

# THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

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## CURIOSITIES OF THE SEARCH ROOM.\*

THIS is a most interesting book, and one which will have many attractions for those of us who have often amused themselves in searching for old wills in Doctors' Commons. That venerable search room is extinct, and a new one is set up at Somerset House. There were at one time 372 Ecclesiastical Courts in England and Wales where wills could be proved; there are now 41, and with London 42. But a copy of all wills must be deposited in the London central office. In 1873, there were 40,960 wills proved, concerning property valued at £119,387,091; of these 15,711 wills were proved in London, and 25,249 wills in the country registries. As regards the antiquity of the wills, a great batch of original wills goes back to Edward V., 1483, but copies date a century earlier, from Richard II. It is impossible in our limited space to give even an idea of the amount of interest to be found in this very readable book, though it is perhaps a little too modern in its illustrations, as many of the modern wills given are very commonplace indeed. The history of wills is, however, per se, a very curious one, and a very sad one, though we cannot enlarge on it here. We give one or two eccentric wills, and we must ask our readers to find many more for themselves. The following seems to us—we may be too precisian for this easy going age—really a profane will. A dissenting minister (name properly not given) bequeathed a sum of money to his chapel at St. Ives to provide 'six bibles every year, for which six men and six women were to throw dice on Whit Monday after a morning service, the minister kneeling at the south end of the communion table and praying God to direct the luck to His glory.' This is another truly eccentric will: A sailor requested his executors 'to pay to his wife one shilling, wherewith to buy hazel nuts, as she always preferred cracking nuts to mending stockings.' Here is a proof of the spitefulness of wills. A German professor, who died at Berlin the beginning of this century, entertaining a great dislike to his sole surviving relative, left all his property to him, but on the sole condition 'that he should always wear white linen clothes at all seasons of the year, and should not supplement them in winter by extra under garments.' Lord Stafford left to his wife, Claude Charlotte de Gramont, daughter of the well-known Grammont in King Charles II.'s times, 'five-and-forty brass halfpence.' Indeed, there is no end to selections we might make, but we must stop here,

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\* Curiosities of the Search Room: A Collection of Serious and Whimsical Wills. By the author of "Flemish Interiors." Chapman & Hall, London.

recommending our friends to read the book themselves, and the editor of the *Magazine* to give us a good review of it in the October number."

The above review of this same work, which appeared in the *Freemason* of September 11th, seems to be a call upon us to continue the work there commenced, and to bring before our readers a little more in detail the contents of a very interesting work.

We echo the complaint of the reviewer that the wills are too modern, and we also regret that the "compiler" of this really amusing book did not give us the wills of Shakespeare, Pitt, and many more whom he specially mentions, because, as is well known to some of our student readers, they are still "caviare" to the mass; and we say this feelingly, because many of the more modern wills interpellated might be dispensed with as being meaningless and "jèjune" in the highest degree.

The history of wills is more or less the history of human weakness, folly, passion, and perversity. That there are "wills and wills" is perfectly true, and that many wills are good and kind, and sage, and satisfactory no one need doubt or deny. Still a large proportion only, to our mind, serve to demonstrate unmistakably, if any proof were needed, the inherent faults, folly, and baseness even of human nature. That most of us make a will is probably true; that many of us regret the wills when we do make them is equally a fact in humanitarian natural history. With some the fear of men, with others family pride, with others dread of death itself seem each and all to affect, for good or evil, discomfort or comfort, us poor mortals here.

The writer divides wills into eccentric wills, puzzling wills, vindictive wills, and what we may term, perhaps, æsthetic wills, and, lastly, poetic wills. He also gives us four other categories of wills which relate (1) to bequests to wives; (2) to servants; (3) to charities; (4) for animals; and he supplements these with two further sections, (1) disputed and (2) the wills of remarkable persons. And so we will, kind readers, to-day follow his own division of the subject as is most convenient for you and me.

One word before we proceed. The writer alludes to wills in Roman and Grecian times, but does not allude, as he might well have done, to Egyptian and Assyrian wills. Curiously enough there were no wills for some centuries in this country, the military law and feudal customs prohibiting the alienation of estates. So much so was this the case, says the writer of this book, that by the common law even a landowner could only bequeath a portion of his property, his widow and children being entitled to a certain part, and a "veto" against disposing of the whole of it held good in England until the time of Charles I. Be this as it may, there are a great many mediæval wills extant, no doubt, though the law affecting land has always, as it still is, been different from that of personalty. But to proceed.

The following three wills are early seventeenth century wills, and may be dubbed eccentric.

WILL OF A JILTED BACHELOR.  
(1610.)

A French merchant dying in 1610 left a handsome legacy to a lady who had, twenty years before, refused to marry him, in order to express his gratitude to her for her forbearance, and his admiration for her sagacity in leaving him a happy bachelor life of independence and freedom.

AN ABBREVIATED WILL.  
(1616.)

A North-country peasant, North Riding of Yorkshire, dying in the year 1602, dictated his will as follows:—

"I, William Thorpe of Aldboro'; soul to Almighty God; twelve shillings to poor-box; lease of farm, one corne wain, and the wood cutt this yr, also yoke of oxen, to sonne Robert; two black kine to my dau'r Alison. Between dau'rs Anne and Eliza three kine; to Anthony Robinson a stall of four yr old and a met. of beans, and another met. to his children. Sonne Robert and three dau'rs all four exors."

## A PROVOKING LEGACY.

(1620.)

Jasper Mayne, a punster, who died in 1620, and seems to have carried his sense of the ridiculous to the confines of this world, bequeathed to his valet a worn-out portmanteau, not so much for its own value as for that he would attach to its contents, there being within it something which would enable him to drink. The man, who it appears was somewhat given to the bottle, lost no time on his return from his master's burial in examining the mysterious legacy. On turning the key, however, his disgust may be imagined at finding nothing in the box but a red herring!

The following is a very considerate will, and the medical profession equally with ourselves will protest against its being termed eccentric:—

## A MAGNANIMOUS CLAUSE.

(1720.)

A Polish princess, while travelling in France, requiring the services of a surgeon, for an accident to her hand, called in one of high reputation and standing, who, notwithstanding his experience and skill, had the misfortune to wound her severely. Mortification rapidly set in, and the arm was of necessity amputated. The operation, unhappily, proved fatal; two days, however, before her death, the lady, feeling convinced she should not recover, sent for a notary, and with singular generosity added this clause to her will:

"Persuaded as I am of the prejudice which will arise against the unfortunate surgeon who has been the cause of my death, I bequeath to him an annuity of two hundred ducats, and I forgive him with all my heart for the mistake he has made. I sincerely hope that this slight compensation may contribute to indemnify him for any evil consequences that may result from this fatal catastrophe."

The following has some slight interest for the "heads" as well as the feelings of the theatrical profession:—

## WILL OF JOHN REED.

John Reed was gas-lighter of the Walnut Street Theatre, at Philadelphia, and filled this post for forty-seven years, with a punctuality and fidelity rarely equalled; there is not on record a single representation at which he was not present. John Reed was somewhat of a character, and appears to have had his mute ambitions. As he never aspired, however, to appear on the stage in his lifetime, he imagined an ingenious device for assuming a rôle in one of Shakespeare's plays after his decease; it was *not* the ghost of Polonius, nor yet the handkerchief of Desdemona—no; it was the skull in Hamlet, and to this end he wrote a clause in his will thus: "My head to be separated from my body immediately after my death; the latter to be buried in a grave; the former, duly macerated and prepared, to be brought to the theatre, where I have served all my life, and to be employed to represent the skull of Yorick—and to this end I bequeath my head to the properties."

As the writer truly says, the following is the will of an impartial, if eccentric testator:—

## AN IMPARTIAL TESTATOR.

(1818)

In 1814 a man named Wright, who died in a humble lodging in Pimlico, distributed in a singular way a considerable amount of property of which no one suspected him of being the owner.

On his deathbed he sent for Archdeacon Potts, then rector of his parish, and communicated to him his intentions.

"I have left," he said, "to the Countess of Rosslyn, £4,000; to the Lady Francis Wilson, Countess of Aylesbury, all the landed estates I possess in the county of Hants; to the Speaker of the House of Commons, £4,000; to the Chancellor of the Exchequer, £1,000." The Archdeacon opened his eyes wider and wider as he elicited that the legatees mentioned had no claim whatever on the testator, and no personal acquaintance with him; indeed, his only knowledge of Lady Aylsbury was his having seen her at the opera, when he scarcely removed his eyes from her night after night. The rector on this made up his mind the man was mad, and began to foresee a possible lawsuit *de lunatico inquirendo* looming in the distance; but the will was not yet finished. "Moreover," continued the dying man, "I have bequeathed the sum of £1,000 as a mark of my approval of a sermon I once heard you preach, to your Reverence."

The Archdeacon's apprehensions were at once removed by the last bequest, and as he no longer entertained any doubt of the man's sanity, the will was administered accordingly.

Mr. Furstone's will is equally amusing, if eccentric :—

WILL OF MR. FURSTONE.

A gentleman named Furstone, about to make his will, and having no family, left seven thousand pounds to any man legitimately bearing the name of Furstone, who should discover and marry a female Furstone. If the marriage should result in children, the sum was to descend to the male offspring, if any, or to any child or children of the opposite sex who should, after marriage, retain the name.

The following is also, if eccentric, a will which may fairly be tried in the balances :—

A MATTER OF WEIGHT.

A Scotch gentleman, having two young daughters, bequeathed to each her weight, not in gold, but in one-pound Bank notes. The elder seems to have been slimmer than her sister, for she only got £51,200, while the younger received £57,344.

The following is said to be the shortest will on record :—

THE SHORTEST WILL ON RECORD.

(1878.)

A will was proved in the Lewes Probate Court at the beginning of November, 1878, which was contained in eight words : "Mrs. — to have all when I die."

We shall all agree that many of these wills are not merely eccentric, but childish and even profane. Take this one :—

A PREMIUM ON PIGMANSHIP.

(1878.)

A wealthy tradesman, M. Thomas Heviant, died at the village of Crône-sur-Marne. In his will he made a number of singular bequests, among which was the following, which was carried out at the annual fête of the village. He ordered that among the amusements should be instituted a race with pigs, the animals to be ridden either by men or boys. The sum of 2,000 francs (£80) was set apart as the prize to the lucky rider of the winning pig. The prize was not to be handed over, however, except on the condition that the winner wore deep mourning for the deceased during two years after the competition. The municipality accepted the eccentric bequest, and these singular races have been held agreeably to the terms of the will.

When we come to puzzling wills, we remember, some of us, these words of La Fontaine, which the writer takes as his motto.

On le lit ; on tâche d'entendre  
La volonté du Testateur,  
Mais en vain !

Such, surely, was the will of Rosine Barrot :—

WILL OF ROSINE BARROT.

I give to my sister	...	...	20	I give to Gustave	...	...	6
" Jeanne	...	...	10	" Eugénie	...	...	7
" Pauline	...	...	6	" Annie	...	...	14
" Marie	...	...	6				—
" Julie	...	...	6				75

This is my last will and testament, made at Meude, 20th October, 1767.

ROSINE BARROT.

Is it not an extraordinary fact that the will of Lord Westbury was not understandable, and Lord St. Leonard's will was missing.

This, surely, is an Irish will :—

CUTTING THE GORDIAN KNOT.

(1790.)

A man had a legacy left him ; it was hampered by an unfortunate condition, which he hastened to announce to a sympathising friend. The sum was £2,000, but half of it, according to the testator's wishes, was to be placed in his coffin and buried with him. The sympathiser was equal to the occasion. "Where is the money now ?" he asked, and was told "In the bank." "All right," he said ; "you write a cheque for £1,000, and put it in the old gentleman's coffin, drawn to order."

The old story of the testamentary difficulty may well be inserted here, though rather long.

Among the rhyming wills we may extract the following :—

One of these, proved at Doctors' Commons in 1789 (17th July), runs thus :—

I give and bequeath,  
When I'm laid underneath,  
To my two loving sisters most dear,  
The whole of my store,  
Were it twice as much more,  
Which God's goodness has given me here.  
And that none may prevent  
This my will and intent,  
Or occasion the least of law-racket,  
With a solemn appeal  
I confirm, sign, and seal  
This the true act and deed of Will Jackett.

In 1804 a similarly indited will obtained probate; the testator in this case signs (or rather rhymes) himself Joshua West, and states his last wishes in the following terms :

Maybe I am not worth a groat,  
But should I die worth something more,  
I leave it all, with my old coat,  
And all my manuscripts in store,  
To those who will the goodness have  
To cause my poor remains to rest  
Within a fitting shell and grave :  
This is the will of Joshua West.

The following is the will of Pat O'Kelly, an Irish schoolmaster, who wrote on the leaf of a copybook which he had just finished ruling (thus exemplifying the ruling passion strong in death) the lines we transcribe :

I, having neither kith nor kin,  
Bequeath all I have named herein  
To Harriet my dearest wife,  
To have and hold as hers for life.  
While in good health, and sound in mind,  
This codicil I've undersigned.

We give an equally abnormal will, which we are assured was the authentic production of an attorney of London, by name Smithers :—

As to all my worldly goods now, or to be, in store,  
I give to my beloved wife, and hers for evermore.  
I give all freely, I no limit fix :  
This is my will, and she's executrix.

As regards vindictive wills, we think the following examples will suffice :—

#### ARBITRARY BEQUEST.

An estate of some value was left to his eldest son by a certain John Budd, on condition that he shaved off his moustache and never allowed it to grow again.

#### WILL OF A YORKSHIRE RECTOR.

A rector of a Yorkshire parish, who died in 1804, left a considerable property to his only daughter under the following conditions :

1st. That she should not marry unless with the consent of his two executors, and

2nd. That she should dress with greater propriety than theretofore.

This clause was worded thus : " Seeing that my daughter Anna has not availed herself of my advice touching the objectionable practice of going about with her arms bare up to the elbows, my will is that, should she continue after my death in this violation of the modesty of her sex, all the goods, chattels, moneys, land, and other that I have devised to her for the maintenance of her future life shall pass to the oldest of the sons of my sister Caroline. Should anyone take exception to this my wish as being too severe, I answer that license in dress in a woman is a mark of a depraved mind."

#### WILL OF DR. DUNLOP.

The humorous will of Dr. Dunlop of Upper Canada is worth recording, though there is a spice of malice in every bequest it contains.

To his five sisters he left the following bequests :

"To my eldest sister Joan, my five-acre field, to console her for being married to a man she is obliged to henpeck.

"To my second sister Sally, the cottage that stands beyond the said field with its garden, because as no one is likely to marry her it will be large enough to lodge her.

"To my third sister Kate, the family Bible, recommending her to learn as much of its spirit as she already knows of its letter, that she may become a better Christian.

"To my fourth sister Mary, my grandmother's silver snuffbox, that she may not be ashamed to take snuff before company.

"To my fifth sister, my silver drinking-cup, for reasons known to herself.

"To my brother Ben, my books, that he may learn to read with them.

"To my brother James, my big silver watch, that he may know the hour at which men ought to rise from their beds.

"To my brother-in-law Jack, a punch-bowl because he will do credit to it.

"To my brother-in-law Christopher, my best pipe, out of gratitude that he married my sister Maggie whom no man of taste would have taken.

"To my friend John Caddell, a silver teapot, that, being afflicted with a slatternly wife, he may therefrom drink tea to his comfort."

While "old John's" eldest son was made legatee of a silver tankard, which the testator objected to leave to old John himself, least he should commit the sacrilege of melting it down to make temperance medals.

The following can hardly be called a vindictive will :—

#### WILL OF MAJOR HOOK.

A country newspaper some years ago recorded the death of a Major Hook, qualified as "a singular character." "He died," says the report, "on Monday se'night, at his house, Ham Street, Ham Common. He was an officer in the East India Company's service, and reached the age of seventy-five. His house was remarkable for its dingy and dilapidated condition."

His wife had become entitled to a life annuity, bequeathed to her in these ambiguous terms: "And the same shall be paid to her as long as she is above ground." When, therefore, the good lady died, her husband very naturally objected to forfeit this income by putting her *below* ground, and ingeniously devised a mode of keeping her in a room which he allotted "to her sole and separate use," placing a glass-case over her remains. For thirty years he thus prolonged his enjoyment, if not of his wife's society, at least of her income.

And Messrs. Parnell, Callan, and Biggar would equally deny the vindictiveness of the following :—

#### SINGULAR VENGEANCE.

A English gentleman, who had from his earliest years been educated in the most violent prejudices against the Irish, came, when advanced in life, to inherit a considerable property in the county of Tipperary, but under the express condition that he should reside on the land. To this decree he very reluctantly conformed, but his feelings towards the natives only grew more bitter in consequence.

At his death some years after, on the 17th March, 1791, his executors were extremely surprised on opening his will to find the following dispositions:

"I give and bequeath the annual sum of ten pounds to be paid in perpetuity out of my estate, to the following purpose. It is my will and pleasure that this sum shall be spent in the purchase of a certain quantity of the liquor vulgarly called whisky, and it shall be publicly given out that a certain number of persons, Irish only, not to exceed twenty, who may choose to assemble in the cemetery in which I shall be interred, on the anniversary of my death, shall have the same distributed to them. Further, it is my desire that each shall receive it by half-a-pint at a time till the whole is consumed, each being likewise provided with a stout oaken stick and a knife, and that they shall drink it all on the spot. Knowing what I know of the Irish character, my conviction is, that with these materials given, they will not fail to destroy each other, and when in the course of time the race comes to be exterminated, this neighbourhood at least may, perhaps, be colonized by civilized and respectable Englishmen."

We conclude with this one—

#### SOMEWHAT SEVERE.

From the will of a Scotchman lately deceased (says the *Pictorial World*, January 6th, 1877,) we extract the following significant item: "I bequeath my two worst watches to my son, because I know he is sure to dissect them."

As regards æsthetic wills, it seems odd that persons should think so much of death's trappings. It was an old saying, "Pompa mortis magis terret quam mort ipsa," which Voltaire enlarged "Ce n'est par la mort qui me fait peur, c'est son appareil."

We omit all the wills which relate to this subject, as some are to us most offensive, with this exception, as we dislike the animus of all such wills, though we quite agree that the paraphernalia of funerals require moderating.

## COMTE DE CHATELET.

(1280.)

A nobleman of the house of Du Châtelet, who died about 1280, left in his will a singular provision. He desired that one of the pillars in the church of Neufchâteau should be hollowed out and his body placed in it on its feet, "in order," says he, "that the vulgar may not walk about upon me."

Neither do we think it right to perpetuate the memory of wills adverse to livers, nor can we find space for any longer enumeration. We give two more, reminding our readers that we have, so to say, skimmed over the ground, and that they will meet more to amuse them and interest them in the book itself.

The following is the will of the famous Lord Chesterfield:—

## WILL OF LORD CHESTERFIELD.

(1773.)

One of the most prominent of those whose wills were proved in 1773, was the "great" Lord Chesterfield, the arbiter on all matters of politeness, whose famous "Advice to his Son" was so summarily criticised by Dr. Johnson. This "first gentleman in Europe" of his day, left the bulk of his property to his godson, Philip Stanhope, with a very unfashionable and unpalatable restriction: "The several devises and bequests hereinbefore and hereinafter given by me to and in favour of my said godson Philip Stanhope, shall be subject to the condition and restriction hereinafter mentioned, that is to say, that in case my said godson Philip Stanhope shall at any time hereafter keep, or be concerned in the keeping of, any race-horse or race-horses, or pack or packs of hounds, or reside one night at Newmarket, that infamous seminary of iniquity and ill-manners during the course of the races there, or shall resort to the said races, or shall lose in any one day at any game or bett whatsoever the sum of £500, then, and in any of the cases aforesaid, it is my express Will that he my said godson shall forfeit and pay out of my estate the sum of £5,000 to and for the use of the Dean and Chapter of Westminster, for every such offence or misdemeanour as is above specified, to be recovered by action for debt in any of His Majesty's Courts of Record at Westminster."

The following is the will of Mr. Rundell, one of the greatest of English millionaires:—

## WILL OF MR. RUNDELL.

(1827.)

The will of Mr. Rundell, of the firm of Rundell and Bridge, may be cited as dealing with surprisingly large amounts, considering the origin and station of the testator. Its validity was attacked in 1827.

The dimensions his fortune had reached may be judged of by the fact that the stamps alone cost £15,000.

His enormous personal property, amounting to £12,000,000, was distributed amongst his nephews and nieces, the principal legatee being Mr. Neale, of Norfolk Street, Strand.

And the last is a very touching extract from the will of Vicountess P. :—

" . . . As I have long given you my heart, and as all my tenderest affections and fondest wishes have always been yours, so is everything else I possess. All that I can call mine being already yours, I have nothing to give but my heartiest thanks for the care and kindness you have at all times shown me, whether in sickness or health, for which God Almighty will, I hope, reward you in a better world. However, for form's sake, I hereby give and bequeath you as follows: First the £10,000 left me by Sir R. H.—; the £200 a year left me by my father; the large gold cup, and two lesser gold chocolate cups and stands, which I wish you would sometimes look on in memory of my death and of the fondest and faithfulest friend you ever had "

MASONIC AND GENERAL ARCHÆOLOGIA.

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IT has been asserted that Chaucer was a "Freemason." There are in his poems certain allusions to operative Masonry, and he was, probably, an hermetic. He was appointed in 1389, by King Richard II., "clerk to the royal works," and, in 1390, "was directed to cause the collegiate chapel at Windsor to be repaired." The original appointment, and the subsequent, are to be found in "extenso" in the "appendix" to Godwin's Life of Chaucer, and might well be reproduced in this page of the magazine, as all such facts tend to illustrate and open out clearly the history of the Mason Guilds.

If any of our readers have access to Godwin's Life of Chaucer, we shall be obliged by a transcript of those documents.

In the extract from the original patent, which we have seen, Chaucer was empowered to "impress" masons. No doubt all these documents are originally to be found in Rymer.

We now offer to our readers a catalogue of a mediæval library given by the Earl of Warwick to the convent of Bordeslowe in the fourteenth century, about 1350. Not only is it "per se" a very curious and striking list of the current and customary literature, but it opens out many thoughts and considerations which will be patent to many of our readers, but are beyond the purpose of this paper.

We are indebted to the late able and lamented Dr. Todd for first introducing it to the notice of students, in his well-known "Illustrations of Gower and Chaucer," mainly from the "Lambeth MSS." It has been reproduced in Sharon Turner's admirable History of England. We append a translation of the "Norman French," as some of our readers may not be quite ready with it.

"Sachez nous avier balí é en la garde le Abbé e le Covent de Bordesleye lessé à demorer à touzjours touz les Romaunces desouz només ceo est assaveyr: un volum qe est appelé Tresor; un volum en le quel est le premer lievre de Lancelot; e un volum del Romaunce de Aygnes; un Sauter de Romaunce; un volum des Evangiles e de vie des Seins; un volum qe p'le des quatre principals gestes de Charles e de doonn, e de Meyace, et de Girard de Viene, e de Emery de Nerbonne; un volum del Romaunce Emond de Agelond, et den Roy Charles dooun de Nauntoile; e le Romaunce de Gwyoun de Nauntoyl; e un volum del Romaunce Titus et Vespasien; e un volum del Romaunce Josep ab Arimathie, e den Saint Grace; e un volum qe p'le coment Adam fust euieste hors de Paradys, el le Genesis; e un volum en le quel sount contenz touns les Romaunces, ceo est assaveir, Vitas Patrum au comencement; e pus un Counte de Anteypt; e la Vision Seint Pol; e pus les Vies des XII. Seins; e le Romaunce de Willame de Loungespe; e autorites des seins humes; e le Mirour de Aime; un volum en le quel sount contenz la vie Seint Pere e Seint Pol, e des autres live; e un volum qe est appelé l'Apocalips; e un livre de Phisik e de Surgie; un volum del Romaunce de Gwy é de la Reygne tut enterement; un volum del Romaunce de Willame de Orenge et de Tebaud de Arabia; un volum del Romaunce de Amase et de Idoine; un volum del Romaunce Girard de Viene; un volum del Romaunce den Brut del Roy Costentine; un volum de la enseigment Aristotele enveirz au Roy Alisaundre; un volum de la Mort ly Roy Arthur e de Mordret; un volum en le quel sount contenz les Enfaunces Nostre Seygneur coment il fust mené en Egipt; e la vie Seint Edward; e la visioun Seint Pol; La Vengeance n're Seygneur par Vespasian e Titus; e la vie Seint Nicolas que fust nez en Patras;



e la vie Saint Eustace ; e la vie Saint Cudlac, e la Passioun n're Seygneur, e la Meditacioun Saint Bernard de n're Dame Saint Marie ; e del Passioun sont douz fiz n're Seignr. ; e la vie Saint Eufrasie ; e la vie Saint Radegonde ; e la vie Saint Juliane ; un volum del Romaunce d'Alisaundre eve peintures, un petit rouge linere en le quel sount contuing mous diverses choses ; un volum del Romaunce des Mareschaus e de Firebras e de Alisaundre. Les queus livres nous grauntous pur nos heyrz e pur nos assignes q'il demorront en la dit Abbeye. Escrites au Bordesleye le premier jour de may le au du regn le Roy Edwd. trentime quart."

Before we give the translation of this remarkable catalogue in Norman French, we may observe that many of the books have passed away and are known no more to book collectors, though many, of course, are still familiar to the curious in such matters.

"Know ye, that we have bailed and left in the guard of the Abbot and Convent of Bordeslowe, to remain there for ever, all the Romances below named: one volume which is called Treasure; one volume in which is the first Book of Lancelot; and one volume of the Romance of Agnes; a Psalter of Romance; one volume of the Gospels and the Life of the Saints; one volume which speaks of the four principal acts of Charles, and of the Doyen, and of Meyace, and of Gerard of Vienne, and of Emery of Narbonne; one volume of the Romance Edmund of Ageland, and of the King Charles, Doyen of Nanteuil; and one volume of the Romance Titus and Vespasian; and one volume of the Romance of Joseph of Arimathea, and of the Holy Graal; and one volume which tells how Adam was sent out of Paradise, et the Genesis; and one volume in which are contained all the Romances, that is to say, "Vitas Patrum" at the beginning, and then a story of Anteypt, and the Vision of St. Paul, and then the lives of XII. Saints, and the Romance of William de Longespee; e "Autorites" of the Holy Men, et the Mirror of the Soul; one volume in the which are contained the Life of the Holy Father and of Saint Paul, and other books; one volume which is called Apocalypse, and one volume of Phisic and Surgery; one volume of the Romances of Guy and the Queen all entirely; one volume of the Romance of Troy; one volume of the Romance of William of Orange and Thibaud of Arabia; one volume of the Romance of Amasis and of Idoinia; one volume of the Romance Gerard of Vienne; one volume of the Romance of Brut and King Constantine; one volume of the teaching of Aristotle sent to King Alexander; one volume of the Death of King Arthur and of Mordred; one volume in which are contained the Infancy of our Saviour, how he was taken to Egypt, and the Life of St. Edward, and the Vision of St. Paul, the Vengeance of our Lord, by Vespasian and Titus, and the Life of St. Nicholas who was born in Patras, and the Life of St. Bustace, and the Life of St. Cudlac, and the Passion of our Lord, and the Meditation of St. Bernard on our Lady Mary, and of the Passion of her sweet son Jesus Christ our Lord, et the Life of St. Euphrasia, and the Life of St. Radegonde, and the Life of St. Juliana; one volume of the Romance of Alexander, with paintings; a little red book, in which are contained many different things; a volume of the Romance of Maraeschaux, and of Firebras and Alexander. The which books we grant for our heirs and assignes, that they shall remain in the said Abbey. Written at Bordeslowe, the first day of May, the thirty-fourth year of the reign of Edward."

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## MISTRUSTED.

BY L. A. JOHNSTONE.

I FEEL the nicht as I wud choke,  
 I feel I canna breathe within;  
 My mither threeps that women fowk  
 Sud ever bide at hame an' spin;  
 I trow when faither used tae spiel  
 The brae, and whustle o'er the moor,  
 She didna' sit an' birl her wheel,  
 An' never look ayont the door.

Sae I wud wander doon the brae  
 Whaur him an' me strayed ilka e'en;  
 An' think, as a' my lane I gae  
 On a' the joy that nicht hae been.  
 They say a bonnier lass he's foun'—  
 Ah weel, that was na' ill tae do—  
 But he maun seek braid Scotland roun'  
 Or ere he licht on ane as true.

I wunner if her heart does beat  
 Whan in the gloaming he comes ben;  
 Is it that sair, she fain wud greet  
 Whan he gangs ower the door again?  
 I wunner is she far ower blate  
 Tae raise tae his her happy ee,  
 For fear the joy she kens is great,  
 Is mair than, maybe, he sud see?

I wunner does he cast a thocht  
 On ane wha ance was a' tae him;  
 I wunner—whiles mair than I ocht—  
 Till heart is sair an' een are dim.  
 Ay, here the sun sank red an' roun,  
 An' here we heard the laverock's sang,  
 An' here was whaur we sat us down,  
 Here whaur the burnie flashed alang.

Last year, we daun'ered down the braes;  
 Last year, we heard the gowk's first cry;  
 Last year, we pu'ed the nuts an' slaes,  
 An' watched the honey bees sail by;  
 An' here, a mavis built her nest,  
 Close underneath the auld stone wa',  
 But ane her peacefu' hame has guessed,  
 An' stole the mavis' nest awa'.

My mither says she's fairly sick  
 To see me gang a' day an' mourn;  
 When lads, she says, are aye as thick  
 As are the haws on ilka thorn.

Ay, an' the gowk 'ill come next year,  
 The mavis fin' anither hame ;  
 The burnie dance along as clear,  
 The bees gang singing ower the kaim.

The nuts an' slaes hang ripely doun,  
 An' lads an' lassies pu' them fain ;  
 An' hearken tae the laverock's tune,  
 When next year shall come roun' again.  
 It's this my mither aye has said,  
 She doesna see sae clear as I,  
 That I hae reeled aff a' my thread,  
 An' laid my rock an' reels a' by.

## BRO. SIR CHRISTOPHER WREN.

BY BRO. C. P. MACCALLA.

(Concluded from page 220.)

THE following were a few of Wren's achievements: He invented a weather clock, an instrument with which to write in the dark, a pneumatic engine, the art of engraving in mezzotint, an instrument enabling one to write with two pens at the same time (for which, at the age of fifteen, he took out a royal patent for seventeen years), and he perfected, if he did not invent, the barometer. His mind possessed the most remarkable versatility, so that he was a universal genius. He was almost equally famous as a mathematician, anatomist, classical scholar, astronomer, experimenter in various branches of physics, and finally as an architect. He published a method of the determination of solar eclipses, made experiments on the pendulum, wrote a series of papers on the easiest method of determining longitude, constructed a solid globe of the moon for King Charles I., made the first model showing the optic action of the eye, invented a machine that would "plant corn equally, without want and without waste," wrote a treatise on spherical trigonometry and an algebraic tract on the Julian period, besides notable papers on the planet Saturn, ship building, fortifications, harbours, and whale fishing. Like Bacon, he took all knowledge for his province, and excelled in whatever he undertook. He first injected liquids into the blood of living animals, and thus led the way to the important medical practice of the transfusion of blood. He advocated burials in cemeteries in the outskirts of cities. He said: "A picce of ground of two acres in the fields may be purchased for much less than two roods among the buildings; and in such cemeteries, decently planted, the dead need not be piled four and five upon each other, or have their bones thrown out to make room for others." In all, he made some fifty-two suggestive discoveries.

At the age of fifteen he was appointed assistant demonstrator in anatomy to Sir Charles Scarborough, the eminent lecturer, and aided Willis in his dissections for a treatise on the brain; at twenty-one he was M.A. and Fellow of

All Soul's College, Oxford; at twenty-five Professor of Astronomy in Gresham College, London; at twenty-six he solved the problem proposed by Pascal as a challenge to the scientific men of England, and proposed another in return which has never been answered; at twenty-eight he was Professor of Astronomy in the University of Oxford, elected a few days before the restoration of Charles II.; and when in his twenty-ninth year King Charles sent to Oxford for him, and appointed him Deputy to Sir John Denham, Surveyor General of His Majesty's Works. Now, Denham was a poet—the farthest remove from an architect, and Wren, who knew everything, architecture included, was the best man in the kingdom who could have been selected as Deputy. Both were appointed by way of a reward for their loyalty to the Crown. As architect, the first works committed to Wren were the restoration of old St. Paul's and the reparation of Windsor Castle.

In 1665, at the age of thirty-three, Wren went to France, and studied the principal edifices of Paris. He wrote home: "I am so careful not to lose the impression of the structures I survey that I shall bring away all France upon paper." Just after this, in 1666, the Great Fire occurred in London, reducing ten thousand buildings to ashes, and destroying one-seventh of the city. Here was Wren's golden opportunity, which he was richly competent to seize. But, alas, the authorities would not sustain him. He proposed to lay out the city on a new and regular plan, build granite quays along the river front, and have numerous public squares, but lack of enterprise, or of pecuniary means, one or both, defeated his just and magnificent plans.

The year 1674 was a notable one to Wren. In this year Charles II. knighted him, at the age of forty-two, and henceforth, in all public documents he is styled Sir Christopher Wren. Before this he had been Dr. Wren from his Oxford and Cambridge degrees of D.C.L. In this year he was appointed by the king architect of St. Paul's Cathedral, and directed to design a model for it. This was the great work of his life, upon which his fame securely rests. He now resigned his Professorship of Astronomy at Oxford, which he had held for fourteen years, and in this year he was married to Faith, daughter of Sir John Coghill, by whom he had one son, Christopher, an antiquarian numismatist, M.P., and F.R.S., and his father's biographer. After the death of his first wife, Wren married a daughter of Lord Fitzwilliam Baron, by whom he had several children. In 1689 he added to his other honours that of a Member of Parliament.

Sir Christopher Wren on June 21, 1675, laid the corner-stone of St. Paul's Cathedral, the largest and finest Protestant Cathedral in the world, and, after St. Peter's Rome, the most splendid church erected since the revival of classical architecture in Europe. There was no solemn ceremonial, it seems, neither king, bishop, nor lord mayor being present, but only Thomas Strong, the Master Mason under Wren, and a man of decided talent, and Mr. Longland his assistant, with the great architect himself. (It seems, therefore, that the engraved mallet is in error in stating that King Charles laid the corner-stone). In 1710, after the lapse of a period of thirty-five years, and the expenditure of nearly four million dollars (£736,752), the magnificent edifice was completed when (as Dean Milman tells us in his "Annals of St. Paul's") "Sir Christopher Wren, by the hands of his son, attended by Mr. Strong, the Master Mason who had executed the whole work, and the body of Freemasons, of which Sir Christopher was an active member, laid the last and highest stone of the lantern of the cupola, with humble prayers for the Divine blessing on his work." From the age of thirteen to that of eighty-six years Wren was perpetually active, constantly engaged in perfecting himself in all branches of knowledge. "He knew more about masonry than any of his masons and more of carpentry than any of his carpenters."

At first selected by King Charles II. to design and superintend the erection of St. Paul's, Queen Anne continued Wren's appointment, but King George I.,

in 1718, revoked it. Wren had anything but an easy position. He succeeded a poet (Denham) and was himself succeeded by a poetaster (William Benson) in 1718. Benson was a favourite with the Germans who accompanied King George from the Continent, and influenced him in many of his appointments. Sir Robert Walpole truly says, thus was removed the man "the length of whose life enriched the reigns of several princes, and disgraced the last of them." Even while Wren continued architect, his political enemies thwarted his plans, and vexed him in every possible manner. His salary as architect was but £200 per year, and his enemies secured an order that one half of this sum should remain uncollected until the completion of the edifice, and then, in his old age, they retarded its completion as much as they could, so as to prevent him from drawing the sum which had accumulated. Wren appealed to the king in this matter, who referred the case to his attorney-general, but that officer gave no conclusive opinion. Wren then appealed to the House of Commons, which body ordered that his suspended salary should be paid on or before December 25, 1711. Thus for the small annual salary of £200, and one half of that sum kept in abeyance, he yet directed the building with so much energy that the parsimonious Duchess of Marlborough, when contrasting the charges of her own architect with the scanty remuneration of Wren, observed, "he was content to be dragged up in a basket three or four times a week for £200 a year."

Steele sketched him in his *Tatler*, No. 52, under the name of "Nestor," and says of him, "His personal modesty overthrew all his public actions; he was one of the most accomplished and illustrious characters in history." "The modest man built the city, and the modest man's skill was unknown." Steele also gives the following romance, "Wren knew to an atom what foundation would bear such a superstructure, and the record of him states that he was so prodigiously exact, that for the experiment's sake he built an edifice of great beauty and seeming strength, but contrived so as to bear only its own weight, and not to admit the addition of the least particle. This building was beheld with much admiration by the virtuous of that time; but fell down with no other pressure but the settling of a *wren* upon the top of it." This is so palpable a romance that it must have been coined out of Steele's own brain!

Sir Dudley North was a great lover of building, and often visited St. Paul's while it was in process of erection. He says, "We usually went there on Saturdays, which were Sir Christopher Wren's days, who was the surveyor; and we commonly got a snatch of discourse with him, who, like a true philosopher, was always obliging and communicative, and in every matter we inquired about gave short but satisfactory answers."

During the building of St. Paul's, in 1695, Wren issued the following order, which reminds us of one issued by Gen. Washington to his soldiers:

"Whereas, among labourers, etc., that ungodly custom of swearing is too frequently heard, to the dishonour of God and contempt of authority; and to the end, therefore, that such impiety may be utterly banished from these works, intended for the service of God and the honour of religion, it is ordered that customary swearing shall be sufficient crime to dismiss any labourer that comes to the call; and the clerk of the works, upon sufficient proof, shall dismiss them accordingly."

St. Paul's originally comprehended three churches—the Cathedral proper, St. Faith's (of which nothing remains now but the Cathedral crypt, yet styled the Church of St. Faith) and St. Gregory's, which was annexed to St. Paul's at its south-west corner. Old Fuller wittily described St. Paul's as being "truly the mother-church, having one babe in her body—St. Faith's—and another in her arms—St. Gregory's."

After his dismissal Wren had a town residence in London, and continued to superintend the repairs to Westminster Abbey until his death. The Choir and Towers are of his design. He also had a country house, reputed from the



Crown, at Hampton Court, where he passed the greater part of the last five years of his life. Once every year he is said to have visited St. Paul's, and gazed up lovingly at it from both within and without. He knew it was his masterpiece, and he had the affection of a father for it. He lived to the great age of ninety-two, and died peacefully at the last. He had accustomed himself to an after-dinner nap, and when on February 25, 1723, his attendant thought that he slept longer than usual, and went to his room to look for him, he found the great architect and Freemason dead in his chair. His fame was assured—he had nothing more to live for, and his death was therefore a happy release from the infirmities of age. His wonderful and versatile genius will ever be the admiration of men; his works are his monuments, and his fame as a Freemason, and as the last of the great race of cathedral builders, will be cherished by the Craft.

His remains were most appropriately interred in the east of the crypt of St. Paul's Cathedral, with a tablet on the adjoining wall bearing the following inscription (in Latin):

“Beneath lies Christopher Wren, builder of this Church and City, who lived upwards of ninety years, not for himself, but for the public good. Reader, if you would seek for this monument, look around.”

Interesting autobiographic memoirs of the Wrens are contained in “Parentalia,” a book begun by the architect's son, Christopher, and completed by his grandson, Stephen, in 1750, a rare and curious book. In “Parentalia” (published in 1750) is this statement: “The highest or last stone on the top of the lantern was laid by the hands of the surveyor's son, Christopher Wren, deputed by his father, in the presence of that excellent artificer, Mr. Strong, his son, and other Free and Accepted Masons, chiefly employed in the execution of the work.” Bro. R. F. Gould, in an article in the London *Freemason* of April 3, 1880, says, with reference to the Strongs named above, that Valentine Strong had six sons, all operative masons. Thomas Strong died in 1681, and left all his employment to his brother Edward, who died in 1723. This Edward Strong was Wren's master mason. On a monument erected to the father, Valentine Strong, at Fairford, in Gloucestershire, appears the following:

Here lyeth the body of Valentine Strong, Freemason. He departed this life November—  
A. D. 1662.

Here's one that was an able workman long,  
Who divers houses built, both fair and strong;  
Though Strong he was, a stronger came than he,  
And robb'd him of his life and frame, we see;  
Moving an old house a new one for to rear,  
Death met him by the way, and laid him here.

Elmes has written Wren's biography, while scattered all through English literature are many references to the achievements of his genius. He was a great man and a good man, and the world will not let his fame die. By Freemasons, especially, his life and works will ever be fraternally and proudly cherished.

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## THE ALBION LODGE, QUEBEC.

WILLIAM JAMES HUGHAN.

HAVING had occasion lately to look into the origin of the Albion Lodge, Quebec, it has occurred to me that a sketch of its history would be acceptable to the readers of the *Masonic Magazine*. A few years ago, when I claimed for Philadelphia the honour of being the Premier Masonic City of America (viz., of A.D. 1730), Bro. Tisdall (since deceased) answered the claim by putting in a prior date for the Albion Lodge, Quebec (viz., A.D. 1721-2). He declared he had seen the warrant with that year thereon, and many shared his confidence that the Lodge named was the oldest in America. The mistake of Bro. Tisdall's, and others, was doubtless due to the fact that in the *Freemasons' Calendar* (G.L. of England) the years of constitution of the "Ancients" are left vacant, whilst those of the regular Grand Lodge (or "Moderns") are inserted. No. 16, Royal Alpha, is dated 1722, and No. 17, Albion (when on the Roll), was left blank as to the year, which led many to suppose *ditto* was meant, and so with the other "Ancient" lodges. By the publication of my "Masonic Register of Lodges" this error has been dispelled; and since then the issue of the "Atholl Lodges," by Bro. Gould (S.G.D.) has finally removed all grounds for doubt on the subject, so far as the "Ancients" are concerned. No lodges hailing from that Grand Lodge were warranted for any part of America before the year 1757, the first apparently being for Halifax, N.S. According to Bro. J. F. Brennan, this authority for Nova Scotia was not made use of for several years. The next "Ancient" charters for any part of America were 69, Philadelphia, of A.D. 1758; and 89, of 1761-4, for the same city.

A careful examination of the "Atholl Lodges," by Bro. Gould, will prepare the reader for the statement that not one of the "Ancient" lodges can produce any proof of existence prior to 1750, and that the No. IX. which distinguished the Albion Lodge during part of the last century cannot therefore be of an earlier year than 1751. But the year of issue alone is not any proof of continuous working from the date of origin. Many lodges were warranted from time to time by the "Ancients," bearing the same number throughout. The present Mount Moriah (No. 34, of London), Bro. Gould states, had no less than four warrants from the first on 9th January, 1754, to the last on 19th March, 1783. It was 31 under the "Ancients" during this period, and after three lapses, and new warrants issued, it was again reissued in 1783, in each case bearing the number 31, but of course taking date only from the period when again chartered, the number preserving the precedence, not the continuity. The No. 9 is another instance of several warrants, the first being granted in 1751, for London, and likely enough signed by the Masters of Nos. 3, 4, 5, 6, and 7, they being authorised so to do and to act as Grand Master until a suitable brother was installed in that office.\* In 1757 the lodge had lapsed, and was again issued for London, being purchased by No. 50. Bro. Gould tells me he found in the minutes of the Stewards' Lodge of "Ancients" that Bro. Clarke, S.G.W., and others gave five guineas for the vacant No. 9, 17th April, 1771, making its third issue, and the fourth was on the 6th June, 1787, according to the minutes of the Grand Lodge, when it was transferred to the Royal Artillery (4th Battalion). On 30th September, 1777, Bro. James Cook, the Master of No. 9, delivered up the warrant at the Grand Lodge, so that as to its having

\* "Atholl Lodges, their Authentic History." 1879.





ence of the Masters and Wardens of 169, 210, and 214 of New York; 132 in the 22nd Regiment, G.L. of Scotland; and 359 in the 76th Regiment, G.L. of Ireland. He also mentions a singular heading to a roll of members at St. John's, Newfoundland: "Lodge No. 213, *Junior*, held in Major Willm. Archd. Haddleston's company, 4th Battalion R.A., under a dispensation."

Assuming that 213 was the Lodge which obtained the vacant No. 9, that would give the present Albion an antiquity of just one hundred years. I have proved clearly from the foregoing facts as to the "Atholl Lodges" that it cannot date before then, 213 having been formed in 1781, No. 9 being vacant "in and out" from 1751 to 1777, and in the latter year was returned to the G.L. In the records of the G.L., however, it is stated that 230 took the vacant Nine. This 230 was chartered, A.D. 1785, in the 1st Battalion R.A. at Gibraltar, and evidently is a clerical error as to the number. The second document to be considered is a "Warrant of Renewal," or the authority to enable the members of No. 9 to assemble as a civil lodge (or stationary instead of military). It is dated 27th January, 1829, and is signed by the then Lord Dundas as D.G.M. In it mention is made of its issue in 1761, which is another palpable error of the Grand Secretaries, and doubtless it was this statement that enabled the members, as No. 17, to obtain a Centenary Warrant in 1862. At all events, whether 1761 originally, or as facts declare 1751, the claim of continuous working cannot go back before 1787 for the actual No. 9, and to 1781 for 213.

—————G.M.

To all and every our Right Worshipful, Worshipful, and Loving Brethren.

We, Prince Augustus Frederick of Brunswick-Lunenburgh, Duke of Sussex, Earl of Inverness, Baron of Arklow, Knight of the Most Noble Order of the Garter, K.T., &c., &c., &c., Grand Master of the Most Antient and Honorable Fraternity of Free and Accepted Masons of England, Send Greeting,—

Whereas it appears by the Records of our Grand Lodge that a Warrant bearing date in the month of December, 1761, was issued under the Seal of Masonry, authorizing certain Brethren therein named to open and hold a Lodge of Free and Accepted Masons, in London, and which Lodge was then No. 9; And whereas, on the 20th December, 1787, the said Warrant was transferred to certain Brethren authorizing them to hold the said Lodge in the 4th Battalion of His Majesty's Regiment of Royal Artillery. And Whereas by the Union of the two Fraternities of Free and Accepted Masons on the 27th of December, 1813, the said Lodge became and is now registered in the Books of the United Grand Lodge No. 17, and is held in the said 4th Battalion of Royal Artillery, in the City of Quebec, in the Province of Lower Canada. And whereas the Brethren comprising the said Lodge have by their Memorial prayed that we would grant them a renewed Warrant, enabling them in future to hold their Meetings as a Civil and Stationary Lodge instead of a Military and transient Lodge, and we being willing to accede to their request, Know ye that for the purpose above stated, and upon the petition of the Brethren composing the said Lodge, We do grant this our renewed Warrant unto our Right Trusty and well-beloved Brethren Alfred Rich, Benjamin Cole, Donald Grant, David Loggie, George Pinnock, John Kerry, Ralph Ridley composing the said Lodge, authorizing and empowering them and their Successors to assemble and hold a Lodge of Free and Accepted Masons in the City of Quebec, aforesaid, at such times as to the Brethren thereof shall appear necessary, and be regulated by their Bye-Laws, and then and there when duly congregated, to make, pass, and raise Free Masons according to the ancient customs of the Craft in all ages and nations throughout the known World. And further, on the Petition of the said Brethren we do appoint the said Alfred Rich to be the Master; the said Benjamin Cole to be the Senior Warden; and the said Donald Grant to be the Junior

Warden for continuing to hold the said Lodge until such time as another Master shall be regularly elected and inrolled, strictly charging that every member who  
No. 17. shall be elected to preside over the said Lodge shall be installed in ancient form, and according to the Laws of the Grand Lodge, that he may thereby be fully invested with the Dignities and Powers of his Office. The said Lodge to be upon the General Register of our Grand Lodge No. 17. And we do require you, the said Alfred Rich and your Successors, to take special care that all and every the said Brethren are or have been regularly made Masons, And that you and they and all other the Members of the said Lodge do observe, perform, and keep the said Laws, Rules, and Orders contained in the Book of Constitutions, and all others which from time to time be made by our Grand Lodge, or transmitted by us, or our Successors, Grand Masters, or by our Deputy Grand Master for the time being. And we do enjoin you to make such Bye-Laws for the government of your Lodge as shall to the majority of the Members appear proper and necessary, the same

not being contrary to or inconsistent with the General Laws and Regulations of the Craft and a Copy whereof you are to transmit to us. And we do require you to cause all such By-Laws and Regulations, and also an account of the proceedings in your Lodge, to be entered in Books to be kept for that purpose. And you are in nowise to omit to send to us, or our Successors, Grand Masters, or to The Right Honorable Lawrence Lord Dundas, our Deputy Grand Master, or to the Deputy Grand Master for the time being, at least once in every year, a List of the Members of your Lodge and the name and description of all Masons initiated therein and Brethren who shall have joined the same, Together with the Fees and Monies payable thereon, it being our will and intention that this our Warrant shall be in force so long only as you shall conform to the Laws and Regulations of our said Grand Lodge. And you, the said Alfred Rich, are further required as soon as conveniently may be, to send us an account in writing of what may be done by virtue of these presents.

Given under our Hand and the Seal of the Grand Lodge at London, this 27th day of January, A.L. 5829, A.D. 1829.

William H. White, } G.S.  
Edw. Harper, }

By command of the M.W. Grand Master,  
Dundas, D.G.M.

#### THE CENTENARY WARRANT.

To the W. Master, Wardens, other Officers, and Members of the Albion Lodge, No. 17, Quebec, Canada East, and all others whom it may concern.

Whereas it appears by the Records of the Grand Lodge that in the month of December, 1761, a Warrant of Constitution was granted to certain Brethren therein named authorizing and empowering them and their regular Successors to hold a Lodge of Free and Accepted Masons, and which Lodge was then numbered No. 9 on the Registry of the Grand Lodge. And whereas on the 20th December, 1787, the said Warrant was transferred to certain other Brethren authorizing them and their Successors to continue to hold the said Lodge, but in consequence of the Union of the two Grand Lodges, on the 27th December, 1813, the said Lodge became and now stands on the Registry of the United Grand Lodge of England as No. 17, under the Title or Denomination of the Albion Lodge, Meeting in the City of Quebec,

Canada East. And whereas the Brethren composing the said Lodge are desirous now that One hundred years have expired since the construction of the Lodge, to Jewel. be permitted to wear a distinguishing and commemorative Jewel and have prayed the sanction of the Most Worshipful Grand Master for that purpose. And the

Most Worshipful Grand Master having been pleased to accede to the request, Doth hereby give and grant to all and each of the actual Subscribing Members of the said Lodge being Master Masons, permission to wear in all Masonic Meetings, suspended to the left Breast by a sky-blue Ribbon not exceeding one inch and a half in breadth, a Jewel or Medal of the Pattern and Device of the Drawing in the Margin hereof as a Centenary Jewel. But such Jewel is to be worn only by those Brethren who are bonâ fide Subscribing Members of the said Lodge and so long only as they shall pay their subscription thereto and be returned as such to the Grand Lodge of England.

Given at Free Masons' Hall, London, this 3rd April, 1862.

By command of the Right Honorable The Earl of Zeland, M.W. Grand Master.  
[L.S.] W. Gray Clarke, G.S

Since 1829 the Albion Lodge has been permanently located in the City of Quebec, so the Grand Master informs me, and is No. 2 on the roll of the flourishing Grand Lodge of Quebec, organized in the year 1869. The Centenary Warrant has been retained by the members by consent of our M.W. Grand Master, and the jewel consists of a five-pointed star on which rests a circle, having thereon, "Centenary, 1861," within the ribbon being the square and compasses and the No. 17. I am indebted to the M.W. Bro. Dr. Graham for copies of these interesting documents, and trust their reproduction in the *Masonic Magazine* will be a pleasant sight to Masonic students at home and abroad. Whilst the investigation has resulted in dating the origin of the lodge warrant back to 1751, it has unfortunately proved that the continuous working of the Albion Lodge cannot attain to a centenary until the year 1881. However, from 1781 is a respectable antiquity.

## OLD RECORDS OF THE LODGE OF PEEBLES.

COMPILED BY BRO. ROBERT SANDERSON, P.G. SEC. PEEBLES AND SELKIRK (S.C.)

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(Continued from page 164).

This old Lodge seems to have prospered well under the mastership of Bros. Archd. Robertson and his brother John, and both are justly held in repute by the brethren, particularly John, who, as subsequent extracts will show, gave the Lodge valuable tangible proofs of his fraternal regard for its prosperity. We find also about this time (1786) that Peebles Kilwinning maintains an important position in the Craft, and many Brethren, from the metropolitan and other surrounding Lodges, seek affiliation with them. Our last extracts closed on page 76 of minute book, but we find that the portions of the book from pages 77 to 108 has been kept chiefly as a record of entries, and dates from 1767. The entries have, of course, been made by several of the Brethren. Some of them, especially the early ones, are badly written. We give the following as a specimen, and only give the names of the entrants and the Masters in the subsequent records.

At Peebles the 27 day of December 1767.

Which day the Masons of Peebles Kilwinning convind according to privous warning and notification, given to the whole of the Brethren when after Dew Enquiry made into the Capacity and Reputacion of William Brown and James Veitch, Masons in Peebels, and after using Dew and usewal Solemnitys Requist they wer Dewly and leagely Resived ane admitted ane aprentiss to this Lodge. Compositions four pound ten shill. Scots mony each and the oath of feclity was tendred unto them and the said William Brown and James Veitch Cose for there intenders Thomas Stodart, and James Brown members of this lodge, and there presents are sined hy the said William Brown and James Veitch and William Hislop Master.

Decr. 13th, 1768.—William Alexander Mason in Linton is admitted, &c.—JOHN HISLOP Master.

Decr. 20th 1768.—Peter Gilles William Harper and John Veitch are admitted.—JOHN HISLOP Master.

Decr. 23rd 1768.—William Robertson writer in Peebles is admitted.—JOHN HISLOP Master.

Janr. 25th 1769.—John Sommergeil Mason Linton is admitted.—ROBERT BROWN Master.

July 8th 1769.—Robert Robertson Dragoon in the Scots Grays is admitted.—ROBERT BROWN Master.

Novr. 28th 1769.—George Brown Mason in Peebles is admitted.—ROBERT BROWN Master.

Decr. 20 1769.—John Brown and James Dods Masons in Peebles are admitted.—ROBERT BROWN Master.

Decr. 20th 1770.—James Grogart Masin in Peebles is admitted.—ROBERT SCOTT Master.

Decr. 26th 1770.—James Stodhart Mason in Peebles is admitted.—ROBERT SCOTT Master.

Also Brother Marshall a member of Berwick St George No— gave in a Petition setting forth that he wanted to be Iniate a member of this Lodge, the which was accordingly granted—having paid the dues.—ROBERT SCOTT Mr.

March 5th 1771.—Charles Lawson Mason in Boghouse, was admitted.—ANDREW SCOTT Mr.

Augt—1771.—Robert Saunderson and Robert Niell Masons in Linton were admitted.—WILLIAM LYON Master.

Novr. 12th 1771.—William Noble wright in Edinburgh admitted, &c.—WILLIAM LYON Master.

Novr. 17th 1772.—William Walker Mason Newland Kirk admitted &c.—ROBERT SCOTT Mr.

March 1st 1773.—William Kedia and William Scott Wrights in this Bruagh (Peebles) admitted &c.—THOMAS STODDART Mr.

Augst. 25th 1773.—Thomas Cairns Mason admitted &c.—THOMAS STODDART Mr.

Decr. 23rd 1773.—James Bartram Writer in this Brugh admitted &c.—THOMAS STODDART Mr.

Decr. 27th 1773.—William Murray Mason in Peebles admitted &c.—THOMAS STODDART Mr.

Decr. 14th 1774.—William Veitch James Vraquair Robert Hislop admitted &c.—THOMAS TWEEDDELL, Master.

Decr. 27th 1774.—Andrew Murray in Selkirk admitted &c.—THOMAS TWEEDDELL, Master.

Janr. 2nd 1775.—George Brown Peebles admitted &c.—THOMAS STODDART Dep Mr.

March 7th 1775.—Robert Somerviell in Linton admitted &c.—WILLIAM HARPER Mr.

Decr. 18th 1776.—Alexr. Ballantyne in Peebles admitted &c.—JOHN BROWN Mr.

Decr. 26th 1776.—William Sydminton admitted &c.—JOHN BROWN Mr.  
(This minute is dated Glasgow May 8th, 1777. How this occurs is not explained).—William Turnbull Mason in Kelso admitted &c.

Decr. 19th 1777.—John Tweeddell and John Wallace admitted &c.—JOHN HISLOP Master.

Decr. 25th 1780.—Thomas Rod admitted, &c.—JOHN HISLOP Mr.

Novr. 21st 1783.—William Thomson and Thos. Stodart admitted.—ROBERT SCOTT Mr.

Novr. 26th 1783.—John Hastie admitted &c.—ROBERT BROWN SENR.

Then follows this minute— Peebles 26th Novr. 1783.

The Lodge of Massons Peebles Kilwining conveyed according to previous Warning. Having taken into their consideration the favour done them by Mr. John Bartram writer in Edinburgh, Clerk to the Honourable Henry Erskine, his Majesties advocate for Scotland viz for making out a Petition to the Grand Lodge for having their names enrolled there—and Alexander Crawford Masson in Edinburgh for presenting said Petition to the Grand Lodge. Do Hereby nominate appoint and Reseive the said Mr. John Bartram and Alexander Crawford, Honourary Members of this Lodge and receives them accordingly and ordains the Master to sign this Minute, and our clerk to give out extracts.—ROBERT SCOTT Mr.

Then follows copy of returns from Grand Lodge for recording fees for fourteen Brethren, dated Edingburgh, 2nd Decr., 1783, and other four returns dated 3rd Janr., 1784, signed by ROT. MEIKLE, Grd Clerk.

Entries continued—

Decr. 25th 1784.—James Veitch admitted &c.—ROBERT BROWN Master.

Peebles July 1st 1785.—The Lodge of Massons Peebles Kilwining Presently convened in a closed Lodge, considering the Kindness shown to said Lodge by William Ker of Kerfield Esqr. he being a Mason do hereby admit and receive the said William Ker Esqr. a member of this Lodge, and receives him accordingly, and ordains the Master to sign this minute.—JOHN WALLACE.

Peebles 1st Octobr. 1785.—William Grieve presently surgion in Peebles admitted &c.—JOHN WALLACE Mr.

Novr. 26th 1785.—James Gray Schoolmaster in Peebles admitted &c.—JOHN WALLACE Mr.

Decr. 2nd 1785.—William Little writer Peebles, John Johnstone, Peebles, George Donaldson Merchant Tailor Peebles and Alexander Gray Lyn were admitted, &c.—JOHN WALLACE.

Decr. 26th 1785.—Thomas Brown Schoolmaster in Peebles admitted.—JOHN WALLACE.

Decr. 27, 1785.—Which day the Lodge of Massons Peebles Kilwining convened in a closed Lodge, when Brother John Robertson Esqr Commissary of Peebles, Brother Captain John Grieve in Peebles Brother Alexander Stevenson Esqr. advocate sheriff Depute of Peebles Members of Cumberland Killwining No— and Brother George Donnan Member of Innverara Killwining No— wished to be Initeated Members of this lodge which was Instantly granted and the said Brothers Robertson Grieve Stevenson and Donnan were received according having paid their dues therefore.

At the same time oysr of Massons Peebles Killwinning Lodge admitted and assumed—Brothers Dugall Campbell Esqr. of Crayneith, James Robertson Student of Physic Mr. James Campbell writer in Edinburgh and William Fraser Student of Divinity Members of the Thistle Lodge No— to be Members of this Lodge, who were admitted and received accordingly.—ARCHD. ROBERTSON, R. W. M.

Peebles Jan. 13th 1786.—Which day the Lodge of Massons Peebles Killwining convened when Brother Mr. John Robertson Writer in Edinburgh a Member of the Thistle Lodge No— presint. The Lodge thought it proper to Confere the favour upon Brother Robertson to receive him an Honourary Member of this Lodge who was admitted and received accordingly.—ARCHD. ROBERTSON Mr.

Also William Watson shoemaker Peebles George Law watchmaker there and William Sanderson Wright there admitted.—ARCHD. ROBERTSON M.

Peebles 18 Jan. 1786.—John Hunter Wiggmaker Peebles admitted.—ARCHD. ROBERTSON M.

Peebles 25 March 1786.—William Scott Mason in Innerleithen admitted.—ARCHD. ROBERTSON M.

Eodim Die. Brother James Gray presented to the Lodge a Book entitled "A Recommendation of Brotherly Love, upon the Principles of Christianity, and an enquiry into the designs of the institution of Masonry," by James Wright, A.M., and which had been recommended to the perusal of all the Lodges in Scotland by the Most Worshipfull the Grand Master, by an advertisement in the Edinburgh newspapers. The Master appointed the said Book to be lodged in the Master's Box for the benefit of the Lodge to be lent to any Member upon receipt, and authorised the Treasurer to pay Brother Gray four shillings sterling as the price of said Book.—ARCHD. ROBINSON, M.

Peebles 13th June 1786.—Andrew Pasley Mason in Vraquair admitted.—ARCHD. ROBERTSON.

Peebles 24th June 1786.—Copy for Recording names of 10 Brethren in Grand Lodge Books.—Signed by R.D. MIEKLE, Grnd Clerk.

Peebles, 24th June, 1786.—James Donaldson, saddler in Peebles, admitted.—ARCHD. ROBERTSON.

Peebles, 12th December, 1786.—William Watson, John Hunter, William Sanderson, and William Scott, entred Fellowcrafts.—ARCHD. ROBERTSON.

Peebles, 15th December, 1786.—John Burton, apprentice to Mr. John Robertson, Commissary of Peebles, and Robert Turnbull, Candlemaker in Peebles, admitted.—ARCHD. ROBERTSON.

Peebles, 15th December, 1786.

Copy of a letter to the Right Worshipfull Master of Lodge of Free Massons, Peebles, Killwinning, No. 25, Peebles:—

To the Right Worshipfull Master, Worshipfull Wardens, the other officers and Brethren of Peebles Killwinning, Lodge No. 25. Dr Brothers, when last I had the pleasure to meet you at your Respectable Lodge, agreeable to your request I send you as anexed for the use of the antient and Honourable Lodge of the Peebles Killwinning No. 25—in addition to what you then requested, I have taken the Liberty to add a sett of Jewells of Silver. I Flatter myself this Intrusion will not be construed in any other light than as a small mark of my esteem—with every feeling wish to promote and encourage Massonry in my native country. I must request the Lodge will accept of this small token of my regard—as a token I bear for their union and prosperity. I have the honour to be your affectionate Brother,

(Signed) JOHN ROBERTSON.

Newcastle, 4th December, 1786.

For the Peebles Killwinning No. 25—3 Candle Sticks, 2 per Snuffers and snuffer stands, 1 Seall, 6 Jewells of Silver—all which I Beg the Lodge's acceptance of them—by their most affectionate Brother.

(Signed) JOHN ROBERTSON.

Newcastle-upon-Tyne, 4th December, 1786.—All which was most thankfully received by the Lodge, and orders a letter of thanks to be wrote and sent to Mr. Robertson by their Secretary in their name. ARCHD. ROBERTSON.

At page 110 of Minute Book the usual records are resumed, and St. John's Day meeting of 1786 is minuted the same as formerly. A list of 33 members is given, all of whom are marked paid. After the examination of the Fellowcrafts and apprentices, the following office-bearers were elected, the Master being styled "Grand Master":—Brother John Robertson of Newcastle, Depute Master John Hislop, Senior Warden Robert Marshall, Junior do. William Thomson, Treasurer John Johnstone, Senior Deacon Robert Smith, Junior do. William Sanderson,\* Secy. James Bartram, and the Deputy Master and other office-bearers were qualified in the usual way. At this meeting the following entrants were admitted, viz.:—William Tweedale, Mason in Loanhead; James Bartram, Apprentice to Mr. William Little, Writer in Peebles; William Farlie, Masson at Whim; James Stevenson, Tenant in Over Kidston, John Wilson in Linten, and Stephen Lawson there.

ARCHD. ROBERTSON.

Then follows an Inventory of Lodge property:—

"Peebles, 28th Decr., 1786.

Inventory of Jewells and Cloathing belonging to the Peebles Killwinning Lodge as Delivered over by the Worshipfull Master to the Deacons this day—

Impremis—One Maul, Eight Aprons trimed, Six Jewells of Silver, Three Candlesticks, two per of snuffers, with stands for do., Eight Sashes, Three

\* This is the first time the "Deacon's" office is filled.—R. S.

Dozen and one Glasses, and three broke in the foot, the Master's Poal, Two Battons for the Wardens, Two Roads for the Deacons, One Bible, Mr. Wright's Book on Masoury, One Book on the Constitutions of Massonry, One Sash with a gilded Meddle at it, One Brass Square, one song Book, one old Book, a system of Laws of the Lodge on velum.

To this list is added the inventory of the articles of Lodge Furniture from the Cumberland Killwinning Lodge, with the addition of "One Mell."

ARCHD. ROBERTSON, M.

(The Brethren appear to be very careful of their property, particularly of the "Glasses"—the "three broke on the foot" have been handed down since 1780. On the same page, however, there are entries of later dates which shew more breakage, as the number is diminished at each date, as for example the following Minute, of date 29th Decr., 1788, states):—

"The Articles mentioned in the above Inventory delivered over by John Hislop, late Master to William Thomson, present Master, and the Decens, with only two Dozen and eight glasses."

WILLIAM THOMSON.

THOS. WILLIAMSON.

JOHN WALLACE.

And Minute of Jany. 22nd, 1790, states:—

"What is mentioned in the above Inventory is delivered over to the Depute Master and Decons with two Dozen of Glasses and a half."

ARCHD. ROBERTSON.

THOS. WILLIAMSON.

GEORGE DONALDSON.

(In the following Minute we find our Peebles Brethren conferring the honour of membership upon others of the Edinburgh Brethren of the "Defensive Band" Lodge No. —,\* and of the "Thistle" Lodge No. —.)

Peebles, 28th Decr., 1786.

Which day the Lodge of Massons Peebles Kilwinning convened, when a Motion was made by some of the Bretheren to the Worshipfull Master, that Brother Ronald Campbell, Brother Archibald Little, members of the Thistle Lodge No. —, Brother Thomas Williamson, Brother William Bartram, Members of the Defensive Band Lodge No. — should be made Honourary Members, for the Honour these Bretheren conferred on our Lodge on Saint John's Day, which Motion was instantly agreed to, and the said Brothers, Campbell, Little, Williamson, and Bartram was admitted and received Honourary Members of this Lodge accordingly.

ARCHD. ROBERTSON.

Then follows some interesting correspondence between the Lodge and the Worshipfull Master at Newcastle in reference to re-election, &c. :—

Copy Letter sent the Worshipfull Master to Newcastle 13th Decr., 1787—

Right Worshipfull Master—We the Depute Master, Wardens, Secretary, and Bretheren of Peebles Kilwinning Lodge Cannot but with acknowledge gratitude the respect you have shown us since you was Elected our Right Worshipfull Master—not mentioning favours formerly Conferred upon us. We are Extremely happy that we have such an honourable and worthy Master to preside over us. As the Anniversary of St. John is now approaching when we make choice of our officebearers we would be exceeding proud to have the honour of your presence on that occasion if it were in your Power to attend, but if not we shall in your Absence endeavour to make the rules of Massonry our Standard as far as we Can. However, a few advices and Directions from you relative to our Conduct on that day will be gratefully received.

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\* No numbers are given, nor is it said which "Thistle" Lodge it is, as there are several Lodges in the Scottish Craft bearing this title. We only know of one "Defensive" Band, viz., No. 151, Edinburgh.

We are, Right Worshipfull Master, your most Affectionate Bretheren and obedient servants,  
 (Signed) JOHN HISLOP, Depute Master.  
 ROBERT BROWN, Senr. Warden.  
 WILLIAM THOMSON, Junr. Warden.  
 JAMES BARTRAM, Secry.

Copy letter received from the Worshipfull Mr., 27th Decr., 1787, at four o'clock afternoon :—

My Worthy Bretheren—Your very polite and kind favour I received by my Brother Archd. It is very unlikely that my ingadgements here prevents me having that pleasure, I would be so happy with, at your anniversary. Having no doubt of your enjoying the Festival with proper Decorum, and conduct yourselves as Massons. I have no doubt of your Electing such officers to preside over you as will be able to aquite themselves as men and and Massons, and to preserve that Harmony and Decorum which the Lodge of Peebles Kilwinning has long been Revered for. I Cannot conclude without returning you my sincere thanks for the honour you did me in Electing me the Master of your Lodge, was I to recommend you will ever be carefull in future never to choose your Master whose situation cannot attend your publick meetings. I am with due respect, dear Bretheren, yours most affectionately,  
 (Signed) JOHN ROBERTSON.

Newcastle, 24th Decr., 1787.

Answer sent 8th January, 1788 :—

Right Worshipfull Master—I am desired by the office-bearers and Bretheren of Peebles Kilwinning Lodge, to present our most respectfull compliments to you, and to inform you that we are extremely much obliged to you for the friendly advices with which we were favoured, after the election upon Saint John's Day, and that we have reelected you our Right Worshipfull Master, as a small mark of esteem, and continued Brother John Hislope Depute Master. Untill you honour us with your Letter of acceptance and nomination of your own Deputy Right Worshipfull Master, your Humble servant,  
 (Signed) JAMES BARTRAM Secy.

Upon the 17th of March, 1787, an answer was received to the foregoing letter, but by a slip of the pen the secretary puts it :—

Peebles, 17th March, 1787.

Which day the Lodge of Peebles Kilwinning is met by previous warning and testification given to the whole of the Bretheren, when a letter was presented to the Lodge from the Right Worshipfull Master, and is as follows, viz. :—Worthie Bretheren, your esteemed favour of 31st December\* I duly received, to which I should have wrote you sooner, but had overlooked your letter in hurry of business. I have paid particular attention to the contents of yours, which lays me under a very great obligation to the Lodge of my native country. The honour you have done me by electing your Master must ever lieve an impression on my heart, which can never be erased during my existance, and agreeable to your request shall accept the honour you have conferred. I must likewise request the Lodge will indulge me by continuing Brother John Hislop to act as Master in my absence.

I shall ever be happy if Peebles Kilwinning Lodge will put it in my power to render them any civility, and to hear of their prosperity, Harmony, and Success, will ever give a real pleasure to your most affectionate brother,

(Signed) JOHN ROBERTSON.

Newcastle, 2nd March, 1787.

Directed to the Master and Bretheren of the Peebles Kilwinning Lodge at Peebles.

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\* The letter to which this is answer was sent on January 8th, 1788, but it is quite probable it was written and dated 31st December; immediately after St. John's Day, and as these were not the days of rapid postage, the letter would not be dispatched till the latter date.  
 —R. S.



## BEHIND THE SCENES FOR THE FIRST TIME.

I HAVE always had a great desire to go behind the scenes. My earliest recollection of the theatre was seeing Macready perform as Macbeth, and I can now keenly remember the zest with which I beheld that great tragedian partake of some slight refreshment at the wings before coming on in a terribly exhausting scene. This view was from the stage-box of the Haymarket Theatre, about thirty years before the great Bancroft transformation scene was presented to the public at this old-established house. I considered it one of the greatest privileges of the evening's amusement to have been thus unexpectedly allowed to gaze for even a moment upon the private life of a great actor.

Many years since then have passed by, and although I have been a regular attendant at the most conspicuous and successful plays of the last quarter of a century, I have only lately been initiated into the mysteries of "going behind the scenes."

It happened in this way. A friend, who was acquainted with the manager of a theatre, which we will call for the present the Transpontine, took me there during an afternoon performance of the pantomime. The manager received us most courteously, and hoped he should have the pleasure of showing us round in the evening. His multifarious duties prevented his personally conducting us behind the scenes; but, armed with his introduction, we passed boldly through the little door on the (audience's) right of the stage, braving the fireman who guarded it, and by certain sharp turns at acute angles found ourselves, before we knew it, in the green room.

Here let us give a word of advice to those young gentlemen who are so ably described in Albert Smith's essay on the "Ballet Girl," those who look so longingly at the doors through which the musicians disappear when their duties are over. Never go behind the scenes or into a green room without an introduction, and when there remember to conduct yourself with a great deal more reserve and tact than is usual in general society. If you arrive there without the actor who introduced you, you should look quickly round the room and remain quiet, unless you are spoken to by one of the company. Actors are a very jealous race, and very tenacious of their rights; but there is no class of people who will receive you more kindly or more cordially if you are only properly introduced. On this occasion no one was there we knew; but almost at once one of the principal actors came up, introduced himself, and then introduced us to the ladies of the troupe.

At pantomime times it is expected that strangers should "stand" champagne in the green room. But if there are four or six present this does not amount to much; and it is indeed money well expended when we consider the exhausting life an actor or an actress leads, and how much they contribute to the enjoyment of the public.

As a rule it is better not to speak to a performer (especially of the other sex) unless formally introduced. But, as at a "good" house one sometimes speaks to those who are next one without an introduction, so at a good theatre one can speak occasionally without an introduction to one's neighbour. But this must be done with the greatest care, or very disagreeable results may ensue. You must remember that most of the female performers are married, engaged, or otherwise connected with some man at the theatre, who will regard your attentions with anything but satisfaction.

These people meet every day, having the common bond of hard work to unite them, and it is only human nature that they should become much

attached to one another; that they should marry, and, like the bundle of sticks, prove that their union is strength.

A great deal of nonsense has lately been written and spoken about the theatre. One would almost think, from the speeches one has read, that theatrical people were, as a rule, ready-made angels with rustling wings.

Now, this is not the case. There is just as much vice amongst them as there is amongst any other class of people of any rank. What they truly deserve praise for is the fact that, considering their position and the enormous temptations there are to lead an immoral life in this profession, such a very small proportion of them should go wrong. An intimate acquaintance with all branches of the profession has only confirmed this view, and I could illustrate it by numerous instances. Many mothers take their daughters home from the theatre every night. Many actresses are humdrum mothers of families; one celebrated one, of youthful appearance, is to my certain knowledge a grandmother, and leads an extremely quiet, domestic life. The truth is that the fatigues of theatrical life are so great, the pay so small, and the anxieties so keen, that there is but little energy left in any successful performer for the indulgence of fashionable vices.

But let us now attempt to describe some incidents behind the scenes, warning the reader that such can only be presented piecemeal, in the same manner as they were received.

If any stage-struck individual wishes to see what "behind the scenes" is like, let him put up two screens edgewise, and look between them at a well-furnished room full of well-dressed people. He will then see the *section* of a picture. It will have much the same appearance as if he were to cut some picture, say three feet in width into sections four inches in diameter, from top to bottom, and look at only one piece at a time. If he wishes to see a larger section, he must advance further into the room between the two screens. But he must remember that on the stage this advance is limited by the fact that the audience will see him as much as the actors if he proceeds right on to the stage.

The green room is generally on the right of the stage, as looked at from the front. If you wish to associate with the lower order of actresses, constituting the ballet, you are very likely to get into hot water with the inhabitants of the green room, and you will have to rub shoulders with, and probably tip, an unlimited number of carpenters at the wings.

Various little incidents happen behind the scenes which would pass unnoticed elsewhere. A fairy—all soul (!)—says to the dresser, "Oh, give me a pin, dear, this—whatever it is—is all coming down." Then she bounces off to join in a Bacchanalian revel.

At a certain point of the play—as a cock has to crow—says the chief actress (at rehearsal), "I'll give any one a shilling who can crow like a cock."

"How well you are dancing to-night, mademoiselle," says a privileged intruder. "Well, I *should*," says Mademoiselle, "if it wasn't for my corns."

"Here, take a drop of this, dear," says a dresser to an ethereal being, who immediately rinses her mouth with port wine and water, and (oh, heavens!) spits it out. Then *she* bounds off to delight the audience with her *pas seul*.

"Take care, sir," says a carpenter; "here's a carriage a comin' off here." Then our intruder finds he is in the way, and suddenly discovers that every inch of room is of value at the wings.

A notice catches his eye which confirms this view, to the effect that a fearful fine will be inflicted on any lady or gentleman standing at the wings until the moment before they are expected to go on.

This makes him think, "Then where are all the performers?" Being at liberty to stray where he chooses, he wanders into dark corners, and there finds groups of ballet girls and supers stowed away like bottles in a cellar, waiting till they are wanted. In the same places are piles of properties ready

to hand. Guns, spears, daggers, *et hoc genus omne*, ready to be snatched at a moment's notice.

Presently an alarm is raised. A tall, handsome, ballet girl, in a fainting fit, is carried off the stage by her companions. There is a peculiar form of disorder common amongst these ladies, which might almost be called "ballet girl fever." It is caused by excessive fatigue at morning rehearsals, coupled with the same element at the evening performance.

In rare cases, fortunately, this is accompanied by symptoms indicating an excessive indulgence in stimulants, and the treatment then becomes rather complicated. For in most cases brandy is the best remedy, which, of course, in these exceptional cases, is "contra indicated."

The wonder is that they do not all faint every night.

Rehearsals sometimes are called at 11 a.m. and go on till late in the afternoon. Frequently there is neither time nor funds for lunch. In addition, there is the evening's performance, and, perhaps, added to that, a long, wet walk to and from the theatre twice a-day.

Oh! stage-struck young gentlemen and ladies, think twice before you join the theatrical profession. Nothing but a sincere love of the work can carry you through it, with all its hardships and fatigues.

All is not gold that glitters, as any actor or actress can tell you. You imagine, perhaps, that the life of theatrical people is one of constant pleasure and excitement. In this you are much mistaken. Their day is spent somewhat as follows. They rise late—for nature must be satisfied as regards sleep—a substantial breakfast is taken, during which interviews with the dressmaker, with messengers from the theatre, and others are conducted. Frequently there are morning rehearsals, for which nobody is paid, and for non-attendance upon which everybody is fined, unless a good reason can be assigned for absence. These rehearsals may be for one actor only for the first half-hour; for two or three together during the next hour; and for the ballet and extra ladies and gentlemen later on. The band may or may not be in attendance, but they, of all the performers, seem to have the hardest time of it.

Of course, there are a great many repetitions, sometimes of apparently trivial points, but upon which much of the success of the piece depends. There are also prolonged waits, with possibly nothing to sit upon till the waiters are wanted. All this is very trying to the temper, and also very fatiguing. Nothing but combination and the free indulgence in jokes of all kinds could possibly hold a company together. For instance, Mdlle. \_\_\_\_\_ does not turn up to execute her *pas seul* between the gyrations of the ballet. The manager, himself a good male dancer, does her steps to the music in burlesque, of course much to the amusement of the assembled company, who were beginning to find the morning rather long. A tenor singer is called upon for his solo, and it is found that his mouth is full of sandwiches. A young lady, who has to box her lover's ear, does it accidentally in reality, which he receives with *bonhomie*.

Such trivialities, uninteresting on paper but very amusing in real life, pass away the morning, and perhaps the afternoon. Those who are lucky devour the sandwiches they have brought with them, or stealthily pass out to some place of refreshment near the theatre. Those who are not so fortunate remain till late in the afternoon, fatigued, hungry, and exhausted, until tea-time arrives, when they wend their way home, only to return to the theatre again in the evening. During the performance all is gay and lively, both in front and behind the scenes, and the evening is concluded generally by a substantial supper at home, or, in exceptional cases, with friends abroad. As far as I can ascertain, the actors' meals take place at the following hours:—Breakfast at eleven, dinner at three, a good tea at five, and supper about eleven or twelve. Some require much more than others. A celebrated pantomimist once told me that she always had a chop and a pint of champagne between the acts of the pantomime at one of the largest London theatres.

Some think two hours after a good meal the best time for acting and singing, others allow four hours. Some take a cup of strong coffee before going on, others porter, others again a tumblerful of sherry, and a fourth set cannot perform without champagne.

All these points are very interesting to an outsider, although they are very commonplace to those of the theatrical profession.

One has often heard it said that if you go behind the scenes you will be "disillusionized," and that you will never care to go to the theatre again as long as you live. I must confess that this appears to me to be quite a mistake. If you go behind you see a new aspect of theatrical life, and in many cases you are initiated into how this or that effect is produced. Far from being "disillusionized," your pleasure is doubled, and you have, moreover, the satisfaction of being one of the privileged few who are admitted to the arcana of theatrical life.

For an amateur to be seen often at the *coulisses* is undoubtedly a mistake. It not only gives the impression that he has nothing to do, but he may possibly wear out his welcome, which, in my experience, is always of the most hearty character. Actors and actresses are but human, and it must be remembered that, although they are the politest of mortals, their time is of the utmost value, and can only be devoted to odd intervals to the amenities of social life.

Do not then grudge the money you spend at the theatre. Not only do you benefit yourself by it, for you know that at least you sleep better after such an evening's amusement, but in a humble way you benefit the performers, and possibly add your mite to that hard-earned sum they hope to lay by for a rainy day, when their smiles shall no longer please and when their voices shall have faded into obscurity.

H. S.

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A SA MAJESTE L'IMPÉRATRICE EUGÉNIE LORS DE SON  
RETOUR DE ZULULAND.

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Il est fini, ton triste et long pèlerinage !  
 Nous fêtons aujourd'hui ton bienheureux retour,  
 Et nous tous qui t'aimons venons sur cette plage  
 T'offrir notre tribut de respect et d'amour.

Tous les cœurs sont émus et tous les fronts s'inclinent ;  
 En nous tous retentit l'écho de tes douleurs.  
 O ! si de ta couronne, enlevant les épines,  
 Nous pouvions la changer en couronne de fleurs !

Si nous pouvions, hélas ! Altesse infortunée,  
 Te rendre en même temps tous les bonheurs perdus !  
 Si nous pouvions te faire une autre destinée,  
 Digne de ton grand cœur, digne de tes vertus !

Mais que sert de te plaindre et t'aimer, pauvre mère ?  
 Nos vœux ne peuvent rien sans le secours du Ciel.  
 " De sa coupe, Seigneur, ôte l'absinthe amère  
 " Et daigne à l'avenir n'y laisser que le miel !

" Son cœur saigne ; ses pieds ont gravi le Calvaire,  
 " Son front pâle est courbé sous le poids des malheurs !  
 " Verse sur sa blessure un baume salulaire,  
 " Et taris dans ses yeux la source de ses pleurs ! "

## MASONRY IN HERALDRY.

*A Paper read before the Alma Mater Lodge, No. 1644, on Friday,  
October 15, 1880.*

BY BRO. THE REV. W. K. R. BEDFORD, P.M., PAST GRAND CHAPLAIN.

THAT traces of a peculiar system of morality, veiled in allegory and illustrated by symbols, as we are taught to define "this our noble art," should be found in the great hieroglyphic language of history, which the herald has been the chief instrument of preserving, is almost a truism. There must be a near affinity between our emblematic insignia and the coats and crests, or, still more closely, the devices and impresses, of mediæval blazonry.

If we adopt those views of the antiquity of heraldry which have been maintained by some of the most profound and philosophical antiquaries of the present century, we shall find in the ornaments, as well mythological as secular, of Egyptian, Mexican, Chinese, Indian, Assyrian, Greek, Celtic, and classic coins, vases, images, temples, and personal decorations, figures intimately connected with our Masonic system, as well as recognized in heraldic parlance, such, for instance, as the circle, triangle, square, five-pointed star, and all their varied combinations, not to speak of figures of more recondite origin and meaning; to take an example, as the Fylfot or Gammadion, the cross prolonged to right angles at the end of each of its limbs, or four squares meeting in a centre. The advocates of symbolism consider that this curious and very generally diffused figure, found universally spread amongst the hieroglyphics of Egypt, in the grave-chambers of Etruria, etc., on the Scandinavian Runic stones and staffs, on our own prehistoric coins and those of Gaul, as well as on some of our earlier Christian shields, on the mitre of Thomas-a-Becket, and on paintings in the old palace at Westminster, took its rise from the primitive conception of the sun's motion, which was figured by the early mind as that of a rolling wheel. Thus, as has been remarked in a recent review of a pamphlet on this subject by Mr. Thomas, the simple cross of four equal bars represented the sun at rest or stopping, and the notion of onward revolving motion was given by the addition of the strokes at right angles to each limb, all tending in the same direction, and leading towards the idea of a cross within a circle, which the earliest Chaldæan diagrams presented as their conventional sign for the sun.

The writer of the review in question goes on to observe that the familiar symbol of three radial human legs and feet, the emblem of Sicily and of the Isle of Man, is in like manner intended to convey the idea of rapid motion, and it certainly succeeds in giving the rotary impression with great effect. A corroborative link of much interest is afforded by a sketch in Mr. Ellis's "Antiquities of Heraldry," of a fylfot depicted upon a vase of Etruscan or Latin origin, in which the revolving limbs end in feet, thus composing a foursquare instead of triangular radius, similar in its human form to that of Sicily. Here then we have a completed heraldic charge, founded on most ancient symbolism and unmistakably Masonic in its configuration; inasmuch as "squares, levels, and perpendiculars are true and perfect signs to know a Mason by." There is another figure, not perhaps so ancient, but more celebrated and widely diffused

than the fylfot itself, which will exemplify the phase of connected symbolism more perfectly still. The Labarum, the standard of the later Roman empire, is said by the heraldic authorities of the Tudor era, and the subsequent writers who have trod in their steps, to embody in itself the whole of those divisions of the shield which, under the name of honourable ordinaries, form the ground-work of the modern system of emblazonment; are the vowels in fact of the heraldic alphabet. This figure is composed in reality of the two Greek letters X, P, and, as the initial of Christos, superseded the eagle on the insignia of Constantine. But when we look into its construction, we can see at once why the later mediæval herald found in it the germ of his complicated system. The lines of which it is composed give the perpendicular, the horizontal, the angle of ninety degrees, or the fourth part of a circle, the inclination of a falling body from left to right and from right to left. Combined, as we often find it, with the ordinary cross, there is no variety of outline of which the straight line is susceptible which we may not father upon it. In the figures which can be constructed from these lines, some fanciful authors have claimed to discover the various equipments of the knight: the chief, his helmet; the saltire, his sword; the pale, his spear; the bend, his scarf; the fess, his girdle; and the chevron, his spur! Others again contended that they typified certain ranks or qualifications. The chief, says one, signified a senator or honourable man; the saltire, another tells us, was an engine to take wild beasts, and therefore given to rich and covetous people, such as would not easily depart from their substance. "I need scarcely point out," says Mr. Planche, "that had such been the facts, the shield of every baron summoned to Parliament, and of every honourable gentleman must of right and by rule have displayed a chief, and few, if any, would have acknowledged the sin of covetousness by bearing a saltire. Can any one be surprised that heraldry should have become ridiculous when its professors luxuriated in such absurd conceits and illustrations." These so-called honourable ordinaries, as this able author informs us, appear on the shields of the eleventh and twelfth centuries, not as armorial ensigns, but as the necessary wooden or metal strengthenings of the shields themselves, in some instances more ornamental than others, and no doubt gilt, silvered, and painted in the gayest colours, according to the fancy of the bearer.

This, no doubt, is quite unanswerable as a common-sense explanation of that which has been the ground-work of many a folio of misty nonsense. Nor do I demur to the assertion of the writer in the *St. James's Gazette*, of September 28th, that with a race incapable of imitating organic shapes, and just beginning to invent for itself a decorative style, these three elementary figures, the circle, the triangle, and the cross, seem the first which would naturally suggest themselves. Noughts and crosses are indeed the very most original elements in all decorative art.

But this by no means involves, to my thinking, an entire dismissal of symbolic investigation from our minds. We know quite well that forms were not invented for symbols, but that existing forms were appropriated to meanings which more advanced knowledge conferred upon them; the ordinary manual signs in use as pantomimic representations of emotion by the most savage tribes, have in this manner been adopted by incorporation into the symbolic language of Freemasonry. Just in the same way the natural divisions of shields falling into the shapes most in accordance with traditionary lore, became consecrated to legendary history. The cross and saltire became national emblems, and in legend were associated with St. George and St. Andrew: the chevron, the quarter, and the tau, with founders or architects of the great mediæval buildings. One valuable, because genuine, instance of this, I can quote from my own experience. During the restoration of the fine old Norman church of St. Cross, near Winchester, I was asked for the blazon of the arms of the founder, Henry of Blois, Bishop of Winchester, the brother of King Stephen. In a MS. in the British Museum I found them thus described: a bend, double

cotised, each cotise potente on the inner side; in point of fact a pattern of cross taus or double squares—a thoroughly Masonic design. My correspondent, in thanking me for the information, expressed his gratification at finding that particular pattern, the double line of taus, running through the whole of the decoration of the church. I should surmise rather that the author of the MS. imagined for the Bishop a coat derived from this peculiar moulding than that Henry impressed upon his foundation a personal heraldic bearing, though it is not unusual to find the special style of ornament peculiar to one of our great churches has some affinity to the armorial insignia of the founder. I mentioned at the outset that we must look to devices and impresses for symbolical figures more than to coats of arms, which soon became fixed and hereditary, and always more or less, in this country, were governed by the somewhat stiff and formal regularity which pervades our national ideas of art. On the other hand, whether in the shape of badges, which were public insignia much akin to crests, or the private devices, on which the ingenuity of the educated classes at the revival of literature expended itself, a greater liberty of design was permitted, and some symbolical allusion essential. The chevron or joiners' square, the pentacle, the double triangle, clasped hands, keystones, and other well-known objects to lovers of the Craft will constantly be found introduced as component parts of these pictorial conundrums, but with greater freedom of design and elegant ingenuity in the foreign than in the British examples. The three German specimens of symbolical bearings which I now submit for inspection are far more fantastic in their design and elaborate in their composition than English heraldic taste would have sanctioned at any period, but they will serve to illustrate what I have just stated.

The first, from a MS. executed at Nuremburg in 1598, represents, upon an escutcheon gules, a slip of three leaves, surrounded by a circle argent; the same charge appears on the crest, a pair of wings gules. Above flies a hawk, with a German inscription which I am informed would read "Swift as a falcon to good deed;" below crawls a snail, with another German legend, translated, "Slow as a snail to disgrace." The name Stenkel Schilling is appended. The other two are of a later date, and more florid though equally beautiful in execution. The arms are alike in both: a pair of hands giving a fraternal grip; below them a ring, and above a five-leaved heartsease, which last figure is repeated on each wing of the crest, a Pegasus' head and wings, partly in profile, azure and or. One of the drawings, however, exhibits supporters, a lion and a griffin; while at the top of the design two angels, one with golden hair holding in his right hand a sealed parchment, the other masked, horned, and peacock-winged, armed with a trident, support with their left hands a wreath through which rays are descending. It would, you see, be easy to give a mystic and Masonic character to these designs, even if they were not so intended originally. I might, of course, prolong these references, but a regard to the discussion which I hope will ensue warns me to conclude.

## THE SUPPRESSION OF THE TEMPLARS IN ENGLAND.

*(Concluded from page 197.)*

**A**RMED with this general authority to constrain the monasteries to do that which it was evidently expected would be a very ungrateful task to them, the Diocesan Bishop proceeded at once to act. The Bishop of Lincoln forwarded to such of the monasteries in his Diocese as were selected to receive Templars the letter of the Archbishop, together with a copy of another letter to himself, which named the Templar to be assigned to each selected monastery in the Diocese, and the exact manner in which he was to be treated, and the penance he was to perform. This very curious document ran as follows. After reciting the general direction, it assigns John de Stoke, priest, to the monastery of Peterborough; William de Lafford to Ramsey; William de Sawtry to Ormsby; Roger de Noreys to Croxton; Thomas de ——— to St. Alban's; William de Echedon to Bourn; William Raven to Croylant; Thomas de Chamberlein to Spalding; Hugh de Tadcaster to Sempringham; William de Chelsey to Kirksted; Mauris de Newsum to Revesby; Peter de Oteringham to Leicester; William de Thorp to Thernton; Simon de Stern to St. Catherine's, Lincoln; William de Burton to Barlings; William de Pocklington to St. Andrew's, Northampton; John de Saddlescumb to Swineshead: William de Bernkell to Wardon. The letter then proceeds:

We, therefore, charge your brotherhood, that you should cause the said brethren to be received in the said monasteries to perform their penance within their enclosures, causing the same to be so carefully and prudently guarded in the said monasteries that they may be unable to stray beyond the limits to be assigned to them, and that they may be able to perform the penance enjoined to them, which is as follows: John de Stoke, priest, William de Lafford, William de Sawtry, Roger de Noreys, Thomas de ———, and William de Echedon, are to remain within the cells of the monasteries in which they are placed. They are to be so enclosed that they may not go out of the said cells except to the church or the cloister at due times, to hear the Divine offices, and once in the week to some places near, within the enclosure of the monastery, for four hours of the day, if they shall wish it, for the purpose of imbibing purer air. And the said brothers shall abstain from flesh every day except Sunday and Thursday, on which days it may be permitted to eat one kind of flesh meat. And on the other days (except Fridays, on which days they must fast on bread and water), it shall be lawful for them to eat of one kind of fish, which they shall choose. Moreover, those of the said brothers who have the art of reading, shall, every day, besides fully saying the other appointed prayers, say one portion of the Psalter, with a Litany. But those of them who have not the skill to read, besides the other prayers, shall say two hundred times the Lord's Prayer, with the Salutation of the Glorious Virgin. William de Raven, Thomas de Chamberlein, Hugh de Tadcaster, William de Chelsey, Mauris de Newsum, Peter de Oteringham, William de Thorn, Simon de Stein, shall not go out of the enclosure of the monasteries in which they are confined, except to some adjacent gardens not distant from the monastery, as the president of the monastery shall give them leave. On Moadays they shall abstain from flesh meat, and on Fridays from fish and other food, except bread, till Mass has been said; and every week, if they have skill to read, besides the other appointed prayers, they shall say two portions of the Psalter, with a Litany; and if they have not the skill to read, each day, besides the other appointed prayers, they shall say the Lord's Prayer and the Salutation of the Virgin one hundred and fifty times. The brothers, William de Burton, William de Pocklington, John de Saddlescumb, and William de Bernkell, shall not go outside the enclosure of the monastery where they are confined, except to the adjacent gardens, not distant from the monastery, for the purpose of imbibing purer air. On Mondays they shall abstain from flesh, and on Sundays it shall be lawful for them to eat of two kinds of flesh meat; but on other days, except Friday, on which they must fast on bread and ale, abstaining from other food, they might eat of two sorts of fish; and all these must altogether abstain from wine. But on double feasts, which are excepted from these abstinences, it may be permitted to them to use in moderation such meats and drinks as they shall choose and be able; also as often as there shall be need on account of any infirmities of their bodies which may arise. And the priests of said Order must abstain from the celebration of the Divine offices. And these shall be kept in ward as aforesaid, and do penance as long as the king shall appoint. But to the brethren, John de Stoke



and William de Lafford, ye shall do by the authority of the Council that which justice requires to be done. But for the conducting of the aforesaid brethren to the monasteries, our lord the king has promised the help of the sheriffs of the places through which they shall be conducted, and has directed briefs to the sheriffs on this matter; and to the monasteries he has promised, by the hands of the custodians of the goods of the Order of the Temple, which are in his possession, to pay for each brother four-pence per day for providing them with necessaries. Now, if the religious of the aforesaid monasteries shall despise your commands in this matter, or neglect to obey, against them, whether exempt or not exempt, ye shall without delay fulminate ecclesiastical censures, and proceed against them with all ecclesiastical severity as justice shall require. And what ye shall do in the premises ye shall without delay intimate to us by your letters patent."

The Bishop, in forwarding this letter to each of the monasteries concerned, merely added that such and such a Templar was assigned to the monastery addressed, and that he was to be treated in every way as the Archbishop's letter directed. The gradations of penance to the three classes mentioned in the letter are so curious that it is worth while to draw them out for comparison. The *first*, or most guilty class, were never to go outside the *septu* of the monastery, but might spend four hours per week in its gardens. They were to eat meat only on Suudays and Thursdays, and on other days only *one* kind of fish. On Fridays they were to fast all day on bread and water. They were to say a psalter and litany *every day*, or Lord's Prayer and Ave two hundred times. The *second* class might go outside the *septu* to gardens adjacent, *as they got leave*. They might eat meat every day except Mondays and Fridays; on Fridays bread and water *till mass*; to say two psalters and a litany *per week*, or the Lord's Prayer and Ave one hundred and fifty times. The *third* class might go outside the *septu* to gardens adjacent, *without special leave*; might eat meat every day except Mondays and Fridays, and *on Sundays two sorts*. On Fridays they were to fast on *bread and ale*, and in addition to their meat they were allowed two sorts of fish. They had no special religious exercises prescribed. All alike might feast without stint on high festivals.

It will be admitted that these punishments were not specially severe, except, perhaps, that of the first class, the confinement of which must have been irksome. As to the third class of punishment, it simply provided the Templar *with a comfortable home, and left him free to do very much as he liked*. Thus the treatment of the Templars in England contrasts very favourably with their horrible maltreatment in France. But, at the same time, one is inclined to ask why, if these men were not guilty, were they thus dealt with?—and why was the property of their Order confiscated? That they were not guilty, in the estimation of their judges, the very lightness of their punishment seems to show. But, though the punishment may be considered light, and altogether disproportioned to the atrocity of the charges made against the Templars, supposing them to be established, even in part, nevertheless, the annoyance experienced by such men as the Knights of the Temple at being shut up in obscure monasteries with no other companions save ignorant and childish monks must have been very great. These Templars were men who had seen the world, and knew something of its pomps and pleasures, and doubtless also of its sins. They were familiar with courts and camps. They had been trained to take the highest delight in the use of arms, and had brought all the exercises of knighthood to the highest perfection. Skilful above others in the tourney and the *melée*, accustomed to spend many hours of each day in the saddle practicing every feat of knightly warfare, what a sad and melancholy change was it for them to be doomed to the still life of the convent, with its varying routine of petty duties and ill-mumbled services; its useless waste of life; its little cabals and secret whisperings; its absence of all manliness, vigour, and reality! Despite the liberty allowed them of visiting "adjacent gardens for purer air," the Knight, bronzed in the sun of the East, with limbs and sinews braced and knitted by the hard toils of war, must have soon withered away in this uncongenial atmosphere, and not for long have encumbered the monastery

with his presence. To men also to whom honour and praise was the very breath of their nostrils, the fearful opprobrium which had fallen upon their Order, its condemnation by kings, popes, and councils, all the hideous calumnies which were vented against it—must have been a continual source of overpowering pain. Then the knowledge of the terrible fate which had overtaken their companions in arms, brethren with whom they had often charged side by side through the ranks of the infidels, must have been a torturing thought. In fact, it is hard to conceive a more unhappy lot than that of these Knights, fallen from their proud and honoured estate, and reduced to live as pensioners at fourpence a day in obscure monasteries. And if the monastery was hateful to the Templar, so also without doubt was, on the other hand, the Templar hateful to the monastery. That much opposition was expected from the monks to having their quiet abodes turned into State prisons was evidenced by the very ominous threats made against them in the letters of the archbishop if they should refuse to receive the Templars allotted to them. And that, in spite of these threats, they did in some cases rebel, and refuse the burden assigned to them, we are able to prove from the same source which has furnished the letters previously quoted.

To the monastery of St. Andrew's, Northampton, William de Pocklington had been assigned, and in due course the letter of the Bishop of Lincoln signifying this fact, and enclosing the letters given above from the Archbishop, in the name of the Provincial Synod, was dispatched to it. But St. Andrew's refused to receive the guests thus destined for it, and a letter was sent by the society to their diocesan, the Bishop of Lincoln, signifying their refusal. The Bishop immediately responded with a severe letter, bidding the monastery to obey at once, or take the consequences. St. Andrew's, however, still held out, so distasteful to the prior and monks was the burden with which they were threatened. Then sharper measures were taken. The Bishop wrote to the rural dean of Northampton, binding him to publish and cause to be published in all the churches of the deanery the excommunication of the prior, sub-prior, precentor, cellarer, and sacristan of the abbey. What the effect of this was does not appear from the register, but no doubt the monastery was finally obliged to yield. And if the Templar was regarded as a burden to the society and his enforced presence resented, there must have been many ways of causing the ill-humour of the monks to be felt by the unfortunate prisoners. Over monasteries there was practically no efficient supervision. Great numbers of them, as all the Cistercian houses, were exempt from diocesan control altogether. Others had obtained special exemptions, or were striving for them, and in every way seeking to baffle the bishop's visitatorial power. Anyone acquainted with monastic histories will admit that the two great objects of monkish politics were to obtain exemption from episcopal control, and to get possession of the advowsons of churches. The "Religious" bodies had great success in both these pursuits. Consequently, a Templar forced upon a monastery, and in revenge subjected to any amount of annoyance and ill-treatment, would scarcely have any efficient protection from the bishop, even if he were disposed to afford it to him, and sad, indeed, must have been the condition of these prisoners.

The Grand Order of the Knights of the Temple, once the bulwark of Christianity against the Mussulman, the delight and pride of every Christian for its noble arms-deeds against the enemies of the faith, came to an end in England, if not in blood and torture and flames, as in France, yet amidst sad and melancholy surroundings, amidst scandal, shame, and poverty. It is sometimes alleged as a proof of the sincerity of the process against the Templars that the kings who prosecuted them were not enriched by the spoils of the Order, but that the estates of the Templars were given to the Knights Hospitallers. This is an entire misconception. It is true that the Knights of St. John were allowed (or rather obliged) to become possessors of the Templars' estates, but they were

constrained to redeem them by large sums out of the hands of the king, who had seized them. The effect was that the Order of St. John was impoverished instead of enriched, by their new acquirements. In fact, as Sismondi points out everywhere "before giving up these goods to the religious orders the sovereigns universally enriched themselves by sequestering them." The Council of Vienna saved ecclesiastical property by ordering the correct disposal of this wealth, which had been dedicated to religious purposes. But Philip the Fair, Edward II., and the other dutiful crowned sons of the Church, had their own way of interpreting and carrying out the order of the Council. Thus barefaced and sacrilegious robbery was added to the crimes which make the fall of the Templars one of the most portentous episodes in the history of mediæval Europe.

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IN MEMORIAM.

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**T**HE following verses, on the death of Bro. James Dodds, of Scarborough, chief officer of the steamship *Hindoo*, of Hull, who was drowned in the Atlantic Ocean, February 17th, 1880, aged twenty-nine years, are from the pen of Mrs. G. M. Tweddell, wife of our literary Brother, George Markham Tweddell.

"The only son of his mother, and she was a widow."—*St. Luke vii., 12.*

Mourn for him! oh, mourn for him!  
 A widow's only son;  
 Who was swept away by the raging sea  
 Ere half his race was run.

So young to die! and so beloved  
 By those who knew him best:  
 His manly form lies in the deep,  
 No flowers bedeck his breast.

Where duty call'd, he foremost stood,  
 To try their ship to save:  
 'Twere better far to perish thus  
 Than fill a coward's grave.

Who can depict the widow's grief  
 For him, her darling boy?  
 He who so well her love deserved—  
 Her pride, her hope, her joy.

Gone from this earth—for ever gone!  
 But, on a brighter shore,  
 We trust that they will meet again,  
 Where parting is no more.

May holy calm succeed her grief  
 For her beloved son!  
 May God enable her to say,—  
 Thy will, not mine, be done!

Mourn for him! oh, mourn for him!  
 A widow's only son;  
 Who was swept away by the raging sea  
 Ere half his race was run.

## THE ANCIENT MYSTERIES.

*(Continued from page 204.)*

WE must remark, moreover, that the state of perfection which seems so opposite to the weakness of our nature, is that towards which we constantly endeavour to rise. The ideal good, if we may so speak, is not less real than the ideal beauty, of which the great artists have left us models; it is equally imprinted on our minds, and is calculated to produce the same enthusiasm. In the midst of passions, by the violence of which we are hurried to evil, we lament our deviation from rectitude, and eagerly inquire after whatever can contribute to lead us back into the right path. Hence our sense of morality, and our taste for the works that inculcate it; hence the astonishing facility which some austere minds have always found in producing great revolutions when they have held themselves forth as reformers. The history of modern times furnishes us with more than one example. Hence, in a word, in the heart of the most corrupted societies, those numerous associations which have rendered themselves independent of all laws, because they subject themselves to the law of nature only, who endeavour to establish everywhere that equality which has been everywhere lost; and who, forming in every nation so many separate bodies, compose but one family, spread over the whole surface of the earth, every member of which has the same end in view, the love and the practice of virtue.

Sometimes the Mysteries excited the jealousy of the government. The restless eye of despotism endeavoured to penetrate the interior of these assemblies; and when they happened to fall under its displeasure, though they never showed anything but the love of humanity and an ardent zeal for the public good, yet calumny served as a pretext for persecution. Then were revived those gross fables which the credulous multitude have greedily caught at, always ready to attack every institution the true motive of which it does not understand. But were not the most shameful disorders imputed even to the Christians of the Primitive Church? Forced to conceal themselves from their enemies, that is, from the State itself, they could only meet in the night, or in obscure retreats. This furnished a pretence for accusing them of crimes to which we refuse to give credit, although the writers of ecclesiastical history themselves have acknowledged that some abuses had really crept in among them.\*

We may well suppose, that these did not spare their persecutors that had thus calumniated them; and they principally attacked the Mysteries. "Formerly," says Clemens Alexandrinus, "the silence of night concealed the pleasures of the wise and modest with an impenetrable veil; but now Night herself divulges the debaucheries which the initiated devote to her. The light of torches declares the crimes it discovers. Extinguish these fires, O criminal Hierophanta! and thou who carriest the mysterious torch, dread to kindle these lamps; their flame will discover thy Jacobus. Allow the shades to conceal thy mysteries, and let darkness at least excuse thy orgies. The light which cannot dissemble is ready to accuse thee, and to demand vengeance."

To all these imputations of corruption and debauchery which were mutually made in theological disputes, the partisans of the opposite sects will oppose the sensible reflection of a writer, who alone, of all these authors, has joined a philosophic mind to great erudition. "I believe," says the judicious Freret,† "that there were conjunctions in which the secret and nocturnal

\* Bellarm, de Eccles. triumph., l. 3.

† Acad. des Bel. Let., tom. 23, Mem. p. 253.

assemblies were the occasion of disorders ; but such disorders were contrary to the principles of the sect, because no religion ever existed which did not propose to inculcate a most perfect observance of the laws of morality, by conjoining religious motives with the political sanctions of these laws."

But what must appear singular is, that the fathers of the Church themselves had no difficulty in borrowing from them many of those ceremonies which they endeavoured to degrade. They make use of expressions entirely similar. "The usage of the Church," says St. Cyrillus, "is not to discover its Mysteries to the Gentiles, especially those that concern the Father and the blessed Spirit. It is even shy of talking of them to the catechumens; on the contrary, it is almost always in obscure terms, in such a manner, however, as that the believers who are instructed may comprehend and that the rest may not be discouraged. "By these enigmas the Dagon is overturned." The formula in use in the primitive Church was precisely that of the temple of Eleusis. "Depart, ye profane. Let the catechumens, let those who are not initiated, retire." The Christians at that time called the sacraments by the name of *Mysteries*, or *Orgies*. The priest was the mystagogue, and the eucharist a true initiation,\* The same silence was exacted, the same trials were to be undergone; and the secret dogmas, which were only revealed to a few, and that after certain preparations, represented the secret doctrine. Thus, the same Clemens Alexandrinus exclaims in a holy transport, "O Mysteries, truly sacred! O pure light! At the light of thy torches the veil that covers God and Heaven falls off. I am holy, now that I am initiated." It is the Lord himself who is the Hierophanta. He sets his seal upon the adept, whom he illuminates with his beams; and whom, as a recompense for his faith, he will recommend to the eternal love of his Father. These are the orgies of my Mysteries! come ye, and be received."

Thus, the Mysteries of antiquity scarcely changed their form when Christianity became the prevailing religion. At that period the Jews also adopted them, and among these people they were the origin of the Cabala. We may affirm that afterwards they never ceased to exist. We see them shining in great lustre through the darkness of the middle ages; and whether the traces of them were preserved in spite of the ignorance which then covered the Western World, or whether the age of chivalry brought them from the East, it is certain that our brave chevaliers acquired in that expedition those heroic virtues that have made them so celebrated, of which perhaps it would be difficult at this day to find an example, and which at least console us for the barbarism of those ages that involved the history of the human mind in impenetrable obscurity. At the revival of letters, the Mysteries acquired new lustre. They obtained an influence over the still barbarous manners, which they no doubt contributed to soften by inculcating particularly the principles of refined morality. The ceremonies with which they are attended prove to this day from whence they drew their origin. They seem to have retained their magnificent decorations and ancient observances, only to demonstrate that in the midst of revolutions which have swept away so many nations from the face of the earth: men, since the establishment of societies, compose but one great family. Whatever conformity there may exist between the Mysteries of the Moderns and those of the Ancients, the latter are particularly distinguished from the former in having made an essential part of religion, or rather in having constituted the religion itself.

Greece derived another advantage from the mysteries; they were the source from which the finest geniuses of that nation drew the greatest part of those discoveries that have rendered them immortal. Philosophy is the object of the mysteries, according to Strabo. We shall not affirm that without the ceremonies of Ceres and Bacchus that important branch of human knowledge would not

\* Casaubon, exercit. ad Baron. annal., parag. 16.

have flourished among those people. Liberty, of which they were idolatrously fond, could not fail, by leading them to what was great in the sciences and arts, to exercise those fine faculties which they had received from nature. Whatever had been the religious administration of Greece, undoubtedly the wisdom of Socrates would have excited the admiration of his compatriots; the eloquent pen of Xenophon and of Plato would have consigned the precepts of it to posterity, and Aristotle would have astonished the world by the vast extent of his genius. But it is not less certain that religion, being the depository of the sciences, first brought the elements of them into Greece, where they were afterwards cultivated with so much success; and we may have observed that the Mysteries comprehended the principles and unfolded the doctrines of a sublime philosophy.

According to Proclus and Jamblichus, Pythagoras had received his notion of the metempsychosis, and that of the purification of the soul, from the hymns of Orpheus, and had learnt, to make use of his own words, *that the eternal substance of number was the intelligent mind of the universe, of heaven, of the earth, and of mixed beings*. Accordingly this philosopher adopted the greater part of the ceremonies in use in the Mysteries, such as the probation, the silence, and the number of other rigorous observances. He announced his dogmas in obscure terms, and his disciples were prohibited from revealing his doctrine. His school having been dispersed, several sects were formed out of the wreck of it, who all adhered to the same principles differently modified. That which seemed most strictly to conform itself to those principles was the Orphic, or Bacchic sect; so named, because its followers were particularly attached to the worship of Bacchus, of which Orpheus was the founder. "They subjected the *teletes*, or perfect, to the observation of practices enjoined to the Egyptian priests; that is to say, that they should live only on fruits and plants, and should abstain from bloody sacrifices; in this respect they formed a body separated from the rest of the society, and this was what they called the Orphic life."\* They joined themselves afterwards to the new Platonicians, and they found means to substitute their dogmas in the room of the ancient Platonism.

It would be curious to trace all these sects as they sprang from one another, and succeeded each other during the finest ages of Greece. We might observe what they had in common, what was peculiar to each, and in what they adhered to the national religion, from which they were always cautious not to deviate too openly; but as we are obliged to confine ourselves within the bounds prescribed to this work, we shall only remark that of all the sects the Stoics retained the greatest conformity with the Mysteries. Their doctrine, so magnificently described by the greatest painter of antiquity, was precisely that which the Hierophanta unfolded to the initiated in the sanctuary of Eleusis. The Epicureans, on the contrary, who endeavoured to annihilate the gods by substituting in their stead a blind principle, were regarded as the enemies of religion. Their presence, it was imagined, would profane the sanctity of the Mysteries; and, as we have before related, they were in the number of those to whom the herald interdicted the entrance to the temple. If they were not persecuted, it was because in their writings they were careful to respect these august solemnities.

It is needless to repeat that the ancients, in everything that concerned their deities, gave free scope to the imagination. The poets took advantage of this permission to adorn and embellish their ingenious fictions. We may add, too, that the philosophers, although obliged to greater circumspection, because they proposed to themselves a nobler and more serious purpose, made the same use of them in their works; and as the public worship was an inexhaustible fund of description and imagery for the

\* Freret, Acad. des Bell. Lett., tom. 23, Mem.

poets, philosophy likewise drew from the secret worship a copious store of materials for its different systems.

But religion nevertheless maintained its dominion. We had just seen what it had done to secure its establishment, by an institution which, on all occasions, tended to confirm its authority. The Mysteries drawing, like religion, their origin from the East, passed over very early into Greece. There it was their object to inculcate the doctrine of a Providence which punished guilt and offered a recompense to virtue; to purify the manners and to unfold the system of universal nature, or of the supreme mind of the universe. To these objects tend all the ceremonies they prescribe, the magnificence of which was particularly remarkable in the Temple of Eleusis. Initiation was that ceremony which of all others the ancients reckoned the most solemn and the most sacred. It was recommended as an indispensable duty, and being sanctioned by the most solemn oath, both Divine and human laws protected it against every attack. Such are the Mysteries that have been transmitted to our times—which have had an uniform influence on the happiness of mankind, and which formerly among the Greeks contributed in a peculiar manner to their glory, by inspiring them with a taste for the sciences and for philosophy.

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### NATURE'S VOICES.

BY BRO. EMIRA HOLMES.

SWEET honeysuckle scenteth every hedge,  
 And many flowers  
 Disport themselves in radiance passing fair,  
 The live-long hours.  
 The wild birds sing on every bough;  
 The thrush and dove,  
 And grey rock-pigeon, haunter of the woods,  
 Sing soft of love.  
 The gorse and heather mingle sweetness now,  
 Purple, gold;  
 The eglantine and briony embrace;  
 Love is bold.  
 The air is honey-scented, and the breeze  
 From the west  
 Sweepeth bravely over Cornish seas,  
 Balmly, blest.  
 Radiant autumn skies are glowing,  
 And my gaze  
 Meeteth all the wealth of nature  
 Many days.  
 And I see the golden sunlight  
 On the trees,  
 With the purple shadows playing  
 In the breeze.  
 As I listen to the music of the spheres—  
 Nature's voices;  
 Then my soul puts aside its fears,  
 And rejoices.  
 For I look on all around,  
 And above,  
 And I know for very surety  
 God is love.

## THE ASTROLOGY OF SHAKESPEARE.

(Continued from page 58.)

## PART II.

The further we press in our discoveries, the more we shall see proofs of design and self-supporting arrangement, where the careless eye had seen nothing but accident.—*De Quincey.*

SHAKESPEARE, in one of his sonnets, prides himself on the thought, "Methinks I have Astronomy." This is evident from the most cursory inspection of his works, which teem with allusions to the science. It was one of the most wide-spread beliefs in ancient times that important changes affecting kingdoms and states were foreshadowed by unusual appearances in the heavens. Shakespeare in his historical plays makes great use of such presages. Calpurnia in her unheeded warnings to Cæsar says—

When beggars die there are no comets seen,  
The heavens themselves blaze forth the death of princes.

Pandulf is represented as describing the populace eagerly scanning the heavens for "meteors, prodigies, and signs," which shall announce vengeance on King John. Before the fall of Richard II., his adherents sorrowfully note that

Meteors fright the fixed stars of heaven,  
The pale-faced moon looks bloody on the earth,  
And lean-looked prophets whisper fearful change.

At the funeral obsequies of Henry V., the Duke of Bedford thus apostrophises the heavens :

Comets, importing change of times and states,  
Brandish your crystal tresses in the sky,  
And with them scourge the bad revolting stars  
That have consented unto Henry's death.

Horatio, the friend of Hamlet, forbodes evil to the State of Denmark from the ominous signs in the heavens, which, he says, equal the portents before the death of Cæsar, when appeared

Stars with trains of fire and dews of blood,  
Disasters in the sun; and the moist star  
Upon whose influence Neptune's empire stands,  
Was sick almost to doomsday with eclipse.

Before the battle of Mortimer's Cross, which placed Edward IV. on the throne, that prince beholds a joyful assurance of victory :—

Three glorious suns, each one a perfect sun.

Owen Glendower endeavours to gain deference from the fiery Hotspur by the assertion—

At my nativity,  
The front of heaven was full of fiery shapes  
Of burning cressets.

The Earl of Gloucester, in "King Lear," accounts for the troubled state of the kingdom by—

These late eclipses in the sun and moon portend no good to us; though the wisdom of nature can reason it thus and thus, yet nature finds itself scourged by the sequent effects; love cools, friendship falls off, brothers divide; in cities, mutinies; in countries, discord; in palaces, treason; and the bond cracked 'twixt son and father.

We are aware that a great living writer on astronomical matters has quoted one passage as telling against astrology. In the case of Owen Glendower, the idea of the poet was evidently to contrast the inflated consequence of a crack-



brained "Magician" with the mode of thought natural to the Mars-man, who stands in awe of nothing, either ghostly or bodily, and lacks patience to listen; for

Sometimes he angers me  
 With telling me of moldwarp and the ant,  
 Of the dresmer Merlin and his prophecies,  
 And of a dragon and a finless fish,  
 A clip-winged griffin and a moulted raven,  
 A couching lion and a rampant cat,  
 And such a deal of skimble skamble stuff  
 As puts me from my faith. I'll tell you what;  
 He held me last night at least nine hours  
 In reckoning up the several devils' names  
 That were his lackeys; I cried "hum," and "well, go to,"  
 But mark'd him not a word.

The bastard son of the Earl of Gloucester, in his fathers' absence, ridicules mightily the latter's belief in astrology, but we have, in this instance, a believer in *nothing*, the greatest villain of the play placed as a set-off to the virtues of the good

Credulous father! and a brother noble,  
 Whose nature is so far from doing harms,  
 That he suspects none: on whose foolish honesty  
 My practices ride easy.

As the planets have the greatest influence upon the weather, it is noticeable how Shakespeare, carrying further the popular train of thought, makes the heavens to sympathise with the fates of his characters. As an instance of this, we may mark the analogy between the stormy heavens in "King Lear" and the war of passions in the breast of the wronged, miserable old man.

Again, the sudden storm of unreasoning jealousy in the soul of Leontes, in the "Winter's Tale," has its counterpart in the fierce tempest which raged when Perdita, by her unnatural father's order, was abandoned on the sea-coast by Antigonus, with—

Farewell!  
 The day frowns more and more; you'll not like to have  
 A lullaby too rough: I never saw  
 The heavens so dim by day.

Sad Hermione accounts for the madness of her lord with the thought—

There's some ill planet reigns.  
 I must be patient till the heavens look  
 With an aspect more favourable.

The power of planetary directions or transits, with respect to the zodiacal positions in a nativity, are frequently alluded to. The central thought in "The Tempest" is placed before us in the words of Prospero to Miranda—

By my prescience,  
 I find my zenith doth depend upon  
 A most auspicious star; whose influence  
 If now I court not, but omit, my fortunes  
 Will ever after droop.

Prospero, conscious of this favourable aspect of the heavens, seizes on the fortunate moment to work his spells, and by aid of his magic art, rouses the storm. The argosy of courtiers—by a happy accident near at hand—is wrecked on the island, and the way is prepared for Prospero's return to his lost estate.

We may compare with this the words which Shakespeare attributes to Brutus.

There is a tide in the affairs of men,  
 Which taken at the flood leads on to fortune;  
 Omitted, all the voyage of their life  
 Is bound in shallows and in miseries.

Sebastian, in "Twelfth Night," tells Antonio—

My stars shine darkly over me ; the  
Malignancy of my fate might  
Perhaps distemper yours.

Pericles commands his attendants—

Feast here awhile,  
Until our stars that frown lend us a smile.

The Duke of Milan, addressing Claudio, thus moralises concerning the life which the latter is about to lose :—

A breath thou art,  
Servile to all the skiey influences  
That doth this habitation, where thou keep'st,  
Hourly afflict.

Romeo and Juliet, in the prologue to the play, are styled

A pair of star-crossed lovers,

and Romeo, before drinking the fatal potion, announces his determination to

"Shake the yoke of inauspicious stars  
From this world-wearied flesh.

Shakespeare makes use of astrologic ideas in order to place the *personnel* of his creations before us.

Take, for example, the words of Hamlet concerning his dead father—

See what a grace was seated on that brow ;  
Hyperion's curls, the front of Jove himself,  
An eye like Mars, to threaten and command.

The sun, when potent in a nativity, gives curling hair ; hence the god Apollo, or Hyperion, or the Sun, was always represented as a youth with "hyacinthine locks." Jupiter gives breadth of chest and a commanding presence, and the quick, fiery glance of the martial eye is well known. When rising at birth, Jupiter usually bestows on the male a luxuriant beard. Hence the Clown in "Twelfth Night," in the warmth of his gratitude to the *soi-distant* page, Viola, gives utterance to the well-meant wish—

Now Jove in his next commodity of hair, send thee a beard.

Rosalind saucily bids Orlando—

Be out of love with your nativity, and almost chide God for making you the countenance you are.

There are allusions also to planetary influence on mind and disposition. Don John, when exhorted to patience by his villainous follower, Conrad, in "Much Ado About Nothing," retorts—

I wonder that thou, being as thou sayest thou art, born under Saturn, goest about to apply a moral medicine to a mortifying mischief.

Mercury, rising at a birth, evilly aspected by the infortunes, and having no configuration with either of the benefics (the Moon being also afflicted), disposes the mind to fraud. Hence, in ancient mythology, Mercury was made the God of thieves. The rogue Autolyucus soliloquises thus :—

My traffic is sheets ; when the kite builds look to lesser linen. My father named me Autolyucus ; who, being as I am, littered under Mercury, was likewise a snapper up of unconsidered trifles.

Helena, in gay badinage with the braggadocio Parolles, who boasts that Mars presided at his birth, slyly insinuates that the planet must have been *retrograde* ; for, Monsieur Parolles, "you go so much backward when you fight." The ancients believed that the native of Mars was obtuse of intellect ; a mere personification of brute force. Hence, Thersites spitefully and maliciously styles Ajax, "Mars, his idiot !"

The author of the "Text Book of Astrology," however, takes a totally different view, and teaches that Mars rising, or in aspect to Mercury, gives acute-

ness of intellect, and that the mind, untinged by this planet's influence, is deficient in energy of purpose.

As we have arrived at the period when Astrology is once more engaging the attention of men of scientific ability, it is interesting to mark the influence which such a study had on the mind of England's greatest poet.

We endorse thoroughly the sentiment he places in the mouth of the Earl of Kent—

It is the stars—  
The stars above us govern our conditions.

MATA.—*Urania.*

## THE JEWELS OF THE LODGE.

BY BRO. HIRAM BASSETT.

**I**N the September number of the *Age*, at the bottom of page 74, this declaration occurs:—

“Immovable jewels.—The immovable jewels are the tracing-board, the rough ashlar, and the perfect ashlar. Oliver says they were formerly called the ‘trassel-board, the rough ashlar, and the broached thurned.’”

The writer is aware that our English brethren teach in accordance with the above, but their reasons for so holding are far from satisfactory. He has always followed the teaching of Webb, and as far back as 1860, wrote an article for the *Voice of Masonry*, then published by Bro. Robert Morris, at Louisville, in which he endeavoured to show that the square, level, and plumb are the immovable jewels. We have not that article as hand; but, finding similar views in Mitchell's *Common Law of Masonry*, he requests that you publish them for the benefit of the Craft. Dr. Mitchell says:—

“We think the rough ashlar, perfect ashlar, and tracing-board are the movable jewels. The rough ashlar is taken out of and moved from the quarries, and placed in the hands of the Fellow Craft; and when he has made a perfect ashlar of it, then it is moved to and placed in the building. The tracing-board is a lap-board, and is moved about by the Master-builder. Emblematically, the first represents the uncultivated profane: the second shows forth the intelligent Mason, perfected in the rituals by the teaching of the skillful craftsmen; and the third foreshadows the perfection of that wisdom which is learned from the designs laid down in God's tracing-board, which may translate him from his temporal dwelling to a place in ‘that house not made with hands, eternal in the heavens.’

“If the pedestals of the Master and Wardens are stationary, immovable, so are the square, level, and plumb.

“The Lodge cannot be opened unless the pedestals are filled with the proper officers. The Lodge cannot be opened without an altar, and upon it the Book of the Law, and the square and compasses. In like manner the Lodge cannot be opened unless the square is in the east, the level in the west, and the plumb in the south. If either of the officers leaves his pedestal, he must leave his jewel; it *must* be there—it is a fixture. Nor will it do to exchange them; it will not do to have the plumb in the east, and the square in the south; each *must* be in its fixed place. And why this immovable law? Because, while the first three may be imperfect, and may be pronounced unfit for a place in the heavenly Temple, and be thrown over among the rubbish, the last three cannot, for they represent principles of Divine truth, in which there is no defect, and must pass the square of immaculate justice, which spans the earth and dwells in heaven.”—*The Masonic Age.*

## THE RESCUE.

*A Sequel to the "Lament of the Captive."*

BY SAVARICUS.

LET sceptic's doubt the power of prayer,  
Their thoughts may vanish in the air,  
For deep within the breast doth dwell  
A solemn faith—a sacred spell.

The Captive in his lonely cell  
Can feel a Presence with him dwell :  
When most depressed by hopes and fears  
A fervent prayer his spirit cheers.

Though sad his lot, and hard his doom,  
A *something* lights the dungeon gloom ;  
His soul enwrapt fast soars away  
On wings of joy to endless day.

The scenes of bliss in dreams he sees  
Impart relief to his *dis*-ease ;  
Confined and fettered though he be,  
His mind—his soul—is ever free.

By Statesman passing through the land  
The tale was heard, he quickly plann'd  
To set aside the harsh decree,  
And thus to make the captive free.

To tyrant King he forthwith went,  
On Mercy's errand firmly bent,  
And hearing claimed to state the case  
He deemed unjust, brutal, and base.

The King in Council swiftly sat,  
And passed the time in peevish chat ;  
An Englishman of high degree  
He felt in duty bound to see.

The Statesman soon confronted King,  
His words of truth were like a sting ;  
The Captive-victim's case he urged,  
And freedom gained ere he emerged.

Oh ! let the captive gladly sing,  
A few short hours deliv'rance bring ;  
His earnest prayer is answered now,  
And dark clouds leave his chastened brow.

The news hath spread from town to town,  
Of England's power and vast renown ;  
Blest isle of earth, whose sons are brave,  
Triumphant may her flag e'er wave.

All honour give the man whose heart,  
Was prompt to play so good a part ;  
At home, abroad, the English try  
To put down wrong and tyranny.