

THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

No. 35.—Vol. III.

MAY 1876.

PRICE 6d.

Monthly Masonic Summary.

MAY, the merry month, is now upon us, and we have not a great deal to report about Freemasonry.

We have had a numerous meeting at the Quarterly Court of the Boys' School, where a vote of confidence has been passed in the executive, rendered necessary by the very foolish proceedings of some brethren in West Yorkshire, which has ended by placing that distinguished Province in a very difficult position. Pamphlets had been circulated industriously imputing mismanagement, and worse, to the Executive for purely personal purposes, and from an entirely personal point of view, until it became absolutely necessary to vindicate the honour of the administrative, and, in order to prevent the spread of doubt and dissatisfaction, to express formally unabated confidence in the Committee and the Secretary. This was done by an overwhelming majority of nearly twenty to one, all the provinces voting in the affirmative, and more than one West Yorkshire hand was held up for the vote of confidence. Let us hope that the Boys' School will now be left alone to pursue the "even tenour of its way."

It has been decided very properly to increase the accommodation of the Girls' School, to take in fifty more girls, and to utilise the existing buildings.

An attempt was made to ventilate the question of the school of the future; but, in our opinion, that school of the future is, and must be for some time, still future. If the railway shall eventually want our land, then will be the time to sell, when full compensation must be given us for the school itself. But at present if we educate 200 girls we shall do a good work, and in the meantime we can be preparing for the future by husbanding our resources for a great effort, if need be, in due time.

Our Royal Grand Master is at Gibraltar, will probably look in at Cadiz, will run up

to Seville, remembering the old Spanish proverb—

"Quien no ha visto Sevilla,

No ha visto Maravilla,"

and also pay a visit to Madrid. He intends to "look in" at Lisbon, and probably be at Portsmouth about May 11. A hearty welcome awaits him in England from all classes.

We have been a little amused by an attack which has been recently made on us by the *Voice of Masonry, U.S.* We, of all people in the world, are termed "unmasonic" and unfair, because, by an accidental omission, it is assumed that we are masonic pirates. By an oversight when we quoted our able Bro. Albert Mackey's article on the Guilds, we omitted to say that he was editor of the *Voice of Masonry*, and that the paper was from that journal. We regret the oversight. With regard to Bro. W. J. Hughan's article, reprinted from the same source, we had intended to have given editorially a few lines at the close, mentioning the source, and praising the article. We are sorry to have read such remarks in the *Voice*, because they are not masonic, and we do not deserve them. We seek most carefully to give American masonic journals their due, and we are glad to be permitted to express our sense of the great friendliness and fairness and courtesy of our American confreres as a rule, and especially of our friend, Bro. C. H. M'Calla, editor of that first-rate paper the *Keystone*, and of the editor *New York Dispatch*. We can plead that at any rate we are not thin-skinned, as hardly a day passes but we read our own articles and leaders reproduced in every form, sometimes as original leaders, and quoted by others, little knowing apparently whence those lines were originally taken. So all we can do henceforth is not to reproduce anything, though we are sorry for it, as one advantage of friendly and mutual reproduction is, that it makes masonic students in different countries conversant with the thoughts and words of distant brother Masons which otherwise they would not see or appreciate.

THE COMPARATIVE AGE OF OUR
MASONIC MSS.

— — —
BY THE EDITOR.
— — —

I HAVE not thought it necessary to take any earlier notice of Bro. Norton's remarks on the age of our Masonic MSS., because I felt that, though his observations might have some effect on those who did not understand the point at issue, they could not by any possibility have any on those who did. For as a scientific way of dealing with MSS. I hold Bro. Norton's to be radically wrong, in which opinion I know all who have studied the question and are in the habit of considering the date and character of MSS. will entirely concur.

Bro. Norton, in fact, reproduces Kloss's view of the Masonic Poem, based on internal evidence alone, or on data which, as I shall show, I hope, are not critically tenable, or absolutely sound.

The judging of the age of a MS. by internal evidence is, at the best, a very doubtful process, often a very deceiving one, and cannot be commended or accepted by men who know well that MSS. can be best handled and their true age come at by external evidence familiar to every expert. There is no expert, I repeat, in any country who could or would accept Bro. Norton's conclusions as an unerring test whereby to decide the age of a MS., the more so when the MS. itself lies before you with all its critical "indicia" of date and epoch.

One of Bro. Norton's infallible tests is, as Kloss contended, that because certain passages refer to a similar state of things provided for by certain statutes, and those statutes are late, therefore the poem and the additional MS. are late 15th century! But Bro. Norton forgets that such an argument is more than questionable even in itself if it be correct. Acts of Parliament do not foreshadow a state of things or doings, but provide for them, legislate for them or against them, or are, as it were, the formal recognition of them, whether favourably or unfavourably. The state of affairs and customs to which these Acts of Parliament allude is far older than the Acts of Parliament themselves, and therefore the allusion to a similar state of

things in the Masonic MSS. is no proof that they are after the Acts of Parliament, but rather before. Tradition precedes and outlives alike Acts of Parliament, and so do trade customs and the regulations of operative guilds. But if Bro. Norton's argument is a good one at all, it will bear testing. Will it? There is in the Masonic Poem, and in Cooke's MS., a regulation that no bondman is to be made apprentice in the following terms. Masonic Poem articulus Quartus:—

"That he no bondeman prentys make,
Ny for no covetyse do hym take,
For the Lord that he ys bonde to
May fache the prentes where ever he go."

In Cooke's MS. the fourth article is this:—

"That no master for no profit take
No apprentice for to be learn'd
That is born of bond blood,
For because of his lorde, to
Whom he is bond will take
Him as he well may from
His art and lede him with him out
Of his loge or out of his
Place that he worketh in," &c.

Such a regulation as this must have some reason for it, and so when we look back among the old laws we find that in the 25th Edw. III., 1350, cap. xviii., the lords may seize the bodies of their villsains even while the writ of "Libertate probanda" is being tried, as they could before."

If Bro. Norton's argument is to prevail, the date of the two MSS. may be not later than 1350. But the truth is, as I said before, that we cannot at all safely rely on such external evidence as proof of the age of a MS. The age of the Masonic Poem, and of the additional MS., is in no way affected by such a line of argument.

The only two views permissible about them are, either that which places the Masonic Poem at the end of the 14th and the additional MS. at the end of the 15th century, or that which considers them both to belong to the first quarter of the 15th century, before 1425, certainly not later. It is now quite clear, as, indeed, the writer of the poem says, that the poem is a transcript of an earlier poem, probably like "John Myre," a translation from

"Pars oculi," or an ancient Latin poem, or one in Norman-French. In my humble opinion, pace Bro. Norton, we shall yet obtain further evidence as to the great antiquity of the Masonic Poem.

Since writing the above I have seen Bro. Norton's remarks, in the "Canadian Masonic News" for March, with respect to the "Haliwell Poem and the Statutes." I do not see that he at all strengthens his position; on the contrary, I think he weakens it by the very facts that he adduces. I have already shown that in 1350, the 25th of Edw. III., cap. xviii. the lords could seize their "villeins" wherever they found them, and notwithstanding a writ of "libertate probanda" had been served out. In 1385, 9th Richard II., cap. ii., the lords were entitled to seize their "villeins," even pleading enfranchisement in enfranchised towns. But how does this help Bro. Norton? If his argument be correct—that the 12th, 13th, 15th points in the poem refer to the statutes of labourers, or rather to a meeting of justices of the peace, he forgets that these statutes of labourers are of very early origin. The first that I can find is the 23rd Edw. III., 1349, when, by cap. i., all persons under 60 "not having to live on" shall be bound to work for those who require their services, or be committed to gaol. Cap. ii. If a workman or servant depart from service before the time agreed upon, he shall be imprisoned. Cap. v. If any artificer takes more wages than were wont to be paid, to be committed to prison. The wages of artificers seem to have been first fixed 25th Edw. III., cap. iii. 1356, and artificers were also by cap. v. sworn to use their Crafts as they did in the 20th year of Edw. iii., 1345. By cap. viii. justices at quarter sessions are empowered to commit servants fleeing from one county to another, and probably to control artificers and labourers. In the 24th of Edward III., 1360, cap. ix., the wages of masons and carpenters, and in what manner they shall serve, are again fixed, but I cannot find the Act of 1356, alluded to by Bro. Norton, neither does the Parliament appear to have met that year, but only in the 31st year of Edward III., 1357. My edition of the Statutes is Keble's, 2 vols. folio, 1695. By the 36th Edward III., 1362, cap. xii., the

Commission of Justices and of Labourers was to be conterminous and meet quarterly, and no doubt the Justices in Quarter Sessions had at a very early period given power to them to interfere with the prices of labour fixed by the General Assembly of the operative masons.

So I quite agree with Bro. Fort, that from the general phraseology of the Act of Henry VI., 3 Henry VI., 1424, cap. i., the argument for the annual meeting of the masons in their own "chapters" is unanswerable, and it constitutes, in fact, the best reply to Bro. Norton. "En leur generalz chapitres assemblez" is a most distinct admission that, despite Bro. Norton's "gloss," the masons did make "yearly congregations and confederacies," if even the Englished Statutes left any doubt on the subject. I repeat, therefore, that in my humble opinion if Bro. Norton's argument of internal evidence is good for anything at all, it proves the earlier instead of the later date, which, for some reason, he seeks to establish of the Masonic Poem, and that the very statutes themselves constitute the most convincing reply to the fallacy of his contention, as to the real age of that most interesting and valuable document.

NOTES ON THE OLD MINUTE BOOKS OF THE BRITISH UNION LODGE, No. 114, IPSWICH. A.D. 1762.

BY BRO. EMRA HOLMES, 31^o,

P.M., M.E.Z., St. Luke's Chapter, P.M.M., P.E.C., P.E.P., P.M.W.S., Past Provincial Grand Registrar of Suffolk, Past Grand Inspector of Works (Mark), Past Grand Provost Order of the Temple, P.P.G., Banner-Bearer Royal Order of Scotland, &c., &c.

(Continued from page 277.)

THE second Minute Book of this old Lodge commences 1779, with a cash account—and disbursements on the 27th Dec., St. John's day—from which it appears that the banquet was at the expense of the Lodge; a very bad custom, and one it would be well not to see imitated—though we fear, amongst the London Lodges it is in many cases the rule, and not the exception, that the brethren dine at the

expense of the Lodge, and not at their own, and the great Masonic charities suffer in consequence.

On this night we find amongst the payments:—"To meat and sauce for dinner," £1 19s. 6d.; for liquor £2 4s.; total £4 3s. 6d., for eating and drinking! and below it is ordered that the Treasurer do send to Bro. Heseltine, Grand Secretary, *One Guinea* for the use of the General Fund of Charity, by Feb. 1st, 1780.

Here is a text for a Masonic sermon at once. The brethren of the British Union Lodge of to-day (except in the laudable exercise of hospitality, always exercised without stint or measure, to all visitors no matter from whence they come, who honour the Lodge by their presence at its meetings), never allow the funds of the Lodge to be expended in refreshment, as so many Metropolitan Lodges do, but each member pays a reasonable price, say 2s. 6d., for a thoroughly substantial, but by no means extravagant repast, and he may take what stimulant he pleases, or none at all, so that if he is a teetotaller, and even a Good Templar, he is perfectly at liberty to drink his toasts in water if he please, no man urging him to drink or to abstain, but leaving him to do what seems best in his own eyes.

One of the great objections to Masonry we have seen somewhere, has been its suppers and its toasts, inciting men to drink against their will, and leading weak men astray, by the gay society of the craft. For ourselves we do not believe for a moment in the statements made by our enemies, that Masonry or its banquets have a tendency to lead men astray.

We strongly believe in the social part of the Masonic meeting, when the brethren from labour seek refreshment, and we should be sorry to see the pleasant after part done away with, but at the same time we are strongly of opinion that the Lodge funds should never be trenched upon except in exercise of hospitality to strangers, and the members who stay to supper, or dinner, or whatever name it goes by, should be content to pay for it. Were this practice universal, and extravagant banquets tabooed, the charities would get the benefit, and the social gatherings would be none the less pleasant because they were inexpensive. This is a matter which

chiefly concerns our London brethren however, as except in Liverpool perhaps, and one or two of our great cities, the provincial Masons do not go in for extravagant banquets, save on very rare occasions. Even at our Provincial Grand Lodge meetings, the dinner provided is generally a question of a few shillings only, and we do not know that when properly served (which by the way is seldom the case, through the great paucity of waiters), they are not as pleasant as the monthly and quarterly banquets held by some London Lodges at a cost of a guinea, and sometimes two, to each brother who wishes to partake of the costly repast.

Apparently harmony did not reign supreme in the British Union at this time, for on the 7th March, 1780, we find a record that "Bro. T. C— (for obvious reasons we suppress the names), by order of the Master and the rest of the brethren, is excluded this Lodge;" the reason of his exclusion is carefully scored out, and no one but an expert, or the celebrated Blind Man at the Post Office, could now decipher the cause of this order. "Likewise W. K., for a scandalous report of calling the fraternity a — society, and that advice be sent to the Grand Lodge, in order to have him erased out of their book and excluded from all regular Lodges, &c."

So runs the minute, and from it we cannot fail to gather that the Lodge (as too many Lodges are now doing every day) had made the great mistake of admitting men within its portals who would do nothing but bring the society into contempt, so thoroughly and manifestly unfit were they to participate in the mysteries of Masonry.

On the 5th June, 1781, we note the following minute which is suggestive in many ways:—

"This evening it was unanimously agreed that the Secretary should provide the Lodge with a *Freemasons' Calendar* annually, and the expense to be paid out of the funds of the Lodge." One cannot help thinking we should have more masonic students, more seekers after light, and fewer knife and fork Masons, if each Lodge now took, not only the *Cosmopolitan Masonic Calendar*, but the *Freemason*, and the *Masonic Magazine*, and so contribute to the diffusion of masonic knowledge,

and to what is of so great value in these days of calumny and calling in question, the collection and preservation of masonic facts.

To return to the minutes—we have here to note that the information is of the most meagre description, the account of each Lodge meeting contains little more than a list of names of those present, and now and then a cash account, from which we gather that all refreshment supplied was at the expense of the Lodge funds, except in the case of a visitor, who was generally mulcted of eighteen pence for what he took.

In September, 1781, the Lodge was removed to Bro. S. Ribbans' at the "Golden Lyon," then, as now, a famous hostelry, and on the following Lodge night it was ordered "that the Secretary do send to the Grand Lodge to acquaint them of the same immediately, to have their approbation." It would appear that the Provincial Grand Master was never consulted in the matter. At the present time it is doubtful whether a step of this kind would be allowed without the sanction of the P.G.M.

At the Lodge held in June 1782, we note the presence of a visiting brother, Andrew Gough, from the United Traders' Lodge, "Pewter Platter," Hart Street, Covent Garden. We cannot find this Lodge in the *Cosmopolitan Masonic Calendar*, perhaps our good Brother Hughan can tell us if it is still in existence.

On the 24th June, St. John Baptist's day, we find that the festival was duly kept, and apparently at the expense of the Lodge, for under the head of disbursements, we notice the significant items, Bill £2 17s. 10d.; servants, 5s. Eleven brethren were present.

On the 30th June, we find the following interesting minute:—"This evening Mr. Wm. Lane, operative mason, was made in due forme, and raised (*sic*) to ye second degree, and paid his admission money into the hands of the Treasurer, and one pound one shilling for the expence of the evening."

The admission fee at the time appears to have been £2 2s., besides a registration fee of 8s. 6d., and this only took the brother into the 2nd degree.

There could hardly have been any settled fee, however, after initiation, for

we find Bro. Philby charged 8s. 6d. for the 2nd and 3rd degrees, which were both given to him on one night, the 2nd Oct., 1781, and on the same occasion Bro. John Coveuoy, a visiting brother, was raised a Master Mason, and charged 10s. 6d. for the degree. On the occasion of Bro. Lane's being initiated, he is charged £2 2s., besides 8s. 6d. registration fee, and an extra 2s. 6d. for being raised to the 2nd degree—[so that with the amount charged "for the expense of the evening,"—the operative Mason pays altogether, £3 14s.—which only takes him through the second degree.]

Let us hope he was a well-to-do operative, or he would not have much encouragement to proceed further, from the fees and fines exacted.

By the way, it has always struck us that it is a great pity Grand Lodge does not encourage the admission of operative masons, and the formation of operative Lodges, pure and simple, where the principles of architecture, and the mysteries of building might be taught. In Scotland, some of the ancient operative Lodges still exist, and speculative masonry is still connected with its originator, operative masonry, much, we trust, to their mutual advantage.

At present, so far as we know, there is no connection between the Craft and the architects and builders of to-day—more's the pity, at least so far as England is concerned.

In the Antient and Accepted Rite there is a degree, the 12th of that Rite, and the 9th of the Ineffable series, known as Grand Master Architect, which presupposes a connection with operative masonry and of which we find the following account in *Webb's Freemason's Monitor*, an American work of some reputation:—"This is strictly speaking, a scientific degree and much resembles in this respect the second or Fellow Craft degree of the York Rite. In it the principles of architecture, and the connection of the liberal arts and sciences with masonry are unfolded, and the lecture embraces a series of instructions well calculated to interest the neophyte. The candidate for admission is subjected to a rigid examination as to his skill and proficiency in architecture (masonry), and is required to produce evi-

dence that he is qualified intellectually and morally to be admitted among the G.M.A., and engage in building the great moral edifice. The assembly is called a Chapter. It is decorated with white hangings, sprinkled with red flames, emblematical of the purity of heart, and zeal, which should be the characteristics of every G.M.A. The five arches of architecture should be delineated in the Chapter, together with a representation of the north star in the north, and seven small stars surrounding it. This signifies that as the north star is a sure guide to mariners, so should virtue be the guiding star of every G.M.A. The Master, seated in the E., represents King Solomon; he is styled Most Potent. The S.W., in the W., is called Grand Inspector. The brethren in addition to black robes and capes, as in the preceding degree, wear a stone-coloured ribbon from the left shoulder to the right hip, like the Royal Arch sash, and the jewel is suspended from it as in the Royal Order of Scotland. The jewel is a gold medal with the five orders of architecture, a star, and a case of mathematical instruments delineated on both sides. The apron is of stone colour, with a pocket in the centre, and on the flap a star." Mackey says the apron is white, lined and bordered with black, with a compass, square, and rule painted thereon. The French have the same colour, but do not mention the compass, square, and rule. The following is the symbolic history, for the truth of which, we need hardly say we do not vouch. "Masonic tradition (according to Bro. Carson's monitor of the Antient and Accepted Rite) informs us that King S. established this grade with a view to forming a school of architecture, for the instruction of the craftsmen employed in the building of the Temple, and to animate them with a desire of arriving at perfection in the royal art. He was a Prince equally renowned for his justice, wisdom and foresight; he, therefore, desired to reward the faithful and meritorious craftsmen; so that by perfection in the art, they might be better prepared to approach the Throne of God. He accordingly for this purpose cast his eyes upon the Grand Masters of the workmen, the sublime knights elected, as persons properly qualified to assist him in preparing for the fulfilment of the promise

made to Enoch, to Moses, and to David, that in the fulness of time God would dwell in a fixed Temple, and that His name should be there."

Mackey, in his admirable *Lexicon of Masonry*, to which I have alluded before in the course of these notes, tells us of another degree connected with architecture, and it must be admitted with the occult sciences, in the order of African architects. It appears that in the year 1767, one Baucherren instituted in Prussia, with the concurrence of Frederick II., a society which he called by the above name. The object of the Institution was historical research; but it contained a Ritual which partook of masonry, Christianity, alchemy, and chivalry. It was divided into two temples, and was composed of eleven degrees. In the first temple were the degrees of 1, Apprentice; 2, Fellowcraft; and 3, Master. In the second temple were the degrees of 4, Apprentice of Egyptian secrets; 5, Initiate of Egyptian secrets; 6, Cosmopolitan brother; 7, Christian philosopher; 8, Master of Egyptian secrets; 9, Esquire; 10, Soldier; and 11, Knight. The society constructed a vast building intended as a Grand Chapter of the Order, and which contained an excellent library, a museum of natural history, and a chemical laboratory. For a long time the African architects decreed annually a gold medal, worth 50 ducats, to the author of the best memoir on the history of masonry. Why should not the Grand Lodge, or the Supreme Council do the same?

Ragon, who seldom speaks well of any other rite than his own, has, however, in his *Orthodoxie Maçonnique*, paid the following tribute to the African architects:— "Their intercourse was modest and dignified. They did not esteem decorations, aprons, collars, jewels, &c., but were rather fond of luxury, and delighted in sentences apothegms, whose meaning was sublime, but concealed. In their assemblies they read essays, and communicated the results of their researches. At their simple and decorous banquets instructive and scientific discourses were delivered. While their initiations were gratuitous, they gave liberal assistance to such zealous brethren as were in needy circumstances. They published in Germany many important documents on the subject of Freemasonry."

We shall leave to our next paper, sundry suggestions which we should like to make on the subject of operative masonry in the present day.

(To be continued.)

I AM WILLING TO BE TRIED AGAIN.

BY BRO. D. B. FRENCH.

I was tried upon the metal point,
When in my manhood's morn,
I passed the vestibule of Truth,
And to Masonry was born ;
The pledge I made is with me yet,
It, with life, I shall retain,
And I am always willing
To be tried by it again.

As in the Middle Chamber
A neophyte I stood,
And was taught Art's fair proportions,
And saw that all was good,
My second step of trial came,
It did not come in vain,
And I am ever willing
To be thus tried again.

Then I passed that serious trial,
That every Mason must,
When taught the solemn lesson,
"Man's frail body is but dust ;"
But a glorious symbol followed
That, though in earth we're lain,
Before our Father and our God
We must be tried again !

I've been tried upon the level,
I've been tried upon the square,
I've borne the heavy burdens
That each Mason true must bear ;
But through the Mercy Infinite,
And the Lamb for sinners slain,
Am ever, ever willing,
To be thus tried again.

Every Mason must have trials
On the checkered floor of life—
The world is full of wickedness—
Of folly, danger, strife ;
Let us ever bear and forbear,
And meet each earthly pain
As always to be ready
To be tried on high again !

The Craftsman.

EXTRACTS FROM THE MINUTE BOOKS OF THE ROYAL ARCH CHAPTER OF PARADISE, No. 139.

Freemasons' Hall, Surrey Street, Sheffield.

MINUTE BOOK No. 1—EXTENDING FROM 1783 to 1811.

THE first, or oldest Book, bears unmistakable evidences of its antiquity. In size it is 8 inches \times 6½ inches \times ½ inch thick, or about 140 pages, of which only a very few appear to be missing. This book is bound in stiff boards, on one side of which is written "Royal Arch Records 1783 to 1811." The paper is of the old-fashioned ribbed kind. The writing varies much—from time to time—but, generally speaking, it (also the colour of the ink) is good. From enquiries I have made, I may say that this Book (which I will term "No. 1") is the oldest known record of the Chapter, but that "there are some loose papers, principally old accounts," at some early date I purpose carefully examining them.

(Minute Book No. 1—Title Page)

"Royal Arch Transactions
"from December 28th, 1873.
to December 15th, 1811, No III"

(in another hand).

(Pages 1 and 2.)

"Names of the Members Belongin.

"The Chapter of the Holy Royal arch" (here follows a list of 83 names to each of which is prefixed "Br." (not "companion") some of the names have been crossed out and "DEAD" or "LEFT" added. Several are good, old, local family names, but not otherwise remarkable.

(Page 3) "Copy of Certificate."

"Chapter of Paradise, No III.

"Sheffield, 9th March, 1806.

"We the most excellent Z. H. & J. in Royal Arch Chapter assembled—do hereby certify that Bro. Robert Cadman is duly exalted by US to the supreme degree of an exalted Royal Arch Companion in our Royal Arch Chapter of Paradise on the Ninth day of March, 5810.

"Witness our hands S. R.—Z.

S. T.—H.

W. R.—J.

G. F. } Scribes
J. G. }

J. H.—1st Sojour"

[N.B.—This copy of Certificate is in the writing of the Scribe of that period, and has been evidently inserted here for convenient reference].

(Page 4, blank—then two leaves are missing).

[N.B.—The date on the title-page corresponds with that of the first minutes, therefore the missing leaves don't appear to affect the thread. The pages quoted being as the book now stands.]

(Page 5.) "December 28th, 1783" (heading the page).

"The meeting of the Holy Chapter.

"Br. Findley (18) raised and paid 5s. 3d."

[N.B.—The number following each name denotes the position of the name on the list referred to as pages 1 & 2.]

"Br. Marshall (19) raised and paid 5. 3."

[N.B.—Though "Chapter" is used from the first, it is often spoken of as a "Lodge."]

"1784, January 4th, a Holy Chapter. . .

"A lecture by Br. Garrow (82)."

"11th a Chapter.

Officers Chese

Br. Nowil (8) first King & High Priest.

Br. Allin (13) Second King.

Br. Marshall (19) Third King.

Br. Findley (18) Scribe.

Br. Whitham (12) Treasurer.

a lecture Br. Garrow."

(Page 6.) "1784, February.

March 17th a Chapter.

Br. Eadon Senior (21) raised and paid 5. 3."

"April meeting omitted By Boaz Being in the Room" [the letter I have put as "z" is doubtful, for it is partly above the line, and might indicate an abbreviation, yet it looks most like the letter "z" — "Bro." and "a" are clear enough.)

"may meeting omitted the Keys Lost."

"June 20th Sunday a meeting.

Officers chose

Br. Allin (13) first king.

Br. Elliott (4) second king.

Br. Marshall (19) third king do.

Secretary Br. Findley (18) and Treasurer do.

Br. Eadon jun (22) raised to arch and pd. 5. 3."

"1784.

"12th Decr." (2 Brethren, (23 and 24,) raised to arch and (each) pd. 5. 3.

(Page 7) "May 29th a chapter."

A Br. (25) raised to the degree of arch and pd. 5. 3."

"Officers chose" (3 Kings, Scribe, and Treasurer).

6 "Brothers attended,"—names given.

(Page 8). "1785, June 19th, a chapter of the "Holy Arch" (4 Brethren—26, 7, 8, and 9) "raised and paid (each) 5 3."

"22nd (4 Brethren—30, 31, 2, and 3) raised and pd. 5 3)."

"1785 Augst. 14th a Chapter of the Holy Arch. p: Summons.

Lecture on do. by Br. Garrow.

Some seasonable observations made by Br. White, a visitor from Liverpool.

Br. Elliott, 1st king, attended.

2nd and 3rd kings did not attend.

(7 brethren attended, names given)."

(Page 9.) "Sepr. 25th 1785.

"A chapter of the Holy Arch pr. Summons."

"Br. Hunter (34) Rais'd. and paid 5 3."

Br. Twigg (35) Do. and paid 5.3.

Vist^r. Br. James Nibloc (36) of } 5 3."

Lodge No. 53, at Liverpool, raised (1st King absent, 2nd King present, 3rd King absent, Scribe and 12 Brethren present, names of all being given.)

Lecture by Br. Garrow."

(Page 10.) "Decr. 24th 1785."

1 Br. (37) rais'd and paid 5. 3.

(1st and 2nd Kings absent. 3rd King, Scribe, and Treasurer, and 12 Brethren present, names of all being given).

(Page 11.) "Feby. 26th 1786.

Br. Saml. Elliss (38) rais'd and paid to the Treasurer 5. 3.

Br. Healey (39) do., do., do., 5. 3."

(1st and 2nd Kings absent, 3rd King, Scribe, and Treasurer, and 18 Brethren present, names of all being given).

(Page 12.) "April 16th, 1786" (1st, 2nd, and 3rd Kings absent. Scribe and Treasurer, and 10 Brethren present, names of all being given) "Lecture by Br. Garrow."

(Page 13.) "July 16th, 1786." (A chapter of, &c.)

"Officers chose for the ensuing six months, 1st, 2nd, and 3rd Kings, Scribe, and Treasurer (12 present, names given), and it was unanimously agreed that Every Brother already a royal Arch, and being desirous of becom^a a member of this Lodge shall upon Admission Pay 1s. 6d."

(Page 14.) "July 24th, 1786.

"A meeting of the Royal Arch p. Summons, when Br. Jonⁿ. Middleton (40) was raised to that *sublime degree*, and paid to the Treasurer 5. 3."

(The 1st and 3rd Kings, and 4 Brethren present, 2nd King absent, names given).

(Page 15.) "Sep^r 17th 1786.

(1st King present, 2nd and 3rd Kings absent, Scribe and Treasurer and 13 Brethren present, names given, one being a "Bro. White visitor from the Liverpool Lodge,") "Br. John Hinchliffe was propos'd to become a member of this Lodge." (It is singular that this is the first time the word "proposed" is given, yet Br. Hinchliffe's name does not appear in the list of members, nor that he ever was present.)

(Page 16.) "Nov^r. 12th, 1786."

(A meeting—the 3 Kings absent—6 Brethren present—(names given)—so no business transactē.

(Page 17.) "1787, Jan^r. 14th."

(A meeting, but no officers present, so no business transacted).

"1787, Aug^r. 12th" (A meeting—1st King present, 2nd and 3rd Kings absent—4 Brethren present—names given).

(Page 18.) "April 13th, 1788."

(A meeting—a good muster, 2 Brethren "proposed" to become Royal Arch Masons.)

"Resolved—That a meeting of the Royal Arch be held every three months to take place at Midsummer next, on a Sunday nearest the four quarter days."

"Likewise resolved, that every Brother in the Town at the time of meeting who shall be absent, shall forfeit sixpence."

(Page 19.) "May 22nd, 1788."

(Present 9 members). "Visited by Br. M^l. James Boyle, who gave an excellent Lecture on the Royal Arch, and who is a Mason of the World, he having Certificates from the Four Grand Lodges of the World and Likewise visited by Br. Macel

Roy" (? Mac Elroy) "of the Grand Lodge of Ireland" (here follows the names of the members present—"who was farther Initiated in this Sublime Degree by Bro^r. Michl. James Boyle."

(Page 20.) "June 5th, 1788."

(A meeting at which a "Br. Woollen" (41) (proposed Apl 15th, 1788). "was Initiated into the sublime degree of a Superexcellent mason and paid 5. 3 to the Treas^r."

(N.B.—"Super Excellent" used for first time, after the visit of Br. Boyle, "a Mason of the World"—with an *Irish* name, at any rate.)

"June 8th, 1788" (a meeting at which "Br. Chas. Roe" (42) (proposed 13 Apl. 1788) "was Initiated into the Degree of a Royal Arch Super Excellent Mason by Bro^r. Michael James Boyle.")

(Page 21.) "June 22^d., 1788.

A meeting of the Royal Arch Super Excellent Lodge" (several present, including Br. M. J. Boyle, "who gave an excellent Lecture."

(Page 22.) "July 13th, 1788.

"At a general Encampment of the Royal Arch Superexcellent Masons" (originally this entry read "at a meeting," but latter word is crossed out, and it now reads as above. Several members present, instead of "Brothers" So-and-so present, it has been altered to read "Companions" So-and-So present.)

[N.B.—"Encampment" and "Companion" used for first time.]

"An excellent Lecture given by our worthy Companion Boyle." "Ordered that summonses be issued for a general encampment on Wednesday evening, the 16th Inst., at 7 o'clock in the Evening, to chuse Officers for the Royal Arch Lodge."

(Pages 23 and 24.) "July 16th, 1788.

"At a general Encampment of the Royal Arch Superexcellent Masons." (10 members present, some being termed B^r. and some "Companion;" and "1st, 2nd, and 3rd Kings" mentioned for last time.)

"Our worthy Companion Wilcockson" (who was raised Decr. 24th, 1785 No 37 in list of members) but who does not appear to have served the office of King,

“gave his authority this evening for the Royal Arch Superexcellent Masons to assemble when and where they please. The officers for the Royal Arch Lodge Elected as follows:—Our most Excellent Compⁿ. Marshall (19), High Priest, our most Excellent Compⁿ. Middleton (40), Royal Arch Captain, our most Excellent Companions, **E.G.M.**

Wilkinson (24)... 1st Grand Master
Roe (42) 2d Grand Master
Twigg (35) 3d Grand Master
Woollen (41) E... 1st Scribe
Wainwright (1) N. 2d Scribe

Our worthy Compⁿ. Garrow (82) *Nimitor*, Installed By our Worthy Companion Michael James Boyle, from the Grand Chapter,

(Here follow signatures).

“Thomas Marshall, Z., M.J.B., Z.
Jonⁿ. Middleton, (monogram)
W. Wilkinson, J.
Cha^s. Roe, I.A.
Joshua Twigg, E.B.
James Woollen, E.
Edward Wainwright, N.

I do approve of the above Installation,
Michael James Boyle, his mark.
H.A. §B.

[N.B.—Thus his mark is like H.A.B. with $\frac{7}{8}$ on the top of the H, making a complete monogram].

(Page 25). “July 20th, 1788.

At a general encampment of the Royal Arch Superexcellent Masons (11 *Comps.* present, officers named as follows):—

Revd. High Priest
Royal Arch Captⁿ.
1st Grand Master.
2d Grand Master
1st Scribe E.
2d Scribe N.”

(Page 26, blank).

(Pages 27, 28, & 39) A marked difference in handwriting, former titles dropped, and these are the first *minutes* that are signed, which practice is continued. “24th December, 1797” being the second meeting held on a Christmas Eve).

“At a General Encampment of R.A. Sup-Ex^t. Masons,
Compⁿ. Robinson present,
Tompkin do.
Rowley do.

(Also 8 other Compⁿs. present). Bros. Norton and Lamb were propos^d to be exalted, being duly elected” (N.B.—First time the words “elected” and “exalted” are used in reference to candidates) “they were exalted accordingly after which a excellent Lecture was given by——. Chapter closed in due form” (N.B. first time this is mentioned).

(Signed) “Saml. Robinson, Z.”

(Page 30). “Apl 15th, 1798.

“At a Gen^l Encampmen^t &c.

“Tho^s. Walton, aged 26, Draper, Sheffield was exalted to the supreme degree of a Royal Arch Mason”

(N.B.—First time of using the term “Supreme degree,” also that *age* and *calling* are given)

(Pages 31 & 32—record meetings or adjournments)

(Page 33) “October 28th 1798.

“At a meeting of the R. A. Compⁿs (9 present) it was unanimously agreed in order to defray the Expenses of the Royal Arch Warrant, Robes &c., that each Compⁿ should pay into the Hands of the Treasurers One Guinea which was accordingly done by the above Compⁿs then present.”

(Pages 34 & 35.—Nov. 18th and Dec. 9th 1798, meetings held) but “Jany, Feby, Mch, Apl, May, June, July, Augt, Sep^r, & Oct^r, 1799 were adjourned.”

(Page 36—Nov. 25th 1799—a candidate proposed, balloted for, and exalted.)

[N.B.—First time of using the word “balloted.”]

(Page 37) — “Dec^r 15th 1799” — (a meeting at which the word “Super-excellent” is used for last time.)

(Page 39)— “Mch 15th 1800” — a meeting “opened in due form” — (first time this expression is used.) (Apl, May, June, July, Augt, and Sept., adjourned.)

(Pages 40 & 41.) — “Nov 16th 1800.

“A meeting” when it was proposed that a Bro. Vickers be called to the degree of R. A. Compⁿ, he was balloted for, elected and exalted.

(Page 42) — “Decr. 21st 1800.” — (A “general encampment”).

(Page 43) — “Feby 1st 1801.” — (“the balls for the Cand^s turning out all white

they of course were duly elected.") "Mch 1801 adjourned."

(Page 44 & 45)—"Apl 18th 1801."

"Proposed that those who show to be at the expense should be furnished with certificates for the Royal Arch."

[N.B.—I have examined this sentence most carefully—lacking punctuation it reads vague. It may mean—those Comp^{ns} who indicate (by show of hands) they will bear the expense themselves the Chapter must be at the trouble of providing certificates, and it was doubtless a trouble then, as it appears elsewhere that the Chapter issued its own Certificates.]

Pages 46, 47, 48, 49, 50, 51 & 52 contain usual reports of meetings on May 19th., June 21st., Nov. 15th. & Dec. 20th. 1801, at the latter it was proposed to hold "a Chapter of *immurgency*, on Monday 4th Jany 1802 at the house of Brother Taylor" but there is no minute of such a meeting having been held. July, Augt., Sept. & Octr., 1801—meetings were adjourned. Jany. 18th, and Feby. 15th., blanks were left, which have been endorsed by a 3 years' later scribe as "suppose no encampment." March 21st., 1802, visited "by Comp^{ns} from the 4th Dragoons." April 18th., 1802, "2 visitors—meeting adjourned for want of a sufficient number."

(Page 53).—"April 25th 1802.—Proposed & seconded that Comp^{ns} Lonsdale & Lamb should be specially summoned to appear at next Chapter night and show cause for their behaviour on a prior evening."

(Page 54.) "May 16th 1802.

"Chapter opened in due form—proceeded to make Bro Frost—he was exalted accordingly." "The *busyness* of Brother Lamb and Lonsdale was *discuss'd* it was tho^t Brother Lamb's conduct was in a measure satisfactory. Brother Lonsdale made an apology."

(Page 55 from June 1802 to June 1803 inclusive endorsed (by the Scribe, whose entries commence 3 years later) as "These encampments either adjourned, or the entries neglected"—for on April 17th, 1803—1 Sheffield and 3 Doncaster Brethren were exalted, as appears from a copy of a return sent to Grand Lodge in 1806).

(Pages 56 & 57.) "July 10th 1803.

"A. L. 5807. ("A.L." for the first time) (on taking ballot for one candidate "the

Balls proving partly Black he was declared rejected"—5 Cand^s from Gainsboro' were elected. "Then was read the minutes of the S. G. & R. C. of R. A. C. of England, and passed" 3 of the Cand^s from Gainsbro' were exalted. Aug^t Sep^r Nov^r & Dec^r—1803 meetings were adjourned. Oct 1st 1803, 2 more candidates from Gainsbro' were exalted. Jany, Feby, & March 1804 "adjourned").

(Pages 58 to 64 record meetings or adjournments from April 22nd., 1804, to Decr. 15th. 1805. (Here a leaf is missing.)

Pages 65, 66, 67, 68, 69, 70, 71 and 72 show meetings held or adjourned, from Jany 19th. to Decr. 21st., 1806.)

(Pages 73 to 75 gives) "a list of all the Companions exalted in the Chapter of R.A. Masons called the Chapter of Paradise No. 111, holden at Sheffield from the date of its constitution (viz) the day of—A.D.—A.L.—to the 15th day of April 1806 A.D., A.L 5810." (N.B.—Blanks left as indicated). ("Copy sent to Grand Chapter London 13th Nov^r 1806.")

(This list gives the Christian and Surnames in full, "date exalted, age, then Profession & Residence" from 24th Decr. 1797 to 9th March, 1806.)

Page 76 gives "old Royal Arch Masons (10) before the present Constitution."

(Page 77 a meeting Jany. 18th., 1807 Feby. and March adjourned.)

Pages 78 & 79 a "copy of certificate "deliv^d to the *Majistrates* to be fil^d with the Cl^b of the Peace" dated 3rd Apl 1807—" all copied in full.)

Pages 80 to 85, give meetings held or adjourned from April 19th, 1807, to Sept, 18th, 1808, the minutes of the Chapter held on last named date being endorsed, "the last Chapter held at the Lodge" ("Freemason's Hall"—as per Certificate to Clerk of Peace 3rd April 1807) "in Paradise Sq^{re}" It is suggestive of the Chapter taking its name from the fact of its being held at the Freemasons' Hall, then in "Paradise" Square. Paradise Square is a large open space in the centre of the town of Sheffield and has for years been famous for open-air meetings held there on the great questions of the times.)

Page 86. "16 Oct 1808—adjourned on acc^t of Cold—& no sum^s sent out."

Nov. and Dec. 1808, and Jany., Feby. and March 1809 also adjourned on same account—a note (in red ink) is inserted to say “N.B.—The 8th Feby '09 The Lodge was agreed to be removed from Paradise Square to W. Willey's,” (a member of the Chapter, who kept the Falstaff Inn in the Wicker) “& the Lodge of Craft Masonry was accordingly held there on the 8th March '09.”

Pages 87 and 88, April 16th 1809—endorsed “1st at Companion Willey's.” “The Rules of “Supreme Grand & Royal Chapter of the Royal Arch of Jerusalem “were read over.” “21st May—adjourned.” 28th May—“so few attend'd that the meeting was adjourned “to the 3rd Sunday in June, or in July, or Augt.”

Page 89—Augt. 20th. 1809, shows Z. H. & J. to be proposed, seconded and balloted for.)

(Page 90.) “17th Sep 1809 Officers appointed at last Chapter were regularly install'd.”

(Page 91, Nov. 19th 1809—a meeting was held.)

(Page 92.) “Decr. 17th 1809. Bro^s Martin, Lilley, & Ledger were exalted.

Bro. Jam ^s . Greenwood (Scribe N.)	I
Tho ^s . Ledger	—H
Tho ^s . Lilley	—S
Made Mark Masons this Evening.”	

(Pages 93 & 94 record two meetings.)

(Page 95., May 20th, 1810, a meeting but no business, so adjourned to the 3rd Sunday in June “afterwards on sev^l other Master Masons joining the Companions a lecture on 1st Degree was given by Bro^r Fox.”

(Page 96.) —21st. Oct. 1810.—“5 Comp^{ns} requested their Certi^s might be obtained from Grand Chapter, soon as conv^d. It was “also agreed that an answer to the Communicⁿ of the Grand Chapter lately rec^d sh^d be sent very soon,”

(Page 97.) “Nov^r 18th 1810—Weekly meetings requested to be at Comp Willey's, ev^r Sunday evening at 7 o'clock.”

G. Fox, Jun ^r	} Made Mark Masons this Evening.”
J. Holmes	
S. Hall	
T. Walton	

(Page 98.—Decr. 16th, 1810. Notice of motion for a proposition fee.)

(Pages 99 & 100.) “Jany 20th 1811.

“It was “proposed y^t each Bro^r sh^d be a mast^r mason 12 months before he could be exalted to a R. A. Compⁿ, seconded and carried by shew of hands. Proposed that a deposit should be paid of 5/- by every Bro^r becoming a candidate to this Chapter, if in due time admit^d to go in part of his fees, if rejected to be return ed. but neglecting to come forwards in 3 mo^s f^m y^e time prop^d (or giving sufficient excuse) the above deposit to be forfeited & the Bro^r again proposed,—2nded & carr^d by shew of hands.” (Altered by amendment to 10/6.) Carr^d that the chapter shall be opened exactly at the specified time. Also that if there are not sufficient to open at specified time, it shall not be opened that day. That each Compⁿ becoming a member of this Chapter from any other shall pay 10/6 in addition to his Registering fees. That the Election of Officers should be annually on the regular Sunday in December.”

(Page 101.) “17th Feby 1811. “At a general encampment of” &c., (this is the last use of the word “encampment” in this book though it reappears (after a short lapse) in Book No. 2.

Pages 102 & 103 gives a “Copy of Certificate” sent to Clerk of the Peace, Wakefield, 20th March, 1811—list of members of the Chapter of Paradise, held at the Falstaff Tavern, in the Wicker in Sheffield.

(Pages 104 to end record as follows—)

(May 19th 1811 a memo, in pencil, by Scribe E that he had “lent Comp Ward the sm : book of lectures.”)

“A list of all the members from Decr 24 1797 to 16 June 1811 sent 3rd Nov. 1811 to Jno Foulston Esq, Grand Recorder, No. 24, St. Albans' St, Pall Mall, London—signed by the 3 Principals.” (First time “Principal” is used)

“Decr. 1811 carr^d that an annual subscription of 5/- be paid by each member. That 1/- each for compⁿ that attended the Chapter be allowed for expenses.” (It was ordered that a signature book be prepared.)

There is a paper dated “Shef^d 21st Mch 1804” (fastened in at one end of minute book) “that at a meeting of Royal Arch Masons it was resolved to pay 5/- annually, —to which 20 names are signed” and

marked as paid 5/- each— which resolution seems to have been afterwards overlooked, until 13th Decr. 1811 — when it was again adopted.

Beginning at the other end of this Minute Book I find a "Form of a Royal Arch Superexcellent Summons—

"Most Worthy Companion you are hereby required by the most excellent Grand Masters (or A. M. G.) to attend your companions at the Lodge on your—
A.H.B." (monogram).

Another page gives a list of (29)—

—"Members names summoned to attend the Supreme Royal Arch Chapter 24th Decr. 1797" (evidently written by the same person as the minutes of that meeting, for which see page 27).

Another page gives a list of (19) "Brothers who have agreed to become Companions of a Royal Arch Chapter this 19th Dec. '97" (here follow the names).

Here follows (on another page)—

"A prayer for a R.A. candidate":—

"Almighty and everlasting Jah, who openeth eternity, whose eye pervade the immensity of space, look down with condescending goodness upon us assembled here before *thee*, and graciously grant that in all our works begun, carried on, and ended, they may be for *thy* glory and the good of our immortal souls so that when this Mortal shall have put on immortality, and this corruption shall have seen incorruption, *He*, with *us*, may sing praises in *thy* heavenly Chapter for ever and ever. O God, in a particular manner we pray and beseech *the(e)* to bless and prosper our present undertaking that this Citizen of the world we are about to exalt into the Supreme "T. H." (monogram)

may, when he shall be called upon to give in his account, do it without fear or trembling. Do thou, O Lord, our common parent, enable him to go through the rugged Arches which are both *strait* († straight) and low with courage, and so guide him by the holy Precepts that when the Curtain falls and the invisible world appears, he may have the Portals of eternal glory opened to him. Amen.

So mote it be to us all."

20th July, 1806.)

(Then follows a list of members, dated

P.S.—In the Chapter we have just

commenced of our 4th Minute Book, Nos. 2 and 3 (from 1812 to 1875), I have now in hand making extracts from, which I hope to have ready for publication in the next issue of this magazine. Although it is scarcely to be expected that they will disclose as many "gems" as No. 1 has done.

I have taken the opinions of two or three brethren on those words that are rather ambiguous, and they support my views.

Old Royal Arch Chapter Histories are unfortunately very rare, and from the correspondence I have had on this subject with Bro. W. J. Hughan and other Masonic students, I am lead to suppose that that of the Chapter of Paradise, No. 139, will be watched with considerable interest. The Editor, as well as Bro. Hughan, have promised to make some observations on these extracts.

As the Books, &c., of the Chapter will remain in my hands this year out, I take the opportunity of saying that I shall only be too happy to afford any Brother all the information in my power.

S. B. ELLIS, S.E. 139.

Brocco Bank, Sheffield,
31st March, 1876.

THE WOMEN OF OUR TIME.

BY CÆLEBS.

YOUNG MARRIED WOMEN.

THAT marriage is a good thing per se who will venture to deny? That our younger people are wise in marrying "de bonne heure" is, though a moot point, one on which a very great deal may be said on the affirmative side of the question.

Much may be urged, I admit, pro and con. this delicate subject, but in my humble opinion the balance of probability and of argument is in favour of early marriages. Hence it is most important when we are considering the women of our time to keep before our coup d'œil that large and increasing section of society—namely, our young married women. I announce at the onset that I am wholly with them. Their virtues are emphatically their own, and many they are; their faults are the faults of their age, of their clique, of their coterie, of their bringing up, of the "chic" of the hour, of the fashion of the day. Just now, for some reason or other, they are veho-

mently assailed, and unjustly depreciated. The good old gals, (rum stories are told about them, by the way, in their days), the stupid old fogies who always will enact "Peter Grievous," old maids who take an acidulated view of life and men and everything, lecturers pounding the sentimental, or heaping up the agony, all these, and others to boot, are loud in their dispraise of our young married women. If you believe them a general laxity pervades society, a moral breaking up is the attribute and characteristic of the present condition of social life. Hansom cabs and latchkeys, bets and bonnets, low dresses and dressmakers' bills, high heels and horse exercise in the park, are the "tetterima causa" of this mournful state of affairs! Well, I for one, do not believe it. The alarmist may prophesy, and the pessimist may denounce, but I fancy that the greater part of this outcry is what Mr. Carlyle calls "bottled moonshine." Society, in my humble opinion, is not a bit better or worse essentially than it used to be, though its phases may be changed, though its outward manifestation may somewhat vary, as the times come and go. The general tendency of the age is to be somewhat less reserved, more open, less ceremonious now in public life, than in the days when I was a young man in town. People live now-a-days much more in society, as a rule, than they did, and see more of one another hourly and daily than was the wont say fifty years since. In my young days, as a rule, no one saw anything of anybody hardly, especially gentlemen or ladies, out of their own families of course, until luncheon time, and often, except in a carriage or the park, not again until the next evening's dinner or dance. And therefore with changing times come perforce changing habits of society. For customs vary with the tastes and temper of the moment, and even what is considered "pour les mœurs" in one generation is not looked upon as the law of the "Medes and Persians" in another. It was not, for instance, considered "comme il faut" in my days for ladies to be seen at many places they now often go to, and therefore when, as mentor or moralist, as didactic teacher, or Diogenes from my tub, I am laying down an unalterable code, a strict enactment of the high moral line, or any

other line you like, I feel strongly, nevertheless, that I ought not to fix upon persons the blame that more properly belongs to things. What I mean is, we have no right, as it appears to me, to condemn young married women for doing what the common customs of the day in which they live do not regard as either outré, mesquin, or unbecoming. That people are a little less formal in manners and living, I have already admitted; that they are little more "in the open," so to say, I have already pointed out, and that many amusements and "distractions" are complacently sought after now, which would not have been tolerated 50 years ago, I am fully aware of. But still I contend this is the fault of the times, not of the young married women, who only do as others do, who fall in with the general ruck of society in which their lot is cast, and, as the old saying runs, they "do at Rome what Rome does." I quite feel the force of my friend's objection—the "Rev. Higginbottom," as the Frenchman calls him—"that it is the duty of us all to avoid any improper yielding to the Juggernaut of the world," &c. So it is, if we can only agree as to what that Juggernaut really is, even in a general way.

There are some things, no doubt, openly corrupting and degrading, about which there can be no doubt or question. There are some customs and habits of society which are so deadening and debasing, that any well-regulated mind will avoid them and condemn them. But the question here is not so much as regards great and notorious evil, but the common course of society, the simple way of fashion, and the world such as it is at this very hour. If there be wrong in it, if there be tainting mischief in it, if there be blinding deceit, or dangerous attractions, as there are always in life, even at the best, they must all be met and mastered by the individual under a deep sense of personal duty, and of a higher responsibility than what we can well touch upon here or now. But to blame the young married women because society is generally less precise and formal than it used to be, or more derégulé and disjointed than perhaps once was, is, in my opinion, very unfair. The young married women have not created the present state of things; they have inherited it from

others, some of them staid matrons and good old bodies, the very same persons, I may observe "en paranthese," who look so demure now, and lift up their hands and turn up the whites of their eyes, and shake their heads at the extreme levity and improper conduct of our young married women. Now, for this inculpated species I always feel much admiration and no little sympathy. They are, as a general rule, kindly and cultured, gentle and refined, well-mannered and high-principled. They are a long way ahead of the men alike in general education and in a personal sense of moral responsibility. They often marry those who are not much given to think, who are weak in educational acquirements, who are fond of the Club smoking-room, and partial still to bachelor haunts, and who in marrying them have by no means abjured the tastes and proclivities of their unmarried life. Hear them talk—for they are often dreadful hypocrites—you would suppose that they were immaculate, and that women were generally corrupt. Their view of woman is a hazy theory of a sort of fascinating inhabitant of a Turkish Harem, the inferior creature, the subservient slave. What are women to do under such circumstances? They see little of their husbands, who, when they return home bored or blasé, or with the weariness of dissipation upon them, are anything often but agreeable or sympathetic companions. Often after the first few months of married life, when illusion is gone and the mask is thrown off, the woman has in her loneliness and tenderness, and, happily for her, her religion, to face what lies before her—a life without harmony, and a menage without love.

I often really admire, therefore, the courage and loyalty with which our young married women endure the undoubted demoralisation of our young married men. Let us hope for them, and for us all, that the tide may soon turn, for, as it is, it is a bad look out for them, for society, and for us all. But in the meantime let us rather commend, instead of assailing, our young married women. If they have their faults and little weaknesses, their foibles and their shortcomings, what harm? Who has not, for the matter of that? They are, as we all know, good and kind, and true and trusting, and the vast majority of them

(we will exclude a few exceptions to this and all rules,) are most, zealous in seeking to be useful and helpful in their generation. They make up the fair array of those, who, abounding in good works, are everywhere to be found just now warmly aiding all schemes of piety and philanthropy, giving their time and money gladly to many a good cause, and many a labour of love. Ornaments of the society they grace so much, how much do we not owe to their warm hearts and genial tempers? How pleasant for us are their sunny smiles, and their kindly words; how much do they adorn womanhood, and dignify, nay, exalt humanity? Instead of blaming them, let us admire and praise them if we believe, as I think we are bound to do, in their virtues—if we realise, as I hope we do, their inestimable value to us all. I had meant to have written in a lighter strain, but my tone has, you see, got more serious as I have progressed in my "Etude des Femmes."

The truth is, it is no laughing matter, after all, and though it is all very well every now and then to "chaff" our domestic angels, there is a time for seriousness as well as for jocosity.

I have left out to-day the common accusation of our young married women—that they are extravagant and over-dressed, that their habiliments are too low, and their heels too high, &c., because I doubt very much the laying down of sumptuary laws for women on the part of men. I never like to hear men talking so loudly of the "extravagance of the women, sir!" when I know well how selfish, how reckless, how prodigal men are in their "menus plaisirs," and their personal expenditure. I consider such remarks to be both an impertinence and an hypocrisy. Just think of the sums men waste on their cigars, their dress, their inmentionable follies, and must we not feel that when they begin on this score, women may fairly bid them to "shut up?" I do not myself admire actually much of the dress of these days; but then I am old-fashioned, and if our young married women dress according to the taste of the day, the taste of the day is more to blame than they are. So here we will stop to-day, for thus far my paper I fear is both prosy and heavy.

But, then, as the Irishman said, its "the subject, sure." "Oh, woman," says a grave philosopher, "you are alternately the plague and delight of our existence; without you life would not be endurable, and with you man only plays the fool!"

Well, "dulce est desipere in loco," and I for one am glad to be able to maintain to-day, with the permission of our good publisher, that our young married women are not only, as John Jones says, "Angels, sir-- when they are asleep;" but, as Dr. Bayley remarks, on the authority of Shakespeare, though I think he's wrong in that, and his quotations are apt to get confused—

"Not outside show or painted toy,
But, all our pride, our trust, our joy."

CONTEMPORARY LETTERS ON THE FRENCH REVOLUTION.

Paris, February 12, 1790.

ALTHOUGH discontent prevails throughout the kingdom, yet all hopes of re-establishing by force the ancient Government seem crushed by the speech of the King to the National Assembly. The Democrats will now be able to play on the King the same destructive battery the Long Parliament used against Charles the First—the arming the regal authority against the royal person. The derangement of the finances is now the last resource of the Aristocratic Party, should the nation become (as seems almost inevitable) bankrupt. Anarchy and tumult will again lay waste the capital. It is probable in that moment the National Assembly will be obliged to resign their power either into the hands of the King, or of a new Legislature, but they will struggle hard to retain their situation, and they have in their hands the few resources that exist, and the National Militia at their command. The loss of discipline has destroyed the army, that might be opposed against them. All parties seem to look forward with anxious hope to the end of the present Assembly and the meeting of the new Legislature. The *Modérés* (who are now called the *Impartiaux*) begin to gain strength in the Assembly; they now amount to near eighty, and they daily make fresh converts to their cause, but be

assured whenever the Demagogues find themselves hard pressed they will find some more successful pretext for exclusion than the Serment Civique, which was proposed on the day of the Séance Royale. All parties equally exclaim against it, and even the people are scarcely caught by the idle show of administering it to the National Militia. All who take it avow a mental reservation, and that they believe all they have sworn to maintain may be abrogated by a future Legislature. The invitation of the Common Council of Paris to the National Assembly to hear *Te Deum*, Sunday next, is already a subject of ridicule. The letter I enclose, which is written by Mons. Bergasse, once one of their most violent adherents, has given great uneasiness to the Demagogues.

The Moderate People of both parties seem willing to uphold the proceedings of the National Assembly, not that they approve of them, but that they compare the State to a ship in a storm which, though they are sensible is driving far from its destined port, yet do they think it necessary to crowd all the sail they can, in the hopes of reaching any land whatsoever. Everything seems fast approaching to the great event of a National Bankruptcy, but the terrible consequences it might have produced will be much lessened by the minds of the public being prepared for an event which to all now seems certain.

The "actions" of the *Caisse d'Escompte* lose daily in their value, their notes are in general discredited, and money is every day obtained with increasing difficulties, eight, nay even ten livres are given to change a note of 200. The scarcity of specie has been increased by the steps taken to diminish the want of it. A number of people attended in the *Rue Vivienne* who offered to change notes at 6 livres loss on 200 livres. This the *Caisse d'Escompte* considered as usurious and destructive of their credit. A decree was obtained against the dealers in money, six were imprisoned, and what was before a scarcity is now an absolute want. Forgeries are daily committed, not only on the *Caisse*, but on the Royal Treasury. The warrants to the members of the National Assembly for their monthly salary of 500 livres, although necessarily to be countersigned by the members, have been forged in great numbers.

The two brothers Agasse were hanged last week, although the people were excited to cry out for mercy, and not considering how necessary it is in the present moment to discourage forgeries they were buried with the honours of war. No taxes or duties are paid in the provinces. The bureaux for their reception are almost universally shut. The total of the receipts for the City of Rouen for a week amounted to 48 livres. Twice has it been attempted in the National Assembly to proceed to the consideration of the finances, and twice has the question been adjourned, not that they do not see the necessity of the consideration, but that they are sensible their decrees will be without obedience or effect. Perhaps you will be astonished to hear that the love of newly-acquired consequence so far prevails over the love of money, that all the bankers and capitalists, or monied men are almost universally Democrats. The Assembly strive in vain to conceal the troubles which agitate the provinces. They have ordered a circular address to be sent throughout the kingdom, and the Eveque d'Autun and another member are charged to prepare it. They justify their proceedings, exclaim against the injustice of those who revile them, recommend peace, and above all things obedience to their decrees, which are so unanimously adopted by all France. They conclude by assuring the people that although in the present moment they are unhappy, that, thanks to the labours of the Assembly, the halcyon days of Liberty, Equality, and Tranquillity are near at hand. But, alas, unfortunately for their assertions and predictions a spirit of anarchy and revolt prevails throughout the country. I do not imagine the tumults proceed from any wish to restore the former Government, but from a hatred to all subordination whatever.

The Limosin, Perigord, and Quercy are a prey to all the horrors of devastation. The Assembly have addressed the King to re-establish order in those provinces, but where are the means?

The Prevot de Marseilles who had already been taxed with disobedience to the decrees of the Assembly, (because he imprisoned some of the rabble, who committed outrages, yet belonged to the Party who elected Mirabeau), has now given a

convincing proof of his contempt of them, by throwing into gaol the new mayor, who had been elected by the same people who support Mirabeau.

Montauban continues exposed to the most dreadful depredations. Some clerks of the Customs had seized on some smugglers with their goods and carried them prisoners to the Hotel de Ville. Their friends excited the people of the town in their defence. The gates of the town house were soon forced, the magistrates murdered or hanged, and the clerks thrown out of the windows. The mob then proceeded to pillage and burn the richest houses of the city. The regiment in quarters there assembled on the Place d'Armes, but as the magistrates of the municipality did not command them to quell the rioters (which it was difficult for the dead to do) they stood by calm spectators of the horrors that surrounded them. An ordonnance is just published for the government and instruction of the National Militia. It has, for title, "Ordonnance du Roi donne le 1 Juin, 1776, pour l'Exercice de l'Infanterie Adoptée, par le Comité Militaire et M. Le Commandant-General. Pour la Milice National."

They are to have regular exercises like other established troops which are to begin next month. It has been found necessary to pacify the murmurs of the ancient French Guards, and they have therefore given them a larger share in the Guard upon the King.

His Majesty has at last quitted his retreat, or rather his prison, and in obedience to the mandates of the Commons of Paris, whose address I send you, he has shown himself amongst his faithful people. He went last Wednesday to Notre Dame l'Hotel Dieu et les Enfants Trouvés. As there has been an Ordonnance of M. Le Maire forbidding all masquerades, balls, &c., during the Carnival, the Aristocrats, who have at least all the wit of their side, say that however severe M. Baillié might be in other respects, he was not willing to deprive the people of the annual amusement de promener le Bœuf Gras. They also say that he went to take his vows at Notre Dame, mark his place at l'Hotel Dieu, and leave his children at les Enfants Trouvé. His going out was kept

a profound secret. I luckily passed the Pont Neuf a few minutes previous to his return. The Militia, horse and foot, were under arms, First came the four Guards that always attend M. de la Fayette, then a carriage for eight people, in which was M. de la Fayette and M. de Chauvelin, Gentilhomme de la Chambre, and other attendants; then followed some pages and footmen on horseback, and immediately after them the King's carriage with four footmen behind and two pages above the fore wheels, but no guards. In the carriage was the King, the Queen, with the Dauphin on her knee, vis a vis Madame Royale, Madame Elizabeth, and Madame de Tourelle, Governante des Enfans de France.

The King laughed very loud; indeed, louder than the huzzas. A coach of the Queen's with four of her attendants, closed the procession, but no guards.

My conjecture that the King felt hurt at the disrespectful behaviour of the President when he went to the Assembly was not ill-founded, for the ministers wrote the next day demanding that in the procès verbal no detail of the King's reception should be entered into, as the etiquette was not yet settled; but they wrote in vain, for it was carried that a minute account of what passed should be inserted. They have also refused his request of erecting Fontainebleau into a district, although he sent in his own name to ask it. They have yet left him his Grand Prevost, that is the particular jurisdiction of the Palace.

The police of Paris costs three times the sum it formerly did, yet robberies are frequent. The Princess de Tarente was robbed a few days past of 10,000 livres.

Yesterday was a stormy and useless day in the Assembly, every question was adjourned; they all turned on the expenditure of public money, but not on the means of paying it. It is proposed to allow all the priests who choose to quiet their convents 700 livres per annum if under fifty years of age; 800 if above that time of life; 900 if above sixty, and 1,000 when turned of seventy.

It was also proposed to restore those who had been driven from their possessions by the revocation of the Edict of Nantes. The words of the motion were, "Que tout

François qui aura été expolié de ses biens a la suite, et en vertu de la Revocation de l'edit de Nantes, et dont les biens seroient encore entre les Mains des Regisseurs proposés a cet Effet, seront reintegrés dans leurs droits ou personnellement, ou dans la personne de leurs Representans; qu'ils seront admis a faire preuve des faits, sans aucun frais de justice." The Assembly were alarmed at the magnitude of the proposal. The Committee of Finance answered they were occupied with the consideration, and the motion was adjourned sine die. The German Princes who are possessed of lands in Alsatia then made their protest through M. de Montmoin against the abolition of the feudal rights guaranteed to them by treaties. It was proposed that the King should be addressed to enter into treaty for the composition of their rights. Mirabeau and the violent Democrats exclaimed against all treaties that wounded les droits de l'homme as null. The question was adjourned till Monday, but a member told me he imagined that the motion of composition would be carried.

I send you a paper which contains a letter of that virtuous and peaceable citizen, Dr. Price; be assured that the Democrats will never be quiet till they have done everything in their power to light the torch of discord in the neighbouring country, and that when they have succeeded they will assist the insurgents, as in a common cause, and that their emissaries are now busy even in London in promoting discontent and sedition. That they are preaching to the people that their will is not only law, but is irresistible if they have courage and resolution. The National Assembly have fixed the numbers of future Assembly to 747, of which a small third (247) are to be sent as representatives of that part of their districts, which are not annexed or included in the different municipalities. They are, like the county members in England, elected by the proprietors of lands and labourers.

A BUILDER when returning thanks to those who had drunk his health, modestly observed that he was "more fitted for the scaffold than public speaking."

ONLY A CHRISTMAS ROSE.

(Written for the Masonic Magazine.)

FAR from the land where the mist o'er the
river
Settles in gloom on the sad winter day,
Where the cold winds made us cower and
shiver,
Thinking of sunny homes so far away.

Yon little maid and I caught in the north-
ern blast,
Hurried along where the waterfall
throws
Myriads of rainbow tints up in white
vapour cast,
Scattering foam blossoms, on its way
goes.

What was it made me think, looking down
on you then,
Searching the depths of those dreamy
brown eyes,
That life without you would ever be
worthless, when
With you such visions of joy could
arise?

Ah! well I know not, but winter sounds
pipe so loud;
Cold beats the snow upon my little
Rose,
Who nestling close to me and with her
head lowly bowed,
Happily homewards she on her way goes.

Out by the river side, out in the bleak
north wind,
Angel of mercy my bright one has been;
Taking a dinner to one lowly sinner
Who lives in the cottage away down
the dene.

A poor stricken mortal whom men had
forsaken;
A castaway thrown on a desolate
shore;—
Who hopeless, and faithless, by Death
was near taken,
And lost in this world and the next
evermore.

But my Rose had found him, one summer
day's ramble,
An old man and weary with life's heavy
chain;

A past that was best forgot, future he
heeded not,
Present that was but one dreary with
pain.

And she, the poor Curate's fair only
daughter,
Pitied the sorrows and trials of the poor;
And often she wandered, and deeply she
pondered,
How to give help from her own little
store.

Ah! well I bless the day which then sent
me that way,
Aimlessly roaming by sweet Orwell's
side;
Only on pleasure bent, careless which path
I went,
Thinking of self whate'er might betide.

This little minist'ring angel who trod the
path
Of life and of duty in so pure a way,
Shamed me out of myself and thoughts of
the aftermath—
Came to me and shall stay by me alway.

My little Rose has made me think of others;
Taught me that duty is now first of all;
How pleasure like beauty is fleeting,
they're brothers,
And to the true man they must ever
soon pall.

Midst blushes that make her sweet face
look far sweeter,
She owns that one summer-tide not
long ago,
She thought that some distant time—what
could be meeter?
Fate might be propitious, she loved
me?—Ah no!

And I, well I'm free to own once when I
saw her,
Coming from church with her father
one day,
I sketched the charming face, striving to
catch the grace
Of the bright winsome look, that o'er it
did play.

And now she has promised some day that
is far away,
If I will wait for her she will be mine;
But father is old and him she must still
obey,

Till the Death Angel comes in his own time.

'Tis cold about us now out by the river
Which widens its boundaries down
towards the sea ;
The storm birds are hovering hither and
thither,
But what are life's storms to her and to
me ?

I'll wait for her, live for her, strive to do
bravely ;
Shield her from trouble, and give her
repose ;
I leave her at father's door while she says
gravely,
And sadly but sweetly, my little Rose :

" Good-bye, come and see me once more
ere you leave us,
Father will gladly your friendship
accept ;
And when you come again, oh do not
grieve us : "
My poor little maiden said no more, but
wept.

A shadow, an icy blast seemed to pass by
the porch ;
A nameless misery came like a dream,
And settled upon us both as if Death's
flaming torch
Had marked out a victim with its lurid
gleam.

" Good-bye, my own darling, " I said and
I kissed her,—
" A soldier's first word is duty, you
know—
To-morrow my furlough is ended, but next
year,
Oh many a walk by the river we'll go. "
* * * * *

Ah ! I came back again to that sweet
Orwell river
A year or two after, perchance it was
more ;
I found that the cruel blasts of that harsh
winter
Had robbed life of happy days for me in
store.

There are flowers in heaven,—I know,
and I pray for
The day that may take me where no
winter snows

Shall ever more cover the grave of my
lover ;

And I shall see once again my little
Rose.

March 31, 1876.

EMRA HOLMES.

THE OLD FOLKS' PARTY.

(Concluded from page 424.)

WEDNESDAY evening came at last, and a little before the hour of eight, five venerable figures, more or less shrouded, might have been seen making their way from different parts of the village toward the Fellows mansion. The families of the members of the club were necessarily in the secret, and watched their exit with considerable laughter, from behind blinds. But to the rest of the villagers it has never ceased to be a puzzle who those elderly strangers were who appeared that evening and were never before or since visible. For once the Argus-eyed curiosity of a Yankee village, compared with which French or Austrian police are easy to baffle, was fairly eluded.

Eight o'clock was the hour at which the old folks' party began, and the reader will need a fresh introduction to the company which was assembled at that time in Mary Fellows's parlour. Mary sat by her grandmother, who from time to time regarded her in a half-puzzled manner, as if it required an effort of her reasoning powers to re-assure her that the effect she saw was an illusion. The girl's brown hair was gathered back under a lace cap, and all that appeared outside it was thickly powdered. She wore spectacles, and the warm tint of her cheeks had given place to the opaque saffron hue of age. She sat with her hands in her lap, their fresh colour and dimpled contour concealed by black lace half-gloves. The fulness of her young bosom was carefully disguised by the arrangement of the severely simple black dress she wore, which was also in other respects studiously adapted to conceal, by its stiff and angular lines, the luxuriant contour of her figure. As she rose and advanced to welcome Henry and Jessie, who were the last to arrive, it was with a striking imitation of the tremulously precipitate step of age.

Jessie being rather taller than the others, had affected the stoop of age very

successfully. She wore a black dress spotted with white and her whitened hair was arranged with a high comb. She was the only one without spectacles or eye-glasses. Henry looked older and feebler than any of the company. His scant hair hung in thin and long white locks, and his tall, slender figure had gained a still more meagre effect from his dress, while his shoulders were bowed in a marked stoop; his gait was rigid and jerky. He assisted himself with a gold-headed cane, and sat in his chair leaning forward upon it.

George, on the other hand, had followed the hint of his father's figure in his make up, and appeared as a rubicund old gentleman, large in the waist, bald, with an apoplectic tendency, a wheezy asthmatic voice and a full white beard.

Nellie wore her hair in a row of white curls on each side of her head, and in every detail of her dress and air affected the coquettish old lady to perfection, for which, of course, she looked none the younger. Her cheeks were rouged to go with that style.

Frank was the ideal of the sprightly little old gentleman. With his brisk air, natty eye-glasses, cane and gloves, and other items of dress in the most correct taste, he was quite the old beau. His white hair was crispy, brushed back, and his snowy mustache had rather a rakish effect.

Although the transformation in each case was complete, yet quite enough of the features, expression, or bearing, was apparent through the disguise to make the members of the party entirely recognizable to each other, though less intimate acquaintances would perhaps have been at first rather puzzled. At Henry's suggestion they had been photographed in their costumes, in order to compare the ideal with the actual when they should be really old.

"It isn't much trouble, and the old folks will enjoy it some day. We ought to consider them a little," Henry had said, meaning by "the old folks" their future selves.

It had been agreed that, in proper deference to the probabilities, one, at least, of the girls ought to illustrate the fat old lady. But they found it impossible to agree which should sacrifice herself, for no one of the three could, in her histrionic enthusiasm, quite forget her personal appear-

ance. Nellie flatly refused to be made up fat, and Jessie as flatly, while both the girls had too much reverence for the sweet dignity of Mary Fellows's beauty to consent to her taking the part, and so the idea was given up.

It had been a happy thought of Mary's to get her two younger sisters, girls of eleven and sixteen, to be present, to enhance the venerable appearance of the party by the contrast of their bloom and freshness.

"Are these your little granddaughters?" inquired Henry, benevolently inspecting them over the tops of his spectacles as he patted the elder of the two on the head, a liberty she would by no means have allowed him in his proper character, but which she now seemed puzzled whether to resent or not.

"Yes," replied Mary, with an indulgent smile. "They wanted to see what an old folks' party was like, though I told them they wouldn't enjoy it much. I remember I thought old people rather dull when I was their age."

Henry made a little conversation with the girls, asking them a list of fatuous questions by which adults seem fated to illustrate the gulf between them and childhood in the effort to bridge it.

"Annie, dear, just put that ottoman at Mrs. Hyde's feet," said Mary to one of the little girls. "I'm so glad you felt able to come out this evening, Mrs. Hyde! I understood you had not enjoyed good health this summer."

"I have scarcely been out of my room since spring, until recently," replied Jessie. "Thank you, my dear," (to the little girl), "but Dr. Sanford has done wonders for me. How is your health now, Mrs. Fellows?"

"I have not been so well an entire summer in ten years. My daughter, Mrs. Tarbox, was saying the other day that she wished she had my strength. You know she is quite delicate," said Mary.

"Speaking of Dr. Sanford," said Henry, looking at Jessie, "he is really a remarkable man. My son has such confidence in him, that he seemed quite relieved when I had passed my grand climacteric and could get on his list. You know he takes no one under sixty-three. By the way, Governor," he added, turning round with some ado, so

as to face George, "I heard he had been treating your rheumatism lately. Has he seemed to have reached the difficulty?"

"Remarkably," replied George, tenderly stroking his knee in an absent manner. "Why, don't you think I walked half the way home from my office the other day when my carriage was late?"

"I wonder you dared venture it," said Jessie with a shocked air. "What if you had met with some accident!"

"That's what my son said," answered George. "He made me promise never to try such a thing again; but I like to show them occasionally that I'm good for something yet."

He said this with a "he, he," of senile complacency, ending in an asthmatic cough, which caused some commotion in the company. Frank got up and slapped him on the back, and Mary sent Annie for a glass of water.

George being relieved, and quiet once more restored, Henry said to Frank:

"By the way, Doctor, I want to congratulate you on your son's last book. You must have helped him to the material for so truthful a picture of American manners in the days when we were young. I fear we have not improved much since then. There was a simplicity, a naturalness in society fifty years ago, that one looks in vain for now. There was, it seems to me, much less regard paid to money, and less of morbid social ambition. Don't you think so, Mrs. Tyrrell?"

"It's just what I was saying only the other day," replied Nellie. "I'm sure I don't know what we're coming to nowadays. Girls had some modesty when I was young," and she shook her head with its rows of white curls with an air of mingled reprobation and despair.

"Did you attend Prof. Merryweather's lecture last evening, Mrs. Hyde?" asked Frank, adjusting his eye-glasses and fixing Jessie with that intensity of look by which old persons have to make up for their failing eyesight. "The hall was so near your house, I didn't know but you would feel like venturing out."

"My daughters insisted on my taking advantage of the opportunity, it is so seldom I go anywhere of an evening," replied Jessie, "and I was very much interested, though I lost a good deal owing

to the carrying on of a young couple in front of me. When I was a girl, young folks didn't do their courting in public."

Mary had not heard of the lecture, and Frank explained that it was one of the tersemi-centennial course on American society and politics fifty years ago.

"By the way," remarked George, "did you observe what difficulty they are having in finding enough survivors of the civil war to make a respectable squad. The papers say that not over a dozen of both armies can probably be secured, and some of the cases are thought doubtful at that."

"Is it possible!" said Henry. "And yet, too, it must be so; but it sounds strangely to one who remembers as if it were yesterday, seeing the grand review of the Federal armies at Washington, just after the war. What a host of strong men was that, and now scarcely a dozen left. My friends, we are getting to be old people. We are almost through with it."

Henry sat gazing into vacancy over the top of his spectacles, while the old ladies wiped theirs and sniffed and sighed a little. Finally, Jessie said:

"Those were heroic days. My little granddaughters never tire of hearing stories about them. They are strong partisans, too. Jessie is a fierce little rebel, and Sam is an uncompromising Unionist, only they both agree in denouncing slavery."

"That reminds me," said Frank, smiling, "that our little Frankie came to me yesterday with a black eye he got for telling Judge Benson's little boy that people of his complexion were once slaves. He had read it in his history, and appealed to me to know if it wasn't true."

"I'm not a bit surprised that the little Benson boy resented the imputation," said George. "I really don't believe that more than half the people would be certain that slavery ever existed here, and I'm sure that it rarely occurs to those who do know it. No doubt that company of old slaves at the centennial—that is, if they can find enough survivors, will be a valuable historical reminder to many."

"Dr. Hays," said Nellie, will you settle a question between Mrs. Hyde and myself? Were you in C—, it was then only a village, along between 1870 and '80, about forty or fifty years ago?"

"No—and yet, come to think—let me see—when did you say?" replied Frank, doubtfully.

"Between 1870 and '80, as near as we can make out, probably about the middle of the decade," said Nellie.

"I think I was in C—— at about that time. I believe I was still living with my father's family."

"I told you so," said Nellie to Jessie, and, turning again to Frank, she asked:

"Do you remember anything about a social club there?"

"I do," replied Frank with some appearance of interest. "I recall something of the sort quite distinctly, though I suppose. I hav'n't thought of it for twenty years. How did you ever hear of it, Mrs. Hyde?"

"Why, I was a member," replied she briskly, "and so was Mrs. Tyrrell. We were reminded of it the other day by a discovery Mrs. Tyrrell made in an old bureau drawer of a photograph of the members of the club in a group, taken probably all of fifty years ago, and yellow as you can imagine. There was one figure that resembled you, Doctor, as you might have looked then, and I thought too that I recalled you as one of the members; but Mrs. Tyrrell could not, and so we agreed to settle the matter by appealing to your own recollection."

"Yes, indeed," said Frank, "I now recall the club very perfectly, and it seems to me Governor Townsley was also in it."

"Yes, I think I was a member," assented George, "though my recollections are rather hazy."

Mary and Henry, being appealed to, failed to remember anything about the club, the latter suggesting that probably it flourished before he came to C——. Jessie was quite sure she recalled Henry, but the others could not do so with much positiveness.

"I will ask Mrs. Long when I get home," said Henry. "She has always lived at C——, and is great for remembering dates. Let's see what time do you think it was?"

"Mrs. Tyrrell and I concluded it must have been between 1873 and 1877," said Jessie; adding slyly, "for she was married in 1877. Mrs. Tyrrell, did you bring that old photograph with you? It might amuse them to look at it."

Nellie produced a small picture, and, adjusting their spectacles and eye-glasses they all came forward to see it. A group of six young people was represented, all in the very heyday of youth. The spectators were silent, looking first at the picture, and then at each other.

"Can it be," said Frank, "that these were ever our pictures? I hope, Mrs. Tyrrell, the originals had the forethought to put the names on the back, that we may be able to identify them."

"No," said she, "we must guess as best we can. First, who is that?" pointing to one of the figures.

"That must be Mrs. Hyde, for she is taller than the others," suggested Grandma Fellows.

"By the same token, that must be Mrs. Tyrrell, for she is shorter," said Jessie; "though, but for that, I don't see how we could have told them apart."

"How oddly they did dress in those days!" said Mary.

"Who can that be?" asked Frank, pointing to the finest-looking of the three young men. "If that is one of us, there was more choice in our looks than there is now—eh, Townsley?"

"No doubt," said George, "fifty years ago somebody's eye scanned those features with a very keen sense of proprietorship. What a queer feeling it would have given those young things to have anticipated that we should ever puzzle over their identities in this way!"

They finally agreed on the identity of Jessie, Nellie, and Frank, and of George also, on his assuring them that he was once of slender figure. This left two figures which nobody could recognise, though Jessie insisted that the gentleman was Henry, and Mary thought the other young lady was a Miss Fellows, a girl of the village, who, she explained, had died young many, many years ago.

"Don't you remember her?" she asked them, and her voice trembled with a half-genuine sort of self-pity, as if, for a moment, she imagined herself her own ghost.

"I recall her well," said Frank; "tall grave, sweet, I remember she used to realize to me the abstraction of moral beauty when we were studying Paley together."

"I don't know when I have thought so much of those days as since I received

cards for your golden wedding, Judge," said Nellie to Henry, soon after. "How many of those who were present at your wedding will be present at your golden wedding do you suppose?"

"Not more than two or three," replied Henry, "and yet the whole village was at the wedding."

"Thank God," he said a moment after, "that our friends scatter before they die. Otherwise old people like us would do nothing but attend funerals during the last half of our lives. Parting is sad, but I prefer to part from my friends while they are yet alive, that I may feel it less when I die. One must manage his feelings or they will get the better of him."

"It is a singular sensation," said George, "to outlive one's generation. One has at times a guilty sense of having deserted his comrades. It seems natural enough to outlive any one contemporary, but unnatural to survive them as a mass,—a sort of risky thing, fraught with the various vague embarrassments and undefined perils threatening one who is out of his proper place. And yet one doesn't want to die though convinced he ought to, and that's the cowardly misery of it."

"Yes," said Henry, "I had that feeling pretty strongly when I attended the last reunion of our alumni, and found not one survivor within five classes of me. I was isolated. Death had got into my rear and out me off. I felt ashamed and throughly miserable."

Soon after, tea was served. Frank vindicated his character as an old beau by a tottering alacrity in serving the ladies, while George and Henry, by virtue of their more evident infirmity, sat still and allowed themselves to be served. One or two declined tea as not agreeing with them at that hour.

The loquacious herb gave a fresh impulse to the conversation, and the party fell to talking in a broken, interjectory way of youthful scenes and experiences, each contributing some reminiscence, and the others chiming in and adding scraps, or perhaps confessing their inability to recall the occurrences.

"What a refinement of cruelty it is," said Henry at last, "that makes even those experiences which were unpleasant or indifferent when passing, look so mockingly beautiful when hopelessly past."

"Oh, that's not the right way to look at it, Judge," broke in Grandma Fellows, with mild reproof. "Just think rather how dull life would be looking forward or backward if past or coming experiences seemed as uninteresting as they mostly are when right at hand."

"Sweet memories are like moonlight," said Jessis, musingly. "They make one melancholy, however pleasing they may be. I don't see why, any more than why moonlight is so sad spite of its beauty; but so it is."

The fragile tenure of the sense of personal identity is illustrated by the ease and completeness with which actors can put themselves in the place of the characters they assume, so that even their instinctive demeanour corresponds to the ideal, and their acting becomes nature. Such was the experience of the members of the club. The occupation of their mind during the week, with the study of their assumed characters, had produced an impression that had been deepened to an astonishing degree by the striking effect of the accessories of costume and manner. The long continued effort to project themselves mentally into the period of old age was assisted in a startling manner by the illusion of the senses produced by the decrepit figures, the sallow and wrinkled faces, and the white heads of the group.

Their acting had become spontaneous. They were perplexed and bewildered as to their identity and in a manner carried away by the illusion their own efforts had created. In some of the earlier conversation of the evening there had been occasional jests and personalities, but the talk had now become entirely serious. The pathos and melancholy of the retrospections in which they were indulging became real. All felt that if it was acting now, it was but the rehearsal of a coming reality. I think some of them were for a little while not clearly conscious that it was not already reality, and that their youth was not for ever vanished. The sense of age was weighing on them like a nightmare. In very self-pity voices began to tremble and bosoms heaved with suppressed sobs.

Mary rose and stepped to the piano. It indicated how fully she had realized her part, that, as she passed the mirror, no involuntary start testified to surprise at

the aged figure it reflected. She played in a minor key an air to the words of Tennyson's matchless piece of pathos,

"The days that are no more," accompanying herself with a voice rich, strong, and sweet. By the time she had finished, the girls were all crying.

Suddenly Henry sprang to his feet, and, with the strained, uncertain voice of one waking himself from a nightmare, cried:

"Thank God, thank God, it is only a dream," and tore off the wig, letting the brown hair fall about his forehead. Instantly all followed his example, and in a moment the transformation was effected. Brown, black, and golden hair was flying free; rosy cheeks were shining through the powder, where handkerchiefs had been hastily applied, and the bent and tottering figures of a moment ago had given place to broad-shouldered men and full-breasted girls. Henry caught Jessie around the waist, Frank Nellie, and George Mary, and with one of the little girls at the piano, up and down the room they dashed to the merriest of waltzes in the maddest round that ever was danced. There was a reckless abandon in their glee, as if the lust of life, the glow and fire of youth, its glorious freedom, and its sense of boundless wealth, suddenly set free, after long repression, had intoxicated them with its strong fumes. It was such a moment as their life-time would not bring again.

It was not till, flushed with panting, laughing and exhausted, they came to a pause, that they thought of Grandma Fellows. She was crying, and yet smiling through her tears.

"Oh, grandma," cried Mary, throwing her arms around her, and bursting into tears, "we can't take you back with us. Oh, dear."

And the other girls cried over her, and kissed her in a piteous, tender way, feeling as if their hearts would break for the pity of it. And the young men were conscious of moisture about the eyes as they stood looking on.

But Grandma Fellows smiled cheerily, and said:

"I'm a foolish old woman to cry, and you mustn't think it is because I want to be young again. It's only because I can't help it."

Perhaps she could not have explained it better.

HOLIDAY MASONS.

HOLIDAY MASONS are like holiday soldiers—they look very pretty in a procession or parade, but they cannot stand fire. Just as there is quite a difference between shooting at a mark, and shooting at a soldier who is shooting at you, so there is little resemblance between the triumphs of a Freemason in the piping times of peace and good will towards the Fraternity, and the trials of one who lives amidst the constant perils of persecution. The fires of Anti-Masonry do not light up every hill-top and plain in America now, as they did fifty years ago. The Anti-Masons at present are burning only rush-lights, and feeble ones at that. True, they amble into conventions, here and there, and preamble and resolve to their hearts' content, but they do it without enthusiasm; and if they nominate a candidate for the Presidency of the United States, the whole country breaks into a laugh. The Anti-Masons are the ones who are now derided and pitied—but we do not persecute them. One of the instincts implanted by the Creator in human breasts, is that which prompts us to regard with tender mercy the feeble-minded. Who would he so lost to manhood as to oppress those who are bereft of reason? Insanity is a protection, and hence Anti-Masons are safe. But are Freemasons safe against the insidious foes that lurk for them in their own household? Unbroken prosperity, which makes life seem one long holiday, is not the best for Masonic strength, and health, and life. It is better to make a fortune than to be left a fortune. It is better to achieve greatness than to be born great. Rome in its rise was more powerful than Rome in the climax of its power, for wealth and conquest sapped its virtues, and repeated military triumphs in the Eternal City foreshadowed its decline and fall. So the Freemasonry that, phoenix-like, arises from the ashes of persecution, is sturdier, healthier, and nobler than the later Freemasonry which is founded upon it, and apparently possesses all of the power that numbers and wealth seem to indicate.

All branches of Masonry are now flourishing—whether Ancient Craft, Capitular, Cryptic, Templar, or Ancient and Accepted—and scheming men everywhere are try-

ing to build upon one or other of these rites, other spurious ones, which have nothing of Masonry in them, save the name. That which is genuine and popular is always counterfeited. The greed of gain or power leads men to originate Orders which are *quasi* Masonic, dub them with ridiculously high-sounding titles, and attribute to them a fictitious origin and antiquity, and forthwith a vulgar crowd, having the curiosity of old women, take the new-fangled degree. Perhaps more of these new societies are started by certain impecunious regalia vendors than by any other class, who by this means drive a thriving trade. What a calamity to them would be a persecution of their bairns! How flat the market for Society goods would drop! Suppose any class of men should be foolish enough to wage a successful crusade against the Eastern Stars, or Knights of the Red Cross of Constantine, or Knights of Carthage—who would sell any more of their bibs, or sashes, or other millinery! Just think of the terrible convulsions in certain business circles that would follow—not in Philadelphia, for it is little given to novelties that disturb the Masonic peace—but alas for New York, and New Jersey, and the prolific West. The potato-bug scourge would be nothing to it. The holiday quasi-Masons would go under by hundreds, and the places that know them now would know them no more for ever.

Ancient Craft, or Blue Masons, cannot often be charged with holiday habits. True, our Grand Lodges have recently got into the habit of being attended by some fuss and feathers, on grand occasions, in the shape of escorts of Knights Templars, on foot or mounted; and some Brethren, whose love for display does not die with them, request to be Masonically buried with all the pomp of Templar parade and funeral ceremonial; but except in these respects, Masons *that are* Masons can rarely, if ever, be charged with having any nonsense about them, or playing Mason before the world. But we are growing exceedingly proud of our prosperity. In the ends of the earth—Japan, India, Australia, the Sandwich Islands, stately Masonic Temples have been, or are being built, and we point to them with what we deem a pardonable pride. But let us not

have what might be termed a holiday pride, for certainly that sort goeth before a fall. If, however, our charity and standard of morality are made to keep pace with the multiplication and grandeur of our Temples, there need be no fear for the future. Wealth, unless it is squandered and dissipated away, does not sap virtue. Not money, but the love of money, is the root of all evil. Money is a good thing, especially hard money, but money that is wasted is a curse. And holiday Masons get rid of it much faster than other Masons. They eat, drink, and wear it out—in oft-repeated banquets, expensive jewels, and often renewed because often worn, and much abused regalia and clothing. The sooner they cease to be holiday, and become common-sense Masons, conforming to the way of their Masonic forefathers, the more largely will the prosperity of the Craft be insured, and the truer will Freemasons be to vows which have voluntarily been assumed. Masons should not often be seen, labelled as such, on the public thoroughfares. The pomp of parade is unmasonic. What office has the Tyler to fulfill on a public street? The only stated place, where Masons should appear in full regalia, should be the tyled precincts of the Lodge, Chapter, Council, or Commandery. The sooner we forego our excessive holiday habits the better.—*Keystone.*

FAIRY TALES UTILISED FOR THE NEW GENERATION.

BY THEOPHILUS TOMLINSON.

No. 1.—CINDERELLA.

It has struck me that we might all of us with a little profitable reaction go back for instruction, improvement, and didactic morality to those fairy tales which delighted us in youth, and can still amuse us in middle age. For though we are dusty and travel-stained to-day with this often weary journey of life, of long years, of trying scenes, we have not yet, happily for ourselves, lost all interest in what once pleased us so hugely; we are still, thank Heaven, to some extent, at any rate, "simpatico" with the tastes and temperament, the feeling and fervour of more buoyant hours. With what zest and

eagerness did we then open out each fairy tale ; with what confiding minds did we peruse the old-fashioned legends of the mystical and marvellous ; and with what intensity of rejoicing in our warm, young, and ardent feelings did we hail the triumph of the good fairy just at the right time, just at the proper moment ! We still can recall the trusting wonder of an olden day, amid the doubts and drawbacks, the dust and dirt, the coldness and callousness, of later and wiser years ! Alas ! for many of us it would have been better never to have lost the simple belief of childhood ; and therefore for us, "babies" still if of a "larger growth," I cannot help opining that the same "pabulum mentis" may be as appropriate and digestible—nay, I venture to think, even more appropriate and more digestible—than most of that baneful and sensational literature which lies so temptingly before us all, and appeals so vividly to excited sensibilities to-day. Yet, as Colonel Everard says of the dissipation of life, in "Woodstock," how it all does pall upon the palate—how bitter it all is to the after-taste !

So I commence my self-imposed task to-day with the good old fairy creation of Cinderella, the same Cinderella whose fairy slipper we once believed in, whose frail carriage and whose mousy steeds we were so well acquainted with, whose trials we grieved over, whose triumph we rejoiced at.

Why, once upon a time, we fully believed in that neat fanciful of graceful creations of Wonder-land, in that good old long ago, whose like we shall never see again. Alas ! since that time of fresh faith and living trust, and ingenuous fervour, and loving hope, this world of ours, cold and cynical, has deadened all emotion in us, has blighted one by one, may be, the opening buds and the fragrant flowers.

Expectation is not reality, fruition is not anticipation. The difference between things as they seem, and things as they are, is very great indeed ; and here we are to-day even arrived at such a hardihood of incredulity that we profess to disbelieve in fairies, and scientifically to account for fairy rings ! For as the old refrain of our childhood, sung of old by dear, dear voices, floats away in a misty atmosphere of sighs and memories and tears, we all are almost compelled to chant once more :—

Oh, where do fairies lay their heads,
When the snow lies on the hills,
When the frost has spoilt their mossy
beds

And crystallised the rills ?
Beneath the moon they cannot trip
In circles o'er the plain,
And draughts of dew they cannot sip,
Till the green leaves come again.

When they return there shall be mirth
And music in the air,
And fairy rings upon the earth,
And mischief everywhere ;
And maids to keep the elves aloof
Shall bar their doors in vain ;
No keyhole shall be fairy proof,
When the green leaves come again.

Mighty are the changes of time and scene ! We begin life believing and confiding ; we move on a few steps, and then the "falsehoods of the world curl" around us, our lips, our hearts, our lives, and we find as we grow older, how dwarfed and stunted are those pleasant plants which imagination once sought to rear and tender sympathy endeavoured to develop. What a strange power has the world, and how often does it tinge with its darker colours the roseate hues of a promising dawn ; how often does it transmute with its baser alloy the true, good coin of sincerity, sentiment, honour, and trust. As *Praed* said so well of old :—

But out on the world, from the flowers
It shuts out the sunshine of truth,
It blights the green leaves in the bowers,
It makes an old age of our youth ;
And the flow of ill-feeling once in it,
Like a streamlet beginning to freeze,
Though it cannot turn ice in a minute,
Grows harder by sudden degrees.
Time treads o'er the graves of affection ;
Sweet honey is turned into gall !
Perhaps you have no recollection
That ever you danced at our ball.

But, bless my soul, I'm getting quite pathetic, which is always a mistake, as most people's feelings, like the hard-hearted millionaire's, are at "their bankers," and so "ballons partons," as *John Bull* said, when he landed at Calais, and thought it so strange that everybody did not speak English, and he would therefore try and speak their "lingo." Cinderella, or "Cinderella," as our classical youth often call

her, (I believe they have heard of her, though I doubt if they could spell her name), Cinderella has always appeared to me a very charming impersonation among the heroines of Fabledom. She is like some charming young women you and I know—so good and so useful, and so industrious, and so stay-at-home; she is such a contrast to her idle and conceited and gadding sisters, who are all for flirting and dancing on elevated heels and in depressed dresses; who look-out for husbands and “partis” and settlements and diamonds, and a seat in the country, and an opera-box in London. But such is life, and though paterfamilias growls and objects, and materfamilias quietly deprecates, this young world of ours will go on its noisy “gait,” as they say in Yorkshire, and will have its own way.

This Cinderella in her work-dress like the old Cinderella, has her attractions, though her admirer, like the magic Prince, is generally a nice young man who quotes the “Corsair,” and has a “soul above buttons,” and makes himself so haudy at a tea-fight, or a Spelling Bee.

If you ask me my private opinion, I think the modern Cinderella is an impostor. She stays at home to write letters to her dear Humphry Peter—or because it suits her little game, or because she likes to be considered the bee and the rest the drones in the family hive, or because she thinks that men like women who can make themselves useful. But when Cinderella marries, her Humphry Peter, poor fellow, will find that his own dear darling pet has no idea of working any more for anybody, much less for him. “No, my boy,” she will say to him even in the full fervour of the honeymoon, “all work and no play makes your Cinderella a dull girl, and as I have worked for others so far, let others now work for me!” The mask has fallen from the fair deceiver! The next time you see her she will be in very elegant dress, rather low; she herself excessively agreeable, and flirting vigorously with some good-looking young man, heedless of the imploring looks of her disconsolate Humphry Peter. As I said before, I don’t believe in our modern Cinderella at all. She is generally a young woman who reads in bed and munches biscuits, (think

of the crumbs!), and she is very self-willed, and not a little unaccommodating.

Now, I don’t wish to be too hard upon her; but yet I cannot, and do not, admire her. And principally for this reason, that Cinderellas of this kind want both reality and dignity. She is not like Cinderella of old—working on simply because it was her duty to do so—but she is like too many of the present time—she thinks that artificial colouring and dressy making-up, cover either the inroads of time, or add freshness to youth, and captivate the outward eye. A grave mistake, and the modern Cinderella makes the same blunder when she thinks that people don’t see her hand, or find out her leading suit.

I have tried to paint a moral, perhaps clumsily enough, but, such as it is, accept it, oh, ye fair ones, for whom I mainly write!

Cinderella—our dear old Cinderella—is a type of educated womanhood—kind, considerate, cultivated, patient, gentle, courageous, not querulous, not backbiting, doing her own duty, envying no one, making no remarks on other peoples’ dresses, very unlike those dowdy and caterwauling, and slipshod and ill-tempered young women, who venture to term and consider themselves Cinderellas to-day.

Well, the world has changed much since Cinderella of old had her hour of righteous triumph, since all went with her merrily as a “marriage bell,” since grace and virtue won the day against ill-temper and unseemly behaviour. And yet perhaps we have, after all, many real Cinderellas (not mock Cinderellas) amongst us still, whom we hardly know; and for them, let us trust, the hour of happiness is yet to come. So I wish heartily to-day for all real Cinderellas amongst us, whether in high places or humble, “upstairs or downstairs, or in my lady’s chamber,” that some “Prince Perfect from the Immerald Isle” may step in, and lo and behold the rags disappear, and Cinderella is radiant before our eyes in all the grace of beauty, of youth and life, and trust and truth. “Oh, my Cindewella,” as a young man once said, “may you be ’appy with the man of your ’art,” and so say we all? Do we not? I think we do!

LIGHTS AND SHADOWS OF
SCOTTISH FREEMASONRY.

ARTICLE FIFTH.

WE have in our short series of papers under our present heading glanced hastily at a few of those more prominent features in connection with the Freemasonry of Scotland, which, in our opinion, were calculated to have upon it an effect the opposite of beneficial, and which, if by any means they could be abolished, would certainly tend to raise it in the public estimation, and endear it still more to those who live under its banner. Since writing our first paper, one or two events have occurred, a slight notice of which would not be out of place in this our last paper. First, then, there has been set a-going in Glasgow, a city which boasts of twenty-nine Lodges, a real bona fide Masonic Club, and from all accounts it seems likely to become a most successful venture on the part of its promoters. Some of the most prominent Freemasons in Lanarkshire have become connected with it, and the directors are determined to spare no efforts to make it fulfil its mission, that of being a spot where the brethren can meet as Freemasons, and in a social, not a business, capacity. Relative to the Benevolent Fund as connected with the Provincial Grand Lodge of Glasgow, it is certainly cheering to know that during the year which has just passed, the not inconsiderable sum of £200 has been added to it. This is, however, not owing to personal or Lodge subscription, but to a capita tax of 5s. upon every intransit enrolled on the books of the Province, and of these there have been something like 790, or thereby. The fund seems to have now a fair prospect of reaching the sum of £1000, which to reach is assuredly the most cherished aim of its custodian, who is one of the largest hearted and most kindly disposed men in the whole kingdom. Then, three Lodges in the country have made an alteration in their fees, which, though small, is still in the right direction; and there is presently in the western district, some talk of organizing a committee, to look after making such arrangements as will be necessary towards the formation of Lodges of Instruction. But

the most noteworthy fact is one in connection with the subject of our last paper—Refreshment. This question has been mooted abroad, and there is a stir in the camp. We select one instance of the hold it has upon some of our brethren. About the beginning of the month of March, the rulers of one of the two Lodges in Greenock, resolved to make an effort to have the practice discontinued. They had strong grounds for doing so. For why? At every meeting of the Lodge, immediately after the business was concluded, it was called to harmony and refreshment, and every brother who was present, had, free of all charge, as much of the latter, spiced with the former, as he chose to ask for. Till about 9.30 on the evening of its meeting, the Lodge was almost deserted, but then the members began to pour in, till they mustered at a very fair average, seventy or eighty. The cause of this kind of attendance is so apparent, that no further comment is required upon it. The result was, as the Master put it to ourselves:—"A stranger would have thought our only object was hard drinking, and to ourselves, as a Lodge, the liquor bill was the heaviest of all our annual accounts." Something was wrong, and it must be set right. Accordingly a deputation visited a number of those gentlemen in the district, best qualified to give an opinion and advice upon the matter. Their opinion was decidedly against the custom, and their advice was by all means to get rid of it. The deputation returned home, advised the Lodge to act an heroic part, and by its example, cheer others who labour under a like burden, and it did. To that Lodge and its members, let there be paid the honour due.

There is a feature, which, though it is by no means confined to Scotland, we cannot pass by without noticing, and that is the using, or rather the abusing, of our Freemasonry for trade purposes. Surely this can be done without. We do not know of anything which tends so much to lower us from that high stand-point which we have ever boasted of, than this most abominable custom. It is by no means to be wondered at, that men of standing hesitate to join our ranks, when every quack must advertise himself a Freemason, by painting on his sign or printing on his

invoice the square and compasses, or some other emblem or insignia of Freemasonry. Bethink you of the matter, and lend your aid to uproot this seemingly growing evil. Some time ago it was our privilege to write a paper on the present position, and the future prospects of the Craft in Scotland. In that paper we endeavoured to shew that our present position, (if such matters as these papers have dealt with be left out of the question), was a satisfactory one, and that our hopes of future success were not to be despised. Since then our opinion of matters has been in nowise materially changed. Our brethren of the English and Irish Constitutions must not think ill of us, for in our love for, and our admiration of our great principles, we yield to no men. The Freemasons of Scotland are by no means such a large body as they might be, but amongst those who are Craftsmen, there is a spirit of energy and determination, which is not found more largely developed in any Grand Lodge in the world; and were it not for the hold which the demon of use and wont has upon it, the Freemasonry of Scotland would make such gigantic strides as would cause the world to wonder. We are very proud of our Scottish Craft, and we have reason to be. Its usages are better known, and its system more widely spread, than any other. There is no system older than our ancient Scottish one, neither is there any more universally admired or adopted; and there must be a thrill of pleasure pass through the breast of a Scotchman, when upon visiting a Lodge in a foreign clime he finds that there the system is known as the "Rites Ecosais."

Is there in the world a spot, where, if he be known to be a Craftsman, the traveller is more warmly welcomed, or more kindly entertained than in Scotland? There is not. Our countrymen are not as a rule ostentatious, but it is not in an ostentatious display that real friendship is to be found, for there often lies in the heart of the retiring and unobtrusive, a more fervent desire to be instrumental in ministering to the wants, and to assure the comfort of the stranger, than there is to be found in those who seem to be all seen upon the surface, and who endeavour to make you fancy they carry their hearts upon their sleeves.

There are many methods of shewing kindness, and if our countrymen fail to using one which, upon principle, ought to be condemned, but which is one of the most prevalent in the kingdom, we surely cannot be very sore upon them. An English friend of ours was some short time ago in a small village in Ayrshire. A Lodge Meeting chanced upon one evening during his stay, and it was held in the hotel. Having his credentials with him he sought and obtained admission. It was his first visit to the Craft in Scotland, and his impressions of its usages were certainly far from flattering to us, but the kindness he received at the hands of those there met, not only on that night, but during his entire stay, was, as he himself expressed it, "wholly unexpected, and without parallel." Blame us if you will, but forgive us, for our English friend was filled jolly well "fu," and carefully put to bed by those, who in their desire to do him honour, had conquered a fortress not in itself a weak one. Four years ago, 1872, a commercial man, hailing from the Grand Lodge of Ireland, arrived, in the discharge of his business, at a small town in the south-western district, where he was well known to the Masonic fraternity. While there he took fever, and before he could be removed he died. His relatives decided to bury him in the neighbouring churchyard, and on the day of the funeral, the members of the Lodge in the town turned out to a man with craped aprons, and jewels, and all the other paraphernalia of mourning, and took their places as mourners in the last sad procession. There stands in the necropolis of Glasgow, a small but handsome monument, erected by the Lodge with which we are ourselves more immediately connected, in memory of one, whose virtues as a Freemason shone out rather as a quiet but earnest worker in every cause of humanity, than a loud-mouthed demagogue, whose only aid was given by his tongue. With a knowledge of such things as these, we can afford to bear with those many shortcomings of our Scottish Craft, which, though they do exercise a baneful influence upon its existence, cannot sever the endearing ties which bind us to it. Our country has ever been the home of the greatest clans in the kingdom. Among these clans their existed the utmost devotion and loyalty to their

leaders, and though amongst themselves they had many bickerings, still, let them be attacked, and they were as one in mind and determination. So is it with our great clan. We make bold to say that there is not an initiate in our Scottish fraternity who would yield in a single point to him or them of any other constitution under the sun. Are you, ye men of England, or Ireland, loyal to your flag? You cannot be more so than we are; loyal and true we have always been, loyal and true we are, and shall be till the end. Do you give the stranger a kinder or a more cordial welcome than we do? You cannot.

“Nowhere beats the heart so kindly as beneath the tartan plaid.”

Are you more earnest in your endeavours to promote peace and harmony among your fellow-men than we? You cannot be. Does the initiate leaving your shores, carry with him more loving recollections of times spent with his brethren, or heartier good wishes from them, or is there a truer ring in the “God speed you” which he hears at parting? Impossible! Then look ye at yourselves, and see if you have much more to be proud of than we poor Scotchmen. Englishmen and brethren, do not be so very, very chary about admitting a Scotchman to your meetings. He has not had the same advantages for instruction that you have had. We have more charity. Do not lift your heads so high, or turn on your heel and say of a brother, “He hails from Scotland,” in such a tone as has more than once raised bitter thoughts within us. We have more charity. Do not despise him because, it may be, he has not the broad-cloth coat on his back which most of your members wear. We, though we be Scotchmen, and as such are in many cases supposed to know but little, we would have more charity.

“The rank is but the guinea’s stamp,
The man’s the gold for a ’that.”

Brethren, on us all depends the welfare of the Craft. It is not on Lord this, or Sir that, but on each and all of us. No single man, however capable or willing, can be of much service in such a vast organization as ours, except there be many hands and hearts ready and willing to help him. Let us all be ready. Let us each be unremitting in our endeavours to do something, no matter

how little, that will tend to raise the social status of our grand old Fraternity, and let us look up with an unflinching trust and confidence to Him who sits above us, and in all our deliberations ask for His loving counsels to aid us in doing what is right, and true, and just, and honourable. Let us confide our cause to His care, and in His own good time He will set all things to right; and when we have run our course, if we have been faithful here below, He will raise us up with a strong unclaspable grip, and we shall hear the grand word, “Well done, thou good and faithful servant, enter thou into the joy of thy Lord.” There, in His Grand Lodge on high, shall we reign with Him for ever and ever,

“Unhurt amidst the wars of elements,
The wreck of matter and the crash of
worlds.” X. Y. Z.

SONNET.

(For the Masonic Magazine.)

O, FAIR full moon, uprising from the east;
Unlock'd, again, our monthly Lodge
thou hast
With silver key—thy charms all beau-
teous glass'd
In each smooth stream.—Now, clos'd our
Lodge, and ceas'd
Its mystic rites, we feast:—Some deem to
feast
Too much we love;—we rather love to
fast.
But how?—He, Amoz' son, in ages past,
By Heav'n inspir'd, each brother's conscious
breast
Hath taught—is't an abstaining from a
meal,
God's gifts t' eschew, and malice not
abjure?
Nay—but to fast from strife, to house
the poor,
The naked clothe, and to the hungry deal
A brother's fare; nor darkly ourselves
hide
From our own mystic flesh, to us love-
tied.*

Bro. Rev. M. GORDON.

* Isaiah, lviii. 3-7.

DERIVATION OF THE WORD
"MASON."

BY BRO. GEORGE F. FORT.

THE irresistible might attributed to the hammer of the Norse deity, Thor, had so far survived the practice of pagan rites among the Teutonic races, that many of its symbolic uses were perpetuated in the ordinary details of civil and ecclesiastical society during the Middle Ages. Perhaps the last historical application of the redoubted mallet to typical purposes may be found in the surname of the Frankish King, Charles Martel, or Charles the Hammer-bearer, who, until the rising tide of Moslem conquest in Europe was checked at Tours, still maintained the custom of carrying the diminutive hammer as a prototype of the all-powerful God of Asgard.

Numerous and oft recurring references in the Eddiac songs to the manifold powers of this divine implement, attest how profoundly the pagan mind of Northern Europe was impressed with the absolute necessity of its presence, not only in celebrating the battle-god's characteristic worship, but in the humbler spheres of civil and domestic life. The most sacred duties of society were hallowed by the mallet touch, when wielded with emblematic allusion to the binding force inherent in Thor's celebrated weapon. In the cumbersome and solemn ceremony of an ancient Scandinavian marriage, this symbol must rest upon the knee of the veiled bride, in direct allusion to that unquestioning renunciation of personal will which she surrendered unto marital authority.

When, amid imposing rites, the body of the cherished dead was about to be reduced to ashes, or placed upon a fragile bark to endure the merciless tossing of faithless waters, the priesthood, in imitation of the Norse divinity, consecrated the funeral pile with a mallet. With this instrument those who had outlived the age of strength and martial activity, were remorselessly slaughtered and sent to Thor. Behind the door in every Teutonic household, such a hammer was always hung in view. Although Christianity extinguished the more flagrant features of the ancient paganism, the new religion suffered unnumbered symbolical uses of this implement to continue, and in

some instances incorporated them with other religious practices. In this way it survived to mediæval judicial procedure; nor was it restricted to actual court usage, but was oftentimes made to serve as an ensign or signal to rally the people of certain districts, in order to congregate them as a united body at a designated place.

Primarily the suspension of a hammer in churches alluded to the original tragic purposes to which it was formerly applied. Subsequently it was substituted by a club or mace, and in this form for centuries continued to be displayed in many sacred edifices, till towards the close of the Middle Ages. At the entrance of some provincial towns in Germany, a club was hung up, at the side of which a doggerel verse portrayed its death-dealing properties, descended from the Norse god's mallet. Even in Monasteries an implement of this kind was preserved as an emblem and as a symbol of union. When the early Germanic guilds, dating from the first forms of Teutonic society, had so far developed into an accurately defined element in later times, they still retained the ancient forms, and certainly many of the symbols with which their precursors performed heathen-religious services.

Societies thus based upon the worship of Thor, the divine Hammer-Bearer, rigidly maintained the unalterable type of that divinity, the mallet or mace, as a symbol of their closely-organized union. After the victory of Charles Martel at Tours in France, and the rapid extension of Christianity, consequent upon the defeat of the Mohammedan forces, the hammer, which distinguished this illustrious monarch and procured for him the title of ancient protector of Gallic Masons, apparently ceased to be carried by his successors, the Carlovingian kings, as referring too directly to the Norse battle-god. It was therefore substituted by another implement, equally typical of power, the mace, and still continues in royal ceremonials to be ensign of authority and union.

From the mallet, club, or mace, of identical and exact signification, the name of mason has originated. The symbolical attributes of Thor's mallet or mace are to this day the groundwork of a master's authority over a Lodge of Masons, and the strange vitality of this deity's symbol still

manifests itself in other details of Lodge and work. This word, traceable perhaps through old Teutonic dialects from *Mejin*, might, to its present Italian form, *Mazza*, a hammer, embodies within itself that idea of strength and power with which the irresistible weapon of the Northern divinity was invested, and with the mallet or mace Thor was indifferently represented.

The presence of this word as a fundamental one in the original home of European Masons, viz., in Italy, shadows forth that as this Corporation of builders diverged from Northern Italy, in order to perpetuate their art throughout Europe; their name, also originated, in the corruption of a word, signifying the implement not only constantly applied to their handiwork, but for a higher reason that the hammer or mace was the symbol of unity and confraternity in the Craft guild, and because like the latter mediæval judicial hammer, it was a type of authority requiring the congregation of all who should behold it or be within hearing of its significant blows. Through the intervening changes of time, the adulterated dialect of Spain has preserved the original derivation from *Mazo*, hammer; hence, *Mazoneria*, Masonry, or an art so intimately associated with both the practical and symbolical uses of this implement, that the name is directly deduced from this source.

With little labour it may be traced through corrupt mediæval Latinity, to the twelfth and thirteenth centuries, at which epoch, the word, Mason, was fixed by law, and has so continued, without other alteration than a prefix. Perhaps the earliest generic form of this root may be found in the Anglo-Saxon Glossary of Ælfric, where *Mationes* is re-rendered as *Lapidium operarii*, or Workers of Stone. At a later period it occurs in a monastic chronicle under the form of *Mactiones*, in the following sentence: "Reversus autem *lapidicium* et *Mactiones*, undecunq̄ue jussit aggregari." The words *Mactiones* and *lapidicium* have here the same signification, and mean stone cutters or Masons. In the Italian, *macina*, more ancient *macigno*, a stone lap-mill, can be detected the root of mace, or hammer, referring to the mace-shaped implement with which corn was in former ages prepared for domestic use. Middle-Age records use the words *materio* and *macerio*,

to distinguish the class of workmen alluded to thus: "Faber ferrarius conventionem suam fecerat annuam, ut ibidem Suesione remanens, *utensilia materonum* (maceronum) reficeret." That is, a skilled iron artificer made the usual contract to properly adjust this tool of the Masons.

In the middle of the twelfth century the word appears as now lettered, viz., Mason, and is evidently of Gallic derivation. At the commencement of the ensuing century, it was written *Maçon*,—still adopted by the Craft in France; and in the celebrated Ordinances of Boileau, formally committed to writing in the year 1254, the juxtaposition of this word is identical with those cited above. For instance, in the preceding quotation the words, "*lapidicium et mationes*," appear conjoined. In the ordinances referred to they re-appear as "*taillieur de peer et maçon*," and signify a stone cutter and mason. The close similarity between the phraseology produced, is of so marked significance as to lead to a well-grounded belief that the vulgar idiom used in Boileau's time was an exact translation of *lapidicium* into *taillieur de peer* and of *mationes* into *maçons*, which severally declare the same class of operatives; or to distinguish artificers whose principal working tool was the hammer or mace, symbolizing oftentimes lodge territory, and thus come to be regarded as a type of the Guild upon whose members the name of *Maçons* or *Masons* was bestowed.

From the foregoing historic references, it will, perhaps, clearly appear that down to the latter part of the thirteenth century, the building fraternity in the French Empire was recognized by law, and carefully particularized as *Maçons*, who, it may be added, furnished the work for the Cathedral of Notre Dame of Paris. In Britain, a century earlier, a Master of the Craft designated himself simply *Mason*, and has so recorded the nomenclature of his profession on a side wall in Melrose Abbey. Early in the fourteenth century—1334 *circa*—the English versifier, of a more ancient metrical romance, uses the word *mace* to designate Masonry:

He bysettee the sea and the land,
With botemay, and mace strong.

It may be safely asserted that the Craft Guild of Masons at the epochs mentioned,

was unknown by any *distinctive name*, either among themselves, or by authoritative legislation. About the commencement of the fifteenth century, however, these Craftsmen began to be termed *Fremacoens*. This betrays, unquestionably, an elision and merging of Maçon into some prefix, which at the era under notice had so far distinguished this class of workmen as to entitle them to be recognized by a specific appellation. The fundamental principle of fraternity and brotherhood in the Guild, furnished with the name, the prefix from Gallic sources. By the junction of Frere with Maçon, or Brother Mason, the modern word Freemason has been formed.

GODFREY HIGGINS ON FREE-MASONRY.

BY WILLIAM JAMES HUGHAN.

(Concluded from page 436.)

BRO. HIGGINS distances all of us in his belief in the antiquity of Royal Arch Masonry, for he considers the society existed, and members flourished "before the invention of key-stoned or radiated arches." He must surely mean this in a figurative sense, for if otherwise we are unable to follow him in his faith, as he has failed to afford us the necessary evidence! Concerning the Masonic Societies of Germany, Bro. Higgins says:

"About the middle of the last century, the Masonic Societies showed themselves in Germany in a more prominent way than they had done for many generations, and, under the guidance of several able and philanthropic men, both Catholic and Protestant priests and laymen, it is probable gave encouragement to resistance to the united despotism of the Roman Pontiffs and the Royal tyrants of Europe, which, in France and Germany, had risen to such a pitch as to be no longer tolerable. The activity of the Masons being discovered, it produced the persecution of their Order all over the Continent; and it was much increased in consequence of several publications of three persons called Zimmerman, Baruel and Robinson. The first was decidedly insane, and the other two were operated upon by groundless

fears in such a manner as to be in a state very little better, and which rendered them totally incapable of distinguishing between the destruction of religion, and the destruction of the base system to which the professors of religion had made it subservient. They all admit that the British Masons had nothing to do with these hydra-headed conspiracies, and endeavour to draw a line between them and their continental brethren, being unable to see that the difference was not in the Societies, which were the same, but in the countries—Britain being comparatively free and happy, the other countries enslaved and miserable." (Page 817, vol. 1.)

Bro. Higgins has, we think, taken a correct view of the subject, and appreciatively values the peace and quietness of Great Britain, as contrasted with the tumult and anarchy of many Foreign countries, particularly during the latter part of last century. Freemasonry, of course, is entirely neutral as a Society, both as respects Religion and Politics, and so it has always been claimed to be since the Revival of 1717, and the adaptation of the "Old Charges" issued by the Rev. Dr. Anderson in the first book of Constitutions for a Grand Lodge ever published (A. D. 1723.) Before then, the Masonic Society was not neutral as regards religion, for nearly all the copies of its Regulations and traditional History commence with an Invocation to the Trinity, and contain many references to the Scriptures and the church which clearly illustrated the intimate connection subsisting between the Priesthood of past centuries and Operative Freemasonry, which intimacy was not wholly severed in some countries during the last century and which is even now preserved in many lodges, wherever it is the custom annually to appoint a chaplain whose duty it is to deliver all the prayers, and whose privileges are so often misunderstood that they are permitted frequently to present such petitions "through Jesus Christ our Lord and Saviour" even when Jews and Turks may be sitting side by side with Christians.

We conceive it to be quite impossible to obliterate all traces of religion—and even *sectarian* religion as exhibited in the Holy Bible of the Christians—from Freemasonry, without obliterating the Society

at the same time, but we may certainly refrain from unduly exhibiting the peculiar characteristics of Christianity in our lodge prayers, when a due regard to the universal tendencies of the Craft should incite us to sink our differences when we "meet on the square," and unite in our appeals to the Heavenly Father and Creator of the Universe who is adored by all religious Societies, and is the *Great I Am* of all creeds.

But as to *politics*, we have yet to learn that there is anything either in the nature or history of Freemasonry which would warrant us in believing it has ever been a political society of any kind, at any time, or politically was ever of any consequence to mention, to any party whether in power or otherwise. Its real tendencies are, and apparently have always been such, that the distinctions and rivalries engendered in the political arena, are softened and well nigh extinguished when the brethren of opposing factions meet within the sacred precincts of the lodge, and we know of nothing which practically is so *unpolitical* in its general actions, and yet so purely religious in its morality and constitution—apart from Christianity itself—as Freemasonry.

But we must hasten to draw our notice to a close, and shall now continue to exhibit the character of some early traditions, quoted in the "anacalypsis," which cannot fail to interest our masonic readers, and especially enlightened Royal Arch Companions, who are able to detect in the following much that is not *new* to them :

"The Mosque or Temple on Mount Moriah was built by the Calif Omar, the son of Caleb, about the year 16 of the Hegira, A. D. 637. Chateaubriand says 'La Mosquee prit le nom decette roch Gameat-el-Sakhra.' It has a large dome, under the centre of which is a cave, and at the top of it the sacred stone which, in all these religions, is generally found in or close to the temple or church. . . . In the description of the Temple (of Jerusalem) given by Mons. Chateaubriand, is an account of the sacred stone to which I have alluded. In this Mohammedian Temple, there are in the stone Pillar and the Cave both the Nabli or navel of the earth, and the Yoni and the Linga, though they may now not be understood. . . . Here, if I understand Mons. Chateaubriand, the

stone is placed *over* the cave, now I do not doubt that, in the antient Temple of Solomon, there were the cave and the mysterious stone pillar, pedestal or whatever it might be, the same as at Delphi and other places ; but in it the pillar or pedestal was probably not *over* the cave, but *in* it, as described by Nicephorus Callistus, Lib. X. Chapter XXXIII. in the following words : ' At the time when the foundation was laid, one of the stones, to which the lowest part of the foundation was attached, was removed from its place, and discovered the mouth of a cavern which had been hollowed out of the rock. Now since they could not see to the bottom on account of its depth, the overseers of the work, wishing to be perfectly acquainted with the place, let down one of the workmen by means of a long rope, into the cavern. When he came to the bottom he found himself in water as high as his ankles, and examining every part of the cavern, he found it to be square as far as he could ascertain by feeling. He afterwards searched nearer the mouth of the cavern, and on examination discovered a low pillar very little higher than the water, and having placed his hand upon it, he found lying there a book, carefully folded in a piece of thin and clean linen. This book he secured, and signified by the rope his wish to be drawn up. On being drawn up he produced the book, which struck the beholders with astonishment particularly as it appeared perfectly fresh, and untouched, though it had been brought out of so dark and dismal a place. When the book was unfolded, not only the Jews but the Greeks also were amazed, as it declared in large letters, even at its commencement, *In the beginning, etc.* To speak clearly, the writing here discovered, did most evidently contain all that Gospel which was uttered by the divine tongue of the virgin disciple."

Callistus *Nicephorus* was a Greek Historian of the fourteenth century. An edition of his Ecclesiastical History with notes in Latin, was published as we are told, by John Lange, Basle, A. D. 1561, and a minor work by Hodge, at Oxford, 1691.

We need not particularize the many references in the account of the Cave, which are to be found in our masonic legends, for they will be patent to all

observant Craftsmen, neither need we seek to explain their bearing, for undoubtedly it must be conceded that our Traditions are in many cases not peculiar to Masonry, but adopted from older Societies and Historical MSS. for the purpose of conveying moral lessons.

We had recently lent us for perusal, a curious little volume, in which several old books were bound. The *first* is entitled, "Testament of the Twelve Patriarchs, the sons of Jacob. Translated out of Greek into Latine by Robert Grosthead, sometimes Bishop of Lincoln, and out of his copy into French and Dutch by others and now Englished. To the credit whereof an ancient Greek copy, written on parchment is kept in the University of Cambridge (woodcut) London, printed for T. Milbourn, for the Company of Stationers, 1699." The second, not dated, but apparently of the same age has the following title: "An Historical Catechism, containing Ingenious Answers to many notable Questions of several wonderful matters in ancient History, as, What is the opinion of all our Historians about the apple old mother Eve tempted Adam withal—Why the Devil should take the shape of a serpent: of the building of the Tower of Babel. . . Part I. Registered in the Hall Book of the Company of stationers."

If there were ever a date it must have been cut off by the Binder, who appears to have been much more solicitous about the *external* than the *internal* qualifications of the little book. The latter contains something very similar to the traditions recorded by Nicephorus

"Q. What happened at their laying a foundation ?

"A. There was a stone which slipt from its place, and discovered the mouth of a cave cut in a Rock—The Overseers of the work not being able to see to the bottom of it let down a Labourer by a Rope, being come to the bottom, he was up to the ancles in water, and found the place Four square and laying his Hand on a little Pillar above the water, he met with a Book wrapt up in a clean *Linen* cloth, being drawn up, the spectators were amaz'd it should be so fresh lying in such a dark hole. The Book being opened surprized both the *Jews* and *Grecians* that

were present ; they found in the beginning of it, these words were capital letters : In the beginning was the Word and the Word was with God, and the Word was God——and indeed, saith the Historian, that Scripture did manifestly contain all the Gospel which the Beloved Disciple, St. John had declared."

The foregoing occurs after a description of the attempt of Julian, the Apostate, to rebuild the Temple, and is so much like the previous extract that nothing short of a common origin can account for their agreement.

We have been told that there are other curious references to legends now incorporated in masonic degrees in ancient writings, but have not yet been able to verify the statement ; in one work especially, by Philostorgus, a Greek author who lived in the fifth century. We have not succeeded in inducing the brother who knows the *allusions* mentioned, to transcribe them, as they are "too broadly made to allow my scruples," to do so, "and more particularly as reference is made to things beyond Craft Masonry." He says, however, that "the Historian, Philostorgus, was evidently not out of our Order, and happy am I that he was not, since this proof of the truth of our Traditions would, in all probability, have never reached us." The subject is worth investigation, and we hope Dr. MACKAY will find time to dip into the History by this learned Greek, so as to test the foregoing declaration, and if possible, to trace the origin of some more of our masonic legends. If we mistake not, the *cave*, so graphically and similarly described in the two preceding extracts is in all probability, the original of the legend of the Royal Arch and some of the degrees of the Ancient and Accepted Scottish Rite of Freemasonry. It is surely more reasonable to suppose that each legend of our masonic degrees is an adaptation of Traditions previously circulated without any connection with the Craft, than to believe that our masonic legends or traditions are *peculiar* to the Society, and have always been so—a belief contrary to fact.

We must now conclude these researches for the time, and if our readers have been interested in the enquiry opened up, and desire to pursue the investigation, we may, ere long, decide to present a sketch of the

“Celtic Druids” by the same author, as also a review of King’s “Gnostics,” both works being of importance in the study of our ancient and beloved Institution, and valuable in many ways especially, as suggestive of the character of much older Societies from which it is likely Freemasonry derived many of its symbols, and to which we are indebted for the strange fascination which surrounds the study of *secret fellowship*.

We have much pleasure in taking this able article from the *Voice of Masonry* for December last.

AN HISTORICAL ACCOUNT OF MASTER AND FREE MASONS.

BY THE REV. JAMES DALLAWAY.

Cough, and cry hem ! if anybody come —
A mystery—a mystery!—*Othello*.

(Concluded from page 403.)

II. It is an inquiry, not without its difficulty, but which may be yet attended with a satisfactory result,—whether a perfect discrimination can be made between the controllers of the works and the master-masons?

Although the number of those who have been styled architects will be considerably reduced by ranking as such only the magistri ædificantes and the latomi, yet that claim may be authenticated by comparing the several designations by which patrons and contributors only are distinguished from others, who might possibly have given the original desigus.*

We are accustomed to attribute, and justly in many known instances, all the arts of design to ingenious ecclesiastics of the Middle Ages. But this concession must not be exclusively made with respect to professional artists. Proofs indeed abound, that individuals among the higher rank of clergy cultivated and understood architecture theoretically. We generally see in contemporary chronicles, supplied from local registers, the single name of the bishop or abbot recorded, under whose patronage the master-masons were employed, but who are sunk in oblivion in most instances. Although most frequently their plans were executed by ordinary masons, it cannot be fairly supposed that the erection of many cathedrals could have been designed and perfected excepting by eminent professors, exclusively devoted to the study and practice of their art.

It may be found necessary to disrobe several of the prelates and abbots who have so long enjoyed the fame of being the architects of their own churches, in pursuit of this evidence. The parts taken by these great ecclesiastics should be separately considered:—first, as contributors only, or patrons of works; or, secondly, as having designed plans which were communicated to the master masons for execution by them. They were probably not so well versed in geometrical science as the master-masons, for mathematics formed a part of monastic learning in a very limited degree.

The real obligation of posterity to the founders of these magnificent edifices, which all who are endued with taste or religious feeling will not cease to venerate,

* This question appears to find its solution in an inscription in the Campo Santo at Pisa:—“Operario, (master of the works), Orlando Sardella; Johanne, magistro ædificante.” The controller was merely an auditor of expenses, or an executor of some great benefactor, as at Gloucester:—“Tuili ex onere, Sebroke Abbate jubente.” The common working mason was styled “opifex.” “Legend St. Gaul.”—If the different phrases used to discriminate the precise share which these superior ecclesiastics had, either in the foundation of cathedrals, or the large rebuilding, or additions to them, their bearing will be found to rest upon grammatical construction. These would not have been so widely varied, but with a specific meaning. I insert many, merely as a matter of curiosity, being certain that they will not derogate from the real merit of the master-masons:—“fabricavit,” “construxit,” “ædificavit,” “inchoavit,” “fere perfect,” “perfect,” “fecit ædificari,” “ædificationes novo genere fecit,” “fieri fecit hanc fabricam,” “incæpit facere.” It would be tedious to enumerate all the instances which have occurred, in examining monkish chronicles. Any catalogue of practical architects among the ecclesiastics after a strict scrutiny, will be confined to a very few names, from a deficiency of evidence. Surveyors, controllers, or benefactors, have been improperly identified with the actual builders. Gondulf, or Gundulphus, a monk of the abbey of Bec, in Normandy, is the first recorded architect of the cathedral and keep of Rochester, and likewise of the chapel, at least, in the Tower of London; “in opere cæmentario plurimum sciens et efficax erat.”—Angl. Sac. t. i. p. 238. William Wykeham, bishop of Winchester. Bishop Lowth, in his life of that eminent prelate, asserts that his talents were originally discovered in his knowledge of architecture; and that, at a very early

in those which have been preserved to the present day, constitutes their true praise. Only let us reflect, upon a comparison with the present value of money, what an expenditure would be necessary to complete even the least considerable of them! Funds always accumulating, were dedicated solely to those purposes, with a perseverance, and to an extent, of which we can recognize no other example. It would be invidious to attribute the only cause to their superfluous wealth.

But the honour due to the original founders of these edifices is almost invariably transferred to the ecclesiastics under whose patronage they rose, rather than to the skill and design of the master-mason, or professional architect, because the only historians were monks. The masons rejected history, as their system allowed oral tradition only; and it is from their contracts, or epitaphs, that we can rescue any individual name. That the original plan, or the details of it, was often suggested by one of the more ingenious of the ecclesiastics, cannot be candidly doubted; but that in more instances the master-mason had the exclusive execution, is not less an approved fact.

In the earliest æra of the masonic es-

tablishment, a geometrical figure, or canon was adopted in all sacred buildings, which had an import hid from the vulgar. As it had a decided reference to the Christian religion, it might have been invented by the Church; but it has likewise an equal analogy with other mysteries professed by the first societies "of masons."

This hieroglyphical device was styled *Vesica Piscis*.^{*} "It may be traced from the church of St. John Lateran, and Old St. Peter's at Rome, to the church of Bath, one of the latest Gothic buildings of any consequence in England. It was formed by two equal circles, cutting each other in their centres, and was held in high veneration, having been invariably adopted by master-masons in all countries. In bas-reliefs, which are seen in the most ancient churches, over doorways, it usually circumscribes the figure of Our Saviour." It was, indeed, a principle which pervaded every building dedicated to the Christian religion. But this fact allowed, "it has been exclusively attributed to a knowledge of Euclid, and necessarily involves the construction of the pointed arch. The early architects were certainly not ignorant of Euclid's works, which had been translated from Greek into Latin, by Boethius.

period of life, before he had dedicated himself to the priesthood, he was employed in designing the royal works at Windsor and Queenborough. In the years 1357 and 59, he received patents, with a competent salary, and with powers to impress every kind of artificer. That this knowledge and taste for architecture retained their strongest influence through his whole life, cannot admit of a doubt, and that he was the architect, in fact, (*sciens et efficax*), of both his colleges at Oxford and Winton. In the decline of his life, his works in the cathedral of the last-mentioned, were solely entrusted to William Wynford, a master-mason of great ability, who had long enjoyed his patronage, and whose future services are commanded in the Bishop's will. "*Volo etiam et ordino quod dispositio et ordinatio hujusmodi novi operis fiant per magistrum William Wynford et alios sufficientes, discretos, et in arte illâ approbatos* (evidently meaning Free Masons), *ab executoribus meis deputandos; ac quod Dominus Simon Membury (a priest) sit supervisor et solutor dicti operis sit, in futurum.*"—Lowth's *Life of Wykeham*, App. xxxv. Here the office of the master of the works is distinctly marked out. William Rede, bishop of Chichester, was a consummate geometrician, and discovered eminent talents in buildings at Merton College, Oxford, of which he was a fellow. In 1379 he began his castle at Amberley in Sussex, in which he was employed during ten years. Its construction is upon a plan differing, in material instances, from the system of military architecture and contrivance peculiar to that age. The towers at the angles were built in the base-court, not projecting beyond the screen walls.—"*Dallaway's Western Sussex*," Amberley. But the pride of ecclesiastics among practical architects was Alan de Walsingham, prior of Ely. His great work was the *louvre tower* in the centre of that cathedral. It forms an octagon with as many arches, in which strength and elegance are alike conspicuous; and the whole abounds in curious embellishment carved in *bas-relief*. Consummate skill is shown in the construction of the timber-frame roof:—"Summo ac mirabili mentis ingenio imaginata." Of this most beautiful effort of his genius and science, the conception originated in his own mind. He was neither the imitator of, nor was he imitated by any other architect. Completed in 1328. Trinity Chapel is another example of his superior talent. He was buried at Ely, and in an ancient chronicle is styled, "*Vir venerabilis et artificiosus frater.*" His constant patron, who supplied funds with unexampled munificence, was Bishop Hotham.—Bentham's *Ely*, *passim*. "*Leland's Collectanea.*"

* Observations on the *Vesica piscis* in the architecture of the Middle Ages, and in Gothic architecture, by T. Kerrieh, A.M. Principal Librarian of the University of Cambridge.—*Archæologia*, vol. xvi. p. 292; and vol. xix. p. 353.

Cassiodorus had recommended Euclid to Theodoric king of the Goths.*

There is, as it has been judiciously observed, an evident disparity between several of the ornamental parts of many cathedrals, which will be evident by contrasting the skill of the amateur monk with that of the professional artist.†

III. Offering to our present view such master-masons whose more eminent and ascertained pretensions may have distinguished them from others, whose names have been recognised in various documents, I have selected the following only. Such of them who have been employed in military architecture will be noticed with reference to their several works.‡ The master-masons, and their brotherhood, could have been scarcely ever void of employment, as their labours were not always confined to ecclesiastical buildings. They were employed not only in raising castles, but inventing military stratagems in their formation, and making engines of war: such had the peculiar name of *Ingeniatories*.§ For completing castelated or grand domestic mansions, they were no less in requisition. A very early instance occurs in the reign of Henry III. of Paul le Peverer, in his house at Todington, in Bedfordshire, and of the numerous artificers whom he had assembled.||

Master-Masons from the Twelfth to the end of the Fifteenth Century.

XII. Century.

William Anglus.

XIII. Century.

Adam de Glapham and Patric de

Carlile, "magister cæmentariorum, et carpentariorum, cum septem sociis," employed to build Caernarvon Castle.—*Lib. Garderobæ* 26 Edw. I. 1200.

Henricus de Ellerton, "magister operum," 1292.

Michael de Cantuariâ, cæmentarius, St. Stephen's Chapel

XIV. Century.

Richard de Stowe was the master-mason of Lincoln Cathedral, and Nicholas Walton, magister-carpentarius, (roof-maker), in 1306.

Henry Latomus, from 1300—1319. Evesham Abbey.

William Boyden, 1308—1326.

Walter de Weston.—Pat. 4 Edw. Tertii, 1331. St. Stephen's, Westminster, and Windsor Castle, St. George's Hall.

William Wynford.¶ Nave of Winchester Cathedral.

Henry Yevely of London, master-mason; Robert Wasburn, and John Swallow, and W. Hall, master-carpenters of Westminster and Eltham Halls.—*Rymer's Fœdera*.

Robert de Skillington,** master-mason of the hall in Kenilworth Castle, 1392.

XV. Century.

In the computus of payments (in 1429) of the cathedral of Canterbury, the names of the masters, wardens, and masons, are all recited.—Preston.

William Horwood. Chapel of the College of Fotheringay.—Contract with Richard, Duke of York, 1435.††

John Wastell, Henry Semerk, master-masons of King's College, 1444.

John Smyth, master-mason; Robert

* Hawkins' "Origin of Gothick Architecture, 8vo. p. 244.

† Wild's "Illustration of Cathedrals," ut sup.

‡ But and he couthe through his sleight,

To maken up a toure of height;

Though it were of no rounde stone,

Wrought with squire and scantilone (square and measure.)

CHAUCER.

§ "Fratri Roberto de Ulmo, magistro ingeniatori, ad vadia Regis, ix den. per diem," &c.—*Lib. Garderobæ* Edw. Primi, anno 1299, published by the Society of Antiquaries, 1787.

¶ P. 383. *Matt. Paris' Hist.* p. 821, folio. "Operarii namque plurimis annis, ædificiorum suorum, quilibet septimanâ centum solidos, et plures x marcas, recepisse pro stipendiis, asseruntur."

¶ Will of W. Wykeham:—Lowth's "Life of Wykeham," p. 195.

** The great additions made by John of Gaunt to that Castle were in consequence of a warrant from Richard II, in 1392, directed to Skillington, to impress twenty workmen, carpenters, &c.—*Dugdale's "Warwickshire."*

†† "Covenant by oversight of masters of the same craft. To build the nave and ailes, with the spire, for £300, and if not performed duly, he shall yelde his bodye to prisoun, at the lord's will."—*Dugdale's "Monasticon,"* vol. iii. The wages of a Free Mason at St. George's Windsor, one shilling a-day. Grant of arms to Nicholas Cloos, Roger Keys, and Thomas his brother, by King Henry VI, 1449, 1450 (*Bentley's "Excerpta Historica,"* 8vo. p. 364):—the above were architects or supervisors, and not master-masons.

Westerley, master-carpenter for Eton College.—Rot. Pat. 26 Hen. VI. p. 2. m. 35. 1450.

Edward Seamer, or Semerk, master-mason of St. George's Chapel at Windsor, 1480 and 1499. Wages one shilling a-day.

John Woolrich, master-mason of King's College; 1476.

John Woode, Abbey of St. Edmundsbury.

Roger Keys and John Druet were supervisors of the building of All-Souls' College.

A'Wood gives the names of Hethe, Wrabey, and Balle, as master-masons, 1438.

William Orcheverde, "master of masonry of Magdalene College, Oxford, 1475."—A'Wood's *Antiquities of Oxford*, p. 310.

XVI. Century.

John Cole, master-mason, tower and spire of Louth, Lincolnshire, 1500—1506. *Archæologia*, vol. x.—*Britton's Architect. Antiq.* vol. iv. 4to.

Robert Vertue, works in the Tower of London, 1501.

Henry Smyth, for works in the Palace of Richmond, 1505.

Hector Ashley, at Hunsdon and other Palaces, before 1530.

Some of my readers may object to this as a meagre catalogue, but I proposed to give notices only of actual masons, not of patrons and amateurs, among the ecclesiastics, and it is therefore narrowed to positive evidence, as far as I have found it, and, of course, with certain omissions.

In the art of sculpture, at least of carved work, not as confined to architectural embellishment only, but of the human figure, they had attained to a high degree of excellence. They had few opportunities

of displaying anatomical science; in bas-reliefs, positively none. In statues, being usually enclosed in narrow niches, their skill could be chiefly shown in draperies or armour; yet in the heads we may often discover great boldness, and a freedom of execution; and in the countenances of female saints absolute and characteristic beauty, more especially in that of the Virgin Mary. This is most remarkable before the close of the fourteenth century.* Some of the more ingenious among them were capable of carving the recumbent sepulchral figures, as large as life. These, in numerous contracts, are denominated "marblers."

The political history of the Freemasons in England must be the next subject of investigation; and no proof has been as yet adduced from any chronicle or history of this country, that, as a fraternity or guild, they at any period possessed or held by patent any exclusive privilege whatsoever; all that may be collected from the records is of a contrary tendency.

The statute of the 24th of Edward III, 1351, did not originate in any political jealousy, but in punishment of the contumacious Masons whom he had assembled at Windsor Castle, under the direction of William of Wykeham, the comptroller of the royal works (*magister operum*). They refused the wages, withdrew from their engagements, and, at last, openly refused to return. The subjoined penalties were then enacted.† Nor can we collect from the preamble of the second Act, in the reign of Henry VI. that any allusion is made to a political conspiracy, but merely to enforce the restrictions imposed on them by the Statute of Labourers.‡ They were

* See Gough's "Sepulchral Monuments;" Carter's "Ancient Sculpture," &c., and the "Ancient Sepulchral Monuments," by the late accurate Charles Stothard; folio.

† "Statutes of the Realm," vol. i. p. 367. Translated from the French.—"If labourers and artificers absent themselves out of their services in another town or country, the party shall have suit before the justices:"—"and if he does not return after three monitions, and for the falsity, he shall be burned in the forehead with an iron made and formed to the letter F (for false), but may be respited by the justices. No artificer shall take wages on festival days." It is evident that the Free Masons had, at that period, no exemption from other artificers, nor were endowed with any distinct privileges as a fraternity, nor were they formidable in a political point of view. Lowth's "Life of Wykeham," p. 17.—Rot. Pat. 20 Edw. Tertii, 1356.

‡ "Statutes of the Realm," vol. ii. p. 227, 1425. Translation from the French:—"Whereas by the early combinations and confederacies made by Masons in their general assemblies and chapters, the good cause and effect of the statute of labourers be openly violated and broken in subversion of the law and the great damage of the Commons, our Sovereign Lord the King has ordained, that such chapters and congregations shall not be held hereafter: and if any such be made, if they be convicted, shall be adjudged felons. And that all other masons that come to such chapters or congregations shall be punished by imprisonment and fine." They were liable to be seized, and retained by the King's order, whenever he designed a palace or an abbey.—Rymer's "Fœdera," vol. v. p. 670.

bound, as before, to obey the royal mandate, or patent to others, when required, and to take the prescribed wages. Preston asserts that they received immunities from that monarch. But, in 1435, he granted a patent to Richard, Duke of York, to impress masons, who contracted with William Horwood, as master, to build the chapel of Fotheringhay "who, if the contract be not performed properly, shall yield his body to prison at the lord's will." With due diligence, I have searched the Rotulus Patentium, without having discovered any granted to Freemasons by Henry VI, although very frequently given to guilds and fraternities.* The penalties enacted were probably evaded by the proviso made by the master-masons in all great contracts, the conditions annexed to undue performance having been always specified; so that these two compulsory acts having lain totally dormant is a mere assumption.† The fixed wages, however, were considerably higher than those of any other mechanics; and if we estimate them by the relative value of money, to what it now bears, sufficiently liberal.‡ Even as late as Charles the Second's time, the magistrates of Warwickshire set an assize for them as for other artisans.§

If the chapters, or assembling of Freemasons had been injurious to the state by fomenting insurrections, it is scarcely probable that such fact would have been totally overlooked, not only by the English historians, but in the statutes. It is alleged, that by the Act of the fifth of Elizabeth (1562) they were exonerated from all penalties, which is recited as the opinion of a very celebrated sage of the law.||

When it is said that the Act of Henry VI. was passed at the instigation of Henry Cardinal Beaufort, and that the Bishops Wykeham, Waynflete, and Chicheley, were grand-masters, I must be allowed to prefer evidence to conjecture, but none has been

adduced. It admits of a doubt, whether it were then considered as authorized by ecclesiastical constitutions, that its most eminent members could have presided as grand masters, and have been associated with the mysterious brotherhood; or that they could have been so, without the prescribed initiation! If authentic documents were ever in the archives of the fraternity, a modern inquirer would seek for them in vain. But if the mysteries of the brotherhood are considered to be sacred, why is their true history concealed?—or given, as by Preston and his predecessors, without citing any other than obscure authority? Ware, in his *Essay in the Archæologia*, says that Nicholas Stone destroyed many valuable papers belonging to the Society of Freemasons: and he adds—"Perhaps his master, Inigo Jones, thought that the new mode, though dependent on taste, was independent on science; and, like the Calife Omar, that what was agreeable to the new faith was useless, and that what was not ought to be destroyed."

An important subject of these observations is the examination of several treatises which have appeared in print, one of which is taken from a most curious and early MS. said to have been in the handwriting of King Henry VI, but nowhere extant. A copy taken by Leland, and preserved among his papers, is said to be in the Bodleian Library. This has been recopied, and was first published at Francfort, in Germany, in 1748. There is scarcely a work on Freemasonry in which it has not been reprinted. We are apt to attach an imaginary value to MSS. which have been destroyed, as we are precluded from making a collation of the copy with the original. From an inspection of Henry the Sixth's royal signature, and a letter in the British Museum, it may admit of some doubt whether that was an autograph MS. which Leland copied; for in that age few

* See "Calendarium Rotul. Patent." in Londinensi; "Calendarium Rotul. Chartarum," published by authority of Parliament.

† Preston alleges that these penalties were never inflicted. Whether inflicted, or not, it is too late to inquire with any degree of proof. In Henry the Sixth's will, respecting the college of Eton, he restricts the fashion of extreme ornament in masonry, "layinge apart too curious workes of entaile, and busy mouldinge."—Royal and Noble Wills.

‡ According to Adam Smith, wages are fifteen times increased since the eleventh century.

§ Rates of wages, 1684, at the Quarter Sessions held at Warwick, 1684.—Free Mason, 1s. 4d. without board, 5d. with: penalty for taking above this rate, twenty-one days' imprisonment. What becomes then, of the exemptions declared by the fifth of Elizabeth?—"Archæologia," vol. xi. p. 208.

|| Coke's Institutes, 5 Eliz. 1562. They were exempted by implication only, for they are not named, as a body corporate, nor, indeed, under any specific denomination.

men of high rank could write at all legibly, that being the work of regular scribes. This singular treatise is entitled—

“*Certayne Questions wyth Answeres to the same. concernyng the Mystery of Maconrye, writtēne by the hande of Kyng Henrye the sixthe of the name, and faythfully copped by me Johan Leylande, Antiquarius, by commaunde of His Highnesse.”†

There is proof that the mind of the imbecile monarch was, in early life, directed to the discovery of “hidden things.” He was a dupe to the possibility of the philosopher’s stone, (as his wiser predecessor, Edward III, had been before,‡) and gave a patent to the alchemists, having summoned them to display their art before him.¶ No wonder that he should entertain a similar curiosity to learn the secrets of the craft, and it is more than probable that this examination of them took place before him in council, 1445.

It commences with a question—“What mote it be?”—Answer: “Yt beith the skylle of nature; the understandinge of the myghte that ys hernnye, and ittsondrye werkyngs, sonderlyche, the skill of reckounnynges; of wayghts and metynges; and the true manere of façonyngē all thinges for mannys use, headlie, dwellings and buildynges of all kindes, and all odther thynges that make goode to manne.”§ Farther

extracts are unnecessary, as the whole is published, and may be readily examined by the more curious reader.

The first publications dealt principally in tradition: Boaz, and Jachin and the original lodge as established at York¶ in Saxon times. Of those which are more modern, two are entitled to notice. Preston’s Illustrations are held in high estimation. As the history only is important to the present inquiry, it must be observed, that no recital is made of the penalties of either statute above-quoted; and that in the chapter assigned to an examination of Locke’s notes upon Leland’s transcripts, such opinions as impugn the high credit of masonry are omitted. It offers an elaborate vindication of the system of Freemasonry upon its general principles and analogies, with few and imperfect references to genuine history; the first compulsory act of Edward III. is not even alluded to.

In the “Encyclopædia Britannica,” vol. xii. 4to. pages 639 to 669 are occupied by “An Essay on Freemasonry,” which is an apologetical digest of all that has been written by previous authors, but with a dereliction of several of the more popular traditions. Of this essay the main object is a vindication of Freemasonry from the charge urged against it by Baruel and Robinson. However it may have applied

* Lives of Leland, Hearne and Wood, 8vo. 1772. Appendix, No. vii. with Notes by John Leock It is at least singular, that after a search through the “Catalogus” of the MSS. of Leland and Bodley in the Bodleian Library, no such MS. is mentioned. See Catalogus MSS. Librorum, Oxon. fol. 1697. The copy sent to Locke was from another collection. It was reprinted in England in the Gentleman’s Magazine, 1753, from the Francfort edition. This short treatise is accompanied by the animadversions of that acute and celebrated philosopher, and shrewdly descanted on. The apologists, Preston and others, have asserted that he was afterwards admitted a brother, and, of course, altered his opinion; but this circumstance is nowhere alluded to, either in his works or letters.

† King Henry VIII.

‡ Rot. Pat. 1329, 2 Edw. Tertii.—Fœdera, vol. iv. p. 384. “Johanni Goble, quod possit per artem philosophiæ metalla imperfecta in aurum sive argentum transubstantiare.”

¶ Rot Pat. 23 Hen. Sexti. “To John Rous and W. Dalby to make gold or silver, and to bring their instruments before him.”—Ashmole’s *Theatrum Chemicum*.

§ “What artes have the Maconnes techedde mankynde?” The artes Agricultura, Architectura, Astronomia, Geometria, Numeres, Musica, Poesie, Kymistrye, Governmente, and Religione.” Locke observes, that what appears most odd is, that they reckon religion among the arts.—“Peter Gower a Grecian journeyedde yn everiche londe whereas the Venetians had plauntedde Macourye.” Could it be suspected that Peter Gower was Pythagoras, and the Venetians Phœnicians?

¶ The ingenious Dr. Plot, in his *History of Staffordshire*, (chap. viii. p. 316,) indulges himself in some sarcastic observations, which are indignantly repelled by Preston. The first general chapter of freemasons in England is said to have been convened at York by Edwyn son of King Athelstan, in 924. This, as it might well be, is ridiculed by Dr. Plot as being an historical blunder. Athelstan succeeded his father, Edward the Elder, in 924. He had no son, Edwyn was his brother, and in that same year conspired against him, and was deprived of life by his order.—Turner’s *Anglo-Saxon History*, vol. ii. p. 207.

to lodges on the Continent, it may be readily allowed that those in the British empire were honorably free from those imputations. The investigation is elaborate. The last-mentioned author speaks of the original connexion, by analogy at least, with the mysteries of Eleusis; the Essenes; of the school of masonry established at Crotona in Magna Græcia by Pythagoras; and lastly, the intimate alliance which subsisted between the Knights Templars* and the Freemasons, with a profusion of useless and inapplicable learning. I hazard this opinion, under favour, as being merely a common reader. No mention is made by this inquirer of the Jewish origin, nor of the establishment, in this country, before the twelfth century. Both the lodge held by Edwyn at York, and the penal statute of Edward III. are totally omitted. The MSS. of Bode and Mounceer (German authors) are quoted as authorities.

A passage in the Leland MS. seems to authorise a conjecture, that the denomination of Freemasons in England was merely a vernacular corruption (by no means unusual) of the Freres-magons established in France. "Secretes such as do bynde the Freres more strongliche togeddre by profytte and commodiye comynge to the confrerie therfromme."

But I am not borne out by their appellations or titles on the Continent.† Yet how unfounded is the name free, when assumed by our countrymen, who never enjoyed here either privilege or exemption.

Both Jones and Wren were grand masters of the English lodges; and it may be observed, that no buildings can shew a further departure from the genuine Gothic of any period than the chapel of Lincoln's Inn, the towers of Westminster, and the Campanile, Christchurch, Oxford. The science and practice of the Gothic school were entirely abandoned, although in a professed imitation.

In conclusion of this attempt, which I have been induced to undertake with diffi-

dence, and the sole view of discovering historical truth, I disavow any inclination to scrutinize mysteries, concerning which I should be an unauthorized inquirer. But, in acknowledging with sincere praise what is conspicuously apparent to all, it must be said, that during the last century the Freemasons of this kingdom have eminently distinguished themselves by their sound loyalty and their widely-extended and useful benevolence.

And so—an eminent brother of the craft will say, after their patron King Henry VI.—

"He Ends—and makes no Sign!"

ON HER MAJESTY'S BIRTHDAY,
MAY, 1876.

WITH leaves full glorious in their verdure
now,

The trees—like thee, Victoria,—bright
are crown'd;

For skies all sunny smile, which late had
frown'd,

And May with blooms afresh bedecks each
bough.

Thy Birthday this—daughter, wife,
mother, thou

Of a Masonic, royal line, renown'd
In ev'ry stage, where shall thy like be
found?

The crown, which wreathes thy fair majestic
brow

With priceless gems, hath goodlier gems
to show

Than these—thy virtues, which more
brilliant shine

With love's pure beams, auspicious and
benign,—

For these with Heav'n's own mystic
radiance glow.

These thy inherited gems, of all most
bright;—

By thee, transmitted, too, with cloudless
light.

Bro. Rev. M. GORDON.

* It is a conjecture supported by clear deduction from contemporary history, that the bands of masons who followed the later Crusaders were patronized by them on their return to England; and that the model of the Holy Sepulchre at Jerusalem was brought by them into this country, and applied to the Round churches. Nor did the castles built by Edward I. bear a less near analogy to the military structures of the great Saladin. The crested towers called *macchicolations*, from an Arab term, then so universally adopted, have certainly an Oriental origin.

† Frey-maureren, German. Liberi Muratori, Italian. Frates Liberales, Roman. Franco-macons, French. Fratres Architectonici, Modern Inscription.

THE ORIGIN AND REFERENCES
OF THE HERMESIAN SPURIOUS
FREEMASONRY.

BY REV. GEO. OLIVER, D.D.

CHAPTER VII.

FIRST SERIES OF SYMBOLS.

(Continued from page 434.)

To conciliate her favour most heathen nations held public festivals at the first appearance of the new moon, and the Israelites were permitted by Jehovah to use the same practice, that they might be weaned from the corresponding observances amongst the Gentiles, to which they were inordinately addicted. The custom was propagated all over the world, and did not escape the Druids of Britain and the Saxons of Scandinavia, who superseded them in the government of the country, and was transmitted by them from generation to generation; so that it is scarcely extinguished even at the present time. In some of the counties of England it is still a custom at the new moon to say to each other, "It is a fine moon, God bless her"; which was doubtless derived from ancient superstition. In the highlands of Scotland women are in the habit of making a curtsey to the new moon, and Brand asserts that some English women still retain a touch of this Gentilism, who, getting up upon, and sitting astride on, a gate or stile the first night of the new moon, say—

"All hail to the moon, all hail to thee!

I prithee, good moon, declare to me
This night, whom my husband shall be."
And, going to bed immediately, they will dream of the person destined to be their future husband.

But in Egypt the lunette was the heifer Isis, or Selene, whose hours were carefully depicted in the form of this emblem; Μητηρ Σεληνη τον κοσμου; and hence the crescent, whether natural or artificial, which was marked on the side of the sacred bull Apis, an emanation of Osiris, was feigned to have been produced by contact with Selene—επαθη της Σεληνης; for the crescent in hieroglyphical language signified a female, and the heifer was highly venerated by the Egyptians, for which reason, or, as has been supposed, the

heifer was ordered to be sacrificed in the law of Moses* in opposition to the superstitions of Egypt.

The mystics, both heathen and Christian, converted this mythological incident to a very curious purpose of superstition. Pliny says that the Selinite is a stone containing a figure of the moon, which increases and decreases uniformly with the courses of that planet.† And it is also reported by Cardan, according to Sir Christopher Heydon, that Pope Clement VII. had a precious stone which contained a very bright spot that changed its position uniformly with the progress of the sun in the firmament.

The art of healing depended in some measure on this superstition down to a very recent period; as in the following instance of a receipt to cure the ague:—
"Gather cinquefoil in a good aspect of Jupiter to the moon, and let the moon be in the mid-heaven if you can; then take a certain quantity of the powder in white wine. If it be not that gathered according to the rules of astrology it will possess little or no virtue." Again, in answer to statistical enquiries of Sir John Sinclair, in the year 1791, the Minister of Portpatrick tells of a cave in the neighbourhood of Dunskey, which was held in great veneration by the people for this reason: that at the change of the moon if parents bring infirm persons, or rickety children do undress in it for the purpose of bathing in the adjacent stream, they will be healed of their diseases.

The ancient writers described the ark of Noah by the figure of a lunette, which they called Meen, and Selene. Hence the chief person of the art had the name of Meen and Menes, and was worshipped in the character of Pecis Lunus. In the hieroglyphics the crescent or half circle stood for the letter S, or Hebrew Sar, and its ideal signification was whiteness, brightness, and multifarious, the symbol of the genii or spirits favourable to man. Thus in Mr. Halled's edition of the Mahabharat, illustrated with emblematical engravings, the good beings are painted white, and the bad ones black. Now Selene, or the moon Rhe, is represented in the Orphic

* Numb. xix. i.

† Plin. l. xxxvii. c. 10,

hymns*, as being at the same time visible and invisible, light and darkness; alluding to her phases, which made her visible to one portion of the inhabitants of the earth, while she was invisible to those of another, and also to the confinement of Noah or Deus Lunus to the darkness of the Ark, and his subsequent enlightenment, or delivery thence.

Semel was feigned to have a son called Muth, who was the same as the Grecian Pluto or Death, "Sometimes he was called Adonis or Aidoneus, and sometimes Osiris or Isis. In short he was no other than the great deluvian god of the lunar ark, which floated upon the infernal waters of Styx, which was deemed the coffin of an extinct world, and out of the darkness of which the god and his companions were in due time born again or restored to life. Hence, in Egyptian theology, the floating moon into which Osiris entered was styled the Mother of the World, and hence Rhe, the allegorical mother of Muth, is styled the common parent both of gods and men, the mysterious being from whose womb the whole world proceeded." And she is at the one time called the wife of Noah, and at another the wife of Adam. And the coincidence is remarkable, for Eve as well as Rhe brought death, or Muth into the world.

The crescent is still used by the Mahometans as a sacred symbol, and was doubtless derived from their idolatrous predecessors, but changed by their great prophet from its original purpose. And in the Highlands of Scotland an inextinguishable superstition respecting the influence of the moon, derived from their remote Gaelic ancestors, still exists in all its force. The minister of Kirkmichael says, that amongst his parishioners fear and ignorance have produced a great prevalence of superstition respecting the moon, which in her increase, full growth, and in her wane, are with them the emblems of a rising, flourishing, and declining fortune. At the last period of her revolution they carefully avoid engaging in any business of importance; but the first and middle they seize with avidity, presaging the most auspicious issue to their undertakings. Poor Martinus Scriblerus never more anxiously

watched the blowing of the west wind to secure an heir to his genius than the love-sick swain and his nymph for the coming of the New Moon to be noosed together in matrimony. Should the planet happen to be at the height of her splendour when the ceremony is performed their future life will be a scene of festivity, and all its paths strewed over with the rosebuds of delight. But when her tapering horns are turned towards the north, passion becomes frost bound, and seldom thaws till the genial season again approaches. From the moon they not only draw prognostications of the weather, but also discover future events.*

(To be continued.)

CATHERINE OF ARRAGON,

In her retirement at Amptkhill, to an ancient Oak in the Park.

MONARCH of trees, whose scarred, yet noble form
Has braved the dangers both of wind and storm
For many ages, great has been thy lot,
To see, to know, to outlive what's forgot.

Princes and potentates, masters and slaves,—
All great betimes—men know not ev'n their graves,
When I, my short life past, am dead and gone,
My very name forgotten, 'though I've shone;
My place is lost, my mother-earth rejoined,
All ending wisely by my God enjoined—
I'm past! I'm gone! A shadow at the best!
A race forgetful wanders where I rest.

Not so, great tree, uplifting still thy head,
Waxing the mightier o'er the fallen dead;
Hoary with age, 'though nations rise and fall,
Thou, still by nature great, surviv'st them all.

W. T.

* Hymn 54.

† Faber's Eight Dissertations, vol. ii. p. 198.

* Stat. Acc. of Scotland, vol. xiii. p. 457.

NOTES ON LITERATURE, SCIENCE
AND ART.

BY BRO. GEORGE MARKHAM TWEDELL,

Fellow of the Royal Society of Northern Antiquaries, Copenhagen; Corresponding Member of the Royal Historical Society, London; Honorary Member of the Manchester Literary Club, and of the Whitby Literary and Philosophical Society, &c., &c.

MR. GEORGE ROBERTS, a working gardener at Lofthouse, near Wakefield, whose whole leisure for many years, when he could spare a few days from his somewhat extensive market-garden, has been spent in rambling, with the open eyes of a naturalist, in various parts of Yorkshire—I have met him myself down in Cleveland—and who has been in the habit, from time to time, of furnishing those well-known natural history notes which have attracted some attention in the *Yorkshire Post* and other papers, is engaged in making numerous additions and corrections to them, with an entirely new arrangement of the Natural History Diary, for publication in a collected form, under the title of "Essays, Miscellaneous Notes, and Diary of a Naturalist." The work is to comprise notes and records on wild plants, birds, quadrupeds, reptiles, shells, and insects; sketches on antiquarian and rural subjects, local lists of shells and plants; comparative tables of the dates of appearance of migrating birds; tables of rainfalls, with the history, natural and chronological, of Lofthouse, its folklore, and other useful and interesting information. Lancashire and Yorkshire have long been rather famous for a goodly number of working men who, in the true spirit of our ancient Fellow Crafts, carry their researches into the hidden mysteries of nature and science,—hidden only for those who seek to find, and I sincerely wish success to Mr. Roberts, one of the most notable of the number.

MR. L. ARNOUX, art director, and superintendent of Minton's factory, contributes an able paper on Pottery to the "British Manufacturing Industries," now in course of publication by Mr. Edward Stanford. "The practice of making vessels from plastic clays for holding liquids and provisions," he observes, "first resulted from the exertions made by man to emerge from

his primary condition. It is a well-known fact that vessels of clay, only partially baked, have been found, together with stone implements belonging to prehistoric times, and that those vessels, unfinished as they were, had peculiar characteristics." All readers of the Bible and the classics must have been struck with the antiquity and importance of the potter's art. "It may have been anterior to the use of fire, for a sound and useful pottery may be made with clay hardened in the sun, as still practised in Egypt and India. At all events, it existed previous to the working of the first metal, as one can hardly understand how bronze could have been melted without the assistance of vessels made of fired clay carefully selected. Consequently it is admitted by everybody that this is one of the earliest of human inventions, and that the material has proved most durable." But the application of fire rendered the pottery much more lasting. "This is particularly noticeable," remarks Mr. Arnoux, "in the black Greek pottery, which, while possessing all its former appearance, can, however, be scratched by the nail, or broken by a gentle pressure between the fingers. It is thus that we are indebted to the art of pottery for innumerable works of art, many of which have proved most useful in elucidating historical facts and making us acquainted with the habits, dresses, and ceremonies of ancient peoples." I have myself helped to exhume it from a tumulus after an interment of probably from two to three thousand years; and we read of it being dug up in all parts of Europe, Asia, and America. No one can now say who were the first potters. "It is, however," as our author observes, "easier to decide which people first excelled in it, and in this respect we must give equal credit to the Egyptians and the Chinese. It is mentioned in sacred history that more than two thousand years before Christ the Egyptian potters were celebrated for their skill; and, if we can believe Chinese tradition, the manufacturers in China were at this same time under the control of a superintendent appointed by the Government." Using the same metallic oxides for colouring as we now use, and for above a thousand years producing the finest ceramic works of art, the ancient Egyptians

must ever stand at the head of all the nations of the old world for their pottery. "It is from Egypt that sound principles of pottery-making seem to have spread to the different nations; first to the Phœnicians, who in their turn became famous for their knowledge in the art of vitrifying mineral substances; and then to the Assyrians, who seem to have applied pottery more especially to the ornamentation of their buildings. Greece, who shortly after received her first notions of art from the two former nations, did not devote her energies so much to improvement of material and richness of colour, as to the refined beauty of the shape and the excellence of the painting. In pottery, the material is of little value, and it is only by the art displayed in shaping and decorating it that its price can be increased. In this respect the Greeks proved to what enormous value it could be raised, by making it the groundwork of their art, since sums equivalent to several thousand pounds of our money were readily paid by Roman patricians for a single Corinthian vase." For seven or eight hundred years the Greeks seem to have been the only people worth naming for the production of pottery; and in the ceramic arts, as in sculpture, they have never since been surpassed. "Although vessels of the same description were largely produced in Italy, it was invariably by the Greeks, following closely the traditions and mode of decorations of their own country. It was only about a century before Christ that the Romans began to create a pottery on which they impressed their stamp, a pottery really their own. "I mean," says Mr. Arnoux, "that which is so improperly called Samian, and so easily known by its reddish colour and the embossed ornaments with which it is profusely covered. It is, however, genuine and characteristic, neatly executed, and possessing some standing qualities which did not belong to the Greek. On the other hand, the refinement is deficient; the forms are derived from the circle instead of the ellipse; the plain surfaces are replaced by embossments, and the painting is absent. For four centuries the Romans seem to have made this class of pottery in several of their European settlements, chiefly in Italy and in the provinces adjoining the Rhine. In the

operation they seem to have required some special material unknown to us, which imparted to its real surface a semi-shining lustre or glaze, and which has proved remarkably durable." Then came "a time of darkness" for pottery in Europe. "Art was not quite dead, but it scarcely breathed." The revival of the art of pottery in Europe will afford us matter sufficient for a future Note. In the meantime I would advise my readers to procure, not only the volume I am noticing, but the whole series of the "British Manufacturing Industries." Every volume, however, is complete in itself, and may be had through any bookseller for three-and-sixpence. Every Masonic Lodge Library should have the whole thirteen volumes of the series.

The following beautiful verses, on the death of our late beloved Brother, William Romaine Callender, appear in *Ben Brierley's Journal*, from the pen of the Editor, and will be welcome to every Mason, especially those of my mother-province of East Lancashire:—

"Bring out the flag, and hoist it half-mast high;
Muffle the bells, and let their solemn peal
Wake mournful cadence 'neath this wintry sky,
And give expression to what all must feel!

For Death, who values not affairs of State
But commoner, and lord, and king, doth slay;
Who swerves not at the mansion's golden gate,
Hath glean'd the land, and held high harvest-day.

And one fair stalk hath fallen 'neath his blade,
That in its summer promised a full ear,—
Whose virtues might the reaper's hand have stay'd,
Had aught avail'd that human love holds dear.

He for whose fate we ask the mournful peal,
Was meant for more than we have seen him do,
Much as that may have been. Nerved to his steel,
And to the plummet-line and compass true,

He might have fought for glories un-
achieved,

Save by the nobleness of heart and mind,
(The triumphs that are by cravens un-
believed,)

And left a greater name than great behind,

He might have conquer'd,— nay, no doubt
he would—

The frailties that remind us we are weak ;
And held a place in the world's brother-
hood,

That partisan of aught in vain may seek.

His autumn might have straighten'd youth-
ful bents,

And fix'd the lesson of the plummet's
law,—

That they who swerve, the least, from high
intent,

Are known from angels by some mortal
flaw.

This fault had he whose fate we mourn
to-day ;

Yet 'twas so slight a leading from the
true,

That e'en unfriendly tongues could not
gainsay

The virtues that redeem'd it were not few,

His hand ne'er knew its bounty in the gift
Of wealth, or work, were either asked
in aid.

The weak to guide,—the lowly to uplift,
He through his life an earnest duty
made.

If blind to one known light, he'd many
more

Of equal brightness on the path he trod.
Then live the thought, that, whate'er
points before,

The path that leads to duty leads to God."

Mr. Joseph Foster, of Boundary Road, St. John's Wood, London, has done good service to the cause of genealogy, by printing "The Visitation of Yorkshire made in the years 1584-5, by Robert Glover, Somerset Herald; to which is added the subsequent visitation made in 1612, by Richard St. George, Norray King of Arms, with several additional Pedigrees, including 'The Arms taken out of Churches and Houses at Yorkshire Visitation, 1584-5,' 'Sir William Fayrfax' Booke of Arms,' and other Heraldic Lists, with copious

Indices." The book, which consists of 734 pages, is printed and bound to correspond with the kindred publications of the Surtees Society, by whom it really ought to have been published, instead of some of the less interesting works which have been slowly issued by the society of late years. It is a disgrace to the various North of England antiquarian and archæological societies to leave the publication of so comprehensive a volume of Heraldic Visitations to a private individual; and if several of the smaller societies would amalgamate, they might accomplish a hundred times the good they are doing by their present sleepy proceedings. How long we might have waited for the valuable pedigrees in the present volume had not Mr. Foster come to the rescue, is beyond the power of man to tell. Mr. Foster appears to have done his laborious work in a way worthy of great praise, and I hope that he will not be allowed to be a loser by this and his kindred other undertakings. Such men are of value to every country.

The Rev. Charles Rogers, LL.D., Historiographer to the Royal Historical Society, F.S.A. Scot., and corresponding member of the Historical and Genealogical Society of New England, is about to publish his auto-biography; or rather, as he very properly entitles it, "Leaves from my Auto-biography,"—for the fact is, only one man ever seems truly to have published his auto-biography, though numbers have professed to do so; and that one is the fine example of human weakness and wisdom in one, the much-maligned Jean Jacques Rousseau, to whom the whole civilised world is under obligations for helping to give them truer notions of education.

Rose Cottage, Stokesley.

ERRATA.—In the Sonnet on the Prince of Wales's return in the March Number, by Bro. Rev. M. Gordon, and at the eleventh line, for "their" read *there*; and at the twelfth line for "Oblest" read *O blest*.

In Bro. Tweddell's Poem on Miss Marwood's marriage, last month, twelve lines of type were printed at the top of the *third*, instead of the *second* column, a blunder we greatly regret,