

THE MASONIC MONTHLY.

New Series of the "Masonic Magazine."

A FEW PARTING WORDS.

WITH this December number, which with its few preceding parts will make up a volume, the Publisher, for the present, deems it well to cease to issue the MASONIC MONTHLY.

When the idea of the serial was originally started, some years ago, it was as a supplement to the "Freemason;" to contain a large amount of matter which hardly seemed suited to an hebdomadal journal, whose main staple must necessarily be current information. But as time went on, it became clear to all concerned that the "Freemason," especially in the extension of the "Notes and Queries," could furnish space for all original contributions on passing topics of archæological interest, and if not, all such lucubrations could be easily covered by a friendly "Communique."

Whenever the "Freemason" has been pressed by matter or copy, as it sometimes is, the Publisher has readily issued a supplement, so that as there now seems no possible good in keeping up a superfluous serial production, the Publisher has determined to concentrate all his efforts on the "Freemason," so as to render it, week by week, still more worthy of the support and approbation of our cosmopolitan Craft. And though it is always a subject of some little regret to close a pleasant work, or part with an old friend, yet, as it is always a blunder to "waste strength" on anything whatever, the Publisher has been solely actuated by a wish, in the determination he has come to, if reluctantly for various reasons, not to seem to interfere in any way with the legitimate field and scope of the "Freemason." There has been a difficulty sometimes in deciding what should appear in the "Freemason," what in the MONTHLY, and many kind contributors have preferred one or the other, when we ventured to think, editorially and technically, that their view was not quite the correct one.

The Publisher and Editor return their heartfelt thanks to many kind supporters and valued contributors, who have lightened their

anxieties and cheered their labours by their literary efforts and their genial patronage, and in bidding them farewell in these monthly pages hope, and would ask to continue to forward their valuable and pleasant papers to the always friendly pages of the "Freemason." There is no cessation of active Masonic literary life; its "venue" alone is changed, in that it is only transferred to more numerous and more widely read columns.

THE ROMAN COLLEGIA.

No. IV.

BY MASONIC STUDENT.

IN reference to this subject, and concerning which this is my last paper, I think it right to remind my readers that several distinct inscriptions at any rate refer to the Coll. Fabrorum or Fabrûm. Two of these stand out markedly from the others; the one is the Bath inscription, recorded by Hearne, Musgrave and Dodwell; the other is the Chichester one, mentioned first, I believe, by Gale. There is also a curious inscription in the "Archæologia," which seems to point to the fact apparently that the Companies, or Collegia, or centuriæ of masons or builders, were divided into certain "centurias," or sections, or divisions, over which was a centurio. But there is a little uncertainty about the exact date of this inscription, and as it is rather held, if I remember rightly, to refer even to monastic builders, I leave it out of our present consideration.

The inscription in Musgrave's "Antiquitates Religiçæ," vol. iii., is to the following effect:—

JULIUS VITA
LIS. FABRIC, ES
IS. LEG XX V.V.
STIPEN DIOR
UM, IX ANNOR XX
IX NATIONEBE
LGA EXCOLEGO
FABRICÆ ELATU
S. HSE.

Julius Vitalis Fabricensis Legio XX Valenis Victrix Stipendiorum IX. Annorum XXIX Natione Belgâ. Ex Collegio Fabricæ Elatus. Hic situs est.

The English translation would thus read:

"Here is placed Julius Vitalis, departed this life from the College of the Building of the Fabricenses (builders or masons) of the XX. Legio Valens Victrix, having served nine years in the army, in the XXIX year of his age. Of the nation of the Belgæ."

In the very learned disquisitions which Hearne and Musgrave and Dodwell have left on this inscription, two facts seem to be assumed; first, that the Colleges existed in Britain, and secondly, that the Fabricenses were those to whom the care of the public works, &c., was committed.

The second inscription is called the Chichester inscription, and in the "Sussex Archæological Collection," vol. vii., London, 1854, occurs a long dissertation on it, a tracing of which appeared in the MASONIC MAGAZINE a few years since, as well as the learned dissertation there-
 anent of Mr. Gale. I think it well to remind my readers of this fact, as it has an interest in the present discussion.

My own opinion long has been, and in this I entirely concur with Mr. Coote, that the Anglo-Saxon Gild system is derived from the Roman system, the name Gild being a purely Saxon word.

As regards the Chichester inscription, Mr. Blaauw observes as follows:—

"The Fabri were incorporated from the earliest times of the Roman Republic, and there is little reason to think that they were shipbuilders only, as supposed by Gale.

"There were, in the municipal towns of the Roman Empire, civil magistrates called Præfecti Fabrum, and also officers with the same title, under whom were the artificers of the army such as Cæsar alludes to: 'Jam duo præfecti Fabrum Pompeii in meam Protestatem venerunt.'—'Cæs. Oppio, ap Cic.' Ep. ix. 8. 'Reducitur ad eum deprehensus ex Itinere Cn. Magius Cremona præfectus Fabrum Cn. Pompeii.'—'Cæs. de Bello,' civ., l. And V. Paterculus (2, 76) mentions his own relation as 'præfectus Fabrum vir nulli secundus.'

"There are Roman inscriptions in which 'Præf. Fab.' occur. So the whole might be freely translated 'The Gild of Artificers and their Præfects, out of their own means have dedicated the Temple to Neptune and Minerva for the welfare of the Imperial family, with the sanction of the Emperor Claudius and of King Cogidubnus, the Emperor's Lieutenant in Britain, the site being the gift of Pudens, son of Pudentinus.'"

Neptuni et Minervæ
 Templum
 Pro salute Domus Divinæ
 Ex autoritate Tib Claud
 Cogidubni R Legat Aug in Brit
 Collegium Fabror et qui in eo
 A sacris D.S.D. donante aream
 Pudente Pudentini Fil,

The letters *italicised* are supplied from imagination.

"The stone was discovered in April, 1723, while digging the foundations of the Council Chamber in North Street, Chichester. A

long account of it was given at the time by Roger Gale, Esq.—‘*Phil. Trans.*,’ vol. xxxii., No. 379.”

The very important question comes in here: Do the words *Fabri* or *Fabricenses* mean Masons, or what do they mean?

It would seem from what Facciolati, and Musgrave, and Dodwell, and others say, that *Faber* had come to signify, (whatever its original meaning), in common use a Mason, in a generic sense of a handycraftsman; and that when any specific form of work was intended a qualifying adjective was introduced. So that *Præfectus Fabrum*, *Præfectus Fabricensium*, meant the *Præfect* of the Masons or builders to whose care and reparation all the public buildings were committed.

There are several laws as regards the *Fabricenses*, Dodwell and Musgrave tell us, and to them the special care of the buildings on *Mons Palatinus* was given. It is undoubtedly the case that if this be not so we can find no mention of the Masons, at all.

We find, indeed, *Fabri Naviles*, *Fabri Ferrarii*, *Fabri Tignararii* or *Carpentarii*, *Fabri Navicularii*, *Coriariorum*, *Sagariorum*, *Balistarum*, *Fabricenses Machinarum Bellicarum*, *Lignarii*, and many more, just as we find *Fabrica Armorum*, *Fabrica Monetæ*, and many other *Fabricæ*. We also meet with this inscription: *Collegium Fabrorum Tignariorum Romanensium*. But when we meet such inscriptions as *Aurelius Bassus, Proc., Aug. Præf. Fabr., Præf. Fabrum Leg.*, we understand the “*Præfect of the Masons*,” or as Plutarch says: “*Eparchos Ton Tekniton*.”

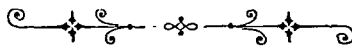
Probus, indeed, talks of “*artifices et Lithotomos*,” but the word does not seem to have been in general use. We find *Lautomos* from “*Lautumiæ*” stone quarries, and *Lapicida*, and *Cæmentarius*, and *Marmorarius*; but we have no specific word like our *Mason*, which comes from *Maçon* in Norman French, and some think from the Latin “*Maceria*.” The mediæval use of *Latomus* comes from *Lithotomos*, or *Lithotomos* in Greek. And therefore I venture to think those writers are correct who contend and understand that *Faber* used singly or *Fabricenses* meant the “*genus*,” while the *species* always took a qualification of some kind, as *Faber Aurarius*, *Faber Ærarius*, *Faber Tignarius*, *Faber Navalis*, *Faber Ferrarius*.

Faber, from *facio*, meant originally, as I have taken occasion previously to say, simply, any one who worked in stone, wood, iron, brass, marble, or some hard material. And as Pliny, for instance, uses the word more than once, if without qualification, we understand him to allude to Masons. For what reason does not appear, classical writers seem to describe Masons, when they use simply *Faber*, *Fabri*, or *Collegium Fabrorum*, as whenever they talk of other mechanical or artistic artificers, they say, *Collegium Fabrorum Navalium*, *Collegium Fabrorum Ærariorum*, *Collegium Pistorum*, and the like.

The old word *cæmentarius*, used in the early Fabric rolls, is properly so used, as *cæmentum* really originally meant rough unhewn stones; pieces cut off from large stones; and so it came from “*cædendo*,” and “*cædentum*.” It was used afterwards for cement, but it also meant small stones and rubbish of which walls were built.

Cæmentitii parietes, are walls made of rough stones. *Cæmentitum saxum*” is opposed to “*saxum quadratum*.” *Cæmentarius* was a builder of walls, a mason, “*qui cæmenta componit et muros struit*.” In very early times we find *agricolæ*, farmers; *cæmentarii*, macons; *fabri mettallarum*, workers in metal; and *lignorumque cæsores*, cutters of wood, all classed together; and the *magister cæmentarius* of some of the Fabric rolls, long after classic times, undoubtedly signifies the same, as *Maitre Macon*, *Magister Latomorum*, *Master Mason*.

There are, in *Facciolati* especially, numerous expressions which serve to show how much the *Collegia*, the *Corpora*, the *Consortia*, the *Sodalitates*, had entered into the common custom of Roman daily life, and thought. Thus, for instance, “*recipere aliquem in Collegium*” meant to receive any one into the college; “*collegium coit*,” the college meets together; “*constituere collegium*” to constitute a college; “*illicitum collegium usurpare*,” to meet for unlawful purposes; “*celebrare collegium*, to celebrate the anniversary of the college; and from *collegium*, the college, and *collega* the member of a college, came the words *collégatarius*, *collegialis*, *collegiatus*, *collegiarius*. And here I stop to-day, in my humble attempt to try and throw a little more light on a somewhat recondite and hazy subject, but one which has great attractions, as it has great importance, for all Masonic Students.



THE LEGEND OF THE INTRODUCTION OF MASONS INTO ENGLAND.

BY BRO. HARRY RYLANDS, F.S.A.

PART IV.

THE “*Chronicon ex Chronicis*” of Florence of Worcester extends to 1118, in which year the author died. It is based upon the works of *Marianus Scotus*, *Bede*, the *Saxon Chronicle*, *Asser’s Life of Alfred*, with a few extracts from the *Lives of English Saints*. *Mr. Stevenson** writes: “It is valuable historically, as a record of events, and critically as contributing to a knowledge of the condition of the *Saxon Chronicle* at the time when that document supplied the *Monk of Worcester* with the the basis of the history which passes under his name.”

* “*Church Historians of England*,” vol. ii., part 1, preface.

The continuations of this Chronicle, which appear to be contemporary, carry the relation of events down to 1295.

Florence of Worcester commences his history with an account of the two walls of turves and stone built across Britain as a defence against the incursions of the Picts and Scots.

There are numerous records, as in the other chronicles, of monasteries and churches having been founded, built, etc., but without any definite information. The visits of Benedict Biscop to Rome are recorded, and his works at Wearmouth and Jarrow are chronicled in as few words as possible, but the text in the original appears here to be imperfect, under the year 597.* The church formerly built by the Roman Christians is referred to † as already given in the extracts from Bede. The "splendid monastery" is built by the holy man Fursey; the monastery ‡ of Leastingaig is built and furnished "with religious institutions." The abbess Hilda § in 658 "began to build a monastery at Whitby. In 675, when recording the death of Wulfere, King of the Mercians, Florence informs us that this king || "built churches in many places."

St. Egwin ¶ "began the building (construere ccepit) of the monastery which is called Eovesham." Queen Aethelburg, in 722, utterly** destroyed the castle (castrum) called Taunton, which had been previously built by King Ine."

A chamber (cameram) †† with a door is "closely surrounded," and King Kineulf is slain in 784. To revenge his murder the king's party "force open the gates" (portas) and "break through the enclosures" (sepes diruant). The monastery of Repton was in the year 850, †‡ "then very celebrated," and "a splendid monastery" existed in the Island of Sheppey. §§ The account of the storming of the City of York which "had not then strong and well built fortifications," already given in the extracts from Asser's Life of Alfred is repeated.

Florence seems to give an item of original information when he records that in 868 ||| "The oratory (oratorium) of St. Andrew the Apostle, at Kemsege, was built and dedicated by Alhun, Bishop of Worcester."

In dealing with the reign of King Alfred, however, he follows to a large extent Asser, including the account of the peculiarities of his buildings, which is a little varied, by Mr. Stevenson in his translation,

* "Church Historians of England," vol. ii., part 1, p. 175.

† Ibid, p. 179. ‡ Ibid. § Ibid, p. 182. || Ibid, p. 186.

¶ Ibid, p. 193. ** Ibid, p. 196. †† Ibid, pp. 202-3. †‡ Ibid, p. 209.

§§ Ibid, p. 210. In qua monasterium optimum constructum est.

||| Ibid, p. 215.]

when it records the "construction (by means of machinery invented by himself) of buildings more wonderful" etc. ;* and the fact that the citadel of Cynuit was only fortified by "walls constructed in our usual mode," is merely a copy word for word from Asser (*nisi quod mœnia nostro more erecta*).

In 893, a "half built fort" is demolished, † and a stronger one is built by the Pagans. Fortifications are hastily thrown up at Benfleet, and a strong fort is built at Shoebury in 894. ‡

In 901, Wimburne, in Dorsetshire, is taken by the Etheling Aethelwald, who fortifies it "with gates and bars." § Chester is rebuilt in 908, || and during the following year several cities are "built" or rebuilt, including Towcester in 918. ¶ "King Eadward led a West-Saxon army to Passaham, and remained until the City of Towcester was surrounded with a stone wall" (*lapides cingeretur muro*). The walls of Colchester are put in a perfect state of repair in the same year, the town of Manchester (*Mameceaster*) is repaired, and a city is built at Thelwall. Another city is erected on the southern bank of the Trent, facing Nottingham, where King Eadward orders "a strong bridge connecting both cities to be built." ***

King Edgar †† we are told "repaired and enriched God's ruined churches," collected great numbers of monks and nuns, "and supplied more than forty monasteries." And in 977, ‡‡ at a great synod, all those present except St. Dunstan fall through the floor of an "upper chamber."

Under 992, on the death §§ of St. Oswald, of the Archbishop it is recorded that he was buried in the church of St. Mary, at Worcester, "which he had built from the foundations." The walls of different cities are mentioned under the years 1001 and 1003, and in 1016, |||| Canute draws his ships "to the west of the bridge" over the Thames at London.

In 1020 ¶¶ the church built by Canute and Earl Turkill at the hill called Assandun, was consecrated. This church is described in one MS. of the "Saxon Chronicle" as having been built *** "of stone and lime."

Alfred, the son of King Aethelred, is in the year 1036 ††† "buried in the south porch at the western end of the church" of Ely.

* "Church Historians of England," vol. ii., p. 219. "Ædificia
nova sua machinatione facere."

† Ibid, p. 229. ‡ Ibid, p. 231. § Ibid, p. 234. || Ibid, p. 235.

¶ Ibid, p. 238-39. ** Ibid, p. 240. †† Ibid, p. 245. ‡‡ Ibid, p. 249.

§§ Ibid, p. 251. |||| Ibid, p. 265. ¶¶ Ibid, p. 270.

*** See note by Mr. Forrester, in *Bohn's Antiq., Lib. Florence of W.*, p. 134; and note p. 160, of "Two of the Saxon Chronicles parallel," by John Earle.

††† Ibid, p. 275.

The roof of one of the towers of the monastery at Worcester is mentioned under the year 1041.* The "beautiful palace at Neomagus" or Nimeguen is burnt in 1049†.

During the reign of Harold various fortifications were made and buildings were dedicated and built. Hereford, in 1055,‡ was encircled with a broad and deep ditch, and fortified with gates and bars. Buildings were added to the monastery at Evesham.§ The monastery built by Athelstan at Hereford is burnt in 1055.|| And in 1065, when Harold had given orders "for the erection of a large building at a place called Portaskith in Wales," Cradoc son of the King of South Wales marched there, and on the 24th August in that year "massacred nearly all the workmen and superintendents, and carried off all the effects which had been transported thither"¶—"et operarios fere cunctos, cum illis qui eis præerant, peremit, et omnia bona, quæ ibi congregata fuerant, abstulit."

Soon after William the Conqueror had been anointed king "he gave orders to strengthen the forts in different places."** At Nottingham, York, and Lincoln he added to the strength of the castles; †† and at York the Normans, who occupied the forts, set fire to the houses adjacent to them, fearing that they might be of use to the Danes in filling up the trenches.‡‡

Morkar and others having retired to the Island of Ely to winter.§§ only surrendered to King William when he blocked up every outlet on the eastern side of the island, "and commanded a bridge of two miles in length to be constructed on the western side." Henry of Huntingdon, who flourished in 1154, informs us that the fort which was then constructed "stands at the present time,"||| and it was under somewhat similar circumstances in 1140,¶¶ when the Bishop of Ely had retired to this island, that King Stephen passed over on a bridge of boats which he had caused to be constructed.

A wooden church*** is probably referred to in 1080 (at Durham), for we are told that "they set fire to the walls and roof"—(*ecclesiæ tecto parietibusque ignem imposuere*).

But scanty information is given of all the building operations carried on under the early Norman kings. Robert de Belesme, Earl of Shrewsbury, so renowned for his skill in all matters (including building) relating to war, in 1101, we are told, "began to fortify with

* "Church Historians of England," vol. ii., part 1, p. 277.

† Ibid, p. 280. ‡ Ibid, p. 287. § Ibid, p. 289. || Ibid, p. 287.

¶ Ibid, pp. 294-5. ** Ibid, p. 297. †† Ibid, p. 298. ‡‡ Ibid, p. 298.

§§ Ibid, p. 301.

||| Bohn's Edition, p. 213.

¶¶ "Acts of King Stephen." Bohn's Edition, p. 372.

*** "Church Historians of England," vol. ii., part 1, p. 305.

a wide, deep, and lofty wall the bridge which Aegelfled, queen of the Mercians, had built during the reign of her brother Eadward the elder, on the western bank of the river Severn, in a place called in the Saxon tongue, Bryce.* Other fortifications were erected by the same earl, and in some instances the work at the walls and towers were carried on night and day.†

This chronicle ends on 6th December, 1117; and in the first continuation, which commences with the following year, there is nothing definite mentioned with regard to building. Castles, cities, forts, &c., are "erected." Permission is given by the king, in 1126, for the erection at the castle at Rochester, "to make in the same castle a fortification or tower of what kind soever they pleased"—*i.e.* the Church and Archbishop of Canterbury to whom the custody of the castle was granted.‡ London, Hereford, Nottingham, &c., are burnt. Soldiers are, by burning timber in the moat, smoked out of Shrewsbury Castle like rats out of a hole. Roger, Bishop of Salisbury, is called "a mighty builder of castles, walls and houses;" and in 1140 "the magnificent house of the Earl of Gloucester, and everything in its vicinity" is burnt when the king invades Tewkesbury.

The second continuation of the Chronicle of Florence of Worcester commences with the year 1152, and like the former one, contains but few records useful for the present notes.

On the 28th January the tower of the church of St. Mary-at-Bow fell, and crushed to death numbers who were in the church at the time.§ The great tower of the Church of Norwich was, on the 10th August, 1272,|| "struck by a thunderbolt on the north side with such violence that some of the stones were torn away and carried with great force to a considerable distance." On the following day, during a riot against the monks, the mob set fire to the Priory in several places, and reduced the whole of it to ashes, "together with the church, although it was built of stone."

In 1279 ¶ an examination was made with regard to clipping and making base coin. Jews and Christians were hanged and some banished. The commissioners to enquire into the matter came to St. Edmunds, "and gave final judgment in the Guildhall on the goldsmiths (*aurifabris*) of the town, and others were indicted," etc,—*apud la Gildhalle justitiam ulterius tenuerunt.*

In 1281** the Gild of Dusze in the town of St. Edmunds was taxed.

* "Church Historians of England," vol. ii., part 1, p. 323.

† *Ibid.*, p. 324.

‡ *Ibid.*, p. 344.

§ Bohn's Edition, p. 347.

|| *Ibid.*, p. 349.

¶ *Ibid.*, p. 360.

** *Ibid.*, p. 365. *Fraternitas etiam Duodenæ villæ St. Eadmundi.* Thorpe in a note to the edition of the English Historical Society, p. 226, informs us that this was

In 1288 the tower of the Church of Barnwell is set on fire "by the violence of the thunderstorm."* This continuation ends with the year 1295.

Simeon, monk and precentor of Durham, is supposed to have died in 1129, the year in which his history terminates. This work, "The History of the Kings of the Angles and Danes," commences with the arrival of St. Augustine, in 616.

An account of Benedict Biscop is given, as the author tells us, based upon that of Bede,† but in recording the foundation of the Abbey of Wearmouth, it is simply stated that "he obtained masons and invited glass-makers, and abundantly supplied all that was necessary."

When Bishop Acca died in 740, he was buried outside the wall of Hexham.‡ "Two stone crosses, adorned with exquisite carving, were placed, the one at his head and the other at his feet. On one, that at his head, was an inscription stating that he was there buried."

Writing of the city of Bebbæ, or Bamborough, under the year 774,§ it is stated that it is "exceedingly well fortified, but by no means large, containing about the space of two or three fields, having one hollowed entrance ascending in a wonderful manner by steps. It has on the summit of a hill a church of very beautiful architecture," etc.

In 788, the church of Hexham is mentioned,|| the magnificence of which is described by Eddius in his life of its builder, Bishop Wilfrid. By Simeon we are told that "the work of that monastery is superior to the other edifices in the nation of the Angles, although they are numerous, and in most places indescribable; but this place excels them all in its length and breadth and beauty. In this monastery the walls are decorated with various colours, and historical events are depicted, according to the directions of the said Bishop Wilfrid."

It is mentioned under the year 802¶ that Offa, King of the Mercians, had "ordered the great wall to be built between Britain and Mercia, that is from sea to sea."

Elfred, King of the Saxons (887)** "extended the empire of his realm, and restored the walls of cities, and strengthened the fortifica-

the Gild of the translation of St. Nicholas, vulgarly called the Gilde de Dusze, etc. It was otherwise called Dugilde, and was holden in the college at Bury.—See "Tymm's History of St. Mary's Church," pp. 62, 67.

* Bohn's edition, p. 376.

† "Church Historians of England," vol. iii. part 2, p. 434.

‡ Ibid, p. 443.

§ Ibid, p. 451.

|| Ibid, p. 455.

¶ Ibid, p. 464.

** Ibid, p. 479.

tions of such castles as had been broken down, and erected them where there had been none before, who is sufficiently adorned with polished eloquence as to declare with praising lips!" He was a builder likewise of monasteries—"a very fair one"—at Athelney, where also "a well-fortified castle was constructed by the command and execution of the said king."

In the account of the attack of York, in 867, Simeon repeats what had been stated by former historians when he says that "the city had not strong and secure walls."* It will be remembered that Asser, as already quoted, explains "that it was without fortifications, except such as were erected after our fashion." During the same trouble with the Pagans the Christians are unable to break down the wall of Nottingham, during the attack of that place in 868.† In 871, the Pagans marched to Reading, and after remaining there three days a portion of the army went out to plunder "while the rest were constructing a wall between the two rivers, Thames and Kennet, on the right side of that royal vill."‡

A.D. 899 Elfred, King of the Anglo-Saxons, son of Athelwulf, "built many cities and towns, and rebuilt some which had been destroyed."§ In this general manner monasteries are said to have been built from their foundations, castles fortified, walls of cities built or pulled down by an enemy, the record of these events being copied, often almost word for word from the previous chroniclers. Many of these I have already given in the former articles, and as they convey no information to the present purpose it is needless to repeat them here.

In 1041|| we have, however, something a little more definite, for in recording some of the troubles of the time, Simeon gives a slightly different account of the hiding-place of the two men at the monastery of Worcester. He says, they "fled for concealment to a chamber of a certain turret" in the monastery.

Writing of the desolation of the country through famine and other causes, in 1069-70, Simeon states that the Church of St. Paul at Jarrow, was destroyed by fire;¶ and again, in 1074, we learn of this celebrated monastery, built by Biscop,** "where were to be seen many buildings of the monks with half-ruined churches, of which the remains scarcely indicated what their original condition had been." Under the same year Simeon thus sums up the misery caused by the Danes: "But indeed the most cruel devastation of the pagans had

* "Church Historians of England," vol. iii., part 2, p. 489.

† Ibid, p. 489.

‡ Ibid, p. 490.

§ Ibid, p. 499.

|| Ibid, p. 531.

¶ Ibid, p. 552.

** Ibid, p. 559.

reduced the churches and monasteries to ashes by the sword and fire and Christianity had almost perished; scarcely any churches—and those formed of branches and thatch—and nowhere any monasteries had been re-built for two hundred years,” etc. This refers specially to Northumbria; but much change for the better was made by three poor monks from Mercia, Aldwin, Ealfwy, and Rinfred. They employed themselves in restoring the holy places, rebuilt the churches, and even founded new ones.*

In 1074, the Chapter House† at Durham is used as the burial place of a bishop.

On the new Church‡ of Durham being commenced on the 11th August, 1093, by Bishop William, it is stated that “Malcolm, King of Scots, and Prior Turgot, laid the first stones of the foundation;” and in 1121§ it is recorded that “Ralph, Bishop of Durham, began a wall from the northern part of the choir of the church and carried it on to the keep of the castle; he then began also the Castle of Norham, on the banks of the Tweed.”

“Not only houses, but even towers of stone,”|| are said to have been thrown down by wind on Christmas Eve, 1122; and in the same year orders are given for Carlisle to be fortified with “a castle and towers.”

Besides the Chronicle from which the above extracts have been culled, Simeon among other works wrote a history of the Church of St. Cuthbert, of Durham, from which the following are taken:—

In 635,¶ after Aidan had received an episcopal see in the Island of Lindisfarne, he “commenced to erect a dwelling for the monks by whom he had been accompanied.” He was succeeded by Finan** who built a church there “in keeping with his episcopal residence.” Eadbert,†† at a later time, “stripped off its covering of thatch and carefully overlaid the whole of it, not only the roof, but even the walls themselves, with sheets of lead.”

Bishop Eadfrid‡‡ “caused a stone cross of curious workmanship to be made, and directed that his own name should be engraven upon it, as a memorial of himself.” The top of this cross was at a later time broken off by the Pagans, “but it was afterwards reunited to the body of the cross by being run together with lead.” Simeon tells us that it was to be seen in his day standing erect in the cemetery of the Church of Durham.

In 735 Beda died, and in recording the event it is stated that “a

|| “Church Historians of England,” vol. iii., part 2, p. 559-60.

† Ibid, p. 562. ‡ Ibid, p. 573. § Ibid, p. 602. || Ibid, p. 605.

¶ Chap. ii. Ibid, vol. ii., p. 627. ** Chap. iv. Ibid, p. 630.

†† Ibid, and p. 642. ‡‡ Chap. xii. Ibid, p. 642.

little mansion of stone," in which he was accustomed to sit and reflect, etc., was exhibited "even to the present day."*

The Danes and Frisians, in the year 867,† having taken York, spread over the whole country, destroying churches and monasteries far and wide with fire and sword, "leaving nothing remaining save the bare unroofed walls;" sometimes those were utterly destroyed.

Mr. Stephenson, in a note,‡ suggests that the name St. Mary-le-Bow is to be attributed to the fact that when in the year 995 the body of St. Cuthbert was carried by the monks to Durham, which as Simeon tells us was "the spot which had been pointed out to them by heaven," they "made a little church of boughs of trees with all speed, therein they placed the shrine for a time." "From that smaller church" the body "was removed§ into another, which was called White Church," where it remained during the three years required for the building of the larger one.

"At a later period, Bishop Aldhun erected a tolerably large church of stone" at Durham. "The entire population of the district, which extends from the river Coquet to the Tees, readily and willingly rendered assistance as well to this work [the clearing away the forest] as to the erection of the church at a later period; nor did they discontinue their labours until the whole was completed."|| In the the third year after its foundation the church was dedicated by Bishop Aldhun, on the 4th September, 998,¶ but we are told** that at the death of the Bishop "of the church, the building of which he had commenced, he left behind him nothing more than the western tower, and that in an unfinished condition."

Aegelrick, when Bishop of Durham, about 1045†† "thought fit to pull down the wooden church at Cunecaceastre, (which we now corruptly call Ceastre), and to build there another of stone." Having resigned the Bishopric about the year 1057, he returned to his own monastery and expended the money he had removed from the church in "constructing through the fenny regions roads of stone and wood."‡‡

In 1072, Walcher was chosen Bishop, and on some monks coming from Eovesham to Northumbria he gave them the monastery at Jarrow, "the unroofed walls of which were alone standing. . . . Upon those walls they reared a covering formed of unhewn timbers,

* Chap. xiv. "Church Historians of England," vol. ii., p. 646.

† Chap. xxi. Ibid, p. 654.

‡ Chap. xxxvi. Ibid, p. 672.

§ Chap. xxxvii., Ibid, p. 673.

|| Chap. xxxvii. Ibid, p. 673.

¶ Chap. xxxix. Ibid, p. 674.

** Chap. xl., p. 675.

†† Chap. xlv. Ibid, p. 681.

‡‡ Chap. xlv. Ibid, p. 681.

with hay upon them," etc. "Beneath the walls they erected a little hovel in which they slept."* Wearmouth was in no better condition in 1074, for on some monks going there to teach, etc., "they erected some little habitations of wattle work."† The church was cleared, "nothing more than the half-ruined walls of which were at this time standing" and it also was "roofed with thatch."‡ In the introductory chapter§ Simeon states that these "ancient dwellings of the Saints" were rebuilt, by the orders of Bishop Walcher. At the same time foundations of buildings, fitted for the reception of the monks, were laid near the walls of the Church of Durham,|| which Simeon says "now exist at Durham."¶ The then existing fabric was pulled down by order of his successor, William; and in the ensuing year "he laid the foundations of a fabric much larger and more noble, which he intended to erect." In the year 1093, as before mentioned, Bishop William and Prior Turgot, "who was second in authority after the Bishop in the church, and the other brethren, laid the first foundation stones." The foundations are dug, and "there, whilst the monks were building their own offices, the bishop carried on the works of the church at his own expense."*** This, no doubt, only refers to the *cost* of the buildings, as in the continuation of the history of the Church it is stated that the agreement made by the Bishop was†† "that he should undertake the building of the church, and the monks that of its offices, each out of their own separate funds." His successor, Ralph, carried on the works of building, and the "agreement" above mentioned having expired with the death of Bishop William, the monks devoted all their energies to the church and neglected the monastery. The work of the church was carried on with energy or slowly, as we are told, "exactly as money was plentiful or scarce."

About 1128, this Ralph, as before stated, "strengthened the City of Durham with a stronger and loftier wall He built a rampart which extended all round, from the choir of the church to the wall of the castle," and cleared away the "poor houses" between them. Moreover, "he united the two opposite banks of the river Wear by building a bridge of stone of several arches, a work of considerable magnitude." He also built Norham Castle.‡‡ The bridge mentioned is now called Framwellgate Bridge, and, as Mr. Stevenson points out in a note, it is "a proof to the present day of the excellency of the Bishop's masonry." He died about the year 1128.

In 1144, the wall which surrounded the church of Yarrow was

* Chap. lvi. "Church Historians of England," vol. ii., p. 693.

† Chap. lvii. Ibid, p. 695. ‡ Ibid, p. 696. § Ibid, p. 623.

|| Ibid. ¶ Chap. lvii. Ibid, p. 696. ** Chap. lxxvii. Ibid, p. 707.

†† Chap. i. Ibid, p. 715. ‡‡ Chap. i. Ibid, p. 716.

“stormed;”* and again in the same year a church is fortified by having a trench dug round it, and “the tower, and the turrets which they had erected” are occupied by the soldiers. It is also stated that “it happened that this William, who was the nephew to the other William [Cumin], was crushed beneath the ruins of a part of the work, which had fallen down on the first day of its erection in consequence of the slightness of its workmanship.”† William Cumin it was, who “began to convert the church into a castle, plying the work with all diligence;” and we learn “that a certain stone mason who was actively employed in this accursed work, whilst he was at work he suddenly became mad.”‡

Bishop Hugh was elected in 1154 to the see of Durham, and he appended to the church the chapel called the Galilee, “of most beautiful workmanship.” He also “caused marble to be imported from a great distance for the decorations of the entire edifice; and round the altar he placed several glazed windows, remarkable for the beauty of the figures which they contained.§

Thus must end for the present this series of extracts from our early Chronicles, and indeed they have arrived at a period when the use of stone was, to some extent, commonly employed for important buildings. I cannot, however, help quoting from Walpole,|| who says “it is unlucky for the world that our earliest ancestors were not aware of the curiosity which would inspire their descendants of knowing minutely everything relating to them. When they placed three or four branches of trees across the trunks of others, and covered them with boughs or straw to keep out the weather, the good people were not apprized that they were discovering architecture, and that it would be learnedly agitated some thousand of years afterwards who was the inventor of this stupendous science. In complaisance to our inquiries they would undoubtedly have transmitted an account of the first hovel that was ever built, and from that patriarch hut we should possess a faithful genealogy of all its descendants; yet such a curiosity would destroy much greater treasures; it would annihilate fables, researches, conjectures, hypotheses, disputes, blunders, and dissertations. that library of human impertinence.”

* Chap. vi. “Church Historians of England,” vol. ii., p. 727.

† Chap. vii. Ibid, p. 728, and also p. 754.

‡ Ibid.

§ Ibid, p. 756.

|| “Anecdotes of Painting in England.” New edition. By R. N. Wornum, p. 114.



A MAIDEN.

BY SAVARICUS.

The virgin bloom upon her cheek,
Was lovely to behold ;
Her voice was soft, her manners meek,
And these of sweetness told.

Her life was good, for she was kind,
And gave unto the poor ;
Her gentleness so cheered the mind,
It made her welcome sure.

Though young, beloved by all around,
And to her purpose true ;
Where sickness raged there she was found,
And soothing comforts too.

Her angel smile lit up the room,
Like sunlight on the main ;
Inspiring hope dispelled the gloom,
And eased the suff'rer's pain.

Her presence, like unclouded day,
That bids us breathe and live,
O'er every heart held joyful sway,
And did real pleasure give.

All this the maiden scarcely knew,
Unconscious was her pride ;
Her lofty instinct, good and true,
Had truth alone for guide.

With stately steps she passed along,
On deeds of mercy bent ;
Her heart was brave, her will was strong,
On charity intent.

Her basket filled with dainty flowers,
" So beautiful and bright,"
Was meant to cheer the lonely hours,
And make some sorrows light.

Where'er she went a blessing came,
 'Twas so, the needy felt,
 And learnt to reverence her name,
 Whose grace such gifts had dealt.

Oh! maiden, were there more like thee,
 "How bright the world would be,"
 And many darkened minds would see
 That "light" and love are free.



THE LECHMERE MS.

BY THE EDITOR.

By the kind permission of Bro. Sir E. Lechmere, Prov. G.M. for Worcestershire, we are enabled to give a correct transcript of the Lechmere MS. Bro. Rylands and ourselves went over it word for word on two afternoons, and carefully checked the present copy of it word for word with the original MS. We now commend it to the notice of all Masonic Students, believing that others constitutions will yet turn up, and that many other similar MSS. exist, up to the present unknown, unnoticed, and uncollated.

Transcribed from the Original (Nov., 1882),

* payments [h]aue worship for sending them vnto him & other Charges hee gaue them ; & this was y^e first time yt any mason had any Charge of his Craft, Moreouer when Abraham & Sarah his wife, went into Egipt theire were taught ye seven Liberall sciences vnto ye Egiptians, & hee had a worthy scholar called Euchild, & hee Learned right well, & was m of all y^e seven sciences, & in his daies it befell yt ye lords & states of ye Realme : had soe many soones w^{ch} they had begot somes by theires wives & some by ye Ladies of ye Realme, for yt land is a Holy Land, & aplenyshed generation & they had noe Liueings competent for theire Children, wherefore they made much sorrow, & ye king of yt land made a great Councill & a parl'ment, to know how they myght find theire Children, & they Could find noe good wayes & he Caused a Cry to be

* The commencement is wanting, the parchment having been cut off in four steps with a knife.

made through out ye Realme, if theire weare any man yt could informe him yt hee should Come vnto him, & hee should be well rewarded & hould himsef well paid, After this Cry was made came this worthy Clarke Euchild, & said vnto ye King & all his great lords, if you will take mee* youre Children to gouerne & teach them honestly as gentlemen should bee: Vnder Condicon yt you will graunt them & mee A Comision, yt I may haue power to rule them honestly as yt science ought to bee Ruled & ye King and his Councill granted them a none & seald yt Comission & then yt worthy Doctor tooke to him ye Lords soons and taught them this science of geometrie in practise, to worck misteries, all maner of worthy worcks yt belonged to building of Castles, all maner of Courts temples & Churches wth all other buildings, & he gaue them a Charge in this maner, first yt they should be true to ye King & ye lord they serued, & yt they should loue one another & be true one to another, & yt they should call one another fellows & not servant, nor his knaue, nor any other foule names & yt they should truly serue theire payment to ye lord yt they serue, & yt they should ordaine ye wisest of them to bee M^r of ye lord worck, & neither for loue nor great Riches nor Liueing, to set another yt hath Little Cuning to bee M^r of ye lords worck whereby hee should be evill served & they ashamed, & yt they should call y^e gouerner of ye worck m^r, of y^e worck whilst they worck wth him, & many other Charges w^{ch} weare to lounge to tell, & to all theise Charges hee made them sweare y^e greatest oath men Vsed to sweare at yt time & ordained for them Resonable payment yt they myght liue by it honestly & alsoe they should come and assemble theire other yt they myght haue Councill in theire Crafts.†

‡ [ca] me into ffrance & craft of [ma]sonrie vnto ye men of france, yt was named Charles Martill, hee loued well his Craft & drew to him this naymus groecus abouesaide & learned of him ye Craft & tooke ye Charges & maners vpon him, & afterwards by ye grace of god was elected to be king of ffrance, & when he was in his Estate hee tooke to him many masons & made masons theire yt was none, & set them to worck & gaue both Charges & maners & good payment hee had, and for ye masons hee confirmed them a charter from yeare to yeare to hould theire Assembly and thus came ye science§ vnto ffrance, And England all this season

* The words "take mee" are written over an erasure.

† End of the first sheet.

‡ The commencement of the second sheet is damaged by damp.

§ The words "& thus came ye science," have been written by another hand in a blank space left by the original copyist.

stood void vntil S^t Albon Came into England* an din his time ye king of England builded y^e town w^{ch} is now Called saint Albans and soe in Albans time a worthy knight was steward to ye king & had ye gouernance of ye Realme,† & alsoe makeing ye towne walle, hee loued well masons & Cherished them & hee made their payment Ryght good, standing wages, as ye Realme did require for hee gaue them 3^s - 6^d a weecke to their double wages before yt time throw all ye land a mason tooke but a peny day, & next to yt time yt S^t Albaines amended it & got them a Charter of ye Kinge, & his Councill & gaue it ye name of Assembly & there at hee was himselfe & made masons & gaue them Charges as you shall heare afterwards right soone after ye death of S^t Albaines their came great wars into England through diuers Comotions, soe yt good Rule of masonry was destroyed, vntill ye time of kinge Athelstone yt was a worthy kinge in England, and he brought ye land vnto Rest & peace againe & hee builded many good worcks and Abbeyes and Castles and many other diuers buildings & hee loued masons very well & hee had a sonn yt was named hedwe [? or Ledwe] and hee loued masons much more then his father, for he was full practise in geometrie wherefor he drew himselfe to Comune wth masons & to learne of them their Craft & afterwards for loue hee had to masons & to ye Crafte he was made mason himselfe & hee got of his father ‡ ye kinge a Charter & a Comission to hould euery yeare Assembly, where they would wthin ye Realme & to Corect wthin themselues statutes & trespasses if it were done wthin ye Craft & he held himselfe assembly at yorck & their hee made masons & gaue them charges & taught to them ye maners of masons & commanded yt Rule to be houlden euer after, & to them tooke ye Charter & Comission to keepe & ordinances yt it should bee ruled from kinge to kinge, when this Assembly was gathered to gether hee made a Cry yt all masons both ould & young yt had any writing or vnderstandinge of ye Charges yt were made before in this Land or in any other land yt they should shew themforth and their was some in french some in greecke some in English & some in other languages & ye intent their of was fond & hee Comanded a boocke to be made & how ye Craft was first made & found, & Comanded yt it should be read & tould when any mason should be made & to giue him his Charges: & from yt vntill this time masons have beene kept in yt sort & order as well as men myght governe it

* Again, the words "until St. Albon came into England," have been added by the later hand over an erasure; and the words "who was a Pagan," have been written by the later hand after the words "St. Albon," and then scored through.

† Two short words blotted over near a hole in the parchment.

‡ From "of his father" the writing varies, perhaps by another hand.

and furthermore at divers Assemblies hath beene put to & and added certaine Charges more & more by ye best Advice of m^{rs} & ffellowes

Heere followeth the worthy & godly oath of masons.

Tunc vnus ex senioribus tenuit Librum et illi vell ille ponent vel ponet manum super Librum et tunc precepta debent Legi, euery man yt is mason take heede well of this Charge if you finde yourselfe guilty of any of theise yt you may amend you againe, & especialy you yt are to be charged take good heed yt you may kepe this Charge, for it is a great p'ill for a man *1** to forswear himselfe vpon a Boocke; ye first Charge is yt you shalbe true man to god & ye holy Church & yt you vse noe error nor heresie by your vnderstanding or by teaching of *2* discreet men, Alsoe you shalbe true Leige men † to ye kinge wthout *3*‡ falshood, And yt you shall know noe treson but yt you amend it if you may or else warne ye kinge or his Councell thereof§ *4* Alsoe you shalbe true one to another yt is to say euery M^r & fellow of ye craft of masonry yt be masons allowed yt you doe to them as you would *5* they should doe to you, And alsoe yt eu^ry mason keepe true Councell of Lodge & Chamb^r & all other councells yt ought to bee kept by ye way *6* of masonry, And alsoe yt noe mason shalbe chieffe|| neither in company as farforth as hee may know, And alsoe yt you shalbee true to ye lord *7* & M^r you serue & truly to see for his p'fitt & advantage, And alsoe yt you doe noe villany in ye house wherby ye craft may be slandered *8* theise be Charges in generall yt eu^ry mason should hould¶ both m^{rs} & fellowes, now I will rehearse other Charges in particular both for m^{rs} & fellowes first yt noe master shall take vpon him any Lords worke nor other worck but yt hee know himselfe able & cuning to p'forme ye same soe yt ye Craft haue noe disworship but yt ye lord may be well served & truly, *2* alsoe yt noe m^r take any worcke but yt he take it resonably soe yt ye lord may be truly served wth his owne good & ye m^r to liue honestly & pay his fellowes truly their pay as ye maner of ye Craft doth require, *3* And alsoe yt noe m^r nor fellow shall suplant othere of their worck yt is to say, if they haue taken a worcke or stand m^r of a lords worck

* The figures italicised are evidently not to be read where they are placed, but at the commencement of the paragraph immediately following. They are in the place they now occupy in the original MS. so as to be down the left-hand margin.

† The word "men" is interlineated by the same hand as the corrections mentioned above.

‡ Small erasure after the numeral 3.

§ End of second sheet.

|| This word reads *thief* in other copies of the "charges."

¶ The words "should hould" are written over an erasure.

you shall nott put him out, yf he be able of Cuning to end ye worck
 4 Alsoe yt m^r nor fellow take noe aprentice to be allowed his
 prentice but for 7 yeares & yt ye aprentice be able of birth & life as he
 ought to be. 5. And alsoe yt noe m^r nor fellow take noe allowance
 to be made mason wthout consent of his fellows at ye least 5 or
 6 & yt he yt shalbe made mason be able ou^r all Lyers yt is to say
 yt he be free borne & of a good kindred & noe bound man & yt he
 haue his right limbs as a man ought to haue. 6 and alsoe
 yt noe m^r put Lords to taske yt is vsed to goe Iourney, 7 And alsoe yt
 eu^rie mason shall giue noe pay to his fellows but as he may deserue
 soe yt he be not deceiued by false worckmen, 8, And alsoe yt no fellow
 slander another falsly behind his back to make him loose his good
 name or his wordly goods, 9, And alsoe yt no fellow answeere one
 another vngodly in a lodg or wthout wthout (*sic*) reasonable cause, 10
 and also yt eu^rie mason should p^rfer his elder & put him to worship
 11, And also yt no mason play at Hazards nor other play wherby
 they may be slandered, 12 And also yt no mason shall bee a Comon
 Ribbald in Lecherie to make ye . . . to be slandered, 13 And yt noe
 fellow goe into ye town by night there as is a lodge, of fellows wthout a
 fellow yt may beare him witnes yt he was in honest cōpany, 14. And
 also yt eu^rie m^r & fellow come to ye assēbly if it be wthin 50 miles
 about him & if he haue any waring and to stand at reward of m^r &
 fellows, 15. And also yt eu^rie m^r and fellow if they haue trespassed
 shall stand at award of m^r and fellows to make them accord
 if they may & if they may not acord, then to go to comon law,
 16 and also yt no mason make mould square nor rule to any rough
 Lyers. 17, and also yt no mason set no Layes wthin a Lodge or wthout
 to haue mould stones wth no moulds of his owne making, 11 and also
 yt euery mason shall cherish a stranger when they come ou^r ye coun-
 trie & set them at worck as ye man^r is or else to relife them wth some
 money to bring them to ye next lodge, 19 And also yee shall &
 euerie mason shall serue truly ye worck & make an end of your
 worck be it taske or Iourney theise Charge w^{ch} I haue rehearsed &
 all other yt belongs to masons you shall keepe, soe helpe you god &
 by this Booke to youre power.



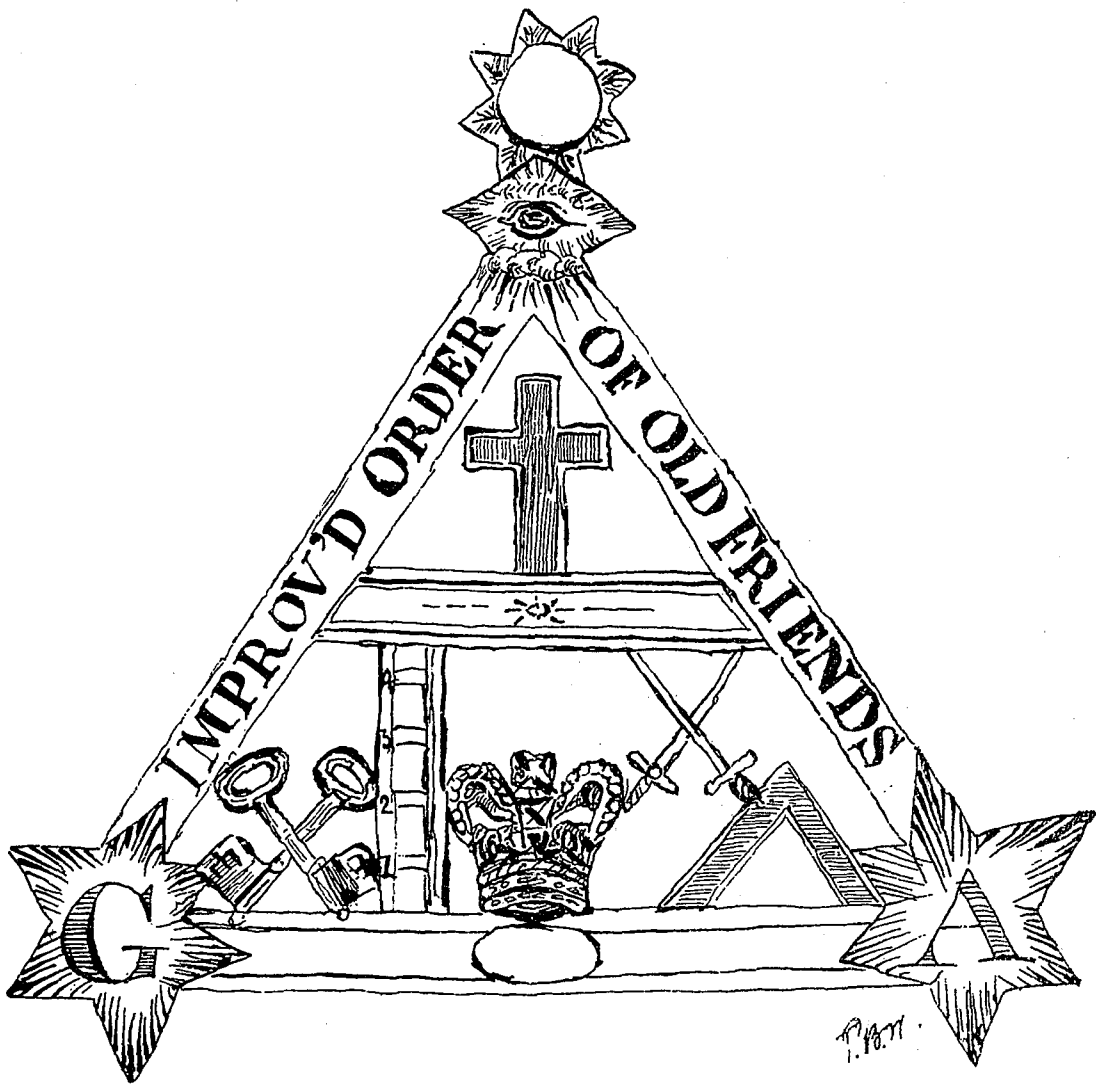
AN OLD SOCIETY.

BY T. B. WHYTEHEAD.

I HAVE made a rough sketch of a silver jewel that has lately come into my hands. It is a perforated and engraved thin plate, and at the back are two metal loops, apparently for the purpose of fixing it upon an apron. The Hall-mark gives the date as 1792. Although the jewel is not strictly Masonic, yet it bears certain emblems which would almost lead one to think that it was a Masonic organisation, and that it had been worked by York Masons. In one of the latest of the minutes of the Grand Lodge of all England it is declared that this ancient body "comprehended five Degrees or Orders in Masonry;" the (1) Entered Apprentice; (2) Fellow Craft; (3) Master; (4) Royal Arch; and (5) Knight Templar. This was in 1780. Looking at the jewel in question it will be observed that there are four steps in the ladder leading to the Passion Cross, which is the Templar emblem. The square, triangle, crossed swords and crossed keys are of course all Masonic emblems, as also is the All-seeing eye, but the crown has no Masonic significance that I am aware of.

A short time since I sent a sketch of this jewel to our learned brother, Bro. J. P. Bell, Esq., of Hull, Deputy Prov. Grand Master of this province, and his comments upon its probable origin are so well worth presentation that I think you may like to insert them in the MASONIC MONTHLY. He writes:—

"Before being told the date of the jewel which represents a singular, but not incongruous combination of emblems, I had conjectured that it was most probably a jewel of office worn by the President or Master of some loyal and social club or society about the year 1792 or 1793. I believe many such associations were formed about that time with the view of counteracting the bad effect of other societies in existence at the same period, which were of a disloyal, seditious, and revolutionary character. A spirit of tumult, disorder, and lawlessness at that time had been excited in England by persons acting in concert with others, in France especially, and in other parts of the continent. Clubs and societies were established under the names of 'The Society for Constitutional Information;' 'The London Corresponding Society;' 'The Revolution Society;' 'The Friends of the People;' etc., etc., for the purpose of disseminating the principles of the French Revolution. Several of them were in active correspondence with the leaders of the Jacobin clubs in Paris.



“In October, 1792, the French National Convention decreed that the crown, sceptre, mace and seals should be broken and carried to the Mint; and I find that towards the close of the year (viz. on the 20th November) an *association* was formed in London by several gentlemen in support of the Constitution, against Republicans and Levellers John Reeves, Esq., was appointed chairman. On the 5th Dec., in the same year, at a numerous meeting of merchants, bankers and traders of the City of London (3000 persons being present), at Merchant Taylors Hall, resolutions were entered into expressive of their firm attachment to the Constitution of the country, and their determination to support the same; upwards of 8000 of the most respectable inhabitants of the city subscribing to this declaration.

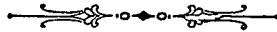
“Besides the formation of the loyal and patriotic clubs I have named, almost all the counties, cities, and towns in Great Britain presented addresses to His Majesty (George the Third), returning thanks for the royal proclamation against seditious writings, and expressing their loyalty to the King and their determination to support the Constitution as by law established.

“On referring to Preston, I find that it was at this eventful period that the Prince of Wales (afterwards George IV.) was elected Grand Master of Masons. Although elected in November, 1790, His Royal Highness was not installed until 2nd May, 1792. During that interval there is no doubt that the Masons would, in various ways, demonstrate their affection for their Grand Master, their loyalty to their Sovereign, and their determination to maintain and uphold law and religion. In short, as Preston says, ‘to show their attachment to the King and Constitution, which the laws of the Order enjoined.’

“Taking all these circumstances into account, we may, I think, fairly conjecture that a number of good brothers and true patriots finding that they could not carry their religion and politics into their respective lodges, determined to form a society or club, the rules of which (in these respects) were not so circumscribed as those by which the Masonic Order was governed; and we can easily imagine them and their friends (not necessarily all Masons) forming a society in antagonism to these democratic associations I have named, and giving it the appropriate title of ‘The Improved Order of Old Friends.’ We may imagine how full of loyal and constitutional feeling their speeches and doings would be in those troublous times.

“The jewel of the Chairman or President is, by its symbolical character, evidently intended to represent the tenets and principles of the Order, which I have no doubt was instituted for the purpose of counteracting the infidelity, disloyalty, and lawlessness of that particular period. The All-seeing-eye, the cross, the crown, and the

cross swords are very significant. I can, however, hardly understand the meaning of the ladder with its *four* steps. I presume the letters G and A in the centre of the six pointed star (or double triangle) are intended for the initials of the Grand Master, *George Augustus*. The crown would have reference to the King (Geo. III). Taken altogether, it is a curious and interesting jewel, and I shall be glad some day to hear if any, and what further, conjectures can be furnished with regard to its history."



ÆSTHETICAL.

THE dim light shone upon the wall,
 Upon a youth, who, lank and tall,
 Stood gazing with enraptured eyes
 Upon a word, writ in this wise,
Æsthetical.

A maiden with ecstatic eyes,
 A teapot held, a wondrous prize,
 With reverent lips she pressed a kiss
 On lily white and murmured this,
Æsthetical.

"Dear Algernon, O do not rest
 Till you've attained a height so blest
 As this!" He tremblingly replied,
 "No other word I'll know beside,
Æsthetical."

An old man said, with vulgar taste,
 "Break up your pots, and do not waste
 Your time on ghastly blues and green."
 Yet still I answered, quite serene,
"Æsthetical."

When in my grave alone I lie,
 And wanderers come passing by,
 A voice shall hover in the air
 Breathing the oft-repeated prayer,
Æsthetical.

A MASONIC ADDRESS.

WE have thought it well to give, in the original language, Bro. Stoppani's most eloquent address, as delivered at the Installation banquet of the St. Ambrose Lodge. In fear of any misunderstanding of our English views on such an important point, we think it well to subjoin here an explanatory "leaderette" anent the same remarkable speech, which appeared in the *Freemason* of November 11th.

"We call special attention to an eloquent address by Bro. Stoppani, delivered at a recent meeting of the St. Ambrose Lodge. Bro. Stoppani is, we understand, a distinguished barrister in his own country (Switzerland), W.M. of the Lodge at Lugano, and a near relative of the well-known historian, Merle D'Aubigne. Certainly his address betrays all the marks of great eloquence and of a very cultivated mind. In its general aim and scope we most fully concur, and are glad to think that so admirable a testimony to the value and importance of Freemasonry was delivered by a Swiss brother in an English lodge. It is a proof of the Cosmopolitanism of Freemasonry, striking and effective, which none can gainsay, and none can ignore. For fear of any misunderstanding, however, whether on the part of friends or foes, we think it right to add that, according to our English teaching, which we venture to deem the soundest and the safest of all, Freemasonry is not a religion, and cannot be a religion, in the true sense of the word, to us. Such is an idea very popular on the Continent, but never accepted in England. Freemasonry is an admirable, and tolerant and beneficent Fraternity, inculcating all Divine morality, as found in God's Holy Word, and advocating necessarily, in its most extensive application the Divine message of "Goodwill, Affection, Charity, and Sympathy" for all the children of the dust. A loyal Institution to the Supreme Government ever, it keeps away from all plots and conspiracies against the State, always seeks to obey law and preserve order, and to extend the benign principles of liberty of conscience and toleration of opinions to all as well within its own fold, as on the surface of this wide world. We, however, as all others, our readers now and the hearers then, cannot fail to be struck with the effective words of Bro. Stoppani, and we heartily thank Bro. Dr. Ramsay, W.M. of the St. Ambrose Lodge, for favouring us with a copy of our excellent foreign brother's kindly and eloquent address."

W. M. et tres chères frères:—Je regrette de ne pouvoir vous parler dans votre langue, car j'aurais aimé faire comprendre à chacun de vous, la joie et la reconnaissance qui remplissent mon coeur en me trouvant au milieu de vous, et en voyant la manière vraiment fraternelle avec laquelle j'ai été accueilli par tous, et avant tout par le W. M. de votre Loge, Doctor Ramsay.

Depuis que j'ai mis le pied sur cette terre hospitalière, partout où j'ai rencontré un franc-maçon, dans les Loges comme dans le monde profane, partout j'ai trouvé un accueil fraternal, partout j'ai été reçu et traité comme un vieil ami, comme un membre de la famille, comme un véritable frère.

Il m'est doux, chers fr., de constater que la maçonnerie anglaise pratique avec une telle largesse et avec une si grande sincérité le principe qui est la base de la franc-maçonnerie, la Sainte Fraternité.

C'est en appliquant toujours et partout ce principe que la franc-maçonnerie dont la vraie origine se perd dans la nuit des tems, a pu défier le cours de tant de siècles,—survivre à tant de sectes politiques et religieuses qu'elle a vu naître, prospérer, décliner, et disparaître,—qu'elle a pu triompher de tant de persecutions, et qu'elle a pu s'établir dans tous les angles de la terre.

C'est que la franc-maçonnerie est une religion basée sur des principes éternels qui trouvent un écho dans toutes les consciences honnêtes. C'est la Religion de la vertu, du travail, du devoir, de la fraternité du progrès, du perfectionnement matériel et moral de tous les hommes, sans distinction de race, de couleur, de secte, ou de nationalité.

Conservons intactes ces principes ; professons les partout ; dans nos temples comme dans le monde profane, et nous aurons rempli notre devoir. Professons sincèrement notre culte pour l'amour fraternel et pour le perfectionnement de tous, et nous pourrons dire d'avoir apporté, comme doit le faire tout bon ouvrier, notre pierre au grand édifice auquel nous sommes appelés à travailler.

La maçonnerie comme toute institution humaine, peut avoir à remplir des devoirs différents selon les pays dans lesquels elle a bâti ses temples. Sa tâche peut devenir plus ou moins difficile selon les contrées dans lesquelles elle a fondé ses ateliers. Mais les principes qui la guident, vertu, travail, progrès, et fraternité, sont partout les mêmes. C'est là ce qui fait sa force, sa grandeur, son mérite.

En Angleterre la maçonnerie peut marcher la tête haute et toutes voiles au vent ; car vous, ch : freres Anglais, vous avez tout pour vous. Votre drapeau national a parcouru le monde en recueillant partout des lauriers. Des plaines glacées de la Russie aux sables ardents de l'Afrique, à Balaclava comme à Tel-el-Kebir la victoire a couronné le courage de vos soldats et la politique de vos ministres.

Les richesses du monde entier affluent dans vos ports. L'industrie ne trouve dans aucun autre pays des E'tablissements aussi prospères, des ouvriers aussi habiles. Dans aucun autre pays l'autorité, et la loi ne sont mieux respectées qu'en Angleterre. Votre Gouvernement donne à tous cityon toute securité pour sa personne, sa propriété ses droits ; et favorise l'instruction du peuple, le bien être des classes moins aisées ; il est le premier à défendre au dedans comme au de hors vos libertés.

Vous avez tout : gloire, richesse, commerce, industrie, ordre, liberté. Vous avez un Gouvernement qui travaille comme nous au bien être et au perfectionnement de toutes les classes sociales.

Dans ce pays ci la Maçonnerie trouve un chemin uni, doux, facile, et elle y peut travailler, au milieu des fêtes et des banquets, à la grande oeuvre de la Fraternité.

Mais n'oublions pas qu'il est d'autres pays où la Maçonnerie ne peut s'établir et prospérer qu'en se frayant, comme un torrent impetueux un passage au milieu des obstacles de toute nature. Il est des pays où predominant des classes privilégiées qui prétendent confisquer à leur bénéfice le Gouvernement des peuples et la direction des consciences. Là la Maçonnerie est considérée comme un ennemi.

Il est des pays où les autorités civiles et ecclesiastiques representent et considerent la Maçonnerie comme un oeuvre diabolique, comme une société fondée pour apporter partout l'incendie, la guerre, l'immoralité, la discorde ; enfin pour assurer sur cette terre le triomphe du vice.

Dans ces pays là la Maçonnerie se trouve nécessairement par la force des choses, je dirai même contre sa volonté, dans un état de lutte perpetuelle.

Car on ne peut parler de liberté et d'égalité sans rencontrer l'opposition de ceux qui ont besoin, pour vivre, de conserver leurs privilèges. On ne peut fonder des Ecoles sans être forcés de combattre ceux qui pensent que la meilleure manière de bien gouverner c'est de maintenir le peuple dans l'ignorance. On ne peut parler d'emancipation des consciences sans soulever les imprecations de ceux dont le royaume est basé sur la superstition.

On ne peut parler de progrès de l'humanité sans froisser les intérêts de ceux qui ont pour but de faire marcher l'humanité rebours. On ne peut parler de Fraternité sans subir les attaques de ceux qui affèrent que tous ceux qui ne pensent pas comme eux sont d'avance voués à une damnation éternelle. Dans ces pays là, la Maçonnerie doit lutter, sous peine de manquer à sa mission. Sa lutte n'est pas violente, n'est pas corporelle ; c'est une lutte constante, une lutte de tous les jours.

C'est la lutte de la lumière contre les ténèbres.

Si nous étudions l'histoire de la Maçonnerie dans les derniers siècles, nous voyons qu'elle à toujours été acceptée et reconnue, quelque fois

même protégée, par les gouvernements libéraux : toujours combattue par les gouvernements despotiques.

C'est la loi. Du moment qu'elle veut faire triompher partout la liberté, la vertu, la justice, le progrès, la Fraternité, elle doit rencontrer l'opposition de tout gouvernement professant des principes opposés.

Qu'elle sache lutter sans s'éloigner jamais de son principe, qui est l'amour du prochain et la Fraternité de tous les hommes de bonne volonté ; et elle triomphera.

Que majestueuses et paisibles comme la "Tamise" elles courent au milieu de rives peuplées par des vaisseaux portant les richesses du monde entier ; ou que rugissantes et impétueuses comme l'"Adige" elles rencontrent sur leur chemin des obstacles de toute nature, ses eaux arriveront également à notre mer, qui est la grande Fraternité du genre humaine. Là elles trouveront la paix et le repos.

La Maçonnerie n'est ni une société politique, ni une société religieuse, elle est une religion à soi ; la religion de l'amour fraternel, que doit servir de base au perfectionnement matériel et moral de l'humanité

Que tout homme libre, de mœurs honnêtes et de bonne volonté travaille à cette grande oeuvre, et la Maçonnerie aura rempli sa tâche. Les peuples ne tarderont pas à en reconnaître les bienfaits.

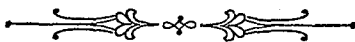
J'ai eu bien de fois, l'occasion, la consolation, de voir, en Suisse, en Italie, en France, comme je le vois en Angleterre, que malgré la guerre, qu'on nous fait dans certains états ; malgré les calomnies dont on nous accable, il suffit de dire "c'est un franc-maçon, pour qu'on dire c'est un honnête homme."

C'est là la meilleure récompense que nous pouvions espérer.

Voilà W.M. et très chers frères M. voilà comment je comprends la Franc-maçonnerie, et les applaudissements avec lesquels vous avez souvent interrompu mon discours me font voir que ces sentiments sont partagés par vous. Je n'en doutais pas.

En rentrant dans mon pays je me ferai un devoir de rendre compte à mes frères de l'accueil fraternel dont les franc-maçons d'Angleterre m'ont honoré, et dont je renouvelle ici mes remerciements bien sincères.

Avec ces sentiments permettez moi ch : frères de porter mon "toast," à la Fraternité, à la prospérité de la franc-maçonnerie universelle, et en particulier à celle de la Loge de St. Ambrose, de son W.M. et des ses officiers.



CURIOUS BOOKS.

BY BOOKWORM.

No. V.

A CURIOUS Book is "Stella Nova," "A New Starre," &c. Preached before the learned society of Astrologers, August, 1649, In the Church of S. Mary Alder Mary, London. By Robert Gell, D.D., Minister of the Word there. London: Printed for Samuel Satterthwaite, and are to be sold at his shop at the signe of the Sun, on Garlick Hill, 1649.

The date of the sermon is three years after Elias Ashmole's initiation at Warrington, but there is no mention of him in it (as there is in Carpenter's address, 1657), nor any allusion to Rosicrucians, except that the preacher terms the body he is addressing the "learned societie of Artists or Students in Astrologie."

In the sermon he addresses "the learned Society of Artists," and gives a very interesting history, (if a little fanciful), and a learned defence of astrology. His sermon is, of course, a purely Christian sermon, delivered in a City church, and is another evidence, if evidence be needed, that an Hermetic Society in 1649 was flourishing and in numbers in the City of London. What its influence on, or connexion with, eighteenth century *Freemasonry* is another matter, on which I need not enter here.

In Elias Ashmole's diary for 1649, we find this remark: August, "The Astrologers feast at Painters' Hall, where I dined." He does not mention the attendance at church.

Elias Ashmole was "made a Freemason," as he says, at Warrington, October 16th, 1646, and on the 14th February, 1647, attended the Mathematical Feast, at the White Hart, in the Old Bailey. In 1645, Elias Ashmole made the acquaintance of the well-known Sir John Heydon. It was in October, 1646, that he made the further acquaintance of William Lilly, through Jonas Moore and John Booker. He next mentions the Astrologers' Feast, August 1st, 1649, and October 31st the same year. August 8th, 1650, he says: "I, being at the Astrologers' Feast, was chosen steward for the following year." August 14th, 1651, he mentions the "Astrologers' Feast at Painters' Hall, London." He mentions the feast again March 18th, 1653; and he again alludes to it August 22nd, 1654, but not in 1655, though again August 29th, 1656. It is not recorded in 1657, though Car-

penter's address, dedicated to him, is printed in that year, nor in 1658; but he mentions it, however, in 1659, as well as the Antiquaries Feast, July 2nd, that year. Ashmole does not mention the Astrologers' Feast again until July 13th, 1682, when it was "restored by Mr. Moxon." It was that year that he attended the meeting of the "Fellowship of Freemasons," March 10th, at Masons' Hall.

On the 29th January, 1683, he tells us the Astrologers' Feast was at the Three Cranes, in Chancery Lane. Mr. Edward Denny and the Town Clerk of London were stewards. This is the last time he mentions it.

I have thought it well to remind my readers of this fact, though Bro. Rylands has previously alluded to the subject in his exhaustive articles on Ashmole, as the connexion of Ashmole with Freemasonry and Astrology at the same time is a very remarkable coincidence.



THE RUINED CITIES IN CENTRAL AMERICA.

BY T. C. EASTWOOD.

THERE is, in the minds of men, a desire to become acquainted with the history of their ancestors in times when civilisation was in its infancy, and the arts and sciences were known only to a few, or were still in an embryo state. In taking a retrospect of such times we feel it to be difficult to realise that among the few names that have been handed down to us, there were the many who, working out the plans laid down or schemes propounded, brought them to a successful issue, and so rendered the names of the planners and schemers worthy of a place in the roll of history? At the same time a feeling of sadness steals over us as we read of nations and dynasties, whose names alone serve to show they once had a place in human affairs, and of cities, whose sites are at this time disputed, where learning flourished, and whose scholars and warriors left their treasures and their conquests a legacy to the generations yet unborn? The question arises: Shall we, too, pass away; and the places we occupy become obliterated, or so crusted with age as to become dim and obscure to the scholar who shall in his turn attempt to decipher our history? Everything in this world is subject to decay, and we feel we are not exempt from this unalterable law. In the history of the Old World we read of cities with whose name and teaching classic learning hath made us familiar,

and of men whom heroism and endurance hath rendered illustrious; but the sites of those cities are disputed points with the antiquarian, and the heroes are veiled with a mythic halo which makes their reality more than doubtful. Ancient Jerusalem, like Pompeii and Herculaneum, lies many feet below the foundations of Jerusalem as it existed in the time of our Lord; and these in their turn are discovered to be far beneath the surface, as the builder is seeking a foundation for his erections in the city of to-day. Nineveh, the city of palaces and hanging gardens, the resort of nobles and warriors, the scene of sensual pleasures and enjoyment, according to the predictions of the prophets fell into ruins, and the dust of centuries so far effaced all traces of her high standard of civilisation that the armies of Alexander tramped over her sepulture, ignorant of the fact that the Queen of Cities lay beneath their feet; and in more modern times the armies of the First Napoleon encamped there, unconscious of what lay beneath them. Of all these old cities—Troy, Babylon, Tyre, Sidon, etc.—Damascus alone remains. But in these reflections, tinged though they be with gloomy thought, there is a something to work upon, and the skill of a Layard or a Rawlinson suffices to bring to light the hidden mysteries of the past, and to draw aside the veil which enables us to see the life and actions of those who then lived, and worked, and thought.

But in the New World, as we term it, across the Atlantic, we have no such system to work upon. For many centuries it was, to the inhabitants of the Old World, an undiscovered, an unknown land. Ancient legends, old and obscure even then, spoke of the hardy Norsemen, and the Vikings of Norway, Denmark, and Sweden, who had been driven in their war ships, by adverse winds and stormy weather, across the great waste of waters to a fertile land, rich and luxuriant, fitted for the habitation of men, and they called this fairy land *Weinland*. Since the discovery of America, these legends have been divested of their fabulous surroundings, and it is now thought that our Northern ancestors must have reached the river Hudson, and the site of the present city of New York. For, according to the story, they sailed up a river, along whose banks grew trees and vines, from which hung clusters of grapes; but though a very paradise their hearts yearned for their Northern homes, with its keen biting frosts and searching snows. It is evident that they returned, or these legends would never have been transmitted to us. But these accounts give us no account of any interview with the inhabitants of these fertile shores, though the legends are invested with a mist of cruelty and crime. It might be that this part of the New World was unpeopled, or only visited occasionally by wandering tribes of Indians,

Years passed over, nay centuries, and these legends were forgotten or shelved, for stirring times were in store for the Old World, and the dim recollections of Weinland faded away. There was work of an important kind for the Northern warriors; dynasties to found, conquests to be made; and the Goths and Vandals made their influence felt as they shook the highly-polished and sensitive Roman kingdom to its very foundations.

But had they passed on to the South, instead of retracing their steps, they would have met with a nation of highly civilised people, who were not only supplied with the necessaries of life, but also possessed no mean share of its luxuries, both as regarded the palate, the ear, the nose, and the eye; palaces of a novel architecture, unknown to the Old World, surrounded by gardens filled with flowers of ravishing scent and gay with the most gorgeous hues; the roofs of the buildings glittering with gold, and fountains of pure water which cooled the air. Lofty trees bent their grateful shade to screen those who walked therein from the burning rays of a tropical sun. It remained for Christopher Columbus to rediscover this El Dorado on scientific principles; for Amerigo Vespucci to perfect his discovery; and for Pizarro, Cortez, and other Spanish warriors to lay waste and plunder these magnificent cities, to destroy their people, and to bring war and desolation where formerly had reigned peace and plenty. But when the Spaniards found these people they did not pretend to any remote antiquity, Montezuma being the ninth sovereign or cacique who had governed them since their establishment as a nation. Their religion was of a strange character; being sanguinary, human victims were offered to propitiate a malevolent demon, or to obtain the favour of some more beneficent Deity. Their temples were built like a truncated pyramid, formed with five terraces, and ascended by broad flights of steps. The base of one dedicated to Tezcallopicca was 318 feet, and its perpendicular height 121 feet. On the top were placed the sacrificial stone and the statues of the gods, among which those of the sun and moon were of colossal dimensions, and covered with plates of gold. Around the main building was a wall of hewn stone, ornamented with knots of serpents in *bas relief*. Everything belonging to the Mexican nation was of the most gigantic character, magnificent in structure and imposing in appearance. The building assigned as a residence to Cortez and his countrymen was a palace built by the father of Montezuma, and large enough to accommodate all the Spaniards and their Indian allies. But the history of Mexico and Peru, with the cruel devastating work of the Spaniards, are matters with which W. H. Prescott, in his histories, has made us more or less familiar. In fact, the deeds of the Spaniards, and the

noble enduring of the Mexican and Peruvian races, have been made great capital of by both dramatist and novelist.

We have called the subject of this paper "The Ruined Cities of Central America," but do not mistake the meaning as applying to towns or districts in ruins, but to buildings of colossal structure, showing great architectural design, and evidencing knowledge superior to a barbaric people. These ruins are discovered in the depths of forests, far removed from the modern dwellings of the Mexican people. These structures have doubtless been temples erected in honour of some deity, or the residence of kings, chiefs, or nobles amongst a highly civilized race, who flourished in those parts ages before the discovery of *Weinland* by the hardy Norsemen and sea rovers, or the discovery on scientific principles by Christopher Columbus; for we are told these ruins stand in the interior of vast forests, where the axe of the pioneer had to be used to cut a way through the climbers and creepers that had made an almost impenetrable barrier. These ruins were unknown to the people of the adjacent district, and in this solemn solitude, 'mid giant trees, stand these memorials of a past and entirely unknown people. These buildings are in the province of Yucatan, and were known to a few Indians as "Las Casas de Piedra" (the stone houses).

Botanists tell us that the trees which grow in these deserted ruins are of second growth, their predecessors having grown, flourished and decayed. Now a place must be neglected and little frequented if grass grows in the streets, but if herbs and shrubs grow therein the place may be considered deserted altogether; and if high and long-lived trees grow, flourish and decay, and similar trees succeed, how long is it since the arm of the workman wielded the hammer or guided the chisel as he sculptured the strange and eccentric figures and shapes which embellish the stone lintels and facings of these wonderful buildings? It would exceed the limits of a single paper to attempt to follow out all the theories, conjectures and theses that might be written on this subject. I can do no more than follow out the opinions of those who have examined the subject. In the *American Magazine*, "The Century," Edward S. Holden, in an article on the "Hieroglyphs of Central America," gives a solution of these mysterious figures, to a certain sense satisfactory, inasmuch as they form a key to the reading—a series of meanings to letters in stone. They point to a system of mythology, or a kind of Pantheon, pointing to apotheoses or incarnations of certain deities, who were objects of worship to these primitive people. Though this solution be correct, it throws no light on the history of the mysterious past. There are no records of battles fought or victories gained, and prisoners led in captive triumph, like those described in

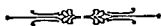
Egyptian stones and Assyrian marbles, deciphered and laid open to tell the history of a nation that has been absorbed in the dim and obscure past. In these hieroglyphs we have the "Rain God," a figure blowing through a tube fierce winds and huge storms; the Maya, or "War God," who is represented as a figure armed with certain weapons of an offensive and defensive character, and other sculptures are all of a religious aspect. The same writer also institutes a comparison between Copan and Palenque, but that is not to the purpose of a short essay, and would lead to a volume of reasoning ere we could be satisfied that they were identical or two distinct races. Palenque is in Mexico, and Copan in the province of Honduras; and for the distance between the two places there is a remarkable similarity between the hieroglyphs of the one with the other. This would prove the existence of a powerful people whose territories covered an immense area of ground, and must have been well-circumstanced in the affairs of this life. That they have been a warlike people is evidenced by the "War God" in their Pantheon, but no hieroglyphs serve to speak of their warlike operations. Copan, in the Province of Honduras, is rich in these ruins, for they extend two miles on the banks of the river, and how far they reach into the depths of the forest has not been ascertained. The most complete building known is the Temple; various pyramidal structures are connected with the walls, two of which seem to have served as the right and left pillars of the doorway; the southern wall begins with a flight of steps, about thirty feet high. At the south-eastern extremity of the wall is a massive pyramidal structure, 120 feet high on the slope. To the east of this are the remains of other terraces and earthen pyramids, and a passage twenty feet wide, which seems to have led to a gateway. The range of the walls, running from south to north, continues at a distance of about 400 feet, and then turning at right angles to the left, runs again southwards, and joins the other extremity of the river wall. Within the area enclosed in these walls are other terraces and pyramids 140 feet high on the slope, enclosing two smaller areas or courtyards, one of which, situate near the eastern boundary wall, is 250 feet square, and the other, close to the river wall, 140 feet by 90--both being 40 feet above the level of the river, and accessible by steps cut in the sides of the sloping walls that enclose them. Down the sides of all the walls and pyramids, and covering the ground of all the quadrangular enclosures, are innumerable remains of sculptures, some still retaining their original position, others forming heaps of fragments, among which, however, many blocks are remarkably well preserved. Half-way up the sides of one pyramid are rows of death's-heads of colossal proportions; but which, from their peculiar con-

figuration, are supposed not to typify the human race, but to be the skulls of monkeys—this supposition being strengthened by the fact that among the fragments that lay strewn about the foot of the pyramid was found the effigy of a colossal baboon or ape, bearing a strong resemblance to the animals of the same species sculptured on the great obelisk from the ruins of Thebes, which now graces the Place de la Concorde, in Paris. Among the fragments on the ground were also several human heads carved in bold relief, and conveying the impression that they are intended to represent some persons high in favour and position. These form an exception to the figures in some of the the ruined buildings in Central America, being unencumbered with the extraordinary head-dresses which distinguish those in other cities. Traces of colour are still visible, indicating that like many nations of the Old World these sculptures had been painted to represent natural life. I may add, before I leave this part of the subject, that the sculptures are said generally to equal those of the finest Egyptian marbles, but in many instances the execution is rude.

The Palace of Palenque is a tower built of stone, thirty feet square at the base, and three storeys high. The purpose for which it has served is difficult to divine, there being no visible means of ingress. Within the precincts of the palace there are several detached buildings much ruined, and the character of which it is consequently difficult to define. From the door of the inner corridor on the front side of the building, a flight of stone steps, thirty feet broad, leads down into the principal courtyard, a rectangular area eighty feet by seventy; and on the opposite side is a similar flight corresponding with a corridor in the interior of the building. On each side of both these flights of steps are sculptured *bas-reliefs* of human figures, grim in appearance, nine or ten feet high. Some are standing; others kneeling; others seated cross-legged; and the greater number have one or both hands pressed against the breast, as if expressive of suffering, which is depicted in some of the upturned faces. Their forms are uncouth, and proportions are incorrect; but there is a certain force of expression in their countenances and attitudes which renders them interesting even as specimens of artistic skill. A peculiarity in these figures is the form of their heads—flattened behind and elongated on the top—betraying some affinity to the customs of the North-American Indians of the present day, who alter the form of the head by pressure in infancy. A very able article in “The Century,” formerly “Scribner’s Monthly,” has to a certain extent solved the mystery of the hieroglyphics, and the writer thereof submits a kind of table by which he reads the sculptured stones of the Palenque Cross, and does it pretty much on the principle adopted by Major Rawlinson in deciphering the Rosetta stone, and

other stones in Egypt and Assyria, but, as we have before noted, they are but a guide-book to the religious ceremonies and worship of this ancient race.

With regard to the living testimonies which serve to shed some faint light upon the strange extinction of civilization throughout so vast a region, they are slight, but not devoid of significance. Among several of the Indian tribes there exist traditions of their having migrated originally from the west, and of hostile collisions with people in fortified towns, who were defeated by their ancestors: a repetition of the Goth and Vandal exploits in the Old World. Among the Delaware Indians, a story or legend states: "The great race of the Lenni-Lenapi inhabited a territory far to the west, many centuries ago, and they, when migrating in an easterly direction, came upon a numerous and civilised people, called the Alligewi, occupying the country on the eastern banks of the Mississippi, dwelling in fortified cities. Having applied to this people for permission to cross the river, that they might continue their route eastward through their territory, the demand was at first acceded to, on condition that the Indians should not make settlements within their boundaries; but subsequently it would seem repented of, for while crossing the Indians were attacked by the Alligewi. A fierce battle ensued, and the Lenni-Lenapi being reinforced by the Iroquois, who were also migrating in an easterly direction, they made such fierce and repeated assaults upon the Alligewi that they abandoned their towns and territory, and fled down the banks of the river." The traditions of the Iroquois corroborate this tradition, and earthworks and mounds in that direction are asserted by the Indians who dwell there to have been erected by a people who at an early date were exterminated by their forefathers. Such is the legend that bears the probability of being a true story; and at a time when the world was young and the Old World's history was buried in the mists and fogs of prehistoric times.



THE HAMILTON MANUSCRIPTS.

MUCH controversy has been aroused, and much pain created by the sudden announcement that this almost priceless collection of MS., priceless to us as inherent value and national interest, has passed away into a foreign collection. Many remarks have been somewhat freely made as to the parsimony of the English Government and the liberality of the Prussian Treasury Department in such matters; and comparisons have been hazarded equally liberally as to

the large sums spent easily on warlike demonstrations and the small amount grudgingly contributed towards peaceful developement and the encouragement of artistic and æsthetic life amongst our English people. We venture that such theories and all such censures are somewhat premature and partial, and certainly not marked by our usual English fairness and kindly spirit of thought and dealing.

It was impossible for the authorities of the Museum and the Treasury to know anything about a private negotiation, conducted entirely with secrecy, towards a much desired consummation. Neither was it possible for them to anticipate the normal announcement of a sale, by a liberal offer, to prevent either other governments or a foreign Institution from stepping in and securing that great prize, this unrivalled collection.

It may be true, as a matter of fact, that in questions of art and the like, the Government of the day is somewhat backward in appropriating the public money for tempting purchases and literary acquisitions. Many such offers previously the English Government has, no doubt, perhaps unwisely hesitated to avail themselves of, but in this instance no blame can attach to anyone, as the transaction was purposely conducted with "tyled doors."

Much as we regret the transference of so many irreplaceable and unique specimens of archæological art and historical importance to a Foreign Museum, we know that, at any rate, under the especial and cultivated patronage of our own Princess Royal at Berlin, these earnest treasures will be warmly received and duly appreciated. Let us hope that the English and Scottish National MSS. may yet be preserved to England.

As a matter of literary interest, we have thought well to preserve a record in our MASONIC MONTHLY, as so effectively narrated in the *Times* of November 4th, of the MS. and art treasures contained in the Hamilton Collection. They are truly unique, as we have said before, and the real value none can affect truly to estimate.

The manuscripts may be divided into three classes—1. Those which are specially valuable from an artistic point of view. 2. Those which have a particular antiquarian and critical value. 3. Those whose interest is historical and literary. Above all others in the first class must be mentioned the manuscript of Dante's "*Divina Commedia*," written in the fifteenth century, and illustrated with upwards of eighty drawings by the hand of Sandro Botticelli. This priceless volume may, without exaggeration, be described as the most valuable manuscript in existence from its artistic interest, for it stands alone as an example of a literary work of the first order, illustrated by an artist of the highest rank.

Next may be mentioned a missal executed for Pope Clement VII. shortly before his elevation to the Pontificate. This splendid volume is esteemed as the work of the exquisite, but almost unknown artist Antonio da Monza, who flourished at Milan at the end of the fifteenth and beginning of the sixteenth century. The caligrapher was Ludovico Vicentino, well known to bibliographers as the author of a work on the art of which he was so great a master. The illuminations consist of thirteen large and nineteen small miniatures, besides twenty-eight full-page borders of surpassing beauty of execution. The whole volume is in perfect preservation and in its original binding. Another truly splendid volume is a Bible of the fourteenth century, decorated with two hundred and ninety-seven exquisite paintings, besides a hundred and twenty-seven smaller miniatures, and one hundred and thirty richly illuminated borders. This grand book possesses the unusual distinction of bearing the name of the artist, John of Ravenna, which is thus given on the last leaf—

“Hujus bible scriptor
Eterne sit vite possessor,
Cujus nomen habetur
De Ravenna magister Johannes.”

Another splendid and truly royal volume is the works of Horace, written and illuminated in the first years of the last decade of the fifteenth century for Ferdinand I. King of Naples. This beautiful book is attributed to Marco Attavanti, *miniature* to Leo X. A psalterium of the eleventh century is a volume of extreme interest for the early history of art, containing as it does 200 drawings in colours of a remarkable character, the work of an English or Norman artist.

Petrarch has been much more frequently than Dante the subject on which *miniatori* have delighted to exercise their art, and the former of this collection was happy in securing one of the finest ever made. It is a large folio volume containing the poems of Petrarch, with the Commentary of Francisco Philelpho, and it was under the care of the commentator that this superb manuscript was completed. It has twelve gorgeous pages, the subjects being enclosed within borders of very beautiful design of the Florentine school of the fifteenth century.

Among the French manuscripts, “*Les Illustres Malheureux de Jean Boccace*” is specially remarkable both for the beauty of its execution and its perfect condition. It is enriched with eighty-four miniatures, nine of which are of a large size, and the whole of them finished with consummate skill. This noble work is dated 1409.

The “*Roman de la Rose*” is a work of which a very large number of manuscripts exist, but probably no other surpasses that contained

in this collection for the number of the miniatures, no less than 100, or the delicacy of their execution. This beautiful book is esteemed to have been made little, if any, later than the lifetime of the author, Jean de Menn, who died in 1364. A French translation of Diodorus Siculus is remarkable as being the identical copy presented to Francis I. with his monogram impressed on the sides of the binding. The first page represents the King seated on a throne, surrounded by his courtiers and his three sons (the Dauphin Francis, afterwards married to Mary Queen of Scots, Henry, afterwards Henry II. of France, and Charles, Duke of Orleans). The painting is a *chef d'œuvre* of the French art of the period from its perfect finish, and the detail is carried out with the greatest minuteness.

In such a library of manuscripts we naturally expect to find some fine specimens of that favourite work on which illuminators were so wont to spend their best efforts—viz., the “Hours of the Blessed Virgin.” There are no less than twenty-seven examples of this book, several of which are of unusual beauty and excellence. A French “Heures à l’usage d’Anges” is indeed a gem of its kind, ornamented with thirty-eight miniatures of exquisite finish. This volume belonged to the library of the Cardinal de Soubise, and is described on the fly-leaf as “Superbe Manuscrit, le plus beau de la Bibliothèque de Soubise.” It is in the old red morocco binding, with the Soubise arms on the side and back. Another manuscript of the “Horæ Beatæ Mariæ Virginis,” though coarse and rude in its execution, has a great historic interest from having been executed for Isabella of Scotland, daughter of James I. of Scotland, married to Francis I., Duc de Bretagne, October 30, 1442. The first miniature represents the Duchess Isabeau on her knees, her robe biparted with the arms of Brittany and Scotland. Between the Office for the Dead and the Hours of the Angels the scribe had left seven pages blank, which are filled up with prayers in the autograph of the Duchess Isabeau herself. Another volume of a similar character, but of surpassing beauty of execution, is an “Officium Divæ Mariæ Virginis,” adorned with twenty-nine very beautiful miniatures by an Italian artist, or possibly by a French artist who had studied in Italy. Independently of the beauty of the paintings this book is altogether so daintily got up, the vellum of the finest texture, and the preservation so spotless that it might have been completed but yesterday. An exquisite binding by Derome, with dentelle borders on the sides, makes this splendid volume all that can be looked for in such a book.

The foregoing articles do not by any means exhaust the works of interest in the first division, the difficulty being rather to choose from among so many which to describe, than any lack of others worthy of description.

In the second division, first and foremost, we must regret the loss to the country of a volume which came here under circumstances of the highest interest, and which we lose again, after an interval of a little more than 350 years. This is nothing less than a manuscript of the Gospels in Latin, dating from the seventh century, and written in golden uncial characters on purple vellum. It is said that only three or four examples of such manuscripts are known, but what gives to this one so great an interest and value is the fact that it was presented to Henry VIII. by Leo X., on the occasion of conferring on him the title of Defender of the Faith. On the first page is the following inscription in letters of gold, surmounted by the Royal Arms of England:—

“Fato servatus tibi sum, ter maxime Princeps,
Te quoque servarunt aurea fata michi;
Instaurata nitent per te sacra Dogmata heri;
Aureus est author Christus ubique meus.”

A Psalterium of the ninth century presents a peculiarity very rarely found. It is written in double columns, on the left side the Greek and on the right the Latin; but that which is most noteworthy about it is that the Greek text is written in Roman characters, thus helping us to a knowledge of the pronunciation of the Greek language at the time when the Byzantine Empire was in its literary glory. The date of the execution of this venerable manuscript is discovered in the Greek inscription in capital letters prefixed, showing that it belonged to the monastery of St. Ambrose at Milan when Peter II. was Abbott, who was created in 856 and died in 897. Another Psalter, second in interest only to the foregoing, is a folio volume dating from the seventh century and known as the “Psalterium Sanctæ Salabergæ.” The writing is in uncial characters, and was done by the hand of the Abbess Saint Salaberge, who died in 655, for the use of the nuns of St. Jean Baptiste de Laon. In the creed are three remarkable variations from later versions—viz., (1) *natum ex Patre*; (2) omitting *Deum ex Deo* before *Lumen de Lumine*; (3) *Spiritus Sanctus ex Patre procedens*, not *ex Patre et Filio*. This venerable manuscript, more than 1200 years old, is in perfect preservation.

Biblia Latina. A grand manuscript of the tenth century. An inscription informs us that it was written by Aldibaldus the Monk, by command of Gulielmus the Abbot. The former name leaves little room for doubt that the manuscript is of English origin. The once warmly-disputed text of the three Heavenly witnesses, John, Epist. 1., c. 5, v. 7, finds no place here in the text, though a much later hand has inserted it in the margin.

A copy of the Gospels in Latin of the eighth century, from the

library of the *Benedictine Monastery* at *Stavelot*, in *Belgium*, is beautifully written in the characters known as "*Minuscules Carolingiennes*." The beginning of each book is executed in letters of gold, and the first page of each Gospel is decorated in the style of the celebrated *Missal of Charles le Chauve*, preserved in the *National Library at Paris*.

Evangelistarium sive Evangelia IV. per Anni circulum. A Greek manuscript of the eleventh century, richly decorated with thirty-three miniatures by a Byzantine artist, painted in vivid colours on a gold ground.

Among the manuscripts of historic interest, the foremost place is occupied by a collection of English State papers, relating to the history of England and Scotland between 1532-85. It comprises upwards of 1200 documents and autograph letters, including several in the hand of *James V. of Scotland*, and *Queen Margaret*, sister of *Henry VIII.*, and others, from nearly all the statesmen who moved in that important period of our history. We have reason to believe that it is not even now too late to secure these important papers for this country.



THE GRANGE.

BY J. TATLOW.

IS this much altered scene the place
I fondly fancied ne'er would change?
Here stands the bridge, and there I trace
The sombre outline of the Grange.

It looms against the azure sky,
With hoary walls no longer hid
By beech and elm, that, waving high,
Of old the pathways canopied.

Base is yon churl, whose shameless lust
For gold employed the woodman's stroke,
To bring those giants to the dust,
And spared not e'en the noble oak—

The oak that rear'd his lusty head,
 And watch'd the inmates come and go;
 The infant born, the maiden wed,
 The feeble patriarch laid low.

No more he towers in greenage clad;
 For where he stood a sunbeam flits;
 But oh! within my bosom sad,
 Where love's light dwelt, a shadow sits.

Time was when 'neath his leafy roof,
 As moonbeams play'd upon the sward,
 I fondly kiss'd, without reproof,
 My darling's lips—that churl's fair ward.

Oft did we meet as though by chance,
 And little reck'd her guardian grim
 That on the bard her loving glance
 Fell as it never fell on him.

Then life seem'd beautiful and free,
 And rhythmic as a perfect song;
 No false note marr'd its harmony,
 Its chords vibrated to no wrong.

But dare I say what fate were best,
 Or seek to solve life's mysteries?
 No, I must try to soothe my breast,
 And think—'tis better as it is—

'Tis well, perchance, her guardian's gold
 Seduced from us a trusted maid;
 'Tis well, perchance, that Truth was sold,
 And Love's firm fealty betrayed.

For had her heart been mate for mine,
 She'd ne'er have yielded to his threat,
 Nor, coward at a look malign,
 Sold Honour for a coronet.



R E V I E W.

THE FREEMASON'S CALENDAR.*—THE COSMOPOLITAN MASONIC CALENDAR.†

THE annual appearance of these two useful handbooks reminds the Craft and Chivalric Masonry that another period of work has commenced in that yearly round of faithful duty and pleasant observance which makes up the normal existence of a world-wide Order of far-extending organizations. It is a very wonderful thing, when we come to regard it seriously and thoughtfully, is this Ubiquity of Freemasonry, and the universal spread of Fraternities, and Chapters, and Councils, whose basis is, after all, nothing but Craft Masonry. It is one of the great arguments in favour of the reality of historic claims and ancient origins, for all these various and differing bodies, that they all rest on the humbler idea and teaching of Craft Masonry.

It has been said hastily by some that this is a proof of partizan accretion, unhealthy growth, and untrue assumptions, in that all such grades and developements professed to emerge out of the earlier legends of the Craft. But those who so wrote formerly, and those who so contend to-day, have either not thought out where their premises are leading them, or have not realized the effect of evidence, whether direct or inferential. Hence, in our days, the too hasty induction of an earlier class of writers is not now accepted, and sounder views, happily, prevail, both as to the possible and the probable in Masonic history, both as to what is actually proveable, and what can only be fairly inferred. The old argument that condemned with sweeping censure all High Grade formations as the creation of ignorance, imposture, or folly, is not now acceded to by any leading Masonic student; and though still a great contrariety of opinion exists as to the comparative value of this or that developement, yet all agree that by historical evidence, and historical evidence alone, the great fabric of true Masonic history must stand or fall; and that without truth, objective truth, too, as its basis, no superstructure, be it what it may, can endure, for even ever so short a time, the levelling and scathing words of searching and destructive criticism.

* Walter W. Spencer, 23A, Great Queen Street..

† George Kenning, 16, Great Queen Street.

Various theories have been started, numerous "ideas" have suggested themselves to ardent minds, clever views have been propounded as to the origin and perpetuation of Masonic history; but still to-day the cautious Masonic student, though he considers all, accepts none as absolutely the one safe explanation of a most remarkable fact in the history of the work, so much so as to reject all others.

It has long been clear to many students, that it is not safe to trust to one "line of march," to uphold one,—only one,—source of Masonic life and annals. Two, three, four, concomitant and synchronous causes may, after all, be sought for and accepted, as completing the explanation and the secret of the true progress and marvellous preservation of Freemasonry in the world. All these various smaller streams have, as it were, coming from nearly an identical source originally, diverged considerably in their onward currents, and have at length converged, to render possible a safe and satisfactory explanation of true Freemasonry in its various forms and general or special outcome, its actual appearance, and its friendly synchronous accompaniments as it has contrived to live through dead and buried generations, to expand and at length spread over the whole surface of the globe. For instance, it would be impossible to explain Masonic symbolism without considering the Hermetic emblems; just as it would be useless to account for the Rose Croix, or the Knights Templar, or Oriental Societies without keeping before us the Masonic Gilds, the Roman Collegia, the Building Societies, and the Ancient Mysteries. There is a whole field of study not yet explored, to be found in Alexandrian and Mithraic gems, in Greek emblems, and in Latin inscriptions. The Hermetic MSS. and the printed works of occult literature teem with Masonic emblems, and we are still comparatively ignorant of the history of the Gilds. Therefore, any attempt to deduce our Masonic history as the outcome from any one of these single lines, must end, as all previous efforts so marked have ended, in unreliable data and in uncritical literature. It is said to recall to-day how much valuable time has been spent, and fair ingenuity hopelessly exercised on "cruxes" which are "cruxes" still; on facts which turn out to be fictions; on quotations which cannot be verified, on extracts which cannot be proved, on assertions in which nothing is asserted, but what is the subjective opinion of the writer, on conclusions in which nothing is concluded but a "begging of the question" by the author. And therefore it is that for some time past our English Masonic band of students has been insisting on evidence and facts; on a critical collation of MSS.; on a careful verification of authorities on all the *indiciæ* which distinguish history from tradition, and certainty from legend, and truth from fiction; on, in fact, a reasonable, a readable, a scientific, and a reliable

history of Freemasonry, its contemporary sodalities and its kindred associations.

Bro. Gould has properly led the way markedly in this direction in his recent scientific history of our great Order; happily commenced, and, let us doubt not, to be as satisfactorily concluded.

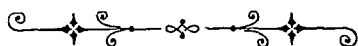
It would be unfair, however, to forget here the labours of Thory, and Kloss, and Krause, and Findel in this century, and the more later efforts of Fort, and McCalla, and Steinbrenner in America, and even our good old antagonist, Bro. Jacob Norton.

Neither should we pass over the later contributions of Hughan and Murray Lyon, of Dr. Sutherland and Masonic Student, of Bros. Whytehead and Rylands, last, but not least, towards a more satisfactory elucidation of the moot points of Masonic archæology.

There is no longer, happily, any rivalry, no idle question of superior antiquity,—as between contending grades. In kindness and goodwill Craft Masons and the A. and A. Rite wend their way to-day, all the world over, conceding to all the liberty of selection, the right of preference; each in their way, and in their general and specific teaching intent on giving glory to the G.A.O.T.U., and doing good to the human race. “Gloria in excelsis Deo, et in terra pax hominibus, bonæ voluntatis” is still their combined motto.

Thus these two very useful little “vade mecum” for Craft and Chivalric Masonry claim the attention and deserve the patronage of all who wish to know where lodges and chapters meet; where Councils and Pories are to be found; where Mark Masons congregate, as year follows upon year, and we all are standing, as it were, on the banks of that mighty river, which carries away with it the works and wishes, the hopes and fears, the very lives and beings of men, and we in turn yield to others one day to pass away and be forgotten like ourselves.

If any to-day are inclined to doubt the meaning or question the value of Freemasonry, let them study these two handbooks of our contemporary organization in all its branches and developements, and then let them realise the fact, whether they like it or not, that all the world over Craft and Chivalric Freemasonry is flourishing and progressing in wondrous measure, lifting its head high above every passing storm, every destructive tornado, bidding defiance to foolish calumniators and bitter foes, and seeking in honest simplicity and truth to commend and adorn its loving mission to mankind.



EARLY HAUNTS OF FREEMASONRY.

FLEET STREET

(Continued from page 291).

IN our last article we had reached the Mitre Tavern, and had betaken ourselves thither for the very natural purpose of refreshment after our peregrination. The original Mitre, be it remarked, was of Shakespeare's time. In fact, among some MS. poems of Richard Jackson, a contemporary of the great poet, are some verses beginning, "From the rich Lavinian shore," which are inscribed as "Shakespeare's rime, which he made at ye Mitre in Fleet Street." During the last century its chief association was with Dr. Johnson. Here it was that his biographer Boswell made the acquaintance of the great lexicographer. Here they frequently dined together with Goldsmith and other of their distinguished contemporaries. Here was planned and laid out the celebrated "Tour to the Hebrides;" and here it was that Johnson urged on Boswell to publish his "Travels in Corsica." Here, likewise, the Royal Society Club dined, from 1743 to 1750; and here for many years the Society of Antiquaries held their meetings. Masonically, too, though in a roundabout way, it has its interest, as it was at the Mitre that the famous Thomas Topham rolled up a pewter dish with his fingers. This Topham, it should be remembered, attracted, by his wonderful physical powers, the notice of Bro. Dr. Desaguliers, by whom he is said to have been initiated into the Craft. Certain it is that the present Strong Man Lodge No. 45, has for its cognizance a figure of Topham pulling against a horse—a feat which it is on record he undertook for a wager and accomplished in Moorfields. In 1788 it ceased to be a tavern, and became first Macklin's Poet's Gallery, and then Saunders's Auction Rooms. It was taken down to enlarge Hoare's Bank. The present house has nothing more in common with the old Mitre than its name.

At No. 56, William Hone, publisher of the "Table Book" and "Every-day Book," commenced business about the year 1812. His trial for blasphemy is among the most memorable home events of the early part of this century.

Hare Court—originally Ram Alley—was noted for its cookshops and publichouses. As a precinct of Whitefriars, it enjoyed the privileges of a sanctuary for every class of rascal, traitors alone

excepted; but in 1697 it was deprived of this questionable privilege. At No. 67, corner of Whitefriars Street—formerly Water Lane—lived Thomas Tompion, the famous watchmaker of Queen Anne's reign, who, in 1700, is said to have begun a clock for St. Paul's that was to go for a hundred years without winding up. His apprentice, George Graham, invented, according to Mr. Noble, the horizontal escapement in 1724. Close by (No. 64), but much altered, is the Bolt-in-tun Inn, which is mentioned as a grant to the White Friars in 1443 as "*Hospitium vocatum le Boltenton*," the sign being a bolt or arrow partly in a tun. The alley is spoken of as having been a resort of coaches and horses, especially in term time.

Going further eastward we come to St. Bride's Church, which is of great antiquity. As far back as 1235, a turbulent foreigner, one Henry de Battle, after slaying Thomas de Hall on the Kings highway, sought sanctuary here, and was guarded by the aldermen and sheriffs, and examined by the Constable of the Tower. In 1480, William Vinor, a warden of the Fleet, added a body and side aisles. In 1642, Mr. Palmer being the vicar at the time, the living was sequestered. Of this worthy man it was said, that in order to save money for the poor, he lived in a bed-chamber in the church steeple. Pepys' brother was buried here in 1664, soon after which the church was destroyed by the Great Fire. It was rebuilt, however, in 1680, the cost of the outer structure being defrayed out of moneys raised by an imposition on coals; while, as regards the pews, galleries, and inner work, the cost was defrayed by the parishioners and benefactors. The tower and spire were regarded as masterpieces of Sir Christopher Wren, the latter being originally 234 feet high. In 1754, and again in 1803, it was struck by lightning, and is now only 226 feet high. Mr. Noble, in his narrative derived from the parish records, speaks at length of the musical feats accomplished on the bells of this church. In 1710 ten bells were cast for it by Abraham Rudhall, of Gloucester, and in 1718 two treble bells were added. On 9th January, 1724, was rung by the college youths the first complete peal on twelve bells in this country. Two years later was rung the first peal of Bob Maximus, Mr. Francis, afterwards Admiral, Geary, being one of the ringers; indeed, on this latter occasion, everyone of the ringers is said to have left the church in his own carriage. Among the great people that lie in and around St. Bride's, according to the aforesaid Mr. Noble's extracts from the registers, are Wynkyn de Worde, the second printer in London; Baker, the chronicler; Lovelace, the cavalier poet, who died of want in Gunpowder Alley, Shoe Lane; Ogilby, the translator of Homer; the Countess of Orrery; and Hardman, the noted tobacconist. Inside the church are monuments to Richardson,

the novelist; Nichols, the historian, of Leicestershire; and Alderman Waithman, to whose memory is erected the obelisk in Farringdon Street. Among the vicars may be mentioned Dr. John Thomas, who died in 1795, contemporary with whom was another clergyman of the same name, and it is a curious coincidence that these two Reverend John Thomases were both chaplains to the King, both good preachers, both squinted, and both died bishops.

It is hardly necessary to mention that No. 85, at the corner of St. Bride's Lane, is occupied by our comic contemporary, "Punch," and has been so occupied since its establishment in 1841. Yet without some reference to it, our sketch would certainly be incomplete. A little further on, at No. 93, we come upon traces of Charles Lamb, for it was at this house that, in 1823, he published his immortal "Essays of Elia." Other shops hereabout that deserve mention are No. 102, once a "saloop house," where the poor purchased a beverage made out of sassafras chips; No. 103 (now the "Sunday Times" office) and 104, which together formed the shop of Alderman Waithman, who was Sheriff in 1820, Lord Mayor in 1823, and was five times elected one of the Members of Parliament for the City. At No. 106, in Garrick's time, John Hardman opened a tobacconist's shop, and here it was that he sold his celebrated No. 37 snuff, which was composed of several ingredients, and owing to the patronage of the great actor just named, became all the fashion. Hardman died in 1772, and by will bequeathed the sum of over £22,000 to his native city of Chichester. At the south-west corner of Shoe Lane stood the Castle Tavern, of which mention is made as far back as 1432, and where the Clockmakers' Company held their meetings before the Great Fire. In 1708 it possessed the largest sign in London, and its proprietor, in the early years of last century, Alderman Sir John Task, a wine merchant, is said, at his death in 1735, to have left property worth a quarter of a million of money.

A little west of Shoe Lane was the famous Fleet Street conduit, which was begun in 1439, by a former Lord Mayor, Sir William Estfelde, and finished in 1471. At the coronation of Anne Boleyn it was newly painted, and over it was raised a tower with four turrets, in each of which stood one of the Cardinal Virtues, while, to the delight of the citizens, the taps ran with claret and red wine. According to Mr. Noble, this conduit was supplied with water from the conduit at Marylebone, and the holy wells of St. Clement's and St. Bridget's (or St. Bride's). The last well is said to have been drained dry for the supply at the coronation banquet of George IV. Near this noted conduit lived the famous printer Wynkyn de Worde, a native of Lorraine, who is said to have been one of Caxton's

assistants or workmen, and carried on a most prosperous business as printer, from 1502 to 1534, at the sign of the "Sun."

No. 134, the Globe Tavern, is rich in traditions of Oliver Goldsmith, with whom it was a very favourite resort. Among those of his friends who frequented this hostelry was Macklin, King, the comedian, Hugh Kelly, a barrister, originally a staymaker's apprentice, then a magazine hack, and sentimental comedian; Captain Thompson, an Irish doctor named Glover, Ned Purdon, one of his protégés, who dropped dead in Smithfield, and whose epitaph Goldsmith wrote on his way from his chambers in the Temple to this tavern. It runs thus:

Here lies poor Ned Purdon, from misery freed,
Who long was a bookseller's hack;
He led such a miserable life in this world,
I don't think he'll wish to come back.

Other frequenters of the Globe were Boswell's friend Akerman, keeper of Newgate, William Woodfall, the celebrated parliamentary reporter, Brasbridge, etc.

Anderton's Hotel, where so many of our lodges meet, occupies the site of a house which, according to Mr. Noble, was in 1405 given to the Goldsmiths' Company, when it rejoiced in the singular title of *The Horn in the Hoop*. At No. 162, Richard Carlisle, a Freethinker, had a lecturing, conversation, and discussion establishment, hanging effigies of bishops outside his shop, and was eventually quieted by being sentenced to a term of nine years' imprisonment. No. 161 was the shop of Thomas Hardy, bootmaker and agitator, who was implicated in the John Horne Tooke trials in 1794; while hereabouts, somewhere between Bolt and Johnson's Courts, lived, in the reign of George II., at the sign of the *Astronomer's Musical Clock*, Mr. Christopher Pinchbeck, an ingenious musical clockmaker, who invented the cheap, useful imitation of gold that bears his name. Mr. Pinchbeck often exhibited his musical automata in a booth at Bartholomew Fair, and in conjunction with Fawkes the conjuror, at Southwark Fair. According to Mr. Wood, he made an exquisite musical clock, worth some £500, for Louis XIV., and a fine organ, for the Great Mogul, valued at £300. His clocks played tunes and imitated the notes of birds. Peele's Coffee House, Nos. 177 and 178, at the corner of Fetter Lane, once boasted a portrait of Dr. Johnson, said to have been by Sir Joshua Reynolds, on the keystone of the mantle-piece. It is of great antiquity, and a few years ago was known for its useful files of newspapers, and as having been the central committee room of the Society for Repealing the Paper Duty. One of its old frequenters was a bencher of the Middle Temple, the late Sir W. Owen Barlow, who had never travelled in a stage coach

or railway carriage, and for years never read a book. He once requested the instant dismissal of a waiter for informing him, ungrammatically, that, "There are a leg of mutton, and there is chops."

We have now completed our walk up and down Fleet Street, and must devote a little space to its numerous tributaries. On the north side, and close by Temple Bar, in Shear or Shire Lane, once met the Kit-Kat Club, the great club of Queen Anne's reign, at the Cat and Fiddle, a pastry-cook's shop kept by Christopher Kat. The members of this club were originally Whig patriots, but later the meetings were held for mere enjoyment. There are differences of opinion as to the origin of the name; whether derived from the punning sign of the Cat and Kit, or from certain favourite pies christened by worthy Christopher Kat. Some affirm that it had its origin in the weekly dinners given by Tonson, Dryden's publisher, and the secretary of the club from its commencement. For him Sir Godfrey Kneller, the Court portrait painter of William III. and Anne's time, painted the portraits of forty-two of the members, all three-quarters size (hence known in art circles as kit-kat). Among the most distinguished personages that belonged to it were the great Duke of Marlborough, John, Duke of Montagu, first noble Grand Master of Freemasons, the Earl of Dorset, Lord Halifax, Addison, Steele, Dryden, Prior, Sir Robert Walpole, Congreve, Garth, Vanbrugh, the writer of several admirable comedies, and Sir G. Kneller. Latterly it held its meetings at Tonson's villa at Barn Elms, or at the Upper Flask tavern, Hampstead heath. It died out before 1727.

With Dr. Johnson are associated Johnson's Court, not, however, named after him, where he lived from 1765 to 1776; Bolt Court, whither he removed in the latter year and continued till his death in 1784 and Gough Square—the house is distinguished by a plate—where he lived from 1748 to 1758, during which he was engaged in the compilation of his stupendous dictionary. In 1761 Oliver Goldsmith lived in Wine Office Court, and here it was that he is said to have written his beautiful story "The Vicar of Wakefield." The famous Cheshire Cheese, at the corner, was one of the favourite resorts of these distinguished writers. But space compels us to hasten to the close of our perambulation. The alleys and courts on both sides of the street are so numerous and so rich in associations that we dare not linger in them as we should like. We shall close this article, therefore, with a reference to a very small poet, Paul Whitehead, who was born in 1709-10, in Castle Street, an off-shoot of Fetter Lane, and whose career is only interesting to Craftsmen from his having had something to do with one of those mock processions which, in 1745, led to the putting down of public

processions of Freemasons. There is, or was some few years back, still extant a print of the year 1741, "sold by Mrs. Dodd, at the sign of the Peacock, without Temple Bar," entitled "Mock Masonry; or, The Grand Procession." It shows the Grand Master in a coach drawn by eight wretched hacks, two cartloads of Grand Stewards, and other functionaries bestriding asses; underneath being written the following doggrel rhymes, the authorship of which is unknown to us :

I.

Pray vat be dis vine show we gaze on ?
O, 'tis the Flower of all de Nation,
De Cavalcade of de Free Mason.

II.

And who be dose who stride Jack Ass-a
And blow de Cow-horns as dey pass-a ?
Dat Secret I no guess, alas-a.

III.

Who be dose who next 'em come-a
With Butter-Tubs for Kettle Drum-a ?
O, da's a Mystery too, sirs—mum-a.

IV.

Who's he with Cap and Sword so stern-a ?
Modest Montgomery of Hibern-a
Who guard de Lodge and de Key who turn-a.

V.

Vat's he with Truncheon leads the Van-a ?
By Gar one portly proper Man-a ?
Dat's Jones, who marshals all de Train-a.

VI.

Who dose dat ride in Cars and Six-a,
With such brave Nicknacks round their Necks-a ?
Dey be de Stewards de Feast who fix-a.

VII.

But who be dose who next approach-a ?
Lord, vat vine Horses draw der Coach-a !
O ! de Grand Masters I dare vouch-a.

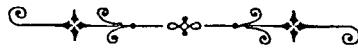
VIII.

Now C-r-y, Wh-t-h-ad, me intend-a
For, Thanks dis sage Advice to lend-a !
Ne'er break your Jest to lose your Friend-a.

This Paul Whitehead—(the Wh-t-h-ad of the last stanza) who, by the way, is best remembered by Churchill's lines :

May I—can worse disgrace on manhood fall— ?
Be born a Whitehead and baptised a Paul—

with Carey (C-r-y), surgeon to Frederick, Prince of Wales, who was initiated in 1737 at Kew, and to whom the 1738 edition of the Constitutions was dedicated, were the authors of this mock procession in ridicule of the annual procession of the Craft. The City authorities, however, very properly refused to let it pass through Temple Bar, but they waited there and saluted the Masons. For his part in this disgraceful burlesque Carey was dismissed from his post by the Prince of Wales. As for Whitehead, he appears to have been an infamous fellow, and the only other fact worth recording is that at his death he bequeathed his heart to Earl Despensers, who buried it in his mausoleum with absurd ceremonial. With this little anecdote, which is probably not very widely known among Freemasons, we take our leave of Fleet Street.



MASONIC PROCEEDINGS IN SPAIN.

SOME PARTICULARS CONCERNING THE FORMATION AND PROCEEDINGS OF THE MASONIC CONFEDERATION OF THE CONGRESS OF SEVILLE, AND OF THE GRAND SPANISH INDEPENDENT SYMBOLIC LODGE ESTABLISHED IN SEVILLE.

HISTORICAL NOTES.

IST. Freemasonry of the three first degrees was introduced into Spain in the year 1728 by the Grand Lodge of England. In 1738 Pope Clement XII. issued his famous edict against the Masons, and the Inquisition undertook to persecute and execute them. The Jesuit, Joseph Torrubia, by feigning great sympathy for the institution, got himself initiated, having obtained previously from the Pope exoneration of the oath he had to take. Then he travelled over Spain to find out who were members, finally denouncing to the Inquisition the names of all the Masons of the ninety-seven Lodges then existing, who were condemned to death. In consequence of the great severity exercised, Freemasonry was scarcely ever spoken of for more than fifty years.

2nd. These intrepid brethren who braved the Inquisition, were

only Master Masons who understood nothing about the higher degrees.

3rd. In 1780, Count Aranda founded the independent Grand Lodge of Spain.

4th. In 1807, Count Tilly founded a Supreme Council of the Scottish Rite.

5th. In 1817, the Grand Lodge was dissolved, and its Lodges placed under the jurisdiction of the before-named Supreme Council, and took the name of Grand Orient National of Spain, which still exists, presided over by the Marquess of Seoane.

6th. In 1868, at the time of the Revolution, the Grand Orient National, presided over then by Bro. Calatrava, scarcely gave signs of life, and some of its members founded a new Supreme Council, called Grand Orient of Spain, Ruiz Zorilla being elected President in 1870, although the National still existed.

7th. In 1875, this new corporation became divided into the Grand Orient of Sagasta, Grand Orient of Perez, and the small body which remained faithful to Somera as successor of Ruiz Zorilla.

8th. In 1878, the Lusitan Grand Orient published a new Constitution; some of its articles were considered offensive to Spanish dignity, and fifteen Lodges separated from its jurisdiction, declaring themselves independent. They then invited all the Lodges and other Masonic bodies of Spain to a convention, with the object of obtaining a fusion into one sole body. This assembly was very thinly attended, and consequently unsuccessful. The Lodges, finding themselves in a peculiar situation, not knowing which of the Grand Orients to join (each of which proclaimed itself as the legitimate one, although neither had been recognized by other nations), and not desiring to mix in their dissensions, nor increase the importance of one to the prejudice of the others, but at the same time wishing to proceed in their Masonic work as regular Masons, decided to apply to the Supreme Council of Switzerland, as the Executive of the Confederation of Supreme Councils, asking to be informed which of the Orients existing in Spain was the legitimate one; being answered that there was none, but that at the next Convention at the end of the year one would probably be decided upon, the Lodges again applied to the Swiss Executive for authorization to constitute themselves as a regular and independent body under its patronage, ceasing to exist as soon as a regular and recognised Orient was established in Spain, which they would then join. Upon these conditions the Swiss Executive acceded to their wishes, and with this authorisation thirteen of the Lodges proceeded to constitute the Masonic Confederation of the Congress of Seville.

Lastly: The Convention announced by the Swiss Executive not having taken place, and there being no immediate prospect of its assembling, the Lodges, despairing of seeing their desires of an union of the different antagonistic bodies realised, and conceiving that Symbolism has nothing to do with the degrees of the Scottish Rite, that they ought not to be subjected to the dissensions of its members, and that wherever regular Freemasonry exists its government is absolutely free and independent, decided upon constituting a Grand Symbolic Lodge, independent of all the higher degrees and rites, and acknowledging none beyond the three first degrees. Thus with the full consent of the Confederation of the Congress of Seville, the Grand Spanish Independent Symbolic Lodge was founded on 7th February, 1881.

REGULARITY OF THE CONFEDERATION OF SEVILLE AND OF THE RECENTLY
FOUNDED GRAND LODGE.

The Confederation of the Congress of Seville is legally and regularly constituted, as the Lodges which formed it obtained regular Dimits from the Lusitan Grand Orient, as may be seen in the official periodical, where a Spanish version is given of a decree of that Orient, published in its official Boletin, No. 8, second series, of November, 1879, declaring that the seven lodges of Seville, and seven others of different localities, separated from its jurisdiction in accordance with its constitution, having fulfilled all their duties and obtained their Dimits, *constituting a regular proceeding*, and placing them in a situation to pursue their Masonic life in accordance with the general rules and statutes, and that they are in a position to be again admitted or their members affiliated in the Lodges of said jurisdiction. Further, the "Lusitan Boletin," of October, 1880, inserts the Report, No. 34, of the Council of the Order, which confirms the previous statement, and names four more Lodges which separated in the same legal manner, adding that of all these Lodges *the Masonic proceeding is worthy of praise.*

The Confederation from the beginning have strictly observed the Masonic law, and always refused to admit Lodges which have not separated from their former obedience legally and obtained regular Dimits, as may be seen in the periodical, wherein a Lodge is informed that it cannot be admitted until it can present itself in legal condition. The other self-styled Grand Orients cannot say so much, and are not very particular in this respect; see periodical, where part of the members of two Lodges, Graco and Rezon, were induced by improper means to separate from the Confederation, without fulfilling their duties and obtaining Dimits, and to join one of the Grand Orients

(Sagasta), while the rest of the members sustained the said two Lodges in their obedience to the Confederation. Another instance is stated in No. 35, page 4. By an official document, dated 27th September, 1879, addressed to the Confederation by the Grand Commander of the Supreme Council of Switzerland, Executive of the Confederate Supreme Councils, in session of 20th September, it was determined to "maintain its patronage to the Congress of Seville and enter into fraternal relations, until the next Convent recognizes which shall be the legitimate authority in Spain for the degrees 4 to 33." In order to sustain these relations, Bro. Cira, 32°, is named Representative for the Swiss confederation, and Bro. Besancon, 33°, Representative for the Congress of Seville.

The Supreme Council of France likewise recognized the Confederation of Seville, and exchanged representatives (see "Chaine d'Union," No. 4, of 1881, page 165).

Finally, the "Orient," official organ of the Grand Lodge of Hungary, in its No. 7, of the year 1880, judges the Confederation as follows :

"The Confederation of Seville comprises sixteen Lodges and three Chapters, which formerly owed obedience to the Grand Lusitan Lodge, but from which they separated in perfect regularity according to a decree of that Orient, which we have before us. Consequently the legitimacy of the Confederation is indisputable."

The Masons who founded the Confederation did so as a means for bringing about the union of the different dissident bodies in Spain, never pretending to erect themselves into a body claiming supremacy, but only to exist, independent of the other irregular bodies, until a regular Orient should be recognised, which they would join, as is clearly proved by the many articles in the official periodical called forth by misrepresentation and unwarrantable attacks; attacks which they have carefully avoided imitating, believing that prudence and moderation were the best means of procuring sympathy.

The Grand Symbolic Lodge of Seville, founded on 7th February, 1881, by the Lodges comprising the Confederation of Seville, from which they separated legally, having fulfilled all their duties and obtained regular Dimits, lays claim to be considered a regular and legitimate body, the first and only one existing in Spain for working exclusively the three symbolical degrees of Apprentice, Fellowcraft, and Master Mason, without subordination to the Scottish or any other rite; similar to England, Scotland, Ireland, the United States, Switzerland and some other countries.

It originated in a proposition of one of the Lodges of the Confederation; that body received it approvingly, submitting it to

the other Lodges, which adopted it with enthusiasm, considering it the only means of bringing about the desired union of the Spanish Masons.

A treaty of alliance was formed between the two bodies; the Confederation conceding to the Grand Lodge its jurisdiction over the three first degrees, and the Grand Lodge requiring its members, who desired to make use of the higher degrees, to affiliate in the Confederation.

In No. 11 of "*Le Monde Maçonique*," of Paris, of April, 1881, will be found observations approving the formation of the Grand Lodge of Seville, and speaks favourably of our Constitution.

In No. 8 of the seventh year of the periodical "*Alpina*," may be seen in the official section an extract of the Protocol of the fifth session held by the Council of Administration, and in chapter 5, pages 8, 9, 10 and 11, is a Report, recommending the Grand Lodge Alpina to enter into correspondence with the Grand Lodge of Seville, and to reject the applications of the other Grand Lodges of Spain.

Report of the Commission of Foreign Relations to the Grand United Lodge of Colon and Island of Cuba, which Commission, after having studied attentively the situation of Freemasonry in Spain, observes that in 1780 Count Aranda established a Grand Lodge out of the Lodges then working, all of English origin. That in 1817, said Grand Lodge was dissolved, subjecting itself to the Supreme Council founded in 1807 by Count Tilly. That thus disappeared true and independent Freemasonry, leaving Spain unoccupied. It also considers that the jurisdiction of Spain was unoccupied in all that concerns the legitimate government of the Ancient Fraternity of Freemasons at the time of the constitution of the Independent Grand Symbolic Lodge of Spain in Seville. That the origin of the Lodges that have founded it is legitimate, having belonged to the Grand Lusitan Orient. That in the creation of this Grand Lodge, the forms and requisites which are prescribed by Masonic jurisprudence have been conformed to.

The Report proposes that the Grand United Lodge of Colon and Island of Cuba should recognize the Grand Lodge of Seville.

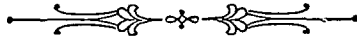
The said recognition is comprised in a letter of the Grand Master, dated Habana, 5th April, 1881, to the Grand Spanish Independent Lodge at Seville, admitting representatives.

The Constitution of the Grand Independent Lodge fixes the domicile at Seville, a natural consequence of its having been conceived and founded by Masons residing in that city; but as it is their only object to bring about an union of the Spanish Masons, without any ambition or wish to engross precedence in any way, there has been

a proposition laid before the Lodges to amend the Constitution so as to fix the domicile of the Grand Lodge in future legislations to that part of Spain where the residence of the duly elected Grand Master may be.

The Grand Spanish Independent Symbolic Lodge, the first and only one that exists now in Spain, as the only authority of the Symbolic Lodges which voluntarily have joined for its foundation, does not recognize, nor will recognize, the right to direct and govern it other than the Assembly of the Representatives of the Lodges and the Grand Master elected by universal suffrage, nor will work more than the three symbolic degrees, or have anything to do with the higher ones.

As such it claims the sympathy of, and aspires to recognition by, the other Grand Lodges of the universe.



LODGE LIBRARIES.

SURELY the time has come when our English Freemasons should make an effort to throw off that dead-weight of apathy and unconcern as regards all literary labours and literary results. Strange to say, there is no good public Masonic library in England, except the library at Golden Square, belonging to the Supreme Council, and for which the governing body of that now great Rite deserve the thanks of all Masonic students, all who value the intellectual and æsthetical progress of the Craft.

The Grand Lodge Library is an apology for a library at the best, though it has some valuable books in it; and as it is hardly known and never consulted, it is not likely, we fear, for some time to come, to attract students or advance Masonic literature.

A large number of our brethren who throng Freemasons' Hall hardly seem to be aware that a library exists; and though our distinguished Bro. the Grand Secretary has done all that he can do to encourage the giving of books, and prints, and tokens, and the like, as well for the library and the museum, we all of us find the difference in life between what requires business and what is official duty and care.

That the creation of lodge libraries would do good to Freemasonry

in various ways we think is beyond a matter of doubt, as they would tend to introduce a healthier feeling in some special respects, and open the door to a more cultured representation of our ritual, as well as a more living and active developement of Masonic studies.

Freemasonry suffers from a rigid use of ritual, and ritual only; from stereotyped formalities and unchanging usages. Beyond the mere current version of ignorantly perused legends, and the customary "hash up" of uncritical Masonic writers, some seem to think it unadvisable to proceed, and hardly "good form" to seek to advance. All original efforts of thought or enquiry are too often "tabooed," and the consequence undoubtedly is that with too many of our good brethren (and in all jurisdictions alike for the matter of that) we have a halting, because unscientific, rendering of archaic formulæ, a staunch adherence to usages whose meaning has been forgotten, and a sort of curiously formed history of Freemasonry, partly transcendental, and partly chaotic, which cannot face for one moment the sterner demands of a sifting criticism of the one safe test, historical accuracy. Many writers in the last twenty-five years, and some at the beginning of the present and end of the last century, sought after a more healthy treatment of our curious and numerous authorities, MS. and printed; and the last work of Bro. Gould shows us how carefully and critically, and on what a scientific basis, and with what lucid statement of facts, a Masonic history can and ought to be written.

At York lately a small band of brethren have sought to vitalize the current of ancient Freemasonry of that famous city; and we owe much to their zealous efforts in favour of Masonic archæology, and their numerous contributions, to elucidate moot points in our ancient history and common Masonic life.

And if there are some faint signs of a revival amongst us of a tendency to encourage Masonic literature, we trust that it may continue and increase. It certainly does make some of us, who value a Masonic library and know what its worth is and might be to English Freemasonry and to our lodges, long for better days in this respect. For the library would form so useful an adjunct to all Masonic work, and, if it were regarded with more favour and supported with more zeal amongst us, we need not be put to the blush by the commendable efforts and energy of our American brethren, for instance, in this respect.

Take the following account, for instance, of the Grand Lodge Library of Iowa, from the *Iowa City Republican*; it will, we think, have some interest and afford a few kindly hints and ideas to some of our readers. This is the library, as our readers will recollect,

enriched by the valuable collection of our lamented Bro. Bower, of Iowa:—

The offices are fitted up in the most artistic manner, and elegantly furnished. Even the safe is a model of decorative art, all the designs being Masonic symbols; and framed and hanging over it is a beautiful banner consisting of the artistically arranged badges of all the Commanderies of Knights Templar at the recent conclave in Chicago. From the walls are suspended Masonic emblems and photographs of prominent Masons.

The inner office is a model of beauty, and contains Prof. Parvin's very valuable library, cabinet of minerals, natural curiosities, engravings, etc. The three library rooms are spacious and fitted up with cases reaching from the floor to ceiling. The celebrated Bower library, which has recently been added to the Iowa Masonic Library, has been shelved and arranged in the most convenient manner for reference. The Iowa library, under the enthusiastic and zealous management of the official whose name is identified with Masonry all over our own and other States, had grown beyond a mere nucleus to that of a collection, and was recognized among the important libraries of the country, and has not only a national reputation, but was known beyond the seas before this last most valuable acquisition. Its files contain letters from Masonic bodies of Egypt, Australia, England, Ireland, Scotland, Belgium, Hungary, Spain, Italy, and other foreign lands.

It has been truthfully said that the valuable libraries of the future must be specialised libraries, and this had already assumed such a character before the death of Mr. Bower placed his wonderfully valuable private collection upon the market. In this combined library may be found the proceedings of nearly all the Grand Lodges, Grand Chapters, and Grand Commanderies of the United States, as well as all Masonic periodicals and publications in this country, Europe, Australia, India, and all parts of the world, including those known as Anti-Masonic, as well as those more particularly devoted to the mystic art. In addition to these are many rare and valuable works, a few of which we enumerate.

First in Masonic importance is the *only* copy known to be in existence of the first edition of the Masonic Constitution ever printed, dated 1772; it is absolutely unique; the famous Douay Bible, fac-simile of the first edition of Shakespeare, and copy of the original Book of Mormons, which is now very rare. This Bower copy has an interesting history as gleaned from the following manuscript addendum: "I had great difficulty in procuring an original edition of the Book of Mormons for the celebrated Thomas Babbington

Macauley. Mr. Bulwer, the British Minister at Washington, had been commissioned by Macauley to procure the original edition of this remarkable book. Accordingly B. called upon me to procure it. I undertook to do this, but it cost me over three years to fulfil my promise, such is the scarcity of the first edition. It is said all subsequent editions are much altered.

“(Signed) WILLIAM GOWANS.

“New York, May 14, '58.”

There is also to be found in this library a large choice volume of the history of the Knights of Malta, with fine engravings of the most celebrated Knights; a superbly illustrated volume of the holy vessels and furniture of the Temple; Medallie History of the United States, with one hundred and seventy etchings by the celebrated Jules Jacquemart. Of all souvenirs of art, medals are among the most beautiful and desirable, as they perpetuate in a durable form and within small compass, the features of eminent persons, names, dates, brief histories, etc. We must not neglect to mention a beautiful volume on Tree and Serpent-Worship, comprising illustrations of mythology and art in India from the sculptures of the Buddhist Topes at Sanchi Armarati, and the Egyptian obelisks.

But time and space forbid even the most casual mention of the hundredth part of the rare works one may find in this library, outside of its peculiarly Masonic monuments. We will admit, however, we tarried some time in front of the cabinet which contained a collection of beautiful Masonic badges, cards, invitations, programmes, steel engravings, banners of different Commanderies, etc., all of which were unique in design and elegant in texture.

Any one desiring to learn aught of the life and growth of Masonry, or accumulate a store of useful or curious knowledge, should visit these hoary archives of the East, which have been unlocked through the zeal and courtesy of Professor Parvin.—*Iowa City Republican.*

