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HISTORY OF THE AIREDALE LODGE, No. 387,

Giving also, incidentally (by notes of the Foundation of each Lodge in chronological order), a Record of the Progress of Freemasonry in Yorkshire.

BY BRO. J. RAMSDEN RILEY, P.M. AIREDALE LODGE, NO. 387;

Z. MORAVIAN CHAPTER, NO. 387.

SECTION I.—1788 TO 1815—(continued).

ON August 19th, 1812, the Lodge was visited by the Lodge of Hope, No. 539, Bradford, with which it was on terms of very close intimacy. The following extract will no doubt be interesting to the present members of that Lodge, on account of the names recorded:—"John Ramsden, Josh. Denton, Thos. Wyrill, Abm. Naylor, Isaac Smith, John Burnley, Nathaniel Jowett, John Greenwood, Saml. Glover, and John Lee. Phineas Smith and Charles Mosley, from Royal Yorkshire Lodge, No. 439, Keighley."

In this year the Candour Lodge, No. 635, Upper Mill was founded, and at the Union in 1813 the Lodges in Yorkshire were as under, the former and changed numbers being given:—

453	Humber	...	...	Hull	...	...	...	73
61	Probity	...	...	Halifax	...	...	...	84
165	Lennox	...	...	Richmond	...	...	...	202
189	Britannia	...	...	Sheffield	...	...	...	232
199	Peace	...	...	Dewsbury	...	...	...	247
202	Unanimity	...	...	Wakefield	...	...	...	252
224	Amity	...	...	Steeton	...	...	...	280
267	Old Globe	...	...	Scarborough	...	...	...	337
283	Three Grand Principles	...	...	Dewsbury	...	...	...	358
324	Royal Oak	...	...	Ripon	...	...	...	412
331	Union	...	...	York	...	...	...	423
348	St. George's	...	...	Doncaster	...	...	...	447
351	Rodney	...	...	Hull	...	...	...	451
356	St. George's, E. Y. Militia	...	...	York	...	...	...	460

363	Minerva	Hull	467
407	Amphibious	Little Gomersal	489
408	Newtonian	Knareborough	490
436	Nelson of the Nile	Batley	500
438	Duke of York's	Bingley	502
439	Royal Yorkshire	Keighley	503
440	Globe	Scarborough... ..	504
461	Harmony	Halifax	517
493	Loyal and Prudent	Leeds... ..	532
496	Phoenix	Rotherham	533
504	Samaritan... ..	Keighley	539
505	Philanthropic	Skipton	540
506	Three Graces	Barnoldwick	541
512	Fidelity	Leeds... ..	546
513	Huddersfield	Huddersfield	547
525	Constitutional	Beverley	554
527	Royal Brunswick... ..	Sheffield	556
539	Hope	Bradford	565
542	Philanthropic	Leeds	568
546	Alfred	Leeds... ..	571
549	Prince Frederick... ..	Hebden Bridge	573
550	Prince George	Haworth	574
556	Ebenezer	Pateley Bridge	580
561	Lion	Whitby	583
575	Allman's	Almondbury... ..	594
576	Mariner's	Selby... ..	595
635	Candour	Upper Mill	642

The Apollo Lodge, York, No. 290, and the Albion, Skipton, No. 460, had expired, and the Britannia, Whitby, No. 332, had been erased by Grand Lodge. The Mariner's Lodge, Selby, No. 576, was practically extinct, but at the Union received a new number (595).

The last record of the Duke of York's Lodge at Bingley is dated January 25th, 1815, which date may be said to have closed its career, although it was not erased by Grand Lodge until March 5th, 1828 (as 502). The last name registered by Grand Lodge was George Askew, August, 3rd 1808, and the last payment to the Fund of Benevolence in November of the same year. In 1822, for neglecting the returns, the W.M. and Wardens were summoned to attend Grand Lodge on the 4th December, and to produce the warrant and books.

The old seal of the Duke of York's Lodge, Bingley, is still in existence. The old pedestals (presented in 1876 to Bro. Marchbank) withstood the "wear and tear" of moving, etc., throughout the varied vicissitudes of the Duke of York's Lodge from 1788 to 1815, and being removed from Bingley to Baildon, were in use in the new lodge constituted there as the Airedale Lodge, No. 814, up to its removal to Shipley in 1868. They were then stowed away in the kitchen of the new rooms in Westgate, and regarded as useless lumber until Bro. Marchbank expressed a wish to have them for his "practice" room at Bradford, at the same time volunteering to give a more useful piece of furniture for the kitchen, which at that time was much needed. They were accordingly unanimously voted to him as his property, 25th May, 1876. Bro. Marchbank at once had these pedestals most beautifully renovated for his practice room, where they continued in regular weekly use, not only for the benefit of the Bradford "Airedale" brethren, but many members of other Lodges availed themselves of the instruction meetings there held, myself and Bro. F. W. Booth, P.M., being Instructing Masters. However, when the New Hall in Kirkgate, Shipley, was built in 1878, the brethren considered these

pedestals so much better adapted for their original purpose in the Lodge, and superior in every way to the new ones by which they were replaced in 1868, and this having somehow come to Bro. Marchbank's knowledge, he at once, in the most generous and disinterested manner, presented them back to the lodge. After ninety years' use, they are apparently as imperishable as the institution they have served so well. The old large ornamental candlesticks have been in continuous use at all lodge meetings since 1788. The lodge banner was purchased in 1827, but it had originally no number on it, the figures 387 having been put on in 1870, when the "Airedale" and many other Lodges in West Yorkshire walked in procession with the Provincial Grand Master (Earl de Grey and Ripon) and his officers to lay the foundation-stone of the new church of St. James, at Thornton, near Bradford, on the 26th of October in that year.

SECTION II.—1821 TO 1832.

IN the year 1821 the Masonic province of York was divided, and the first Provincial Grand Lodge of the North and East Ridings of York was held in the Grand Lodge-room, York, on the 14th August, the Right Hon. Lord Dundas, D.G.M., as Provincial Grand Master. It was not until April 23rd, 1823, that, under the presidency of Viscount Pollington, first Provincial Grand Master, the Provincial Grand Lodge of West Yorkshire was constituted at Wakefield. The Craft did not flourish in Yorkshire for many years before and some time after this period, and it was not until 1825 that a new lodge was constituted, the Integrity Lodge, Brighouse, No. 799, the Airedale Lodge, Baildon, No. 814, being the next in 1827. Bros. John Smith, William Fox, and Jonathan Walker (the two former being petitioners for the warrant) were members of the Duke of York's Lodge, Bingley, and they, with Bro. Wainman Holmes, of the Lodge of Hope, No. 565, Bradford (initiated October 16th, 1826), were the originators and founders of our lodge, assisted very heartily by several members of the Royal Yorkshire Lodge, Keighley. The first petition emanated entirely from members of the Keighley Lodge. Bro. Wainman Holmes was not named in the original petition for a warrant as first Master, but his name had to be substituted for that of Bro. William Simpson, who should have known his disqualification, for, as W.M. of the Duke of York's Lodge, at Bingley, he could not be unaware of its long-continued irregularities.* At a quarterly communication of Grand Lodge, 5th March, 1828, fifty-nine lodges were erased, amongst them being the Duke of York's Lodge, Bingley, No. 502; Lodge of Amity, Steeton-in-Craven, No. 280; and Royal Oak Lodge, Ripon, No. 412. In the same Grand Lodge circular the first return of Airedale Lodge, No. 814, was notified. Had our founders been willing to pay up the arrears to the Fund of Benevolence owing by the Duke of York's Lodge, and carried it on under that name (as they certainly wished to do), there is no doubt they would have been allowed to work under the old warrant.

The Warrant of Constitution of the Airedale Lodge is as follows:—

AUGUSTUS FREDERICK, G.M.

To all and every our Right Worshipful and loving Brethren.

We, Prince Augustus Frederick of Brunswick, Lunenburg, Duke of Sussex, Earl of Inverness, Baron of Arklow, Knight of the Most Noble Order of the Garter,

GRAND MASTER

of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of England,
SEND GREETING:

Know Ye that We by the Authority and under the Sanction of the United Grand Lodge of England vested in us for that purpose and at the humble Petition of our trusty and well beloved brethren, Wainman Holmes, Jno. Smith, Abrm. Hartley, Richard Stell, Thomas

* See Appendix E.

Lund, William Fox, Abraham Bolton, and others, Do hereby constitute the said brethren a Lodge of Free and Accepted Masons, under the Title or Denomination of No. 814.

THE AIREDALE LODGE,
to be opened and held at the Malt Shovel Inn, Baildon, in the West Riding of the County of York, on the Wednesday nearest the Full Moon in each month, empowering them in the said Lodge when duly congregated, to make, pass, and raise Free Masons according to the Ancient Custom of the Craft in all ages and Nations throughout the known World. And, further, at their said Petition, and of the great trust and confidence reposed in every of the above named Brethren, we do appoint the said Wainman Holmes to be the Master, the said John Smith to be the Senior Warden, and the said Abraham Hartley to be the Junior Warden for opening and holding the said Lodge, and until such time as another Master shall be regularly elected and enrolled, strictly charging that the Brother who 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 be fully invested with the dignities and powers of his office. And we do require you, the said Wainman Holmes, to take special care that all and every of 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 enforce the Laws, Rules, and Orders contained in the Book of Constitutions, and all others which may 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 By-Laws for the Government of the 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 an Account of the Proceedings in your Lodge to be entered in a Book to be kept for that purpose. And you are in no wise to omit to send to us or our successors, Grand Masters, or to the Right Honourable 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 Names and Descriptions of all Masons initiated therein and Brethren who have joined the same, with the Fees and Monies payable thereon. It being our Will and Intention that this our WARRANT OF CONSTITUTION shall continue in force so long only as you shall conform to the Laws and Regulations of our said Grand Lodge. And you the said Wainman Holmes are further required, as soon as conveniently can be, to send us an Account in Writing of what shall be done by virtue of these Presents.

Given under our hand and the seal of the Grand Lodge, at London, this 12th Day of March, A.L. 5827, A.D. 1827.

By Command of the M.W. Grand Master,

DUNDAS, D.G.M.

WILLIAM H. WHITE, }
EDW. HARPER, } G.S.

The two minutes given in the two previous editions of the "History of the Airedale Lodge" are from the end of the Duke of York Lodge minute book. That dated 11th April should have been printed 4th April, which circumstance accounts for its being styled Duke of York's Lodge, Baildon, No. 814. Meetings were, no doubt, held on both 4th and 18th April, and the first is probably that referred to by Bro. Wainman Holmes in his "Reminiscences" as held in March, 1827; but neither of these meetings appear to have been considered regular, and were not entered in the Airedale Lodge minute book. Having obtained access to this minute book it is undesirable, I think, to accept the two minutes differently to what the Brethren did, and they are therefore now excluded as irregular.

Our founders wished to retain the old name, Duke of York's Lodge, and applied to the G. Secretary with that intention. However, the proper course of paying up the arrears seems to have been objected to or overlooked, and they were informed that, *the Duke of York having recently died*, they could not be allowed to use it; and although this might be somewhat disappointing at the time, my own feeling is that the forfeited warrants of lodges in arrears ought not, under any circumstances, to be allowed to pass into other hands. Although a few meetings at Bingley and making proper returns would undoubtedly have preserved both the name and warrant, I think the subterfuge (for the Lodge deserved erasure if for nothing more than its lifelessness) was wisely never entertained. Probably, also, the indifference of the few members remaining rendered such a course most difficult, for if they did not care to

support their own lodge for themselves it is scarcely likely they would readily attend even a few meetings to preserve it for others.

The first meeting of our lodge is thus recorded :—

April 11th, 1827.

At the opening of the Airedale Lodge, No. 814, Malt Shovel Inn, Baildon, near Bradford, Yorkshire :—Wainman Holmes, W.M.; John Smith, S.W.; Abraham Hartley, J.W.; Thomas Lund, P.M.; Richard Stell, S.D.; Abraham Bolton, J.D.; William Fox, I.G. Visitors: Phineas Smith, Tyler for Lodge 503; Hugh Heaton, Lodge 503; Wm. Simpson, Lodge 503.

When there was proposed :—Benj. A. Waterhouse, by Thos. Lund; John Walker, by John Smith; Joseph Walker, by Abm. Bolton; John Hudson, by R. Stell; Robt. Smith, by Wainm. Holmes.

The different requisite ceremonies being done, the Lodge was closed in due form.

The second regular meeting was held on May 9th, 1827, and B. A. Waterhouse, John Walker, Joseph Walker, John Hudson, and Robert Smith were all initiated. Jonathan Walker was also proposed by Wainman Holmes.

The following circular, which had been sent at the time to the W.M. of another lodge in the province, I found in one of a number of old books purchased in Leeds Central Market in 1871; and the circumstance decided me, in consequence of the absence of many records at the time, and the unsatisfactory way in which I considered others were preserved (?), to endeavour to become the historian of the lodge. Happily my labours have not been fruitless, for since then I have discovered all the books and many missing documents, besides adding several curious and valuable relics to the lodge property. I regret that amongst the latter a small volume of ancient Masonic songs, which I had beautifully bound for the Lodge, has already disappeared. It has been missing several years, and cannot now be found.

Airedale Lodge, Baildon, near Bradford, 18th May, 1827.

Gentlemen and Brethren,—Having made such arrangements as we consider necessary for the purpose of having a public procession on Wednesday, the 6th of June next, in commemoration of the opening of our new lodge, we take the liberty of writing to you, asking the favour for as many of your members to attend as possible, and please to favour us with a return stating how many you suppose will attend. Waiting your kind reply, we remain, Gentlemen and Brethren, yours most fraternally,

JNO. WALKER, Secretary.

WAINMAN HOLMES, W.M.

Attendance is requested at Eleven o'clock in the forenoon. Dinner 2s. 6d. each.

The third regular meeting, for the purpose of what was then regarded as consecration, took place on Wednesday, June 6th, 1827, there being present :—Wainman Holmes, W.M.; John Smith, S.W.; Abraham Hartley, J.W.; William Simpson, P.M.; John Walker, Sec.; Charles Bland, S.D.; John Hudson, J.D.; B. A. Waterhouse, I.G.; Jonathan Walker, Tyler; Joseph Walker, Robert Smith. Visitors: from the Royal Yorkshire, No. 503, 23*; Hope, No. 565, 12*; St. Columba, No. 640, 1; Three Graces, No. 405, 8*; St. Alban's, No. 749, 7*; Friendship, No. 865, 1; St. John's, No. 897, 1. Those marked with an asterisk include the W.M. and other officers; altogether numbering 53 visitors.

On this occasion "B. A. Waterhouse, John Walker, and Joseph Walker took the second degree, and Jonathan Walker was initiated into Masonry."

Why the last-named brother did not *join* the lodge is not explained. He was initiated before on the 27th December, 1809. John Hudson, initiated on the previous meeting, was also initiated November 2nd, 1808. Both belonged to the Duke of York's Lodge, but probably were never returned as such.

"Also Charles Bland was proposed by John Walker, William Booth by Joseph Walker, and John Myers by Jonathan Walker. The regular business being done, the lodge was closed in due form, after which a procession took place to the old church chapel, and an impressive sermon was preached by the Rev. E. Hodgkinson. The procession returned in good order, and sat down to

a sumptuous dinner, after which the brethren partook of good cheer, giving toasts and sentiments with the honours of Masonry suitable to the occasion." What a day to look back upon must this be to the Worshipful Master and Secretary after the lapse of fifty-two years! Need it be wondered at that events should pour upon the memory of Bro. Wainman Holmes when writing his "Fifty Years' Reminiscences," like a hailstone shower? May the sunset of their lives be clouded by no misfortunes or anxieties, but pass in peace and happiness so well deserved as worthy Masons!

The first returns included Wainman Holmes, John Smith, Abraham Hartley, Richard Stell, Thomas Lund, William Fox, Abraham Bolton, and the six brethren initiated May 9th and June 6th, 1827, and were made to Grand Lodge, February 6th, 1828, and to Prov. Grand Lodge, April 21st, 1828, with remittances in both cases. It is very remarkable that the Grand Lodge circular publishing the receipt of Airedale first returns (5th March, 1828,) also announces erasure of the Duke of York's Lodge, Bingley. Bro. John Smith and the other five following brethren (petitioners for the warrant) were never afterwards returned. The John Myers of June 6th minutes was proposed September 24th, 1828, by Wainman Holmes, but rejected.

The musical talent of our brethren of the Airedale appears to have been acknowledged at a very early period of the lodge's history, the following letter having been sent to the W.M. from the Royal Yorkshire Lodge, No. 503, Keighley, in 1829:—

Keighley, Aug. 19th, 1829.

W. Sir and Brother,—We have obtained an answer from Wakefield favourable to our request, as I stated to you on the 9th inst. It is therefore our intention to have the procession on the 7th September, and go to Church about 11 o'clock, a.m. We are very anxious to see as many brothers of your Lodge on the occasion as can make it convenient to attend, with whose company we hope to be honoured on that day. *The whole of your musicians are desired to attend, as we shall look after no other, and shall treat with them accordingly.* You can bring your own clothing and jewels according to what you have received; we are not restricted in the dispensation. From yours fraternally,

Tickets for Dinner, Liquor, etc., 3s. 6d.

P.S.—If anything should happen different to what I have stated, I'll let you know immediately.

(To be continued).

THE PRESENT POSITION OF MASONIC HISTORY AND CRITICISM.

BY THE EDITOR.

No. I.

I THINK it is well for us, who interest ourselves in such matters—the few, I fear, still among the many, for such discussions are "caviare" to a large number of our excellent Order,—that we should attempt to realize where we are just now as regards Masonic history and criticism. It is quite clear to all "students" that for some time the question of "hermeticism" has been gradually coming to the "fore," that it is clearly a "factor" in all true Masonic history which it is neither safe nor wise to overlook, and that no theory can be satisfactory without taking it carefully into consideration, no conclusion can be sound in which it is altogether ignored. But by that immutable law of human destiny, by that token unchanging of the finite

qualities of the mortal mind, in all philosophical, theosophical, historical, conjectural researches, there is always a tendency to exaggeration; and the reaction brought about by actual and sterner criticism sometimes results in Nihilism and Iconoclasm ruthless and destructive. Formerly our writers accepted everything without enquiry, without verification, without collation of any kind, and the consequence was a repetition of unnecessary platitudes or identical assertions, which, whether on one side or the other, gave Masonic writers, and un-Masonic commentators too, the character of being "panegyrist or calumniators, each equally mendacious." See Hallam *passim*.

Some time back a class of students rejected with noble scorn the whole "outcome" of the romantic and sentimental Masonic school, because neither original, reliable, or accurate; now the critical school is falling into a vein of deliberate scepticism, and is proclaiming, with the same happy disregard of evidence (such as it is), and the same tendency to hopeless dogmatism, that "things are because they are," and that they believe nothing, accept nothing, realize nothing, except what suits or squares with their own pronounced views of what Masonic history is and should be. Hence we are still in great danger of a realistic uncritical school, which will do as much harm to true Masonic history as did the romantic and sentimental school now discredited and disavowed.

Let me illustrate my meaning by what I may term the "battle of the grades." For some time past there has been a tendency to reduce everything to a mere matter-of-fact 1717 creation theory; and we doubt and deprecate, if not actually give up all pre-1717 Masonry. Indeed, that able Mason, Bro. Gould, seems to limit the arrangements of our present system as between 1717 and 1721.

Payne's Regulations of 1721, and "The Grand Mystery" of 1721, are in the way, which allude clearly to an earlier similar form as existing "de facto"; but unless I have totally misapprehended Bro. Gould's meaning, he would assume, as his "petitio principii," that the regulations of 1721 are only the regulations of 1721 "ad hoc"; that "The Grand Mystery" is of no authority; that the earlier claims are mere verbiage and surplusage; but that as no doubt the Masons of 1717 had some form of ritual between 1717 and 1721, that was expanded practically as we now have it. And here it is that I wish, as a careful Masonic student of some years, to raise my humble voice of warning.

The question of degrees is a very difficult one "per se," and cannot be settled with a few off-hand sentences, as a good deal depends upon it in respect of the whole truth of Masonic history.

There are two schools as regards the degrees. The one school looks on degrees as modern purely, and seems inclined to accept Bro. D. M. Lyon's view as to one degree only, as before 1721. The other school believes that the triplicate form of degree has always existed, not perhaps exactly as now, but in some form distinct and definite. The present Scottish system of three degrees Bro. D. M. Lyon ascribes to Desaguliers. If that be so, I for one see no use in carrying on the contest any further. I cannot think that it will repay any careful, thoughtful, or intellectual student to waste his time in researches which only serve to shew that Freemasonry is the "outcome" of convivial and social clubs of 1717, and which have slavishly, nay childishly, adopted the customs, the legends, the terminology, the dross, the slang of certain obsolete and decayed operative guilds. "The game is not worth the candle." But truth, though it is said to lie at the bottom of the well, as often lies between two extremes, and I, therefore, for one, after many years of patient study, feel sure that there is a safer and more critical view for us all to adopt. And it is this.

Undoubtedly, no one could contend safely that the old Masons before 1717 had the *degrees* exactly as we have them now, with identically the same teaching, landmarks, and formulæ. Anderson, who first uses the word

"degree" in 1738, as applied to the "apprentice degree" as the "lowest degree," clearly assumes that this "triplicate form" was of "ancient standing," and "direct difference," and not merely a titular or technical distinction, which is a modern theory. Curiously enough, from the earliest time, even before the Masonic poem, which also contains the threefold division, Master, Fellows, and Apprentices are the Masonic division. Even in Scotland, where Bro. D. M. Lyon thinks that the "fallows" and Masters are identical, so only forming two degrees with one ceremony, there is evidence that the Masters had meetings of their own. In England the whole evidence runs on the presumption and assumption that the three degrees were of old standing. To assume, then, that the three degrees were unknown in England before 1717, and that then Desaguliers and others expanded the one degree into three, is contrary to all proper dealing with available evidence or known facts.

I am now discussing printed evidence; the ritual evidence, or manuscript evidence, I propose to deal with in another paper. We can, no doubt, reject Anderson's evidence; the evidence (such as it is) of Pritchard, and "The Grand Mystery"; but where then, in the name of common sense, did the Freemasons of 1721 obtain their ritual from? Was it arranged then? put together then? and if so, by whom?

I might say a good deal as regards the "archaisms" of our ceremonial, despite successive changes, as proving an existence before 1717; but I forbear, because I cannot fairly do so in a public print. It will suffice for me to repeat to-day that all the printed evidence we have proves that Desaguliers and Anderson were sincere when they looked on the Craft system as long anterior to 1717, and in my humble opinion, as I hope to show before I end these papers, they are fully justified in the contentions they clearly made, and the conclusions they carefully arrived at.

CURIOUS LIST OF LODGES, A.D. 1736.

BY BRO. WILLIAM JAMES HUGHAN.

ANY List of Lodges prior to 1750 is valuable for reference, and especially if "engraved" by John Pine, etc. As Bro. Gould, S.G.D., and I have often pointed out, there are several of the series from 1723-1778 missing from the unique collection of the Grand Lodge of England, viz.:—1724, 1726 to 1728, 1730 to 1735, 1737, 1742, 1743, 1746 to 1749, 1751, 1759, 1771, and 1774.

Brethren knowing of any of these should procure them for the Grand Lodge. Only lately one of 1729 has been presented, and it is to be hoped others will follow. The earlier issues particularly are wanted. In other libraries are engraved lists for 1734, 1737, 1738, 1763, 1769, 1770, and 1774, to which we have had access and possess exact copies of.

In Bro. Gould's "Four Old Lodges and their Descendants" is an accurate transcript of Pine's List of 1736, and also one to 1739.

The former is numbered from 1 to 152, and contains one hundred and fifty-one lodges, number 13 being omitted.

In looking over the "Freemason's Pocket Companion," published at Ayr, in 1792, I was surprised to find "An Exact List of Regular English Lodges,"

1 to 141, some having dates of constitution; the last mentioned (141) being constituted March 17th, 1736. It is evident, therefore, that this List was made up or copied from a Register of Lodges of A.D. 1736; but, as will be seen from the transcript I have made and appended to this communication, it was not reproduced from the regular engraved List of 1736, re-printed by Bro. Gould; but if taken at all from such a publication, there must have been a later issue in the same year. Neither could it have been based upon the 1737 Calendar, as that contained Lodges numbered from 1 to 163, the last having been warranted 21st September, 1737.

As the numeration practically remained unaltered up to the 1739 List, I incline to the belief, that from whatever Registers the List in question was compiled, the numeration was consecutively arranged by the editor of the "Pocket Companion," none of the blanks in the authorized Lists being exhibited. On examining the following Roll of Lodges, it will be found that No. 13, vacant in 1736 List, is supplied, and that No. 2 of 1736 is omitted. Nos. 17 and 26 London, 28 Bath, 29 Bristol, 41 and 45 London, 58 Oxford, 64, 67, 100, 115, 116, and 120 London are also omitted,

Of these, 64 only is erased from the 1736 Register. That the compilation is partly made up from a List having the "signs of the houses" engraved, is clear from the guesses made, differing from those supplied by Bro. Gould from the Grand Lodge Records, *e.g.*, (a) Baptist Head and Anchor, No. 19; (b) Swan and Olive Tree, No. 22; (c) Whale, No. 26; (d) Angel and Crown, No. 36; (e) No. 49, Anchor and Crown; and others.

The engraved List of 1738 is numbered 1 to 171, the last being granted at Gloucester, March 28th, 1738; but I take it that, if the editor of the "Pocket Companion" copied from either the List of 1737 or 1738, he would have added the Lodges given therein; so it would appear that, after all, the following is a compilation from another of the engraved Lists of 1736, only issued later in the year.

Some of these engraved Lists of Lodges were issued monthly, with the necessary corrections, but those would be of later dates than 1736-9. We have reason to believe, however, that even before that period, several editions were occasionally published in a year.

Any Brethren who may possess Lists of Lodges which end either in 1731 or 1732 would confer a boon on Masonic students if they made their character known, and thus enable us to verify the origin of certain Lodges.

A.D. 1736.

AN EXACT LIST OF REGULAR ENGLISH LODGES ACCORDING TO THEIR SENIORITY AND CONSTITUTION.

- | | |
|----|---|
| 1 | 1. King's Arms, St. Paul's Churchyard, 1st Tuesday in every month. |
| 3 | 2. The Horn, Westminster, 2nd Thursday. |
| 4 | 3. Shakespeare's Head, Marlborough Street, 1st Tuesday, const. Jan. 17th, 1722. |
| 5 | 4. Bell, Nicholas Lane, 2nd Wednesday, const. July 11th, 1721. |
| 6 | 5. Mr. Braund, New Bond Street, 2nd and 4th Thursday, Jan. 19th, 1722. |
| 7 | 6. Rummer in Queen Street, Cheapside, 2nd and 4th Tuesday, Jan. 28th, 1722. |
| 8 | 7. Daniel's Coffee House, Temple Bar, 1st Monday, April 25th, 1722. |
| 9 | 8. One Tun in Noble Street, 1st and 3rd Wednesday, May, 1722. |
| 10 | 9. King's Arms in New Bond Street, last Thursday, Nov. 25th, 1722-3. |
| 11 | 10. Queen's Head, Knave's Acres, 1st and 3rd Wednesday, Feb. 27th, 1722-3. |
| 12 | 11. Castle in Drury Lane. |

- * 12. Two Posts, Maiden Lane, Covent Garden, 1st and 3rd Thursday, March 28th, 1723.
- 14 13. Queen's Head, Great Queen Street, 1st and 3rd Monday, March 30th.
- 15 14. Bull's Head, in Southwark, 2nd Monday, April 1st.
- 16 15. Cross Keys, the Corner of St. Martin's Lane, 1st and 3rd Wednesday, April 3rd.
- 18 16. Sun in Holborn, 1st and 3rd Friday, May 5.
- 19 17. Mourning Bush at Aldersgate, 2nd and 4th Friday, 1723.
- 20 18. French Lodge the Swan in Long Acre, 1st and 3rd Monday, June 12th.
- 21 19. Baptist Head and Anchor in Chancery Lane, last Thursday, August 4th.
- 22 20. Swan on Fish Street Hill, 1st Friday, Sep. 11th.
- 23 21. Half Moon in Cheapside, 1st and 3rd Tuesday, Sep. 18th.
- 24 22. Swan and Olive Tree, Whitecross Street, 1st Friday.
- 25 23. White Horse, Wheeler Street, Spittlefields, 2nd Monday, Dec. 24th.
- 27 24. Forest's Coffee House at Charing Cross, 2nd and last Monday, March 27th, 1724.
- 30 25. Three Tons in the city of Norwich, 1st Thursday.
- 31 26. Whale in the city of Chichester, 3rd Friday of the month, July 17th.
- 32 27. Black Spread Eagle, Castle Lane, in Chester, 1st Thursday.
- 33 28. Crown and Mitre, Northgate Street, in Chester, 1st Tuesday.
- 34 29. Bunch of Grapes, Caermarthen, South Wales.
- 35 30. Two Posts, Portsmouth, in Hampshire, 1st and 3rd Thursday.
- 36 31. Red Lion, Congleton, Cheshire.
- 37 32. Sash and Cocoa Tree in Moorfields, 1st and 3rd Thursday, July.
- 38 33. Coat Eagle Court in the Strand, 1st and 3rd Monday.
- 39 34. Swan and Rummer in Finch Lane, 2nd and 4th Wednesday, Master's Lodge every Sunday, Feb. 1725.
- 40 35. Paul's Head, Ludgate Street, 4th Monday of the month of April.
- 42 36. Angel and Crown in Whitechapel, 1st Wednesday in summer, 1st and 3rd in winter.
- 43 37. King's Arms in the Strand, 1st Monday, May 25th.
- 44 38. Swan in Long Acre, 2nd and last Wednesday, Sep.
- 46 39. Mount's Coffee House in Grovesnor Street, near Hanover Square, 1st Thursday in the month, Jan. 12th, 1727.
- 47 40. White Lion in Aldersgate Street, 1st and 3rd Friday, Aug. 19th.
- 48 41. King's Head at Salford, near Manchester, 1st Monday in the month.
- 49 42. Low's Coffee House, Panton Street, 2nd and 4th Friday, Jan. 31st, 1727-8.
- 50 43. Three Flower de Lucas in St. Bernard Street, Madrid, 1st Sunday.
- 51 44. Gibraltar at Gibraltar, 1st Tuesday of the month, April 22nd.
- 52 45. Woolpack in Warwick, 1st and 3rd Friday in the month, April 22nd.
- 53 46. Hoop and Griffin, in Leadenhall Street, 2nd and 4th Monday.
- 54 47. Rose and Crown in Greek Street, Soho, 1st and 3rd Friday.
- 55 48. Fountain in Fleet Street, 1st and 3rd Friday.
- 56 49. Anchor and Crown in Shore's Gardens, 1st and 3rd Thursday.
- 57 50. Red Lion and Ball in Red Lion Street, Holborn, 2nd and 4th Wednesday, April 15th.
- 59 51. Three Tuns in Scarborough, 1st Wednesday, Aug. 27, 1729.
- 60 52. Three Tons at Billingsgate, 2nd and 4th Thursday, Jan. 22nd.
- 61 53. Fountain, Snow Hill, 1st and 3rd Thursday, Jan. 24th, 1730.
- 62 54. George at Northampton, 1st Saturday, Jan. 16th, 1730.
- 63 55. Bacchus and Ton, Gravel Street, Hatton Garden, 1st and 3rd Friday.

- 65 56. St. Rook's Hill, near Chichester in Sussex, once a year, viz., Tuesday in Esther Week, const. in the reign of Julius Cæsar.
- 66 57. Red Lion in the City of Canterbury, 1st and 3rd Tuesday, April 3rd, 1730.
- 68 58. Vine in Long Acre, 2nd and 4th Wednesday; Master's Lodge 1st and 3rd Sunday, April 28th.
- 69 59. Bacchus and Tun in Bloomsbury Market, 2nd and 4th Monday, May 22nd.
- 70 60. Lion in Lynn Regis in Norfolk, 1st Friday, Oct. 9th, 1729.
- 71 61. Rose in Cheapside, 1st and 3rd Monday, Jan. 26th, 1730.
- 72 62. East India Arms at Bengal in the East Indies.
- 73 63. Saracen's Head in Lincoln, 1st Tuesday, Sep. 7th.
- 75 64. Rainbow Coffee House, York Buildings, 2nd and 4th Thursday, July 17th.
- 76 65. Queen's Head, Old Bailey, 1st and 3rd Thursday; Master's Lodge 1st and 3rd Sunday.
- 77 66. Black Lion in Jockey Fields, 1st and 3rd Monday, Jan. 11th, 1731.
- 78 67. Fountain, Bury St. Edmonds, 2nd and 4th Tuesday.
- 79 68. Two Angels and Crown, Little St. Martin's Lane, 2nd and 4th Friday.
- 80 69. Angel, Macclesfield, Cheshire.
- 81 70. Fleece, Bury St. Edmonds, 1st and 3rd Thursday, Nov. 1st.
- 82 71. Three Tons, Newgate Street, 2nd and last Monday, Oct. 11th.
- 83 72. Three Tons, Smithfield, 2nd and 4th Wednesday, Dec. 17th.
- 84 73. Old Antwerp behind the Royal Exchange, 1st Tuesday.
- 85 74. Fountain, Borough of Southwark, 1st and 3rd Tuesday, Jan. 14th, 1732.
- 86 75. King's Arms, St. Margaret's Hill, Southwark, 3rd Monday, Feb. 2nd.
- 87 76. New King's Arms at Leith in Lancashire, Feb. 22nd, 1731.
- 88 77. Bell and Blackbird, Wolverhampton in Staffordshire, 1st Monday, March 28th, 1732.
- 89 78. Horseshoe and Rummer in Drury Lane, 2nd and 4th Tuesday, April 11th.
- 90 79. A l'Hotel de Bussy, Rue de Bussy, à Paris, 1st Monday, April 3rd.
- 91 80. Sun in Fleet Street, 2nd and last Tuesday, April 12th.
- 92 81. Star in Coleman Street, 2nd and 4th Tuesday, May 25th.
- 93 82. King and Queen's Heads in Rosemary Lane, 2nd and 4th Monday, June 21st.
- 94 83. Oxford Arms, Ludgate Street, 2nd and 4th Thursday, June 29th.
- 95 84. King's Arms, Dorset Street, Spitalfields, 2nd and 4th Thursday, July 12th.
- 96 85. White Horse in Ipswich, 2nd and 4th Thursday.
- 97 86. New Inn in Exeter.
- 98 87. King's Arms in Piccadilly, 2nd and last Thursday, Aug. 17th.
- 99(?) 88. Leg in Fleet Street, 1st and 3rd Friday.
- 101 89. Crown, Upper Moorfields, 2nd Tuesday, Aug. 29th.
- 102 90. Royal Vineyard, St. James's Park, every Saturday 2 o'clock, Sept. 5th.
- 103 91. Standard in Leicesterfield, 1st and 3rd Tuesday, Sep. 8th.
- 104 92. Virgin's Inn, Darby, Sep. 14th.
- 105 93. A private room, in Bolton Lee Moors in Lancashire, next Wednesday to every full moon, Nov. 9th.
- 106 94. Clothworkers' Arms, Upper Moorfields, 1st and 3rd Tuesday, Nov. 15th.
- 107 95. Turk's Head, Greek Street, Soho, 2nd Thursday in summer and 2nd and 4th in winter, Dec. 12th.
- 108 96. Seven Stars, Bury St. Edmonds, 2nd and 4th Thursday, Dec. 15th.

- 109 97. Old Mitre in Salisbury, 1st and 3rd Wednesday, Dec. 27th.
 110 98. Ship Coffee House near the Hermitage Bridge, 1st and 3rd Thursday,
 Feb. 2nd, 1732-3.
 111 99. Theatre Tavern in Goodman's Fields, 2nd and 4th Monday, Feb. 17th.
 112 100. King's Arms, Tower Street near the Seven Dials, 1st and 3rd Tues-
 day, March 3rd.
 113 101. Bear, City of Bath, 1st and 3rd Friday, March 18th, 1733.
 114 102. Globe in Bridges Street in Covent Garden, 2nd and 4th Thursday,
 March 23rd.
 117 103. Shakespeare's Head in Covent Garden, Stewards' Lodge, the 3rd
 Wednesday in January, April, July, and October, 25th of June,
 1735.
 118 104. Red Lion at Bury in Lancashire, next Thursday to every full moon,
 July 26th, 1731.
 119 105. Dog in Stourbridge, Worcestershire, every Wednesday, Aug. 1st.
 121 106. White Horse in Piccadilly, 1st and 3rd Monday, Dec. 27th.
 122 107. Forest's Coffee House, Charing Cross, 2nd Wednesday.
 123 108. Castle at Kingston in Surrey, 2nd and 4th Tuesday.
 124 109. Hamburg in Lower Saxony.
 125 110. Swan in Birmingham, last Monday.
 126 111. Boston in New England.
 127 112. Valenciennes in French Flanders.
 128 113. Duke of Marlborough's Head in Petticoat Lane, Whitechapel, 2nd
 and 4th Friday, Nov. 5th, 1734.
 129 114. Masons' Arms at Plymouth, 1st and 3rd Friday.
 130 115. Mitre in Mint Street, near St. George's Church in Southwark, 2nd
 and 4th Tuesday, June 11th, 1735.
 131 116. At the Hague.
 132 117. Fencers near Newcastle-upon-Tyne, 1st Monday, June 24th.
 133 118. At the Castle Aubigny in France, 1st Monday, Aug. 12th.
 134 119. Sun in Old Round Court, 2nd and 4th Tuesday, Aug. 26th.
 135 120. Lisbon Lodge.
 136 121. Lord Weymouth's Arms at Warminster in Wiltshire, 1st Thursday.
 137 122. Rummer in Bristol, 1st and 3rd Friday.
 138 123. Anchor in Cock Lane, Snow Hill.
 139 124. Savannah in the Province of Georgia.
 140 125. Astley's London Punch House, Ludgate Hill.
 141 126. Three Cups in Colchester, 1st and 3rd Monday.
 142 127. Fountain in Shrewsbury, 1st Monday, April 26th.
 143 128. Fountain Gate's Head, in the Bishopric of Durham, March 8, 1735.
 144 129. Grayhound in Lamb Street, Spitalfields.
 145 130. Three Crowns, Weymouth and Melcomb Regis, Dorsetshire.
 146 131. King's Head in Norwich.
 147 132. George in Tyth Barn Street in Liverpool.
 148 133. Sun, Fish Street Hill, 1st and 3rd Monday.
 149 134. King's Arms, Edgeburton Street, Birmingham.
 150 135. Yorkshire Grey in Beer Lane in Thames Street, 3rd Friday,
 Dec. 2nd.
 151 136. Black Dog, Castle Street, Seven Dials, 2nd and 4th Tuesday;
 Master's Lodge every Sunday, Dec. 21st.
 152 137. Blossom's Inn, in Laurence Lane, Cheapside.
 153* 138. City of Durham in Wallow Street.
 154 139. Crown, West Smithfield, 1st and 3rd Wednesday, Feb. 14th.
 155 140. King's Arms in Cateaton Street.
 156 141. Horn, Braintree in Essex.

* March 17th, 1736-9 Lists.

AUTUMN.

THE mellow tints of Autumn fell
 Across the heath and bosky dell ;
 The withered leaf there lightly lay,
 Seared and bescorched by solar ray.

No gentle note of nightingale
 Resounded through the hill or dale,
 A dead deep calm was felt around,
 The little nests gave out no sound.

The air has lost its sweet perfume,
 The fresh'ning breeze that bids us bloom ;
 The fragrant rose and lily pure
 Were each too fragile to endure.

The harvest song of thankful praise
 With gladsome voice we loudly raise :
 What greater theme?—" Our Father's care"—
 The gathered crops—for us to share !

The muffled sound of passing-bell
 Rings in the ear with solemn knell :
 A happier chime is heard again
 To cheer us in this world of pain.

We watch each warning shade of doom,
 Each hour we count till winter's gloom :
 Each spot we mark to memory dear,
 Each sigh we've breath'd now claims a tear !

The golden sun now sets in red,
 The light and shadow both have fled :
 Dark clouds enwrap that lovely sky,
 Like death they shew our destiny !

Ah yes ! to me these thoughts are grief,
 In vain may Autumn bring relief—
 A heart once torn by Winter's blast
 Can *hope* no more—its " Summer's " past !

November, 1880.

L. S.

M Y S T I C I S M .

BY MASONIC STUDENT.

(Concluded from page 373).

IF I have well explained the teaching set forth above, we shall be able to understand by what means, side by side with the orthodox church, there was developed, uninterruptedly, a school half religious and half philosophical; which, fertile doubtless in heresy, but often accepted or tolerated by the Catholic clergy, kept up a certain spirit of mysticism or of supernaturalism, necessary for brooding or nervous imaginations, as to certain natures more disposed than others to spiritualistic ideas. The converted Jews were the first who sought, towards the end of the eleventh century, to infuse into Catholicism certain hypotheses founded on the interpretation of the bible, and going up to the doctrines of the Essenes and the Gnostics.

Near this epoch it is that the word "Cabala" frequently abounds in theological discussions. There is mixed up with it naturally something of the platonic formulæ of the Alexandrian School, of which a good deal had already been reproduced in the doctrines of the fathers of the church.

The prolonged contact of christianity with the East during the Crusades brought back, in addition, a great number of analagous ideas, which for the matter of that found easily a basis for themselves in the traditions and local superstitions of the European nations.

The Templars were, among the Crusaders, those who endeavoured to realize the most extended alliance between oriental ideas and those of Roman Christianity. In the desire to establish a link between their order and the ignorant populations they were charged to govern, they laid the foundation of a sort of new dogma, which seemed to share in all the religions practised by the Levantines, without abandoning entirely the catholic synthesis, but making it bend to the necessities of their position. Here were the foundations of Freemasonry,* which belonged to analagous institutions, established by the Mussulmans and divers sects, and which still have survived all persecution, especially in Persia, and in Lebanon and The Hauran. The most strange phenomenon and the most exaggerated of these oriental associations was the celebrated order of the "Assassins." The nation of the Druses and of the Ansayrii are to-day those which retain the last vestiges of it.

The Templars were soon accused of having set up one of the most terrible heresies which christianity had yet had to face. Persecuted and at last destroyed by the united efforts of the Papacy and various monarchies, they had for them the intelligent classes and a great number of distinguished intellects, all of whom constituted then, as against the abuses of feudalism, what we should call to-day "The opposition."

From these ashes cast to the wind, a mystical and philosophical institution had its birth, which greatly influenced that first moral and religious revolution which was called among the people of the north "Reform," and of the south "Philosophy." Reform was yet to take possession both of the safety as well as the religion of christianity; philosophy, on the contrary, became little by little its opponent, and acting specially among the nations which had remained established, there were soon two severed divisions of the unbelievers and the believers

* The writer cannot give up the idea of Templar Freemasonry—a pure chimera.

There was, nevertheless, a great number of minds whom materialism could not satisfy, but who, without rejecting religious tradition, desired to maintain a respect for it, a certain liberty of discussion and interpretation. These persons founded the first Masonic association which gave their fame to the popular corporations, and to what we call to-day, "compagnonage."

Freemasonry established the most exalted of these institutions in Scotland, and it was on account of the relations of France with that country, from Mary Stuart until Louis XIV., that we saw so strongly implanted in France the mystic institutions which preceded the Rose Croix.

During this time Italy had seen, from the date of the fourteenth century, a long series of hardy thinkers established, among whom we must rank Marsilius Ficinus, Picus de la Mirandola, Meursius, Nicholas de Cusa, Giordano Bruno, and other great minds favored by the toleration of the Medici, and whom we may now term the "Neoplatonicians of Florence."

The taking of Constantinople, in exiling so many illustrious "savants," whom Italy welcomed, also exercised a great influence on this philosophical movement which brought the Alexandrian ideas, and led again to the study of Plotinus, of Proclus, of Porphyry, etc., the first assailants of rising christianity. We ought to observe here, that the greater part of the learned medical men and materialists of the middle age, such as Paracelsus, Albert the Great, Jerome Cardan, Roger Bacon, and others, had attached themselves more or less to this teaching, which gave a new "formula" to that which was then called "occult science," that is to say, astrology, the cabala, chiromancy, alchemy, physiognomy, etc.

It is from these diverse elements, and in part also from Hebraic science, which spread itself from the date of the "Renaissance," that those different mystic schools were formed which were seen to develop themselves at the end of the seventeenth century, the Rose Croix especially, of whom the Abbé Villars was the indiscreet disciple, and later, as some say, the victim. Subsequently, the Convulsionaries and certain sects of Jansenists appeared; while towards 1770, the Martinists, the Swedenborgians, and lastly the Illuminés, whose doctrines, founded originally in Germany by Weishaupt, soon spread itself in France, where it was absorbed in the Masonic institution.*

WAS SHAKESPEARE A FREEMASON ?

(Concluded from page 384.)

PASSING other references to "Aprons, Rules, and Hammers," it will be profitable to examine well the references to Masonic emblems, showing as they do not only a thorough knowledge of the symbolic teaching conveyed, but an equally thorough appreciation of their lessons, which are strengthened and enforced with singular effect and beauty of expression. Turn to *Antony and Cleopatra*. What can be finer, clearer, or more in harmony with Masonic interpretation than Antony's reply to Octavia—

I have not kept my square; but that to come
Shall all be done by rule.

* Illuminism had a very short life in France, and never had much influence. On all these points Mr. de Nerval is fertile in error. We only give his remarks as a study.

In the same play we learn how the brethren should dwell together in unity—

Should square between themselves,
And cement their divisions.

Again, in *The Winter's Tale*, observe how Leontes evidently attaches the same meaning to the word when he says,

Oh that I had ever squared me to thy counsel.

And in *Measure for Measure* occurs the beautiful reproof given by the Duke to Barnadine, as one who

Apprehends no further than this world,
And squarest thy life according.

We could almost be content to rest our claim to consider the Great Magician one of our Brotherhood upon these evidences; but we proceed, even although in our next illustration we find ourselves sadly admonished by learning that even Masons are sometimes not above taking advantage of each other, for does not Trinculo, in *The Tempest*, pleasantly justify theft by his droll remark—

We steal by line and level.

But let us endeavour to deal with the vexed question of oaths, about which we have heard and read so much of late. How striking are the words of Suffolk in *Henry VI.*:

A dreadful oath, sworn with a solemn tongue.

And again, in the *Comedy of Errors*, where we read:

It is a branch and parcel of my oath,
A charitable duty of my order.

In *Measure for Measure* we not only obtain the following brief reference to the secret!—

It is a mystery!

but we are darkly and impressively warned:

'Tis a secret must be locked between the teeth and the lips.

And in *King John* occur the following lines, which we are satisfied to quote without comment or remark of any kind—

And whisper one another in the ear,
And he that speaks doth grasp the hearer's wrist.

Let us ask next if we can learn aught respecting the different grades and steps in the Order. Take two quotations. In *Henry VI.* we read:

Thou wast installed in that high degree.

Again, in *Twelfth Night*:

He's in the third degree.

In *Henry V.* we find a quaint passage:

Singing Masons, building roofs of gold.

from which it would seem that our ancient Brethren were accustomed to sing while at labour. Times are changed somewhat in this respect also. Our modern Brethren take to their work sadly and decorously, and reserve their singing for refreshment.

But once more. Shall we make the attempt to discover any idea as to what the Brotherhood was, then as now? Is it our desire that the world

should be rightly informed as to the true meaning of the mystic tie? Then turn again to *Antony and Cleopatra*, and let Agrippa be our spokesman:

To hold you in perpetual amity,
To make you brothers, and to knit your hearts
With an unspilling knot.

Do we desire that candidates for admission into the Order should learn beforehand the fashion of their welcome? Let us turn this time to *Julius Cæsar*, and let Brutus speak for us—

Our hearts,
Of brother's temper, do receive you in
With all kind love, good thoughts, and reverence.

But we may, perhaps, be asked which, if any, of the prominent characters in Shakespeare's plays may with fair reason be adjudged to be of the Brotherhood. Shall they reply themselves? Will their own testimony be held sufficient? With whom commence? Surely, with Prospero, "the great," the potent master—

Rapt in secret studies,
In the liberal arts without a parallel

The Duke, in *Measure for Measure*, avows himself thus—

I am a Brother of gracious Order.

Richard II. says of himself—

I am sworn Brother.

Whether or not *Othello* was a Freemason seems to be an open question; but we think we can claim Brabantio as one upon his own admission—

Mine's not an idle cause, the Duke himself
Or any of my Brothers.

Glendower, in *Henry IV.*, would appear to have been not merely a Brother, but a Welsh Brother, with strong Gladstonian proclivities. For example, when he inquires,

Shall we divide our right
According to the threefold Order?

Benedick unmistakably was a Mason—we unhesitatingly pin our faith to him, for does not Beatrice, in *Much Ado about Nothing*, say of him—

He hath every month a new sworn brother.

He was, doubtless, one of the most jovial members of a most popular and thriving Lodge, to which we confess we should ourselves very much like to have been attached.

If we desire to represent how genial, how thoroughly hospitable a Brother can be, what better representative can we select than Bardolph in *Henry V.* List to his promise—

I will bestow a breakfast on you friends,
And we'll be all sworn Brothers.

Our old friend Pistol, in the same play, was scarcely behind in this hospitable feeling; indeed, he just steps in and supplies what was wanting in his Brother's kind invitation, when he says—

And liquor likewise will I give to them,
And friendship shall combine with Brotherhood.

But we have stretched our cable to its limits, and must now turn for a little while from the Operative Masonry of the past to the Speculative Masonry of the present; and it is here we venture to think is best discovered the

fullness and perfectness of the Great Master's knowledge ; it is here we obtain our most beautiful and touching illustrations.

We will suppose, in the first instance, the moral virtues ask for recognition. With very little search we are able to clothe a model Mason with them, and present him not merely "bearing the badge of Faith," but "keeping it firm and inviolable"—"strong as a tower in Hope"—and "bound by Charity"—

For charity itself fulfills the law,
And who can sever love from charity ?

Next in order would come the principles upon which the Order is said to be founded, and in like manner we find them also noticed. Brotherly love : by the injunction "Use your brothers brotherly"—Relief : "Wherever sorrow is"—and Truth : "To the end."

For truth can never be confirmed enough,
Though doubts did ever sleep.

And yet once more the truly Masonic utterance,

I will find
Where truth is hid, though it were hid indeed
Within the centre.

A rapid reference to the cardinal virtues is all we can allow ourselves. A true Mason will ever "let his own discretion be his tutor"—"will acquire a temperance"—"endure out of the fortitude of his soul"—and "will be just and fear not." And of him may be said in truth—

His life is paralleled
Even with the stroke and line of his great justice.

And lastly we will endeavour to see whether the Great Master in any way recognized "Virtue, Honour, and Mercy," as being the distinguishing characteristics of a Freemason. There are those, no doubt, who agree with Bevis, in *Henry VI.*, that

Virtue is not regarded in handicraftsmen,

but we prefer to hold otherwise, and desire, in conclusion, to place on record our firm belief that there are good and true representatives of the "Ancient Brotherhood of whom it can be righteously said, as regarding their lives and practice, that they "show Virtue her own feature," "hold Honor far more dear than life," and regard Mercy as "Nobility's true badge"—that there are those who can add conscientiously :

My Virtue is my privilege
Mine Honor is my life.
I render deeds of Mercy.

And to whom do the well-known, oft-repeated, beautiful lines which follow, appeal with more eloquence and force than to a Freemason ? to whom are they more familiar ? to whom do they convey the like meaning or the same teaching ?

The quality of Mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath ; it is twice blest ;
It blesseth him that gives and him that takes.

And thus for the moment our inquiry must end. The presentation, as a whole, is not an unfair or misleading one ; and if in some few instances a bearing has been given to passages and expressions which may not possibly stand the test of severe critical analysis, yet enough is left, more than enough, fully to establish our claim. It has been explained how it came about the present examination was undertaken—more in light pleasantry than in sober

seriousness ; let it be sufficient to add that it was commenced with a pleasure, lasting to the end, which is reached with reluctance and regret. So much has been left unsaid that might have been well said—so much said that might have been far better said—so many points of interest scantily touched—so many left untouched altogether ; still the object sought will be attained, if a gleam of pleasure has been conveyed to a single reader—if a grain of information has been imparted—or a thought communicated in harmony with the intention.

A TWILIGHT SONG ON THE RIVER FOWEY.

BY BRO. EMRA HOLMES.

THE glow of the sunset clings to the gorse,
Its golden clusters entrance mine eyes ;
And night-birds, flying across my course,
Greet mine ears with their peaceful cries.

The waves come lapping in o'er the strand,
A white-sailed vessel goes idly by,
Soft twilight comes over all the land,
Like to the heavenly "by-and-bye."

I step on board of my little bark,
And put out aimlessly from the shore ;
The evening star, like a brilliant spark,
Gleams from sapphire skies as of yore.

A great white owl flits over the wood,
With its mournful cry *tu-whit-tu-woo* ;
Methinks I have that folly withstood,
The strong temptation, to wit to woo.

For I am too poor to offer a home
To the girl I shall love for ever and aye ;
And I would scorn to ask her to come,
Fearful lest she should say me nay.

'Neath the hanging woods on the rivers' marge
My echoing oars wake the silent stream,
And the swaying branches, looming large,
Lean over and beckon, like ghosts in a dream.

But somehow my boat seems to know its way
To the maiden's bower : what can one do ?
A fluttering figure ; I haste to the fray :
What have I come for ? To wit to woo.

A TALE OF VENICE IN 1781.

BY BRO. W.

A HUNDRED years have passed away, full of the most stirring events which, perhaps, the world has ever seen, and which stand out so wondrously vivid and enduring in the annals of time, since two young Englishmen, in the striking dress of the last century, were standing on the Place of St. Mark at Venice. They were both, as I said before, young; both were also good-looking, well dressed, and evidently "thorough-bred," and they seemed to be alike amiable and intelligent, interested in all they saw, if genuine children of the far little island, cultivated citizens of the world. Venice had then, as it still has, and probably ever will have, the deepest and most abiding claims on the student and the virtuoso. Something had, however, occurred to move them greatly, for they were discoursing in low tones to each other, and despite the loveliness of the weather and the charms of the locale, were apparently absorbed in some special matter of personal interest or private anxiety. I must also let my readers into a secret, that not far from them two other very ill-looking men seemed to be watching their movements, in connection with others at a greater distance, with the most scrupulous and intense attention.

What then, kind readers, was the subject of their serious concern? Was it a Venetian lady? or a picture of Tintoretto? or some precious antique? or some exquisite manuscript? No, it was none of these things, interesting as they might be, and still are to many a fellow mortal.

The two young men, one Sir Henry Callender, the other "Squire Harley," as he was called in his patrimonial acres, were "Freemasons," and had attended, two nights before, a lodge meeting at Venice. At this time there were several lodges in Venice, and many Masonic works were published there about 1780, though they are now scarce, and prized by book collectors accordingly. For some reason the Council of Ten had latterly grown jealous of the Freemasons, and as their spies were everywhere, they soon found out the names of the greater part of the members of the Venetian lodges, as well as of their visitors, but not, happily, as will be seen later, of all the members of the lodge at which our two friends had been visitors.

The Lodge of "St. Mark of Venice" had become suspected specially by the authorities, and they had determined to arrest all its known members. So that very evening, when our friends were rowing along in the moonlight, indolently and happily in a gondola, they were run into by another gondola, and were taken out and carried blindfolded to a prison, which, from its earthy and damp smell, seemed to be subterranean. Not very long after they were removed by masked attendants, and found themselves in a small room before a table covered with red cloth, at which five persons in red robes were sitting. Their accusation was read. They made the best defence they could, pleaded ignorance of any breach of the laws of the country, and told the judges that in England the English Royal Family was at the head of the Order, and the Prince of Wales the actual Grand Master. This fact seemed to strike the five gentlemen in red very much indeed, and, ordering our friends to withdraw, they were turning to each other, when one of them unperceived gave our friends a Masonic sign, and both recognized him as one of the brethren of St. Mark. This seemed to them of good omen, and they retired in better spirits than they had entered; and not very long after, a civil person, clothed

in black, like a notary, came to inform them that they were at liberty, but must leave Venice in twenty-four hours.

Away they went in due course, glad to get quit of such a trying little episode on any terms; and when they had returned to England and settled down to their quiet country lives, and were married and had families, the recollection of their Venetian trouble gradually faded from their memories.

One day, when they were going to attend the Grand Lodge in Great Queen Street, where it still is, though happily renovated and rebuilt, under the favourable auspices of our good old friend Bro. John Havers and other worthy Masons, they were accosted by a person in the street, who spoke to them in Italian, and asked them for alms as a Mason. Lo and behold it was their Venetian friend!

After the Venetian Republic had fallen, and the "Cisalpine Republic" was introduced, our friend and brother, too purely patriotic for the new realm, had been compelled to leave his native country, and was now an exile in a strange and foreign land, unhappy and pitiable lot!

I need not add that two such good Masons as our friends were not oblivious either of their duty or their privileges in this respect, and that our Venetian brother, after some years of peaceful sojourn in England, where he died, never ceased to acknowledge that true-hearted fraternity which is not sundered by difference of nationality or language, but runs all the world over like a magic chain of electric light, diffusing warmth, lustre, and beneficence on all who are encircled by its mystic bands, which time itself is unable to weaken, much less to dissolve or destroy!

A NEW HISTORY OF FREEMASONRY.

THE following article recently appeared in our excellent contemporary, the *Keystone*, of Philadelphia, and we reprint it for the information of Masonic students, some of whom it will startle not a little.

WE take the following from the last number of the *N. Y. Dispatch* :

"In the issue of the *Keystone*, 15th inst., the following extract from an article written by myself, and printed in your journal, on the change of Freemasonry from an operative to a speculative, appears :

"During the troubles which desolated England about the middle of the seventeenth century, and after the death of Charles I., in 1649, the Masons of England, and more particularly those of Scotland, laboured in secret for the re-establishment of the throne destroyed by Cromwell; and for this purpose they instituted many degrees hitherto unknown and totally foreign to the spirit and nature of Freemasonry, and by such innovations gave to our Fraternity a political character. These discussions produced a separation between the Operative and Accepted Masons. The latter were honorary members, who, as per long-established usage, had been accepted into the corporation for the advantage of which their influential position might afford. Now mark, this very position at that time made them naturally the adherents of the throne and strong supporters of Charles II., who during his exile was received as an Accepted Mason by their election, and in consequence of the benefits he derived

from the society gave to Masoury the title of *Masonic Art*, because it was mainly by its instrumentality that he was raised to the throne and made King of England.'

"Which the editor denounces as apochryphal, and asks :

"Can Bro. Grant produce a reliable authority for the above statement ? We believe it to be entirely without basis in fact, and we regret to see such a statement made, in any except a Pickwickian sense ; and even pleasantry should rarely assume the guise of history.'

"Bro. Grant answers that Freemasonry, after its transformation at London in 1717 from a partly mechanical and partly philosophical institution to one purely moral and philosophic, retained the three traditional degrees of *Apprentice, Fellow Craft, and Master Mason*, and all the lodges organized since that time, as well by the Grand Lodge of London as by the Grand Lodges of Scotland and Ireland, have been so constituted, and have never conferred any other than the three symbolic degrees above named, and which constitute the Rite of the Ancient Free and Accepted Masons of England—the only true, traditional Masonry. Now, Bro. Keystone, it was not until the partizans of the Stuarts had come to France in the *suite* of the Pretender that English Masonry was denaturalized by them, and used as a cloak to cover their revolutionary projects.

"The desire to restore the family of the Stuarts to the throne of England, and thus to favour the interests of Roman Catholicism, suggested to the partisans of that family and those interested the idea of forming secret associations, by which their plans might be carried out, and it was with this object that they obtained entrance into the Masonic lodges on the Continent.

"They commenced in France, through the agency of one of their most eminent emissaries, the Doctor, Baron of Ramsay. Baron Ramsay was converted to the Roman Catholic religion by Fenelon, and afterward became preceptor at Rome to the son of the dethroned king, James II. He came to France in 1728, and after having failed in London in his attempt to organize in the interest of the Stuarts a new Masonry, calculated to annihilate the influence of the Grand Lodge of London, he devoted himself to a like work in France, and presented himself in Paris, furnished with powers from a Masonic authority represented to be sitting in Edinburgh ; but it does not seem that until about 1736 he had succeeded in establishing in some Lodges his political system.

"This Dr. Ramsay, between the years 1736 and 1738, augmented this rite by the addition of two degrees, and then called it 'Scottish,' because, as he maintained, it proceeded from a powerful Masonic authority in Scotland. He delivered to his proselytes whom he had made in France patents emanating from a self-styled Chapter of Masons sitting in Edinburgh. This Chapter was composed of the partisans of the Stuarts, who had constituted themselves into a Masonic authority before the Grand Lodge of Scotland existed, with the sole object of forwarding the projects of the uncrowned princes. There cannot be a shadow of doubt but that during the Pretender's time every effort was made on the part of some prominent Masons and adherents of his to use the Masonic Fraternity as a political machine for his personal advancement. True, there were many Masons who would not be polluted by decorations or wealth ; but nevertheless, the Jacobites used all their power to induce the Masons to uphold the cause of the Pretender.

"In these few remarks we have endeavoured to show our brother that the Fraternity at one time were used for political purposes. We most kindly suggest to *The Keystone* that the *Dispatch* publishes nothing apochryphal, and we exceedingly regret that our learned brother believes them to be without basis, and desires us to give our authority. We do not need to do anything of the kind, but simply remark that all history confirms the statement ; that the writer has resided for some years in Europe, and has seen documents which

we judge from our brother's caustic remarks he has not been privileged to see. We would advise him to thoroughly study the history of the Fraternity which he represents, and understand that the Masonic columns of the *Dispatch* are not used for pleasantries, but for Masonic information which can be vouched for. Study, my brother, and remember the commandment of the ancient sage, 'Hear much, speak little, and weigh well that which thou speakest.' *Se defendendo.*

"JAMES B. GRANT."

We regret to learn that our brother was in sober earnest when he made the statement contained in the extract first above quoted. We thank him for his excellent advice to "thoroughly study the history of the Fraternity;" that has been, and will continue to be, our constant endeavour; and let him take his own medicine! We have only to regret that he WILL NOT give us any *authority* for his statements.

Now, in order to bring this matter to an issue, we distinctly traverse all his alleged facts, and since the affirmative of the issue is with himself, it is for him to sustain it.

WE POSITIVELY DENY (1) "That after the death of Charles I., in 1649, the Masons of England, and more particularly those of Scotland, laboured in secret for the re-establishment of the throne destroyed by Cromwell;"

(2) That "Charles II., during his exile, was received as an Accepted Mason;"

(3) That Charles II. was ever made a Mason; and

(4) That Charles II., "in consequence of the benefits he derived from the Society, gave to Masonry the title of *Masonic Art.*"

We are well aware that, by certain writers of the Andersonian school, loose statements have been made akin to those put forth by our brother; but they are wholly unsubstantiated by any reliable evidence. Indeed, the most that has been claimed has been that certain fabricators of so-called "high degrees," such as the Chevalier Ramsay, "fabricated degrees in the interest of the Stuart cause. To identify either Freemasonry or Freemasons with such a movement is wholly unjustifiable. We assert, without fear of successful contradiction, that in neither England nor Scotland has Freemasonry ever identified itself with any political party or cause whatsoever. As to any such attempted identification prior to the revival of 1717, it is absurd. Before that time there was in Great Britain no Grand Lodge. All of the subordinate lodges were sovereign and independent. They were partly operative and partly speculative, being representatives of the older purely operative lodges, whose purpose had been the conservation and advancement of architectural knowledge and science. They would as soon have thought of identifying themselves with a scheme to open balloon communication with the moon as with one to revolutionize England in behalf of any political party. But let us have our brother's authorities; if they exist they will speak for themselves, and may be readily refuted.

We quite concur with the able editor of the *Keystone*, and only regret to see reproduced in America, in 1881, the chimerical theories of some foreign writers, which have long been given up as untenable by the thoughtful student and the competent critic.

The Caroline revival, or origin of Freemasonry, was a French idea, started about one hundred years ago, and was always like the "baseless fabric of a dream." It never had any consistency, reality, or fact in it. The Jacobite revival and direction of Freemasonry is also a very debateable proposition.

There is no valid evidence that Ramsay ever himself propounded his alleged High Grade Jacobite Masonry. Even the "Rite de Bouillon," as his manipulation, is somewhat questionable. That it existed is probably true, that he arranged it, or patronized it "quod est probandum." Recent researches place Ramsay's connection earlier than was generally believed.

The famous address of 1740, in which the germ of the Templar movement is to be discovered, was delivered in 1737, at the installation of the G.M., and from that very date, owing to his correspondence with Cardinal Fleury and the objections of Louis XV., Ramsay's connection with all Freemasonry seems to have closed. He died in 1743, as is generally asserted. We fail to find any traces of him in reference to Freemasonry anywhere. The statements of some writers in respect to him have been handed on by others, without inquiry or research, in a spirit of pure "sheepwalking," as Sydney Smith has it, and it is all but impossible to ascertain what is fact or what is myth in respect of him. It is quite clear that he had nothing to do with the English Grand Lodge, and could have nothing to do with the "Antients." We therefore quite agree with our contemporary, the *Keystone*, in its view of Bro. Grant's, with all respect to him be it said fraternally, "unhistorical propositions." His new theory of Masonic history is, alas, like many other new theories to-day, an "unadulterated myth!"

OLD BOOKS.

THE taste for old books, if not increasing amongst ourselves, is remarkably developed in America, whither week by week a large quantity of scarce editions, and curious volumes, and quaint publications is dispatched. Not that, indeed, there does not linger in the old country a taste for books; there does undoubtedly, but we fear that just now people are too busy to read, too excited to think. It seems to be the "order of the day," moreover, to sell old libraries, and the price of rare volumes and unique issues is undoubtedly on the rise. We regret, for many reasons, the dispatch of valuable libraries and careful collections, and wish now to express our opinion that "Bibliomania," as it is termed by the ignorant, and thoughtless, and brainless, is a very innocent, nay elevating and improving, pursuit.

The love of books is, "per se," a healthy taste, and the liking for old books is, we venture to believe, a sign of much learning, education, and more culture.

It is always the sign of a debased taste, and of an unthinking, unstudying, age, when we hear of worthless novels and childish catchpennies embedded in gorgeous bindings and adorned with "rococo" splendour. We trust, however, as all these "fads" have "only" a "day," to hear soon of recurring good taste, and a healthier taste for old books and forgotten literature.

Mr. Eliot Stock, 62, Paternoster Row, has recently been issuing some ancient reprints of old books, of which from time to time reviews have appeared in the *Freemason*, and we wish to explain what we have touched upon above, with two illustrations from a recent circular of his.

A FACSIMILE OF THE BOKE OF SAINT ALBANS, by Dame Juliana Berners: containing the Treatises on Hawking, Hunting, and Cote Armour. Printed at St. Alban's, by the Schoolmaster-Printer, in 1486. With an introduction by William Blades, Author of the "Life and Typography of Caxton."—Of the printing presses established in England before the close of the 15th century, none exceed in interest that of the Schoolmaster-Printer of St. Alban's; not only on account of the works known to have been printed by him, but by reason of the mystery which surrounds him as a man, and the work which he carried out. Of the works issued from this press none has drawn more attention than The Boke of St. Albans, by Dame Juliana Berners. This interest is not to be accounted for entirely by the glamour which surrounds the origin of the press which produced the work, but is largely to be attributed to the importance which the readers of later times have attached to the subjects of which it treats, as well as to the kindly feeling

of sympathy and appreciation with which the noble authoress has always been regarded as England's earliest poetess. The typographical peculiarities of the work have always engaged the keen attention of bibliophiles and collectors; while from a philological point of view the Boke of St. Albans opens up many difficult and curious questions and gives us a most valuable example of the transition period of our language, when there was still in common use a very large infusion of French words, also of words and terminations of words which are now obsolete, or only found in local dialects. The early popularity of The Boke of St. Albans is evidenced by the number of editions which were printed between the date of its first appearance and the end of the 16th century: in various sizes and with variations in its title, the work was reprinted eight times. The rarity of all these at the present day is the best indication of the extent to which the book has been handled and read during the past 200 years of its existence. No attempt has hitherto been made to reproduce the work in *facsimile*; but Mr. Hazelwood, in the year 1810, reprinted the text in modern type and appended to it a very exhaustive preface, in which all that is known of The Boke of St. Albans (and a good deal more) is recorded at great length and with much circumstance. This reprint has become very rare, and has been sought for eagerly by collectors, many paying several years ago as much as £15 15s. for a copy in fair condition. The publisher has been for a long time engaged in producing a *facsimile* of The Boke of St. Albans, and having now completed the work, has much pleasure in submitting it to those collectors and bibliophiles who appreciate the issue of such rarities. The reproduction has been made by photography from the copy in the British Museum; it is printed from metal blocks on rough hand-made paper, with rough edges, similar to that used in the 15th century, all the quaint air and antique appearance of the original being preserved. The binding is vellum, of contemporary pattern, and carries out the characteristic aspect of the books of the 15th century. A very interesting and exhaustive introduction by Mr. William Blades, author of "The Life and Typography of Caxton," prefaces the *facsimile*, in which the Authorship, Typography, Bibliography, Subject Matter, and Philology are very fully and authoritatively treated. The present reprint will form a necessary companion volume to The Treatyse of Fysshynge wyth an Angle, by Juliana Berners, recently issued, and with which it is uniform in size and style of production; the reception accorded to that work leads the publisher to believe that the present reprint will be gladly received by those who appreciate our early literature, and who are interested in its reproduction in *facsimile* in the present day.

THE TREATYSE OF FYSSHYNGE WITH AN ANGLE, by Dame Juliana Berners. A *facsimile* reproduction of the first edition, printed by Wynkyn de Worde, at Westminster, in 1496; with an introduction by the Rev. M. G. Watkins.—The extreme rarity of this work, and the great interest taken in it by connoisseurs, has suggested to the publisher the advisability of producing a *facsimile* reprint for the use of those collectors and anglers who can never hope to possess the almost priceless original. The present *facsimile* is reproduced from a copy of the original edition in the British Museum, by means of photography, and consequently renders every peculiarity of the original in faithful detail; the rude illustrations which adorned the first edition of this "lytyll plaunflet" are here given in all their quaint roughness. The work is printed on hand-made paper of the same texture and colour as that on which the first edition appeared, and the binding is of contemporary pattern and material, so that the reader of to-day in handling this volume can realize the form and appearance of the original, which must have delighted the eyes of those who studied "treatyses perteynyng to dyuers playsaunt matters belongynge vnto noblesse."

If we open one of Mr. Quaritch's striking catalogues we find to our astonishment what are the prices that great bookseller asks for ancient literature.

53. THE WIGMORE PSALTER.—Psalterium, cum Precibus et Calendario. Small 4to. Illuminated Manuscript on Vellum, by an English calligrapher, several pages decorated with beautiful painted borders, numerous elegant initials, in the first of which there is a Miniature of King David, in the original binding mended, enclosed in a morocco case, £36. circa A.D. 1440. On the six blank pages preceding the Calendar there are six finely painted Coats of Arms of the Wigmore and allied families, evidently done by the original scribe or some one very near his time. Another page bears the following inscriptions:—"1535. Rychard Wygmor owythe this boke."—"Thomas Wigmore, Richardi filius ao. Dni. 1565."
54. PECCOCK (Bishop Reginald).—Outdrawzt fro þe first pti of þe . . . Donet of Christen Religioñ. Early English Manuscript on Vellum, finely written about 1440. ISIDORE. þese be þe gaderid Coucels of Seint Ysidre to enforme mā how he schuld fle vicis & use vtuis. Considãciõ of a man hisilf. Early English Manuscript on Vellum, with extracts from St. Austin and moral sentences in English verse at the end, about 1440.

The two books in one vol. sm. 8vo. brown morocco, £30. At the end of the *Isidore* are found some celebrated rhymes, which stand in the present MS. thus:—

“ Erthe upon erthe wynneth castels and toutris,
 Than seith erthe to erthe this is al ouris.
 Whanne erthe upon erthe hath biggid up his bouris,
 Thanno schal erthe upon erthe suffer scharpe schouris.
 Erthe gooth upon erthe as molde upon molde,
 So gooth erthe upon erthe al glittering in gold,
 Lyk as erthe unto erthe never go schuld,
 And zit schal erthe unto erthe rather than he wolde.”

and so on through many more lines. Pecoock's curious treatise on moral and religious obligations was intended for poor people who could not buy his larger work, the *Donet*, and may therefore be rarer than the latter. He uses the word *published* quite in its modern sense in the following sentence:—“ Zit in to the moor eese of the psone pooris in baver & in witt I have drawn this now felewyng extract or outdrawzt fro the first pti of the said *Donet*, that no psoon cristen growen into discrecyoun of resoũ or feve of hem after sufficient pupplishing of this book to hem schulde have eny excusatiou for this that thei knowe not the lawe and service of her lord god.”

In Albert Cohn's Catalogue CXXXVII., Berlin, 1881, we find the following account of an unique volume for the price of 200 marks, or £10:—

415. PLATEA (France de.)—*Inisipit Opus Restitucionum Vtilissimum A Re||uerendo Patre Fratre Francisco De Platea Bono-||niense Ordinis Minorum Diuine q̄ Verbi Predi-||catore Eximio Editum.* (In fine:) Anno Natitatis Domi Jesu. MCCCCXXV. (1475). S. l. (Cracoviae, typogr. ignotus), in-fol., goth., sans chiff., récl. ni signat. 200 — Cette édition est restée inconnue à tous les bibliographes. Elle se compose de 24 ff. pour la table, 128 ff. pour les Restituciones, 1 f. blanc et 61 ff. pour les Excommunications. Le vol. finit au recto du dernier f. dont le verso est blanc. La dernière page port au dessus de la date les écussons de l'imprimeur, dont la forme est semblable à celle de P.

Schoeffer. Dans l'un on voit les initiales IH̄C et dans l'autre M̄. ce qui signifie Jesus Maria. On trouve le facsimile de cette marque typogr. dans le Catalogue de la Bibliothèque du prince Michel Galizin, n° 50. Ce volume rarissime est exécuté avec les caractères du fameux *Turrecremata* de Cracovie (Cracis impressa) au sujet duquel G. G. Zapf a écrit une dissertation en 1803, dans laquelle il a avancé l'opinion que ces caractères sont les mêmes que ceux dont G. Zainer s'est servi pour les livres mis au jour par lui à Augsbourg de 1468 à 1475, et que cet artiste a eu aussi un établissement à Cracovie avant qu'il eût transporté ses presses à Augsbourg, où il mourut en 1478. C'est une fable qui a été répétée par tous les bibliographes, voy. Brunet V., col. 984. Un examen très-superficiel seulement a pu donner naissance à cette idée singulière. Il est vrai que les caractères des deux ouvrages offrent certaines ressemblances l'un à l'autre, mais ils ne sont positivement pas identiques, ce qui se révèle au premier coup d'oeil aux personnes versées dans ce genre d'études. La date de notre volume est vraisemblablement aussi celle de l'impression du *Turrecremata* qu'on a voulu faire remonter à l'année 1465! A quel imprimeur appartiennent donc cette marque typogr. et ces caractères? Voilà ce que nous ignorons parce que nous ne les retrouvons pas ailleurs. On lit au premier feuillet de notre exemplaire: *Ex libris Joannis Wegrzykowicz Plebani Sokolovien et l'exemplaire qui se conserve à la Bibliothèque impér. à Vienne porte à la fin: Hunc librum miserunt patres Cracovienses ex singulari caritate pro loco Brunneni 1478.* Ces deux notices, écrites à l'époque, confirment la découverte de l'origine polonaise du volume. Notre exempl. est grand de marges et rempli de témoins.

We look casually into Robson and Kerslake, and we note some curious books:—

258. MEISSONNIER.—*Saint-Pierre* (J. H. B. de) *Paul et Virginie*; et *La Chaumière Indienne*—Curmer's beautiful edition, illustrated with six portraits and thirty full-page woodcuts by Meissonnier, To:; Johannot, Paul Huet, and Dufour, prof impressions on India paper; also, 427 exquisite woodcuts after Meissonnier, Tony Johannot, Paul Huet, and others, brilliant impressions, very fine copy, imp. 8vo, orange morocco super extra, uncut, top edges gilt, by Zaehnsdorf. £5 5s. Paris, 1838. A sumptuous book, and the most superb edition of *Paul and Virginia* ever published. No fewer than 132 of the engravings are after Meissonnier's charming designs, the others being after artists of acknowledged merit.
259. MIRACLE PLAY.—*Le Mystere Du Chevalier qui donna sa femme au Dyable, a Dix Personages*, c'est Assavoir: Dieu le Pere, Nostre Dame, Gabriel, Raphael, Le Chevalier, Sa Femme, Amanbry Escuier, Anthonor Escuier, Le Pipeur, et le Dyable. Sm. 8vo., dark blue morocco extra, gilt edges. 16s. S. l. et. a. First represented and printed

- in 1505. Its excessive rarity caused Caron to issue the above reprint in the latter part of the last century.
260. MISCELLANIES.—Scarce, curious, and valuable pieces, in verse and prose, from the most eminent wits of the age (collected by William Ruddiman). Svo, calf extra. 15s. Edinburgh, 1773. Contents—Art of Dancing, Art of Lying, Harlequin-Horace, Art of Preaching, Art of Punning, &c., including Rodoudo, or the State Jugglers, a Political Satire on Walpole, the Duke of Newcastle, John Wilkes, and others, with a key to the names inserted. The volume comes from the collection of Mr. Maudment, who paid £1 11s. 6d. for it.
261. MISCELLANIES.—Sufferings of John Coustos for Free-Masonry, and for refusing to turn Roman Catholic in the Inquisition at Lisbon, where he was sentenced to the galleys for four years. Portrait and two plates of tortures, very scarce. Dublin, 1746.—Apology for Papists, by the Earl of Castlemain, 1746.—Acts of the Parliament held in Dublin, in 1689—*Ib.*, 1740.—The Laws against Hereticks, by Popes, Emperors, and Kings. *Ib.*, 1744.—Considerations of the Laws which incapacitate Papists from purchasing lands, from taking long leases, from lending money. *Ib.*, 1739.—With other pieces, in 1 vol., Svo, half calf. 14s. 1739—46.
262. MOLIERE.—The Complete Dramatic Works of Moliere, by Van Laun (translator of Tai...e's "History of English Literature"); with Memoir, Introductions, and Appendices, wherein are given the passages borrowed or adapted from Moliere by English Dramatists, with Explanatory Notes. Illustrated by a Portrait and thirty-three etchings, executed specially for this edition, by M. Ad. Lalauze of Paris, India proofs, large paper, six vols., 4to, cloth, unopened edges. £8 8s. Edinburgh, 1875. "Not only the best translation in existence, but the best to be hoped for. . . . It is a direct and valuable contribution to European scholarship. . . . The etchings by M. Lalauze constitute a valuable feature in the edition"—*Athenæum*. A copy in precisely similar condition was sold recently for £9 9s.

At the recent sale of Lord Hampton's library, better known as Sir John Pakington, sold by Sotheby, Wilkinson and Hodge, large prices were fetched for some exceedingly rare versions of the Scriptures, among which were the first edition of Coverdale's Bible and others, Tyndale's first Pentateuch and New Testament, etc. Besides these there were the Prayer Books of Edward VI., Liturgies of Elizabeth, James I., and Charles I., and Laud's Scotch Liturgy, with a large collection of other Prayer Books, Primers of Henry VIII., Edward VI., Mary and Elizabeth, with many scarce books and some MSS., of which an interesting one was the large "terrier," on vellum, of the estates of Serjeant Pakington, who died in 1560. The valuable books, removed from Westwood, near Droitwich, in Worcestershire, formed six hundred and thirty-two lots in the sale, which occupied three days. The great interest of the sale was, however, enhanced by the addition of a nearly perfect copy of the famous Guttenberg, or "Mazarine Bible," which did not belong to the Westwood House library, but was that discovered in the sacristy of a village church in Bavaria about four years ago, when it was purchased by Mr. G. Kamensky, the vendor on this occasion. This copy, which measures 14 $\frac{3}{4}$ in. high, had the Old Testament only, and was complete to the end of Maccabees, where folio 486 and part of 506 are supplied in perfect *facsimile*. The public sale of this rare book, even in an imperfect state, has never occurred since the copy in the Perkins library was sold for £2,690, and this large price represents the high value set upon this first book printed with movable types. It was now put up at the close of the second day's sale, and after a very strong competition fell to Mr. Quaritch's bidding of £760. The most important of Lord Hampton's collection were:—Bible, with Apocrypha and prayers, 185 engravings, 1712—£18 5s.; Bonaventure (St.) Vita Christi, black letter, woodcuts, Wynkyn de Worde, 1530—£31 10s.; Prayer Book, 1717, engraven by J. Sturt, large paper, portraits—£12 5s.; Byble (whole), by Miles Coverdale, b.l., cuts, perfect except three leaves of tables, 1530—£22 5s.; Bible (the Bishop's version), b.l., cuts, portraits, R. Jugge, 1568, some leaves mended—£26 10s.; Biblia Sacra Latina, MS., vellum, illuminated, 14th century—£70 10s. (Ellis); Biblia, translated by Miles Coverdale, b.l., cuts, wanting map and prologue, several leaves mended, title and epistle to Hen. VIII. in *facsimile* and other minor restorations in MS., 1535—£285 (Quaritch)—no complete

copy of this first-printed English version is known, hence the high price paid for this so far defective copy; "Boetius de Philosophico Consolatu," cuts, in original oak boards, Argentinae, J. Gruniger, 1501—£10 5s.; Booke of Common Prayer, b.l., cuts, R. Graftoni, Mense Junii, 1549, the first of Ed. VI.—£71 (Quaritch); the Second Prayer Book of Ed. VI., b.l., cuts, R. Graftoni, Mense Augusti, 1552—£66 (Quaritch); Prayer Book, b.l., cuts, R. Jugge and J. Cawood, 1561, Queen Elizabeth's Liturgy, belonged to Lord Mayor Alyn, 1571—£21 (Quaritch); Prayer Book, Charles I.'s copy, 1639—£20 10s. Brant (S.); Ship of Fooles, b.l., with Latin text, 1570—£19 (Ellis); Byble in Englyshe, with Cranmer's Prologue, b.l., cuts, title and last leaf mended, E. Whitchurch, 1541—£32 10s. (Quaritch); The Byble, T. Matthews, emendations of Tyndale's version, b.l., cuts, 1549—£41; Liturgy of Geneva, the first edition of Knox's Liturgy, with Psalms and Catechism, 1556—£41; "Moses Pentateuch," translated by W. Tyndale, a fragment of 147 leaves of Ed. I., the only perfect copy of which is in the British Museum—£40 (Quaritch); Heywood (J.), "Spider and the Flie," b.l., verse, cuts, title reprinted, 1556—£10 15s.; "Homilies to be Declared and Redde," etc., b.l., written by Cranmer, 1547—£15 15s.; "Horæ," etc., 1528-48, b.l., with fine woodcut borders and cuts by G. Tori de Bourges, 1527—£101 (Quaritch); "Liturgie Anglicane," in French, woodcut title, in original binding, 1553, perfect copy of Ed. VI.'s First Prayer Book—£45; Fewterer (Johan), "Myrrour or Glasse of Christe's Passion," b.l., title by Holbein, and cuts (R. Redman), 1534—£30; "Figures du Veil Testament," etc., b.l., G. Couteau, circa 1520—£36 (Ellis); Glanville, de Proprietatibus Rerum, b.l., Wynkyn de Worde, no date—£25, sold for £70 7s. in the Roxburghe sale; "Biblia Sacra Latina (Testamentum vetus) e versione and cum præfatione Sancti Hieronymi (sine loco aut anno, sed Moguntia curâ Johannis Gutenbergi," circa 1452), folio. This was the famous Bible above referred to as not belonging to the library of Lord Hampton, though added to the sale. It is in the original pigskin binding, on oak boards, as restored by Bedford, and was the object of the greatest interest to the literary *virtuosi* and the book dealers present, and brought the highest sum in the sale, in which the prices surpassed any hitherto paid at auction for the same editions. In the third and last day's sale.—The first Primer of Queen Elizabeth—"Primer and Catechisme set forth at large with many godly prayers," etc. b.l., 1559, with the title page, but wanting first leaf of Kalendar, containing also the Epistles and gospels, 1563, in 1 vol.—£110 (Quaritch). This copy is so rare that Mr. Maskell's, having no title page, sold at Sotheby's in 1857 for £70. "Prymer off Salysburye use sett owght along wythowght ony serchyng wyth many prayers, Jesus Psalter and goodly pcyctures," etc." b.l., cuts, in original binding, Paris, Thylman Kerver, for John Growte, yn London, 1533—£146 (J. Pearson). "Testament (Newe), newly corrected," Tyndale's version by M. Coverdale, b.l., cuts, large and fine copy, no date, circa 1534—£111 (Quaritch). This was considered to be an unknown and unique edition, and probably prior to 1534, as Matt. i., 18, is rendered "marrýed to Joseph" and not "betrothed," as in that of 1534. "Tyndale's Testament, wyth translation of D. Erasmus in Latin," b.l., 1550—£12; "Testamente (Newe), with the notes and explanations of the dark places therein," etc., b.l., 1553, 70 cuts (R. Jugge) (1553)—£81. Imperfect copies have sold for £27; this was perfect. "Testamentum Novum Latine," etc., Antverpiæ, 1544, in blue morocco, by Padelonpe le Jeune—£37; "Primer in Englishe and Latyn, set forth by the Kinges Majestie (Henry VIII.), and his Clergie," etc., 1545-66, b.l., the Latin in Roman, R. Grafton, 1545, contains the Litany of 1544, perfect copy—£111. "Primer in Englishe and Latine," etc., b.l., 1567-66, cuts, with Expositiõn, &c., upon Psalm xxx., by Hierome or Ferrary" (Savonarola)—£45 10s. (Quaritch). This was the Primer of Philip and Mary, rarely found with the work of Savonarola. "Prymer in Englysh and Latyn," after the use of Sarum, etc., b.l., cuts, T. Petyt, 1543—£114 (Quaritch). "Testament," both Latine

and Englyshe, tr. by Myles Coverdale," b.l., 1538—£50 (Ellis). This first edition, which was very incorrectly printed, is very rare, as it was suppressed. Offor (George). *Reliques of Typography*, 3 vols. fol., 1814, numerous portraits of printers and artists, types, and rare title pages, imprints and devices—£32; Sabin, "Shepherd's Kalender," in prose and verse, b.l., woodcuts, 1656—£16 10s.; "Terentius cum Directorio," etc., first ed., by J. Gruninger, cuts; in urbe Argentina, 1496—£12; "Turrecremata (Johannis Cardinalis de) Contemplationes," with curious woodcuts in the style of the block books, Romæ, 1478—£85. This rare sample of printed books of the 15th century has very seldom appeared in sales. "Virgilio Opera cum Commentariis," etc., curante S. Brandt, woodcuts with xylographic inscriptions, in stamped pigskin; Argentorati, J. Gruninger, 1505—£9 15s. The total realized by the sale of the library amounted to £3,539 14s.

Thus, as we began, we end by saying that there is still hope of a reaction amongst us for more reading and for old books.

SPRING.

BY SAVARICUS.

THE morn is fine, the sun doth shine,
 Sweetly sing the birds;
 All earth is bright with glorious light,
 Merry are the herds.

Bright smiling Spring doth beauties bring:
 Trees in verdure clad;
 Clear rippling streams have silver gleams,
 Nature's heart is glad.

For genial showers expanding flowers'
 Beauties bright unfold;
 In hedge-rows green wild birds are seen,
 Chirruping and bold.

In mead and field bloom, half concealed,
 Flowers of ev'ry hue,
 From cowslips bright to daisies white,
 Gay with drops of dew.

In wood and glade, deep in the shade,
 Th' modest violet blows—
 The sweetest flower in nature's bower,
 Though humbly it grows.

Sweet primrose wild, Spring's earliest child,
 Decks the grassy mound
 With beauty rare, graceful and fair,
 Springing from the ground.

What pure delights these lovely sights
 Earthly mortals bring;
 And thoughts that bless bring happiness;
 Welcome smiling spring!

CONISHEAD PRIORY.

BY W. M. BRAITHWAITE.

A GRAND old place is Conishead Priory, as it nestles amid its charming woods and gardens, overlooking a wide expanse of Morecambe Bay, whose golden sands sparkle and glisten in the sunlight, while the Levens and Crake Rivers—outlets of Windermere and Coniston Lakes—joined in one broad stream, glide silently down their midst. It is a scene of almost fairy enchantment; for one may stand in either of the minarets which flank its entrance, and gaze away northward to the Furness Fells, amid which Coniston "Old Man" stands out prominent, or we may look eastward and see the ever-varying, ever-shifting shadows which flit across the blue Yorkshire mountains, embracing Pennygaut and Ingleboro'. If we turn our gaze a little to the south, we see nestling almost at our feet the neat little village of Bardsea, with its Gothic church and clean whitewashed houses. And all around us we find a magnificent forest of trees—gigantic oaks, the growth of ages, and pine trees of enormous height, the branches of which sway in the breeze and make a melody alike delicious to the ears and heart. It is in a place like this that we can truly appreciate the words of Felicia Hemans, when she says—

The stately homes of England,
 How beautiful they stand
 Amid their tall ancestral trees
 O'er all the pleasant land.
 The deer across their greensward bound,
 Through shade and sunny gleam;
 And the swan glides past them with the sound
 Of some rejoicing stream.

Had the gifted authoress ever visited Conishead, she might in very deed have written these words in praise of it, for the deer range wild in its parks and the swan glides along the placid waters of the fish-pond, glimpses of which may be seen through the trees.

Conishead traces its name back to the realms of antiquity. Originally it was known as Coningheved, which is supposed to indicate the place where a British king had been interred. Afterwards it was used as a boundary mark by the Saxons, and was called the Cyning, or Conyings, or King's Head. Similarly the term occurs in Conistone, where a stone erected over the grave of a British chief, or a place where he administered judgment, is called Cyning, or Conyngstone, which in course of time became abbreviated to Coniston. The neighbouring village which I have mentioned was called Bertesig—the ancient British for a "place of thickets or coppice," as written in the Domesday Survey, and was ultimately softened by the Normans to Berdesey.

Conishead Priory was established as a sort of relief to the neighbouring Abbey of St. Mary's of Furness. It was founded by William de Taillebois, Baron of Kendal, who took the name of Lancaster, and gave the charge thereof to the canons regular of the order of St. Augustine, for the relief of the poor, the decrepit, indigent, and lepers, in the environs of Ulverstone. The endowments and grants to this priory I have translated from Dugdale's "Monasticon Anglicanum," p. 424:

"King Edward II. confirmed to this priory whatever had been granted to them from Wm. de Lancaster, all Coningesheved (that is to say Conishead) and all the land belonging to the said house which William de Lancaster had



CONISHEAD PRIORY.
NORTH FRONT.

given to God and St. Mary of Conishead, and the brotherhood there serving God, to wit—'all the lands on both sides the road which leads from Ulverstone to Berdesey, and from the great road to Trinkeld, and from thence to the sea bank; the church at Ulverstone (Olvastonium) with its chapels and appurtenances; with forty acres of land in Ulverstone, adjoining the lands of the said brotherhood; with a salt work between Conishead and Ulverstone Pule (pool or rivulet) and turf in the turbarry, sufficient for the use of the said house and salt work, and pasture and dead wood behind Plumbton (Plumpton), and materials necessary for the house aforesaid from the Furness woods, all easements belonging to Ulverston, and common of pasture, with panage (or pasturage) for their swine thro' all the Furness woods."

King Edward further confirmed the gift of Alexander de Rumily of an oxgang of land in Stretton, Molcaster Church (Muncaster, in Cumberland), and the chapel of Aldeburg, with its members, given by Benedict de Pennington—an ancestor of the present Lord Muncaster—to the hospital.

He also confirmed the following gifts: Meldred de Pennington; two oxgangs of land in Burg, and three acres and one mansion in Lanliferga. Several other gifts follow, such as the endowments of certain rents, by local families from their estates; and we find that Magnus, King of Man and the Isles, granted to the Priory of Conishead a free port in all his harbours of Man and elsewhere. This is dated at the Abbey of Furness, May 3rd, 1256. A full account is to be found in the Coucher Book.

In the reign of bluff King Hall, the Priory shared the same fate as all the other kindred establishments; and in the "Act of Establishment of the Court of Augmentation" it is provided that all lands belonging to religious houses within the Duchy of Lancaster were to be assigned to Sir William Fitz-Williams—then Chancellor of the Duchy (27 Henry VIII.) Edward VI. granted the Priory to William Paget, who sold it to John Machel, from whose family it passed to the Sandys in the reign of Elizabeth. The female descendant of the Sandys family married into the Braddyl family of Portfield, and it was possessed by their heirs up till a recent period.

The rectory and church of Ulverstone (as I have shown) was given to the priory of Conishead, but as the clause is omitted in the "Monasticon," I insert it here.

"Ratas habentes et gratas eas pro nobis et heredibus nostris, quantus in nobis est, dilectis in nobis Christo, priori et canonicis loci praedicti, et successoribus suis confirmamus; prout cartae et scripta diversorum donatorum, quae inde habent rationabiliter, testantur, et prout idem, prior et canonici et praedecessores sui, terras et senementa praedicta hactenus tenuerunt; nolentes quod praedicti canonici et prior, seu successores sui ratione statuti de terris et tenementis ad manum mortuam non ponendum edicti, vide per nos, vel heredis nostros justiciarios escatores, vicecomites seu alios ballivos, seu ministros nostros quoscunque. . . . Molestantur in aliquo, sen gravitur," etc.

The whole is given in West's "Antiquities."

Within the Priory are the cloisters, which face to the east. The length is 177 ft., the width $19\frac{1}{4}$ ft., and the height 18 ft. They are constructed in the pure Gothic style, and to any lovers of architecture they will be specially interesting. The entrance hall is very imposing. It occupies the site of the north transept of the church, and is 60 ft. in length, 24 ft. in width, and 40 ft. in height. The great window over the entrance attracts immediate attention. There are the figures of Edward II. and Augustine in the middle divisions; in the other compartments there are the arms of the various benefactors of the Priory, while on the lancet windows is emblazoned the history of Jesus. On a hill which overlooks the house there are the remains of an ancient castle, and also a hermitage, the latter being in tolerable repair.

But, alas for human greatness! Conishead Priory, once the seat of a branch of an all-powerful church, and the residence, through successive generations, of an ancient and noble family, has sunk to the position of a hydropathic

establishment, and as such attracts hordes of visitors in summer, who make it their quarters while visiting the lakes. Perhaps, under the new *regimè*, it serves as useful a purpose as when cowed monks and age-beaten hermits trod its cloisters, and, in horse-hair clothing, courted a repose in stone cold cells which was unattainable. At any rate, we may reasonably hope that the comforts which the ancient hospice affords in this nineteenth century are in advance of mediæval times.

Through the kindness of the present proprietors, we are enabled to present our readers with a view of this noble edifice.

LITERARY GOSSIP.

“**T**HE *Cuckoo* is all right now.” So says the advertisement. Certainly this latest addition to the metropolitan post-prandial press is now printed on better paper than was the case in the early issues; and the elaborate but almost unintelligible engraving which stood for a title has been eliminated. There is still room, however, we think, for further improvement. A number of unsightly literals occur in almost every issue, and the editing shews occasional traces of hurry. Two paragraphs, evidently the work of different writers, now and then get into type in immediate proximity, conveying identical information. This should be guarded against in the future, though some allowance must be made for the express rate at which the columns of a journal which is published at one p.m., and is expected to contain the essence of all news received up to the moment of going to press, have to be made up. On the whole, however, the *Cuckoo* is a very successful attempt at supplying a really readable *réchauffe* of the news of the day; and its smart and pleasantly written paragraphs, *à la* the best of the society serials, are an agreeable exchange from the prosy columns of the orthodox evening journals. We trust the *Cuckoo* will not be turned by its proprietors into an exponent and supporter of the views of either political party, but will be allowed to maintain a honest independence. If so, it will not fail to be appreciated and patronized by all classes.

We are pleased to note the spirit and enterprise infused into the new series of the *Lady's Pictorial*. As a weekly illustrated newspaper it is deservedly finding favour among our wives and daughters both here in London and elsewhere. Several talented journalists are on the literary staff, and the artistic part of the periodical is fairly well performed. Long life to the *Lady's Pictorial*, say we.

At the end of April the once familiar *Household Words* will be resuscitated. The elder Dickens, in the days when family journals of a satisfactory standard of excellence were few and far between, made *Household Words* a welcome weekly serial in myriads of English homes. Now the son of the master who “writ of Little Nell” essays to follow in his father's footsteps. Spite of the plethora of publications which vie with each other for popular repute, there is no reason why our old favourite should not once again win its way into the forefront of hebdomadal literature. Mr. Charles Dickens, Junior, has for some years past posed as a successful caterer for the requirements of the reading public; and doubtless his reissue of *Household Words* will be well abreast of the times.

The *Illustrated Phonographic Meteor*, which may justly be described as by far the best of shorthand serials, has just been placed under new editorial management. Mr. Horace Weir, the author of several brilliant stories in *Society* and elsewhere, is now the conductor. He announces that in early numbers of the *Meteor* he will present his readers with contributions from

the pens of such reputable writers as Miss Helen Mathers, Miss Rosa Mackenzie Kettle, Cuthbert Bede, the Rev. Henry Solly, Alexander Anderson, and others of equal standing in the world of letters. Surely the stenographers, whose name is now legion, ought to be proud of having a monthly magazine conducted with such spirit all for themselves.

Leisure, a little London quarterly, to which we have previously had occasion to direct favourable attention, shews no deterioration in the current issue. Its poetry is, as usual, remarkably good; and there are several short stories and entertaining articles of a fairly meritorious description. Mr. Packer's tale, entitled "Nemesis," is well worthy of a word of special praise; as is also Euford Stanley's description of "A Day at Winchester." Though, principally, the product of amateur authors, the contents of *Leisure* compare very favourably with those of many a more pretentious magazine. *Leisure* is published at the St. Pancras Printing Works, King's Cross.

"Old Nottinghamshire," which we announced as "in preparation" some months ago, is now in the hands of the subscribers, and a very acceptable addition to antiquarian literature it is. The volume is nicely printed on toned paper, and attractively bound. The letterpress consists of a large quantity of valuable notes on local, historical, and kindred themes, from the pens of many of the most competent authorities on Midland archæology. Mr. John Potter Briscoe, F.R.H.S., the Nottingham Public Librarian, whose acquaintance with the literature of his adopted county is probably unsurpassed, has ably edited the work, and himself contributes several erudite articles to its pages.

What Mr. Briscoe has done for Nottinghamshire, Mr. William Smith, F.S.A., the historian of Morley, has in "Old Yorkshire" (which just reaches us from Messrs. Longmans and Co.) accomplished with equal success for the more northerly county. The latter book comprises 300 pages of valuable information anent the antiquarian associations of the shire of York, interspersed with humorous illustrations and rendered accessible by a cleverly compiled and very comprehensive set of indices. We are glad to note from the preface that it is proposed that other volumes of a like description shall follow this the initial venture. We heartily wish the project every success.

Mr. Alfred Wallace, a well-known provincial pressman, and a recognized authority with regard to Derbyshire lore, recently read before the Archæological and Natural History Society of the county a lengthy and learned paper on the early history of the Derbyshire press, which has now, we note, been reprinted from the society's journal and issued in separate form. Mr. Wallace is widely known for his erudition and enthusiasm in matters bibliographical, and his booklet will find a welcome from all who can appreciate really good work of this character.

Admirers of the sparkling snatches of song which have from time to time proceeded from the pen of Edward Capern, the gifted Devonshire "Postman-poet," will be gratified with the announcement that he is about to give to the world a new volume of verse with the euphonious title of "Sungleams and Shadows."

In the well-conducted columns of the *Bradford Times* a series of capital papers on "Great Frosts," from Mr. Andrews's prolific pen, has just been concluded. The writer has brought together an immense amount of entertaining information, the result of long continued and industrious research. His treatment of the subject may fairly be considered an exhaustive one, and we should like to see the articles republished in a more permanent and easily available form. The *Bradford Times* is a very spirited newspaper, containing at the present time quite an array of "specials," amongst which may be mentioned serial stories from the pens of B. L. Farjeon, Harrison Ainsworth, and the Honourable Lewis Wingfield, besides some well informed and pleasantly written historical sketches entitled "Yorkshire in the Days of Yore," by our friend Mr. Henry Calvert Appleby.

FAITH AND LOVE.

I LOVE thee—need I say it now?
 Not for the eye of heavenly blue,
 Not for the fair transparent brow
 Which azure streams meander through,
 The roseate cheek, the raven curls
 That round the breathing marble dance—
 For those adorn a thousand girls
 Who scarce attract my passing glance!
 Though thine is beauty's fairest flower,
 And all the magic she imparts,
 It is not *that* which gives thee power
 To wind into my heart of hearts!

I love thee for thy gentle mind—
 Where thought of evil hath no place,
 Thy grateful heart, thy feelings kind,
 Thy modesty's bewitching grace;
 Thy pure affection's welcome rush,
 That laves my fevered soul in bland
 Refreshment, like the fountain's gush
 To Arab 'mid the burning sand!

O may the peace of heaven be thine,
 Sweet Gertrude! be what may my lot;
 When life and thee I must resign,
 Remember—yet lament me not;
 E'en then be happy in the thought
 That thou hast loved me to the end,
 That thou hast been the boon I sought—
 A chosen and a faithful friend.

AFTER ALL.

BY HENRY CALVERT APPLEBY.

*Hon. Librarian of the Hull Literary Club, and Author of "A Queer Courtship,"
 "The Fatal Picture," etc.,*

CHAPTER VIII.

Leapt fiery passion from the brinks of death.—*The Princess; a medley.*

WE will now turn for a time to the quiet home of the Phanes. Though situated in a rather busy thoroughfare, it had few visitors to pull the shining brass knob which communicated with the hall bell. Its inmates had always been tolerably happy within themselves, and with the exception of a few intimate friends, cared little for mixing with the "polished horde."

The owner of the picturesque ivy-grown Manville Villa was, as we have remarked before, a quiet, comfortable-looking little man, though occasionally choleric. But he loved home and its associations; he loved his industrious

wife, whose former beauty was still visible on her kindly face, notwithstanding it was twenty summers since Robert Phane had wooed and won her. They had never regretted their marriage ; and though Mrs. Phane was sometimes grieved at her husband's outbursts of temper, she thoroughly understood him, and could afford to wait until he had calmed down, when he always assiduously strove to make amends for his violent conduct. But time did not stave their affection ; rather did they learn to appreciate and value one another more than before, being jealous of every triviality that threatened their mutual dependence and indispensability.

Besides, there was Olivia, their beautiful, amiable, and accomplished daughter, to weld their love still stronger. Every care and attention was bestowed upon her, and nothing that could increase her happiness was spared. Mr. Phane had naturally wished for a son and heir ; but this was denied him, and consequently their daughter was their sole pride and hope. It was the one study of their life to cultivate in her all the happy graces that perfect the female character, and they had little cause for disappointment.

Olivia was as impressive as she was beautiful, and gratitude formed no small part of her nature. Thus she grew like a flower gently and carefully trained, free from all blemish. She loved her parents and her home, and her life flowed on, happy and simple, like a melodious poem. She was the light and life of the house, a comfort and a blessing ; merry as a lark at times, but when circumstances required, quiet and attentive. Diligent with her studies and books, and yet fond of a romp with her favourites, Carlo and Pet, the dog and cat. We admit that she was a paragon rarely found, and a little paradoxical.

We have already seen that her father was somewhat ambitious for her future career, in his rather harsh treatment of poor Humberton. The circumstance had sorely troubled Mrs. Phane, for she liked Humberton, and did not seek for position for her daughter (like her husband) so much as happiness and comfort. She was very sorry, for Olivia's sake, that her father had acted towards Humberton as he did, and it was about the first great difference they had experienced. She sympathized with her daughter's distress (very bitter to one who knew so little of sorrow), and her silvered locks fell over her daughter's shoulders and mingled with her golden hair as they wept together. Not long though ; Mrs. Phane soon lifted her head, and, with an attempt at smiling, endeavoured to cheer Olivia. Humberton was sure to succeed in life ; he was so energetic and persevering ; and, besides, he had a fair start in business, and there was great promise of his musical ability. That he was constant and true she thoroughly hoped and believed, and he would doubtless come to seek his Olivia again before very long.

All this seemed to be of small consolation to tearful Olivia, whose gentle nature was unused to adversity, and who knew so little about the battle of the world. She had lost what seemed to be hers, and there was no knowing whether she would ever recover it.

"Why should he not *sometimes* come and see me ?" she sobbed.

"Well, you know, my darling, your father does not wish it at present, and we must obey him ; but you may forget him."

"Never ! dear mother ; I love him !" she cried.

"Well, he will work and wait for you, dear ; and, besides, you are only young yet ; I don't think he will forget you soon, darling," said her mother soothingly, as she smoothed the rich curls from Olivia's forehead.

"But how can he remember to love me if he does not see me for years ? Oh, dear mother, I cannot bear to think of it," cried Olivia, again bursting into tears, and burying her head in her mother's lap.

Mrs. Phane was much affected ; but waiting until her daughter's paroxysm of grief had subsided, and she was becoming calmer from exhaustion, she said, in her kind, motherly tones :

“There, there, my darling, don't give way to weakness; you distress me. Try to be patient; I will talk it over with father. Trust in God, and all will yet be well.”

So Olivia wiped away her tears, and thanked her mother in silence. Day after day she went through her household duties with a worthy patience akin to resignation, and the change in her character was very perceptible.

Her parents sought to divert her mind, and amuse her in every possible way, not altogether without success; but she could not forget Arthur Humberton, the bright, the loving, the good. Until she had seen him she had been happy, cheerful, and contented in her quiet home; but now new feelings had been aroused, and she longed for something better. Her former lovers had been but playmates, and she had therefore felt their loss less keenly, and had soon forgotten them. But now it was different, and she could alone be happy with Arthur Humberton.

* * * * *

Let us take a leap of three years, in which little that was startling had happened in the career of any of our characters. Humberton was now earning one hundred and sixty pounds at his business (to the intense disgust of Bulliker, who hated him more than ever for it), and still more by the musical profession, and yet he never went to the Phanes!

Merrisslope had become a favoured visitor there. On one occasion he and Humberton quarrelled over the subject; but Arthur's grounds for anger, just enough in one sense, were not tenable. However, Merrisslope had left his situation in consequence (very soon after Humberton had so summarily dealt with the double-faced Cribton), and he was now a frequent visitor at Manville Villa.

The fates seemed against Arthur, strive how he would. In the case of Merrisslope he had no redress, for both the family and Olivia seemed to encourage his presence. The case seemed too apparent to require further investigation; and, besides, he was then powerless to interfere. Poor Arthur! it was hard work fighting, single-handed, against all these untoward circumstances; and, was Olivia to be lost?

In the meantime, Violet Cumberland, who had so painfully fascinated him against his will at their musical soirées, had at last awakened to the fact that Arthur did not love her. She felt her case almost hopeless; and despite the deceptive veil of love, perceiving that she only distressed him by her presence, she heroically resolved to leave the Society for ever! What anguish it cost her ardent and impulsive nature none could tell. But it must have caused the genuine-hearted girl many a severe struggle against her more than usually strong inclinations. To Arthur, though he sincerely pitied her, it was a great relief. He had long wished that their relations could be altered, though he knew not how to effect it. Time had solved the difficulty.

Of course the Society felt a blank when Miss Cumberland left it; and though her pretext had been ill-health, they guessed at the real reason. Strange to say, among those affected in the region of the heart was Herbert Redtaper, who had formerly so enthusiastically ventilated his theories on the advantages of single life. Such is human weakness. He was fascinated even more than the rest, but until now had kept honourably in the background. When, however, she had made this last resolve, he determined, if possible, to make her happy himself by winning her for his own. All his cold, calculating philosophy fled, and he thought only how he might accomplish his object.

During the three years that followed he assiduously endeavoured to gain the affection of his idol on every occasion, but without the slightest success. She haughtily spurned his every advance, and nothing could move her in his favour. He was very dejected at this unwelcome treatment, and so down-hearted that he began to believe again in his old theories that he had been intended for a bachelor. But the thought of Violet's beauty only drove



all calm thinking from the once methodical head of Herbert Redtaper, and her repulsion maddened him into a firmer resolve to win her in spite of it.

He, too, visited the Phanes occasionally, and he did not fail to observe that Olivia still cherished the memory of Arthur Humberton; and he made the most of this fact with Miss Cumberland, but it only forced her final decision that he must discontinue his lunatic and annoying addresses; and in her anger she stamped her inuscular little foot, and said vehemently, "I hate you!"

Why, she did not know; but she was too annoyed and puzzled to consider at the moment. Sorrow for her conduct came afterwards, when too late.

Of course Redtaper could go no further; but in the bitterness of his soul, the anguish of his passion, he waited for something to "turn up" in the future. Perhaps Humberton would eventually marry Miss Phane, a very estimable young woman. Anyhow, he could only wait, like many others.

Time wore on, but the horizon was still dark. Miss Phane was now said to be "engaged" to Mervyn Merrisslope, though her looks somewhat belied the statement. The latter gentleman knew only too well that such was not the case; and though he was rich, he feared and envied Arthur Humberton's rapidly increasing prosperity. What turn would circumstances take? If only Humberton were away, he fancied he was master of Olivia's soul. She, indeed, was rather inclined to accept his advances, but not unless Humberton was entirely lost.

At last an opportunity arrived, though Merrisslope was unaware of it until the last moment.

The "Crotchety Society" (as the members had nicknamed it) had decided to show themselves before the public in an opera composed by their leader, Arthur Humberton. The rehearsals were well on the way, and Arthur was taking the principal part, when the lady who played the heroine of the piece suddenly failed them through an untoward accident, and they were at their wits' end to know how to supply the deficiency. Some of the members, however, proposed to invite Miss Cumberland to take the part, if she would consent; and at last it was agreed that she should be requested for this once only, Humberton foolishly, though reluctantly, consenting.

She hardly knew what to do; but, imagining that Arthur Humberton had been partially impelled to ask her through love (and she could hardly see it in any other light), and unwilling to lose the opportunity, she consented. She thought, at any rate, her lot could be made no worse.

During the subsequent rehearsals, the mock reality of the scenes between Humberton and Miss Cumberland seemed full of real earnestness, especially to Redtaper, who was being devoured by the "green-eyed monster." Humberton felt Violet's influence again stealing over him, and he resisted it less than before, for was not Olivia now irretrievably lost to him? No, not so. But she might be very shortly, he argued; though he resolved not to be tempted until he was positively certain he could never regain her.

Redtaper had some minor character in the opera, which in his jealousy he had almost "thrown up," but he determined to drink the bitter cup and play the martyr, for more than one reason. He had arranged his plans a day or two before the performance, and he proceeded to put them into execution. He revealed the affair to Merrisslope, who looked upon the turn affairs had taken as a favourable opportunity for advancing his own cause. He would take Olivia to see the opera, and show her how Humberton had at last forgotten her. Redtaper, for his part, hoped that something would happen to place him in a more hopeful position, or at least to remove a most formidable rival.

At last the long expected evening arrived. To more destinies than one much depended upon its decision. Through the influence and arrangement of Redtaper, Merrisslope and Miss Phane occupied an unseen situation behind the scenes. They gladly consented to the idea. The house was crowded, and the audience waxed enthusiastic as the opera proceeded. No hitch or flaw of

any moment occurred in the acting or the music, and the whole affair promised to be an immense success.

The climax of the piece was fast approaching, which consisted in the reconciliation of the principal characters after the most untoward circumstances.

“At last, we meet again!” sang Humberton in character.

“And do you really love me?” returned Violet, also in character.

“Emile, I have always loved you!” sang Humberton, with intense pathos, and in exquisite music, almost feeling what he said, in his excitement. (They rush together and embrace passionately).

At this moment Olivia, no longer able to restrain herself, dashed from her hiding-place on to the stage, and wildly grasping Arthur’s arm, cried piteously,

“No, no! not her! not her! you love me only?”

Arthur hardly knew what to do or say, but he took her to him almost involuntarily, and kissed her. All was confusion. Violet shrank back, while Redtaper fell suing at her feet (less fortunate fellow), only to be spurned with her foot and a contemptuous curl of the lip, already bleeding from the vicious bite she had given it when Olivia had sprung on the scene, so chagrined was she at being outdone by such a “delicate creature.” Nor was this the end of the impromptu acting. Next on the scene came Mervyn Merrisslope, boiling over with rage at Olivia’s outrageous conduct, and vowing vengeance against Humberton for his part in the affair.

Seemingly oblivious of the real situation, and now alone thinking of his long-lost love Olivia, Humberton whispered in earnest this time:

“Do you really love me?” and received for answer from Olivia (though trembling and confused, and hardly knowing what had happened or how she was there):

“With all my heart!”

Merrisslope, white with passion, now interrupted the state of affairs by almost screaming:

“Cease this buffoonery, and release your hold on this lady immediately!” but a trap-door on the stage being loose, he ignominiously fell through it; while Miss Cumberland seized a dagger lying near and attempted to stab herself, but was prevented by Redtaper, who was severely wounded for his pains. At the same moment the curtain dropped, amid the thundering plaudits of the audience, who took the whole scene as part of the opera.

Not until then had Arthur or Olivia awakened to the fact that they were before the public; but that was little to be wondered at. All was now in the utmost confusion. Merrisslope was found to have broken his leg and sustained several bruises, Herbert Redtaper had an ugly wound on his shoulder, and Miss Cumberland had fainted!

Meanwhile the audience insisted on the appearance of the principal characters before the curtain; and Arthur Humberton had presence of mind enough to advance thither with Olivia (shrinking and frightened) on his arm. There was no leisure for debate, and he considered this the easiest method of gratifying the audience and bringing affairs to a normal state. It had the desired effect; and, after heartily welcoming the couple, the audience was satisfied, without making further demands or rendering some explanation necessary.

Affairs had taken a most unexpected turn for all concerned. As to Arthur Humberton, he was again a “god” in the estimation of the public, and, what was infinitely better, happy in the love of Olivia!

(To be continued.)

NURSERY DECORATION AND HYGIENE.

THOUGH we have no "wife of our bosom" to "lay down the law," or alarm us with her extravagant actions; though for us, as the poet sings, it will be true, at the supreme hour of life, that

No maiden with dishevelled hair,
Shall feign or feel decorous woe;

and therefore "nursery decoration and hygiene" is a subject on which we ought not to enter, yet being cosmopolitan in our taste, our temper, our proclivities, and our proceedings, and knowing so many matrons interested deeply about "baby," we have thought it well to print the following paper.

In *Scribner* for January, 1881, is a very remarkable paper under the above headings, and as it may interest some young mothers, and some old mothers amongst us, we beg to call their attention to the following hints and directions as to nursery "decoration and hygiene."

"We shall all be struck with the idea of the "fine lady," and as bachelors, we do confess we think there is great deal in it.

"My idea of a model nursery," said a fine lady, not long ago, "is a padded room, with barred windows, and everything in it, when not in use, hung out of reach upon the walls. Then, one might sit downstairs in the drawing room, and read, or practice, or receive with a mind at rest." But what of the melancholy little starlings caged above, piping their woeful plaint, "I can't get out?" And, in many cases, it is no wonder they should want to get out.

The truism in the following passage will be appreciated by our readers :

To the nursery are generally consigned, year after year, all the faded fineries from downstairs, the worn carpets, the slightly soiled chintz, the decrepit tables and chairs. It is a *Hotel des Invalides* for retired furniture. This, of course, does not apply to the first nursery, fitted up with floating draperies of pink and blue, with fine embroidery and cobweb lace, with costly cradle and dainty basket, for the installation of that unparalleled wonder—His Serene Highness, Baby Number One—with a prime minister in attendance, to whom all this magnificence appears but dross, whose manner is of the mildly enduring sort, as becomes one who has been used to better things, but, in spite of all, condescends to exalt, with her presence, for a space, these humble scenes! During a little while Baby reclines at ease amid his princely surroundings, but, by and by, when abandoned by his prime minister, the natural self-assertion of man takes possession of him. He kicks over the bassinet, reads his filmy envelope of silk and lawn, makes ducks and drakes of the interior of his dressing-basket, sets the ivory brushes afloat in his bath-tub, and cuts his teeth upon any object within reach, other than the coral and bells provided for the purpose by an infatuated god-father. Then, at last, does an indignant and long-suffering household turn upon this aggressive ruler, and send him into banishment. An usurper sits upon his throne, who is, in turn, displaced, and goes to join his hapless comrade condemned to hard labour in the third-story Siberia; and so until the ranks are full, till the pink and blue has faded out of the draperies, and a new baby has ceased to be a wonder.

We are inclined, however, to agree with the following practical suggestions :

To redress the wrongs of these little exiles, in the matter of brightening their place of retirement, is a task outside the limit of any society as yet organized in behalf of injured innocence, but none the less is a worthy and important one. We enter the average nursery to find it, perhaps, darkened by heavy moreen curtains of a style compelling their retirement from any of the modernized rooms downstairs; with a velvet or Brussels carpet with half-effaced pattern of lilies and roses, long since trodden into dingy uniformity of tint, and a rug of another colour that, as they say in France, swears at all the rest. The paper upon the walls, soiled by finger-marks, has a pattern of green and yellow stripes. The furniture is cumbrous and shabby; the fire hidden from sight by an iron guard, where draperies for ever hang. Homely articles of wearing apparel depend from door and chair backs; combs and brushes mingle with medicine bottles and spoons upon the dressing bureau. If the nurse rallies, in a frantic attempt to put things to rights, her idea, generally, is to clear the floor of blocks and toys, and rigidly taboo their re-appearance—bidding the children amuse

themselves, very much as Miss Havisham solemnly exhorted poor Pip to play, when he, looking about vainly for the ways and means thereto, conceived a vague idea of turning sommersaults! Over all, there is a tenement-house air that can hardly be realized by the visitor who has ascended, by slow degrees, through every stage of a beautifully decorated home. This, not so common as of old, will be, in a short time, I hope, only the exception to the rule. There are sundry conditions leading to reform that cannot be too strongly enforced. It seems hardly necessary to suggest that the first essential is light—the pitiless foe to untidiness, the inspiration to cheerful thoughts, happy tempers, and healthy bodies. A nursery should, if possible, have a southern exposure, and the windows be guarded without by an iron net-work, which may be painted green with gilded top, rising above the level of the child's shoulder, lest it should be seized with a fancy to stand up there and survey the world when nobody is near. Inside this net-work an ivy may be trained, and a few pots of hardy scarlet geranium, wall flower, and mignonette be placed, when spring comes in. To water these plants might be the reward for a day of good behaviour in the nursery.

All of us will appreciate the following suggestion as both realistic and practicable in the highest degree :

In this day of cheap and charming wall-papers, one has but to go the nearest shop to find a dozen suggestions, any one of which will lend the nursery a charm, requiring but few additions to transform any room into a cheerful home for the little folks. A dado of Indian matting, in red and white checks, is very popular, and goes far toward furnishing the room. In one nursery the mother has left a space, three or four feet high, above the weather board, plain—for each child to contribute his own idea in decoration with pictures cut out of books and illustrated weeklies, and collected by himself.

Above, and not too high, should be hung pictures. Be liberal with these, and choice. Give your children Sir Joshua Reynold's dainty little darlings for their companions, and engravings or plain photographs of any of the delightful little *genre* pictures of French, or English, or German art that come to us so freely now. A picture with a moral will accomplish far more in childhood than one of Æsop's fables. The first aspiration toward a career of true greatness may be struck into a boy's guileless nature as he stands gazing up at some scene which tells a tale of self-renouncing heroism.

So also most true are the æsthetical remarks and advice which follow :

It has come to be regarded as indispensable to the new *régime* that all carpets covering the floor shall be banished in favour of "strips, and bits, and rugs." May I enter a modest protest in behalf of a nursery carpet? Not only do the children slip and trip continually upon scattered pieces of carpet, but baby, whom you have established with all his belongings upon an island of rugs, persists in abandoning it for the most distant and draughty corner of the stained wood floor. Where the furniture is light, a three-ply carpet, taken away to be shaken every spring and autumn, under light, movable furniture, can easily be kept clean by a respectable nurse.

The furniture should be solid, but not heavy. Each child should have a cot or crib to himself, with a free circulation of air about it. Where it is impossible to have another room for dressing purposes, three-fold screens can be used, made of stout muslin, stretched upon a frame, and covered by mother, nurse, and little ones with all that remains of the lovely Christmas picture-books, rescued and cut out before it is too late. These pictures, Walter Crane's especially, may be pasted also in the panels of the door, and gay lines of blue and gold and scarlet described around them. The paper-hangers have taken a great deal of this pleasant labour off our hands by introducing a wall-paper covered with the well-known scenes from "Baby's Opera" and "Baby's Bouquet."

Curtains should be limited in quantity, and light in texture. Any pretty cretonne, blooming all over with pink roses, and green leaves, and gay birds, will delight a child, and the day coverings to the nurse's bed may be made of the same. For the children's beds there is nothing like spotless white. Another form of curtain, useful because it can be repeatedly washed throughout the season, is of plain white cotton stuff, bordered with figured Turkey red, and looped with bands of the same material. The only heading to these draperies should be a casing through which a light brass rod, fitted into sockets at each end, is run.

In regard to colour, I should advocate leaving mediæval blues and dull sage greens below stairs, in the library or boudoir given over to high art. Give the little ones the A B C's of decoration, with plenty of warm, honest red and

"blue
Which will show your love is true."

And once more, let us listen carefully to the views of this nursery reformer :

In your mantel decoration don't forget a clock! It is necessary to the nurse, and valuable in every way to the children. I know of one nursery, where, at every hour and

half-hour, two little white-robed figures, with "bangs" in front, and golden curls behind, run and stand before a small, carved, wooden shrine upon the wall, to wait the coming out of the cuckoo, and, confessing their sins, beg his pardon for their naughtiness. To them he is a veritable Mentor.

I have said nothing of books, and blocks, and doll-houses, of gold fish and canary birds, of tiny chairs and tables, of tea-sets, and broken rocking-horses, because, thank God! no home where there are children is wanting in these kinds of decoration.

I have suggested the need for the little folks of light, and warmth, and beauty, during the many hours they must inevitably be away from the mother's side. I wish it were possible to obtain, also, for all of them, a glimpse of green turf and tree-tops, be it nothing better than a city park. As I write, there comes to me the remembrance of a little child lying very ill in a bright and sunny room, while one member of the family after another came, with soft tread and tender voice, trying to woo him from the arms of his weary mother. There he lay, with tangled curls, with his beautiful face fever-flushed, and his great blue eyes asking pitifully for aid and rest from pain. At last his father came into the room, and into that strong clasp the little sufferer went cheerfully. "Hold me up to the window, papa," he said; "I want to see into the park." Wrapped in a shawl, he was kept in that position for an hour, gazing out at the trees, and talking at intervals about the birds, until, soothed and comforted, he fell into the calm, deep sleep so long and earnestly desired by his watchers—a slumber that ushered in recovery.

To "Constance Cary Harrison" the baby world is indebted for these kindly remarks and these kindly suggestions: and as that baby world is increasing instead of diminishing, and is, we apprehend, likely to do so from year to year, such is the perversity of human nature, we feel sure that our motives will be appreciated by all who have anything to do with a nursery, or are likely to have. We entirely dissent from that man of ill-regulated mind who once expressed his opinion that "babies ought to be suppressed everywhere"; and feeling strongly the importance of all that relates to the "Nursery Régime," we, as *Freemasons and philanthropists*, have felt that we could do nothing better than supply them with advice "gratis," on this most important of subjects.

BRO. THOMAS TOPHAM, THE STRONG MAN.

BY WILLIAM ANDREWS, F.R.H.S.

THOMAS TOPHAM, celebrated for his remarkable strength, was born in London about the year 1710. His father was a carpenter, and young Topham followed the same business until he had attained the age of twenty-four, when he exchanged it for that of a publican. His personal appearance was not remarkable, and when he had reached his full growth, he only measured about five feet ten inches in height. His love of athletic sports caused him to take up his quarters near Moorfields, a place noted for its cudgelling, wrestling, back-sword, and boxing tournaments. His house was known by the sign of the "Red Lion," and was frequented by the sporting characters of Moorfields, but did not prove a good speculation. It was in Moorfields that Topham made his first great public display of strength. He pulled against a horse, which was unable to move; he only placed his feet against a low wall which divided the upper and lower part of the fields. Next he pulled against two horses, and in this feat failed on account, it is stated, of his legs being placed horizontally instead of rising parallel to the traces of the horses; he was jerked from his seat, and had one of his knees much bruised and hurt. On the authority of Dr. Desaguliers and others it is said that had he been placed in a proper position he might have kept his situation, without any inconvenience, against the pulling of four horses.

Particulars of some of the chief feats performed by Topham were noted by Dr. Desaguliers, and amongst them we find it recorded that by the strength of his fingers alone he rolled up a very strong pewter dish. He then broke seven or eight short pieces of a tobacco-pipe by the force of his middle finger, having laid them on his first and third finger; then, thrusting the bowl of a strong tobacco-pipe under his garter, and bending his leg, he broke it to pieces by the power of the tendon of the ham alone, without at all moving his leg. Another bowl of the same kind he broke between his first and second finger by merely pressing them together sideways. He lifted a table, six feet long, with his teeth alone, although half a hundredweight hung at one end of it, and held it for a considerable time in a horizontal position. He struck an iron poker, a yard in length and three inches in circumference, against his bare left arm, between the elbow and wrist, until the poker was bent nearly to a right angle; and then, taking a similar one, he held the ends of it in his hands, and placing the middle against the back of his neck, he made both ends meet before him, after which he achieved the more difficult operation of pulling it almost straight again. He broke a rope two inches in circumference, though he was obliged to exert four times the strength that was requisite for the purpose, in consequence of the awkward manner which he adopted. He lifted a stone roller, weighing eight hundred pounds, by a chain to which it was fastened, with his hands only, while standing on a frame above it.

Topham, after quitting the "Red Lion," near Moorfields, took the "Duke's Head," situated on the Islington Green, but did not meet with any great success as an innkeeper. He next travelled through the country to exhibit his remarkable powers. In 1737 he visited Scotland and Ireland, and in the same year many of the chief towns in this country. William Hutton, a celebrated bookseller, antiquary, and historian, witnessed his performances at Derby in 1737, and wrote a most interesting account—indeed, the best that has been written. We give, as follows, Mr. Hutton's capital notice of Topham's visit to Derby:—"We learnt (writes Mr. Hutton) from private accounts, well attested, that Thomas Topham, a man who kept a public-house at Islington, performed surprising feats of strength, such as breaking a broomstick of the largest size by striking it against his bare arm; lifting two hogsheds of water; heaving his horse over a turnpike gate; carrying a beam of a house as a soldier does his firelock, and others of a similar description. However belief might at first be staggered, all doubt was soon removed when this second Samson appeared at Derby as a performer in public, and that at the rate of a shilling for each spectator. On application to Alderman Cooper for permission to exhibit, the magistrate was surprised at the feats he proposed, and as his appearance resembled that of other men, he requested him to strip that he might examine whether he was made like them. He was found to be extremely muscular; what were hollows under the arms and hams of others were filled up with ligaments in him. He appeared to be nearly five feet ten inches in height, upwards of thirty years of age, well made, but without any singularity. He walked with a small limp. He had formerly laid a wager, the usual decider of disputes, that three horses could not draw him from a post, which he would clasp with his feet; but the driver giving them a sudden lash, turned them aside, and the unexpected jerk broke his thigh.

"Other performances of this wonderful man, in whom were united the strength of twelve, consisted in rolling up a pewter dish of seven pounds as a man rolls up a sheet of paper; holding a pewter quart at arm's length and squeezing the sides together like an egg-shell; lifting two hundredweight with his little finger, and moving it gently over his head. The bodies he touched seemed to have lost their power of gravitation. He also broke a rope, fastened to the floor, that would sustain twenty hundredweight; lifted an oak table, six feet long, with his teeth, though half a hundredweight was hung to the extremity; a piece of leather was fixed to one end for his teeth to

hold, two of the feet stood upon his knees, and he raised the end with the weight higher than that in his mouth. He took Mr. Chambers, vicar of All Saints, who weighed twenty-seven stone, and raised him with one hand; his head being laid on one chair, and his feet on another, four people, of fourteen stone each, sat upon his body, which he heaved at pleasure. He struck a round bar of iron, one inch in diameter, against his naked arm, and at one stroke bent it like a bow. Weakness and feeling seemed fled together.

"Being a master of music, he entertained the company with "Mad Tom." I heard him sing a solo to the organ in St. Werburgh's Church, then the only one in Derby; but, though he might perform with judgment, yet the voice, more terrible than sweet, seemed scarcely human.

"Though of a pacific temper, and with the appearance of a gentleman, yet he was liable to the insults of the rude. The ostler at the Virgin's Inn, where he resided, having given him some cause of displeasure, he took one of the kitchen spits from the mantelpiece and bent it round his neck like a handkerchief, but, as he did not choose to tuck the ends in the ostler's bosom, the cumbrous ornament excited the laughter of the company till he condescended to untie his cravat. Had he not abounded with good nature, the men might have been in fear of the safety of their persons, and the women for that of their pewter-shelves, as he could instantly roll up both. One blow with his fist would for ever have silenced those heroes of the bear-gardens, Johnson and Mendoza."

Topham again turned his attention to the public-house business, and kept an inn in the parish of St. Leonard, Shoreditch. We give a copy of an advertisement issued during the time he resided in Shoreditch. It reads as follows:—

"THOMAS TOPHAM,

"Commonly called the strong man,

"Keeps the sign of King Astyages's Arms, vulgarly called the "Bell and Dragon," in Hig-lane, near Norton-Folgate, in the parish of St. Leonard's, Shoreditch,

"Where he intends to perform two actions of strength, for the reward of five shillings, when there is to be no more than five spectators. All above that number are to pay a shilling each; a crown is the least he'll take for showing the two feats; and, further to invite the curious, the man who is able to do either of the two, shall have the then present reward that the above-mentioned Topham is to have for exhibiting the same; the more to add to his honour, if required, he will at his own cost publish the same in an advertisement, to let the world know there is a man as great a prodigy as himself. He'll also consent to be erased out of the Memoirs of the Royal Society, and the person who can perform the like recorded in his room. It is the same Topham who was applauded, and most generously caressed, in the honourable part of Great Britain called Scotland. He also performed in the kingdom of Ireland, with good success and great applause, and in most parts of South Britain, where he was handsomely received and courteously entertained, particularly by the Honourable Corporation of Macclesfield, in Cheshire, where he received a handsome purse of gold; that was not the period of their generosity, they also made him a free burgess, and presented him with a silver box to keep his copy in. For the favours he publicly received during the time of his travels, he returns his most humble and hearty thanks.

"As the Fates' will has preserved him through many a hard brunt, especially by sea, and protected him on the day that the bloody and scandalous engagement happened off Cape Toulon, in the Mediterranean, on Saturday, the 11th of February, 1743-4, he is in hopes Providence will stand his friend, and support him in his endeavours.

"Vivere non potest, qui more non audet."

Mr. J. H. Burn, in a note to a reprint of ten copies of the foregoing in his *Islington Collectors*, referring to mention made of the *Memoirs* of the Royal Society, says—"So frequent at this period were the references to the patronage of 'our rarer monsters' by the Royal Society, that at a meeting of that body in March, 1753, it was declared inconsistent with the honour of the Society to admit showing monsters there, as the ridiculous exhibitors made use of their countenance, that of the Royal Family, and persons of consequence, as puffs to attract the populace."

We have mainly directed attention to Topham's public performances; we will next notice a few of his feats enacted in private. The following were related by persons who knew the man. It is said that "One night, perceiving a watchman asleep in his box, near Chiswell Street, he raised them both from the ground, and carrying the load with great care for some distance, at length dropped the wooden tenement, with its inhabitant, over the wall of Tindall's burying-ground. The consternation of the watchman on waking and finding himself in a graveyard, may be easily conceived, and nearly killed the man with fright.

It is recorded that on another occasion, having gone on board a West Indiaman lying in the Thames, he was presented with a cocconut, which, to the no small astonishment of the crew, he cracked close to the ear of one of the sailors with the same facility as an ordinary person would crack an egg-shell. The mate, having made some remark displeasing to Topham, the latter observed that if had pleased he could have cracked the bowsprit over his head.

We have only space for one more story. It is stated that "Topham being one day present at a race that was run on the Hackney Road, he and the other spectators were much annoyed by a man in a cart, who obstinately endeavoured to keep close to the contending parties, and prevented others from seeing the progress of the race. Topham at length resolved to stop the career of this disagreeable intruder, seized the tail of the cart, and drew it back with the greatest ease, in spite of all the exertions of the driver to make his horse advance, either by urging him with voice or whip. The rage of the driver was equalled only by the delight and astonishment of the spectators, while nothing but the fear of being crushed or torn to pieces prevented the fellow from exercising his whip on the formidable cause of his mortification.

He was a Freemason, and a member of a lodge called the "Strong Man Lodge," doubtless named after him. His life was not a happy one; his wife proved unfaithful to him, and as a publican he was not successful. It will have been observed in one of the foregoing advertisements that at one period of his career he served in the navy.

In the *Daily Advertiser* of August 11th, 1747, the death of Topham is recorded; and the circumstances attending it are stated thus: "Yesterday died Thomas Topham, known as the strong man, master of a public-house in Hog Lane, Shoreditch, occasioned by the several wounds he gave himself on Tuesday last, after having stabbed his wife in the breast—who is likely to recover."

A few days later it was stated in the same paper—"For these few days past there has been a great commotion in Shoreditch parish—an apprehension that a resurrection had began in it; and several witnesses have been examined by the magistrates in relation thereto. Yesterday it was said that Topham, the strong man, had, the night before, with the assistance of some surgeons, got the better of the grave, though near eight feet of earth had been laid on him."

In various works may be found records of remarkable feats of strength, but none in modern times equal those performed by Thomas Topham.