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FREEMASONRY IN ALL ITS BRANCHES.

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A CURIOUS MASONIC TRACT.

BY MASONIC STUDENT.

THIS curious Masonic tract was picked up accidentally out of a second-hand bookseller's catalogue in London. I had myself never seen it before, though it is mentioned by Oliver, and I do not so far meet with any one who has a copy of it. It is not alluded to by Kloss, and is therefore a "find."

I commend it to the notice of the curious, and the studious in Masonic archeology and rareties!

THE SECRETS OF THE FREE-MASONS REVEALED BY A DISGUSTED BROTHER.

Containing an ingenious Account of their Origin, their Practices in the Lodges, Signs and Watch-Words; Proceedings at the Making, and the Method used to find a Mason, when in a foreign Country, &c., &c., as it ever was, and ever will be,

To which is added the favourite Songs of the Masons, as sung in every Lodge; and an exact List of all the regular Lodges. The Second Edition.

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M,DCC,LIX.

THE SECRETS OF THE FREE-MASONS REVEALED, &c.

THE world, no doubt, will ask my reason for this candid and ingenious discovery of the whole secrets of Free Masonry. I answer, in very few words, that having closely applied myself for a considerable time to the study of its principles and precepts, at length I became introduced as a *Principal* at the * * * e, where I continued some months. But (as I have learned since) the Decrees of this * * * e were ever arbitrary and uncontrollable, which occasioned the decline of the lodge, so, upon its revival, they took care not to deviate from their predecessors; and finding myself illused, contrary to all the laws and regulations of the fraternity, I quitted them with a full determination to be revenged for the affronts I received, by unravelling to mankind the whole mystery of the Free-Masons; their beginning, their transactions in the Lodges, &c., &c., &c., as it ever was, and ever will be; which have remained a profound

secret from its first institution to this time, to the great surprise of the whole world; and by its being thus secreted from the eyes and knowledge of the rest of the universe, mankind has been induced to think, and led into the erroneous opinion, so as to conclude, the Masons were bound to this secrecy by oath. I dare say those who affronted me will gnash their teeth, and bite their fingers for mere madness, upon the perusal of this book; and I make no doubt but the whole fraternity, if they knew the author, would throw their libels at me; and I don't question but they will take a great deal of pains to tell the world, that this is not Masonry; but I assure them it is.

ORIGIN OF MASONRY.

Some persons are of opinion that the human species existed before Adam, but the Masons say, they take their warrant from Holy Writ; and not finding there any authority to ground a supposition upon that there was such an existence, either east, west, north, or south, before him, they content themselves with saying, there were Masons in the first age of the world, as recorded in sacred history; and that the first Masons after the flood (which they believe was universal) were Shem, Ham, and Japhet. But Ham is in very little repute among them, upon account, as they say, of the crime he committed, Genesis ix., 22. Yet they alledge that the Great Creator, by his vicegerent, implanted in all rational beings a belief that the children were not to answer, or suffer, for the iniquitous proceedings of their fathers; as was afterwards declared by the deity in express words, or by such means as in his infinite wisdom he thought proper to use in his converse with mankind. So that they admit the descendants of Ham, with those of Shem and Japhet, to have attained in a few years so great a knowledge of architecture as to build many cities, and superb edifices, in particular that of Babel; and that the survivors of these, and the successors of the deceased after them, having a hearty zeal for the promotion of the Craft, spared no pains to bring up their children to the understanding of architecture; and by unwearied diligence, close application, and indefatigable industry, gave instructions themselves till such time as they were so compleat, as the knowledge of the art in their age could or would admit; and that the younger, emulating the examples of their parents and predecessors, with benevolence, and even affection, to each other, endeavoured each to excell therein. And thus, from generation to generation, they proceeded till the time of Solomon; who, they say, by a supernatural gift, excelled all that had been before him, and will never be excelled by any. They further say, those ancient Masons associated to explain the scriptures, to preserve the knowledge of architecture, and to endeavour to make improvements therein, to cultivate brotherly love, friendship, and hospitality, not only between themselves, but also to study how to be useful and beneficial to mankind in general. This sacred rite or custom (as they term it) is still kept up among them: they meet twice a month. Thus far it has been suggested to me by Masons. But what follows my ears and eyes have been witnesses of, and my tongue hath confirmed it to others, when I was a Principal among them. When they are assembled together, and free from interruptions and disturbance (which is the reason for their having a man at the door of the lodge), the Principals of the lodge begin to expound and clear up the dark sayings and hard sentences of old, by comparing one passage with another; and thereby endeavour to determine the meaning and intention of those intricate phrases.

The next topic they go upon is morality. They display this subject very copiously. In the first place, they endeavour to implant in the minds of new-made brothers the many advantages attending temperance, forecast, and a well regulated conduct; and enumerate the long chain of bad consequences that always follow intemperance, sloth, and the want of making a proper use of that foresight, reason, or reflection which distinguishes the human species from the inferior animal creation, and which is given them to make a suitable

self-preservation from approaching or impendent evil. They trace out, thoroughly weigh, and consider the good or bad consequences, that naturally, or in all probability will attend the commission of such and such actions, and the omission of others. They strongly recommend the observance of all the social virtues, in administring justice impartially, and observing those things which unbiass'd reason dictates, and experience proves to be most advantageous to the whole community.

The next head is moral theology. Here they trace and point out cases of conscience.

In the next place they proceed to the teaching the rudiments of geometry and algebra. They discuss and nicely sift the elements of Euclid; then they proceed with indefatigable pains to draught and erect in miniature, and to model the stately palaces and buildings of the antients, agreeable to the taste of former times, and compare them with those of modern times; by which means they are able to judge of the proportion or disproportion both of the antient and modern structures.

It was agreed on by the Masons, a little before I left them, to have the superb edifices and spacious domes erected by all the known lodges in the world, published, with the laborious translations and remarks of each lodge thereon, so soon as they could be procured from abroad, and the plates finished. For which purpose copies of their resolution have been sent all through Europe, to the lodges in Asia, Africa, and America, that they may send their performances to the year 1756, so soon as possible to England, from whence they took their charter. But this must be a work of time.

Sometimes they discourse upon the lives of persons of all ranks and characters, in order to excite and stimulate the brotherhood to imitate and emulate the examples of the good, by shewing them the happy end or final exit they always made; and to give them suitable opinions of the bad, and a strong detestation of vice in general.

Notwithstanding all that has been said, which, upon the whole I think (to judge and speak impartially) is not much to the discredit of the Masons; yet there are several that have been made Masons who have led very profligate lives after. But I must, in spite of my spleen and resentment, in justice tell the world that it is a law universally observed by the Masons if a brother will not be conformable to the precepts and principles of Masonry, but abandon himself to unlawful pleasures, and give himself over to vice, and the commission of enormous crimes, and thereby render himself unworthy the society, and a scandal thereto, they first remonstrate with him, and then, if their admonition proves ineffectual, they immediately exclude him the lodge, and seldom or never receive him again. And though he may by some persons in the town where he was made be known to bear the name of a Mason, yet he is rejected of them as unworthy their society; and they say he is undeserving of associating with mankind.

During my stay in one lodge I knew four of this bad stamp, and heard of many more; all which were expelled the lodge, but one of these four outcasts, who was ejected for being frequently intoxicated, and found in many untruths, upon his hearty solicitations for readmission, and solemn promises to amend, was readmitted, and in a short time, after he had acquir'd a greater and truer knowledge of Masonry, entirely reformed, and became worthy of the society and the esteem of mankind.

The reader probably may ask, if the Masons are not bound to secrecy by any sacred tye, and so much good in it as they talk of, why was it not revealed many years ago for the good of the world in general, as many men, upon the least appearance of good in it, would have been fond of coming into the society. I must confess I ever was as much surprized, and as much wondered at it, as any man in the world, both before and since I was a Mason. I cannot pretend to account for the reasons of particular persons, nor of each particular brother,

but for myself I can say, if I had not been affronted I should not have gone from their general rule or maxim, which is not to give it gratis. They say if any man that they think is worthy to be a Mason will apply for it, he may be made if he will pay for it, as each of them have done before; and further, should they give it gratis, how could that extensive charity, which distributes so much yearly to the relief of distressed brothers, be supported?

I COME NEXT TO THE MAKING PART.

So soon as a man enters the lodge room, he is examined, to find if he knows anything of geometry; if not he is immediately instructed therein. They teach him to draw parallel lines, to raise and let fall perpendiculars, and to make angles, right, obtuse, and acute; or if he does understand this, and all lineal Geometry, or if not, at his first entrance, then after he has acquired it in the lodge they give him the first degree of Masonry, there being five degrees or orders of Masons, representing, or answering to, the five noble orders of architecture, viz., tuscan, doric, ionic, corinthian, and composite. Originally there was but one degree amongst the Freemasons: but as soon as they began to improve in architecture, and some had clearer and greater ideas of the proportions, bigness, strength, and beauty of the work intended, as each order became named, the Masons thought proper to confer those names by way of eminence upon such as merited it, and ever since all Freemasons are called among themselves by one or other of these orders or degrees. The Masons never were cautious to keep this part secret from the world; for many times, before I was a Mason, I have heard them say that such a one is a Mason, another a good Mason, another a very good Mason, another an excellent Mason, and another a compleat Mason. Now this distinction arises from the degree that each Mason has, owing to his genius and capacity therein; for a Mason of the tuscan order, or first degree, and the good Mason of the doric order, or second degree, provided they are conformable to the precepts before mentioned, are acknowledged and caressed by the composite or compleat Mason of the fifth degree, as worthy the regard of the whole society, notwithstanding their knowledge is not so extensive. But to return to the making. The principals of the lodge must understand the whole, to instruct the younger brethren. So they give to the brother just admitted (being duly qualified as observed before) the tuscan order, with problems and definitions suitable thereto; upon which he is kept some time, till he has made a good progress therein; then he is taught to measure solids, and receives the second degree or doric order, with suitable problems and definitions. Then they instruct him in the making and measuring of spheres, spheroids, prisms, pyramids, prismoids, strait, square, round, and elliptic pyramidoids, etc., and when he tolerably well comprehends this, they give him trigonometry plain and spheric, and the third degree or ionic order. Here he continues for a considerable time, till by dint of study and close application he becomes capable of erecting something in the three orders. Then they confer the fourth degree or corinthian order, upon him; and when they find his knowledge sufficient in this, by making several corinthian capitals, etc., they compleat him, by giving the composite order to him.

OF THE SIGNS AND WATCH-WORDS.

And first, of the signs that the Masons make use of to know each other by. They be seven in number, that is, one for each day in the week; which is the reason that no one could ever impose himself upon a Mason, in order to be taken by him as such; for strangers, *i. e.*, those who are not Masons, always concluded that the sign for Monday would serve for any other day in the week; or else they imagined that one sign served always. But in this they greatly deceived themselves, and gave room for the Masons, when they met with a misapplied or wrong day sign, to banter and joke as they thought proper, at the cost of shame and confusion to the designing impostor. Several of them

in my time I have met with, and have taken great pleasure to return the roasting they intended for me. The Masons took great care, when they first invented those signs, that they should be of so simple a nature, and accidentally common to all men, that when they made or gave them to any one, no person should suspect them to have a meaning, or the least tendency thereto, but merely accidental, as will plainly appear in the description of them. Some Masons are of opinion that when those signs were first invented pockets were not made use of; but they all agree in this, that the hands were put to those places where the pockets now are, and that they shut their hands, or bowed their fingers inwards, except those made use of in or for the signs. But be that as it will, this is certain, that for many ages past they have been handed down in the following manner: the first, or Sunday sign, is by putting the right hand in the right side pocket of your breeches, with the thumb out, and pointing to the left side. The second, or Monday sign, is the left hand in the left side breeches pocket, with the thumb out, and pointing to the right side. The third or Tuesday sign, is the right hand in the right side waistcoat pocket, with the thumb out, and extending towards the left side. The fourth, or Wednesday sign, is the left hand in the left side waistcoat pocket, with the thumb out and extended towards the right side. The fifth, or Thursday sign, is the right hand in the right side coat pocket, with the thumb and fore finger out, and pointing downwards. The sixth, or Friday sign, is the left hand in the left side coat pocket, with the thumb and fore finger out, and inclining downward. The seventh, or Saturday sign, is by putting the first three fingers of the right hand to that part of the right eye-brow next the ear; and so drawing it along till the third finger touches the nose.

From this last sign arises that misapprehended one, which some people address or give to Masons, by putting the fore finger of the right hand to or across the nose. These signs are observed exactly the same by all Masons throughout the globe.

The next in course are the watch-words, which are fourteen in number, one for each day and one for each night in the week, as follows: Sunday, from one o'clock in the morning till one at noon, Gera; the same day from one o'clock at noon till one o'clock Monday morning, Gomer;* from one o'clock Monday morning till one o'clock at noon, Ionia; from that time till one o'clock on Tuesday morning the watch-word is Iockshean. So that there is no intermediate time between the morning and the afternoon or evening words. And if any Mason is remiss in his words, or takes no pains to remember the proper one for each hour in the whole seven days, but gives an improper word, he generally incurs a severe censure from the lodge.

For the sake of brevity, and to avoid the uncouth repetition of the words from one o'clock in the morning, etc. I shall set the words down regularly with the seven days; the first watch-word to each day is for the morning, the last for the afternoon or evening.

Sunday	{	Gera, Gomer.	Wednesday	{	Sheba, Gad.
Monday	{	Ionia, Iockshean.	Thursday	{	Kedar, Kahath.
Tuesday	{	Peleg, Sabteca.	Friday	{	Onan, Shela.
		Saturday	{	Zidon, Uzal.	

The signs were invented by the first associates in Masonry to know each other by; but the watch-words were not till the first persecution of the Masons

*At the hour of one in the morning all the words for the fore parts of the seven days begin.

by illiterate men, whose ignorance raised an aversion to the Craft; at which time the Masons thought it necessary, in order to preserve and secure themselves from the many dangers and cruelties to which they were exposed by the blind and unwarrantable zeal of those men of darkness, to have words of alarm that when any brother discovered one of their enemies approaching, he should apprise those that were with him of it, by speaking the word of the day or night on which such approach should be made and discovered, in order for the whole to separate, and prevent the threatened danger. They have another word for the approach of a brother, which is Heber, *i.e.*, a companion.

In all countries, since literature has been encouraged and the liberal arts and sciences acquired and indulged, the Masons have been greatly caressed and free from molestation, on account of their great skill and abilities in geometry, architecture, etc., and much more so in England since the Protestant succession, and in particular since the accession of the illustrious house of Hanover to these realms, some of whose royal branches have given a sanction to Masonry by their immediate presence. So that these words are made use of (without any apprehensions of fear) only to advertise the brethren of the lodge that a stranger is near. The words are so expressive of the design and end for which they were intended and invented, that no brother could hesitate upon or suspend his assent to them one moment after they were explained to him. For instance, Gera a stranger, Gomer a consumer, Ionia making sad, Lockshean an offence, Peleg a division, &c., bears so near an affinity to the end designed, that no Mason could refuse to acquiesce with them. Every man so soon as he is made a Mason of the tuscan order, or first degree, is obliged to get these fourteen words by heart, and the word for a brother's approach, before he leaves the lodge room.

OF THE FINDING A MASON WHEN IN A STRANGE PLACE.

When Masons travel, or go into a strange place, and destitute of a friend or acquaintance, the method they make use of to find out a brother Mason is this: they visit the places frequented by gentlemen to transact business, as exchanges, tolzeys, parades, etc., and place themselves so as to be seen by every one, and whatever day it be they give the sign of that day, and every Mason will take notice of it, and it will pass undiscovered by all others. For instance, suppose Wednesday to be the day, they give the sign of the day by putting the left hand in the left-side waistcoat pocket, the thumb out, and pointing to the right side. A Mason will observe this, but will make no reply till the strange brother gives him the signs of the two preceding days, and then he returns the seventh sign, which the other is to answer; and the residing brother being fully satisfied by those signs that the stranger is a Mason, gives him an invitation to his house, entertains him cheerfully, converses freely with him, introduces him into the best company frequented by himself, or such as suits the degree and desire of the strange brother, supplies his wants in all cases agreeable to the circumstances of each, and regrets his departure. These are privileges which the Masons boast to be peculiar to themselves, and say that they challenge any society in the universe to cement brotherly love, relief, and truth together upon so strong and permanent a foundation as theirs; for they hold that the intention and design of the first Freemasons was to be firm and steady to each other, by promoting the good of a brother in every respect (so long as it could be done with jus [*sic*] to mankind in general), to espouse the cause of an injured brother, in supporting and enabling him to maintain and vindicate himself in justice and equity, and never suffer him to be illused. They say, further, that they do not deviate from this *primum mobile* of the Masons, to abandon a brother in case he is the aggressor; for, say they, if he engages in broils, riots, quarrels, etc., he cannot be a true brother of ours, whose principles are to be true to our sovereign, peaceable with our neighbours, and to administer justice impartially between those who

are Masons and those who are not; and as he degenerates from us, we are by no means culpable in forsaking him.

The reader cannot suppose that all these subjects are canvassed over each lodge night. No; some nights two of them, some three or four, and sometimes but one; and when they have the works of several brethren to inspect, the corrections and amendments in some of the performances take up so much time as to oblige them to adjourn the examination of the remainder till the next lodge night.

The applause that each brother meets with from the whole society, upon his duly and proportionably finishing a piece in architecture, always expressed by loud acclamations, generally alarms and surprizes those who are sitting by and under the room where the lodge is held.

I am not conscious to myself that I have in any one point in this relation of Masonry said more or less than what it really is. For what may be omitted in some lodges and what more innovated in others I am not accountable. But in all the lodges that I have belonged to and visited for several years the transactions were neither more nor less than this description of it sets forth; for I took a good deal of pains in minuting down every transaction in each lodge that I visited, to carry it to those of which I was a member.

I say this is the whole of the Masons' proceedings in their lodges, etc., and is sufficient to introduce any person (whose morals are well known to either of the members to be good) to a lodge who is inclinable to visit one, provided upon his examination he be not deficient in giving to the examiners a full detail and account of it as this book sets forth; and no lodge can refuse any person thus duly qualified to visit them but upon these two pretences: first, that he does not understand geometry, etc., and therefore may as well pay for the learning it in the lodge as elsewhere; and, secondly, that he never subscribed towards the support of the grand Charity. But upon his tendering the customary subscription of each brother, they are obliged to admit him.

I come next to the songs which are in great esteem among the Masons, and sung each night of their meeting in every lodge, unless their buildings take up so much time as not to admit a song.

I.

Ye thrice happy few
Whose hearts have been true,
In concord and unity found;
Let us sing and rejoice,
And unite ev'ry voice,
To send the gay chorus around.

CHORUS.

Like pillars we stand,
An immoveable band,
Cemented by power from above;
Then freely let pass
The generous glass
To Masonry, friendship, and love.
Like pillars we stand, etc.

II.

The Grand Architect,
Whose word did erect
Eternity, measure, and space,
First laid the fair plan
Whereon we began,
The cement of harmony and place.
Like pillars we stand, etc.

III.

Whose firmness of hearts
Fair treasure of arts,
To the eye of the vulgar unknown;
Whose lustre can beam
New dignity and fame,
To the pulpit, the bar, and the throne.
Like pillars we stand, etc.

IV.

The great David's son,
Unmatch'd Solomon,
As recorded in sacred page,
Through Masonry became
The first fav'rite of fame,
The wonder and pride of his age.
Like pillars we stand, etc.

V.

Indissoluble bands
Our hearts and our hands
In social benevolence bind;
For true to his cause,
By immutable laws,
A Mason's a friend to mankind.
Like pillars we stand, etc.

VI.

Let joy flow around,
And peace, olive-bound,
Preside at our mystical rites ;
Whose conduct maintains
Our auspicious domains,
And freedom with order unites.
Like pillars we stand, etc.

VII.

Nor let the dear maid
Our mysteries dread,
Or think them repugnant to love ;
To beauty we bend,
And her empire defend,
Her empire, deriv'd from above.
Like pillars we stand, &c.

VIII.

Then let us unite,
Sincere and upright,
On the level of virtue to stand ;
No mortal can be
So happy as we,
With a brother and friend in each hand.
Like pillars we stand, etc.

I.

COME let us prepare,
We brothers that are
Assembled on merry occasion :
Let's drink, laugh, and sing ;
Our wine has a spring :
Here's a health to an Accepted Mason.

II.

The world is in pain
Our secrets to gain ;
But still let them wonder and gaze on :
They ne'er can divine
The word or the sign
Of a Free and an Accepted Mason.

III.

'Tis this and 'tis that,
They cannot tell what,
Why so many great men in the nation
Should aprons put on
To make themselves one
With a Free and an Accepted Mason.

IV.

Great kings, dukes, and lords
Have laid by their swords,
Our mystery to put a good grace on ;
And ne'er been asham'd
To hear themselves nam'd
With a Free and an Accepted Mason.

V.

Antiquity's pride
We have on our side,
Which maketh men just in their station ;

There's nought but what's good
To be understood
By a Free and an Accepted Mason.

VI.

We're true and sincere,
And just to the fair,
Who will trust us on ev'ry occasion ;
No mortal can more
The ladies adore
Than a Free and an Accepted Mason.

VI.

Then join hand in hand,
To each other firm stand ;
Let's be merry and put a bright face on :
What mortal can boast
So noble a toast
As a Free and an Accepted Mason.

I.

Tho' bigot's storm, and fools declaim,
And Masons some thro' ign'rance blame,
The good, the just, the learn'd, the wise,
Free Masonry will ne'er despise.
O'er all the earth let Masons join
To execute one grand design,
And strike amazement into fools
Who laugh at Masons and their tools.

II.

On justice, truth, and charity
This edifice shall founded be ;
And will conspire to rear the whole
By wisdom's just, unerring rule.
O'er all, etc.

III.

Let ev'ry Mason then prepare
By virtue's mould his work to square ;
And ev'ry task adjusted be
By the level of equality.
O'er all, etc.

IV.

Let jollity and freedom then
For ever in our lodge remain,
And still our work cemented be
By universal harmony.
O'er all, etc.

V.

This structure we will fortify
With the barrier of secrecy.
A Mason-barrier we may boast
Shall e'er impenetrable last.
O'er all, etc.

VI.

To mutual love and friendship rais'd,
This fabric shall by all be prais'd ;
And those who strive to ridicule
Our craft shall but themselves be fool.
Theu o'er the, etc.

List of the Regular Lodges in England according to their seniority, year of erection, and time of meeting.

1. Queen's Arms, St. Paul's Churchyard, 2d Tuesday in every month.
2. The Horn, Westminster, 2d Thursday. 1721.
3. George, Grafton Street, St. Anne's, 1st and 3d Thursday.
4. Crown and Rolls, Chancery Lane, 2d and 4th Tuesday.
5. Tower, Tower Street, Seven Dials, 1st and 2d Wednesday. 1722.
6. Fish and Bell, Charles Street, Soho Square, 1st and 3d Wed.
7. King's Arms, New Bond Street, 2d and last Thursday.
8. Crown, Leadenhall Street, 1st and 3d Wednesday.
9. Dundee Arms, Wapping New Stairs, 2d and 4th Thursday. 1723.
10. Grapes, Chatham, 1st and 3rd Monday.
11. King's Arms, Wandsworth, 1st and 3d Tuesday.
12. Anchor, Rosemary Lane, 1st and 3d Friday.
13. Mourning Bush, Aldersgate, 2d and 4th Friday.
14. Anchor and Baptist's Head, Chancery Lane, 2d and last Thurs.
15. Golden Anchor, Ballast Key, East Greenwich, 2d and 4th Tu.
16. Salutation, Grayfriars, Newgate Street, 1st Thursday.
17. Greyhound, Garlick Hill, 2d and last Wednesday.
18. Red Horse, Old Bond Street, 3d Monday. 1724.
19. Angel, Norwich, 1st Thursday.
20. Dolphin, Chichester, 3d Wednesday.
21. Three Tons, Portsmouth, 1st and 3d Friday.
22. Castle, Lombard Street, 2d and 4th Monday.
23. Queen's Head, at Stocton-upon-Tees, in the County of Durham, 1st and 3d Fri. 1725.
24. Sun, Ludgate Street, 4th Monday.
25. King's Arm's Lodge, at the Bear and Rummer, Gerard Street, 1st and 3d Tuesday. 1727.
26. St. Alban's, St. Alban's Street, 3d Mon.
27. Flower de Luces, St. Bernard Street, Madrid, 1st Sunday. 1728.
28. Red Cow, West Smithfield, 1st and 3d Wednesday.
29. Woolpack, Lombard Street, in the Mint, Southwark, 1st and 3d Wednesday.
30. Gibraltar, at Gibraltar, 1st Tuesday. 1729.
31. Red Lion, Lynn Regis, Norfolk, 1st Friday.
32. George, St. Mary Axe, 2d and 4th Monday.
33. Horn, Fleet Street, 1st and 3d Thursday. 1730.
34. Peacock, King's Street, St. James's sq., 2d and 4th Tuesday.
35. Constitution vacated.
36. Barbican, 1st Thursday, 3d a Master's lodge.
37. Bowling Green, Putney, 1st and 3d Saturday.
38. Moor's Head, Lincoln, 1st Tuesday.
39. Platter, White Lion Yard, Norton Falgate, 1st Friday.
- 40.
41. Fox, Castle Street, Southwark, 2d Monday.
42. Windmill, Rosemary Lane, 1st Monday. 1731.
43. Angel, Macclesfield, Cheshire.
44. Jerusalem, Clerkenwell, 2d and 4th Wednesday.
45. Half Moon, Cheapside, 2d Wednesday.
46. Salutation, Newgate Street, 1st and 3d Wednesday.
47. King's Arms, St. Margaret's Hill, 3rd Wednesday.
48. King's Arms, Leigh, in Lancashire. 1732.
49. A la Ville de Tonerre, Rue de Boucheries à Paris, 1st Mon.
50. Saracen's Head, Greek Street, Soho, 1st and 3d Wednesday.
51. King's Arms, Marybone Street, 2d and 4th Tuesday.
52. London Prentice, Hoxton, 2d Tuesday.
53. London Bridge Punch House, 1st Tuesday.
54. Royal Oak, Derby, 1st and 3d Tuesday.
55. Bolton Lee Moor, Lancashire, next Wednesday to every full moon.
56. Cornish Chough, Salisbury, 1st and 3d Wednesday.
57. Queen Hithe Coffee House, 2d and 4th Monday.
58. Queen's Head, Chelsea, 2d and 4th Tuesday. 1733.
59. Bear, Bath, 1st and 3d Tuesday.
60. Cross Keys, Henrietta Street, Covent Garden, 1st Tuesday.
61. Red Lion, Bury, Lancash., next Thu. to every full moon.
62. Talbot, Stourbridge, Worcestershire, every Wednesday.
63. Sun, St. Paul's Churchyard, 2d and 4th Wednesday.
64. Swan, Birmingham, last Monday.
65. Royal Exchange, Boston, New Eng., 2d and 4th Saturday.
66. Valenciennes, French Flanders. 1734.
67. Mason's Arms, Plymouth, 1st and 3d Fri.
68. Samson and Lion, East Smithfield, 1st and 3d Thursday. 1735.
69. King's Head, High Holborn, 2d and 4th Wednes.
70. Steward's Lodge, Southampton Street, Cov. Garden, public nights 3d Wed. in March and December.

71. In Holland.
72. Fencers, near Newcastle-upon-Tyne, 1st Monday.
73. Castle, at Aubigny in France, 1st Monday.
74. Constitution lost.
75. Savannah, in the province of Georgia.
76. Angel, Colchester, 2d and 4th Monday.
77. Fountain, Gateshead, bish. of Durham, 2d and 4th Wed.
- 1736.
78. Green Man, Shrewsbury, 1st Monday.
79. Rising Sun, Fashion Street, Spitalfields, 1st and 3d Tuesday.
80. King's Head, Norwich, every other Thursday.
81. The Customhouse, by the Old Dock, Liverpool, 1st Wed.
82. Cock and Lion, Michael's Alley, Cornhill, 1st and 3d Mon.
83. Rose, Edgbaston Street, Birmingham, 2d and last Thursday.
84. Bell, Friday Street, 1st and 3d Tuesday.
85. George, Ironmonger Lane, 2d and 4th Tuesday.
86. Fountain, Bartholomew Lane, 2d and 4th Friday.
87. Blue Post, Southampton Buildings, Holborn, 3d Tuesday.
88. Crown, West Smithfield, 4th Tuesday.
- 1737.
89. Three Tons, Spitalfields, 2d and 4th Friday
90. Chapman's Coffee-house, Sackville Street, 1st and 3d Tues.
91. Salutation, Budge Row, 2d and 4th Thursdy.
92. Sun, Milk Street, 1st and 3d Tuesday.
93. Angel, Shipton Mallet, Somersetshire, 1st and 3d Mon.
94. Parham Lodge, Antigua.
- 1738.
95. Swan, Gloucester, 1st and 3d Friday.
96. Helmet, Bishopsgate Street, 2d Tuesday.
97. Black Bull, Halifax, Yorkshire, last Monday
98. The Great Lodge, St. John's, Antigua, 2d and 4th Wednesday.
99. The Fox, near the Square, Manchester, 1st and 3d Monday.
100. Black Lion, Nottingham Court, Seven Dials, 2d and 4th Monday.
101. Swan, Watergate Street, Chester, 2d Tuesday.
102. Gone.
103. Red Lion, Horn Church, in Essex, 1st Friday.
104. Baker's Lodge, St. John's, Antigua.
- 1739.
105. Kingston, in Jamaica, 1st and 3d Saturday.
106. King's Head, Portsmouth Common, Southampton, 1st Tu.
107. Scots Arms, the Mother Lodge at St. Christopher's, held at Basseterre, 1st Thursday.
108. Crown and Globe, Playhouse Yard, Blackfriars, 1st Tu.
- 109.
110. King's Arms and One Tun, Hyde Park Corner, 2d and 4th Wednesday.
111. Red Bull, Long Lane, West Smithfield, 2d and 4th Mon.
112. King's Head, in the Poultry, 3d Wednesday.
113. Lausanne, in the Canton of Bern, Switzerland.
- 1740.
114. Three Lions, Banbury, Oxfordshire, every full moon, if on a Thursday, or the Thursday before.
115. The Ship, James Street, Covent Garden, 2d Tuesday.
116. The Bush Tavern, Corn Street, Bristol, 2d and 4th Wed.
117. The 3d Lodge, Calcutta, in East India.
118. St. Michael's Lodge, in Barbadoes.
119. Grapes, in Decker Street, Hamburg, every other Thursday.
120. George, Whitehaven, Cumberland, 1st Monday.
- 1741.
121. Ship and Castle, Haverford W.
- 1742.
122. Swan, Old French Lodge, Grafton Street, 1st and 3d Thurs.
123. Old Road, St. Christopher's.
124. Union, Franckfort-on-the-Mayne, 2d and 4th Tuesday.
125. Three Horse Shoes, Leominster, in the county of Hereford.
126. Port Royal Lodge, Jamaica.
- 1743.
127. Angel, Dolgelly, in Merioneth-shire, North Wales, 1st Tues.
128. St. George, Emperor's Court, at Hamburgh, every other Wednesday.
129. Bull, High Street, Bristol, 1st and 3d Tuesday.
- 1745.
130. New Lodge, Copenhagen, Denmark.
- 1746.
131. St. Jago de la Vega, in Jamaica.
- 1747.
132. The Bear, Norwich, 2d and 4th Tuesday.
133. New Lodge, St. Eustatius, Dutch Island, West Indies.
- 1748.
134. The Bishop's Head, Plymouth, 1st and 3d Monday
- 135.
136. Maid's Head, Norwich.
- 1749.
137. Bear, Cambridge, 2d Monday.
138. Lodge of Orange, at Amsterdam.
139. St. Martin's Lodge, at Copenhagen, in Denmark.
140. Rampant Horse Tavern, St. Stevens, Norwich, 2d and 4th Tu.
- 1750.
141. No. 1, at Minorca, 1st Thursday.
142. No. 2, at Minorca, 2d Tuesday.
143. No. 3, at Minorca, 1st Wednesday.
144. St. Christopher's, at Sandy Point.
- 1751.
145. The Unicorn, Norwich, 2d and 4th Monday.

- 146. King's Arms, Falmouth, 2d and last Thursday.
- 147. Angel, Great Yarmouth, in Norfolk.
- 148. King's Head, West Street, Gravesend, 1st and 3d Thurs.
- 149. St. Andrew, the Sea Captain's lodge, near the Hermitage, 2d and 4th Friday
- 150. No. 4, at Minorca, 1st Monday.

1752.

- 151. King's Arms, Helston, in Cornwall, 1st and 3d Tuesday.
- 152. St. John's Lodge, Bridgetown, Barbadoes, 4th Monday.
- 153. Ship, Leadenhall Street, 2d and 4th Monday.
- 154. King's Head, Broad St. Giles, 1st and 3d Tuesday.
- 155. Mason's Arms, at Truro, in Cornwall, 1st and 3d Wednesday.
- 156. At Chardenagore, late the chief French settlement in Bengal.
- 157. At Madras, in East India.
- 158. At the Hague, in Holland.
- 159. St. Peter's Lodge, in Barbadoes, 1st and 3d Saturday.

1753.

- 160. Black Moor's Head, Nottingham.
- 161. Lion and Goat, Grosvenor Street, 2d and 4th Monday.
- 162. Blue Last, Salisbury Court, 2d and 4th Wednesday.
- 163. Angel, Picadilly, 2d and 4th Monday.
- 164. Lily Tavern, in Guernsey.
- 165. Nag's-head, Wine Street, Bristol, 2d and 4th Tuesday.
- 166. Queen's Head, near Quesen Street, 2d and 4th Tuesday.
- 167. Red Lion, Market Street, Carmarthen, South Wales, 1st and 3d Monday.
- 168. King's Head, Mews Street, Cavendish Square, 2d and 4th Wednesday.
- 169. Castle and Lion, White Lion Lane, Norwich, 3d Wednesday.
- 170. Evangelist's lodge at Antigua.
- 171. At Amsterdam.
- 172. Rose and Crown, at Prescott, Lancashire, Wednesday next before full moon.
- 173. Royal Exchange in the Borough of Norfolk, in Virginia, 1st Thursday.

1754.

- 174. St. Paul's Lodge, Speight's Town, Barbadoes, 1st and 3d Tuesday.
- 175. White Hart, Mansel Street, Goodmans-fields, 2d and 4th Wednesday.
- 176. Redruth in Cornwall, 1st and 3d Thurs.
- 177. Bear, Lemon Street, Goodmans-fields, 1st and 3d Wednesday.
- 178. Mitre, Union Street, Westminster, 2d Tuesday.
- 179. Chequers, All Saints, Norwich.
- 180. Swan, Ramsgate in the Isle of Thanet, 2d and 4th Monday.
- 181. Parrot, Cow Lane in Leeds, 1st Wedy.
- 182. Robin Hood, Butcher Row, near St. Clement's, 1st Thurs.
- 183. Horn, Doctors Commons, 3d Monday.

- 184. Paul's Head, Doctors Commons, 2d and 4th Monday.
- 185. Swan, at Westminster bridge, 1st and 3d Wednesday.
- 186. Rustat's Coffeehouse, Sherrard Street, 2d and 4th Wednesday.
- 187. Pelican, Leicester, 1st and 3d Tuesday.
- 188. Red House, Cardiff, Glamorganshire, South Wales, 2d Monday.
- 189. Bear, Cowbridge, Glamorganshire, last Monday.
- 190. No. 2, St. Eustatius, Dutch Island, West Indies.
- 191. Queen's Head, Lowestoff in Suffolk, 2d Monday.
- 192. Chequers, Charing Cross, 2d Tuesday.
- 193. Two Spies, King's Street, Seven Dials, 2d and 4th Monday.
- 194. King's Head, at Salford near Manchester, 1st and 3d Wedn.

1755.

- 195. No. 8, the King's own regiment, 1st and 3d Tuesday.
- 196. Blue Posts, Old Bond Street, 2d and 4th Friday.
- 197. Jack of Newbery, Chiswell Street, 1st and 3d Wednesday.
- 198. White Hart, St. James's Street, 2d and 4th Thursday.
- 199. Ship and Castle, Penzance in Cornwall, 1st and 3d Wednesday.
- 200. Bricklayer's Arms, Duke Street, Grosvenor Square, 1st and 3d Tuesday.
- 201. Shoulder of Mutton, St. Augustine's, Norwich, 1st and 3d Monday.
- 202. Lodge of Charity at Amsterdam.
- 203. Raven, Cow Lane, Chester, last Monday.
- 204. White Lion, Beccles in Suffolk.
- 205. Swan Tavern, in York Town, Virginia, 1st and 3d Wednesday.
- 206. Flower in Hand, St Mary, Norwich, 1st and 3d Tuesday.
- 207. Sunderland near the sea, county of Durham, 1st Friday.
- 208. Grand Lodge, Frederick at Hanover.
- 209. Feathers, Bridges Street, Chester.
- 210. Princess of Wales's Arms, Cranborne Alley, Leicester fields, 1st and 3d Mon.
- 211. In Capt. Bell's troop in Lord Ancram's dragoons.
- 212. The Sun and thirteen Cantons, in Great Poultney Street, Golden Square, 2d and 4th Thursday.
- 213. At Wilmington on Cape Fear River, North Carolina.
- 214. White Lion, Water Street, Liverpool.

1756.

- 215. Lodge of Peace at Amsterdam.
- 216. Hoop and Grapes, Suffolk Street, 1st and 3d Tuesday.
- 217. White Horse, corner of New Burlington Street, 1st and 3d Thursday.

1757.

- 218. Marquis of Carnarvan's, at Sunderland near the sea, 1st and 3d Tuesday.
- 219. St. Mary's in the Island of Jamaica.

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| <p>220. Blakeney's Head, at Bristol, 2d and 4th Thursday.</p> <p>221. Parliament Coffee House, Parliament Street, 2d and 4th Tuesday.</p> <p>222. Sun, in the Strand, 4th Wednesday.</p> <p>223. Dove and Olive Branch, St. Lawrence's, Norwich.</p> <p>224. Santa Cruz, a Danish Island, West Indies.</p> <p>225. Cock, Head of the Side, Newcastle upon Tyne, 1st Monday.</p> <p>226. White Lion, Oxford Road, 3d Monday.</p> <p>227. Sun, at Shadwell, 1st and 3d Monday.</p> <p>228. Lodge of Regularity, Amsterdam.</p> | <p>229. Queen's Head, Duke's Court, Bow Street, Covent Garden, 1st and 3d Wednesday.</p> <p>230. St. Michael's Lodge, at Severn, Duchy of Mecklenburgh.</p> <p>231. Cock, St. Mary's, Norwich.</p> <p>232. Red Lion, South side Street, Plymouth, 2d and 4th Monday.</p> <p>233. Bell, Broad Street, Bristol.</p> <p>234. Bombay, East Indies.</p> <p>235. Green Man, Berwick Street, St. James's.</p> <p>236. Swan, sea captains Lodge, Yarmouth, Norfolk.</p> <p>237. Three Crowns, 2d Division of Marines, Plymouth.</p> |
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MASONIC RESEARCH.

An Address delivered before the Annual Meeting of the Members of the York College of Rosicrucians, at York, 26th February, 1881,

BY R.W. FRA. T. B. WHITEHEAD, IX.^o, CHIEF ADEPT.

FRATRES,—At the commencement of the second year of the existence of this college, I think we are offered a fair opportunity of looking back upon the past, and reviewing our work for the year that is gone, as well as glancing forward at our future prospects and the opportunities for labour which lie open before us. The college was officially constituted in the month of November, 1879, and our first regular meeting was held in York in the following February, when the late officers were appointed. At that meeting I had the honour to address you on the subject of the society, its aims and objects. In May our meeting was held in the Masonic Hall, in Thirsk, by the fraternal invitation of the Falcon Lodge; and we visited the ruins of Byland Abbey, and the village of Coxwold, on which interesting papers were read by the Primus Ancient. At the same meeting a valuable paper on some errors in the elucidation of Ancient Rosicrucianism was read by the Suffragan. Our August meeting was held in the Fidelity Masonic Hall, Leeds, by the courteous permission of the trustees of that building; and an able paper was read by the Secundus Ancient, on the history of Leeds. At the same time many of us visited the ruins of Kirkstall Abbey, under the guidance of the Tertius Ancient, whose remarks on the architectural features of Cistercian buildings have not as yet, I regret to say, been furnished to the printer. In November our meeting was held again in York, when the Suffragan read you an account of the remains of a Knight Templar Preceptory in Herefordshire, and your Chief Adept gave you the translation of an old Rosicrucian Essay of the seventeenth century, and now at our annual meeting we are once more assembled, by the kind permission of the brethren of the Eboracum Lodge, in their rooms in this ancient Masonic city, and I think we may fairly be excused if we congratulate ourselves upon the practical manner in which we have thus far carried out the objects of our society. At any rate, I have no hesitation in saying, without any wish to draw invidious comparisons, that this college would compare favourably with any other college in England, either as regards the intelligence of its members or the work performed by them. Our college may also be said to be prolific as

well as active, since the present High Council of America was founded by fratres admitted by us at York; and this evening we have received into our M * * * * C * * * * a distinguished brother, who contemplates the establishment of the order on the shores of the Mediterranean, and under his sway I feel sure that it cannot fail to flourish in that classic locality, where a grand field of work awaits its investigations.

We now number in our ranks thirty-three members, many of them Masons of high reputation, and who have shown for years an active and, what is better still, an intelligent interest in Masonic subjects in their respective districts. It is this intelligent side of Masonry which especially needs cultivation, and it is for the encouragement of progress in this direction that this society of ours was formed and now exists.

Fratres, I need not tell you, for you know it right well, that the mere perfection of ritual, the mere swelling out of a big charity list, or the mere faculty of making after-dinner speeches, or all three arts combined, do not constitute a Masonic scholar. Bright working is good, charitable efforts are excellent, and as we must eat to live, we may as well eat and live sociably and pleasantly, but a Mason may have wrought wonders in these things, and yet not have mastered the greatest delight which Freemasonry can afford, and that is the mine of intellectual wealth which its hidden history conceals from all but the diligent student. It is diligence in Masonic study which I am so anxious that this college should encourage to the utmost of its power. All Masonic students of the present day are not members of our Order, but our Frater Hughan, who may be regarded as the historian, *par excellence*, of York Masonry, is one of our brightest ornaments. Bro. R. F. Gould, as most of you know, has made Masonic history a subject of close study for years, and his published results are of inestimable value to all Masonic students. Bro. the Rev. A. F. A. Woodford has for the major portion of his life devoted himself to Masonic research, and even now admits that he stands merely on the threshold of knowledge as regards the history of our mystic art. As yet so little is known concerning its origin and its history, that Masonry may yet be said to be practically, and in these respects, a sealed book.

I believe that the members of this college might do much towards the efforts now being made to elucidate the real history of Freemasonry, by ever keeping in mind their duty as members of the Order, and never permitting an opportunity to pass by disregarded of stimulating research in others as well as investigating themselves all available sources of Masonic knowledge.

In York itself I think we may consider the mines of Masonic research pretty well exhausted, yet even this is by no means certain, for our Frater Todd can tell you how, only a short time since, he and I unearched an old minute book amongst the possessions of the York Lodge, which had escaped the vigilant eyes of Bros. Woodford, Cowling, Hughan, and others, but which carried back the records of the Royal Arch in York several years earlier than had been previously known. It is known that in 1779 a minute book of the old Grand Lodge of all England at York (then known as the Lodge at York) was in existence, containing records of meetings held in 1705. This book is now missing, but who can tell that it may not yet be discovered in some unexpected quarter? From time to time other minute books and Masonic relics have come to light in ways not to be anticipated, and I need hardly say that the discovery of the minute book alluded to might be a most valuable aid in clearing up the great mystery as to that period known as "the revival" of 1717. Yorkshire offers a peculiarly favourable field for Masonic investigation, for some of the oldest recorded lodges were wont to be held in this city and in other Yorkshire towns. Only very few of their records remain to us, and probably most of them have been lost and destroyed; but it is quite possible that some may still exist, stored away amongst old disused papers when those lodges stopped working, and waiting in some lumber-room to be brought once

more to light by the diligence of the Masonic investigator. I would urge you, brethren, never to miss any opportunity of turning over any old minutes or journals which may be available. Our worthy Suffragan has himself told you of the very curious and valuable discovery made by him a short time since amongst the Stukeley papers, where allusions occur and facts are stated in regard to the condition and working of Masonry at the beginning of the last century of the greatest interest.

I should like also to say that this college offers a fair platform for the discussion of any point of Masonic jurisprudence, for any disputed system of working, and for any kindred subject or question, by means of which we should not only interest and enlighten one another, but, by an interchange of opinions and ideas, equalize Masonic opinion in this part of the country, and perhaps tend to do away with some of those isolated ideas which I regret to find existing in many centres of Masonry. To this same end I regard the Masonic newspapers valuable media, and I would urge all those members of the college who do not subscribe to one or more of our English publications, to lose no time in at once doing so. They will find their interest greatly quickened by a regular perusal of the Masonic press, and will seldom each week fail to find something "to make a note of," and calculated to assist them in progress in Masonic knowledge.

Looking forward to our prospects for the coming year, fratres, I hope we may be able to see our way to one or more archaeological expeditions. We have many spots of great interest within easy reach, and we shall endeavour to arrange something for our two summer meetings. I also hope that we shall not fail in members who will, by means of papers, aid in the interest of our gatherings. Fratres must not wait to be asked to prepare and read papers. It is impossible for your Chief Adept to know the opportunities which may occur to each of you; but I shall at all times esteem it a favour if I receive an intimation from any frater that he is willing to contribute an essay. As far as our funds will allow, we purpose to continue printing these papers as read, and I trust that in years to come they will serve to remind us of pleasant gatherings, and of the association with one another, which the medium of our M * * * C * * * affords.

In conclusion, fratres, let us be exceedingly careful who we admit to our college. We are already strong in numbers. Let us aim at intellect as much as possible. Drones are of no service to us, and only block up our ranks to the exclusion of workers. My ambition is that this college should take a leading position in the Order, and no pains shall be wanting on my part to bring about such a consummation. Let us aim at winning for our body such a reputation that when a frater is said to be a member of it, the Masonic world will know that he is a true Mason in every sense of the word, and that he is one of an association which exists for the advancement of Masonic knowledge and the enlightenment of our mysteries.

SONG.

BY BRO. THE VEN. ARCHDEACON COLLEY, J.W.

(Tune—"Wait for the Waggon.")

IN the work supreme, Masonic,
 Brothers! let us all unite,
 As architects harmonic,
 To build our lodge to-night:

For true to the plummet
 All our doings are,
 If we act on the level
 And work on the square.
 Act on the level, act on the level,
 Act on the level, and work on the square.

Rough ashlar we were quarried,
 But the gavel of life's shocks,
 With the chisels point to dress us,
 The nonsense from us knocks :
 In wisdom, strength, and beauty
 It is our aim to grow ;
 And, by doing well his duty,
 A Mason you shall know.
 Then act on the level, etc.

The first care of every Mason
 Is to see the lodge close tyed :
 Heads sound—no mental slates loose—
 Hearts pure and undefiled.
 None present now but Masons ?
 Stand to order.—Our next care ?
 To look for God in neighbour,
 And in life's game play fair.
 Then act on the level, etc.

As Apprentices and Craftsmen
 Let us at nothing stick,
 But do our simple duty,
 And be each a jolly brick.
 For the Grand Master Mason
 Our tool-work doth outline,
 And by constant use and honest,
 Bright will these jewels shine.
 Then act on the level, etc.

Past High Time now we labour,
 And let our work be sound ;
 No scamping it or shirking it,
 But solid be it found.
 Then High Time hence will call us,
 The many and the few,
 From labour to refreshment,
 To receive each man his due.
 Then act on the level, etc.

Then, in this work Masonic,
 Brothers ! let us all unite,
 Manly, honest, and harmonic,
 As we build our lodge to-night.
 For true to the plummet
 All our doings are,
 If we act on the level
 And work on the square.
 Act on the level, etc.

THE PRESENT POSITION OF MASONIC HISTORY
AND CRITICISM.

BY THE EDITOR.

No. II.

I PROPOSE in this paper to consider the MS. evidence we have at present available with respect to the history of Freemasonry. As regards the "guild legends," little need be said, because, though they exist from the beginning of the fifteenth century, or even the end of the fourteenth according to some, they are to a certain extent "out of court" for the purposes of this enquiry and discussion. "Non constat," say the upholders of the 1717 theory, that though they undoubtedly exist, and as undoubtedly belonged to the operative guilds, they have anything to do with the speculative Masons of 1717; and as I desire to use no debateable propositions, I simply confine myself to what may be called "ritual evidence," whether friendly or hostile matters nothing for the purpose of my argument. Even the hostile evidences being fictitious, according to Paley's well-known argument, would prove the genuine to have existed, and therefore we may assume safely that a genuine form of Masonry existed, for instance, in 1730, of which Pritchard was the foolish and untrustworthy assailant. A good deal of stress is often laid on "rituals" per se, but I have always failed, I confess, to see the cogency or value of any such argument. At the best it would be but quasi evidence, being oral and traditional altogether, and unless we adopt the adage of the "schoolmen" and apply it to Masonic ceremonial, "*Lex orandi, lex credendi*," I certainly fail to see how the evidence of the "rituals" can prove or disprove the antiquity of Freemasonry, unless, indeed, we had any old rituals which we have not.

The earliest MS. evidence is the famous "Sloane MS.," 3329, which, though of early eighteenth century transcript, is undoubtedly a seventeenth century MS. in its "archaisms." The MS. is not an original MS., remember, but a "transcript," and if before 1700, or really about 1640 as has been alleged, establishes in a remarkable manner the continuity and certainty of Masonic degrees. I do not say perfectly so, for that it does not do, as it is still a "moot point" whether it be the production of an ignorant Mason or an inquisitive non-Mason. To the "bright Mason" it offers "*indiciæ*," and "points," and "facts," which, as it appears to me, are alike irrefragable and unanswerable. The next MS. is Bro. Gould's "Catechism" of 1723, unearthed in the British Museum, and the next "The Grand Mystery" of 1724. Putting these three MSS. together, we cannot, I think, fail to arrive at the conclusion that a form of Masonry triple in arrangement, identical in nomenclature, and apparently similar in ritual was in existence before 1717, the forerunner and antitype of the Masonry we know of, as admitted to exist in the Constitutions of 1723. For it is impossible to believe on any ground of ratiocination or even probability that all on a sudden, after the revival of 1717, Freemasonry was essentially arranged as we have it now, without any pretension to antiquity, the mere product, in fact, of the fertile imaginations and habile manipulation of Payne, Anderson, and Desaguliers. If the verbiage of the Sloane MS. is identified with seventeenth century forms, of course this argument and theory fall to the ground at once. And what are we to say of the pre-1700 Masonry, which undoubtedly existed in Cheshire, Staffordshire, at York and London.

We have the unchallengeable reality of a "ceremonial" of some kind in 1646 at Warrington; of Masonic receptions in Staffordshire, as mentioned by

Dr. Plot, in 1667 and 1686; at London in 1682; in Masons' Hall, at York, in 1690. I admit that at York the evidence so far only connects us with a "guild legend," but still the fact of a lodge being at York in 1690 is, if I remember rightly, also mentioned in the York records. Of course it is only a casual entry, and must be taken "quantum valet." The evidence of the "Antiquity MS." is a little more than that, however, of a mere "guild legend."

The "colophon" is very peculiar: "William Bray, Freeman of London and Freemason, written by Robert Padgett, Clearke to the Worshippful Society of the Free Masons of the City of London, in the second yeare of the Raigne of our most gracious Sovereign Lord King James the Second of England, &c., Annogue Domini 1686."

A search in the record of the "Masons' Company," London, courteously made by the officials, produces no evidence of any of the facts mentioned by Ashmole in 1682, or of the names of "Bray" or "Padgett" in 1686. The only fact which tallies with Ashmole is that the master of the Company in 1682, mentioned by Ashmole, was the actual master of the Company in 1682; but no other statement tallies. Hence we must come to the conclusion, unless, indeed, the search has not been a careful one or a true one, that there was existing before 1700 a society of Freemasons in England with a ceremonial of its own; and if the "Sloane MS.," whose verbiage and archaism, as I said before, a most competent judge of MSS. once fixed at 1640, represents such work and ceremonial in any shape or sense, the continuity and identity of the two "bodies" before and after 1700 are, I think, established beyond cavil or contradiction. But here I stop to-day.

OLD RECORDS OF THE LODGE OF PEEBLES.

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

(Continued from page 244).

Peebles, March 17th, 1787.

At a meeting of the Lodge this day, James Turnbull was admitted apprentice, and it was also agreed that George Donaldson,* an apprentice, for consideration of having presented the Lodge with a very fine cloth for covering the Master's chair, should be past fellow-craft and raised to master, which was accordingly done at a meeting held on the last Friday of March.

Under March 23 is the following minute:—William Liudsay to be entered apprentice to-morrow evening; and follows, *eodem die*, William Moffat, one of the Burrow (Burgh) officers, admitted apprentice.

No other meeting is recorded till December 20th, 1787—When the Committee met, and agreed to have a dinner on St. John's Day, and the secretary to write cards to all the regular members to attend sd. day at eleven o'clock forenoon.

Peebles, December 27th, 1787.

Which day being the anniversary of St. John the Evangelist, the Lodge met. There were 20 members present who paid their dues. Bro. John Robertson, Newcastle, was elected R.W. Master, and John Hislop continued Deputy Master.

* This Bro. Donaldson, I presume, would be the grandfather of the present family of Donaldson's, who are still connected with the Lodge Peebles Kilwinning, No. 24, and who are all worthy Masons, and have always taken a prominent part in Lodge affairs. The present Secretary of No. 24 is a namesake of above.—R.S.

The next meeting of importance is held on September 27th, 1788, when the Lodge being called to hold this meeting, there were present the Master and ten others, when the case of William Watson, a member of the Lodge, was taken up and considered, a charge was preferred against this brother, who, at "the quarterly meeting on Thursday night last had behaved very unbecomingly, and had given the master very abusive language, and gave very great offence and uneasiness to the whole of the lodge present." The officer was sent to bring the offending brother to the meeting, but was not successful, and brought as answer that Bro. Watson "meant never to enter the Lodge more. The Lodge unanimously agreed that sd. William Watson had violated Article 8 of their laws, and discharged him the lodge, aye and untill he gave in a proper petition and find caution to their satisfaction of his good behavior in all time coming."

December 27th, 1788.

Anniversary of St. John the Evangelist held as usual. Twenty-three members present and paid dues. William Thomson elected Master.

December 12th, 1789.

The Lodge met to appoint a deputation to attend St. Andrew's Day in Grand Lodge of Scotland, when Alexr. Crawford, Mason in Edinburgh, was appointed, and represented the Lodge at sd. Grand Lodge Meeting.*

On December 28th, 1789, the Anniversary of St. John the Evangelist is held, thirty-one members being present, when William Ker, of Kerfield, is elected Master. Another case of discipline engages the attention of the brethren at this meeting, and is dealt with in a somewhat summary manner, as the following minute shows:—"Which day Robert Smith, member of Thistle Lodge, and an initiated member of this lodge of Peebles Kilwinning, rendered the Lodge so uneasy by cursing and swearing and maltreating several of the Brethren in a most furious manner, and would not reform his imprudence, but went on in his former furious manner, the R.W. Depute Master and W. Wardens expunged and expelled the sd. Robert Smith from the roll and privileges of this Lodge for ever being a member thereof in all time coming."

ARCHIBALD ROBINSON, D.M."

July 17th, 1790.—A meeting was called to consider about flooring the house and carrying out other repairs, but which the Brethren seems to have been tardy in having effected, as at the next meeting, the October quarterly one, the matter is again brought up at the letting of the house, and 12/- of damage is allowed William Kadie, the tenant, on account of the Lodge "having failed to execute the repairs."

November 27th, 1790.—The lodge met to appoint a deputation to attend St. Andrew's Festival in Grand Lodge. The R.W. Master appointed Bro. John Bartram and any other member who can make it convenient. Before closing the meeting it was moved by Brother James Robertson that the following regulations should take place in order to prevent confusion:—1st. That at every after meeting every Brother should pay 6d. for each Bottle of punch he may have set before him; at delivery of Bottle. 2d. The Deacons or Stewards shall either be kept free from expense, or be allowed for their trouble in preparing ammunition for the Lodge. The Lodge refers the consideration of these motions to the next meeting.

JOHN ROBERTSON, Master.
pro tempore.

* The date of this meeting does not correspond with the date of St. Andrew's Day now, which falls on 30th November.—R.S.

On December 20th, 1790, the above motions are disposed of as follows:—

“The Lodge mete when it was agreed to have a dinner in William Kadie’s house for thirty men. Bro. George Donaldson is ordered to make 5 pints of Rum into punch. The R.W. Master is to compliment the Lodge with seven aprons for the Office Bearers. It is agreed that 6d. be payed for each Bottle of punch as set down. and 6d. to be paid for any of the glasses broken, 6d. each.

Peebles, 27th December, 1790.

Anniversary of St. John the Evangelist held. Thirty-three members present. John Robertson elected R.W. Master, but styled Grand Master on this occasion. John Hislop, D. Grand Master.

Then follows inventory of Lodge property taken 27th January, 1791:—

Imprimis—A Bible, Mr. Wright’s Book on Masonary, one Book on the Constitutions of Masonary, one Song Book, one Book on the Institution of Masonary, one Old Book, a Sistem of Laws of the Lodge on Velum, one Maul, Nine Aprons trimed, eight Sashes, six Jewels of Silver, Three Candlesticks, two pair of Snuffers with stands for Do. The Master’s Pool, Two Battons for the Wardens, Two Rods for the Deacons, one sash with a gilded Medel, one Brass square, a Rope, Two Dozen old glass, Forty New Glass as a compliment to the Lodge at St. John’s Day last, by Brother Robert Scott of Scarberry, and eight old Aprons formerly belonging to the office-bearers.

Follows inventory of articles belonging to Peebles Cumberland Lodge, as formerly noticed.

Delivered to William Moffat, officer, except one apron and sash.

JOHN ROBERTSON, Master.

Peebles, 13th May, 1791.

Meeting called on account of the death of Janet Watson, relict of the late John Tweedale, and negotiations were entered into to raise £100 to clear off the bill with interest, etc. It was also agreed at this meeting to insure the Lodge property for £100.

December 27th, 1791.

St. John’s Day anniversary held. 31 Members present. Thomas Brown elected Grand Master.

March 3rd, 1792.

Demands having been made for the £80 still due to the heirs of John Tweedale, arrangements are completed with the Corporation of Hammermen of the Burgh to advance the necessary cash.

March 30th, 1792.

Negotiations on money matters completed, and the Bill and receipts from John Tweedale presented.

Decr. 27th, 1792.

St. John’s Day anniversary held. 31 members present. Thomas Brown elected Master.

May 27th, 1793.

Meeting called to consider the utility of purchasing a house to be used as a stable in connection with the Lodge, said house belonging to William Little.

June 10th, 1793.

Bargain completed; sum paid £10.

June 27th, 1793.

Meeting held, at which Robert Smith’s case was again considered. (This Brother was expelled for disorderly conduct in the Lodge in December 27th, 1789). Brother Smith compeared and acknowledged his fault, and was reprimanded and admonished by the R.W. Master and again reinstated to his former position as Treasurer in the Lodge.

Decr. 27th, 1793.

St. John's Day anniversary held. 39 members present. Thomas Brown elected Grand Master, and John Wallace Depute Grand Master.

The following minute we give in full, as it is of importance in so far as it forms a sort of connecting link in the history of the society or Lodge of Masons in Galashiels, the minutes of which Lodge in connection with the Records of Haughfoot Lodge, were published up to the year 1763. The following petition shews that the Lodge still existed, although we have not yet been able to find any other existing records of its meetings, etc.—R.S. :—

Peebles, 10th January, 1794.

The Right worshipfull master having called a meeting of the Lodge this evening, and have accordingly mett in a very full lodge. Laid before them a petition from a Society of Free and Accepted Masons at Galashiells, whereof the tener follows, viz. :—

Galashiells unto the Right worshipfull the Master, other officebearers and members of the Kilwinning Lodge of Free and Accepted Massons at Peebles.

The Petition of a society of Free and Accepted Massons at Galashiells humbly sheweth that your Petitioners, tho' belonging to the ancient and Honourable fraternity of Masons beyond all memory, have no charter from the Grand Lodge of Scotland, nor are they a regular branch of any Lodge having such a charter. They are most grateful to their Brethren of the Peebles Kilwinning for the favours already received through part of their Members corresponding with them. And beg they would now in addition to all former obligation admitt them to the honour of being a branch of their very ancient Lodge.

They are induced to ask this favour chiefly from wanting funds to procure a Charter, and next from a Desire of being connected with the most respectable Lodge in their Neighbourhood. With this view they have deputed their Worshipfull Brother James Frier cheif officebearer, Brother George Lister, and Brother William Sanderson, to make out this address, which will be laid before the Peebles Kilwinning by the foresaid Brother William Sanderson. who will be invested with full power to act in name of their Society at Galashiells in settling the conditions of their bestowing this priviledge for which your Petitioners shall endeavour to shew proper sence, by behaving on all occasions in a manner becoming Massons, and in gratitude for the past, and in hopes of this entreated favour, they Drink their Brethren of the Peebles Kilwinning this day three times three, and all the honours of Masinery.

May it therefore please the Kilwinning Lodge at Peebles to consider and grant the Desire of this Petition. And your Petitioners shall ever pray.

Signed by the order and with the unanimous consent of the Brethren,

WILLIAM SANDERSON.

Thereafter the Lodge having taken said Petition into due and serious consideration, and for certain reasons and objections made by several members in the Lodge, they were unanimously of opinion that the said Society could not be admitted a Branch of this Lodge, and recomended to them to apply to the Grand Lodge of Scotland for a proper charter in due form, and recomended to the Right Worshipfull Master to write said Society to that effect, which was accordingly done.

THOMAS BROWN, Master.

During this year 1794 the following entrants are recorded :—Robert Muir, Masson, Peebles; William Wilson, Masson, Peebles; Thos. Sanderson, Merchant, Edinburgh; and A. Murray Bertram, writer, Edinburgh; with which the second minute book closes. The third minute book, which brings the records down to 1804, and contains various interesting incidents connected with the Craft, will be continued in next extracts.

A MASON'S STORY.

(Continued from page 371).

AMONG the visitors at Mr. Morton's was a young man named Pelham. He was not a person in whose favour one would be prepossessed. He had a very plausible manner with him; he could talk very glibly on a great many subjects; and if you were inclined to be pious, he could and would string scripture texts together in a way which was most alarming. And yet, as I have said, under this charming exterior there was something absolutely forbidding. When you came in contact with him, you shrank instinctively from him. In fact, he was a very personification of a Uriah Heep, so flattering and so fawning and so very deferential. It was the old humble-jumble of mock "umbleness" and striving for the mastery over you. He would insinuate himself little by little into your confidence; and if you reposed anything in his keeping which you would not care to have repeated, he was just the one to hold it over your head, suspended like the sword of Damocles, by a hair, ready to descend if you once gave him any provocation. Those with whom he was connected in every-day life hated him; and I am not at all surprised at their doing so either. He was just the one to go cringing and sneaking round to a person's employer, and regale him with a story of that person's doings, exaggerated to a most mischievous extent. He could weave a net round those whom he disliked so subtle and so complete that they found it impossible to break from it.

A lie which is half a lie is ever the blackest of lies,
For that which is *all* a lie may be met with and fought outright;
But a lie which is half a lie is a harder matter to fight.

Pelham's lies were of the first-mentioned character.

Mary Morton shrank intuitively from this man. He was the first who had, under the guise of friendship, put her father on his guard against Penrhyn Falconer, and informed him of his unbelief. As schoolboys they had been connected, and Penrhyn had noticed the petty actions of his companion, actions from which his own nobler self would have revolted. When he knew that Pelham was in the habit of going to Mr. Morton's, he had contrived to warn Mary against him, merely saying that he was "not of such a nature as to do anybody good by his friendship."

One bright May morning Mary was working alone in the garden. Her thoughts were far away, as they often were, wondering what Penrhyn was doing, etc. I dare say his thoughts were also engaged in the same way. She was very busy tending her flowers, which were a paragon of beauty and colour.

Gorgeous flowerets in the sunlight shining,
Blossoms flaunting in the eye of day,
Tremulous leaves, with soft and silver lining,
Buds that open only to decay.

There were all sorts of blossoms there. Looking along the beds, your eyes would rest on a glowing mass of variegated hues. There was

———— the Naiad-like lily of the vale,
Whom youth makes so fair and passion so pale,
That the light of its tremulous bells is seen
Through their pavilions of tender green.
And the hyacinth, purple and white and blue,
Which flung from its bells a sweet peal anew
Of music so delicate, soft, and intense,
It was felt like an odour within the sense.

And the rose, like a nymph to the bath addrest,
Which unveiled the depth of her glowing breast,
Till, fold after fold, to the fainting air
The soul of her beauty and love lay bare.

And the jessamine faint, and sweet tuberose,
The sweetest flower for scent that blows,
And all rare blossoms from every clime
Grew in that garden in perfect prime.

And there was one which grew in a secluded corner by itself—a root of violets—the gift of Falconer before he had left. This was tended with a greater amount of care than any other plant which grew in the garden. When she bent over them she would often whisper those beautiful lines of Raleigh's :

Sweet violets, love's paradise that spread
Your gracious odours, which you couched beare,
Within your palie faces."

Mary was all unconscious of what was going on within while she was communing with her flora. Let us look into the house while we leave her there. It is the same old place as when we saw it last, wrapped in its wintry garb. But now the genial rays of the sun were permeating every crevice, and lighting up each room with a golden radiance. Mr. Morton's study is the same too, nothing altered, nothing changed. The books are arranged with the same prim nicety; the man is the same, and he grows more firmly fossilized in his old world-cursing creeds every day.

On this bright morn, when all nature was rejoicing out of doors, Mr. Morton and the individual, Pelham, whom I have mentioned, were seated at the window. Pelham was saying,

"It will be better for her own sake, my dear friend, that she should give up this Falconer; for you know that, with the opinions he holds, he can never make any woman happy or comfortable. *He must be so wrapped up in himself.*"

If Pelham had never been "wrapped up in himself" any more than my noble and true-hearted friend Falconer, he would have been a hundredfold better man than he was.

Mr. Falconer replied, "I gave my word, when the young man visited me, before he left England, that he should have Mary at the expiration of three years, provided they cared for each other at the end of that period. I cannot break my word now, and I do not quite understand why you should urge it upon me."

"Well, sir," answered Pelham, "you of course know your own business best; I only acted as I thought in the interests of Miss Morton and her family when I spoke to you. I do not like Penrhyn Falconer; he is not what I should call a good or an honourable man —"

"There, you will excuse me," interrupted his hearer. "I have studied the lad's character well; and despite his heretical views—for which he himself is not responsible, but his father—I have ever found him truthful, straightforward, and manly. He is a *gentleman*, sir, whatever anybody may say to the contrary."

And now the insinuating tempter, having played one of his cards wrong, ventured on another, and with the words,

"He has spoken contemptuously of you and your religion," left Mr. Morton, to let the poison work its effect without his assistance.

* * * * *

A bright sunny day in leafy June. The steamer "Mermaid" is gliding gaily through the smooth and placid waters of Windermere Lake, bearing a merry crew. There is to be a picnic at Low Wood; and, among those who are to attend, the faces of Pelham and Miss Morton may be discerned. All nature

seems to rejoice on this summer's day. The sunlight dances on the uplands save where they are hidden by a passing shower; and when it is so, the glowing tints are brought out with a heavenly radiance. To the left stretch out the gently sloping woods of Graythwaite and Wray, and on the right is the pretty little archipelago of Bowness and its islands. There is Bellisle, where the noted "Robin the Devil," immortalised in Sir Walter Scott's poem of "Rokeby," carried on for a lengthened period a guerilla warfare for the worthless Stuarts; and almost opposite to the island is Calgarth Hall, which was held by another representative of Robin's family on behalf of the Parliamentary party. A curious legend is told of these places. Colonel Briggs—who held Calgarth Hall, and who was a zealous roundhead, capable of rolling off, in nasal twang, some scores of Sternhold's verses—was appointed guardian to his cousin, the daughter of Sir Lionel Woodville. This lady, who hated Puritanism with all her soul, managed to fall in love with her other cousin, Robert Philipson, alias "The Devil." Briggs, however, determined to marry her, and for that purpose carried her off to Carlisle, in order to be married at the Cathedral. But the lady manages to be so exceedingly dilatory that her faithful Robert comes in time to interrupt the service, rides into church, and having stopped it and abducted the parson, finally carries off the heiress. Scott has thus described it; but he, I believe, lays the scene in Kendal:

All eyes upon the gateway hung,
As through the Gothic arch there sprung
A horseman, armed—at headlong speed,—
Sable his cloak, his plume, his steed;
Fire from the flinty floor was spurned,
The vaults unwonted clang returned.

I have been in continental countries, and I have travelled the length and breadth of England, but I unhesitatingly affirm that there is no scenery like the lake scenery. "Here God in His own temple may be feared;" here, among the roar of the cataract, and the flying comets of snow-white foam, and the steaming columns of the ever-ascending spray, on the bright rainbows arching over the clouds, the simple natives may indeed worship and see God, face to face, through His works, see Him as the Unchangeable, seated enthroned above the changeable.

And it was thus that our happy party saw it on the day of which I write. After a short sail, they landed at Low Wood, and dispersed themselves as best pleased them.

Mr. Pelham forthwith appropriated Mary Morton. She would have preferred to be without him; but he was her father's friend, and she did not care to offend him. But she shared in the almost universal distrust and dislike which attached to him. She knew that he and Penrhyn were not on good terms, and she knew Penrhyn well enough to be aware that he would not dislike anybody without good reason.

Pelham commenced talking about his "dear friend," Mr. Falconer. He hoped he was quite well in health, and that he was satisfied with continental life. Mary parried all these questions as well as she could, and avoided giving any answer which might have committed her.

Then this paragon of christian humility, this Sunday school teacher, professor of universal charity and love, began to regret his dear friend's religious views, and hoped—while he respected and admired Falconer—that Miss Morton would be very circumspect, and not bind herself by any promise to him. Mary interrupted him, as her father had done, and in a few cutting sentences defended the character of her lover from all attacks made on it by Pelham. That individual bore it all very meekly; and, when she had finished pleaded the warm interest which he took in her, and—interspersed with cant phraseology—the "love" which he bore for her, love which he was sure could not be equalled or felt by Mr. Falconer.

"Say no more, I beg of you, Mr. Pelham," replied Mary, "for I could not love such as you were I as free as air to-morrow. Love you," she continued, indignantly; "why, it is a piece of impertinence for you to compare yourself with Penrhyn Falconer. He would scorn to be mentioned in the same breath with you, and I would scorn to think of you at the same moment as he."

"All right, Miss Mary," was the sneering rejoinder, as, with a curious smile, peculiarly his own, he left her. "All right, we shall see."

Mary saw no more of him that day. She speedily recovered her equanimity, and rejoined her mother, who was busily engaged in getting ready the luncheon. She had come to enjoy herself, and she did enjoy herself. Roaming alone, in the deep woods which environ the lake, and inhaling the sweet scent of the manifold, beautiful flowers, which Uhland so poetically named "stars that shine in the firmament of the earth," she seemed to draw nearer to that heavenly influence which, as Arnold says, "makes for righteousness;" and thus, with mind and reason expanding, she advanced to meet Penrhyn, who was travelling to a knowledge of that first great cause which set the machinery of this and other planets in motion.

As for Pelham, nobody saw him that day. He did not make his appearance at luncheon, and he was not missed. He turned up as the steamer moored alongside the landing, and he maintained an imperturbable silence during the journey home.

(To be continued).

FURNESS ABBEY.

BY W. M. BRAITHWAITE.

Let Layard quarry Nineveh, or Bartlett boat the Nile,
 Or Alphonse weave his Gallic lays o'er Baalbec's ruined pile;
 Let any boast the magic charm that lingers round the shrine
 Of Attic temples, Roman groves, and scenes of Palestine.
 What boots it that a British child should seek for pleasure there,
 While Furness haunted Abbey stands, and waves her woodland fair?

IT is very strange, but in all the ponderous volumes which we have on our ancient abbeys, castles, and monasteries, scarcely any speak of Furness Abbey. Why this should be so I cannot imagine. Furness Abbey in size is the second in the kingdom, and in ruins is the most complete. A local historian, the Rev. Thomas West, in his "Antiquities of Furness," gives the following as the dimensions of the church, which only formed the north side of the Abbey:—Inside length, from east to west, 275 feet 8 inches; thickness of east end wall and buttress, 8 feet 7 inches; thickness of west end wall, 9 feet 7 inches; extreme length of church, 304 feet 6 inches; total width of east end, 38 feet. Inside length of transept, 130 feet; whole breadth of transept, 37 feet. Whole width of nave 74 feet; height 54 feet. The inside of the chapter-house is 60 feet by 45 feet 6 inches. The area of the quadrangular court, 338 feet 6 inches by 102 feet 6 inches.

In a fabric of such immense dimensions as this, feelings of great devotion and awe must have been raised—emotions of deep sublimity and reverence awakened, as

Through the long-drawn aisle and fretted vault
The pealing anthem swelled the note of praise.

The Abbey was founded by Steven of Boulogne in 1127. The original monks were of the Savignian order, whose dress was of grey cloth; afterwards they became Cistercians, and adopted a white habit.

The architecture of the Abbey is somewhat peculiar. The pointed and the rounded arches occur in the doors and windows, as if planted there by accident, and not design. The Saxon and Gothic pillars stand out in bold contrast to each other, and sometimes form a strange medley. "There is," says Mr. West, "a remarkable deformity in this edifice, for which no apparent reason or necessity exists, viz., that the north door, which is the principal entrance, is on one side of the window above it. The west end of the church," he remarks, "seems to have been an additional part intended as a belfry to ease the main tower. The east end of the church contained five altars, besides the high altar, as appears by the chapels; and probably there was a private altar in the sacristy. The only perfect portion remaining of this interesting relic of mediæval times is the school-house, which is a heavy structure, attached to the southern boundary wall. A winding staircase on either side leads to cloistered passages above."

The Abbey was one of the last to surrender to the rapacity of Henry VIII. But the fiat had been issued, and Furness Abbey, the rich and opulent, the abbey which had succoured the indigent for centuries, and which had been the nursery of learning and piety, was to be no more. Never again, at noon, should the full tone of the sanctus bell be heard in the "vale of nightshade;" never again would the vesper peal warn the inhabitants of the approach of eventide, or the complin chimes the advent of another day. All, all was hushed, save the impious footfall of the ruthless destroyer and the unearthly sounds of the midnight screech-owl, as he sang a mournful dirge, over the departed glories of the place.

Pyle, the last abbot, surrendered with twenty-nine monks, April 9th, 1537, and was made rector of the neighbouring church of Dalton, receiving for an annual stipend £33 6s. 8d.

The surroundings of the Abbey are most picturesque.

On both sides are lofty hills, which are crowned with venerable oaks and beech trees, the Abbey standing in a valley at their base. A gentle stream babbles over its stony bed, making rippling melody, where once the full rich tones of the organ were wont to vibrate. The glen was anciently called Bekangsgill, from the fact that the deadly plant known by the name of nightshade flourished there in much abundance. The charter, as given to the Abbey by King Stephen, is as follows:

"In the name of the Blessed Trinity, and in honour of St. Mary of Furness, I, Stephen, consulting God and providing for the safety of my soul and the soul of my wife Matilda, the soul of my uncle Henry, King of England and Duke of Normandy, and the souls of all the living as well as dead, in the year of our Lord 1127 of the Roman indiction, the 5th and 18th of the Æpact. Considering the uncertainty of life, and that all things tend to dissolution and death: I therefore return, give, and grant to God and St. Mary of Furness, all Furness and Wagnea [Walney], with the privileges of hunting; with Dalton and all my lordships of Furness (infra Frudernesiam), with the men and everything thereto belonging, that is, in woods and in open grounds, in land and in water; and Olvestouan, and Roger Braithwaite, with all that belongs to him; my fisheries at Lancaster, and Guorenun parvum, with all the land thereof, with sae [power of imposing fines] and soc [administering justice], tol [revenue duty] and team [a badge of feudal serfdom], infangen-otheof [magisterial privileges] and everything within Furness, except the lands of Michael le Fleming, upon the condition that an order of regular

monks be by Divine permission established ; and that it may remain firm and inviolable for ever, I subscribe it with my own hand, with the sign of the cross.

Signed by

HENRY—King of England.
 THURSTAN—Archbishop of York.
 AUDIN } bishops.
 BOAS }

ROBERT, keeper of the seal. ROBERT, Earl of Glo'ster."

Need we wonder at the wonderful supremacy which the Roman Church gained over the minds at that age, when the great ones cast away their riches so contemptuously. At that time the words of the great Vatican orator would apply to her with full force :

"Like the vast and universal arch of heaven, she overcanopies all christian climes and nations ; and like that arch she is one—unbroken wheresoever she appears. Cloud after cloud of sectarianism has broken away, or melted into the boundless fields of ether, while other vapours as fleeting and unsubstantial occupy their place. But the arch still stands—for the sacred word of everlasting truth is pledged for its stability."

But the Church of Rome broke from her primitive christianity, and commenced the system of inquisition and persecution, and she fell ; fell never to rise again, unless it be for a brief space by the heavy lumbering cavalry of brute force, with its concomitant appliances of the gibbet, rack, dungeon, and stake.

Furness Abbey is no more. Within her sacred precincts the harsh scream of the steam-engine is heard, and from the ruins of the abbot's house rise a stately hotel, replete with every modern comfort. Half-an-hour's walk brings you to the modern Chicago of Barrow, with its gigantic chimneys and forests of ships' masts. But in all her ruins, Furness Abbey serves one useful turn. The grounds are frequented on holidays by thousands, who seek respite from the glare, and noise, and turmoil of the busy town ; and under the precincts where cowed monks have trod, the hard-working population—resting from their labours—worship nature, and through her they arrive at a knowledge of nature's God ; forming, perhaps, a truer estimate of His character than the former denizens of this romantic but deserted vale.

THE SECRET AT LAST.

BY BRO. R. HUNTER, NO. 111, S.C.

IN an auld burgh toon that I daurna' weel name,
 That boasts o' its heicht in the annals o' fame,
 There lived, at the time o' this short rhyiming tale,
 A canty auld couple, baith hearty and hale.
 Fu' lang had they travelled thegether through life,
 Wi' a routh o' its joys and but little o' strife,
 For the worthy guidman, sae the neebours wad say,
 In settling disputes had a pawky auld way.
 And when oucht wad arise to annoy and harass
 He wad quietly say, "There nao, Jenny, my lass,
 Since for weel or for wae we are tied to ae tether,
 Let's look ower ither's fauts and pu' cheerfu' thegether."
 And sae, wi' a kindly bit word and a smile
 The auld wifie's anger he aft wad beguile.

But the best o' us a' are but mortals, I wot,
 And the auld proverb's true "There's a crook in ilk lot;"
 And sae, no to gie ye a lengthy oration,
 A crook Jenny had—her guidman was a "Mason;"
 No' a mason by trade, but a "Freemason" grand,
 Wi' his secrets, his signs, and his grips o' the hand.
 And O, but it troubled the auld body sair
 To think he had secrets that she couldna' share;
 And for week after week, aye, and year after year,
 Baith early and late the same questions she'd spier.
 She had wrocht round his heart and she'd wrocht round his fears,
 She had tried him wi' coaxing, wi' flyting, and tears;
 But it a' wadna' do, for by nicht or by day
 He only wad answer her, "Nay, Jenny, nay."

But the hardest o' stanes e'en maun yield to the stroke,
 As the constant drop dropping 'll wear oot the rock.
 Sae ae cauld wintry night, when he'd come frae the meeting,
 And Jenny began wi' her pleading and greeting,
 He rose frae his seat in the deepest vexation,
 Saying, "Weel, weel, at last I shall mak ye a 'Mason.'
 Gae bar ilka door and mak windows fu' ticht,
 For awfu's the gait ye maun travel this nicht,
 'Mid rapping and chapping and darkness and gloom,
 And a' sorts o' horrors on this side the tomb.
 Sae mak up your mind, ere I tak ye ower far;
 Daur ye gang through the secret?" Quo Jenny, "I daur."
 "But dear me," quo Tam, "I had nearly forgot;
 Whate'er shall we do for the want o' a goat?
 Gae bring the big stool frae the ben ingle nook,
 And bring me the poker, the sandglass, and Buik.
 Noo tak ye your seat while I turn doon the licht,
 And sit there awhile wi' your een steekit ticht;

Syne tak ye the sandglass, that emblem o' death,
 And ower the guid Buik swear a terrible aith
 That ye'll never reveal what this nicht ye may hear,
Nor as long as ye leeve ony mair questions spier,
 But wi' Masons and Masonry leave me alane,"
 To which she responded wi' solemn "Amen."
 "Noo tak ye the poker, and ne'er think to fret."
 Quo Jenny, "My faith, but ye've made it richt het;
 The guidness be wi' us, but this is nae fun;"
 But he strampet his fit like the crack o' a gun.
 "I daur ye tae whisper, far less thus to cry,"
 To which a sair sich was the only reply.
 Then he bent ower her shoothier fu' solemn and queer,
 While Jenny sat quaking and trimlin' wi' fear;
 And he whispered fu' low, sae that nae ane micht hear,
 "Ye maun promise again nae mair questions to spier.
 But can ye keep secret? speak low in reply."
 "Aye, deed that I can." Then quo Tam, "*So can I!*"
 And from that day till this he can gang to the meeting
 Without either flyting or coaxing or greeting.

CONSERVATION OF MASONRY.

THERE can be no doubt that the natural tendency of Masonry is to incite a reverent and conservative feeling toward itself on the part of its followers. Brethren are taught to recognise the wisdom and experience of the past, and to hold in deserved honour those ancient worthies who are supposed to have given form and character to the Masonic system. The general sentiment of Masonry is that of respect for those forms, regulations, and practices which have been long established, and which have been transmitted from generation to generation under the seal and attestation of well-informed brethren.

That there is this potential sentiment among brethren is a matter of congratulation, for the feeling is one which accords with the genius of Masonry and tends to the conservation of those interests which are most important. Intelligent craftsmen appreciate the constraining force of such a sentiment, which disposes them alike to resist encroachments upon the well-established order of Masonic procedure and to hold the Institution to its defined courses and limitations. There may be some defects and blemishes in the Masonic system—the wear and tear of time may be noticeable in its present appearance—but this is no reason why radical hands should seek its overthrow.

It may not be a perfect institution, but if it were demolished could a better society be built on its ruins? Is not the Masonry which the fathers have formulated and sent down to us still adapted to do the work and fulfil the mission for which it was designed? and is it not every way best that brethren should scrupulously observe the ancient landmarks, and walk in the old paths?

There are always some influences at work for change and destructiveness; there are iconoclasts in every organization who seek to pull down what others have builded, and whose aim, more or less distinctly avowed, is revolution. Men of this stamp are always planning some new departure, ever seeking to change the ancient practice in one or another respect, that so, according to their ideas, some important improvement may be effected.

In France it is considered progress to strike out all recognition of a personal God from the ritual, and to so recast the system that Masonry shall become little else than materialistic philosophy and socialism. In Spain, also, the old landmarks are discarded, and strange antics are played in the name of our time-honoured institution—women being initiated into its mysteries, while the profane are frequently invited to its spectacular exhibitions. Thus it comes about that in many localities there is an almost complete dismemberment of the Masonry of the past; or at least the former rule and procedure have been set aside, and a new order of things has been introduced which is claimed to be more in accordance with the changing spirit and demands of a progressive age.

Even in our own country we may discover some of the same tendencies toward revolutionary and destructive measures. There are plenty of critics to point out defects and blemishes in the Masonic institution as it now exists—those who are adepts in scolding and fault-finding, and are swift to predict that something must be done to save from threatened ruin. Thus one class of brethren desire to mould anew the institution so as to give it a more distinctive religious character—to imbue it with the especial characteristics of a sect, and thus make it do the work of the church. Another class would improve the system by taking from it the moral and religious elements it now possesses, asserting that Masonry would be stronger if it made no reference to God or the Bible. Others there are who seek to graft on the old Masonic tree the branches that blossom and bear fruit in beneficial societies, and those other

fraternities which are to them for the time most attractive. These care but little for ancient landmarks, precedents, and the methods of established procedure, but look admiringly at other agencies and institutions, the distinguishing characteristics of which they would fain have Masonry appropriate for its delivery and enlargement.

Tendencies such as these are to be resisted. Masonry is not to be rudely dealt with by those who would change its original character, and mould it anew according to the pattern of societies which have but recently come into being, and which have not as yet proven that they are fully adapted to minister to the intellectual, moral, and social needs of men. Far better is it for brethren to conserve and uphold the Masonry received from the fathers; to cherish a reverent regard for what the past has bestowed, and to walk obediently in the paths marked out by those who set up the stakes and drew the lines, within whose limitations there is ample room for the Masonic institution to do its best work and come to a glorious enlargement.

This proper conservation of Masonry is by no means to be confounded with a dull, ignoble acquiescence in defects and shortcomings. The intelligent Craftsman will always seek to adjust the Institution to whatever new conditions present themselves, and when the occasion comes that some modification of a rule or practice is absolutely necessary, he will not hesitate to approve the change required. For the sake of change, however, or merely to copy the practice of some other organization, he will put no rash hands on the ancient fabric. "Let well enough alone" will be the motto by which he is guided, as he puts forth his best efforts to preserve the integrity of ancient Craft Masonry and to transmit to the future the inheritance received from the past.

AFTER ALL.

BY HENRY CALVERT APPLEBY.

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

CHAPTER IX.

Now thy image doth appear
In the rare semblance that I loved it first.

Much Ado about Nothing.

AFTER retiring from the enthusiastic audience, Humberton expressed his apologies to the company, left instructions that all who were injured should receive the best attention, and hiring a "fly," he ordered the driver to proceed to Manville Villa. Olivia, after a short rest, of course accompanied him; and all seemed to be a confused dream to her. A short time ago she had almost yielded to the idea that Merrisslope should be her husband—a kind of resignation, but still with a reserve. Then she had seen Arthur once more, and forgotten the presence of her companion; and at the sight of the beautiful Miss Cumberland she had also forgotten all her womanly patience. Arthur's tremulous voice seemed to call her to herself, and, unable to control her action, and yearning to call Humberton her own once more, she had frantically rushed to him, oblivious of all else. Such a revolution had been almost too much for her, and she wondered how she had gone through it; and a large audience had witnessed all, too.

Arthur, too, was dazed, but more composed than his companion, whom he comforted. Their hearts were too full to say much. He, also, had been strongly moved. Almost despairing of ever again meeting Olivia, and yet not quite determined to yield to the attractions of Violet (though the temptation was great), he had suddenly been confronted by Olivia and her passionate appeal, to which, sudden, startling, and almost converting, as it was, he could only in his surprise greet with a kiss. Hardly could he believe his good fortune, but quickly he realized it; and then, the scenes that followed. He could not behold unmoved Redtaper's extraordinary and unsuspected supplication to Violet almost immediately after, and her instant scorn and rejection, her suicidal attempt, and Redtaper's heroic and (to himself) disastrous action. He was very sorry for Violet's sake, and he resolved, in any case, to do his best for them. Merrisslope, also, he could not help pitying, though he had been his enemy.

All this rose before him like a vision of the far past, but was drowned in his happiness in the presence and possession of Olivia. The plaudits of the audience were almost forgotten. His brain had received their impression, without having time to reflect upon them, for fresh events demanded his attention.

Meanwhile, the sufferers at the theatre (which was lent for the occasion) received every attention. Merrisslope, nearly mad with pain and chagrin, had his leg skillfully set. Redtaper's wound, though deep, was not considered dangerous; and he manfully wished to be conveyed home before Violet should recover and see the extent of his injury, for he was faint, too, from loss of blood. Much as he thought his state might favour him and induce her to pity him, he nobly resolved to tear himself away rather than fill her with remorse.

She, herself, inquired much after him, on recovering, but was not made aware how severely he had been wounded. Her brother had attended her, and took her home, where she gave way to passionate weeping. Surely an eventful evening for all concerned!

When the conveyance containing Arthur and Olivia arrived at the home of the Phanes, of course there was no small surprise felt on their side, and they thought some disaster must have occurred. They were soon, however, made aware of the circumstances, and they resigned themselves to what seemed the hand of fate, Mrs. Phane gladly, but her husband with mixed emotions. He was not accustomed to being crossed, and Humberton had not lately been prominent in his mind in his plans for Olivia's future. In fact, Merrisslope had taken the ground from under Arthur's feet, and Mr. Phane had seemed satisfied. But the more he considered, he became reconciled to the situation of affairs. Humberton had been diligent and successful, and Olivia was happy. Merrisslope, perhaps, would have given her a better position, but he was not so suited to her; and then, Humberton really deserved his daughter, and had he not half promised her to him? Yes, he was obliged to think that all was for the best. "Perhaps it is," he slowly and meditatively muttered.

Mrs. Phane, dear old lady, was overcome with joy, and she kissed them both repeatedly, for she knew Olivia had not been happy, and often had she had a good cry for her, unknown to anyone. Two years ago she had opened her house to a poor little child who had come to her door, begging and lost, and in a shocking state. This little girl's sad condition had touched her sensitive heart, and she took the little wanderer in, fed and clothed her, and tried to discover how and where she had lived. She had been cruelly treated, as the marks on her body and her own evidence testified; and a strange terror took possession of her lest she should again be left alone or lost. She appeared only about three years old, and to have seen better days, though she hardly remembered them. Yet she would speak of articles in her lisping language that were seldom seen in poor homes.

Advertisements and inquiries failed to trace her origin or friends, so Mrs. Phane resolved to adopt her as her own child. It certainly received as much

care and attention in every way as if it had been; Olivia, for her part, was delighted. The child grew to be pretty and loving, and was a source of consolation to Mrs. Phane, who received the reward of her kind action in its playful little habits and gentle actions. A strange sobriety seemed to control its funniest moods, and many a time had Manville Villa rung with the echoes of hearty laughter from its inmates at the drolleries of Dorothy Hope (for so had they named her).

It was now about five years old, and seemed very happy; indeed, it relieved the house of much of its melancholy. Mr. Phane was becoming careworn, the business did not seem to prosper as formerly, and his face now often appeared to wear an anxious look. So he, too, blessed Dorothy, the outcast, for many a half-hour's laughter. He loved to find her some new mischief in the absence of others, and then he would enjoy their consternation on returning. Not malicious but merely playful work. So Dolly had a happy time of it. Somehow the little queen of the household (for she ruled everything now) never cared for Mr. Merrisslope, and he was not fond of her in return. Perchance, that was the reason. She always left Olivia (if with her) when he came, and fled to her adopted mother. Merrisslope's soul and sympathy were above children. He could give a dog a patronising pat, but children were tiresome little things. If he did entertain them he was too rough for their delicate natures.

Now Humberton, fortunately, loved children, and was loved by them in return. He always had something to give or show to one, and never failed to rouse its curiosity and, consequently, to please it. Therefore, when he now visited frequently at Manville Villa, Dolly was always glad to see him, and rushed to him almost before anybody, and he helped very extensively to spoil her by bringing nuts, oranges, toys—always something every time he came. Perhaps these, too, were to beguile it away while he whispered love to Olivia! They were learning to know one another better, and each seemed perfection to the other. It was heaven to know that after three years of yearning, of toiling and anxiety, all mistakes were at last cleared up, and they could now express their affection for each other and hold sweet communion, soul with soul. Oh! what happy days! and surely they deserved them. Never had two lovers been so mutually happy; they were one in wish and thought, and each strove to please the other. They had now obtained their reward. How long would it last?

Of course Olivia had sent to inquire after Merrisslope, and expressed her sorrow for his accident, for she had really been the cause of it. He had sustained an ordinary fracture, and would gradually recover. Miss Cumberland had decided to take the veil; tired of the world and its delusions, she was deaf to her friends' persuasions against it. Redtaper slowly recovered, but was moody and sullen, pondering how he could prevent her latest determination.

Humberton was frequently asked to perform his opera again, but he replied that he could not, and at last an enterprising manager bought the copyright for £180. Thus he was again fortunate, and everything now seemed to favour his marriage with his loved one.

One night he had brought the engaging-ring with him, and a little plaything for Dolly. But Dolly did not require the plaything, she wanted to talk and play with them. Indeed, it seemed as if she knew the night to be an important one, and wished to act up to the occasion. Anyhow, in the prettiest of ways, before Mr. and Mrs. Phane and a stranger, and to the embarrassment of the two lovers, the bonnie little creature climbed behind them, and gently pushing their faces together, said, "Kiss, *do* kiss!" and how could they resist?

CHAPTER X.

Climb thy thick noon, disastrous day.—*In Memoriam.*

ARTHUR was now once more living in a sphere of undiluted happiness, long deserved. No longer was his work a mere persistent but hopeless perseverance, with neither heart nor soul in it but simply dull, tiring, monotonous, mechanism; no, he now felt a pleasure, a delight, in working with his whole might, while he knew Olivia was waiting for him with her priceless love. The dark, depressing cloud had at last been lifted from the horizon of his future, and the day shone forth bright and clear, full of much promise. Well might the air feel more fresh and invigorating, the town seem brighter and brisker, and all surrounding circumstances wear a more cheerful and sympathetic aspect. Life had now a splendid object, namely, the undisputed and everlasting possession of his soul, Olivia. Work was now joy to him; the curse of Adam became his blessing; welcome, welcome work, that brought him ever nearer the long-sought object of his life.

Poor Redtaper envied him his happiness, for he was in the depth of despair; and Humberton could feel for him, for had he not experienced all the same feelings himself? A warm grip of the hand, and a very kindly "Good morning," showed Redtaper that at least one person had some sympathy for his case; it inspired him to hope, and he forgave his friend all that his jealous feelings had previously prompted.

How completely we hold our happiness in our own hands; it is merely our fancy that makes us happy or miserable; happiness is therefore self-made. The great secret is to be content with present circumstances, although one may hope for better times. A man's misery is of his own making; if he cannot succeed in his desires, he immediately considers himself the most unfortunate being in the kingdom, whereas he has simply to forget his anticipated happiness, and he can soon cast all care away. In great griefs there is generally a woman behind the scenes somewhere, who frequently leads her adorer through strange, intricate, and puzzling mazes, sometimes delusive and endless ones; but, to be charitable, oftener with an enchanting prize waiting in the end for the persevering mortal who has at last gained access to the throne of love. It is this most momentous struggle in a man's life that fills him with despair or elevates him to the highest happiness.

The race for love is much more absorbing than the race for wealth; everything else is cast aside, and gives way to its impulses, while the blind love-god binds his victims in fetters stronger than iron but brittle as jet. How slight an accident has served to sever them, but though the pang is felt long, long afterwards, when the love has been sincere and deep. When Cupid, the powerfully mischievous son of the voluptuous goddess of beauty, is decoying frail mortals with his love messages, he occupies their whole mind; little else is thought of; there is no room for other thoughts when the all-absorbing passion takes possession of them. Thus, when love has been misplaced or proves delusive, as it too frequently does, the shock is terrible, and the system is left, as it were, entirely without support. All hopes have been built upon this one desire and all other objects have been subordinate, and when the foundation is taken away the building falls like a castle of cards. Painful indeed is the rebuilding, when necessity speaks of a plainer edifice, void of romance, almost aimless and erratic, stone laid upon stone with the cement of despair.

Both Humberton and Redtaper had experienced those phases of castle-building, bitter enough too, but Humberton's fairy had at last touched the edifice with her magic wand, and minarets and spangles grew on every side, resting on a firm foundation, which nothing short of a lightning stroke could demolish. That fairy was Olivia; her simple act of love had changed the face of Nature. The narrow-minded pessimist had become a large-hearted

philanthropist. Before, he thought himself an Ishmaelite; now, he smiled on all mankind as his friends. Such an influence has soft, tender-hearted, loving, woman over the sterner sex. She has them completely under her control, and a wish or a gesture is a law or command. Truly a wonderful power (and not to be despised), wielded by a most sympathetic nature.

Arthur's revived love for Olivia was full of more tender regard, fondness, and admiration, than ever his first impulsive passion. His heart had never been estranged from her, but always filled with an eager yearning for her return, and now the time had arrived and both were happy in their increased mutual attachment. Three years of miserable uncertain waiting had only heightened their bliss.

Why should stupid blundering have prevented all this from happening before, thus causing much agony of heart to both of them? Perhaps it was better so, though it was hard to see it. Anyhow, Olivia was soon restored her lightheartedness, and cheerily laughed and sang as she went about the house. Even her pet playmate, Carlo, noticed the difference, and wagged his tail with unwonted pleasure. Mr. and Mrs. Phane were glad, too, that Olivia was once more happy and cheerful.

As for Arthur, his landlady wondered what had taken possession of him and altered him. She could not help remarking in her familiar but still deferent way—

"You seem strange and gay to-day, sir."

"Yes, I feel quite jolly and well, Mrs. Chatwind; these eggs of yours are splendid, and I've an appetite for anything this morning. Will you bring me some more toast, please? you brown it to a turn."

"Why, what a change has come over you, Mr. Humberton; excuse my frankness, sir, but I'm real glad to see it; you do *really* look well. If I might make so bold now (and I hope as you won't be offended at my plain-spokenness, for you know I mean well, and I'm right down glad to see you so improved), but if I might make so bold, I lay there's a young lady at the bottom of it all, Aren't I right now? Of course, I wouldn't have said so much to *anybody*, but then I've taken a great likens to you (excuse my freedom, sir), and I know you won't take wrong what I say," said Mrs. Chatwind, arranging and moving the articles on the table as an excuse for talking.

"It's very good of you to take an interest in my welfare, Mrs. Chatwind; and perhaps you're not far wrong about the young lady," replied Arthur in an amused and pleased tone.

"I'm sure I'm not; I knew I was right. Why, bless your heart, I've seen lots and lots in the same way about their sweethearts, but it all came right in the end—at least generally; and I know you're not that proud as some are, that won't let an old woman speak when she's pleased, and if so be that it's that nice young lady I saw at the end of the pantomime, with the beautiful fair hair (I could tell I was right), I'm sure you'll be happy; she is as sweet a looking creature (begging your pardon, sir,) as ever I saw, and I'm certain you'll make her happy. You'll make a very suitable match, sir, and you were always a steady-going sort, sir, and (if I may make so bold) I hope you will soon be married."

"Thank you, Mrs. Chatwind, you are very kind to say so," said Arthur, quietly smiling, and wondering how long she would talk.

"I'm sure I wish you all happiness, sir. But I must go and get your toast ready, for I see you're waiting. It's very good of you to praise it so, though I know no one can make it like myself, which I can say without boasting, for I've always been considered clever at anything of the sort ever since I was little. I had a good mother, Mr. Humberton, and she saw that I did all for the best, and I can thank her that I know what little bit I do. A good mother's a blessing, sir,—oh, but I forgot, sir, your poor mother is gone to heaven, excuse me speaking about her," said the loquacious Mrs. Chatwind,

apologetically, afraid she had touched tender ground in her clumsiness, and at last going to make the desired toast.

Notwithstanding her garrulity, she was really a kind-hearted woman in her way, and her professed pleasure at her lodger's improvement was no feigned feeling.

Arthur was often amused at her conversation and manner, though sometimes a little bored. He could read the genuine nature of the woman as it bubbled up on the surface in her homely and ingenuous way. He often thought it was a wonder she had never been married; somebody had certainly missed a good wife. She had only one fault, and that was she was too fond of work. She would work until she was fairly worn out, and when made ill by it, she would still try to get through the usual amount of labour. Idleness she hated, and when she was obliged to get someone to help her, she was never happy unless she was continually "nagging" at them to "get along."

Such was Mrs. Chatwind, a self-reliant woman, strong of mind and body. Of course Arthur visited at the Phane's regularly now. Happy, happy evenings, so full of confidences, little plans, and castle-building on what they considered firm foundations, solid hopes. Their many misgivings and mistakes of the past, how foolish they now seemed, when they could look on them calmly as dangers for ever past, never to occur again. How they plighted their troth over and over again, each growing stronger in their mutual faith; the elysium of loving and being loved was theirs; soul spoke with soul; hands clasped, eyes communed, lips caressed. Truly had they attained happiness at last.

'Twas such an evening as this, about two months after the disastrous but fortunate occurrence at the theatre, that they talked sweet nothings as usual. Redtaper and Merrisslope were now fairly well, physically, though both were mentally distressed at their non-success in love affairs. Of course Merrisslope hated Humberton with all his heart, for

Friendship is constant in all other things,
Save in the office and affairs of love.

Humberton had this night coaxed Olivia into naming the happy day, and they sealed their bond with an affectionate caress:

A long, long kiss, the kiss of youth and love.

Little did they imagine it was their last; that their happiness was to be dashed to the ground e'er the cup had touched their lips. Oblivious of all the future he drew her whole soul through his lips,

As sunlight drinketh dew.

Then could he have said with Othello:

O my soul's joy!
If after every tempest come such calms,
May the winds blow till they have waken'd death
And let the labouring bark climb hills of seas,
Olympus-high; and duck again as low
As hell's from heaven! If it were now to die,
'Twere now to be most happy; for, I fear,
My soul hath her content so absolute,
That not another comfort like to this
Succeeds in unknown fate.

* * * * *

I cannot speak enough of this content,
It stops me here; it is too much of joy:
And this, and this, the greatest discords be
That e'er our hearts shall make. (*Kisses*).

Ah! and he was doomed to virgin those kisses for long after that blissful night. 'Twould have been bliss to have died then, but after satisfying his soul with kisses, to live without them was misery, misery in the memory of past happiness. Long might they taste their bliss, for it was their last :

Ten kisses short as one, one long as twenty.

But it could not last for ever ; he was obliged to leave those "kissing cherries," and with "sweet sorrow" part from his idol, his charming *fiancée* Carlo whined ominously, but all else went well. He had said his last "Good night."

Happy, happy be their dreams of myrtle and orange blossom, of the temple of Hymen and the nuptial knot, of bridesmaids and the golden honeymoon, of Strephon and Chloe, Darby and Joan ; even if to awake to the painful sorrow that they were only dreams unfulfilled, a vanished pageant.

Meanwhile, Mr. Phane had been troubled and uneasy about something which he had not even mentioned to his wife. He looked upon Humberton with distrust ! the betrothed of his daughter ! his future son-in-law ! Why ? Why should he lose confidence in the open-hearted, generous Humberton, who had been so long tried and trusted ? None could tell, nor, indeed, did any know save one (perchance two), and that one Bulliker !

Iago-like, he had never forgiven Humberton for his supposed wrongs, for his slights and honesty, and for his success. That galled him most. He had vowed revenge ; secret, malicious, unscrupulous, revenge ! "The upstart," as he called him, "pretentious young devil, presuming, canting saint, he's getting dangerous : but I'll be even with him yet. I have my plans : I'll tempt him and ruin him. But, in stage language, I must dissemble.

I have it, it is engender'd. Hell and night
Must bring this monstrous birth to light."

For some time this virtuous cashier, this man of figures, this trusted man in office, had poisoned the ear of his master, Mr. Phane, with grave doubts and suspicions connected with the unfortunate Humberton. At first Mr. Phane would not listen to nor believe them ; but at last, driven to desperation by the vile insinuations of his cashier (an honest man, as he believed), he agreed to try Arthur's honesty by certain means devised by Mr. Bulliker. What if he was right ? How should he like his daughter to be married to a thief ? He would try it for satisfaction's sake, though he hardly required it. Still, it was right to be on the safe side, disagreeable as distrust of a supposed worthy servant might be. But he would stake his life, almost, Humberton was honest. Time, however, would show.

Bulliker had so thoroughly imbued his trustful master with the idea that his clerk was dishonest that he put his whole faith in the proposed test of this man-devil, though he could hardly bear to think of it. A man of passionate impulse however, and worked upon by these distorted views of a villain ; but arouse his fears of lodging a viper and his anger would drown his sense ; circumstantial suspicion would be proof positive.

That night (the night after Olivia had named the happy day) Bulliker, slimy reptile, left *by accident*, for the third time, a hundred pounds in notes on his own desk, and Humberton alone and busy in the office. Ha! how he chuckled to himself, and rubbed his hands for glee as he thought of the consummation of his vile plans, the climax of his revenge ! Would it succeed ? Humberton must see it some night, and then all his plans were clear. Two other nights he had tried it, but Arthur had not perceived the notes, and Bulliker had been obliged to come back after Humberton had left, and make the money secure, Oh, how keenly the wretch watched his quarry ! How his fingers itched for his defeat !

This night he watched as before, and when he went back to the office his villanous plan had been successful, the money was gone! Could it be possible that the temptation had really been too strong for him? Bulliker gloated; the virtuous Humberton had been caught at last. How would it end. At eleven that unlucky night Arthur gave information at Scotland Yard that he had been mysteriously robbed of a hundred pounds in notes by two masked men. He then rushed to Mr. Phane's house to inform him of the disaster, but all was locked in quiet, so he hastily strode away in the direction of Mr. Bulliker's house. That gentleman (*sic*) had not yet retired, for there was a light in his bedroom. A queer tumbledown-looking sort of house, with an evil leer about it, a consciosness of sneaking guilt, as if it would like to get its ugly form squeezed out of sight.

In answer to Arthur's summons, Mrs. Bulliker threw open the window with "Who's there?" Mr. Bulliker was out late somewhere, but she would tell him directly he got home: A poor careworn, emaciated-looking woman, with hair unkempt, and shabby clothing.

When he arrived at home he related all to his landlady, and she sympathised with him. In the morning he went early to Mr. Bulliker's, who gruffly and unceremoniously said he had better see Mr. Phane. Arrived there, he was told by the servant that he could not have admittance. Mr. Phane would not see him. At the office it was the same. Mr. Bulliker had given instructions that he was not to be admitted; that he had better keep quiet, or it might be worse for him. Protestations were useless. Mr. Phane rudely pushed him aside when he arrived, and would not hear him speak. Humberton had been waiting for his arrival. Mr. Phane would not be moved, but entered the office with averted head and stern face, not trusting himself to speak.

Arthur sent him an explanatory note, but he received no reply; it was placed on the fire unopened. He sent one to Olivia, protesting innocence; it was intercepted. He had lost his situation, his friends, his reputation, and most agonising of all, his betrothed. He was almost beside himself with grief. Branded as a thief too! What would *she* think? Would she believe him? The newspaper reports gave the account of the garrottal as related by himself, but what construction would she place upon it? Horrible, horrible!

Bulliker's plan, then, had been successful; Arthur had been proved dishonest. The cashier was full of glee over his success. Mr. Phane was weighed down with sorrow and severe disappointment, disappointment in a young friend in whom he had placed every trust, who had now deceived him in his conduct, a veritable viper; yet was he sorry for him and for his own daughter. For there was something noble and fascinating in Humberton notwithstanding—"But, ah! that it should be so—false, false," and he bent his head in grief. And Humberton, had he really succumbed to the temptation? Was he indeed guilty?

(To be continued.)

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 II.—1821 TO 1832—(concluded).

THE Royal Forest Lodge, Slaidburn, was constituted as No. 846 on August 18th, 1829.

Also in this year the Fund of Benevolence for the Province of West Yorkshire was first originated, and a copy of the circular and the rules and regulations sent out by the Prov. G. Lodge to all the lodges in the province are here given :

Worshipful Sir and Brother,—By command of our right Worshipful Grand Master, Lord Viscount Pollington, I herewith transmit to you a copy of the Rules and Regulations of the Lodge of Benevolence for this Province, unanimously agreed upon at the Provincial Grand Lodge held at Wakefield, on Monday, April 27th, and which I trust will meet with the cordial approbation of you and the brethren of your Lodge. By the first of these you will see that the first Lodge of Benevolence will be held at Wakefield, on Monday, July 6th next, when your presence, as actual Master of your Lodge, will be to you, I would hope, an act of pleasure as well as of duty. I remain, your faithful friend and brother,

Wakefield, June 5th, 1829.

RICHARD HIRD, P.G. Secretary.

Rules and Regulations of the Lodge of Benevolence for the Province of the West Riding of Yorkshire.

I. That a Lodge of Benevolence shall be holden on the first Monday of January, July, and October, and on the day of the Provincial Festival, in every year, or oftener, at the special summons of the Right Worshipful Provincial Grand Master, or his deputy.

II. That this lodge shall consist of all present and past Grand Officers, and of all actual Masters of contributing lodges within the province.

III. That three Provincial Grand Officers shall be summoned for each meeting at the discretion of the Provincial Grand Master, or his deputy, to act as Masters and Wardens on the occasion.

IV. That in the event of the absence of any one of these, the senior officer present shall take his place.

V. That no member shall be subject to previous solicitation, in order that all may have their minds unbiassed and free. In any case where this rule has been transgressed the consideration of that case shall be put off for three months.

VI. That no one shall vote in a case on which he has been canvassed, or which concerns any relation of his own.

VII. That application for relief shall be made by petition, stating the name, place of abode, and present circumstances of the petitioner, with the name and number of the lodge in which he was initiated, and also the time when that ceremony took place.

VIII. That the applicant, if capable, shall sign the petition.

IX. That every petition shall be accompanied with a certificate, signed, in open lodge, by the Master, Wardens, and a majority of the brethren present, of the lodge to which the petitioner belongs, or of some other contributing lodge.

X. That the petitioner shall have been, for not less than two years, a contributing member of some regular lodge; and that, after the year 1830, his name shall have been registered in the books of the Provincial Grand Lodge.

XI. That no brother, once relieved, shall petition a second time within the space of one year.

XII. That relief may be awarded to a petitioning brother, not exceeding the sum of five pounds.

XIII. That relief may be afforded to the widow or indigent children of a deceased brother, not exceeding the sum of five pounds; provided the application be made through the medium of some contributing lodge within twelve months after the brother's decease.

XIV. If any case of extraordinary distress shall occur in which five pounds does not appear sufficient to afford adequate relief, the Lodge shall refer the case to the Right Worshipful Provincial Grand Master, who may grant any sum which the Lodge shall recommend, not exceeding ten pounds.

XV. That, in order to supply funds for this benevolence, the contributions now made by each lodge in the province shall be devoted to this purpose, subject, however, to be charged with the necessary expenses of the Provincial Grand Lodge.

XVI. That at the annual meeting of the Provincial Grand Lodge voluntary contributions shall be received from the brethren present in aid of this Benevolent Fund.

XVII. That a full and clear statement of the receipts and disbursements of this lodge shall be laid before the Provincial Grand Lodge, at its annual meeting.

So late as 1830 it was customary for the Prov. G. Sec. of North and East Yorkshire to send fraternal invitations regularly to Worshipful Masters of West Yorkshire lodges.

On Sunday, February 13th, 1831, the day appointed for the funeral of Bro. Robert Smith, many brethren from Bradford, Keighley, etc., attended. There is a quaintness and peculiarity about the proceedings which can be best described by an extract:

At half gone ten o'clock in the forenoon the body went to church, returned to the lodge, and in a few minutes afterwards proceeded to the house of the deceased, two and two. The brethren were (with the exception of about six) clothed in black, white gloves, and the members of this lodge crape on the left arm, *à la militaire*. Bro. Gordon, of Keighley, repeated the burial service from Preston's.* Everything was conducted in the most respectful manner. Fifty-three members dined after the funeral, and after the dinner the different brethren dispersed, and by 5 o'clock the whole body had separated. The members met in this manner at the particular request of the deceased.

Most of the minutes up to and inclusive of 1831 are very creditably entered, but a few in 1830-31 are specimens of writing under difficulties, whether of the pen, the hand, or the head, it would be equally difficult to determine.

The Lodge Three Graces, Haworth, was reconstituted as No. 862 in this year. It had been erased as No. 541.

The old furniture appears to have been considered the property of, but to have remained as a debt upon the lodge until February 13th, 1832, when it was finally liquidated by the following remarkable document, those brethren of the Duke of York's Lodge who previously had an interest in it having been paid off before.

Baildon, Feb. 13th, 1832.

The Airedale Lodge,

BOUGHT OF JONATHAN WALKER,

The undermentioned debts upon the furniture of the old Duke of York's Lodge of Freemasons, viz:—

Jonathan Walker	...	...	...	5	0	0
William Fox	...	...	...	0	10	6
Josh. Wild	...	...	...	2	0	0
Charles Bland	...	...	...	0	4	0
W. Booth	...	...	...	0	4	0
W. Wilkinson	...	...	...	1	1	0

£8 19 6—at 7s. 6d. in the £, £3 7 6

The debt being £32 2s. 6d., and sold at £12, being 7s. 6d. in the pound.

1832, Feb. 13.—Settled for the above-mentioned members of the Duke of York's Lodge, Bingley, £8 19s. 6d., at 7s. 6d. in the pound.

(Signed) JONATHAN WALKER.

Witness the above agreement and settlement. (Signed) WM. FOULDS.

* Illustrations of Masonry.—J. R. R.

In the year 1832 the number of Airedale Lodge was, in consequence of the erasures by Grand Lodge, changed from 814 to 543, *vide* G. L. circular, 5th September, 1832.

The Nelson of the Nile Lodge, No. 500, was removed from Mirfield to Batley on 15th August, 1832.

On Tuesday evening, June 5th, 1832, a meeting was called for the better convenience of members attending (the regular meeting night being on Whitsuntide). Present:—Deputies: John Walker, jun., as W.M.; W. Whitwham, as S.W.; W. Brearey, as J.W.; T. Ince, as P.M.; J. Sutcliffe, as S.D.; John Bland, as J.D.; W. Holmes, as Secy.; J. Beck, as Treas.; Josh. Lister, as I.G.; Jno. Hudson, as Tyler. Resolved, That from this night a great reformation in this Lodge must take place, or otherwise to all appearance the Lodge cannot flourish.

The minutes in 1832, up to June 5th inclusive, are nicely entered by Wainman Holmes, who, however, from that date attended to the duties of Secretary no more until May, 1834, during which period he seems to have been absent from all lodge meetings. In his place, therefore, Bro. William Brearey acted as Secretary for six meetings, to December 5th, 1832, and whilst feeling that this brother probably did his best, and in that case should be praised, we must consider these the worst minutes of the Airedale Lodge. The then W.M., Bro. John Walker, sen., made out the returns, otherwise it is much to be feared the Grand Secretaries would have found it necessary to call in the assistance of an expert to decipher them. On St. John's, December 27th, 1832, Bro. John Walker, jun., being installed W.M., appointed Bro. John Walker, sen., his Secretary, and the minutes once more improved in consequence.

The Yorkshire Lodges now stood as follows, after the change of numbers by Grand Lodge:—

65, Humber, Hull;	359, Philanthropic, Skipton;
73, Probity, Halifax;	364, Fidelity, Leeds;
144, Lennox, Richmond;	365, Huddersfield, Huddersfield;
162, Britannia, Sheffield;	371, Constitutional, Beverley;
174, Peace, Meltham;	373, Royal Brunswick, Sheffield;
179, Unanimity, Wakefield;	379, Hope, Bradford;
236, Old Globe, Scarborough;	382, Philanthropic, Leeds;
251, Three Grand Principles, Dewsbury;	384, Alfred, Leeds;
256, Phoenix, Hull;	385, Prince Frederick, Hebden Bridge;
287, Union, York;	386, Prince George, Bottoms, Stansfeld
298, St. George's, Doncaster;	391, Lion, Whitby;
311, Minerva, Hull;	422, Candour, Upper Mill;
322, Amphibious, Mill Bridge;	529, Integrity, Brighouse;
323, Newtonian, Knaresborough;	543, Airedale, Baildon;
330, Nelson of the Nile, Batley;	575, Royal Forest, Slaiburn;
332, Royal Yorkshire, Keighley;	591, Three Graces, Haworth;
342, Harmony, Halifax;	594, Allman's, Almondbury.

The Samaritan Lodge, Keighley, No. 539, had been removed to Bacup, in Lancashire; and the following twelve lodges had either expired or been erased from the roll of Grand Lodge:—

280, Amity, Steeton;	532, Loyal and Prudent, Leeds;
412, Royal Oak, Ripon;	533, Phoenix, Rotherham;
451, Rodney, Hull;	541, Three Graces, Barnoldswick;
460, St. George's, York;	580, Ebenezer, Pateley Bridge;
502, Duke of York, Bingley;	595, Mariners, Selby;
504, Globe, Scarborough;	749, St. Alban's, Leeds.

The Phoenix Lodge, Hull, acquired the position of the defunct Apollo Lodge, No. 290, taking No. 368 in 1817.

APPENDIX.

A.

On January 5th, 1790, Bro. Colonel Lenox was balloted for and admitted a member of the Duke of York's Lodge. In the previous year this brother fought a duel with the Duke of York on Wimbledon Common, which, absurd as the whole proceedings appear, made a considerable sensation throughout the country. As an interesting episode of the lodge and a record of the time, and especially as a practical illustration of the influence exerted by the teaching of Freemasonry, I give the origin of the duel and a report published by the two seconds. Amongst non-Masons the general opinion will of course be, that teachings which did not make such an exhibition altogether impossible between two Masons are not of much value. I cannot fairly find fault with such an opinion, but the Craft, for whom alone this work is written, must decide whether the bit of Freemasonry is not the only redeeming feature of this burlesque *affaire d'honneur*.

A dispute happened between His Royal Highness the Duke of York and Colonel Lenox (son of Lord George Lenox, and nephew and heir to the Duke of Richmond) which terminated in a duel. This dispute originated in an observation of His Royal Highness, namely, that Colonel Lenox had heard words spoken to him at the club at Daubigny's to which no gentleman ought to have submitted. This observation being reported to the Colonel, he took the opportunity, while His Royal Highness was on parade, to address him, desiring to know what where the words which he had submitted to hear, and by whom they were spoken. To this His Royal Highness gave no other answer than by ordering the Colonel to his post.

The parade being over, His Royal Highness went into the orderly room, and sending for the Colonel, intimated to him, in the presence of all the officers, that he desired to derive no protection from his rank as a prince and his station as a commanding officer, but that, when not on duty he wore a brown coat, and was ready, as a private gentleman, to give the Colonel satisfaction.

After this declaration Colonel Lenox wrote a circular letter to every member at Daubigny's, requesting to know whether any such words had been used to him, and appointing a time for an answer from each, their silence to be considered as a declaration that no such words could be recollected. No satisfactory answer to this being returned, the duel took place, of which the following account was published by the seconds :—

In consequence of a dispute already known to the public, His Royal Highness the Duke of York, attended by Lord Rawdon, and Lieutenant-Colonel Lenox, accompanied by the Earl of Winchelsea, met at Wimbledon Common. The ground was measured at twelve paces, and both parties were to fire at a signal agreed upon. The signal being given, Lieutenant-Colonel Lenox fired, and the ball grazed His Royal Highness's curl. The Duke of York did not fire.

Lord Rawdon then interfered and said he thought enough had been done. Lieutenant-Colonel Lenox observed that His Royal Highness had not fired. Lord Rawdon said it was not the Duke's intention to fire. His Royal Highness had come out upon Lieutenant-Colonel Lenox's desire, to give him satisfaction, and had no animosity against him. Lieutenant-Colonel Lenox pressed that the Duke of York should fire, which was declined upon a repetition of the reason. Lord Winchelsea then went up to the Duke of York and expressed his hope that His Royal Highness could have no objection to say he considered Lieutenant-Colonel Lenox as a man of honour and courage. His Royal Highness replied that he should say nothing; he came out to give Lieutenant-Colonel Lenox satisfaction, and did not mean to fire at him; if Lieutenant-Colonel Lenox was not satisfied he might fire again.

Lieutenant-Colonel Lenox said he could not possibly fire again at the Duke, as His Royal Highness did not mean to fire at him. On this both parties left the ground. The seconds think it proper to add that both parties behaved with the most perfect coolness and intrepidity.

Tuesday evening, May 26th, 1789.

RAWDON.
WINCHELSEA.

B.

In the year 1800 the Masonic Benefit Society was established, under the authority of Parliament, for the relief and support of the sick, aged, and imprisoned brethren of the Antient and Honourable Society of Free and Accepted Masons, their widows, children, and orphans: under the patronage of His Royal Highness George Prince of Wales, G.M.

I possess a copy of the rules and regulations of this society, with lists of brethren acting as trustees, agents, and committees in all the counties. It was represented in Yorkshire by local committees as under:—

LEEDS.

Bro. John Simpson, John Hustler Leach, Robert Sutcliffe, William Sadler, John Hepworth, George Ireland,	Bro. Francis Maguire, John Walker, Henry Thornton, Joseph Dalby, John Wood, Richd. Dalton,	Bro. Matthew Mennel, Joseph Wood, Thos. Sherwood, Isaac Nichols, James Taylor, Thomas Foster,
Bro. John Smalpage, Provincial Agent.		

HULL.

Bro. Quarten Levitt, John Scholefield, Stephen Dickenson,	Bro. John Lawson, Robert Hayes, George Epworth, Matthew Smith,	Bro. Michael Coltman, William Ward, George Lambert.
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KEIGHLEY.

Bro. Henry Clapham, Adam Pearson, Stephen Paslow,	Bro. Jonas Sutcliffe, John Green, Wm. Robinson,	Bro. William Grave, John Buck, Charles Tatham.
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SHEFFIELD.

Bro. Samuel Robinson, Wm. Rowley, John Lamb, William Willey, Joshua Norton,	Bro. Thos. Frost, John Dyson, Saml. Tompkins, Luke Pass, Aaron Allott,	Bro. Richd. Jessop, John Garnett, Joseph Hincliffe, James Woolin, James Johnson.
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BEVERLEY.

Bro. William Wardell, Joseph Bateson, Robt. Stephenson, Saml. Montgomery,	Bro. William Acklam, John Peacock, Thos. Spenceley, Robert Peacock,	Bro. William Cash, Wm. Harrison, Joseph Turley, Francis Tadman.
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RICHMOND.

Bro. James Galloway, Thos. Wright,	Bro. John Dalton, Mark Plues, George Ewbank,	Bro. John Cowling, Christopher Metcalf.
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WHITBY.

Bro. Robt. Mooresum, Thos. Brodrick, Thos. Fishburn, jun.	Bro. John Gardiner, Ralph Milner, John Storme,	Bro. John Summerson, Andrew Allen, George Trueman.
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HALIFAX.

Bro. David Mitchell, Peter Mitchell, Jonathan Farrar,	Bro. Bartholomew Frye, William Hartley, James Shaw, John Foster,	Bro. John Holdsworth, John Hartley, Richd. Ashworth.
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YORK.

Bro. John Watson, Denis Peacock, William Scruton,	Bro. Henry Barnard, John Munkman, John Marley,	Bro. William Cobb, Mark Bowman, Edward Peck.
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The society was what its name imports, allowing to members afflicted with sickness, lameness, or blindness 14s. per week, and to members imprisoned for debt (provided this was not occasioned by any act reflecting upon their moral character or by notorious extravagance) 4s. per week, and a further sum not exceeding 10s. per week if such member was afflicted with sickness, etc., during his confinement. For old age, 6s. per week; widows, 4s. per week; with 2s. per week additional for every child under 12 years until he or she attained that age.

C.

THREE brethren of the Duke of York's Lodge attended the Provincial Grand Lodge at York in 1808; and a note of their expenses, now interesting, is copied and reproduced hereunder:

EXPENCES PAID TO YORK AND BACK.		£	s.	d.
Oct. 25, 1808.	Dimmers and Ale at Bradford	0	3	3
	Coach-hire from Bradford to York	0	18	0
	Paid to Coachmen and Guards and expences to York	0	6	7
Oct. 26.	Paid to the Provincial Grand Lodge for the Hall—Lickquadtions and Register Fees	4	5	6
	Dinner Tickets for three, at 10s. 6d. each	1	11	6
	Coach-hire from York to Bradford	0	18	0
	Smderey Expences to Coachmen and Guards and upon the Road from York to Bingley	0	7	2
		<hr/>		
		£8	10	0

D.

THE following interesting circular was sent to the Duke of York's Lodge, 438, Bingley, in 1810, about the date stated. The occasion is referred to in the History:

To the Worshipful Master, Senior and Junior Wardens, and the rest of the Officers and Brethren of the Lodge Duke of York, 438, Bingley.

Worshipful Sir and Brothers,—We beg leave to inform you that we intend to have a procession here in honor of His Royal Highness George Prince of Wales, our worthy Grand Master's birthday (to be kept on the 13th of August next).

We therefore particularly wish the attendance of as many brothers as possibly can from your lodge.

Your reply, on or near the 31st instant, saying what number we may expect, will oblige us.

Dinner tickets, &c., 7s. each.

It is also desired that such as mean to walk will not be later than nine o'clock.

The dress (if convenient) black coat, waistcoat, breeches, white apron, gloves, and stockings.

We remain, Worshipful Sir and Brothers,

Your faithful Brothers,

RD. M. SCHOLEFIELD, M.

JOHN TALBOT, S.W.

Lodge of Hope, No. 539,
Bowling Green, Bradford, }
July 11th, 1810. }

E.

Original petition for a lodge at Baildon, noting the alterations subsequently made, sent to Robert Carr, Esq., Deputy Grand Master, Wakefield, in January, 1827:—

TO THE MOST WORSHIPFUL PROVINCIAL GRAND MASTER OF THE UNITED FRATERNITY OF ANCIENT FREE AND ACCEPTED MASONS OF ENGLAND.

WE, the undersigned, being regular registered Masons of the Lodges mentioned against our respective names, having the prosperity of the Craft at heart, are anxious to exert our best endeavours to promote and diffuse the genuine principles of the art, and for the convenience of our respective dwellings and other good reasons, we are desirous of forming a new lodge to be named the Duke of York's Lodge [subsequently altered to "Airdale Lodge"].

In consequence of this desire we pray for a Warrant of Constitution empowering us to meet as a regular lodge at the Malt Shovel Inn, Baildon, in the West Riding of Yorkshire, on the first Wednesday of every month [altered to "on or nearest to the full moon"], and there to discharge the duties of Masonry in a constitutional manner, according to the forms of the Order and the Laws of the Grand Lodge, and we have nominated and do recommend Brother William Simpson to be the first Master [altered to "Wainman Holmes"], Bro. John Smith to be the first Senior Warden, and Brother Abraham Hartley to be the first Junior Warden of the said lodge. The prayer of this petition being granted, we promise strict obedience to the commands of the Grand Master and the laws and regulations of the Grand Lodge.

Wm. Simpson, Kendal, No. 175.*	Thomas Lund, Keighley, No. 503.
John Smith, Keighley, No. 503.	Jeremiah Parker, Do. No. 503.†
Abm. Hartley, Do. No. 503.	William Fox, Do. No. 503.
Wm. Foulds, Do. No. 503.†	Phineas Smith, Do. No. 503.†
Thos. Wild, Do. No. 503.†	Abrm. Bolton, Bradford, No. 565.
Richard Stell, Do. No. 503.	

The original Petition (re-written and signed) was transmitted to the Grand Lodge by Bro. Carr, Dep. Prov. G.M., 5th February, 1827.

* Altered to "Wainman Holmes, Bradford, 565." † Omitted afterwards as not returned.

F.

The following is a copy of a letter sent to the W.M. of Airedale Lodge in 1831, and is a specimen of Masonic Charity as practised fifty years ago:—

Dated at Keighley June 18th, 1831.

W. SIR AND BRO.,

The purport of this letter is to inform you that Bro. James Shaw, of Bingley, is in such a state of health as to be confined to his bed of a mortification in the leg, and is in such a state of mind that he does not know any person he has been particularly acquainted with, and, as a brother, I think he requires immediate relief. We have set a subscription on foot at our place, and I thought that I would let you know, knowing that he was a worthy brother, hoping that you would do likewise, as he has no other dependence but the parish allowance. He is at Abraham Grace's, the Fleece Inn, in Bingley, and I hope to be there at 4 o'clock to-morrow afternoon, and I should be glad to see any of your brothers there.

I remain, yours fraternally

JOSH. MURGATROYD.

THE PHILOSOPHY AND WORK OF PYTHAGORAS.

THE history of Pythagoras, the distinguished Grecian sage, has a sort of mysterious and mythical environment. Associated with his career are fables and traditions innumerable, and it is exceedingly difficult to draw the lines between the true and the false. There can be no doubt, however, that Pythagoras was a real personage, a master spirit in Greece, who gave to his countrymen a profounder philosophy than they had ever before known. That his genius was of the highest order, and his work in behalf of learning and science of the most potent character, there can be no question. We may regret that we have no authentic remains of the great teacher—that there are no contemporary memorials of his work—but there is no cause of doubting that he flourished in the second half of the sixth century before Christ, that he was a powerful factor in many important movements relating to politics and science, and that his work was of such a character as to entitle him to an immortal renown.

There is no agreement as to the paternity of Pythagoras, the place of his birth, the manner of his education, and the special surroundings of his early life. On these points even the historians who wrote of him nearly two thousand years ago joined issue, and their writings indicate the most amazing contradictions. The early writers, however, do concur in this statement, that

Pythagoras passed a considerable portion of his early adult life in travelling through Egypt, India, and other countries, and that when he was about forty years old he established a school of general learning at Samos, where he was the first person to have applied to himself the name of philosopher. Here he taught the principles of natural science, and a system of mental and moral philosophy, attracting to his leadership a small but faithful band of disciples. But the school at Samos did not prosper according to his wishes, and he removed to Crotona, in Southern Italy, where the most important work of his life was accomplished.

At Crotona the wealthiest and most cultivated people waited upon his instructions, and became obedient to his precepts. He did a work in political reform which showed the statesmanlike grasp of his thought. As a philanthropist he succeeded in effecting changes in the morals and manners of the common people which tended to a great improvement in their social condition. As a philosopher he unfolded a system of truth touching life at every point, and sweeping to farthest worlds; while he also applied a stimulus to the human mind such as it had not before received.

But the special and chief ministry of Pythagoras was the organization of a secret society, composed of the most influential and best educated men of his time. It is assumed that this society was created with some distinct political aims, but there is not the slightest proof that such was the case. It may be argued, inferentially, that such a society, so closely bound together by the ties of a common opinion, sentiment, and affection, would be very likely to employ concerted action in public matters. However this may have been, the testimony is ample that the secret society formed by Pythagoras was organized with special reference to the subjects of mathematical and mystical knowledge, and that its chief aim was to apply the principles of wisdom and truth to life. The order instituted by Pythagoras was not a sodality, though undoubtedly it was a brotherhood within whose lines a close and intimate sympathy found exercise, and a delightful fellowship was enjoyed. This order had three ranks, and members could only pass from one branch to the other after they had served a long period of probation. The government of the passions was enjoined as a sacred duty, for to be a Pythagorean disciple of the first rank a man must have learned to command himself.

Silence was prescribed to the candidate, who was obliged, sometimes for a term of years, to refrain from all speech. Luxury, sensuality, and idleness were condemned in word, and a practice of severe application and rigid virtue marked out. The highest knowledge was sought to be communicated, healthful recreations for mind and body were provided, music and geometry were taught as sister sciences, and to these were added the distinctively moral and religious teachings of the great philosopher which had reference to the doctrines of the spirit existence, metempsychosis, moral accountability, and the reciprocal duties of human life. A society placed on such a foundation and having so able and zealous a head could but prosper, and we are not surprised, therefore, to learn that the Pythagorean system and brotherhood made rapid increase in members and resources, that it lasted for generations, during which its influence was felt in the progress of civilization and in the intellectual and moral development of Greece and Italy.

As we study the past to glean what information we can of the great Samian philosopher and his work, we can but be interested in what this large-hearted and pure-minded teacher accomplished by means of the secret society which he formed. He could hardly have done as much had he not separated the few from the many, joining them in a close brotherhood, giving to them a symbolic system and a code of signs by which they could easily recognize each other whenever and wherever they met.—*Repository.*
