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THE RECORDS OF AN ANCIENT LODGE.

BY W. FRED. VERNON, P.M. NO. 58, S.C.

(Concluded from page 413.)

HAVING given the most interesting extracts from these old records down to the middle of last century, and finding very little of general interest to copy, we must apologise for the very fragmentary extracts which now follow, only those portions being selected which appear to be of some interest to the Masonic student or general reader.

Melrose December the 27th, 1749.

Wee a cairtain Number of the members of the lodge of Melrose being mett this day have agreed and enacted that non of the members of this lodge shall presume to enter ane Masons but on Saint John's day Except with the three Box masters and nine other of the members all present in this place which we obledge ourselves here present no to do otherwise alwise with submison to the whole company at ther meeting on Saint Johns day.

Eo die The meeting agreed to purchass the jewells or ornaments used in oyr lodges and impowered Doctor Rutherford to purchess them not above twenty five shillings price and impowered the Boxmaster to pay the Doctor therefor Jo Rutherford Pr.

Melrose December 27th 1750.

George Hogg in darnick Entered prentice this day and geven Bills for S £ Scott His mark Doctor Esskine passed this day and pay'd his due. The Company Agreed by the plurality of votts to continen for the next year Docter Rutherford Grand Master and Andrew Pringle Elder and Younger to be Wardens ond Mr Oglive Treasurer and Nicol Bouer Clerk of Ye Box. The Company

Continous for Boxmasters for this Year to come James Wallace Nicol Bouer Andrew Pringle Younger in neustied and the Box to Remain in Tho: Marrs House for the same Year.

The Company This day have Erected that as it is a great Loss to the Lodge on account of the Entred prenticey not passing in due time therofor Every Entred prentice is to pass any time befor the first Year and if they fail at or befor that year they are to Loss the privildges of the Lodge in all time thereafter. Upon Receiving apilation from Margaret Hyslop in Silkirk her desiring what the company would give to her for suport in the time of her distress. The Company have agreed to give her Two Shillings and Six pence pd Eodem Die.—The Company have agreed to Robert Boney in neustead John Boney in Eildeum William Wallace in Melrose so see the Counts Clear'd and to inspect the money in the Box at the time which this and the preceding page are what is done this day December 27th 1750 and Signed by Docter Rutherford Grand Master

Jo: RUTHERFORD Pr.

2 F 2

The Company also have agreed to give to Andrew Mein Elder in Neustead on account of his distress five Shillings sterling.

The Committee this day have Taken Inspection of the Box and find of Cash Remaining after all counts being cleared the sum of Nineteen pound two penny Scotts money as witness, our Subscription this 28th of December 1750.

ROBERT BUNYIE.
JOHN BUNYIE.

Melrose December 27th 1751.

Its Enacted this day that any that hath amind to Enter in to this Lodge Thats not Operatives Masons for their own pleasure or fancy That they are to pay Three Sill: & four pence Sterling money Each thats Entred above the ordinary use of the Lodge The above carried by the majority of votts at 16 Sill: and 8 D or ten pound Scotts.

The Company Have agreed to give to Andrew Mein on account of His distress five Sill: sterling.

Melrose December 27th 1757.

Whereas John Culbertson in Lesudden Hath offended the Company by Refusing to Comply with the Rules of the house Thereof The company Has agreed That he shall be struct out of the Lodge as a member in all time Coming and also Ordains The Box Master to proscout Him and his Conjunt accepted for what He is due to the Lodge without delay or Twixt and Candlemass next.

Melrose December 29th 1760.

According to a former Act of Date 1750. The Company have agreed this day to Cut off George Estoun in Long Nithery from all priveledges in all time Coming for not passing in due time only the Company agries to Contain the power in their hands to addmite the said George Eastoun to the priveledges if he apeers next year.

In connection with the 'ancient charge' belonging to this lodge which was given in the January number of this magazine, we find the following minute in reference to it:—

“Melrose December 28th 1762.

“Given out this day the old Rights of the lodge contained in a long Roll to be extracted by Nichol Bowr and Thomas Marr and they are to be allowed for their trouble.”

This copy, as well as the original “long Roll,” is still extant, but the transcribers have made several mistakes in copying out the document, as we found by carefully collating the two. The above is the only reference to the ancient charge we have been able to discover.

Melrose Dec. 28th 1763.

By a vote yesterday of the Company it is agreed upon that a Commatic is to meet at Lillias Leaf upon the 13th of february next for making up and concerting proper Regularitys for the Lodge and at same time appoint one of the members to meet that day out of every Tounne where the Different members has there Different abodes, the above parties with the Boxmasters and Clerks to meet that day upon the Charge of the Company or Box.

Melrose feby. 11th 1764.

I Payed Exences in Concerting the Commatics meeting on Candlemass day at Lillies Leaf the 13th next on shilling ster. by 5 of ye members.

February 16th 1764.

Payed for shillings eimidence charged as aue starling.

In connection with this meeting at Lillies Leaf, we find it mentioned upon the following St. John's Day, December 27th, 1764, dated at Lillies Leaf, the 13th of July, 1764, ordering

A Scheme to be given in the day which act and Scheme is Lodged in the Box and also the List of Subscribers agreeing & not agreeing to the said Scheme also a list of 48 members Theirs names that has paid on shilling ster. each agreeable to the Scheme proposed and given in untill a more regular Scheme is made out.

ANDREW SCOTT G.M.

Melrose Debember 27th 1764.

It is agreed by this present meeting the the Mason Word be Adminester in a Simpel way and Maner free of every thing Sinfull and Supersticious only word sighn and Grip and Some simpel Questions to Distniguish a Mason from a nother Man and all under a simpel promice not to Reveal it under no less penilty then to for fit all right and Titel to every Benefit Belonging to the Lodge and to be had in abhorance by every Brother this we agree

to that this form be red by the Grand Master to them that is Chosen to give the word and special Care is to be taken by the Grand Mr and Box Mr that fitt well Disposed persons be Chosen for that purpose

GEORGE EASTON Grand Master GILBT BOA Grand Mr.

Decemr The 28th 1764.

Also agrees that Thomas Marr mend the Masons Loft and Repair the Dammage done to the Tolboath for which he is to be payd out of the publick fund.

The Company this day has agreed and given to the Widow of John Stewert Three Shillings. The Company has also agreed That The Land Lord where The dinner is next year to to give no more Bread and Drink before dinner but what The Grand Master and Box masters gives him orders for, and no more but Them is to agree with the Land Lord for the next meetings dinner

GILBERT BOA, Grand M.

It Being Represented That James Dougless Mason in Ancrum and Margaret Scirvin Widow of the Deceast William Wallace Mason in Melrose were persons in need of Charity from the Lodge and The Matter Regularly stated and votted by the members Three present was agreed that the said James Douglass Would have Seven Shillings and the said Margaret Scirvin four Shillings we all Eleven Shillings which the Grand Master appoints The Box Masters to pay to them

GEORGE EASTON Grand Master.

Melrose Decemr 29th 1766

The Company this day have agreed that any member of the Lodge That refuses to pass this day thats present That is Liable on it being the fourth year since their Entry agreeable to our former Act that they are to be cut off as a member of this Lodge in all Time Thereafter in obedience to the Former Act all thath prepared this day That was liable to it. This day the company have Chosen Walter Rendlson to be ground Master for the Enshewing Year, and George Rendlson Gilbert Boa and George Eastown Elder to be Box Mas'ers for the same year and Nicol Bouer Clerk. The Company Appoints Thomas Marr George Hogg James Trotter William Johnston and James Turnbull with the Old and new Box Masters to take Inspection of the Box. Also it is Enacted This day That at St Johns day next and every year thereafter that Each member present is to appear and make proccision befor dinner with White Aprons and White Gloves and those that do not appear in procession is to pay one Shilling Sterling in to the Box

GEORGE EASTON Grd Master.

Melrose 27th Decemr 1765

The Company have Votted and Chosen George Eastoun in Lillicas Leaf to be Grand Master for the Enshewing year also the present Grand Master makes choise of James Wallace James Pringle and Gilbert Boa as Box Masters and Bouer Clerk and also appoints as a Commatee to meet tomorrow to see the account cleard viz. George Rendlson Thomas Marr Andrew Pringle Elder Alexr Bunyie alongst with the three Enshewing Boxmasters And also as That Thomas Anderson was guilty of Cursing and Swearing this night and being Resconded for the same and giving satisfaction to the Grand Master and Company but abscond Therefor He is to submit to the Grand Master befor He comes in to the Compony as a member

GILBERT ROA G.R:

Melrose Decbr 26th 1765

Rules for the reight order and Government of the Honourable Society of Masons at Melrose, To wit,

That no person is to be admitted into this society but what is of a bleainless life and Conversation, free of open scandlle, such as Cursing, Swearing, lieing, Drunkenness, Saboth-breaking, and other such like abomenable practices, for as we ought to have an eye to the glory of God in all our Actions, there for if such persons be admitted, which is not only hurtfull to Society but greatly dishonouring to God for which cause he may justly frustrat all our desines, for promoteing a fund in a Civil way for Reliveing us in destress, when the Almighty is pleased to lay his Afflicting hand upon any of us for as we ought to acknowledge him in all our ways. so when their is no person Admitted but what is of a good Clareter and free of such Blemishes as is above mentioned, then we may expect the Blising of God on our Civil Desinges, and Endeavour, for while such is in Society, we can expect no good but contention and discord of every kind, whereas we ought not to study our own secular advantage, but the common good of the whole, and as much as lyes in us to promote peace and unity amongst us, and deteast and abhorr Every thing that is Contrary the same, for it is only in this way, that we can expect to propegat this fund for the publick good and Benifit of us all, and it is wished and desired, that there be any such person among us that they would forsake their ways and Amend. for if they be found out, and Remains Obstenat they

are to be thrown out of this society for as we desire to countenance Nothing that is Contrary to Trnths so such persons need not think to Escape, so if any person be found guilty of the above crimes or in the time of this Meeting gives themselves over, to abstain, and unclean conversation such as singing of profain Songs which is fit for Nothing but filling the mind with vanity and Corrupting one anothers minds and taking it off its alove proper object, and if countenanced will bring the curse of God, not only on themselves but also on the society whereof they are members likewise them that is to be enter'd, is to have their Carncturs Atested by there Masters or them that represents them. that to there knowledge, they are free of the above practises, and if it should be found otherways after they are admitted, they are still subject to the Laws of the house therefore if any of those Crimes, be proven in time coming on any member of this Society for the first falt they are to be fined by the Grand Mr of one shilling Str, which is to go into the publick stock, and for the Second falt in the same, and publickly rebucked by the Grand Mr if obstenat and persisting in the same courses, after all due pains taken with them, they are by him to be Declared uncapable of living a member of this Society any longer, and to be Cast out by the voyce of the whole meeting as unfit persons of Society.

And likewise we agree that the act inserted date 1764 Anent Entering the prentices, be punctually observed hereafter and this upon the inserted in the same act. And likewise that these that altereth the same unagreeable to the voyce of that meeting, shall be lyable to be fined by the Grand Mr.

GILBT BOA, Grand Mr.

Dec. 28th 1767.

After other business transacted and recorded

The Company also have agreed that as Robert Wilkes & Robert Simpson has this day refused to comply with the Rules of the Company in diff ways therefore its agreed that they are to be struck out as members of this Lodge in all time Coming unless they within a twelvemonth come and give full satisfaction to the Company & acknowledge their faults & submit themselves to the orders of the House.

WALTER RONOLSON, G.M.

Melrose Dec. 27th 1773.

This day the members of this Lodge present Taking in to there Consideration on Tenth article of the printed Copy of the Regulations of the Lodge doe Hereby Explaines or understands it and ordains it to be Thus That any member not being in distress the Time specified in the articles not having sufficient allegations of the Distress and the Cause of it from two members of the Lodge or from two elders of the Parish where he lives shall be excluded as mentioned in the said printed copy of the Regulations of the Lodge and if tea as above They are to have the Benefit when in Distress whether they need it or not if they require it.

GEORGE RONALDSON S.M.
JOHN SMITH.
JOHN SWANSTON.
GEORGE HOGG.

Melrose 29 Decr 1783.

This day after a regular Voat it is found that George Hogg is elected Grand Master for this year. And George Mercer, George Renaldson and Thomas Scott is Elected Box Masters for this Year. The Grand Master Chooses James Gramslaw and David Kyle to act as wardens for this year.

Date above after a serious Consideration it was agreid by the Company that John Hatton Tailer in Melrose is thought the properest person for to bear the office of officer to the Lodge and to take Charge of the Morteloaths when they are gotten and in which charge he is to find a Cauchener the Rules for keeping of these Morteloaths is to be settled afterwards.

Melrose 30th December 1783.

This day after accounts are cleared we find that their remains in the Box the sum of Eight Pounds Ster. Atested by William Sibbald Gr Mr.

Melrose December 28th 1791.

This day after accounts are Cleared their Remains of Money in the Box the Sum of Six Pounds one Shilling and three Pence halfpeny Ster. including four shillings of bad Silver.

Signed ANDR. RIDDELL G.M.
DAVID KYLE Treser.

Melrose, 28 December 1792.

This day after settling all business There remains a balance in the Box of Fifteen Shillings and three Pence halfpeny Str.

The bad silver having been thrown away

Andr. Brown G.M.

We have now concluded our labours so far as the old minute book of the ancient Lodge of Melrose is concerned, and we trust the gleanings we have laid before the readers of the *Masonic Magazine* have been not altogether uninteresting. Before we began extracting and arranging these ancient records, a little discussion was raised in the pages of the *Freemason*, in which it was stated that Bro. W. P. Buchan, of Glasgow, had, about ten years ago, examined the books and documents belonging to the Lodge of Melrose, and had then given to the craft the result of his researches; that since that time nothing new had been discovered in connection with the Melrose Lodge; that, in fact, any further investigation would be a work of supererogation. We have, nevertheless, undertaken the task, and completed it, without in any way going over old ground, for since our labours began, we have been favoured with a perusal of Bro. Buchan's paper upon "Melrose Abbey and Lodge," and find he gives no information about the lodge beyond a copy of the regulations reprinted in 1861, and an abstract of the income and expenditure for 1867. The ancient charges which we were fortunate enough to discover seem to have been unknown to anyone, the secretary of the lodge himself not knowing what was contained in the roll; and the old minute book, from which we have freely made extracts, seems to have been similarly neglected; consequently, we conclude that our labours have not been altogether thrown away when we have been able to bring before our brethren Masonic gleanings hitherto ungathered. We have before us an abstract of the income and expenditure of "St. John's Lodge, Melrose," from December, 1878, to December, 1879, which shows as follows:—

Income ...	£172	13	6 $\frac{1}{2}$
Expenditure	164	13	8 $\frac{1}{2}$
Balance ...	£7	19	10

Besides a bank deposit of £300, a fine hall and shop, which bring in an average income of between £30 and £40 a year. There is no doubt that this lodge can claim an antiquity second to very few, and it is a pity that it has not fallen into line and owned allegiance to the Grand Lodge of Scotland. Instead of being, as it then might be, an honoured Lodge of Ancient Free and Accepted Masons, it is nothing more or less in its present position than a well conducted and prosperous benefit society, benefit societies and Masonic lodges being, as every Mason knows, very different things. If the lodge came in under the banner of the Grand Lodge of Scotland, arrangements could easily be made for the society to be carried on as it is now, without interfering with the true Masonic work of the lodge, and we trust this will take place in time.

We cannot conclude without expressing our thanks to the secretary of the lodge, Mr. James Fairbairn, to whose courtesy we are indebted for the inspection of the documents we have been able to place before our readers. We understand there are other papers and books of a more modern date than those we have quoted, but we had not an opportunity of seeing them. However we have been able to give our readers the cream of the old documents of this interesting lodge, which has held its meetings regularly, as the minutes testify, for a period of over two hundred years. It may be worthy of note that in all the documents we have examined there is no mention of the Master Mason's degree, and that the regulations printed in 1861 contain no allusion to it, but it is made special mention of in the regulations printed in 1879.

THE SOCIETY OF THE ROSE CROIX.*

BY THE EDITOR.

(Continued from page 430.)

AFTER this explanation of the origin of the fraternity of the Rose Croix, which appears to be the most probable one, we ought not to omit to mention the conjectures of those who think that this society was simply the effort of several intelligent persons desirous of placing themselves in communication one with the other, in order to labour, with a common programme, for the advancement of science and philosophy, by mutually communicating their ideas. In this hypothesis the Rose Croix formed a sort of liberal Freemasonry. The very natural fear of exciting the suspicions of the spiritual and temporal powers would explain the care, the necessity in which the fraternity found itself of surrounding itself with mystery, of deeming itself invisible, and of having no place of meeting known to the public. In addition, they might hope that the strange conditions of the new society would attract attention and interest for those sectaries, and would inspire, on more than one authority, the ambition of belonging to them. We know, besides, that many persons have taken the title of Rose Croix without being Rose Croix, while many Rose Croix have dispensed with the use of the name.† In addition, it is clear that the Rose Croix had no hesitation to inscribe officially on their registers those personages who seemed to them worthy of that honour. Many philosophers or celebrated men found their names there without their knowledge, from which it resulted that whilst more than one illustrious "savant" lent to the fraternity the support of his name and his glory, that fraternity on the other hand suffered in public opinion from many unworthy persons with whom it had never fraternized. In true historic justice we must not judge it for its personality, but for its principles, which we are now about to make known to our readers.

The doctrine and the rule of conduct of the brethren of the Rose Croix are contained in the manifesto of which we have spoken, and in another little book, called "La Confession de Foi"—"The Confession of Faith"—which is annexed to the preceding work. Although it has never been possible to know exactly what was the grand secret of the Rose Croix kept hidden, it has been thought that it referred to these four points—the transmutation of metals, the art of prolonging life during many ages, the knowledge of that which passes in distant places, and the application of the "Cabala" and the science of numbers for the discovery of the most hidden things.

The number of the brethren of the Rose Croix was only four at the commencement of the fraternity, Rosenkreutz having only revealed his secret to three companions, or, according to others, to his three sons. Their number increased soon to eight. They were all celibates. These adept founders assembled in a chapel called that of the Holy Spirit, and it was there that they imparted instructions and information to the newly initiated. Once entered in the bosom of the fraternity, the brethren mutually vowed an inviolable fidelity, and engaged themselves by oath to keep their secret impenetrable for profanes.

* From Figuier's "L'Alchimie et les Alchimistes."

† Semler.

They were distinguished one from the other only by the numbers of the order. Individually and collectively they were bound to be contented with taking the name of the fraternity after the example of their founder, who only was known by the title of Brother Illuminé of the Rose Croix. This method of self absorption in the person of their master proves sufficiently in what close union they intended to live with his spiritual teaching, and how resolved they were to follow faithfully the rule which he had traced out for them, of which the following are the principal articles :—

To practice medicine charitably and without having from any one any recompense :

To clothe themselves according to the usage of the country where they found themselves :

To go once a year to the place of the general assembly, or furnish in writing a legitimate excuse for their absence :

To choose each one, when he felt the necessity, that is to say, when he was about to die, a successor capable of taking his place and representing him :

To have the mark of the Rose Croix for a sign of recognition among them, and as a symbol of their association :

To take the necessary precaution that the place of their burial should be unknown when it should arrive to any one to die in a strange country :

To keep their society secret and hidden for one hundred and twenty years, and firmly to believe that if it happened to come to an end it could be resuscitated at the tomb and monument of their original founder.*

With a strict observance of these precepts, whose application, as we see, presents but few difficulties, the Rose Croix boasted of obtaining for themselves graces and honour such as God had never before communicated the like to any of His creatures. The Rose Croix affirm, for instance,—

That they are destined to accomplish the re-establishment of all things in a better state before the end of the world arrives :

That they possess, in a supreme degree, both piety and wisdom, and as regards all that can be desired of natural graces, they are peaceable possessors of them, and can dispense them as they think fit :

That in whatever place they find themselves they know better about the things which happen in the rest of the world than if they were there present :

That they are subject neither to hunger, nor thirst, nor old age, nor disease, nor to any inconvenience of nature :

That they know by revelation those who are worthy of being admitted in their society :

That they can at all times live as if they had existed from the beginning of the world, or if they were bound to live until the end of the ages :

That they have a book in which they can learn all in the other books composed or yet to be composed :

That they can force the spirits and the demons, even the most powerful, to place themselves at their service, and draw to them, by the virtue of their "chant," pearls and precious stones :

That God has covered them with a cloud to hide them from the view of their enemies, and that no one can see them, unless his eyes indeed are more piercing than those of an eagle :

That the first eight brethren of the Rose Croix had the gift of healing all maladies to such an extent that they were encumbered by the multitude of the afflicted who came to them, and that one of them, very learned in the Cabala, as his Book H. witnesses, had cured the Count of Norfolk of leprosy in England.

That they had found a new idiom to express the nature of all things :

* G. Naudé : "Instructions à la France sur la vérité de l'histoire des freres de la Rose Croix."

That they confess freely, and publish without fear of being arrested, that the Pope is Antichrist :

That they condemn the black heresies of the East and West, that is to say, both of Mahomet and the Pope, and only recognize two sacraments with the ceremonies of the early church received by their congregation :

That they recognize the fourth monarchy, and the Emperor of the Romans for their head and that of all christians :

That they will supply him with more gold than the King of Spain has extracted from the Indies, whether East or West, so much the more because their treasures are inexhaustible :

That their college, which they call the College of the Holy Spirit, could never suffer any attack, though seven hundred thousand persons have seen it and remarked it :

That they have in their libraries many mysterious books, of which one, that which is most useful to them after the Bible, is the same which the revered Father Illuminé Rose Croix held in his hand after his death :

Lastly, that they are certain and assured that the truth of their maxims will last until the last period of the world.*

These are graces and powers assuredly very miraculous. Unfortunately the facts of the case were far from answering to them. The subsequent history of the society of the Rose Croix makes it sufficiently appear that all the propositions which we have recently enumerated, constituted the programme of questions which the fraternity proposed to reserve, and not the catalogue of matter which was to be found in their own power. We have great difficulty, in truth, when we attempt to find out the wonders which the Rose Croix have realized. In medicine, the art which they were bound to practise wherever they were, according to the terms of the first commandment of their master, the list of their triumphs is soon exhausted. We have already seen that they boasted of having cured an English count of leprosy. They also pretended to have restored life to a king of Spain already dead for six hours. Besides the two cures, of which the second is doubtless a miracle, but which has this defect to have only themselves as witnesses and guarantees, all their medical history consists in vague allegation, and on some insignificant facts as that which Gabriel Naudé relates to us in these terms:—

“ A certain pilgrim appeared like a flash of lightning, in 1615, in a German town, and assisted in the quality of a medical man, in prognosticating the death of a woman whom he had aided and succoured with some remedies. He wished to appear to have the knowledge of languages, and much curiosity touching the knowledge of ‘scruples.’ He gave some account of that which had passed in the town during his stay at that lodging. In short, except in the teaching, in which he greatly excelled, he was in all like to that wandering jew whom Cazet describes in his ‘Histoire Septenaire,’ sober, taciturn, badly clothed, not residing willingly for long in the same place, and much less desirous of being met and recognized, for such as he professed himself to be, that is to say, the third brother of the Rose Croix, as he declared to Dr. Molther, who, though he probably knew as much as he did, could not be so well persuaded to give faith to his narratives, though he has presented us with this history, and left our judgment free to discover if it was capable of establishing a proof of the existence of their consistory.”†

This account appears to us more probable than that of a king of Spain raised from the dead.

According to their statutes the brethren of the Rose Croix could not be dispensed from exercising medicine if only to see sometimes the sick persons die in their hands, as thus it happens to ordinary medical men; only what is astonishing is, that there is any question of remedies. Although it is true their master Paracelsus is handed down to posterity as being the first person to practice nervic remedies unknown to the followers of Galen, he thought

* Naudé : “ Instruction à la France,” etc.

† Ibid.

well in his writings to repeat, with emphasis, that the true physician obtained all his science from God, and that he recommended, above all, in medicine the use of cabalistic means. The Rose Croix, who only developed the thaumaturgic portion of the system of Paracelsus, could not properly invoke for the sick any but religious or moral influences. They asserted, it is true, that they could cure all maladies by imagination and faith. A true Rose Croix had only to look at a sick person attacked by the most serious illness, and at the same moment he was cured.*

It appears to us, then, that the brother of the Rose Croix in the consultation in which he took part with Doctor Molther, contradicted the principles of his own order, and it is probably on that account that the woman in question died.

In the hermetic philosophy the history of the Rose Croix is even less rich in facts, if that be possible. It is then, above all, that the brotherhood appears to us to have worked by imagination, and in imagination. They boasted, nevertheless, of making at discretion silver and gold, and in Germany their success in this matter was not doubted. Unfortunately no witness comes forward to confirm these assertions, and the same absence of information is much to be regretted, both as to the place where their "projections" were carried out, as well as to their manner of procedure. Failing other proofs, the riches of the fraternity might have served as a presumption in favour of their hermetic capacity; but these riches are as invisible as their persons, and the Emperor of whom they speak seems never to have received from their hands those masses of gold and silver which they had promised to furnish to him. It might be objected, perhaps, that they might have preserved their goods to consecrate them to the service of the company, and with this lever to influence outside some important action. But we see nowhere any trace of such action. Lastly, if the Rose Croix had divided amongst themselves these treasures of hermetic origin, they would have lived in magnificence. On the contrary, in the isolated spots where we can trace their sojourn, they are found always poor and ill at ease. It is, then, altogether gratuitously that people have indulged in faith in the transmutory science of the Rose Croix; all the proofs, all the monuments which attest to-day the skill in hermetic science, are reduced to some few papers or declarations of writers of whom the truth is suspected. Of this number was, for example, Michael Potier (Poterius), a man sufficiently vain to pretend to possess the most wonderful secrets of nature, and who complained of being obliged to hide himself to avoid the urgent appeals of princes, all desirous of attaching him to their court. He boasted of possessing the philosopher's stone, and offered, nevertheless, to communicate the "recipe" for a salary, a contradiction as astounding as common among the philosophic makers of gold. Therefore Michael Potier, by dedicating to the Rose Croix, with many praises of their science, his book on "Pure Philosophy," leads us to think, does it not? that he was only inspired in this act by the desire to make the public believe that he had obtained from this fraternity the secrets he wished to make gain of.

Michael Mayer equally celebrated the Rose Croix in his book entitled "Verum Inventum seu Munera Germaniæ ab ipsis primitiis reperta, et toto orbi communicata."† But in this work the author, limiting himself to repeat the words and the promises of those whom he extols, is but the simple echo of the manifesto and the confession of the fraternity.

To these two authorities we can, if we desire it, add a third of the same weight, that of Combach, a peripatetic philosopher, who, to make ridicule of

* Sprengel: "Histoire de la Médecine;" tome iii.

† Curiously enough a copy of this now rare book was recently for sale by Mr. Wilson, King William Street, whose catalogue of hermetic works was very remarkable.

the vogue which the Rose Croix then enjoyed, addressed to them a preface at the head of his "Metaphysique." Thus as to the proofs of the fact serious evidence is completely wanting to demonstrate that the Rose Croix gave themselves up with success to the work of transmutation of metals. To believe that they made gold has no other reason for it than the logical argument which is nothing, after all, but a "petitio principie," namely, that possessing according to their profession of faith all the faculties which God grants to men, and even some beyond, they ought necessarily to possess the power of acting triumphantly on metals.

Let us cast a look on the progress of the society of the Rose Croix in some other parts of Europe.

It was in Germany that it found the greatest number of its adepts, and the public most credulous of its promises. It made in England but one conquest, but that conquest was of the highest importance. Robert Fludd, a medical man at London, a very learned man, and, above all, a great writer, embraced with candour the theology of this sect. Extending its principles much further than had been done up to that time, he applied them to all the branches of human science. The English theosoph remained nevertheless faithful to the principles of christianity, for he assured his hearers that the Rose Croix derived their name from the mystical cross of our Saviour, which was stained with his rosy blood, and with which we could ultimately possess all imaginable arts and infinite wisdom.

The system of the Rose Croix penetrated into Italy, but found there few acolytes, although it presented itself wanting in part the mystic aberrations with which the German mind had embarrassed it. As regards Spain, it had to do with a sect of indigenuous illuminés,* the "Alombrados," who had arisen almost at the same time with the Rose Croix. For some time these two bodies were confounded, who nevertheless, as was infrequently recognized, differed in themselves, both as to their origin and their end. In France the Rose Croix appeared a little later, but disappeared after a short mystification of which they were more the victims than the public.

For more than ten years the fraternity had astonished Germany, when, in 1622, the following "affiche" was read on the walls of Paris:—

"We, the deputies of the principal college of the brethren of the Rose Croix, have our residence, visible and invisible, in this town, by the grace of the Most High, to whom all the hearts of the just are turned. We shew and teach without books or marks to speak all sorts of languages of the countries where we wish to be, to draw men, our equals, from error and from death."

This "affiche" excited a certain curiosity. This was, nevertheless, very clear, that the public gave no faith to the promises of this singular announcement. This check in public opinion felt by the Rose Croix, this "fiasco," as is said to-day, was worth to the Parisians a second "affiche" published in the same year, thus expressed:—

"If any one is desirous of seeing us only by curiosity, he will never communicate with us. But if the will really leads him actually to inscribe his name on the register of our fraternity, we, who judge the thoughts, will make him see the truth of our promises, so much so that we do not give the place of our abode, because the thoughts touched to the real will of the reader, are capable of making us known to him and him to us."

The public manifested this time the same incredulity, with a much less dose of curiosity. People dispensed with undertaking researches which

* It is very doubtful whether Fignier has any right to use the word "Illuminé" in this sense. Illuminé seems only to date from Weishaupt and 1780. People showed themselves slightly desirous of knowing these invisible beings, concerning whom they so warmly discussed on the right bank of the Rhine, and who were celebrated in thousands of pamphlets brought back from the Frankfort Fair.

would have given too much pleasure to those so desirous of remaining unfindable. We may say that in the eyes of many persons the two placards appeared rather to be the work of some wag, who had wished to excite the idle and the gossips, than the prosperities of a real deputation of the Rose Croix. Naturally positive and inclined to criticism, the French mind does not allow itself to be tempted by the bait of a mystery, like the good souls of the country on the other side of the Rhine. We must add besides that everywhere, and even in Germany, the Rose Croix at this period had begun to lose their prestige. In Germany many had been condemned to the gallows; some of them had even been hung for misdeeds which the writers do not specify, but which consisted doubtless in an indiscreet exercise of the faculty of attracting to themselves pearls and precious stones. In short, all the honour which the fraternity could obtain in France was to be represented the following year in the theatre of the "Hotel de Bourgogne," in a piece which had not talent enough to be applauded. It would be impossible to fall more completely in any respect. So maltreated by public indifference, the Rose Croix nevertheless found a compensation in France not to be despised. There Jesuits wrote concerning them or against them—Father Walter, Father Robert, and Father Garasse. The two first suspected that it was rather a crowd of anabaptists than a troupe of magicians. Garasse, zealous theologian, discovered that he was bound to place the Rose Croix in the band of libertines, a word which, in his language and that of the epoch, means atheist or thereabouts. Whatever the opinions of these fathers might be, it was really religious and moral doctrines which were particularly to characterize the Rose Croix; all the rest of their programme, without exception, even the transmutation of metals, was very secondary. Their ideas, in a religious and moral aspect, may be summed up in a few words.

The Rose Croix announced in their confession of faith that the end of the world approached, and that soon the universe would undergo a general reformation, of which they considered themselves the predestined agents. But, as a prelude to this grand restoration, they had to begin by effecting one of the same kind in religion and morality without pre-occupying themselves, notwithstanding their title with the Cross of Christ or with the Bible, from which, nevertheless, they discovered all the sciences, an oratorical precaution good to take at that time, out of the countries of the inquisition. The truth is, that in religion the Rose Croix were free thinkers, who believed themselves superior to all revelation, since they pretended to communicate with God, whether directly or indirectly, by the medium of nature. That which stopped, and which would naturally stop, the progress of this theosophic sect, was the religious reformation which was already accomplished at the beginning of the seventeenth century. The institution of Protestantism having appeared to be sufficient for the state of men's minds, the Rose Croix were compelled to renounce or to put on one side the reforms which they had meditated, that universal medicine which was to heal and console the world. There the subject matter was wanting in the work of the society, and there is, we believe, the reason which explains its sudden disappearance. After this epoch there remained, as there will be in all time, minds given up individually to theosophic speculations, but from this date there was no longer, to speak correctly, the sect or fraternity of the Rose Croix. Fifteen years after the publication of their manifesto, they were no longer talked about, and people were even ashamed of having believed in their existence. When, in 1670, Peter Mormius tried to reintroduce them on the scenes, the States General of Holland, to whom he addressed himself, would not even deign to listen to him. It was found that Europe was disembarassed from the Rose Croix, and without any other persecution not ridicule: On the other hand, at the same time the Alombrados were in all the "eclât" of their existence in Spain, though the inquisitors did not cease to track them out and burn them in honour of

the faith. Such an accommodation ought to have made all think from that epoch, that in such a matter there is nothing more nice, more humane, or more rapid in action than toleration.

We give this most interesting chapter for the information of our brother students, and whether they agree or not with all the conclusions of Mr. Figuier, they will admire, as we do, the lucidity of his statements, and the eloquence of his words.

WHAT MORE CAN I SAY? *

BY NEMO.

WHY ask for the idle jest to-day?
 Why seek the pleasant words
 When sympathies have passed away,
 Which could wake the living chords?
 Ended is each ancient feeling
 Of tenderness all so true,
 Since memory is revealing
 But a far off glimpse of you.

For time which severs many hearts,
 Has sundered you and me,
 We each must play our different parts
 In our onward destiny:
 And you and I again together
 Perhaps no more may be,
 As e'en through fair or cloudy weather,
 We float along life's sea.

After those long and severed years,
 Such fancies cease to bless,
 Amid our joys, amid our fears,
 They seek not our loneliness.
 No, distance has covered with a cloak
 Of dimness each gay scene,
 We may not speak as we have spoke,
 Nor be as we have been.

Farewell—if others seek to-day
 To say what once I said;
 If memories will no longer stay,
 If the old heart be dead,
 What can'st thou want again with me?
 What can I say once more?
 The past, the past has ceased to be,
 The pleasant dream is o'er.

* The idea of these lines is taken from a poem of the Russian "Ponschkin," entitled
 'What hast thou to do with my poor name?'

THE TREVOR FAMILY;*

OR, HOW MRS. TREVOR SAW FREEMASONRY IN A NEW LIGHT.

BY A MASTER MASON.

A WESTERN village of one thousand inhabitants, with the usual quota of stores and shops, its two churches, one public house and graded school, does not require elaborate description. But even within such narrow limits may at times be found material for tragedy and comedy, for life pictures that may be made to edify and instruct the watchful observer.

Such a village was Stanhope. It had sprung into existence some twelve years prior to the period of which we are writing, as the result of the building of a new railroad, and had taken its name from the farmer who had owned the original plat, and whose boast it was that he had sown wheat where now stood the village schoolhouse. It had been the centre of a thriving trade before the panic came to depress business there, as elsewhere.

Even such villages as Stanhope have their ruling spirits in business and politics—men who make the unwritten laws of the community, and who crystallise and shape public opinion. Among the most active and influential of this class had been Harmon Trevor, Esq. Had been, we repeat, for on the day we introduce the village to the reader the remains of that justly honoured citizen had been followed to their last resting-place by almost the entire population of the village and a large number of the best people from the surrounding country.

Harmon Trevor had been among the first to predict a thriving village at that point, and, to make his prophecy good, he had erected a flouring and saw-mill, kept a general store, bought grain, dealt in cattle, and speculated in village lots. With so many irons in the fire, it required skill and sound judgment to keep them all at the proper temperature. And as long as times were prosperous and trade active, Harmon Trevor succeeded in business, and was on the high road to wealth, or what would have been called wealth by that people. But the panic came, and came without warning, as night comes in certain tropical lands, with no intervening twilight. And then began a struggle against adverse circumstances, and it was bravely met. He loved his family, and Harmon Trevor fought desperately against impending calamity. He had heretofore allowed himself needed rest; but now, from early morn until late at night, he bent all his energies to concentrating his business, and adapting it to his rapidly decreasing trade. If his wife quietly remonstrated with him for his late hours and almost incessant toil, he would reply that he must provide for his loved ones, and with an affectionate kiss and a pleasant word, he again went forth to his toil and care. But the time came when the unstrung nerves would no longer obey the set purpose of an iron will. The overtaxed brain refused to honour any further drafts upon it, and Harmon Trevor was stricken down with the quick delirium of brain fever, and without a single rational word, without a single intimation of business, he lay upon his bed, and went no more out until he was borne to his grave by his mourning family and sympathising neighbours.

* We take this excellent story from our always agreeable contemporary, the *Masonic Advocate*.

CHAPTER II.

WE turn from the dead to the living. Mrs. Trevor had been an affectionate wife and fond mother. At her husband's death she found herself at the head of a family, consisting of her eldest son, Robert, who had been favoured with a liberal education, and had recently assisted his father in business; Rose, a daughter of eighteen years; Ella, of twelve; and Ralph, now in his fourteenth year. Robert Trevor was handsome in appearance, manly in deportment, but lacked that experience necessary to control and direct a complicated business. Rose Trevor was the undisputed belle of the village, and probably knew it, but never seemed conscious of the fact. Sweet as the flower whose name she bore, she had that beautiful blending of modesty with presence of mind that made her a general favourite in society, where she shone a bright luminary, but in a way not to create jealousy. Ella, the younger sister, was her especial care, and was a child of bright promise. With such congenial elements it is not difficult to imagine a harmonious household. There was, however, one disturbing cause. Ralph Trevor, now in his fourteenth year, as we have said, gave indications of mechanical genius of a very high order, but was as erratic as a comet. His father had controlled him, to some extent, by stern command, but he was deaf to all entreaty on the part of his mother or older brother to attend to his studies. He was not vicious nor mean, but he had garret and cellar, barn and woodshed littered with evidences of his handicraft, and, boy as he was, indulged dreams of a grand mechanical triumph that should bring fortune and fame to himself, and revolutionise the field of labour. And then, he assured her, his mother should live in a palace, and servants should run to do her beck and bidding. Full of such generous impulses, he despised books, idolised tools; loathed the school, but adored the workshop. He was now left with no one who could direct and control his misguided energies.

Mrs. Felicia Trevor was not born to command. She enjoyed and deserved the love of her children, and, with the exception of Ralph, she could have desired no change in her family relations. Her home was the handsomest in the village, elegantly adorned within and without, and her neighbours were kind and genial. For a time grief overcame all thought of business, but its demands are inexorable. Hermon Trevor was scarcely laid away in his grave before bills began to come in, people were suddenly anxious for a settlement, the miller wished to know if more wheat was to be bought, and Robert Trevor found himself harassed by cares to which he was all unused. And now Rose began to evince unexpected force of character. She advised her brother and mother to take steps to secure administrative control of the estate. As for herself, she should go into the store and assist in the business there.

Some five days after the funeral, while these matters were being discussed, Mrs. Trevor received a call from Esquire Faxon, justice of the peace and ex-state senator, and Mr. Thornburg, proprietor of the Eagle Machine Works, at the county seat. Mr. Thornburg represented that he had asked Esquire Faxon to do him the honor of introducing him to Mrs. Trevor. He had had the pleasure of the friendship of her late husband. She had a son who, he understood, had displayed a strong mechanical bias—in fact, his inclination in that direction amounted to a passion. If properly directed and kept in legitimate channels, accompanied with the knowledge to be derived from books, this mechanical bias might prove a life-long blessing, and pave the way to distinction, and even wealth.

"But he will not read books except such as relate to inventors and their inventions," said his mother, despondently.

"Not unless he is given to understand that his chances of indulging his mechanical tastes depend on his pursuit of his other studies as well," answered Mr. Thornburg.

Without entering into details, suffice it to state that Ralph was called in, and when he learned that, upon certain prescribed conditions, he would be allowed to devote one-half his time to studying mechanism, he could hardly restrain himself, while his little trunk was being packed for the journey. The visitors departed with Ralph, and did not even intrude their condolence on the widow in her affliction. Their kind feelings had assumed a practical shape. They had lifted a heavy burden from the widowed heart.

CHAPTER III.

ESQUIRE FAXON was a practical man, a safe adviser, and seemed satisfied with his commission as Justice of the Peace. He was equally contented to act as umpire, and often settled difficulties between neighbours that might otherwise have resulted in expensive and quarrelsome litigation. He had married well, made some money himself, and inherited more from his father's estate, and was counted one of the solid men of Stanhope. And it was wonderful how much he knew about other people's business. He was not meddlesome, or a tattler, but his memory was retentive, and his mind a storehouse of neighbourhood history. To him Robert Trevor applied for assistance in bringing harmony out of the chaos of his father's outdoor business.

The Esquire readily consented to do all in his power, and thenceforth his counsel and advice were of practical value. Only Rose Trevor noticed that Joel Crawley, book-keeper and confidential agent of her father for years, regarded the Esquire's presence as an intrusion. And the knowledge of this pained her.

Joel Crawley was an unsolved mystery to nearly the entire mass of villagers. He made no friends, and sought no one's confidence. He certainly had some regard for public opinion, for his dress was ever of the best and finest, and always up to the fashion. His hair was black and glossy as the raven's wing, his eyes of a deep hazel, and he was strikingly handsome in form and feature; and yet he did not attract or win one to him. He could converse intelligently and agreeably, but he never wasted his powers outside of the Trevor family and their immediate visitors. Here he was a frequent caller.

With the exception of an occasional visit to the county seat, Rose was confined to the village and vicinity for means of social enjoyment, and it is not strange that she had allowed her young fancy to indulge in dreams of a handsome lover like Crawley. He had, indeed, taught her, without seeming to, to regard him as her suitor, and to her and the family he was always the polite and affable gentleman, and his influence over the imagination of Rose, Crawley mistook for sway over heart. But one person in Stanhope ventured to enter the lists against him.

Frank Glyndon was a young lawyer, and shared Esquire Faxon's office. But little was known of him, but that little was altogether in his favour. He was the son of wealthy parents, who resided in a neighbouring state. Why he had selected Stanhope as his home and place of business no one seemed to know. But he it was who, at a party or picnic, selected Miss Rose as the object of special attention. Without being as handsome as Crawley, he had a frank, open countenance, a clear blue eye, a manly, generous spirit, a lofty scorn of whatever was base and mean, and was a general favourite in Stanhope society. He did not seem to notice or care for his rival, who, in turn, was either too proud or too indifferent to interfere with the attentions of others. Mrs. Trevor saw in Joel Crawley only the affable gentleman and attentive man of business, and regarded his attentions with favour.

CHAPTER IV.

THERE had been so many verbal contracts that had never been made the subject of book entry, so much of buying and selling without exchange of receipts and accounts, that the settlement of Hermon Trevor's estate progressed slowly at first, but with the sterling common sense and practical knowledge of Esquire Faxon it soon became apparent that the home and store and some village lots could be saved, but that the mill property would be absorbed by the indebtedness. In truth, at the end of a year the widow found that she must dismiss Crawley, and rely on Robert and Rose, who, with the help of a single subordinate, must manage the store and keep the books. A brief note to the clerk brought him to the cottage. Mrs. Trevor met him in the parlour.

"I have sent for you, Mr. Crawley," said she, "to say that the business will not justify me in retaining you longer, and I shall be compelled, however reluctantly, to ask you to find a situation elsewhere. I need not add that you can have my unqualified endorsement as a gentleman and man of business if it will be of service."

Joel Crawley hesitated a moment, and then answered:

"I see, as you do, my dear madam, the necessity of strict economy in your business, and Miss Rose has now become so well acquainted with the books that she can manage them satisfactorily. But, madam, I had dared to hope that you would, at no distant time, give me the right to take a direct personal interest in your business, an interest based on my love for Rose."

"And have you spoken to Rose of this?" asked Mrs. Trevor.

"No, madam," answered Crawley, with a bow that would have done honour to a Chesterfield. And then he added, with a difference in his tone that would have been flattery to a stronger-minded woman than Mrs. Trevor:

"I could not, my dear madam, take the advantage of being in your service to plead my cause with your daughter without your full consent. Loving her ardently, as I do, such is my regard for your feelings that, if my suit is not agreeable to you, I will go my way, and silently submit. Mrs. Trevor, my fate is in your hands!"

Ten minutes after Joel Crawley left the cottage, fully empowered to lay siege to the hand and heart of Rose Trevor. With this fact Rose was made acquainted when she returned home to tea.

On the same evening, after the lamps were lighted, there was a rap at the door, and a gentleman was ushered into the parlour, and wished "to see Miss Rose."

"Mr. Crawley has come for his answer," said Rose to herself, and for the first time the young girl shrunk from meeting her admirer. She could not account for nor analyse her feelings, but she seemed impressed with the idea that she was approaching a crisis in her life, and one that she unaccountably dreaded to meet. She would have put off the interview, but she had no excuse for so doing, and her hand trembled as she opened the door, only to meet the manly form and hear the cheerful voice of Frank Glyndon!

CHAPTER V.

THE glad surprise brought a warm glow to her brow and cheek, enhancing her beauty. She liked Glyndon, and did not hesitate to show it in her manner. But she knew that, under existing circumstances, there could be nothing but friendship between them. She was, therefore, exceedingly pained when, after a few minutes conversation on commonplaces, Frank drew his chair near to hers, and began breathing of love in her ear. And this he did

in such an honest, manly way—his every word and his whole manner showing her how deeply this love had taken hold on his heart—that Rose found herself wishing that *her* lover would plead thus, and that he were more like the man whom she now was compelled to refuse.

Rose was too embarrassed to attempt to check the tide of speech, and it was not until he had ceased that she answered :

“Mr. Glyndon, you have pleaded your love for me in an honest, manly way that wins my highest esteem. But, aside from any feeling on my part, there is an insuperable barrier to my receiving your love. My mother, whether justly or not, is so much prejudiced against secret organisations that, as early as three years since, she exacted a promise from me never to marry a member of any of the orders, and you, I believe, are one.”

“Yes,” responded Glyndon, “and, Miss Rose, if that prejudice on your mother’s part cannot be overcome—for I love you too well to ask you to violate your promise—you and I could never wed. You would despise me if I were to give up my connection with the Order, even for your love, when I tell you briefly why I honour it as I do. Three years ago, at the age of twenty-one, I found myself, the only son of wealthy parents, surrounded by and intimate with the fast young men of my native town. My supply of pocket money was practically unlimited, for my father, absorbed in business, kept but little account of my expenditures, and my mother, who has a fortune in her own right, indulged my every wish. Utterly unrestrained, I was fast becoming dissipated, drank deeply at times, even gambled in a fashionable way, and my whole life was a round of gilded follies. The change, however, was more below the surface than above, and did not attract my parents’ attention. But my mind was becoming dimmed and my heart callous, and I found myself among my dissolute companions listening to vulgar jest and song, from which, in a healthier mental condition, I should have shrunk with loathing. Among the men whom I most admired in our town was Dr. Robbins, our family physician. Passing by his office one day, I stepped idly in, and seeing a new and beautiful Masonic chart on the wall, I remarked to him :

“Doctor, I should like to be a Mason, now that I am of the proper age.”

“And of proper habits, Frank ?” asked the doctor, with a meaning smile.

“I had not become insensible to shame, and the hot blushes came to my cheek ; but the doctor added, kindly :

“Come into the back office, Frank. I have long been wanting to have a friendly chat with you. Speaking of Masoury, your grandfather was a high officer in the Order. Your father is a member. If the son desires to be, he must prepare himself for it.”

“Miss Rose, I remained an hour in the office of that good, fatherly physician, and came forth a changed man. A long and friendly interview with my father followed. The easiest way to rid myself of my dissipated companions was to travel. I was away from home a year. When I returned I made application, was received, and, in due time, became a member of the Order. But it was on my route home that I saw you on the cars, returning from a visit at the county seat. I said in my heart, there is a girl worth the winning, and I came here to win you. I do not despair of doing so.”

“Mr. Glyndon,” said Rose, deeply affected, “I owe it to you to speak plainly. A gentleman whose attentions I have been receiving for two years past asked but to-day my mother’s permission to seek my hand, and has her sanction. Although not engaged to him, I know such a union would please my mother, and I—”

Rose hesitated, and Frank Glyndon spoke :

“You refer to Mr. Crawley. I trust I am too honourable, Miss Rose, to say one word against a rival. Mr. Crawley makes no friends, repels all approaches, and yet I can see how and why he should win your mother’s favour. But, Miss Rose, by the love I bear you, as I would not have you wed

me without your heart approves your choice, so I abjure you to look well into that heart before you accept Joel Crawley, or any other, and learn whether there is in that heart such a love as your pure, womanly nature should bring to the man you honour with your hand. Without such love, marriage is a sacrilege and a mockery. And now promise me that you will give no one your acceptance for one year to come. Remember, I ask it, and ask because I love!"

Why was it that Rose could not refuse this strange request? She felt in her heart that she did not love Joel Crawley as she should love the husband of her choice; but, what was far more important, she felt that Frank Glyndon held a place there that she had never realised until now, and she could not help but feel, also, that if Frank had been her mother's afternoon visitor, this call would not have sent the chill to her heart that it did when she supposed Joel Crawley awaited her in the parlour.

Rose had but just time to reply, "I promise you that much, Mr. Glyndon," and would have added more, but at that moment the front door-bell rang, and Mr. Joel Crawley was shown in. Rose and Frank's chairs had suddenly separated by the full width of the room, as if their polished legs had been endowed with vitality.

(To be continued.)

HONEST WEALTH.

THERE'S much in gaining honest wealth,
 If of yourself you gain it;
 And he who toils for it himself
 May honestly retain it.
 But he who gains by darksome ways
 The wealth which is another's,
 Shall live to rue it all his days,
 Nor shall enjoy his brother's.
 For profit by another's toil
 Will curse the soul which gains it,
 Though by a constant strife and broil
 The guilty one retains it.
 Seek not for that ill-gotten wealth
 Gained by your fraud from others,
 For God will surely curse the pelf
 You swindle from your brothers.
 Give to each man his labour's fruit,
 Nor seek to rob him of it;
 For selfishness is at the root,
 And it is sin to covet,
 God hates the meanly thinking knave,
 Who by the work of others
 The wealth which is not his would save,
 And gain what is his brother's.
 God loves the man who nobly toils
 For all that he is needing;
 He hates the man who robs and spoils
 Nor heeds the orphan's pleading.
 Gain all you may by honest thrift,
 So it is not your brother's;
 But God shall cut that soul adrift
 That coveteth another's.

FRENCH MASONRY.—THE SANCTUARY OF MEMPHIS.

A VOICE FROM OUR NEIGHBOURS.

Discourse of the Orator of the "Sanctuary of Memphis" to the newly-initiated Mason of that Order.

TRANSLATED BY N. E. KENNY.

(Concluded from page 433.)

EVERY man owes himself to the brotherhood of man—to society. Set thyself to conceive a noble and a grand idea, and consecrate thy life to its realisation. Thus thy passage upon this earth shall not have been barren; thus shalt thou have accomplished a God-sent mission—a trust given by Providence and faithfully fulfilled; but, at the same time, the duties are concurrent—never forget that you must likewise propose to thyself and set down a purpose useful to humanity in general.

Never allow thy mouth to alter the secret thoughts and convictions of thy heart. Let that heart be always a true and faithful organ; but know how to guard a prudent silence, which permits not even a suspicion of the secret confided to thy trust and fidelity. Thus shalt thou avoid every importunity, and a falsehood shall never contaminate thy lips. Divulge not, without pressing necessity, and, to prevent injustice or wrong, any secret entrusted to you. And this is the inculcation likewise of one who speaks to you over the ruins of the palaces of Imperial Rome.* By what right wouldst thou exact from another more faithfulness to preserve thy secret than that which thou thyself had manifested? In fine, let chaste and rigid morals be thy inseparable companions. Keep thy soul pure, thy mind straight, correct, frank, and true.

Let modesty and moderation be thy guiding law. Never consider the bound which thou mayest have reached—for thy race may be slackened—but that goal at which it is thy duty to arrive, and which the brief duration of thy existence hardly leaves thee the hope to attain.

This exposition of thy duties should not scare thee. The way of virtue is as facile as that of vice. It is sufficient to enter upon it and to proceed. This course shall be easy if betimes thou submit to the restraint of that other virtue which they designate temperance, without which there is no wisdom—no self-command. Temperance is the universal pervading medicant for the moral as well as physical well-being. Be sober, then, frugal, and moderate, and thou shalt prevent as well the ailments of the body as the indisposition of the mind.

*The orator here doubtlessly refers to the celebrated monition of Horace—

"Arcanum neque tu scrutaberis illius unquam
Commissumque teges et vino tortus et irā,"

An admirable advice, which the invincible expressiveness of the English tongue and of modern language generally compels to a periphrasis like the following, which, at least, elicits the moral and meaning of the saying of that rare old Roman gentleman, the poet Horace:—

"Ne'er seek another's secret to disclose,
But, if confided, from both friends and foes,
The secret guard well in that breast of thine,
Enraged by anger, or inflamed with wine."

If my memory do not deceive me, there is a character in a play of Euripides, on a cognate subject of broken trust, where the augur listens to the man deploring his offence, kindly raises him up and encourages him with two suggestive words—*Pathémata mathémata* (sufferings are teachings).

Youthful initiate, listen still, and lend me thy attention.

Avoid having to feel, like so many others, that experience has been to thee but as the stern light of a vessel traversing the ocean, merely illuminating the wake which it hath left behind.

Allegory is the voice of wisdom. Study the meaning of the hieroglyphs and the emblems which the Order shall present to thee in each degree.

Secluded in some sombre and silent place, given over to profound meditation, in presence of lugubrious objects, thou oughtest to reflect upon the vanities of the things of this perishable world. Thou hast doubtless sufficiently comprehended that, by this allegory, the Masonic Order hath taught thee that, in order to enter within its bosom, it was necessary, casting off the Old Man, to die to vice in order to be reborn to virtue.

The bandage which covered thine eyes is the emblem of the darkness in which the profane are plunged.

The Sun illuminates the universe. It is for thee to imitate this beneficent luminary.

The Moon softens the mournful gloom which the shades of night cast upon the earth; it guides our uncertain steps in the midst of obscurity. By its presence it proclaims that there is no darkness thick enough to veil crime from the eye of Jehovah.

Thus it is with all our emblems.

The Compass indicates the correctness and rectitude of our behaviour.

The Square serves to measure the justness of our actions.

The Level shows that all men are equal. Respect in civil society the distances and distinctions established or tolerated by the law. Often an inane variety has imagined them. It might be meet and fitting to despise and ignore them; but beware of introducing them amongst us. In the Temple of Wisdom we revere solely Masonic dignities. Leave thy outside and secular distinctions at the portal. Enter only with the escort of thy worthiness and thy virtues. Never be ashamed of an undistinguished man, so that he be honest and good, whom in our fraternal lodges thou hast encountered and regarded as a brother but a few moments before. In its turn the Order would blush for thee.

The Plummet demonstrates the stability of the Order, built upon all the virtues.

Make use of the Trowel to hide the faults of thy brothers, and, according to the counsel of the wise Pythagoras, "Sow the mallow, but do not eat it." Another sage has said: "Do not weigh thy like (brother men) in a single scale, and if that which is evil should overweigh, take away the surcharge which human weakness has imposed, and let Charity adjust the equitable balance. Thus shalt thou please the Author of all Good."

Learn likewise that the Unwrought Stone is the emblem of thy soul—susceptible of good or bad impressions.

Lastly, the Scalloped Tuft, which so intertwines, indicates the union of all the brothers, and the secrecy which should surround our mysterious ceremonies.

Many other emblems shall be developed to thee; the time, however, has not yet come. Meditate upon those which it has been given thee to know at present. My brother, all those duties which have been so hastily sketched for thee thou shouldst fulfil to all men. They are still more sacred as regards thy brethren; for, amidst the immense mass of beings with whom this world is peopled, thou hast chosen, by a voluntary and spontaneous vow, Masons for thy brothers. Every Mason, of whatever religion, country, or condition he may be, on presenting his right hand—symbol of freedom and equality—has sacred claims upon thy friendship and assistance. If he be in danger, fly to his aid, and fear not even to expose for him thy life. A sacred sign, which shall be revealed to thee, if thou provest worthy of it, shall show to

thee a brother imploring thy help. If he be in want, pour open to him thy resources, and rejoice that in such an emergency thou art able to do so. Thou hast sworn to exercise benevolence and goodwill to mankind in general. Thou owest this feeling preferably to thy suffering brother Mason. If he be in affliction, console him by all the means which the ingenuous spirit of humanity shall suggest to thee. If he have acted wrongly, far from abandoning or speaking evil of him, approach him with the intelligent light of sympathy, of reason, and persuasion. If he be the target of the shafts of calumny, fear not to avow thyself his friend. Be his defender in public, and thou shalt perhaps restore to him the good opinion which had been temporarily estranged and swayed by prejudice. It is good, it is holy, to recall to virtue the man who has made a false step, to raise up him who has fallen; but it is almost God-like to be the protector of unacknowledged innocence. If thy heart, ulcerated by true or imaginary wrongs, should nourish hatred against one of thy brethren, instantly dispel that dismal cloud; and if thy own sense be not virile enough, call upon an arbiter—demand his fraternal mediation, but never pass the threshold of the Temple before having cast behind thee every feeling of hatred and revenge. In vain wouldst thou invoke the name of the Eternal that He should inhabit a temple which was not purified by virtue and sanctified by concord and brotherly love. Again, I would inculcate—encourage the wavering, fortify the feeble, strengthen the weak; elicit the virtues of thy brother, so that they may fructify, concurrently with thine own, in the ripening sunlight of beneficence, and proceed with increasing benefits to Humanity, so that, after this brief existence will have passed away, thou shalt, with all thy divinely-inspired attributes, at length emerge into the effulgence of that Eternal Day which knows not night nor morrow (*qui ne connaît ni nuit ni demain*).

In return for the admission into the Masonic Order thou hast divested thyself of a portion of thy natural liberty. Comply rigidly with the new obligations which are now imposed upon thee. General ordinances and statutes govern this ancient and venerated Order; certain rules regulate this lodge. Conform to all respectively. Thou wouldst be a bad brother if thou should misconceive or ignore the subordination requisite in every society, and ours should be compelled to exclude thee from its bosom.

There is, above all, a law whose scrupulous observance thou hast promised in the presence of God; and that is to guard the most rigorous secrecy as to our rites, our ceremonies, our signs, and the form and formulæ of our association. A wholly free agent, in pronouncing the solemn oath upon the faith of which we have admitted thee, thou canst now not violate it: the Eternal, whom thou hast invoked as witness, hath ratified it. Fear the penalties attached to perjury. Thou shalt never escape from the inflictions of thy conscience, and thou wouldst lose the esteem and confidence of a numerous and potent institution, which, in rejecting and casting thee out, would denounce thee as devoid of faith and of honour.

If these lessons be engraved on thy soul—on a spirit at once docile and open to the impressions of virtue—if the salutary maxims which shall mark the footprint, so to say, of each step which thou shalt take in the Masonic career become thy own principles and the invariable rule of thy actions—oh! brother, what shall be our rejoicing! Thou shalt accomplish thy sublime destiny; thou shalt find again and recover that divine resemblance which was the portion of primitive man in that state of innocence which the poets have celebrated under the name of the Golden Age, and the reintegration of which constitutes the main object of the Masonic initiation: thou shalt become a cherished creation of Heaven. Its faithful benedictions shall cling to thee, and, meriting the glorious title of sage, always free and happy, thou shalt walk this earth on a level with kings—their equal as well as the benefactor of men, and a model for thy brethren.

LIFE OF THE PRINCE CONSORT.

MR. Theodore Martin has given us the concluding volume (the fifth) of this most interesting life and it is, we think, almost impossible to read it without emotion; for not only have the inner life, and thoughts, and strivings, and trials of a great and a good man opened out skilfully and carefully before us (a fact always beneficial to us all alike), but we have also the premature close of a noble career in the mysterious counsels of the Most High, with much good left unfinished, with all of sorrow for surviving friends at uncompleted aims and righteous ends most touchingly described in simple yet graphic words.

It is very often affecting to us all in private life, in humbler spheres and secluded lots, where no worldly greatness or glory has entered to dazzle or defame, to realize rightly the unexpected summons or the early death. We all of us mourn more or less, even though we are old and wayworn now, soft voices hushed too soon, sweet faces veiled from our longing gaze, great promise, clinging tenderness, goodly trust, excelling talents, all passed away in all the fresh, pure glow of early youth. And if such be the case with us in our humble life to-day, what must be the reality in itself in respect to the late Prince Consort, whose life was so valuable, not only to his loving family and adopted country, but to the world, to the very happiness and progress of humanity. All we can safely say to-day, as often here below with submissive minds, if with tearful eyes, is, that God's ways are not as man's ways, nor His providences like human fatalities, and that in this as in all matters of His great moral government of the world, if what we see we know not now, we shall know one day hereafter. All is mystery, and darkness, and confusion here; but it shall not be always so, in the "Land of the Leal" all will be light, and knowledge, and peace.

This volume deals with the stirring times between the beginning of 1860 and the end of 1861, for with the Prince Consort's death, December 14th, 1861, the curtain falls. These were eventful years for England, for Europe, and the world, and it is not too much to say that in those great emergencies and grave difficulties, through the chicaneries of statesmanship and the tumults of the hour, amid the seductions of courts, and the turbulence of revolution, one clear mind and elevated will seems ever to have taken a right view of things, persons, and events, and to have left his mark of acumen, judgment, patriotism, high honour, and noble unselfishness on all he planned and purposed, all he said, wrote, and performed.

We confess we rise from the perusal of the affecting pages with even a deeper sense of the intense chivalry and greatness of the Prince Consort, and of his irreparable loss to all he loved the most and best, to England, to society, and to the world, though high as our opinion of his merits had formerly been, than we had ever mastered or attained unto. Indeed, one of the many merits of Mr. Martin's faithful and honest pages lies in this, that he allows the Prince's character to develop itself, that he does not even alloy admitted excellencies with overstrained eulogium or "comparisons overmuch," that he does not seek to "gild refined gold," or "paint the lily," or "add fresh perfume to the violet," but that he offers us facts, salient, solemn, clear, and convincing, and so succeeds as well no doubt in the aim and object of the book, in stilling cynic criticism, in silencing callous calumny. We wish that all others whose names are recorded in these effective pages, which will long be read, especially if published some day for the student in a cheaper form, could come out of the "ordal of battle" as pure and unsullied as does the late Prince Albert.

We rise from the perusal of remarkable revelations with a less pleasant conception of many a great actor in these troubled waters. The "coup d'œil," morally and politically as between man and man, is neither pleasant to the imagination or welcome to ponder over. How Præd's merry lines come back to us with great force to-day, and which we venture to adapt "pro hæc vice."—

"Many we read of who, years ago,
Were as white and fair as the new fallen snow;
But here they are, and lo, they are black
As the plumage on the raven's back.
And many whom we measured then,
And thought them most enormous men,
But here they are, and its pretty well known
How very little they all have grown."

And so we put the book down to-day with mingled feelings of sorrow and admiration, to mourn over a great light in these dark days so prematurely quenched, in admiration of that "good fight of truth" which, in simple hearted loyalty and unflinching nobility, the lamented Prince Consort fought out "Deo adjuvante" to the last. We might, indeed, go through numerous instances of the high service Prince Albert rendered to Queen and country in his wise counsel and his thoughtful plans; but we confine ourselves to this, the fact, as so clearly set forth as it were a last sad offering of departing goodness and truth, and foreseeing intelligence, when he suggested those alterations which rendered the great American difficulty of possible and facile solution. We refer our readers to the book itself. One remark we feel bound, however, to make. It is indeed pleasant to note how the excellent and remarkable character of Baron Stockmar, once the object of so much childish misrepresentation, comes out truly and strikingly from first to last.

We cannot do better, we think, than close this short notice of a most interesting book, by giving our readers the beautiful lines of the Princess Imperial of Prussia, with what we fear is a most imperfect translation.

ZUM AUDENKEN.

Gott imherzen vorwärtz schauend,
Stets sich offernd, auf Ihu bauend,
Aufwärts stiegend,
Mit sich behend,
Geist and Wissen seiner zeit,
Diente er die Ewigkeit.

Living with God, but looking on to the unknown,
In all self-sacrifice building on Him alone,
Ever upwards lifting with thoughts sublime
The spirit and the wisdom of our time.
His strife is o'er, his warfare done,
Heaven and eternity are won.

SUPERSTITIONS AND CUSTOMS CONNECTED WITH JUDAS ISCARIOT.

BY HENRY CALVERT APPLEBY.

CONCERNING the history of the foul traitor of our heavenly Saviour, little is known; much of his life is mercifully shrouded in mystery. He is said to have been called Iscariot (after the manner of the times in which he lived), from the place of his birth; but this is not an universal belief, for in Anjou and the Maine they say he was born at Sablé. In "Menagiana" we

read that the English formally stigmatised the Normans by averring that Judas first saw the light in their country; and, according to the following sarcastic verse, the locality was between Caen and Rouen:—

“ *Judas étoit Normand,
Tout le monde le dit—
Entre Caen et Rouen,
Ce malheureux naquit.
Il vendit son Seigneur pour trente marcs contents
Au diable soient tous les Normands.*”

Sailors believe that Judas was born on the last day of December, and often refuse to go to sea then for that reason.

The idea seems generally to have prevailed that his hair was red, which has contributed to cause a dislike to hair of that colour. We find this stated in Nares’s “Glossary,” and by others. Dryden, in his description of Jacob Tonson, uses the words, “Judas-coloured hair.” Middleton’s “Chaste Maid of Cheapside” (1620) has the following sentences:—“What has he given her? What is it, gossip? A fair high standing cup, with two great ’postle spoons, one of them gilt. Sure that was Judas with the red beard.” Shakspeare, in “As you like it,” has the following dialogue:—

“Ros. His very hair is of the dissembling colour.
CEL. Something browner than Judas’s.”

Leonardo da Vinci’s great picture of the “Last Supper” represents Judas, as premonitory of dire misfortune, upsetting the salt-cellar as he stretches forth his hand to receive the sop. Southey, in his “Omniana,” says it was believed in Pier della Valle’s time, that the descendants of Judas still existed at Corfu, though the persons stoutly denied it. This is also mentioned in “Menagiana,” and by King.

It is not very remarkable that the strange manner of his death should have given rise to several legends relating to it. One of them is told by Thevenot, and others, of the Armenians; they believe hell and limbo to be the same place, and say that Judas, after he had betrayed the Redeemer, resolved to hang himself in order to get to limbo before Christ, who would deliver all souls from there; but the devil, knowing his intent, held him over limbo until Jesus passed through, when he let him fall into hell. Another irreverent legend is, that Judas, having done one act of kindness in his life, was allowed to come out of hell for one day in the year and cool himself on an iceberg. Francesco Gianni, in a sonnet on Judas, says that Satan receives him with a kiss “fuliginous.” Many opinions are held as to the kind of tree on which Judas hanged himself; but most beliefs refer it to the elder tree. Shakspeare and Ben Jonson allude to this superstition. In “Piers Plowman’s Vision” is this verse:—

“Judas he japed,
With Jewen silver
And sithen on an eller
Hanged hymself.”

Lilly, in his “Alexander and Campaspe,” says:—

“Laurel for a garland and *ealder* for a disgrace,”

no doubt bearing in mind the current superstition. In “An Hue and Cry after Cromwell,” 1649, occur the following lines:—

“Cook, the recorder, have an elder tree,
And steel a slip to reward treacherie.”

Those mushroom productions which grow under the elder are somewhat like the shape of an ear, and are vulgarly called "Judas' Ears," or, as some say, "Jews' ears." In Latin they are termed *Auriculae Judæ*. Jews' ears are said to stink naturally because they grow on the elder! In the *Dublin Magazine* we find an ancient cure for a cough by their use:—

"For a cough take Judas' ear,
With paring of a pear,
And drink this without fear,
If you will have a remedie."

The *Arbor Judæ*, or Judas Tree is sometimes called the tree of the traitor's suicide; it is common in England and the Levant. Some believe that Judas hanged himself on the aspen tree, which has shuddered ever since at the awful recollection. In support of this, the aspen tree flourishes near Jerusalem. Another belief is that it was the fig tree, probably founded on the fact of our Saviour blasting the barren fig tree. In Bohemia they refer it to the willow tree, which the devil has made attractive to suicides.

The dislike of the traitor was carried to such an extent, that in Athens they used to burn an effigy of Judas on Easter Day in the Greek churches. Hone also mentions the custom of making effigies at Easter. The Portuguese, Spanish, Greek, Russian, and South American sailors, according to Brand, Dyer, King, and others, observe the annual custom of flogging Judas Iscariot on Good Friday. They hoist a rude representation of the traitor by a rope round its neck up the fore rigging, after which they go to chapel; when the service is concluded, they lower the figure and duck it three times, then haul it on board and kick it all round the deck and bind it to the capstan. They then lash it till it is cut to pieces; the ship's bell keeps clanging all the time, and grog is served out to the men, while others sing a sort of chant denouncing the betrayer. The ceremony is ended by burning the effigy amid jeers and hootings. Sometimes they cut off a leg or half the body and burn it, throwing the rest into the water. They also make a representation of his heart and cut it into strips, afterwards throwing it into the sea. A Spaniard at Portsmouth not long since lost his life by jumping overboard after the figure in a frantic mood. In Brazil the boys carry Judas about as a sort of Guy Fawkes, afterwards making him the subject of an *auto da fé*. The Greek church at Smyrna has a curious ceremony of washing the feet. The bishop personates Christ, and the twelve Apostles are acted by priests. Hasselquist says that he who personates Judas must be paid for it, as he generally retains the odium for life with the people. At Valletta the Maltese jangle the church bells on Good Friday in execration of the memory of Judas. A Scotch poem entitled "Flyting o' Dunbar and Kennedie," published in Ramsey's "Evergreen," touches on this subject:—

"A Benefice quha wald give sic a Beist,
But gif it were to jingle Judas' bells?
Tak thee a fiddle or a flute to jest,
Undockt thou art, ordaind for naething ells."

"Judas' bell" may, perhaps, be called after St. Jude, who was styled Judas in early English. The children at Boppard on the Rhine have rattles, with which they make a horrid noise on Good Friday eve, which they call breaking Judas' bones. The same custom is held in Malta, where they have a wooden machine making a tremendous noise, which they designate "rattling" Judas' bones that will not rest in his grave. Judas' candles were formerly used with the Paschal candle at Easter, and called *teneber* candles. The last object we shall mention which received the name of Judas is the Judas' cup. In a book published by the Surtees Society,—*"Ancient Monuments, Rites, and*

Customs of Durham,"—we find it stated of a Judas' cup that it was a "goodly great mazer," edged with silver, and "double gilt," with a foot of the same to stand on. This was used on Maunday Thursday, at night, when the convent met. They have a curious custom in Wales of boiling puddings for each of the Apostles on Christmas Eve, except Judas Iscariot. The last one is eaten as the year is up to ensure good luck.

OUT OF TUNE.

BY. W. CORBETT.

IT seems but yesterday that we,
 Together side by side,
 Stood in the church in unity,
 And thou wast mine—my bride!
 Our future seemed as fair and bright
 As that bright day in June;
 Our hopes were gay, our hearts were light,
 And danced to merry tune!

To "cherish and protect," that day,
 I vowed a vow to thee!
 And thou did'st promise to "obey"—
 To "love and honour" me.
 And we were very happy then,
 But time did changes bring.
 Well—I became like other men,
 And thou didst cease to sing.

The billing and the cooing days
 Have long since passed away,
 And we have trod our sep'rate ways,
 And further gone astray!
 The love, which in the early years
 Of wedded life was known,
 Departed long ago in tears,
 And has for ever flown.

Alas! 'tis true what thou hast said,
 I love thee now no more!
 Thy temper fills my mind with dread,
 Thy presence is a bore;
 Hence at my club I spend each night,
 For I am happy there;
 And if I sometimes do get "tight,"
 There is no one to care.

THE MASONIC HALL ON FILBERT STREET, NEAR EIGHTH,
PHILADELPHIA :

THE SECOND IN PENNSYLVANIA AND THE OLDEST IN THE UNITED STATES.

A Paper read before the Rosicrucian Society of Philadelphia, on Friday,
January 30th, 1880,

BY FRATER CHARLES E. MEYER, IX^o.

EARTH to earth, dust to dust, are terms we hear as oft as we are called to follow to the grave the remains of some loved one. Such is human life. What man has made, must decay. The stateliest edifices erected by man's ingenuity are but lessons to man that eternity is not on this earth. What the accumulations of ages have covered with dust of hundreds and thousands of years, and have hidden from the eyes of man for centuries, will in the future be brought to light, and men will wonder at the wisdom, skill, and handicraft of the prehistoric man. Daily we read of the unearthing of some ancient city or monument, of which no books now in existence speak. And is it not wonderful that the earth is a better preserver than man?

Such were our thoughts in the summer of 1878, as we, in company with three other members (Fraters Sutter, Packer, and Mucklé) of our college, were shown the past wonders of the old city of York, England. We were impressed with peculiar feelings of our insignificance as we visited the ruins of the old Hospitium, the ruins (wonderful for their size) of St. Mary's Abbey, with the curious Masons' marks, the old Refectory, containing a large number of relics dug from the very ground over which we had passed. A spot which we believe was once covered with *water*, which by the changes wrought by means of internal *fire* became *earth*, and was now rendered habitable by the *air* we breathe, and warmed by the *light* of the sun. We shall never forget, at the Refectory, standing before that single tress of woman's hair which had been exhumed only a few short months before. There stood the stone sarcophagus in which the body was entombed, no one knows how many hundreds years ago; and when it was opened, there, in plaster, was moulded the form of its occupant,—but of the occupant nothing was left except dust, and this tress of jet-black hair, perfectly dressed, like unto the fashion of to-day, with all the toilet and hair-dressing appliances of the present time, thus showing that centuries ago the same habits and customs prevailed as now.

Thoughts such as these bring us of the present to think of the present. From this old city of York, Masonry was promulgated over the wide, wide world. From it sprang the four Grand Lodges of England—1717, the Grand Lodge of England; 1725, the Grand Lodge of ALL England; 1753, the Grand Lodge of England, according to the old Constitutions, or "Seceders;" and 1779, the Grand Lodge of England south of the Trent—the first and third of which introduced into this country the two Systems known as "Ancient" and "Modern." Philadelphia may well claim to be the "Premier" or "Mother" City of Freemasonry in America, both "Modern" and "Ancient." In 1730, Daniel Coxe introduced in Philadelphia that which was afterwards known as "Modern" Masonry, working under the Grand Lodge of England of 1717. The several Lodges (three) met in Philadelphia for a number of years regularly, and about the year 1754 were in the zenith of their glory.

It was customary in olden times, you will remember, for all public and private meetings to be held in taverns. This originated, no doubt, from the fact that they were generally located in that portion of the city or town which was most populous, and also because the taverns had mostly attached to them some large rooms or halls suitable as places for meeting. The Freemasons were in the habit of holding their meetings in the leading taverns of the day, and in many cases derived their names from the names of the signboards of the same.

Prior to 1754, the Lodges in Philadelphia met in the Tun Tavern, Water Street, between Chestnut and Walnut; also at the Indian King Hotel, Market below Third Street; and at the Royal Standard Tavern, Market, near Second Street. The Society had become so influential and enthusiastic in 1754, that they erected their own place of meeting and called it the "Freemasons' Lodge," which was the first Masonic Hall in America. This building, located on Lodge Alley, running from Second, below Chestnut Street, was afterwards sold and the proceeds given to the city to form a fund to furnish the poor of the city with fuel. This fund is now under control of the City Trust.

There is no account of this building having been dedicated. A short time after its erection, the news came of the formation of a new Grand Lodge in London, the Lodges of which had seceded from the original Grand Lodge of 1717, in London, and that it had assumed the title of "The Ancients." In 1758, a warrant was granted to Lodges Nos. 2 and 3, in this city, and in 1761, a warrant was issued to the Provincial Grand Lodge of Pennsylvania, which, in 1786, became independent of the Grand Lodge and formed the present Grand Lodge of Pennsylvania.

For several years the ancient and modern Lodges in this city met in the Freemasons' Lodge, the Hall of the moderns, and no doubt the members visited both Lodges, when opportunity offered. Certain it is that Dr. Wm. Smith, the Provost of the University of Pennsylvania, was a Modern Mason in 1755, and delivered a sermon before that Grand Lodge, at which Benjamin Franklin was present and participated, and that subsequently he was for a number of years Grand Secretary and Grand Chaplain of the present Grand Lodge of Pennsylvania, being then an Ancient Mason. This is an important link which connects the present Grand Lodge of Pennsylvania with the Grand Lodge formed in Philadelphia prior to 1732.

The Grand Lodge and subordinates held their meetings in the same hall as the moderns, up to the year 1776. In 1777 they met at the City Tavern, Second and Walnut; in 1776 at a house in Videll's Alley, Second below Chestnut; 1790 in the Free Quakers' Meeting House, now Apprentices' Library, Fifth and Arch Streets; in 1799 in Independence Hall, and then at the house of Bro. Francis, on Eighth Street, near Arch. This latter was only temporary.

The city at this time did not extend beyond the corner of Sixth and Chestnut Streets, and all west of that point was called the Western Commons, and was diversified by the usual country characteristics of hill and dale. We are told that there was a large pond of water at the north-east corner of Eighth and Arch Streets. In the year 1801, on June 24th, measures were taken to purchase a suitable house for meeting purposes. A committee was appointed to purchase a building on the south side of Arch Street, above Ninth; owing to the great distance from the city, the Grand Lodge subsequently directed the committee to purchase a property elsewhere.

On June 7th, 1802, the committee reported the purchase, on May 29th, 1802, from William Hunter, Arch Master, and Martha, his wife, all that certain three storey brick message and lot or piece of ground situate on the south side of Filbert Street, between Eighth and Ninth (present number 814), thirty-six feet three inches front and seventy-five feet deep, together with the privileges of a nine feet wide alley and thirty feet square open court yard. The

committee were also authorised to make such alterations as were necessary. The chairman of the Building Committee, Bro. James Milnor, afterwards Grand Master, reported to the Grand Lodge, November 15th, 1802, that the Grand Lodge Room was nearly finished, but that the other parts of the building were not in so forward a state. At the same meeting it was resolved that the building be called and known as "The Pennsylvania Freemasons' Hall," and that the Building Committee have an inscription engraved on copper or other lasting substance, commemorative of the time when the building of the hall was commenced or undertaken, to be put up inside of the hall. The changes made in the building were as follows:—The upper storey was raised some ten feet; the Grand Lodge Room was on the third floor, and was about thirty-four feet square; the ceiling of the room, eleven feet eight inches high, was cut through in a circular form, the opening being about twenty feet in diameter, and a dome was erected supported by eight columns or pillars, placed in a circular form; the dome and walls were plastered and finished in white. Within the circle (twenty feet) on the floor was no doubt a tessellated pavement, thus forming the Lodge. The floors were all double and were deadened. The Brethren were seated on a dais around the room, and in the south-east corner, at the head of the stairs, was the Tyler's Porch. The room must have presented a fine appearance in those days. Above the dome was a cupola, but the latter has long since been removed. The dome, however, remains intact, and can be seen plainly, as you all will bear witness to-day, having examined the same. The entrance to the building was at the eastern end towards Eighth Street. At the door were placed two highly ornamented columns. In the second storey was the Chapter and Encampment Rooms. This room was also rented out for balls, parties, etc.

The first floor was fitted up for a school, and rented to some respectable teacher (who was a Mason), the rent to be paid by the education of a certain number of children of worthy Masons in needy circumstances. There was also a banquet room. The rents of the Chapter and Encampment Rooms were fixed at \$20 per annum, while the Lodges paid \$40 per annum.

The dedication ceremonies took place on December 27th, 1802, and surpassed all other displays of that time. Everything was done to add to the effect of the spectacle.

The line formed at nine o'clock and moved at half-past eleven o'clock from the Church of the Universalists, on Lombard, between Fourth and Fifth Streets, led by two Tylers with drawn swords, the Brethren all carrying wands, the officers bearing the emblems of their offices. Four Past Masters carried the Lodge, which was covered with white satin. The consecrating vessels of corn, wine, and oil, and the greater and lesser lights, were carried in state by Past Masters, and no doubt to the wonderment of the citizen lookers-on. The elective Grand Officers each marched with his successor in office at his left hand. The Grand Master, Bro. Jonathan Bayard Smith, had, at his right hand, the Grand Master of New Jersey, Bro. John Beatty; the Grand Deacon and Grand Pursuivant closing up the line of procession.

When the procession reached the building, the Brethren halted, opened the ranks, and the R.W. Grand Master, attended by the Grand Master of New Jersey, R.W. Bro. Beatty, and followed by the Grand Officers and a very considerable number of Brethren, were received in the outer apartment under a display of music. On the Grand Master reaching Solomon's Chair the present Grand Officers took their seats, and the elect and Past Grand Officers, the reverend Brethren, members of the Hall Committee and other Brethren, repaired to the seats prepared for them. The Grand Master being proclaimed the music performed a grand piece till all the Brethren were seated. The Lodge was then placed in the centre of the hall, and the three lesser Lights with the three silver pitchers containing corn, wine and oil were placed thereon. The Bible, square, compasses, and Book of Constitutions on a crimson

velvet cushion, being placed on the pedestal, an anthem was sung. The Grand Master then ordered the Lodge to be Tyled. The following Lodges were represented, viz. :—

Lodges Nos. 2, 3, 9, 14, 19, 21, 41, 45, 46, 47, 50, 51, 52, 59, 67, 68, 69, 70, 71, 72, 76, 77, 87, and 91, being twenty-four Lodges.

The Lodge was then uncovered and Grand Lodge opened in ample form, when the Grand Master mentioned to the Brethren that he was informed that the venerable and Reverend Bro. William Smith, D.D., Past Grand Chaplain, and Past Grand Secretary, had composed a prayer appropriate to the day, the said Brother Smith, with the concurrence of the Reverend Bro. John Andrews, D.D., Grand Chaplain, delivered the prayer, to the general satisfaction of the Brethren.

The Grand Secretary intimated the Architect's desire to return the implements intrusted to his care, whereupon Bro. Jackson, the Architect, addressed the Grand Master, who expressed his high satisfaction at the completion of the hall, and commanded the Grand Wardens to receive back the implements, which was complied with, and they were laid on the Lodge.

It may be mentioned that as the building was not erected originally by the Grand Lodge, but merely altered, that no corner stone was laid.

The Grand Secretary then informed the Grand Master that it was the desire of the Society to have the hall dedicated to Masonry, on which the Grand Master commanded his officers to assist in that pleasing ceremony, the music meanwhile playing. The Grand Officers then walked round the Lodge three different times, stopping each time for the ceremony of dedication. At the end of the first procession, the music being silent, the Grand Master, strewing corn over the Lodge, declared in solemn form the hall dedicated to MASONRY, which being proclaimed by the Grand Secretary, the grand honours were given. At the end of the second procession, the music being silent, the Grand Master, pouring wine over the Lodge, declared in solemn form the hall dedicated to VIRTUE and SCIENCE, which being proclaimed by the Grand Secretary, the grand honours were given as before. At the end of the third procession, the music being silent, the Grand Master, pouring oil on the Lodge, in solemn form declared the hall dedicated to UNIVERSAL CHARITY and BENEVOLENCE, which being proclaimed by the Grand Secretary, the grand honours were given as before. A grand anthem, adapted to the occasion, set to music by Bro. Reinagle, was sung by Bros. Reinagle, Fox, Warren, and Robins.

The Grand Master returned to Solomon's Chair, under the acclamations of the Brethren, and the music performing "When earth's foundation first was laid," etc.

The Grand Master was then pleased to deliver an affectionate address, which was received by the Brethren with the most lively tokens of gratitude and acknowledgment, and their approbation was testified in the usual form.

It may be well here to note that these dedicatory services were the first that were used by the Grand Lodge of Pennsylvania.

The total cost of the building was \$3000, the alterations and furnishing about \$6000, making a total of about \$9000.

In consideration of the fraternal affection to the Grand Lodge of Pennsylvania and subordinate Lodges under their jurisdiction of Bro. William Francis in providing them a Temple to work in during the building of the permanent Hall, at a time when they were all destitute of a place of meeting, the Grand Lodge, by resolution, requested the R.W. Grand Master to pass to the chair Bro. Francis and a Past Master's collar and apron was presented to him.

On March 7, 1803, the Building Committee were directed to have the Hall insured against accidents by fire.

On May 4, 1807, the Hall Committee were ordered to purchase six patent lamps and have them fixed in the Hall.

Here the Grand Lodge met for several years, and the minutes of the Lodges about this time note the presence, as visitors, of Brethren from far and near.

As a place of meeting it was not a success, the distance from "town" and the unsuitableness of the building for the purposes intended, caused the Brethren to consider the subject of moving.

On April 6, 1807, the following resolution was offered in the Grand Lodge:—

"Whereas, it has been found from experience that the Masonic Hall (the property of this Grand Lodge) has not nor cannot be made to afford those accommodations suitable to the dignity of the R.W. Grand Lodge of the State of Pennsylvania; and

"Whereas, from the great increase of members to the Masonic institutions of this city, who hold their meetings in the Hall belonging to the Grand Lodge, the accommodations have proved quite insufficient; therefore be it

"Resolved—That a committee be appointed with full powers to sell to the best advantage the Masonic Hall, the property of the Grand Lodge of the State of Pennsylvania, and that the trustees holding said property be directed to make a transfer of the same to such person or persons as said committee shall direct; and be it further

"Resolved—That the above-named committee be directed to ascertain if a suitable lot of ground (either in ground rent or purchase) can be had in the central part of the city for the purpose of erecting an elegant Masonic Hall, suitable to the dignity of the R.W. Grand Lodge of the State of Pennsylvania."

On December 7, 1807, the Committee reported that they had an offer from Thomas Carstairs, an eminent carpenter of Philadelphia, to purchase the Hall for \$5000, to be paid for in work on the new Hall, and that he had also agreed to do the carpenter work for ten per cent. less than the old prices.

The Building Committee subsequently were directed to purchase the lot on Chestnut Street, above Seventh, north side, and erect a magnificent building thereon.

On June 24, 1811, the Grand Lodge moved to the new building on Chestnut Street (the first Chestnut Street Hall), which cost \$86,980.12 $\frac{1}{2}$, when the Pennsylvania Freemasons' Hall was sold for the sum of \$4500—one-half the cost. Eight years afterwards (March 9th, 1819), when the Chestnut Street Hall was destroyed by fire, the Grand and Subordinate Lodges, etc., moved to the Filbert Street Hall again, which they occupied during the time it was being rebuilt. On March 1, 1820, the Grand Lodge moved to the second Chestnut Street Hall, and then ceased all Masonic work in the "Pennsylvania Freemasons' Hall." Its history from that time is not of any interest. The second storey rooms were occupied at different times by Thomas Birch, the celebrated marine painter, a personal friend of Frater John Sartain; and also by Thomas Welsh, as celebrated an engraver. These rooms were also used for dancing parties, at many of which Frater Mark Richards Mucklé was present. The public schools of the ninth section, of which Frater John L. Young was director, were held here for a number of years, and lately it has been used for manufacturing purposes; it has for a number of years belonged to the Kates' estate. It may be incidentally mentioned that in the open court-yard, already noted as being in the rear of the building, and running through nearly to Market Street, there is a building, once occupied by Benedict Arnold.

The building is now to be demolished, to give place to the onward march of improvements. To-day we stand within its walls to hold the last meeting as Brethren of the R.C. therein, to-morrow orders have issued to level it with the ground, and in a short time a stately brick edifice will be erected, a credit to the city. Thus passes away one of the oldest Masonic Halls in this city, and, I venture to say, in the country.

Oh, that the walls could echo and repeat the words of good cheer and hearty welcome once given therein; the songs, and toasts, and jests; the beautiful rendering of the ancient ritual by a Duplesses, a Milnor, an Israel, and the Smiths—William, the Provost of the University, and Jonathan Bayard, and a host of others—a ritual retained by us with but few changes up to

this day. Cannot we almost hear the "Amen, so mote it be," which followed that prayer prepared for the occasion of dedication by Dr. Smith, and so affectionately and reverentially offered by himself, and then the musical voices of the Masonic choir or quartette in that glorious anthem, "When earth's foundation first was laid." How the rooms must have had their very silence broken (there is to me always a peculiar, profound, holy silence in a Masonic Lodge Room) by the Master's gavel, as he governed his Lodge with justice and equity.

Here presided in the East of Grand Lodge, Grand Masters Israel Israel, for two years, and James Milnor, from 1806 to 1811, and Bayse Newcomb, in 1819.

And now, to end with the beginning, Earth to Earth, Dust to Dust. What man erects man destroys, and reproduces in another and more beautiful form. The handicraft of man takes the shapeless mass, and from it produces and brings forth a most beautiful piece of work.

QUOD POTUI PERFECI.

LITTLE CLARA'S GRAVE.

Lines suggested by a child's grave in Sevenoaks Churchyard, Kent.

BY THOMAS B. TROWSDALE.

LITTLE Clara sleeps in the churchyard,
 'Neath the old tower's sheltering shade;
 A tiny white cross of marble
 On her grave is lovingly laid.
 "LITTLE CLARA" is graven on it,
 Naught else is recorded there;
 But the grave, so trimly tended,
 Bears the marks of a mother's care.
 "LITTLE CLARA" (the carven legend)
 Is girt with a garland round,
 'Twined of snowdrop leaves and flowerets,
 Ever purity's symbol found.
 Little Clara slumbers sweetly;
 Decked with the perennial bloom
 Of affection's fadeless flowers,
 Dew'd with teardrops, is her tomb.
 Round the grave of Little Clara
 Towering monuments arise,
 Proudly telling of earth's great ones,
 Lauding them unto the skies.
 Heeding not the oft told story
 Blazoned on the costly stones;
 Wearied of unmeaning praises
 'Scribed above unworthy bones;
 Glad we turn to where, low lying,
 Are the heart gifts that love gave—
 To the simple, fit, mementoes
 Gracing Little Clara's grave.

THE ROD IN AND OUT OF SCHOOL.

BY BRO. JOHN HENRY LEGGOTT.

THE pious injunction of wise King Solomon has troubled the righteous soul of many a saint, and has been used as an excuse for the unrighteous acts of many a sinner since his day.

It may safely be conjectured that the utterance of the wise one was only the expression of a truism which was almost universally accepted by his contemporaries, and which had almost, if not altogether, been as universally acted upon by his ancestors. The rod has been in use and actively employed from the remotest ages of antiquity. To go no further back than the period of captivity of the Israelites in Egypt, we find that the captives were expected to perform a certain quantity of work every day, and if the allotted task was not completed they were beaten. Under the Mosaic law the punishment for certain offences was scourging. Forty stripes appear to have been the maximum number, but they were apportioned according to the malignity of the offence. In Deuteronomy xxv., 2, 3, there occurs the following—"And it shall be if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault by a certain number. Forty stripes he may give him, and not exceed, lest if he should exceed and beat him above these with many stripes, then thy brother should seem vile unto thee." Our Saviour was scourged before his crucifixion, and St. Paul tells us, "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods." It was customary in order to keep within the bounds of the law just quoted, to give only thirty-nine stripes instead of the maximum number.

Punishment by the rod had undoubtedly the authority of Scripture in its favour, but some have sought to find in Holy Writ a warrant for their voluntary flagellations. There is strong reason to believe that voluntary whipping was practised amongst the Jews. A writer in the 17th century thus describes the practice:—"There are constantly two men in every Jewish school who withdraw from the rest of the company, and retire into a particular place of the room where they are met; that one lays himself flat on the ground with his head turned to the north and his feet to the south (or *vice versa*), and that the other, who remains standing, gives him thirty-nine blows upon his back with a strap, or thong of ox leather. In the meanwhile the man who is lashed recites three times over the 38th verse of the 78th psalm. This verse in the Hebrew language contains just thirteen words. At every word the patient recites, he receives a lash from the other man, which when he has recited the whole verse three times over makes up the prescribed number, thirty-nine; and at every time he says the last word he strikes his own breast with his fist. This operation being concluded, the operator in his turn becomes the patient, and places himself in the same situation as the other had done, who then uses him in the same brotherly manner in which the former had used him, and they thus mutually chastise each other for their sins." In the thirteenth century so strong was the belief in the virtue of whipping as an expiation for sin, or keeping the body under, that in Italy a sect arose called the "Flagellants," who vigorously whipped themselves with leathern thongs until the blood ran down. So intense did the excitement grow that thousands of the devotees of this system might be seen in the public streets, and in the churches, zealously lashing their bodies, praying the while that their sins might be for-

given. The craze rapidly spread through the whole of Italy, and also found its way into other countries, notwithstanding the opposition of foreign governments. Rich and poor alike joined in this pious movement.

The practice is graphically described by a writer of the time:—"Penance was performed twice a day: in the morning and evening they went abroad in pairs, singing psalms amid the ringing of bells, and when they arrived at the place of flagellation they stripped the upper part of their bodies, and put off their shoes. They then lay down in a large circle, in different positions, according to the nature of their crime, and were castigated by the master, some more and some less. They were then permitted to rise, upon which they scourged themselves, amid the singing of psalms and loud supplications."

This, doubtless, would be considered a convenient way of escaping the consequence of a sinful course, and there are probably many to-day who would gladly endure a castigation, however severe, if it would rid them of the remorse which is eating away the springs of happiness here, and threatening them with a worse state of misery in that place

"Where peace and rest can never dwell,
Hope never comes that comes to all,
But torture without end still urges,
And a fiery deluge fed with ever-burning
Sulphur unconsumed."

Amongst the Jesuits the rod has had a most potent influence, whilst in nunneries and monasteries the use of the instrument was of almost hourly occurrence, insomuch that the operator by practice became an adept, and flogging was reckoned amongst the arts. The birch and the whip through all ages have been considered most powerful aids to national and domestic government. The Romans were very partial to the use of the rod, and wielded it with unrelenting severity. Ladies whipped their maids most unmercifully for trifling faults, and it was a common thing in the first class houses to keep a person for the purpose of administering chastisement on the other members of the establishment. The Saxons used the rod extensively. William of Malmesbury tells us that when King Ethelred was a child he once so irritated his mother that, not having a whip, she beat him with some candles, which were the first things that fell under her hands, until he was almost insensible. On this account he dreaded candles during the rest of his life to such a degree that he would never suffer the light of them to be introduced in his presence.

In Russia the knout has been used with a barbarity almost unparalleled. Ladies took an especial pleasure in flagellating their servants, and criminals were lashed to such a terrible degree that it was almost impossible for the culprit to live. An indiscreet word in relation to the Emperor or his minions would be sure to bring about a flogging. Persons who were supposed to have offended in this way have been sent for to the public office, and on entering were seized, soundly thrashed, and told to be more cautious for the future. The "Englishwoman in Russia" mentions that a lady of the highest rank, having used a lady's privilege at a masked ball of chattering in the ear of the Emperor, let fall some rather indiscreet suggestion. Followed home by a spy, she was summoned the next day to Count Orloff's office, where, upon entering, she was pointed to a chair and quietly interrogated. Presently she was gently let down to a lower chamber, where she was vigorously birched, just as if she had been a little child, by some unseen person. Some of the particulars of flogging in Russia are too revolting to be mentioned here.

In France the rod has been used only to a limited extent for the punishment of penal offences, but in domestic arrangements its influence has been paramount.

Flagellation has had its day in most of the countries of Europe, and is still very largely practised.

Everyone has heard of the cruel extent to which it was carried in America especially in connection with slavery, now happily abolished.

It is, however, in the Celestial Empire that flogging has attained its highest perfection. Offences not punishable by death are dealt with by means of the rod. Its use is not confined to the poor; there are no first-class demeanants in China. The noble as well as the peasant is subjected to castigation. A Chinese general may be sentenced to receive fifty lashes as readily as a common soldier. If a theft occur and the culprit be discovered the birch is applied, but should the thief not be found out, the officers who ought to have detected the delinquent are unlikely to escape without a sound thrashing. Breaches of law such as in England would be punished by fine or a few days' imprisonment, in China are settled with the bastinado.

The bamboo seems in that country to be lord paramount. Any infringement of the code is dealt with on the spot, and often with a lavishment that to us is alarming.

The ramifications of authority are such as to render a person in a measure responsible for the conduct of his neighbour. Officers of State are liable to be suddenly brought to book for irregularities and receive from forty to a hundred strokes of the bamboo.

The Rev. W. M. Cooper, B.A., in his interesting book, "A History of the Rod," to which we are indebted for many of our facts, says:—"The husband beats the wife, and the wife beats the husband when she can, but the woman is almost always the sufferer. In some parts of the country it is so much the fashion to fustigate a wife that a man would hardly like not to do so, as to show himself negligent on this point would be to forfeit his marital dignity, and proclaim himself a simpleton who understood nothing of his prerogative. A young husband almost thrashed his wife to death. Being asked what crime she had committed to deserve such treatment, he replied, 'None; she never deserved any punishment; we have only been married two years, and you know we have always lived in peace. But for some days I have had something on my mind. I thought people were laughing at me because I had never beaten my wife; and this morning I gave way to a bad thought.' The bad thought ultimately cost his wife her life."

In England, too, the rod was long thought to be a useful instrument of correction. In the army and navy the lash has been the chief legal means of discipline since 1689, and terrible have been the consequences on many occasions.

It was once common in this country for criminals to be publicly whipped, often with cruel severity. Taylor, the "water-poet," says:—

"In London and within a mile, I ween,
There are of gaols or prisons full eighteen;
And sixty whipping-posts and stocks and cages."

When monasteries were dissolved, there being no other resort for the poor, people wandered from place to place begging their sustenance. Doubtless this grew to be a great evil, and it was deemed necessary to take steps to put a stop to it. According to "Burns' Justice," an Act passed in the twenty-second Henry VIII. decreed that vagrants were to be "carried to some market town, or other place, and there tied to the end of a cart naked and beaten with whips throughout such market town or other place, till the body should be bloody by reason of such whipping." In the thirty-ninth of Elizabeth this rule was slightly altered; vagrants were only to be "stripped naked from the middle upwards and whipped until the body should be bloody."

(To be concluded.)

HOW ADULTERATION GOES ON.

BOSCH BUTTER.

BY PHULAX.

THE following account taken from the useful and valuable *Journal of the Society of Arts* for March 26th, will convince all readers how very sad, and we will add sickening, are the "amor mummy," as well as the dishonesty of trade amongst us all. It seems very hard upon us that we cannot rely on obtaining any of the "very necessaries of life," unadulterated! We beg our readers and the good housewives amongst us to weigh well these lucid and careful words.

OF late years, the trade in this article, both as a manufacture and export, has largely increased in the United States, and in the opinion of an American *savant*, it has already become a serious competitor in the market for anything but the finest class of butter. From the correspondence recently published and presented to Parliament, it will be seen that several large firms in New York have undertaken the manufacture of oleo-margarine, the most important establishment being that of the Commercial Manufacturing Company, who also have, it is stated, a branch house in London. This company has the exclusive right of manufacture in the State of New York, under a licence granted to them by the American Dairy Company, which possesses the sole right from Monsieur Mège, of France, the inventor and patentee of the process, to issue such licences for the United States. Besides the factories in work in New York, the following are also in operation:—Two in Pennsylvania; two at Baltimore, Maryland; one at Chicago, Illinois; one at Cincinnati, Ohio; and one at New Haven, Connecticut. The business of these establishments, however, is of a very limited character in comparison with that of the Commercial Manufacturing Company, which commenced operations in 1876. As much as 500,000 lbs. of fat per week have been converted by them into oleo-margarine butter. This rate of production has not always been maintained, for when the retail price of genuine butter falls below 23 cents per pound, it does not pay to manufacture the imitation article. During the last two years, the quantity of fat manufactured into oleo-margarine butter by the last-named company has been, it is stated on trustworthy authority, about 200,000 lbs. per week, yielding 80,000 lbs. of oil and butter. Of this about 75 per cent., or 60,000 lbs. per week, was the oil product "oleo-margarine," all of which was exported in barrels or tierces, for the most part under that name, but sometimes as "butter-fat," or simply as "oil." Therefore, it will be seen that this company exports yearly about 3,000,000 lbs., a quantity which is nearly equalled by outside manufacturers, so that the total quantity of oleo-margarine exported from the United States may be estimated in round numbers at about 6,000,000 lbs. yearly.

It is the opinion of her Majesty's Consul at New York that the shipments of the outside manufacturers are made to Hamburg, Bremen, and other German ports, and also to Rotterdam, but none to the United Kingdom. In the case of the Commercial Manufacturing Company, their shipments are chiefly to Rotterdam, whence the oil is sent to a place called Oss, and other towns in Holland, where it is mixed with a certain proportion of milk (to give it a butter flavour) and colouring ingredients (to perfect its resemblance to butter), and is there churned and converted into butterine. It is then re-

shipped to France and England, but under what designation it reaches this country it is impossible to ascertain. During the winter months, both the oil and butterine are exported from New York, the latter being cheaply shipped to the United Kingdom under the designation of "butterine," "oleo-margarine," "butter-fat," "butter-grease," or, possibly, butter itself. The manufacture of this article being almost a monopoly, and the exports being in the hands of one or two firms—who are naturally interested in disposing of their substitute as the genuine article—it is not easy to ascertain if shipments of it are not sometimes made as genuine butter. It is usually packed in half tubs, or firkins, in precisely the same way as butter, and the tubs are enclosed in crates, to protect them from injury on the voyage. It is also made up in 1 lb. "pats," covered by muslin or thin cotten wrappers, stamped like genuine butter, and packed in boxes for shipment.

According to the *New York Commercial Advertiser* of February 2nd, 1878, there are numerous factories of oleo-margarine butter in France, Holland, Germany, England, and Ireland, as well as in the United States, employing many thousands of men, and involving investments of capital amounting to millions of dollars. In Vienna, one establishment alone employs 500 men, and its annual production of butter is equivalent to that of 30,000 cows.

In a report to the *American Dairyman* of June 6th, 1878, Mr. John Michels, a well-known microscopist of New York, states that he made a microscopic examination of oleo-margarine, and gives it as his opinion that, during the whole process of manufacture from the fat of animals, this fat is never submitted to a higher temperature than 120° Fahr.; the fat oils, therefore, being merely liquified, or set free, and manipulated so as to have the general appearance of butter, are virtually still in a raw state when offered for consumption. It follows that germs of disease (or their equivalent morbid secretions) and embryos of parasites are thus liable to be transferred in a living condition into the systems of those who make use of this substance.

The prospectus of the companies engaged in the manufacture of oleo-margarine states that the caul fat of the ox only is used; but Mr. Michels, in his report, affirms that the refuse fat of at least one pork-packing establishment in New York is used, and as the trade increases fat of every description will probably be offered for sale, and even that from the carcasses of diseased animals may be purchased, unwittingly it is true, by the manufacturers.

Professor Mott, also of New York, differs entirely from Mr. Michels, and after having made a microscopic examination of oleo-margarine, comes to the conclusion that, "as made by the Mège patent, he sees no reason why it should not be as wholesome and nutritious as cream butter, and will so believe unless its actual use demonstrates to the contrary," and instead of finding, as Mr. Michels reports, oleo-margarine consisting of "crystals and tissues of animals, with fragments and cells of a suspicious character," discovers, on the contrary, that it consists of "exceedingly clear and beautiful oil globules," the same as in the purest natural butter.

Mr. Michels' report, however, has been substantially confirmed by many eminent microscopists of the United States, and his view of the case taken in preference to that of Mr. Henry Mott, who is the chemist for one of the large grease factories.

Admitting the well-known fact that oleo-margarine must be rendered from animal fat at the lowest practicable temperature, in order that it shall be devoid of the disagreeable odour and flavour which would otherwise inevitably attach to it as a consequence, this much vaunted product of caul fat is accordingly liable to contain any living germs which may have been in the animal to which the fat originally belonged.

WHITSUNTIDE CUSTOMS.

BY BRO. THOMAS B. TROWSDALE,

Author of "Glimpses of Olden Kent," "Lore of the Months," etc.

WHITSUNTIDE, perhaps more than any other festival of the calendar, has for centuries been observed by the rural population of our land as a season of merriment and jollity. Genial old William Howitt, in his enjoyable work entitled "Rural Life of England," treating of this subject, says:—"Tis merry Whitsuntide, and merrily holiday goes in hamlet and green field," and in language characteristically his own, gives a charming rhythmic relation of the sports incident to the occasion as enjoyed by the peasantry.

The origin of the name of the festival has called forth at various times much discussion. Even now, considerable diversity of opinion exists regarding it, and the matter has been treated at great length in the columns of the valuable repertory of antiquarian lore, *Notes and Queries*. The most popular method of accounting for the derivation of the term is that the persons baptized on Whit-Sunday, according to the ceremonial of the ancient church, were dressed in white garments. On the day corresponding with our Whit-Sunday, the apostles commenced their public ministry by baptizing three thousand persons; and throughout the history of the church, the seventh Sunday after Easter has been regarded as a most fitting occasion for public baptism. Whit-Sunday is observed as a scarlet day in the calendars of the Universities of Oxford and Cambridge.* In Strutt's "Manners and Customs," allusion is made to "font hallowing," as performed on Whit-Sunday Eve; and the author of a MS. volume of Homilies preserved in the Harleian collection at the British Museum, writes as follows:—

"In the beginning of holy church, all the children weren kept to be chyrstened on thys even, at the Font Hallowing, but now for eachisone that in so long abydunge they might die without chrytendom, therefore holy church ordeyneth to chrysten at all tymes of the yeaere; save eight days before these Evengs the childe shall abyde till the Font Hallowings, if it may safely for perill of death and ells not."

In Catholic times, when miracle plays formed a part of the ritual of the church, it was usual at Whitsuntide to present a dramatised representation of the descent of the Holy Ghost. This custom is alluded to in Barnaby George's translation of "Naorgeorgus":—

"On Whit-Sunday whyte pigeons tame in strings from heaven flie,
And one that framed is of wood still hangeth in the skie.
Thou seest how they with idols play and teach the people too;
None otherwise than little girls with puppets used to do."

In an old *Computus* A.D. 1509, of St. Patrick's, Dublin, we find *ivs. viid.* paid to those playing with the great and little angel and the dragon; *iiis.* paid for little cords employed about the Holy Ghost; *ivs. vid.* for making the angel (*thurificantis*) censing; and *iis. ii.* for cords of it, all on the feast of Pentecost.

Hone, in his "Every Day Book," records that Lambarde, when a child, witnessed one of these Whit-Sunday performances at St. Paul's Cathedral. A white pigeon, having a censer filled with perfumery attached to it, was caused to fly through a hole in the roof of the edifice. In the course of the bird's flight through the building the incense was diffused through the air and pervaded the whole structure.

* *Kalendar of the English Church, 1865, p. 73.*

Anciently, instead of the now popular tea-meeting in connection with places of worship, what were known as church-ales were employed as a means of raising money for parochial purposes. These gatherings were much in vogue at Whitsuntide, and were then known as Whitsun-ales. The "nut-brown October" being at that time the staple drink of the people of England, was passed freely round, and simple sports and pastimes were the order of the day. In the time of King James these church-ales received an impetus from a manifesto of the monarch, who, thinking thereby to check the growth of non-conformity, commanded his subjects to attend them.

A description of the games engaged in on these occasions in different parts of Britain would occupy considerably more space than we have at our disposal; we must, therefore, content ourselves with a cursory glance at some of the most noteworthy.

The church-ale festivities are well described by Carew in his "Survey of Cornwall," p. 68. We give the author's own version:—"Two young men of the parish are yerely chosen by their last foregoers to be wardens, who, dividing the task, make collection among the parishioners of whatsoever provision it pleased them voluntarily to bestow. This they employ in brewing, baking, and other acates (provisions) against Whitsuntide; upon which holy-days the neighbours meet at the church house, and there merrily feed on their owne victuals, contributing some petty proportion to the stock, which, by many smalls, groweth to a meetly greatness; for there is entertaigned a kind of emulation between these wardens, who, by his graciousness in gathering and good husbandry, can best advance the Church's profit. Besides, the neighbour parishes at those times lovingly visit each another, and this way frankly spend their money together. The afternoones are consumed in such exercises as olde and yong folke (having leisure) doe accustomably weare out the time withall. When the feast is ended the wardens yield in their account to the parishioners, and such money as exceedeth the disbursement is layd up in store, to defray any extraordinary charges arising in the parish or imposed on them for the good of the country or the country's service, neither of which commonly gripe so much but that somewhat still remaineth to cover the purses bottom."

Nowhere were the Whitsun-ales carried out with a greater zest than in the county of Derby; and no wonder, for "Darby" ale has for many centuries been renowned for its excellence. That quaint old chronicler, Fuller, remarked anent it, "Never was the wine of Falernum better known to the Romans than the Canary of Derby is to the English;" and Camden, the historian, speaks of it as being brewed to such perfection in his time that wine must be very good to deserve the preference. In a manuscript in the Bodleian Library is a record of the Whitsun-ales at Elvaston and Cockbrook, from which it appears that they were formerly required to brew four ales of a quarter of malt each. All the inhabitants of Cockbrook were obliged to be present at each ale; every husband and his wife to pay twopence, and every cottager a penny; the inhabitants of Elvaston, Thurlaston, and Ambaston to receive all the profits and advantages arising from the ales to the use and behalf of the church at Elvaston. The inhabitants of Elvaston, Thurlaston, and Ambaston to brew eight ales, each inhabitant to be present as before, or to send their money.

The prevailing amusements taken part in by the visitors to the church-ales were dancing on the green, stool-fall, barley-break, rounders, hunting the fat lamb, foot-races, etc.

Fairs were held in many parts of the country on Whit-Monday. At one kept up at Hinckley, Leicestershire, the millers from all the country round formerly walked in procession, dressed in ribbons, with what they called the "King of the Millers" at their head. An unchartered Whitsun Tryste Fair is held annually on Whitsunbank Hill, near Wooler, Northumberland. A very curious custom, called "Pole Fair," obtains at Corby, near Rockingham,

Northampton. Every year the inhabitants assemble at an early hour on Whit-Monday morning, and stop up all roads and byeways in the parish, and demand a certain toll of every passer-by, no matter what their station in life. In case of non-compliance a long pole is produced, and the offender is placed thereon in riding attitude, carried through the village and taken to the parish stocks, and there imprisoned till the authorities choose to grant a dismissal. It appears that Queen Elizabeth granted to the inhabitants of Corby a charter to free them from town toll throughout England, Wales, and Scotland; and also to exempt them from serving on juries at Northampton, and to free the knights of the shire from the militia law. This custom of taking toll has been observed every twenty years since the granting of the charter, in commemoration thereof, and was last celebrated on June 9th, 1862.

The old ceremony, the "Boy's Bailiff," prevailed in Whitsun week at one time at Wenlock, Shropshire. It consisted of a man who wore a haircloth gown and was called the bailiff, a recorder, justices, and other municipal officers. There was a large retinue of men and boys mounted on horseback begirt with wooden swords, which they carried on their right sides. They used to call at the gentlemen's houses in the franchise, where they were regaled with refreshments; and they afterwards assembled at the Guildhall, where the town-clerk read some sort of rigmorole, which they called their charter, one part of which was:—

" We go from Bickbury, and Badger, to Stoke on the Clee,
To Monkhopton, Round Acton, and so return we."

The first three named places are the extreme points of the franchise, and the other two are on the return to Much Wenlock. This custom is supposed to have originated in going a bannering.

A remarkable usage obtained in former days on Whitsun Monday, in the vicinity of Lichfield, Stafford. A "Court of Array," or view of men and arms, was held at a place called Greenhill, where every householder failing to answer his name when called from the dozener's list, was fined a penny. The origin of this singular ceremony is unknown; it existed long before the charters of incorporation, and may perhaps be the remains of the commissions of array issued in the time of Henry V., who ordered every man to keep in his possession arms and armour, according to his goods and station in life, whence the enrolment of a regular army took place. These statutes of array were repealed. Something, however, like the old custom was continued, and a booth erected for this purpose, in which the magistrates received all the inhabitants who chose to visit them, and partake of a collation provided for that purpose. The business of the day commenced about eight o'clock in the morning, when the constables, attended by armed men, wearing their colours of distinction, with drums beating, preceded by morris dancers, with the Maid Marian, tabor and pipe, etc., conducted the bailiffs, and sheriff, and other city officers to the bower, where they were received with a salute from the men-at-arms. The constable then returned to collect the dozeners with their standards or posies, who, with the inhabitants of each separate, were with like ceremonies conducted to the bower. The posies were probably originally images of saints; they afterwards became emblems of trades, or in many instances were poppets or garlands borne upon the heads of their ancient halberts: these were in every ward received with a volley from the men-at-arms, who also fired over every separate house, for which they received money and liquor from the inhabitants. Greenhill was on these occasions crowded with shows, booths, and stalls, and the day was regarded as a festival of the city and neighbourhood. About nine in the evening, the whole of the posies being collected, a procession was formed to conduct them to what was called the christening, and was in the following order:—

Tabor and pipe decorated with ribbons.
 Tom Fool and Maid Marian.
 Morris Dancers, dancing Sarabants, clashing their staves.
 Two captains of the armed men.
 Twenty-four armed men with drums.
 Twenty-one dozers with standards or posies.
 Two Constables.
 Gaoler.
 Sheriff.
 Serjeants-at-mace and Town Crier.
 Bailiffs and Town Clerk.
 Citizens, inhabitants, etc.

On arriving at the door of St. Mary's Church, an address was delivered by the town-clerk, recommending a peaceable demeanour, and watchful attendance to duty; then a volley was fired over the posies, and the business of the day ended. At one time the images were deposited in the belfry of the adjoining church, from which it has been conjectured that the origin of the ceremony was religious. The custom was abolished by the magistrates in 1805, at which time the expense was annually about £70; but was afterwards in some degree continued by private subscription.

We must here close our remarks on the customs of Whitsuntide, for the length of our paper will not permit us to speak of many other quaint observances which formerly took place throughout the length and breath of our land.

MASONIC AND GENERAL ARCHÆOLOGIA.

IN Maldon's "Account of King's College, Cambridge," at page 80, we find the following indenture:—

"This indenture made the fourth day of August in the fifth yere of the reign of our sovraign lord kyng Herry the 8th, betwyne Mr. Robert Hacomblyeyn Provost of the kyng's college royal in Cambridge and the scolers of the same with the advise and agreement of Mr. Thomas Larke surveyor of the kyng's works there on the oon partye, and John Wastell master mason of the seid works on the other partye, witnesseth, That it is covenanted, bargayned, and agreed betwyne the partyes aforeseid, that the seid John Wastell shall make and sett up, or cawse to be made and sett up, at his propre cost and charge, the vawting of two porches of the newe churche of the kyng's college aforeseid with Yorkshire ston; And also the vawtes of seven chapels in the body of the same churche with Weldon ston, accordyng to a plat made as well for the same seven chapels as for the seid two porches; and nine other chapels behynd the quyre of the seid churche with like Weldon ston to be made of a more course werke, as appereth by a plat for the same made: And that the seid John Wastell shall make and sett up or cawse to be made and sett up at his cost and charge the batelments of all the seid porches and chapels with Weldon ston accordyng to another plat made for the same remyning with all the other plats afore rehersed in the keypyng of the seid surveyor signed with the hands of the lords the kyng's executors: All the seid vawtes and batelments to be well and workmanly wrought made and sett up after the best handlyng and forme of good workmanshyy, and accordyng to the plats afore specified: The foreseid John Wastell to provide and fynde at his cost and charge not only as moche good sufficient and hable ston of Hampole quarryes in Yorkshire as shall suffise for the performance of the said two porches, but also as moche good sufficient and hable ston of Weldon quarryes as shall suffise for the performyng of all the seid chapels and batelments, together with lyme, sand, scaffolding, mooles, ordinaunces, and every other thyng concernyng the fynishyng and performyng of all the seid vawtes and batelments, as well workmen and laborers, as all maner of stuff and ordinaunce as

shall be required or necessary for performance of the same: provided alwey that the seid John Wastell shall kepe continually 60 fre-masons workyng upon the same. The seid John Wastell graunteth also and byndeth hymself by these presents to performe and clevely fynish all the said vawtes and batelments on this side the ffeeste of the Nativitie of Seint John Baptiste next ensuyng after the date hereof; And for the good and fuer performyng of all these premysses, as is afore specyfied the seid provost and scolers granten to pay unto the seid John Wastell for ston and workmanshype of evry the seid porches with all other charge as is afore rehersed 25*l*.

“And for evry of the seid seven chapels in the body of the churche after the plat of the said porches 20*l*.

“And for vawtyng of evry of the other nine chapels behind the quyre to be made of more course work 12*l*.

“And for ston and workmanshype of the batelments of all the seid chapels and porches divided into twenty severys every severy at 100*s*. sum 100*l*.

“And for all and singler covenantes afore rehersed of the partye of the seid John Wastell wele and truly to be performed and kept, he byndeth hymself, his heirs and executors in 400*l*. of good and lawful money of England to be paid unto the seid Mr. Provost, scolers and surveyor at the ffeeste of the Purification of our Blessed Lady next comyng after the date of these presentes; and in lyke wise for all and singler covenantes afore rehersed, of the partye of the said Mr. Provost, scolers and surveyor wele and truly to be performed and kept, they bynde themselves, their successors and executors in 400*l*. of good and lawful money of England to be paid unto the seid John Wastell at the said ffeeste of the Purification of our Blessed Lady, In witnesse whereof the partyes aforeseid to these present indentures interchangeably have sett their seals, the day and yere above wryten.”

The two following notes we take from the *Antiquary*, No. 2:—

“ARCHÆOLOGICAL CONGRESS.—Antiquaries will read with a smile the following amusing sketch of the proceedings of an Archæological Summer Congress, which we take from the Epilogue to the Westminster Play of Christmas last. The speakers are Callias and Charmides:—

‘CALL. Reliquias veneror! Gens Antiquaria summo
Nos apud, antiquum est quicquid, honore colunt.
CHARM. An tu “Archæologista” audis?
CALL. Longo intervallo
Propositum nostrum discrepat et ratio!
Indocti doctique en! miscellanea turba,
Auctumno festos jam referente dies,
Prædictum in vicum soliti concurrere! Primò
Collaudant sese; glorificatur opus.
Jentaclo raptim sumpto, rhedisque paratis,
Ecce! hilarem pergunt carpere ritè diem.
Invitant circum docto loca digna notatu;
“Castra,” “Pavimentum,” seu “Mediæva” Domus.
Anxia præcipuè at Templis data cura sacratis,
Quoque anno fuerint condita, consulitur.
Tandem (præscriptæ hic finis chartæque, viæque!)
Hospitio fessos excipit Amphitryon.
Hic estur, bibiturque; adsunt joca, blanditiæque!
Deinde redux lætus quisque cubile petit.
Felix iste labor levis et conjuncta voluptas!
Cuiam explorandi non modus iste placet?’

If they are never made the subject of more ill-natured pleasantry than this, Antiquaries in general will have no need to complain.”

“WEATHER LORE OF THE MONTH.—It was commonly said that ‘Wherever the wind lies on Ash Wednesday, it will continue in that quarter during all Lent.’ A wet March has been regarded as a bad omen, for, says the proverb—

‘A wet March makes sad harvest.’

Whereas—

‘A dry and cold March never begs its bread.’

According to an old superstition, the weather at the end of March is always the exact opposite of that at the beginning, hence the familiar saying, ‘March comes in like a lion and goes out like a lamb,’ which is sometimes transposed to suit the season. The Scotch form is, ‘March comes in with an adder’s head, but goes out with a peacock’s tail.’ Old St. Matthew’s Day, the 8th of this month, is supposed to influence the weather. ‘St. Matthew breaks the ice; if he finds none he will make it.’ The last three days of March are called the ‘Borrowing Days,’ said to have been a loan from April to March. There are various versions of this story. In North Ireland, says a writer in the *Leisure Hour* (1876, p. 158), it is said that March had a spite against an old woman, and wished to kill her cow; failing to do so in his own month, he borrowed three days of April to enable him to complete the task, but whether he succeeded does not appear. In Scotland, the story varies by supposing he had a grudge against three pigs, instead of a cow. In this case the result of all his attacks on them was that ‘the little pigs came hirpling home.’ Sir Walter Scott, in a note to his ‘*Heart of Midlothian*,’ says the three last days of March (old style) are called the borrowing days, for, as they are remarked to be unusually stormy, it is feigned that March had borrowed them from April to extend the sphere of his rougher sway. In an ancient Romish calendar quoted by Brand (*Popular Antiquities*, 1849, vol. ii., p. 41), there is an obscure allusion to the borrowing days. It is to the following effect:—‘A rustic fable concerning the nature of the month; the rustic names of six days which shall follow in April, or may be the last of March.’ Aubrey tells us that the vulgar in the West of England ‘do call the month of March *Lide*,’ and quotes an old rhyme:

‘Eat leeks in Lide, and Ramsins (garlic) in May,
And all the year after Physicians may play.’

In the West of England ‘a bushel of March dust’ is sometimes said ‘to be worth a king’s ransom.’—*English Folk Lore*.

LITTLE BRITAIN.

(Continued from page 402.)

He was doomed, however, to share the unpopularity of his family. He found his old comrades gradually growing cold and civil to him; no longer laughing at his jokes; and now and then throwing out a fling at “some people,” and a hint about “quality binding.” This both nettled and perplexed the honest butcher; and his wife and daughters, with the consummate policy of the shrewder sex taking advantage of the circumstances, at length prevailed upon him to give up his afternoon pipe and tankard at Wagstaff’s; to sit after dinner by himself, and take his pint of port—a liquor he detested—and to nod in his chair in solitary and dismal gentility.

The Miss Lambs might now be seen flaunting along the streets in French bonnets, with unknown beaux, and talking and laughing so loud that it distressed the nerves of every good lady within hearing. They even went so far as to attempt patronage, and actually induced a French dancing-master to set up in the neighbourhood; but the worthy folks of Little Britain took fire at it, and did so persecute the poor Gaul, that he was fain to pack up fiddle and dancing pumps, and decamp with such precipitation that he absolutely forgot to pay for his lodgings.

I had flattered myself, at first, with the idea that all this fiery indignation on the part of the community was merely the overflowing of their zeal for

good old English manners and their horror of innovation; and I applauded the silent contempt they were so vociferous in expressing for upstart pride, French fashions, and the Miss Lambs. But I grieve to say that I soon perceived the infection had taken hold, and that my neighbours, after condemning, were beginning to follow their example. I overheard my landlady importuning her husband to let their daughters have one quarter at French and music, and that they might take a few lessons in quadrille. I even saw, in the course of a few Sundays, no less than five French bonnets, precisely like those of the Miss Lambs, parading about Little Britain.

I still had my hopes that all this folly would gradually die away; that the Lambs might move out of the neighbourhood; might die, or might run away with attorneys' apprentices, and that quiet and simplicity might be again restored to the community. But unluckily a rival power arose. An opulent oilman died and left a widow with a large jointure, and a family of buxom daughters. The young ladies had long been repining in secret at the parsimony of a prudent father, which kept down all their elegant aspirings. Their ambition being now no longer restrained, broke out into a blaze, and they openly took the field against the family of the butcher. It is true that the Lambs, having had the first start, had naturally an advantage of them in the fashionable career. They could speak a little bad French, play the piano, dance quadrilles, and had formed high acquaintances, but the Trotters were not to be distanced. When the Lambs appeared with two feathers in their hats, the Miss Trotters mounted four, and of twice as fine colours. If the Lambs gave a dance, the Trotters were sure not to be behindhand; and though they might not boast of as good company, yet they had double the number, and were twice as merry.

The whole community has at length divided itself into fashionable factions, under the banners of these two families. The old games of Pope-Joan and Tom-come-tickle-me are entirely discarded; there is no such thing as getting up an honest country dance; and on my attempting to kiss a young lady under the mistletoe last Christmas, I was indignantly repulsed, the Miss Lambs having pronounced it "shocking vulgar." Bitter rivalry has also broken out as to the most fashionable part of Little Britain, the Lambs standing up for the dignity of Cross-Keys Square, and the Trotters for the vicinity of St. Bartholomew's.

Thus is this little territory torn by factions and internal dissensions, like the great empire whose name it bears—and what will be the result would puzzle the apothecary himself, with all his talent at prognostics, to determine, though I apprehend that it will terminate in the total downfall of genuine John Bullism.

The immediate effects are extremely unpleasant to me. Being a single man, and, as I observed before, rather an idle good-for-nothing personage, I have been considered the only gentleman by profession in the place. I stand, therefore, in high favour with both parties, and have to hear all their cabinet councils and mutual backbitings. As I am too civil not to agree with the ladies on all occasions, I have committed myself most horribly with both parties by abusing their opponents. I might manage to reconcile this to my conscience, which is a truly accommodating one, but I cannot to my apprehensions—if the Lambs and Trotters ever come to a reconciliation and compare notes I am ruined!

I have determined, therefore, to beat a retreat in time, and am actually looking out for some other nest in this great city, where old English manners are still kept up; where French is neither eaten, drank, danced, nor spoken; and where there are no fashionable families of retired tradesmen. This found, I will, like a veteran rat, hasten away before I have an old house about my ears—bid a long, though a sorrowful adieu to my present abode—and leave the rival factions of the Lambs and the Trotters to divide the distracted empire of LITTLE BRITAIN.

