional pleasure in coming amongst them that day, which might be accounted for by the anticipations of the interesting ceremony connected with the business of the Lodge. He had never presided over a more numerous body of his Brethren than he had that day seen before him, and he trusted that the rite they had witnessed would long be remembered by them, and not only be remembered by them, but that much good might spring out of it. He hoped the Brethren of the Portland Lodge would strive to become proficient in the art of Masonry, and be an honour to the Fraternity. He begged to thank them for the honour they had done him. The Chairman called on the Brethren to fill a bumper to the next toast, for he had to propose the health of one who was endeared to them all as a most worthy Brother, well versed in the art of the order. His Deputy, Bro. Ward, was, he believed, upwards of half a century old as a Mason, and he could assure the Brethren that he placed the greatest confidence in him, and he knew that if at any time he (the chairman) was prevented from attending their meetings the duties would be most efficiently performed in his absence. He knew this from experience. The talents of his worthy friend and deputy had been tested. He trusted that Bro. Ward would still long be spared to occupy the position he now so ably filled. The toast was received with great applause, the band playing "The fine old English gentleman." Brother Ward returned thanks, and said if he did not deserve all that their worthy chairman had said about him, he endeavoured to do so. It was true he felt the greatest zeal for the craft, and he was desirous at all times to deserve well of his Brethren. So long as he continued to hold the office he had the honour to do, it would be his study to promote the interests of the Pro-

vincial Grand Lodge, and nothing could give him greater pleasure than to see the increased prosperity of Masonry in the Province. He was desirous that the Brethren should always feel as kindly towards him as he did towards them. (Cheers.) Brother Mammott, Prov. G. Org., gave, in a most excellent speech, and at some length, the health of the Rt. W. Prov. G.M. of Oxfordshire; which was duly and eloquently responded to by that Brother, who said he was highly gratified with what he had that day seen. It could not be otherwise, considering what an able president they had got. He hoped that would not be the last time he should attend a Provincial Meeting in that Province. Several other toasts followed and were duly responded to, and the Brethren separated at an early hour. Several excellent songs were sung during the evening. The bells of the parish church rang merrily during the day, and had the weather permitted, the procession of the Brethren would, no doubt, have been extended.

SURREY.

EWELL.—*Frederick Lodge of Unity* (No. 661).—The members of this Lodge held their summer festival at the Spring Hotel, in the quiet town of Ewell, under the presidency of Bro. Richard Lea Wilson, P.M., and founder of the Lodge, on Monday, the 30th of July, and the party of fourteen spent a most delightful afternoon in the tasty grounds of the establishment. Widow Mason, the hostess, most successfully exerted herself to the satisfaction of her guests.

SUSSEX.

The Grand Lodge of this Province will be held at the Swan Hotel, in Hastings, on Monday the 8th of October, at Two o'clock.—*See Advertisement.*

BRIGHTON.—*Royal Clarence Lodge* (No. 338).—The ordinary monthly meeting of this Lodge was held on Friday, August 17. A Brother was passed to the Second Degree, after which the W.M. and Officers worked some of the Lectures; the excellent manner in which the several illustrations were given reflected great credit on this Lodge and the members.

Royal York Lodge (No. 394).—The next meeting of this Lodge will be held at the Old Ship Hotel, Brighton, on Tuesday, September 4; when the V.W. the Prov. D.G.M., with his Prov. G. Officers, intend to visit this Lodge.

WORCESTERSHIRE.

DUDLEY.—*Lodge of Perseverance* (No. 838), held at the Saracen's Head, met on the 25th of July. The Lodge was opened by Bro. Willisroft, W.M., assisted by Bros. Harrison, S.W.; Patterson, J.W.; T. E. Wright, S.D.; and Keyser, I.G. The minutes of the last meeting having been confirmed, Bro. Wright, Sec., read the dispensation from the Prov. G.L., sanctioning the removal of the Lodge to the Saracen's Head. The ballot was then taken for the election of a W.M., and Bro. Harrison was elected; Bro. Wilkinson was elected Treas. for the ensuing year. Mr. Foster was duly proposed for initiation. Bro. Roberts having been elected a joining member, the Lodge was duly adjourned till one a.m. on the 29th of August.

At the supper the customary toasts were given, the evening being enlivened by several songs, sung by Bros. Timmins, Harper, Bristow, &c. Bro. Wigginton, P.G.S., Nos. 730 and 313, responded to the toast of Bro. Ryde and the Officers of the Provincial Grand Lodge, regretting the inability of Bro. Vernon to visit the Lodges, to ascertain their working, and expressing an opinion that there were many excellent working Masons who would find a place in the Grand Lodge, were the Prov. G.M. acquainted with them. Bro. Bristow concurred in this, and suggested the appointment of good Craftsmen in the place of the P.M.s who were continually reappointed.

The visitors' toast was responded to by Bro. Bristow, W.M., for No. 313, and Bro. Wigginton on behalf of No. 730. The W.M. was proposed by Bro. Bristow, and suitably acknowledged; the W.M. elect being then given, combined with the Officers of the Lodge. The meeting separated at an early hour.

Royal Harmonic Lodge (No. 313).—At the meeting of this Lodge, on the 7th of August, Bro. Joseph Harthill was passed to the 2nd Degree by Bro. Bristow,

W.M. The other business being disposed of, the Lodge adjourned from labour to refreshment. At the Lodge and supper there were present nine Past Masters of the Lodge, including P.M. Baker, the esteemed Secretary, viz.:—J. C. Cook (immediate); A. Patterson; T. Morris; W. Marefield; T. Shedden; C. Sertes; M. Dennison; and — Rudd. The visitors present were, Bros. Rev. A. K. Gwynne, P.M., No. 435; — Davies, S.W., No. 435; A. Patterson, S.W., No. 838; T. Wright, Sec., No. 838; Bradley, No. 838.

The Royal Standard Lodge (No. 730). — The Brethren attended to perform their duties, at the Dudley Arms Hotel, on Tuesday, the 14th of August, when the Rev. Bro. A. G. Davies passed Bro. Dricket to the 2nd Degree, and raised Bro. Shipton to the 3rd Degree. The ceremonies were gone through in a very impressive manner, and were calculated to make a lasting impression upon the minds of the candidates, who seemed greatly to appreciate the beauties unfolded to them in the several Degrees. The Lodge was closed in harmony.

YORKSHIRE.

LEEDS.—*Alfred Lodge* (No. 384).—This Lodge held its monthly meeting, at the lodge room, Griffin Hotel, on Friday, August 3, when Mr. Samuel Addyman and Mr. George Dixon were initiated in the Order by the W.M. Bro. Thomas Dixon; the ceremony was ably performed, and the charge given in a most impressive manner. The Officers and Brethren of this Lodge wish to carry out the principles of Masonry to the fullest extent of their means, and have, out of their funds this year, given £10. 10s. to the Patriotic Fund; at the lodge meeting in May, they granted the sum of £10. 10s. to the Royal Masonic Institution for Clothing and Educating the Sons of Indigent and Decayed Freemasons; £10. 10s. to the Royal Freemasons' School for Female Children; £1. 1s. to the Building Fund; and other munificent sums to charitable purposes. And they do not intend relaxing in their labours until they are on the list of subscribers to the rest of the Masonic Charities.

ROYAL ARCH.

POOLE.—*Chapter of Amity*, (No. 160).—The Companions of this Chapter assembled on Tuesday, August 14, for the purpose of installing the three newly elected Principals, viz.:—Comps. John Graves, M.E.Z.; John Colborne, H.; Samuel Bayly, J. The ceremony was performed by Com. Hancock, M.E.Z., of Weymouth, in his usual impressive and most excellent manner.

IRELAND.

LIMERICK.

The Provincial Grand Masonic Lodge of North Munster met on the 4th of August, at their hall, Bedford Row, Limerick, the Provincial Grand Master, M. Furnell, Esq., D.L., presiding, assisted by Bros. John Bassett, W.M. of Eden Lodge, No. 73; G. W. Bassett, S.W.; G. Ollis, J.W.; W. Glover, E. W. Maunsell, Secs.; Rev. Mr. Massey, Chap.; and Capt. Helsham, Kilkenny Fusiliers. The proceedings of Provincial Grand Lodge for the quarter were duly confirmed.

COLONIAL.

CANADA (WEST).

KINGSTON.—On Monday, the 23rd July, Colonel Gordon was entertained at supper, at the British American Hotel, by St. John's Lodge of Kingston. The supper was all that could be desired, and was laid out in Mr. Kent's best style. The chair was taken by W. Bro. Fortier, the M. assisted by his Wardens, Bros. Corbett (the high sheriff), and Kerr. Though the supper was given by St. John's

Lodge, yet there were a good many Knights Templar and Royal Arch Masons present, the gallant colonel being both a good Knight and a worthy Companion. The Lodge not being open, the doors were not tyled, and the toasts and speeches not private. The first toast, "The Queen and the Craft," was duly given and properly received. Afterwards came that of "Our Guest, Bro. Gordon," which was happily prefaced with a few laudatory remarks by the W.M. This toast was enthusiastically received in a truly Masonic manner, and after silence had been restored, Bro. Gordon rose to reply, and at first he was greatly overpowered, but after a brief interval delivered himself as follows:—"Worshipful Master, Wardens, Deacons, and Brethren of St. John's Lodge, I offer you, for the honour conferred upon me this evening, in drinking my health so cordially and enthusiastically, my very grateful thanks; and I do assure you that nothing gives me greater pleasure than to be identified with Brethren over all the earth, but more particularly with those of our ancient and truly Masonic Fraternity; and may we ever cherish mutual feelings of respect, and with all the mental power with which we are possessed, endeavour to enlighten those who are so benighted as not to know our Order. I leave you with much unfeigned regret, and I would borrow a line or two from Goldsmith, which, with a slight alteration, will run—

'Where'er I roam, whatever realms I see,
My heart unchanged will fondly turn to thee.'

Several other toasts followed, all of a Masonic character. Bro. P. M. Henry Smith (solicitor-general), in proposing that of "Masons' Wives and Masons' Bairns," paid a just and eloquent tribute to the many charities of Mrs. Gordon during her five years' sojourn in Kingston. He also greatly eulogized the character and conduct of Bro. Gordon, as also did the mayor (Bro. Gildersleeve), Bro. Barker, and others. About eleven o'clock, the J.W. gave the parting toast, "Happy to meet, sorry to part, and happy to meet again." Immediately after which the company broke up.

CANADA (EAST).

QUEBEC.—On the 17th of July, the R.W. Bro. Thomas Douglas Harrington, Prov. G.M. of Canada East, summoned a special Grand Lodge in the St. John's Lodge Room, when in the presence of a large assemblage of Brethren, he performed the solemn ceremony of consecrating *The Alma Lodge*, No. 931, on the Reg. of the Grand Lodge of England. The Brethren had elected Bro. G. Irvine, W.M., who, after his installation, appointed as his officers, Bros. W. Hunt, S.W.; J. B. Forsyth, J.W.; J. Dean, Sec.; J. Nairne, S.D.; C. Tilstone, J.D. Bro. T. Reeve was elected Treas., and Bro. D. Gillies, Tyler.

Several visiting Brethren, belonging to the English, Irish, and Scottish Lodges, were present, and the evening was concluded by a friendly festival at Bro. Russell's.

I N D I A.

MADRAS.

Extract from a letter, dated 8th June, 1855, received from the W.M. Lodge Pilgrims of Light, No. 831, Madras:—

"As the Grand Lodge at Madras meet only half-yearly, and seeing in the Freemasons' Monthly Magazine, the suggestion of the M.W. the G.M. that all private Lodges should contribute to the 'Patriotic Fund,' the 'Pilgrims of Light' have subscribed £20, or 200 rupees, to the fund raising in this city for that purpose. I mention this to you, for I believe, up to this moment, none of the other Lodges here have subscribed *as a Lodge*; and if you think it advisable, pray make known our subscription in the columns of the Magazine, for I have seen several similar informations in that Journal; at the same time state that our Lodge, although not strong in numbers, is very particular in its admissions, seeing more to *quality* than quantity, and although the youngest Lodge in this Presidency, is the *only Lodge* in Madras that has an 'Instruction Lodge' attached to it."

PROVINCIAL LODGES AND CHAPTERS;

Their Places of Meeting, and the Proprietors of Hotels where they are held, also other Hotels kept by Brethren in the Provinces.

. This list will be continued.

BEDFORDSHIRE.

BEDFORD.—*The Stuart Lodge*, No. 787, last Wed. at 6, George Hotel, Widow Tebbs.

LUTON.—*Lodge of St. John the Baptist*, No. 698, Fri. n.f.m., George Hotel, Mr. Wadsworth.

BERKSHIRE.

WINDSOR.—*Etonian Lodge*, No. 252, Tues. n. f.m. New Inn, Bro. W. Dangerfield; Castle Hotel, Bro. C. C. Shirreff.

BUCKINGHAMSHIRE.

AYLESBURY.—*Buckingham Lodge*, No. 861, last Mon. Royal White Hart, J. Fowler.

CHESHIRE.

BIRKENHEAD.—*Mersey Lodge*, No. 701, second Wed. ; Lodge Inst. first and third Fri.

Chapter of Fidelity, No. 701, first Wed. Angel Hotel, Bro. W. Hiskey.

CONGLETON.—*Eaton Lodge*, No. 777, Wed. n. f.m. at 7, Bull's Head Inn, Bro. P. Ullivero; Lion and Swan Hotel, Bro. E. Stocker.

CREWE.—*Lodge of Unity*, No. 403 (Prov. G. D. Lodge), last Wed. Jan. Mar. June, and Sept. Crewe Arms Hotel, Bro. Edwards.

MACCLESFIELD.—*Lodge of Unity*, No. 334, third Thurs. at 7, Macclesfield Arms Hotel, Bro. R. S. Comberbach.

Combermere Lodge of Union, No. 372, first Thurs. at 7, Childers' Arms Inn, Bro. Wm. Masters.

The Angel Hotel, in the Market-place, Bro. E. Walter Stocken.

CORNWALL.

BODMIN.—*One-and-All Lodge*, No. 413, first Mon. n. f.m., Town Arms Hotel, Wid. Frampton.

LISKEARD.—*St. Martin's Lodge*, No. 750, sec. Tues. Bro. T. Channon, No. 750.

TRURO.—*Lodge of Fortitude*, No. 153, Globe Hotel, Bro. James Andrew.

CUMBERLAND.

PENRITH.—*Lodge of Unanimity*, No. 424, second Mon. New Crown Inn, Bro. G. Dixon.

WIGTON.—*St. John's Lodge*, No. 409, third Wed. Lion and Lamb Inn, Bro. J. Ritson.

DERBYSHIRE.

GLOSSOP.—*The Devonshire Lodge*, No. 908, Wed. n. f.m. Globe Hotel. Bro. J. Woodcock, No. 406.

REPTON.—*Royal Sussex Lodge*, No. 446, Mon. n. f.m. at 6, Masonic Tavern, Bro. W. Somers; No. 446.

DORSETSHIRE.

POOLE.—*Lodge of Amity*, No. 160, first and third Wed. private room, Thomas-street; Antelope Hotel, Bro. Knight.

ESSEX.

BOCKING.—*North Essex Lodge*, No. 877, Mon. bef. f.m. White Hart Hotel, Bro. T. Durrant.

BRIGHTLINGSEA.—*Lodge of Hope*, No. 627, Mon. n.f.m. Swan Inn, Bro. John Harmer.

BURNHAM.—*Royal Burnham Lodge*, No. 788, Thurs. on or bef. f.m. Star Inn.

CHELMSFORD.—*Lodge of Good Fellowship*, No. 343, Thurs. on or bef. f.m. White Hart Inn, Bro. Durrant.

CHIGWELL.—*Chigwell Lodge*, No. 663, Thurs. on or bef. f.m. King's Head Inn, Bro. G. Bagshaw, No. 663.

COLCHESTER.—*Angel Lodge*, No. 59, Tues. on or bef. f.m. Three Cups Hotel, Bro. W. Chaplin.

ROCHFORD.—*Lodge of True Friendship*, No. 186, Tues. on or bef. f.m. Old Ship Inn, Bro. John Goddard.

ROMFORD.—*Lodge of Hope and Unity*, No. 259, first Thurs. Jan. Apr. July, and Oct. at 3, White Hart Inn, Mary Baker.

The Chapter, No. 259, first Fri. May and Aug. at 3.

HAMPSHIRE.

RINGWOOD.—*Lodge of Unity*, No. 154, first Thurs. bef. f.m. White Hart Hotel, Mary, wid. of late Bro. Travers.

HERTFORDSHIRE.

BERKHAMPSTEAD.—*Berkhampstead Lodge*, No. 742, first Wed. King's Arms Hotel, Bro. Softlaw.

BISHOP'S STORTFORD.—*Stortford Lodge*, No. 592, Thurs. bef. f.m. George Hotel, Bro. G. Wildbore.

HERTFORD.—*Hertford Lodge*, No. 578, Shire Hall.

HITCHIN.—*Cecil Lodge*, No. 657, Thurs. bef. f.m. Sun Hotel, William Hill.

WATFORD.—*Watford Lodge*, No. 580, Fri. n.f.m. Freemason's Hall.

Watford Chapter, and *Encampment*, at same place.

ISLE OF WIGHT.

BONCHURCH.—The Bonchurch Hotel, Bro. H. Ribbans, No. 176.

COWES.—*Medina Lodge*, No. 41, Thurs. n. f.m. Grapes Inn, Bro. J. Redman, No. 41 ; Fountain Hotel, Bro. T. E. Bull, No. 41 ; Vine Hotel, Bro. J. R. Dawson, No. 41.

FRESHWATER.—The Freshwater Hotel, Bro. T. Murrow, No. 176.

NEWPORT.—*The Albany Lodge*, No. 176, Wed. n.f.m. Masonic Hall.

RYDE.—*East Medina Lodge*, No. 204, third Wed. Masonic Hall ; Pier Hotel, Bro. D. Barnes, No. 204 ; Oldfield's Hotel, B. H. Bro. A. Oldfield, No. 204.

SANDOWN.—The Sandown Hotel, Bro. T. D. Hale, No. 204.

VENTNOR.—Ventnor Lodge, No. 809.

YARMOUTH.—The Yarmouth Hotel, Bro. P. Bright, No. 176.

KENT.

CANTERBURY.—*United Industrious Lodge*, No. 34, first Thurs. Oct. to June, Music Hall Tavern, Mr. J. E. Bassenden.

GRAVESEND.—*Lodge of Freedom*, No. 91, third Mon. Wates' Hotel, in Milton, Bro. James Wates. *Lodge of Sympathy*, No. 709, second Wed. ; also at Wates' Hotel.

HYTHE.—*Prince Edwin's Lodge*, No. 147, White Hart Inn.

MAIDSTONE.—*Belvedere Lodge*, No. 741, second Tues. at 7, Star Hotel, Bro. G. Westbrook.

MARGATE.—*Union Lodge*, No. 149, first Fri. at 8, King's Head Hotel, High-street, Bro. R. C. Osborne, No. 149.

RAMSGATE.—*Royal Navy Lodge*, No. 621, first and third Wed. Royal Hotel, Bros. Hiscocks, No. 621.

LANCASHIRE.

BLACKBURN.—*Lodge of Perseverance*, No. 432, Mon. after f.m. Old Bull Inn, Bro. Sansom.

MONMOUTHSHIRE.

MONMOUTH.—*Loyal Monmouth Lodge*, No. 671, Masonic Hall, King's Head Hotel, Agincourt-square, Bro. J. Webb, No. 671.

NEWPORT.—*Silurian Lodge*, No. 693, first Wed. Masonic Hall.

Silurian Chapter, last Fri. same place ; King's Head Hotel, High-street, Bro. J. Lloyd, No. 693 ; Westgate Hotel, Commercial-street, Bro. S. Hallen.

NORFOLK.

GREAT YARMOUTH.—*Lodge of Friendship*, No. 117, last Tues. Duke's Head Hotel, Bro. James Plumb.

NOTTINGHAMSHIRE.

SHIPLEY.—No. 744, sec. Tues. at 7, Shipley Boat, Robert Noon, No. 744.

SOMERSETSHIRE.

BATH.—*Royal Sussex Lodge*, No. 61, Amery's Hotel, Bro. John Amery.

HUNTSPILL.—*Rural Philanthropic Lodge*, No. 367, Highbridge Inn, Bro. Butson.

SURREY.

CHERTSEY.—*St. George's Lodge*, No. 486, Crown Inn, Bro. H. Lovett.

CROYDON.—*Frederick Lodge of Unity*, No. 661, first Mon. Greyhound Hotel, Bro. B. Bean.

Frederick Chapter, and *Encampment*, at same house.

East Surrey Lodge of Concord, No. 680, at same house.

EWELL.—*Grove Lodge*, No. 593, Spring Hotel, Bro. Mason's widow.

Grove Chapter, at same house.

REIGATE.—*Surrey Lodge*, No. 603, White Hart Hotel, Bro. Goldsmith.

RICHMOND.—*Lodge of Harmony*, No. 317, Tues. n.f.m. Greyhound Hotel, Bro. Furze. *Iris Chapter*, at same house.

YORKSHIRE.

LEEDS.—*Alfred Lodge*, No. 384, first Fri. at 6, Griffin Inn, West Bar, Bro. Riley.

Obituary.

BRO. MAJOR HUGH F. DRUMMOND.

Killed in the Trenches before Sebastopol, Major Hugh F. Drummond, Scots Fusileer Guards, a member of the Lodge of Harmony, No. 317, Richmond, making the seventh member of this Lodge who has lost his life in the Crimea.

MRS. BAINBRIDGE.

On the 22nd instant, regretted by all who knew her, Mary, the wife of Brother J. N. Bainbridge, M.D., Past Master of the Bank of England Lodge.

NOTICES TO CORRESPONDENTS.

THE Editor's absence from London must be his apology for the Reviews of Books standing over till next month.

"J. R. T."—We congratulate the leaders of the Early-Closing Movement, on the successful result of the meeting at Guildhall.

"Bro. S. ALDRICH."—Your communication arrived after our arrangements were made ; it shall appear next month.

"G. E." MONTREAL.—The questions put in your letter are of such serious import, that we do not feel ourselves competent to answer them without consulting some superior authorities, which our absence from London prevents our doing in sufficient time for this number. In our next we hope to be able to answer them fully.