



HIS ROYAL HIGHNESS
GEORGE PRINCE OF WALES

THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF
FREEMASONRY IN ALL ITS BRANCHES.

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Monthly Masonic Summary.

MASONICALLY we have but little to note or to record. English Masonry is, more or less, in "recess," and though the provinces still give proof of life and work,—witness the recent Prov. Grand Lodge meetings in Somersetshire and Dorsetshire,—as a general rule, English Freemasonry is in a dormant condition. Nearly all the London Lodges are closed until October or November, and a good many provincial ones. In Spain in old days at the witching hour of noon was the inevitable "siesta," and then, as if by general consent, everybody went into a state of repose. On one occasion during the old Carlist war of all, while skirmishing was going on vigorously, the hour of "siesta" came, and then, as if by some mysterious yet potent charm, the combatants on both sides sank into a tranquilizing slumber, only at the trumpet's call and the drum's rattle to resume their arms, to spring like the classic legend from the earth, and continue their unquiet employment. Freemasonry, now in recess or "en retraite," will soon revive in tenfold vigour for the fray, whether in lodge or out, whether at labour or refreshment.

Bro. Caubet's report of a year's work of "Les Loges de l'Héliopolis," at Bucharest, is most gratifying, as showing how practically useful Freemasonry can be. The report appeared in the "Freemason" of the 15th September, and is well worth reading. We are inclined to think that some of our good brethren at home will open their eyes a little at perusing such a remarkable evidence of Masonic zeal and activity. Of course in Great Britain such a condition of affairs could hardly take place, neither would such a system practically work probably with us; but in a new country, so far a virgin soil for Freemasonry, one likes to see the genuine "Good Samaritanism" of the Craft so

genuine and so living. All honour to the Roumanian Freemasons.

The material prosperity of Freemasonry is beginning to tell its own tale. For sometime past the rapid increase of lodge members has been a subject of no little anxiety to all reflecting Freemasons. It is quite clear that a great many are entering into Freemasonry for what they can eventually get, and a large number ought not to be admitted at all who annually are received without a question into our order. By the course which we are pursuing in this respect we are giving a premium to pauperism and improvidence. These are hard words, but they are true. Hence come those frequent appeals for enlarged accommodation in our educational institutions, and increased grants from our Board of Benevolence. The Girls' School is now too limited for the candidates who claim admittance, and some increase in the accommodation will have to be provided. Whether the present school can possibly be enlarged seems more than doubtful, and if so, if its site can be sold for building land at a large price, the amount so obtained may provide for rebuilding the school elsewhere. This most valuable institution deserves the warm and active support of our great and benevolent order.

The Ultramontane controversy goes on in full "furore." "The Secret Warfare of Freemasonry against the Church and State," recently published by Burns & Co., the Roman Catholic booksellers, and very smartly got up, is a translation of a German work which appeared a few years back. It is at best but a weak performance, though the writer of it has contrived to string together a certain number of salient extracts and telling passages, from its own "point de mire." Freemasons do not seem much to mind all this abuse; and Freemasonry seems to be extending rapidly, and moving on solidly and in "good form." As a Wykehamist would say, let us give with heartfelt wishes "Omnibus Latomis!"

THE ORIGIN AND REFERENCES OF
THE HERMESIAN SPURIOUS
FREEMASONRY.

BY REV. GEO. OLIVER, D.D.

CHAPTER I.

“————Thammuz came next behind,
Whose annual wound in Lebanon allured
The Assyrian damsels to lament his fate,
In amorous ditties all a summer's day;
While smooth Adonis from his native rock,
Ran purple to the sea, suppos'd with blood
Of Thammuz, yearly wounded. The love tale
Infected Sion's daughters with like heat,
Whose wanton passions in the sacred porch
Ezekiel saw, when by the vision led,
His eye survey'd the dark idolatries
Of alienated Judah.”——MILTON.

The result of all our researches into the antiquities of Masonry will, I am persuaded, substantiate the fact, that although the true and the spurious Freemasonry are parallel institutions, they cannot by any process of reasoning, be identified with each other, or prove that the former is an emanation from those splendid and imposing institutions, which, at a remote period, pervaded the whole world, and still, it is to be feared, are regarded with reverence by some of those Eastern nations where they were formerly practised in all their solemn magnificence, as an appendage to a system of worship which, unfortunately, has never been rescinded.

It may be considered a fruitless attempt to endeavour to point out the origin of these remarkable institutions, or the circumstances under which they became blinded with the religion of every nation upon earth; as the existence of any authentic records referring to those early times may be justly questioned, and the only remaining evidence for our guide in this difficult enquiry is, reason combined with analogy.

It is presumed that they originated in the world before the flood; for we find it related in the sacred writings, that mankind were divided in two distinct races; the one proceeding from Seth, called “the Sons of God;” and consequently pious, religious, and obedient to the divine commands; the other—the progeny of Cain, were termed “Giants,” being full of wickedness, violence, and every evil work; and, like their progenitor, destitute of faith in the promised Mediator.

Now, from Jewish tradition we learn that the pious race, who were also denominated the “Sons of Light,” separated themselves from the profligate descendants of Cain, and took up their residence on the summit of Mount Moriah, a happy region, to which the rival race were never suffered to penetrate. From this exalted position, according to the tradition before us they were favoured with visions and revelations of the holy angels of God. They lived for many centuries in great privacy and holiness; observing the utmost regularity in offering up their devotions to the Most High; or, as we are explicitly told by Moses* to “the NAME of Jehovah.” And “while the Cainites totally disbelieved the revelation touching the Name, or Voice, or Word of Jehovah, about (to become the Seed of the Woman); the Sethites, as God's hereditary witnesses in the place of Abel, were openly to profess their belief in it through the standing use of a regular form of prayer, characterised by a direct invocation of the *personal Name* of Jehovah.”† They preserved the utmost kindness and brotherly love towards each other; and the only asseration or oath which they ever made, was “*by the Blood of Abel.*”

The question then is, what mysterious rites were practised by the race of Seth upon this holy mountain? To solve this enquiry correctly, it will be necessary to consider whether any great natural event distinguished the antediluvian world, which the inhabitants might think worthy of being perpetuated and transmitted to posterity as a means of stimulating the faith and holiness of their descendants and preserving them from the contamination of impurities which might be presented to their notice during occasional intercourse with the rival race of men who occupied the vallies, and had already made some progress in the refinements of social life.

The most prominent circumstance which distinguishes the history of the antediluvian world, is the marked division of the inhabitants into two separate castes. And this separation was so rigidly enforced as to prevent all communication with each other, either by marriage or other permanent association, during the continuance of many centuries.

* Gen. iv. 26

† Faber. Eight Diss. Vol. ii. p. 333.

The origin of this difference being the murder of Abel, and the expatriation of his brother, would doubtless form an historical event of sufficient importance to be perpetuated by significant rites and symbols, which would ensure its transmission to a far distant posterity, without undergoing any material alteration in the facts, amongst a people whose ignorance of letters would leave them no alternative but to have recourse to oral communication. This, therefore, would be the ritual or legend of the secret which was to be kept inviolable with respect to the apostate race of the murderer. The word or token would be the Sacred Name of God, and the password, the "Blood of Abel," which was a type of the Redeemer's promise to Adam as an atonement for the sins of men.

But unhappily, this distinction did not continue unimpaired. In process of time the sons of Light became contaminated by the seductive allurements of the Cainites, whose superior civilization, and excellence in the refinements of social life, were a snare too tempting to be resisted. The consequences proved fatal; for instead of the pure system triumphing over the degraded worship of the inhabitants of the vallies, it became amalgamated with the spurious practices which had been instituted in imitation of, and as a substitute for, the legitimate mysteries of their pious contemporaries, and in the end swallowed up and extinguished them. According to Masonic tradition they were in danger of being entirely lost; and were preserved only by the zeal of a few solitary individuals who had sufficient virtue to resist the progress of contamination. The secrets were at length deposited for safety in the bowels of the earth.

This appears to receive confirmation from the surname given to Tubal, the artificer in brass and iron—the great Giblite (Heb. Gibal, *Freemason*) of the ancient world; else, why should the degrading appellation of fratricide be affixed to him in particular who conferred more benefits on mankind by his ingenuity and scientific acquirements than any individual of his race? He was thus distinguished, as it appears reasonable to believe, because he was the principal agent in the amalgamation of the two great divisions of mankind, and the first of his family who received, or was initiated into, a knowledge

of the mysteries of the pious race, which preserved the correct legend of the defection of Cain from primitive holiness, and the incidents which accompanied the murder of his brother.

The Almighty strove by a series of natural means to prevent this universal defection; for when he said "my Spirit shall not always strive with man,"* it is evident that he had already used all the means which he considered right to wean the Sethites from their absurd and superstitious apostacy; probably "by signs and wonders, and mighty deeds," such as he used at a subsequent period to preserve the Israelites from contamination in the wilderness; and these being ineffectual, he at length determined not only to shorten the life of man, but to destroy the sinners from the face of the earth, and purge the world of its corruptions by an universal deluge.

If these conjectures have any foundation in truth, they will satisfactorily account for the union of the true and spurious Freemasonry, and the means by which the first idolaters became acquainted with the pure and intellectual system of primitive Light. And it was a knowledge which they considered of too much value to be forgotten. Hence we find that Ham, who had been instructed in these truths before the flood, by Lamech, as some think,† or more probably by Tubal Cain, communicated them to his descendants; and they formed the groundwork on which these designing innovators afterwards instituted and improved the diluvian mysteries; where the death of Abel was figured by that of Osiris or Bacchus.

It will be unnecessary to show that Christianity was intended by the Almighty to be symbolized and transmitted in the Jewish religion. It is well known, and cannot be controverted. All its ceremonies and requisitions were but types and shadows of a better dispensation. The law was merely a schoolmaster to bring us to Christ.‡ It may, however, be a useful and beneficial employment to prove that Christinity was embodied in every system of false religion; and that *the secrets preserved with such care and circumspection in the spurious Freemasonry of these various systems, were no*

* Gen. vi. 4.

† Nimrod, vol. iii. c. 2.

‡ Gal. iii. 24.

other than the prominent doctrines which were finally revealed in the Gospel. The truths indeed were so isolated that the hierophant himself very imperfectly understood their ultimate reference. But his blindness and ignorance does not annul the facts. These lordly pontiffs were instruments in the hands of a superior Being, to prevent such important references from being lost, and the mysteries were the only vehicles by which they could be transmitted to posterity unimpaired.

The hierophant regarded the ineffable secrets as bearing a reference to the Deity of which he was the priest, and consequently the living representative, and fancied his own dignity was magnified in proportion to the honours which were awarded to the god. And his identification with the Deity was so stringent, that the very same garments in which the gods were clothed, his priests were strictly enjoined to use. If the hierophant could have been persuaded that the religious dogmas of which he was so sensitively tenacious, were simply types of a dispensation still in the womb of time, but whose development was intended to destroy the system which he considered as the very essence of his order to uphold, there would have been an universal combination to change the landmark, and alter the tendency of every symbolical appendage, that a reference so much at variance with the interests of the hierarchy might no longer exist. The aphanism and emesis of the Deity would have been expunged. Osiris or Adonis would have died no more, to cheer the hearts of the Mystæ by his revival, the symbols and doctrines would have been diverted from the one design for which they had been instituted, and the whole fabric of the mysterious drama would have been dissolved.

But this calamity was not suffered to occur. The hierophant was not permitted by an over-ruling Providence to see anything beyond the explanation of the mysteries as vehicles for cementing his own power. All the symbolical representation had in his darkened mind, this sole reference. He applied them to the god, and he knew that the people would apply them to himself. And so the mysteries went on from age to age, embodying the most sublime truths, but grievously misapplied; till the period actually came when

the types were realised, and the secret doctrines fulfilled by Jesus Christ bringing life and immortality to light.

The hierophants of all nations knew, for the fact was embodied in their mysteries, that at some future period a Great Deliverer should come to teach mankind the way of truth, and that his advent should be proclaimed and attested by some remarkable configuration of the heavens. The Jews also knew it; but both mistook the character of this divine personage. They equally looked for a temporal deliverance and the enjoyment of worldly prosperity; and therefore they appeared to have no interest either in swamping the traditions, or changing the interpretation of them. But they embodied the chief truths in a series of significant symbols, whose true meaning was entrusted to the custody of the hierophants, and preserved with such care, that the secret was known to few besides themselves.

Of this nature is the Anaglyph before us. It was composed by some ingenious priest—perhaps by Hermes himself—to embody in one significant emblem, all the mysterious references of the institution, the interpretation of which may appear difficult to accomplish, even according to the second canon of Bryant. "If any means can be found out," says this learned writer, "to obtain the latent purpose of the Egyptian hieroglyphics, they must arise from considering *these emblems singly*, and observing their particular scope and destination. When we have ascertained the meaning of some individuals, we may possibly discover their drift when taken collectively. These, I think, are the principles upon which we must proceed, but after all, it will be a dark research."*

But we of the present day possess more certain lights to guide an enquiry of this intricate nature than were enjoyed even by the erudite writers I have just cited, and by the assistance of modern discoveries in the interpretation of Egyptian hieroglyphics we may hope to throw some light upon it. For this purpose, I have thought it necessary to divide the dissertation into distinct chapters, because, under such an arrangement, I shall be able to proceed more systematically, and with a better hope of making the enquiry clearer and more intelligible.

(To be continued.)

* Bryant Anal. Vol. iii. 263, 800—Ed.

THE MINUTE BOOK OF THE
LODGE OF INDUSTRY, GATES-
HEAD.

BY THE EDITOR.

(Continued from page 76.)

I PROPOSE now to give the "Fund Laws," which are of various dates, though forming one continuous collection, the earliest being of 1732, which I have printed previously, the latest of 1778. I call them "Fund Laws" because the three concluding regulations are so headed, of date 1778, which are clearly a continuation of them, though written on another and even earlier page. The earlier of these date apparently from 1754. The title in the minute book is as follows: "Laws and Orders to be Observ'd By Masons in a Club," referring, as evident, to the monthly meetings.

"1st. Imprimis. That this Society meet every Quarter Day, (viz) June the 24, and Michaelmass Day the 29th of September, St. John's day in Christmass, and Lady Day the 25th March at the Hours appointed, and every first Munday in the Month, excepting the first Munday after each Quarter day, And not to exceed the hour of Ten at Night. See the Penal Orders. Verse 18, and 25.

2nd That not one shall be Admitted A Member of this Society, under the age of 21 years, or above the age of 40, Without the Majority of the Society. See Penal Order Verse 21, 22 - 23.

"3rd. That if any Member having any Continued Alement; on him, when or before he entered into this Society, He shall have no benefit from the Box for the same Distemper, alement or Infirmary.

"4. That the Landlord keep a Room and a good fire to be kept every Club Night from Michaelmas to Lady day during Club hours or Fin'd 6d.

"5 That each Member shall Clear the Book evry Quarter day by paying in 2s. 2d. for the Quarter; and what fines may stand against them: and to spend 3d.—or excluded.

"6 That there be one Feast a Year at Midsummer and that ye Stewards shall see that the Reckoning be made up as soon as there shall be 2sh spent by each Member Penalty 1s. 6d each.

"7 That there shall be chosen a Provincial Master and Wardens once a Year; Also a Master and Wardens for the Peticular Lodge.

" And whosoever shall refuse to stand, Fin'd 1sh each.

"8th. The Master and Wardens have power to Demand Silence, when any Noise or Disturbance is made, by knocking on the Table with a Trunchon. And upon Obstinate Refusal shall be fined 2d. See Penal Order 12th 13th and 14th.

"9th. If the Societys Recknoing shall exceed the allotted Dividens, the Stewards shall pay the overplus. Therefore if any Member calls for Drink or Tobacco without the Master's leave shall pay for it themselves.

"10th. If the Master or Wardens neglecteth coming on a Quarterly Day or Club night at ye hour apointed shall forfeit 6d. to the Master, and 4d to the Wardens and for the Stewards 4d. each. Forfeit. [The words 7 oclock, Mtr., Mn., are run through with a pen].

"11. The Master and Wardens shall receive all the money, Relating to the Fund Box, and att their Resining up of their Cash shall give a just Account of the same to Society And if there be any Deficiency, they shall be obliged to make it good.

"12th. The Clark shall keep and deliver a Just Account of the Society's Affairs, and for his care and truble His Allowance shall be 21sh to be paid on the 24th of June yearly. All tickets to be gratis. If He neglects coming on a Meeting night [Quarterly is interlineated, and Meeting run through,] Penalty 1sh. If sickness or something Extrordinary does not Prevent, or a bad night or Buisness. Agreed by the Majoroty the 24 of June, 1754.

"13. No Member shall Receive any benefit from the box, untill the Revolution of whole Kallendur year, after His Enterance, after which if he falls Sick, Lame, Blind, so that he is Rendered incapable of Working he shall receive 5 shillings pr Week during the time He labours under such Misfortune. NB If He lyeth above one whole year, He shall Receive but half pay 2/6 per week for Life." [The words "for life" are a subsequent addition, in a different hand.]

Rules 14, 15, 16, 17, 18, 19, 20, 21, 22, and 23, are similar to the rules at present in use in benefit clubs, and need not be reprinted.

"24. That no Member shall presume to speak in the Lodge after it is Regularly opened by Master and Wardens without standing up, and directing their Discourse to the Master.

"25. That no Brother, upon a Quarter Day, or Summon'd upon any Emergency, shall appear without Apron or Fined 6d. [The words "white gloves" have originally preceded "apron," but have been struck through with a pen.]

"26. [This rule has also been crossed through.] That all Visiting Brethren shall Pay towards the Reconing the same as the Members of the Lodge, nor in admittance to such except they belong to a Constituted Lodge.

"27. That if any Brother of Lodge hath any work to be done, shall Employ some of the Brethren that are capable of performing it and not Forcingers that do not belong to the Lodge, or fined.

"28. That what Brother soever belonging unto the Lodge shall abuse the Sabbath by being Disguised in Drink or Absents himself from Church or some other place of Divine Worship so that they bring Scandle to ye Lodge, shall be Fin'd for the first offence 1sh And 2nd offence according to Majority of the Lodge.

"29th That no Cash shall be lent to any Member out of the Fund, having found it preeshall-tial to the Lodge.

"30. If any Brother when Invited by Tickett shall fail to attend at the hour appointed shall forfeit 2d NB that all finds to be paid wons a quarter. [A much later hand.]

"31. That whatever Member belonging to this Lodge shall Fail coming on Midsummer Day, the 24th June at ye hour appointed shall forfeit 6d Extraordinary. against 10 oclock, Except Sickness or some Lawfull Reason satisfactory to the Brethren shall be given.

"32. Agre'd by Master and Wardens and the Majority of the Brethren then present that Whoever of the Brethren hath a Wife dieth after the date hereof March the 25th, 1753, shall be allowed towards her Funerall Charges 40shillings.

"33. Agreed by Master and Wardens

and the Majority of Brethren then Presint that whenever the two Stewards or any Two of the Brethern shall draw money out of the Fund, (or from Mrs Jones on the said Accot. for any Brother Indisposed, that then in such a case, they are to be allowed Fourpence to bear their Expences, and if any more Expended it shall be placed to their own particular account. Decr. 26, 1761. NB The following Article is to Commence from this day June 24, 1771.

"34. It is further this day, as above written viz December 26 1761, that from this day forward, all New Members to be admitted into the sd Societys Box shall at his first Entrance be subject to Pay at his first Entrance the sum of 15 shillings. [The rest of the rule has been crossed through and partially erased, but it thus stood. The original rule was]: Seven shillings, and Six Pence, that is Five shillings to be paid into the Box and Two Shillings and Sixpence to be spent by the Members then present. And further it is agreed that that all gentlemen Maisons admitted that does not Chuse to a Member of the Box, from this day forward shall be subject to pay Down at Making the sum of 21. shillings that is to say 14 shillings to go into the Box, and 7 shillings to be spent by the Members then present. NB No Maison to be Made but on a Monthly or Quarterly Day, and Lawful Warning to be given to the Members of the Society."

As I said before, all this latter and interesting part is crossed through, and between 1761 and 1771 these fees had practically been twice altered. They stood in 1761 at 7s. 6d ; in 1771 they were altered to 15s., and 12s. and 3s. were the proportion to the box and to be spent. The gentlemen were originally made for 15s., with the proportion, as before, of 10s. and 5s. See, too, the next law :

"35 It is agreed on this Day 29th Sept 1772, that no Member be admitted into this Lodge without paying £1. 1s. on Entrance except any of the subscribing Members sous and they pay 10/6 each 2sh of which is to be spent, and 3sh for One Guinea.

"36 It is agreed this 6 of June 1774 that any Brother proposing a Candidate shall pay thereon 5sh to be forfeited if he appears not to be made on the first Meeting after being offered, unless some satis-

factory reasons be assigned to the Brethren for such omission.

"37 Resolved that each Member by Rotation stand Tyler for one night, or find a substitute for the same—or fin'd 6d.

"38 Any of the Brethren presuming to sit or stand in the presence of the Master with his hat on his head, or in open Lodge shall be fined 2d."

Fund laws continued on an antecedent page :

"39. At a Lodge held Sept 29th 1778. Resolved that any Member having a Child dead, shall be paid 20 shillings out of the Fund to enable him to bury such Child decently: This Legacy is only allowed those Children that are between one month and Fifteen Years of age. It is further agreed that each Member belonging to the Fund, shall pay Two Pence into the said Fund in consideration of such Child's Legacy.

"40. At a Lodge held Sept 29th 1778. Resolved that after the aforesaid date, every Brother visiting the Lodge, and not a Member of the Fund, shall contribute six pence towards the expences incurred at each Monthly or Quarterly Meeting which he shall be present at, and the two general Meetings viz at Christmas and Midsummer to contribute his equal share of the Expences attending such meeting in proportion to the number present.

"41 At a Lodge held Sept 29th 1778. Resolved that Seven Pounds be paid out of the fund to each deceased Member's Heir, Executor Administrator or Assign, at the first Meeting after the Funeral of the deceased, and at the same time each Member belonging to the Fund, shall contribute one shilling in consideration of the said Legacy being paid out of the Fund."

I stop here to-day, and leave for next Magazine my remarks on the most interesting minutes of this most valuable record of olden Freemasonry, warmly thanking the Lodge of Industry for the great privilege they kindly accorded to me.

TRUE PHILOSOPHY.

Amid desponding hours now
Along the path of life,
The grieving heart, the broken vow,
All through this weary strife ;

When dreams have past and faded,
When hope no more sustains,
All travel-toss'd and jaded,
Thronging our joys and pains,

How calmly falls upon us here,
Beneath our darkening sky,
A peace, amid contending fear,
Calmness, mid many a sigh,
For fair Philosophy's control
Can even now dispel
The gloom of many a troubled soul,
The doubts it knows too well.

For in this life of ours,
And in this passing scene,
How many weary hours,
How many trials keen,
Will ever trouble and subdue
The fainting heart of man,
As one by one they greet our view
In this our little span.

There come the griefs of youth,
The crossed maturer page,
The vanishing of trust and truth,
The morbid fear of age ;
There come in phantom guise
Before the open door,
The shrouded forms and tearful eyes
Which haunt us evermore !

Come youth ! come strength ! come trust !
As hours on hours depart
All wither into dust
In the treacheries of the heart ;
And hope has lost its beaming gaze,
And faith its living joy,
As time and weakness, sin and age,
Tinge all with dark alloy.

Faces we loved so dearly
Have faded out of sight,
The heaven we saw so clearly
Has darkened into night ;
The fragrant dawn of morning
Has passed before the day,
When, without word or warning,
Our shadows melt away.

What, then, is left to you or me,
Of all we loved so well ?
Of all our eyes could gladly see,
Of all our tongues could tell ?
Some dry and withered flowers,
A shining lock of hair,
A memory of soft hours,
A vision bright and fair.

And yet though time is cruel
 In all it takes away,
 Though it robs us of each jewel
 We fain would hoard to-day,
 Yet it brings with it its healing,
 As its circling seasons flow,
 It ever is revealing
 Glad hopes for man below !

Beyond this vale of tears and care,
 Beyond this land of dreams,
 Are pastures ever fresh and fair
 Refreshing crystal streams ;
 And in those peaceful borders,
 And in that land so dear,
 Forgotten life's disorders,
 Unknown its wants or fear.

Stay, then, thy sinking heart.
 Tired pilgrim of to-day,
 Strive on and do thy part,
 To reach that "far away ;"
 For beyond the Vale of Doom,
 Straight from the Living Tree,
 There comes to thee a soft perfume
 Of the Land by the Crystal Sea.

A. F. A. W.

THE DUVENGER CURSE.

ELLA F. CLYDE.

(Continued from page 109.)

"Poor Louis!" she whispered; "what a wife; she must be ten years the elder, and so sharp and unhealthy looking."

"What was the reason you two didn't marry," I asked.

She put both hands up over her head, a motion peculiarly her own. "Oh, the parents; Louis' wife had already been picked out for him, French fashion, and my father objected on account of his being a Catholic. But, pshaw! Louis himself has no more religion than I have."

"Don't, Nip," I said; "you make me cringe. How came the Duvengers to educate Louis and Josie at Protestant schools?"

"I never knew exactly," she answered, "some request of Isabel's father, I believe. He wanted Louis Americanized. Louis isn't a very strong nature and being with the boys there, shook his faith. You

wouldn't think it, knowing how strong Josie's is. I believe it was her earnestness which made John Fairfax a convert. Don't they make a pretty picture there?"

"Yes, what an unusually handsome man Mr. Hathaway is. See him bending to talk with Isabel."

"They are a well matched couple; only their hair and eyes are alike and I believe in contrasts. Isabel is slow in her motions; she has a way of turning languidly toward one, with a little half smile, and looking through her eyelashes; for all that, she is warm hearted, and I guess Mr. Hathaway knows it. And I've found out something else," with an elfin expression of her face: "Mme. LeFevre would give up her hopes of the hereafter if something would happen to mar Isabel's beauty. Let us go back to them."

We joined the group again, Nip seating herself by Louis's wife. A slight contraction of eyebrows showed how he noticed the difference between the women. It was impossible for the girl to remain still long, and she was soon on the sofa chatting with James Fairfax.

"Oh, Josie," she called, "we haven't seen the wonderful room, can't we go there to-night?"

"Of course," answered Josie; "we'll all go together as soon as the moon is up."

"I'll watch for the moon, then," said Nip, and she darted to the window every ten minutes.

"Firefly," said Mr. Hathaway.

"That's what we call her," said Isabel.

"One feels inclined to ask how long since she came from elfin land," said the gentleman.

"Careful, sir," Nip flung the words back over her shoulder; "elves punish mortals who laugh at them."

"Ah, but the punishment were sweet," said Mr. Hathaway.

"Yes," said Louis, in a tone meant only for Nip; "from such hands sweeter than the caresses of others."

His wife heard the words. "Really, Louis," she said, "did that speech cost you much effort?"

"The moon is up," exclaimed Nip, quickly; "can't we go now?"

"Oh, yes," answered Josie, rising; "and let no one speak or it will destroy the charm of the room."

We followed her through halls and up stairs, and around winding passages silently; as the great door swung open, we entered the haunted chamber. The moonlight fell through the latticed casement in checkered squares upon the floor, and in the oak was a dark spot, it might have been a vein in the wood, but they said it was the stain of blood which would never wash out. There was something so weird in the sumptuous old chamber that no one felt inclined to speak loud. Louis and Nip stood off in the shadow softly whispering, and his wife watched them for a time, uneasily, and then proposed a return. We never went there for pleasure again.

The days flew dreamily by; the whole atmosphere seemed saturated with romance, and its influence was strongly felt by all of us. One person alone never joined us; but often, if we happened suddenly to enter the *salon*, always dark and cool in the hottest weather, the white figure of Artemise would rise from some sofa, and glide silently from the room.

"What is the matter with her," I asked once of Isabel.

"An unhappy marriage, I believe," was the reply. "I don't think she is quite in her right mind."

"Do you believe in the Duvenger curse?" I asked.

"I have some trace of the old family superstition," she answered; "you know my only brother was drowned. Louis is the last of his name, and if he never has a son the curse perishes with him."

The old town was full of curiosities, and we had something to keep us busy constantly. Once I found a *rara avis*. It was one warm afternoon when Louis and Nip had gone out for a drive, and his wife was in a frenzy of rage. I put on my hat and left the house, but finding the streets unbearable from the heat that came up from the flag pavements, I stepped into a shoe-store. While I stood there a crash of music sounded from over head, and a wonderful voice began to sing. It was the shoemaker's daughter, and he told me I might go up. I did so, and found a young girl of fifteen, one who had been educated at the convent, and hardly knew of another world than that which lay in St. Philippe. She knows of it now though, for she has since become the protegee of a Prima Donna and will make her debut in

Europe next year. I must have stayed an hour, and when I went out I met James Fairfax sauntering gloomily along. He joined me and we turned homewards.

"What were they all doing when you left?" I asked.

"I don't know," he answered, "only that Hathaway was reading poetry to Miss Duvenger down by the fountain."

Nip or Isabel, which? I said to myself; then aloud, "We can easily see how that will end."

"The man is playing an unworthy part," was the reply, and further than that Mr. Fairfax refused to say.

We found them still by the fountain when we returned home. Isabel all in white, with a black lace scarf thrown around her, sitting in the grass, leaning over the marble basin, with her hand in the water. Mr. Hathaway at her feet, stretched out at full length, resting on his elbow, his hat off and his wavy black hair lifted from his forehead by the wind. The book he had been reading lay closed beside him, and his eyes were resting on her face. Just behind the fountain, a dark shadow in the picture, stood Adrienne LeFevre. What had she to do with the destiny of those two? Louis and Nip just then drove up, and had to take a round scolding, which he bore in silence, and she with laughing indifference.

One day we started off for a picnic on a hill six miles distant. Two gentlemen who were often at our house, were invited to join us, to make the party even, and when we came to start we found four vehicles at the door, two barouches, a phaeton and a buggy. "How shall we arrange it?" said Josie. "Louis and Henriette, and John and I can go in one barouche. Isabel I know has a fancy for the phaeton—"

"And I prefer the buggy," spoke up Adrienne; "and you are the only one who can drive the horse," smiling at Maurice Hathaway.

"That just does it," said Josie; "James will, of course, go in the phaeton with Isabel."

So Mr. Fourier and Nip, Mr. LeGrand and I stepped into the other barouche and drove away in the merriest of spirits. That day on the hill is one to remember. The sunlight was so golden, the trees and grass so green, and we all seemed to reflect

back Nature's joy. Nip flirted indefatigably with Mr. Fourier, and completely turned his head. Louis tried to speak to her once or twice, but she avoided him. She had been very distant toward him since the day of the ride. She whispered to me once :

"See Mme. Adrienne cling to Mr. Hathaway ; she hasn't given him a chance to talk with Isabel, once."

"I'm going to manage so that he does have a chance," said I, "now that Isabel and Mr. Fairfax are at the top of the hill."

Mme. LeFevre was seated on the grass under a tree, and Maurice Hathaway stood beside her, when Mr. LeGrand and I carelessly went up and talked with them. I said, monchalantly, after a time :

"Mr. Hathaway, will you walk up to the top of the hill with me? Mr. LeGrand will stay with Mme. LeFevre, and we can return in a few minutes."

He complied with my request, of course; I even thought he looked grateful. As we reached the top, Isabel turned toward him, the languid fire burning in her dark eyes. I was just turning over in my mind how to take Mr. Fairfax away, when the silky tones of Adrienne LeFevre were heard :

"You see we have followed you. Mr. LeGrand was very uneasy, I could see. He wished to have his own lady back."

My manœuvring was for nothing ; but Mr. Hathaway bore it with his own graceful politeness. The rest were ascending. As Nip and Mr. Fourier reached the top, she turned and waved her handkerchief to those below. It fluttered from her hand, and caught on the rugged branch of a dead tree. She was about to speak, but Louis had seen it ; with a quick agility, he secured and retained it, with a meaning look at Nip. Apparently she took no notice, for she was chatting busily with Mr. Fourier.

As we returned home that afternoon, we four alighted, and entered the cathedral. It was dark and dim ; only the still flame of the perpetually burning lamp shone out, a little point of light, before the rich altar. The organist was there. A fine thread of music was vibrating through the church, and losing itself high up among the dark arches. Strangely sweet and solemn it seemed, until Nip spoiled all with the words :

"What a handsome priest !"

If Father Antoine heard the words his face gave no sign. He advanced and spoke to the gentlemen and received the introduction to us with a bright cordiality. He was rather handsome, young, and with clearly cut features, and a certain masterful manner. Nip was enthusiastic over him for a time, until she received a check.

One afternoon we were looking out of the window, when Mr. Hathaway and Isabel came home from a ride.

"Handsome couple," said Nip ; "I believe they'll make a match. I hope so, for Mme. LeFevre's benefit. See Mr. Fairfax going out to hold her bridle. Small thanks he gets for it, for it is Mr. Hathaway who helps her to dismount. Heigh ho ! they are both in love with her, and Louis is married—there is nothing left for me. I'm going to flirt with that priest."

And the little mix actually did put on her hat and march off. Isabel came up stairs, bright and flushed, to her room, while I went down to the dark *salon*. The white figure of Artemise glided out as I entered. I threw myself in an easy chair in a dark corner, pondering on all the mysteries and concealments of this house ; for I had heard as I came down, two voices, one in angry remonstrance, and one soothing and deprecating. What had Adrienne LeFevre and Maurice Hathaway to say to each other ? While I sat there Isabel came in, and thinking herself alone went to the piano. While she played, Maurice Hathaway entered, and went and stood beside her, looking down with a smile. And so she played from her heart to him, until the music seemed to take form and colour, and float and circle in and out among the dark shadows of the room.

Mr. Hathaway touched her hair lightly ; "my beautiful Isabel !" he said.

I slipped softly out, and went to my room, but scarcely had I entered it when Nip came bounding in, and threw herself on the floor in a paroxysm of laughter.

"Oh, dear ! Oh, dear ! I went into the church and met Father Antoine, and behaved just so sweet to him as I could, but the man has no more feeling than a marble statue ; he just looked down and began talking about my soul. So I told him I hadn't any soul, I was merely a fairy creature sent here to learn the arts of mortals, I should dissolve into moonshine

sometime, and that was the last folks would see of me. Do you know he looked at me in perfect contempt, and turned on his heel and left me. Guess I won't try it again."

The girl was in the wildest spirits the rest of the evening. Isabel too was strangely exhilarated! Mme. LeFevre brought down a quantity of bright fabrics, and threw them in a heap on the floor.

"These will do for impromptu tableaux," said she, throwing a long silky scarf of blue, overshot with silver stars, around Isabel. It was unbecoming, and Nip snatched it off.

"How can you? it makes her look horrid; it is more suited to me."

She began to dance—graceful, airy thing! winding the scarf around her head like a turban, with the ends streaming back. We all watched her with amusement, until she threw herself on one knee before Louis.

"Herodias' daughter before King Herod," said she.

"A very pretty piece of acting," said his wife; "only let us have a little common sense now."

"Oh, but wouldn't it make a good tableau?" said Nip, standing up, "with you as Herod's wife?"

Before a reply could be made, she had sprung from the window and flashed down the terrace to the fountain. There she stood, with her hands over her head, looking really like a sprite in the moonlight. When she came back, there were traces of tears in her eyes—the first time I ever thought Nip had any deeper feeling than enjoyment for the moment. But she gravely took out from the heap a piece of gauze, and before we were aware of her intention, had taken Isabel's hair down, and over the long, curly black mass, had fastened the gauze.

"There," she said, "now stand up. You are the Queen of Sheba, and I your serf."

"Theatre," said Mme. LeFevre.

"Well, what isn't," said Nip; "what we do every day is theatre; all the arts you use to conceal your age are theatre; we couldn't get along without theatre."

"And we all like theatre pretty well," said Louis.

"It would be better for some if they liked it less," rejoined his sister curtly.

"Is that meant for Hathaway or me?" asked Louis coolly.

There was a dead silence.

(To be continued.)

OLD UNDATED MASONIC MSS.

BY BRO. JACOB NORTON.

My communication, viz., "Difficulty of Ascertaining the Age of Undated Old Masonic MSS.," in the September number of the "Masonic Magazine," elicited several articles from the editor, directly and indirectly bearing upon the subject. In some of these I was sharply rapped for presuming to form opinions about MSS., the originals of which I never saw. I confess, however, that the arguments of my worthy opponent never for a moment changed my opinion, and as I have since then made further investigation, I shall venture to offer a few additional hints.

First: Upon re-reading the Old Charges by Bro. Hughan I noticed that while the legendary portions abound more or less with archaisms, the language of the laws and charges is most decidedly of the 17th century.

And, second: While the presence of the sheriff in a lodge is mentioned in the poem and in Bro. Cooke's MS., Bro. Hughan's Old Charges, including Dowland's, make no mention of the sheriff, hence these MSS. must have been used in lodges when the sheriffs ceased to interfere with Mason's squabbles, and that was in the 17th century. But I have even gone a little further, I have examined the Old Statutes of England, and I think that I can shew the connection between those statutes and our earliest Masonic laws.

The earliest statute enacted regarding labourers, wages, etc., was in the 23rd year of Edward III., 1349, as follows:

"Edward, by grace of God, &c. To the Rev. Father in Christ, William, by the same grace, Archbishop of Canterbury, Primate of all England, greeting: Because a great part of the people, especially workmen and servants late died of the pesti-

lence,* many seeing the necessity of masters, and great scarcity of servants, will not serve unless they receive excessive wages, and some rather willing to beg in idleness, than by labor to get their living. We, considering the grievous discomodity which of the lack, especially of ploughmen and such laborers may hereafter come, have upon deliberation and treaty with the Prelates and the Nobles, and learned men assisting Us, of their mutual counsel ordained."

The gist of the statutes were, old wages and no more shall be given, and offenders shall be punished by imprisonment. In 1350, the following preamble ushers in a new badge of laws :

"Whereas, late against the malice of servants which were idle, and not willing to serve after the pestilence without taking excessive wages. It was ordained by our Lord the King, and by the assent of the Prelates, Earls, Barons, and other of his council, that such manner of servants, as well as men as women, should be bound to serve, receiving salary and wages accustomed in the places where they ought to serve, in the 20th year of the reign of the King that now is, or five or six years before, and that the same servants refusing to serve in such manner should be punished by imprisonment of their bodies as in the said statute is more plainly contained; whereupon commissions were made to divers people to every county to enquire and punish all them which offend against the same, And now, forasmuch as it is given the King to understand in this present parliament, by the petition of the commonalty, that the said servants having no regard for the said Ordinance, but to their ease and singular covetise, do withdraw themselves to serve great men and other, unless they have livery and wages to the double or treble of that they were wont to take the said 20th year before, to the great damage of the great men, and impoverishment of all the said commonalty, whereof the said commonalty prayeth remedy. Wherefore in the same Parliament, by the assent of the said Prelates, Earls, Barons, and other great men

* A plague raged throughout Europe, causing extensive mortality. Britain and Ireland suffered grievously. In London alone 200 persons were buried daily in Charterhouse-yard. — 1348. (*Hayden's Dictionary of Dates.*)

of the same commonalty there assembled to restrain the malice of the said servants, be ordained and established the things underwritten."

Cap. I. The year and day's wages of servants and labourers in husbandry.

Cap. II. How much shall be given for threshing all sorts of corn by the quarter. None shall depart from the town in summer where they dwell in winter.

Cap. III. The wages of the several sorts of artizens and labourers.

Cap. IV. Shoes, etc., shall be sold as in the 20th year of King Edward III. Artificers sworn to use their crafts as they did in the 20th year of the said king.

Cap. V. The several punishments of persons offending against this statute.

Cap. VI. Sheriffs, constables, bailiffs, jailors, etc., shall exact nothing from the said servants, but the forfeitures of servants shall be employed to the aid of the dismes and quinzaine granted to the king by the Commons.

Cap. VII. The justices shall hold their sessions four times a year, and at all times needful. Servants which flee from one county to another shall be committed to prison.

As Cap. III. concerns our ancient brethren, I shall give it in full.

"Item. That carpenters, masons, tilers, and other workmen of houses shall not take by the day for their work, but in manner as they were wont, that is to say, a master carpenter 3d. and another 2d., a master Freemason* 4d., and other masons 3d., and their servants 1d., tilers, 3d., and their knaves 1d., and other coverers of fern and straw, 3d., and their knaves 1d., plasterers and other workers in mud-walls and their knaves, by the same manner without meat or drink 1s., from Easter to St. Michael, and from that time less, according to the rate and discretion of the justices which should be there assigned."

In 1360 the following law was enacted:

"Punishment of refractory laborers should be by imprisonment only. And that they as well as carpenters and masons be

* The words "Mason de franche peer," in the original Norman French statute, means simply, a mason of freestone, and this may have been shortened in English into *Freemason*. Any how, the translator himself of that statute must have had some doubt about it, as he put the word *Freemason* between brackets.



comprised in the ordinance, as all other servants and artificers, and that carpenters and masons take from henceforth wages by the day, and not by the week nor in other manner, and that the chief masters carpenters and masons take four pence a day, and the other three pence, or two pence according as they are worth, and that all alliances and cavings of masons and carpenters, and congregations, chapters, ordinances, and oaths betwix them made, or to be made, shall be from henceforth void and wholly annulled, so that every mason and carpenter, of what condition he be, shall be compelled by his master to whom he serveth to do every work that to him appertain to do, or of free stone, or of rough stone, and also every carpenter of his degree; but it shall be lawful to every lord, or other, to make bargain or covenant of their work in gross, with such laborers and artificers when it please them, so that they perform such work well and lawfully according to the bargain or covenant with them thereof made."

In 1362 and 1363 more tinkering of the laws of wages took place. In 1378 the statutes of Edward III. were confirmed by a Parliament of Richard II., when it was ordained to have the laws openly proclaimed in all notable places. In 1385 the following law was enacted:

"Item. Whereas, divers villains and neiss, as well of great lords as of other people, as well Spiritual as Temporal, do [fly within] cities, towns, and places enfranchised, as the city of London, and other like, and feign divers suits against their lords, to the intent to make them free by answer of their lords, it is accorded and assented, that the Lords nor other, shall be forebarred of their villains, because of their answer in law."

In 1388 Parliament again whined about the naughty labourers. The ordinance says, that servants and labourers would not work "without outrageous and excessive hire, and much more than has been given to such servants and laborers in any time past." And because the wages had not sufficiently been defined, it was ordained that bailiffs of husbandry shall have 13s. 4d. and one suit of clothes a year, carters and shepherds 10s. per annum, cow and ox herds 6s. 8d., dairy maids 6s. etc.

In 1389 Parliament found out that there was something wrong in its previous

legislation on wages. The great Lords were indeed willing to fix the price of labour as it was in the 20th year of Edward III., but they were not inclined to fix the price of corn as it was on the above date; the result was, in years of scarcity, "the great men," did not scruple to double or treble the price of corn, and the poor labourer had consequently to keep himself and family on short allowance, and this no doubt tended to breed more pestilence among the poor, and caused further diminution of the labouring classes. The riots of the Kentish men, Wat Tylers, etc., though unsuccessful, must have forced some reason into the heads of the then legislators, consequently the law was thus modified.

"Item. It is ordained and assented, that the statutes and ordinances made in the last Parliament holden at *Canterbury*, as well of servants, laborers, artificers, and victualers, as well as of all other things, saving the exception of the next article before touching Justices of Peace, and also all other statutes and ordinances made before this time, and not repealed, shall be firmly kept, and duly executed. But forasmuch as man cannot put the price of corn and other victuals in certain, it is accorded and assented, that Justices of the Peace in every county, in two of their sessions to be holden betwix Easter and St. Michael, shall make proclamation by their discretion according to the dearth of victuals, how much every mason, carpenter, tiler, and other craftsmen, workmen, and other labourers by the day, as well as in harvest as in other times of the year, after their degree shall take by the day with meat and drink, or without meat and drink, between the two sessions before-said, notwithstanding the statutes thereof heretofore made, and that every man obey such proclamation from time to time as a thing done by statute."

In the 7th Henry IV. it was ordained that "once a year laborers and artizens shall be sworn to serve and take for their service after the said statute."

It would be too tedious to enumerate all the statutes passed from the time of Edward III. to the Reformation, and the numerous alterations in the punishments, thus, at first the offender could commute his punishment with a fine, afterwards nothing but imprisonment, stocks, etc.,

were inflicted. Again, subsequent statutes ordained punishment to the giver of higher wages as well as to the receiver. And, still again, at first masons, carpenters, etc., were to receive wages by the week, but as they claimed pay for holidays, then the law compelled them to receive pay by the day, with punishment to those who received or who paid the mason for his holiday. At last the laws became so numerous and conflicting as to have puzzled a Philadelphia lawyer to make head or tail of them, consequently they were repealed in the 5th of Elizabeth, as the following shows:

"A great number of Acts and Statutes concerning the retaining, departing, wages, and orders of apprentices, servants, and laborers, as well in husbandry as in divers other arts, mysteries, and occupations; yet partly for the imperfection and contrariety that is found and for the variety and number of them, and chiefly for that the wages and allowances limited and rated in many of the said statutes, and are in divers places too small, and not answerable to this time, respecting the advancement of prices of all things belonging to the said servants and laborers, the said law cannot conveniently, without the great grief and burden of the poor laborer and hired men be put in good and due execution," etc.

The Parliament, therefore, repealed all previous statutes, but justices of the peace were still empowered to fix annually the price of labor, and continued to punish both giver and receiver of higher wages than they stipulated, but my present purpose is not to criticize the laws of Elizabeth, but to demonstrate from the statutes of Edward III., Richard II., and Henry IV., the origin of some of the early Masonic laws, and deduce these from the age of the Halliwell poem.

But I must premise a theory of my own, though I cannot support it with quotations from learned authors, viz., that whoever, or whenever, or by whomsoever, the law against stealing, with penalties attached thereto, was first enacted, that the said law was not made before somebody indulged in pilfering; and the same theory may be applied to the origin of all other laws. Well, then, a law was made in 1385 to enable a lord to recover his villain when he found him in a city. On the continent, and in Scotland, if a bondman remained

in a town twelve months and a day, he became free. Whether the same usage existed in England I know not. The law of 1385, however, reveals that bondmen fled into cities, and their owners used to be baffled by lawyers with quibbles and questions, and used to entangle them so as to extort some unfavourable answer, and procured the liberty of the bondman. The same method we witnessed in Boston ere the abolition of slavery, when a slaveholder came here to reclaim his slave, and the United States government therefore passed a fugitive slave law. For the same reason the 1385 law was made, viz., to enable the lord to recover his bondman, notwithstanding an unguarded answer that may have been extorted from him in court.

We find a Mason's law was also made to prevent taking a bondman as an apprentice. It is evident, therefore, before the adoption of that law that Masons used to apprentice bondmen, that is as long as they could do so with impunity. Be it remembered that in 1385 English working people did not believe in the right of the rich to enslave the poor, and they used to taunt the pretensions of the ruling classes with

When Adam delved and Eve span,

Where was then the gentleman?

Our oldest Masonic MSS. clearly evince that the *free born* law was forced upon the Masons by outside pressure. Both MSS. give substantially the same reason for the adoption of the free born law, but as the Matthew Cook MS. is less vague, I quote the reason from it, which is as follows:

"For, because of his lord to whom he is bond, will take him as he well may from his art and lead him with him out of the lodge, or out the place he worketh in, for his fellows per adventure would help him, and debate for him, and thereof manslaughter might arise, it is forbidden."

Or, in plain English, if the owner of the bondman should attempt to capture his slave in the midst of the Masons' quarters, the brethren would first assail him with remonstrances, and end with breaking the slave hunter's skull; such a catastrophe would have brought the fraternity into a snarl with the government, it was therefore forbidden to teach a bondman, all which shows that the brethren were opposed to slavery, and had no prejudice against a bondman, but on the contrary they would have freed him if they could. True, both

MSS. give another reason also, viz, on account of Euclid's pupils who were of gentle blood. That Euclid legend, however, was a discovery of a later date; the Masons who were first forced to adopt the free-born law, knew nothing about Euclid's Masonry, and that law must have been forced on the Mason by the 1385 statute, when the lord was empowered to take his bondman "as he well may;" the poem, therefore, could not have been written before 1385; but that is not all, for the same further says:—

"The twelfth point is of great royalty,
There as the assembly holden shall be,
There shall be Masons and fellows also,
And other great lords many more.
There shall be the sheriff of that county,
And also the mayor of that city;
Knights and squires there shall be,
And other aldermen as you shall see.
Such ordinances as they make there,
They shall maintain it whole together."

The laws of labourers, artizans, etc., enacted during the reign of Edward III., and his successors, must satisfy any man that neither kings, nobles, or other "great men," temporal or spiritual, would have patronised in those days the Masonic brotherhood by mixing and taking part with them in their deliberations in Masonic assemblies, but on the contrary, the whole tenour and spirit of those laws demonstrate that the then great men abhorred the working men's associations as not better than nests of rebellion. The assembly above referred to could not therefore have consisted of titled dignitaries, who have learned *how to ride the goat, or to squat upon a griliron*; but it simply refers to the annual assembly of the town or county officers, in accordance with the law enacted in 1389. They met for the purpose of fixing the price of labour for the ensuing year, consequently our poem could not have been written before 1389. And that is not all, for our MS. further says:

The fourteenth point is full of good law
To him that would be under awe,
A good and true oath he must there swear.
* * * *

And all these points here before
To them thou must need be sworn,
And all shall swear the same oath
Of Masons, be they willing, be they loth.

The fifteenth point is full of good lore,
For them that shall be sworn there,
Such ordinance at th' assembly was layd,
Of great lords and masters before said.

Having already demonstrated that the poem does not allude to a Masonic assembly; the oath it administered could, therefore, not have been for Masonic purposes, and it must refer to the statute of the 6th year of Henry IV. requiring labourers and artizans to swear annually to keep the ordinance, and to charge and receive no more wages than the assembly ordained. The oath they took there was not of their own free will and accord, but, "be they willing, or be they loth." As the said statute was not ordained before 1405, the poem could not have been written before that year.

But even that is not all, for the fifteen articles and fifteen points must have been copied (except the allusions to the Euclid and Athelstan legends) by the poet from an old prose constitution, the age and history of which was already forgotten and unknown. We know now that the said constitution was written after 1405, but constant handling for a number of years probably made it look older than it was. The time intervening between the compilation of the original constitution, and the composition of the poem must have been sufficiently long to have obliterated all knowledge of the origin of the former, and to have enabled a then Masonic luminary to palm off on the brotherhood its Athelstan origin. That such was the belief of the author of the poem is evident from the following lines:

Fifteen articles there they sought,

And fifteen points there they wrought.
Now, assuming that the said constitution, with fifteen articles, etc., was compiled in 1405, and that thirty or forty years was sufficient to obliterate all knowledge of its origin, so that the Athelstan legend could become crystalized among the brethren; the poem then could not have been written before 1435 or 1445.

Bro. Closs dated the poem between 1427 and 1445, by what method of reasoning he arrived at that conclusion I know not. If Bro. Findel is in possession of Bro. Closs' reason for the same, he would confer a great favour, by submitting those reasons through the pages of the "Masonic Magazine."

APPENDIX.

Since I mailed the article on the Old MS., I dived further into the *Statutes*, and found the following in the 33rd Henry VI., or 1445 :

“And also that the salaries and wages of servants and artificers that shall not exceed the assessing that follows.”

After stating the wages of servants, shepherds, etc., the ordinance continues thus :

“The same form shall be observed of wages of servants being with hostlers, victualers, and artificers in city, borough, and elsewhere ; and such as deserve less, shall receive less ; and also the places where less is used to be given, less shall be given from henceforth. And from the Feast of Easter to the Feast of St. Michael, the wages of any Freemason or master carpenter shall not exceed 4d. a day with meat and drink, and without meat and drink 5d. ; from St. Michael to Easter a Freemason and carpenter 3d. with meat and drink, without meat and drink 4d.”

The above shows that the statute of 1385 which ordained for the authorities of towns and counties to regulate annually the price of labour, in accordance with the price of corn or victuals, though not repealed, was put into abeyance by the above statute. Wages, thenceforth, were made stationary, and “Knights, Squires, many more,” must have ceased to hold their annual assemblies after 1445, when the above statute was passed. The Halliwell poem, must, therefore, have been composed before the passage of the above statute, or before 1445.

NOTES ON LITERATURE, SCIENCE
AND ART.

BY BRO. GEORGE MARKHAM TWEDDELL,

Fellow of the Royal Society of Northern Antiquaries, Copenhagen ; Corresponding Member of the Royal Historical Society, London ; Honorary Member of the Manchester Literary Club, and of the Whitty Literary and Philosophical Society, &c., &c.

THE following sensible sonnet, by EMMA RHODES, appears in the *Argosy*, and contains more rhyme and reason than much of

the namby-pamby stuff published for poetry in magazines generally. The sentiments may be said to be Masonic :—

“Who is the greatest? Is it he whose
sword

Cuts straight a road to glory? He
whose feet

Are swiftest in the race for fame :
whose seat

Is aye above his fellows at the board?

He who has heap'd up countless golden
hoard?

Or even he whose life is most replete

With richer stores than oil, and wine,
and wheat—

With love, best good that this world can
afford?

No : he who follows where his Master
led,

Through lowly ways ; who strives but
to fulfil,

By humblest service, all that Master's
will.

*He is the greatest ; so our Lord hath said ;
He falls who strains up high to reach
renown ;*

*Who stoops shall find the kingdom and
the crown.”*

Mr. Martin Simpson, a careful laborious author, whose geological and other publications are highly and deservedly esteemed, has now finished the *Histories of the Lives and Times of King William the Third and Queen Anne*, on which he has been for many years engaged. The two works would, I believe, fill a volume of about 700 pages. As Mr. Simpson is no mere bookmaker, it is to be hoped that the labour of so many years will not be allowed to lie idle on the shelf. I have not perused the manuscripts, but judging from the author's other writings, and knowing, from personal observation, his conscientious carefulness to ascertain and express the truth in his books, I feel confident that this, his largest work of all, will be well worthy of publication, and I hope it will soon be sent to the press.

I am sorry to record the death of Bro. Samuel Gordon, F.S.A. Scot., of Stockton-on-Tees, which took place unexpectedly on Monday, July 25th, at his residence in Sydney-street, of that borough. He was born at Longton, in Staffordshire, November 25th, 1832 ; and consequently at the time of his death was in his forty-third

year. He was the son of a poor clock-maker, a man of unusual intelligence for his position in life, who was said to be a distant relative of the aristocratical family of the same name. The rudiments of learning he picked up at the Sunday School, and afterwards at the Mechanics' Institute; for his parents were too poor to pay for his schooling, and he had, at an early age, to win his own bread in the Potteries, many of the workshops in which, as he tells us in his prize essay on *Public and Popular Amusements*, were "of the worst possible description, being badly lighted, and without even an attempt at ventilation." And he adds, writing in 1858, "Little regard is paid to the health or comfort of the inmates; year after year they are deprived of air and light, and compelled to breathe a poisoned atmosphere, whose fearful ravages are seen in the weak, attenuated forms of its victims." I never looked upon "the attenuated form" of Bro. Gordon, without thinking that he himself was a living proof of this sentence; and I have no hesitation in saying, that to his slavery in childhood, more than to the hard literary labours of his manhood, do we owe his premature death. In 1859, he entered on his professional career as a reporter, on the *Staffordshire Sentinel*, at Hanley. In November, 1861, he became sub-editor and reporter of the *Stockton Gazette and Middlesborough Times*, which two papers had then become amalgamated. The duties of this position he discharged for nearly five years, with great industry and fidelity. I became personally acquainted with him on his first going to Middlesborough, and had unusual opportunities of witnessing his unceasing industry during his residence there. He was afterwards connected with various other local papers, up to the time of his death. Bro. Gordon had published several small books, the most interesting of which was, *Rambles along the Cliffs—Saltburn to Whitby*, giving an account of a pedestrian tour along the Cleveland coast, made in August, 1864, in company with the writer of these Notes. In 1869, he published his *Watering Places of Cleveland*, on a new edition of which he was engaged at the time of his death. Though by no means a man of great genius, Bro. Gordon was one of those useful and praise-worthy men, who, remembering the fable of the hare and the tortoise, make up by patient

perseverance in cultivating the talents God has given them, for the want of greater gifts. At the time of his death he was D.G.M. of the Free Gardeners, as well as a Brother of the Craft. He has left a widow and five children, I fear, inadequately provided for. Bro. Gordon was a credit to the working classes from whom he sprung, only to change hard bodily labour for that which is equally a strain on the brain; for as FLORENCE CLEVELAND sings:—

"A vast o' fooaks can't understand
That sum's hard at work wiv ther
heeads,

Whahle udders is working wi' t' hand."

It was but proper that the biographer of James Montgomery, Chantrey and others, should have his own life fully and lovingly written, and this has been ably done by the Rev. William Hudson, in his *Life of John Holland*, a neatly printed, well-bound octavo volume of 576 pages, which deserves, and indeed must have, a fuller notice at my hands than present space permits. His thirty-six years of friendship with Montgomery, his long connection with the Sheffield papers, his many books and fugitive pieces on almost every conceivable subject, in both prose and poetry, his fine sympathies with humanity, and his strong love of nature, joined to the purest practice of piety, made John Holland really a great man, though never over-burdened with wealth, rank, or title; and for those who like myself, only knew him through a comparatively small portion of his writings, this *Life* by Mr. Hudson is of great value; whilst those who, like my dear literary friend, Eta Mawr, had the pleasure of his personal acquaintance, will value Mr. Hudson's graphic representation of the man, body and mind, as almost reproducing him again livingly before them. Many of the short poems quoted by Mr. Hudson are new to me, and give me a higher conception of Mr. Holland than I had before, for several of them are gems in their way, and are likely to be often quoted by me, in the "Masonic Magazine" and elsewhere. Not the least interesting part of the book to me, is the poet's correspondence with our mutual friend Miss E. Colling, whose hospitality I, too, have repeatedly enjoyed at Hurworth; whose literary correspondence I, too, have benefited by; and whose beautiful poems, like those of her

old friend, John Holland, are not a tithe so well-known as they deserve to be. Though just such a man as ought to be initiated into the mysteries of Masonry—being already prepared in his heart for initiation, and without that preparation no ceremonies, however beautiful, can ever make any man a Mason—Mr. Holland does not appear ever to have joined the Craft; at least I find no mention of it in Mr. Hudson's exhaustive Life of him, and I think he is too careful a biographer to have omitted stating the fact had it been so. To my brother Freemasons, who prize honour and virtue above all the external advantages of rank and fortune, and who respect every one who endeavours to study the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, I hope in a future number to give some further account of good John Holland, aided by Mr. Hudson's valuable Life of that indomitable man of letters, from which I believe both pleasure and profit may ensue; in the meantime I cordially commend Mr. Hudson's well-written and evidently carefully correct volume to all who care to study the life of a good man and an able author, whose name is a honour to his native Sheffield, worthy to rank with that of his friend, James Montgomery, and of my friend, Ebenezer Elliott, and our mutual friend, *Eta Mawr*.

Bro. Kenning has done well in reproducing from the "Masonic Magazine," in a neatly-printed, and well bound, though thin volume (but then, the price is only sixpence), Mentor's stirring poem, *The New Morality*. The sentiments are so truly Masonic, that the brethren should not only "read, mark, learn, and inwardly digest" its friendly satire and undoubted verities, but should circulate it well among their neighbours. The worship of the golden calf, which it so nervously denounces, is really a much vulgarer thing with us in England than was the idolatry of the ancient Babylonians; for their golden calf was meant to personify the Great Architect of the Universe, however much it might fail to accomplish its object; but our golden calf is neither more nor less than "the almighty dollar." The man whose heart is corrupted by the love of gold, as heartily denounced by Bro. Mentor, can never become a true Mason, and whether

rich or poor, and whatever his social position may be, should be black-balled in every lodge where he may seek for membership. I once heard of a commercial traveller calling upon a customer whom he knew to be a brother of the Craft, to inquire which of the lodges in the town was the gentlemen's lodge? He very properly reminded him of the ceremony of his initiation. The man evidently was a snob, probably sprung from the dunghill, who had sought and succeeded in creeping like some loathsome reptile where his presence ought never for a moment to have been tolerated. I would have liked to have given that "incompetent brother" a few days solitary confinement in the ante-room of a lodge, with cur Bro. Mentor's truthful poem to peruse until he learnt it all by heart; then to have turned him adrift, warning him (by all the p.'s of his obs.) never again to seek admission into any lodge until he had first reduced its excellent precepts to practice.

Mr. J. Tom Burgess, of Leamington, I am glad to see, has published, in a sixpenny pamphlet, his very able lecture on the Fortifications of Warwick, which was read to the members of the Warwickshire Naturalists' and Archæologists' Field Club on the 2nd of March in the present year, and which throws considerable new light on the history and remains of that fine old city. "If Warwick was ever a Roman garrison," says he, "their Campus Martius would be probably placed on the slope of the Priory, and not on the edge of the precipitous rock on which the present Castle is built." And having given reasons for this conjecture, he adds:—"Let us try to realise the condition of Warwickshire in the early part of the tenth century. It had formed, nominally, part of the Mercian kingdom for some three or four centuries. The broad trackways of the Watling-street and the Fosse were the highways of contending and savage foemen. Warwickshire was the very centre of England, and became one battle field. Between Warwick and the Watling Street Road, a distance varying from seventeen to twenty-one miles, I can point to four, if not more, battle fields on which Saxon weapons of war have been found, or the signs of ravaged villages. There are mounds which may point to other scenes of slaughter, but whose true character is as yet unascertained." To the antiquary, Mr. Burgess's able little pamphlet is a choice morsel.

That cruel disgrace to medical science vivisection—which, according to the highest testimony, is totally unnecessary for the healing art—is about to be systematically practised in the University of Edinburgh, unless a healthy public opinion at once crushes the unholy proposal. “I have placed physiology at the south-west corner,” says the architect, “because it is desirable to place this department in such a position that it cannot be overlooked,” and “that there is good space for keeping animals, and plenty of south light to keep them in health. Good accommodation can also be had for keeping animals belonging to the pathological department.” We trust British surgeons will never be allowed to degenerate into such monsters as Majendie. Vivisection ought at once to be made felony, and the law carried out with Rhadamanthus-like vigour, until higher morality renders it unnecessary.

I am glad to see that Mr. George Cameron has completed the publication of his *Charlie Luffon*, an autobiographical novel, which has been issued, like most of Dickens' works, in monthly parts. I have not had time to read the printed copy yet, but having perused the manuscript and advised its publication, I am glad to see it favourably reviewed in the “Athenæum” and other papers. Some day we may glance at it more fully.

By the death of Bishop Thirwall (though at what some would call the ripe old age of seventy-five), England has lost one of her greatest men. As Freemasons, we cannot discuss his theological or political opinions; but we are equally called upon to reverence his useful labours as a man of letters, and to “put him to worship” for the great amount of knowledge he had accumulated, and his holy life. Born at Stepney, February 11th, 1797, and educated first at the Charterhouse, and then at Cambridge, where he became a fellow of Trinity College, he was called to the bar at Lincoln's Inn, in 1825, and all are agreed would have made an excellent judge had he continued in the profession. He was ordained in 1828, and became Bishop of St. David's in 1840, and allowed to remain there, both by Liberals and Conservatives, until his resignation, about a year before his death, although the “Times” regards him as “the greatest of those who have adorned the English episcopate of this

century,” and the “Athenæum” declares him to be “the greatest Bishop whom the English Church has seen since Warburton.” I regret to state, that for many months before his decease he was almost, if not entirely, blind. His *History of Greece* alone was sufficient to give him a high place in the literary pantheon.

Rose Cottage, Stokesley.

MASONIC SONG,

For the Constitution of a New Chapter.

Companions, we meet on this altar of thine,
Mingling the gifts we have gathered for thee,
Sweet with the odours of myrtle and pine,
Breeze of the prairie and breath of the sea,
Meadow and mountain and forest and sea;
Sweet is the fragrance of myrtle and pine,
Sweeter the incense we offer to thee,
Companions once more round this altar of thine.

Angel of Peace, thou hast wandered too long!
Spread thy white wings to the sunshine of love!
Come while our voices are blended in song—
Fly to our ark like the storm-beaten dove!
Fly to our ark on the wings of the dove,
Speed o'er the far-sounding billows of song,
Crowned with thine olive-leaf garland of love,
Angel of Peace, thou hast waited too long!

Angels of heaven quick answer the strain!
Hark! a new birth-song is filling the sky!
Loud as the storm wind that tumbles the main,
Bid the full breath of the organ reply.
Let the loud tempest of voices reply,
Roll its long surge like the earth-shaking main;
Swell the vast song till it mounts to the sky;
Angels of heaven all echo the strain.

—*Phila. Keystone.*

AN OLD MAID'S MISTAKE.

Miss Sophia Prim was one who had advanced far enough in years to be entitled to that dreadful appellation, an old maid. Her age was about thirty-five, as near as any one could judge, for she was no excep-

tion to her class in telling her age. She owned a neat little cottage and several acres of land, situated in the thriving village of B. It was a great mystery to her how it happened that she, with quite a large fortune tempting the opposite sex, should remain single so long, but to others it was no intricate case to solve; for whoever caught a glimpse of that sharp-pointed nose and little grey eyes peering out from under their white eyebrows, would be rather inclined to keep at a respectable distance.

The owner and occupier of the lot adjoining Miss Prim's, was a Mr. Pray, a very quiet and diffident person, who kept bachelor's hall.

His visits to Miss Prim's were like angels' visits, few and far between. He had lived a neighbour to Miss Prim nearly a year, all of which time she had spent in vain endeavours to draw him into an intimate acquaintance. He was bullet-proof to all her great personal and real attractions, and she declared he would die an old bachelor, and she would not pity him if he did.

One day, when she was sitting in her parlour engaged in sewing, to her great delight she saw Mr. Pray emerge from his dwelling and make his way toward her own. She flew to the door to let him in, took his hat, and gave him a seat; then there was an irksome silence. Soon, however, our hero mustered up courage to say:

"Miss Prim, I hope you won't be offended at what I am going to ask you—"

"Oh, no," interrupted Miss Prim, "you can say what you please and not offend me."

"Well," continued Mr. Pray, "trusting to our friendship—"

"Yes, we were always great friends, Mr. Pray, and I hope," continued she, "we shall ever remain so."

"I came to see if you would do me the favour—"

"Yes, yes," replied Miss Prim, "anything that is in my power I will gladly do."

"It came rather hard for me to ask you."

"It needn't, Mr. Pray, for you know I have always entertained a great regard for you."

"If it would not be too much trouble—"

"Oh, no trouble at all, Pray; I'll be ready any time."

"You would not have to leave the house, for I could bring them over here—"

"Yes, you can come right in here; or if you had rather, I will go over into your house."

"I thought it would be just as well as to wait longer."

"Yes, just as well," said Miss Prim, encouragingly.

"But I thought if you would help me a little—"

"Yes, Mr. Pray—I would work all the time, and we would get along so nicely."

"You do not understand me," said he, as the perspiration began to pour down his face.

"Yes I do," replied she; "you want me to be—"

"No, no, I don't," replied he. "All I want of you is to help me make my plums into preserves."

The disappointment and rage of Miss Prim can better be imagined than described. All the sweet visions of married life which flitted through her mind for the half-hour past, vanished. The air-castles which she had so fondly cherished, with hopes of their being realized, were ruthlessly assailed by that cruel declaration—"All I want of you is to help me make my plums into preserves."

She stopped a moment to let the storm thicken, and then it burst forth with all the fury that she was master of.

"You insult me, Mr. Pray, I expected better things than this of you. I took you to be a gentleman, but you are nothing more than a low, good-for-nothing brute. Mercy knows I wouldn't have married you if you had asked me. When I stoop so low as to marry an old bachelor forty years old, whom no decent woman would have anything to say to, you may tell me of it. Me make your preserves!" continued she, as she shook her long bony fingers disdainfully, in close connection with his face. "When I degrade myself so much as to become your servant, my name will not be Miss Sophia Prim. Me make your preserves! There is no enduring your impudence. So leave my house this instant, and don't let your hateful trunk darken my door again, you—"

He waited not for a second bidding, but seized his hat and rushed out amid the anathemas breathed out upon him from anything but loving lips. * * *

"Why, aunt, what is the matter?" cried out Anne Bell, as she came into the room and saw her aunt's angry looks and flushed countenance a few minutes after our friend's sudden exit.

Annie was niece of Miss Prim, and was then on a visit to her aunt.

"That gawkey clown of a Pray," replied Miss Prim, "had the effrontery to ask me to help him make his preserves."

"Didn't you tell him you would!" asked Annie.

"No, indeed, I didn't," replied Miss Prim, tartly.

"I will then," said Annie, as she withdrew to find Mr. Pray.

Annie fulfilled her promise. But there must have been other business going on, for in a few weeks the village minister received a handsome fee for his services in making Mr. Pray and Annie husband and wife.

GENERAL GRAND CHAPTER OF ROYAL ARCH MASONS, U.S.A., 1874.

WILLIAM JAMES HUGHAN.

THE twenty-second Triennial Convocation of the "General Grand Chapter of Royal Arch Masons for the United States of America," was held in the Freemasons' Hall, Nashville, Tennessee, on Tuesday the 24th November, 1874, and two following days. The G.G.H.P., Josiah H. Drummond, presided throughout the meetings, and was supported by several well-known brethren including our good friends Parvin and Bower of Iowa, Brown of Kansas, Fellows of New Hampshire, Caldwell of Ohio, R. B. Porter of Minnesota, Lerner of District of Columbia, and many other worthies, whom though we have not seen in the flesh we love as Craftsmen and Companions. Twenty-four Grand Chapters were represented out of thirty-four connected with the society. Including those Grand Chapters which declined joining the G.G. Chapter, there are now some 2,000 subordinate chapters in the United States,

with a membership of more than 120,000 Companions, and in which some 10,000 were exalted during the past year. The figures afford us an insight into the character and extent of Royal Arch Masonry in the United States, and what interest is taken in the degree for so many Brethren to muster in Nashville from such distances. The north, the south, the east and the west, all contributed their quota to swell the sum total.

A General Grand Lodge for such a vast country has often been advocated, but has as often fallen through; but a similar body for the Royal Arch Grand Chapter has so far been fairly successful, and from its establishment on the 9th of January, 1806, has done much to introduce the degree on virgin soil. Its origin may be said to date from 1797, but only in a partial sense, as Dr. Mackay states in his excellent "Masonic Encyclopedia." In 1826 its septennial meetings were abolished for the triennial assemblies, which have since been continued. A few Grand Chapters—notably that of Pennsylvania—have refused to recognise this authority, but into the reasons *pro* or *con* we do not intend to delve at present. The latter meeting appear to have been most successful, and the recent resolution to constitute all Past Grand High Priests (Past First Grand Principals) of Grand Chapters *life members* of the G.G.C., will doubtless add much to its prosperity in the future.

The supreme head is M. E. Comp. Josiah H. Drummond of Maine, who is without doubt one of the uncrowned kings of the Masonic World, and who is known, respected and beloved throughout the United States; his chief officers also are most enthusiastic and able Masons who have earned a right to participate in the honours of Freemasonry by long and continuous service in their respective States, and deep sympathies with the welfare of the Craft universal.

M. E. Comp. Drummond delivered a vigorous address, alluding to the progress and vicissitudes of Royal Arch Masonry in the United States, describing the condition of several chapters, and Grand Chapters, explaining the action of some of the latter in forming new Grand Chapters, and generally presenting to his hearers a masterly sketch of the present state of the degree, not forgetting to glance at the origin, con-

stitution and history of the G.G. Chapter itself. It appears from the facts therein narrated that "all the Grand Chapters in the United States *except* Florida, Pennsylvania and Virginia, were either created by the G.G. Chapter or formed by Chapters chartered by it, and authorised to form a Grand Chapter solely upon the condition of obedience to the constitution and laws of G.G. Chapter." On the foregoing being admitted, we cannot see but that Bro. Drummond is justified in stating that a constituent of G.G. Chapter "has no more right, legal or moral, to throw off its allegiance, than any subordinate Chapter has to throw off its allegiance to its Grand Chapter." The G.G.H.P. alluded to the "Grand Mark Lodge of England" as follows:—

"You are aware that the degree of Mark Master Mason is not under the authority of the Grand Chapter of England, and is not required by it to be conferred before the Royal Arch; and indeed is not recognised by it as a Masonic degree. This difference in the number and order of the degrees has caused serious difficulty in relation to the admission of English Royal Arch Masons into our Chapters. * * * The Mark Grand Lodge has now 186 lodges on its roll, and 7,645 members on its register. I understand that the Grand Chapter of Ireland and Canada have recognised this Grand Lodge as the supreme authority in England, for the Mark degree."*

"Formal application has been made by a communication herewith submitted for recognition by this General Grand Chapter, so that Royal Arch Masons of England, who have received the Mark degree under the authority of this Grand Lodge, may be allowed to be received in Chapters in this country without receiving that degree here. I have very fully investigated the matter, and have no doubt that this Grand Lodge was formed in accordance with Masonic precedents and Masonic law as established by long usage, and I earnestly recommend that the General Grand Chapter recognise the 'Grand Lodge of Mark Master Masons of England and Wales and the Colonies

* So also have the Grand Chapters of Pennsylvania and Iowa, and what is still more important the several supreme authorities in England over the degrees of Knights Templar, Red Cross of Rome and Constantine, and the "Ancient and Accepted Rite," likewise recognise the Mark Grand Lodge.

and Dependencies of the British Crown,' as the supreme Masonic authority over the degree of Mark Master Masons in that jurisdiction, and all Mark Master Masons made under its authority as regular, and entitled to all the rights and privileges of the degree."

The letter referred to was from Grand Mark Secretary, Bro. Frederick Binckes, the constant champion of the degree, but it is not necessary to insert it after the accurate sketch of its character by Bro. Drummond. We quite agree with Bro. Binckes that though the "Mark degree in this country is ignored altogether by our Grand Lodge and Grand Chapter, between these bodies and this Grand Lodge there is no feeling of antagonism" *neither will there ever be*, so long as each other mind their own business. It is well that all interested in the subject should know that the Craft Grand Lodge and Grand Chapter are prohibited—even if ever so inclined—from recognising Mark Masonry, or indeed any *degrees* save their own, in accordance with the "Articles of Union" signed and agreed to, A.D. 1813, and it is idle to attempt to alter such a necessary condition.

The "Committee on Foreign Correspondence" reported to the G.G. Chapter as follows:—

"In the matter of the application of the Grand Lodge of Mark Master Masons of England and Wales, and the Colonies and Dependencies of the British Crown, for recognition by this G.G. Chapter, your Committee, while disapproving in general the multiplication of Grand Masonic bodies, titles and dignitaries, beyond the accepted system of organization, are of opinion that the peculiar circumstances of the case, and especially the status of English Mark Master Masons, emigrating to and applying for advancement in this country, warrants exceptional legislation, and therefore recommend the adoption of the following:

"*Resolved*.—That the General Grand Chapter of Royal Arch Masons for the United States of America, hereby recognises the Grand Lodge of Mark Master Masons of England and Wales, &c., as the rightful and supreme authority over the degree of Mark Master Masons in England and those Colonies and Dependencies of the British Crown in which no existing Grand Body claims jurisdiction over the degree."

The report was duly received and resolutions adopted! but alas the action of G.G. Chapter was immediately after reconsidered, and the "further consideration of the matter was postponed until the next triennial convocation."

Companions in the United States! the Mark Grand Lodge asks your fraternal support, it does not trouble about representation, but it does seek to have its certificates recognised wherever a Grand Chapter is situated which works the degree. Will you not respond to the call? Help it to promote unity in deed as well as in word, and you will never regret the action.

The proposition that the next assembly of the General Grand Chapter be held at Buffalo (New York), in 1877, was met by an amendment that it should be held "at the time and place of the Conclave of the Grand Encampment of Knights Templar in 1877," but the original proposition was carried, and it was agreed that the convocation should commence its duties on the first *Tuesday in August*.

The action of the G.C.C. as to the ritual of the R. A. in 1871, was rescinded according to the recommendation of the special committee appointed to consider the subject; and we think advisedly.

The election of officers was as follows:—
 Elbert H. English (Little Rock, Arkansas), G.G.H.P.; John Frizzell, Nashville, Tennessee, D.G.G.H.P.; Robert Farmer Bower (Keokuk, Iowa), G.G.K.; Alfred F. Chapman (Boston, Massachusetts), G.G.S.; John McClellan (Boston, Massachusetts), G.G.T.; Christopher G. Fox (Buffalo, New York), G.G.S.; Noble D. Larner (Washington, D.C.), G.G.C. of the H.; Henry Bostwick (Covington, Kentucky), G.G.R.A.C.

On motion duly made it was resolved:

"That inasmuch as the 26th day of November has been set apart by the President of the United States as a day of Thanksgiving and Prayer, this G.G. Chapter will attend Divine Service in a body, at the time appointed for such service."

It was likewise resolved on the proceedings being concluded "unanimously, and by a rising vote:"

"That the thanks of this G.G. Chapter be and the same are hereby tendered to Bro. M. E. Josiah H. Drummond, for the very able and faithful discharge of the duties devolving upon him as G.G.H.P.

during his official term, and for the impartial and fraternal manner in which he has presided over its deliberations at this Triennial Convocation."

In conclusion, we have pleasure in stating that a capital portrait of this distinguished Brother adorns the published proceedings of the G.G. Chapter for 1874, and doubtless the value of the interesting volume will thus be considerably enhanced in the estimation of all Royal Arch Masons who are privileged to possess copies thereof.

M. E. Comp. Frizzell on behalf of the Companions of Nashville tendered the G.G. Chapter a formal reception, and accordingly that body was escorted to the State Capital by the Nashville Commandery of Knights Templars, accompanied by the 16th United States Infantry Band. The hall in which the reception took place was filled with ladies and gentlemen, residents of Nashville and vicinity invited to be present, and the Hon. Morton B. Howell, Mayor of the City presided, so that the period for *refreshment* in brilliancy surpassed that for *labour*, and certainly in attraction the concluding ceremonies were far in advance of the quiet meetings of G.G. Chapter; for the presence of so many ladies and gentlemen, headed by the Mayor, could not fail to lend additional enchantment to the scene, and in splendid style complete another Triennial Convocation of the G.G. Chapter of the United States of America. So mote it be.

THE FREEMASONS AND ARCHITECTURE IN ENGLAND.

BY BRO EMRA HOLMES.

*Past Provincial Grand Registrar of Suffolk,
 Past Grand Inspector of Works (Mark),
 &c., &c.*

UNDER the auspices of Henry VII. the fraternity once more revived their assemblies, and Masonry resumed its pristine splendour.

On the 24th June, 1502, a Lodge* of Master Masons was formed in the Palace, at which the King presided as Grand

* Of this meeting there is a little doubt, as it is only a tradition.—Ed.

Master, who, having appointed John Islip Abbot of Westminster, and Sir Reginald Bray, K. G., his Senior and Junior Wardens for the occasion, proceeded in ample form to the east end of Westminster Abbey, where he laid the foundation-stone of that master-piece of Gothic architecture known by the name of Henry VIII.'s Chapel.*

* * * * *

The great fire of London afforded a singular and awful occasion for the exertion of Masonic abilities. It burnt down 1300 houses, 89 parish churches, besides chapels, leaving only 11 parishes standing. The damage was computed at £10,000,000. The King and the Grand Master appointed Deputy Wren to draw up a plan for a new city. Dr. Wren's model and plan were laid before the king and House of Commons, and would have been adopted, but the greater part of the citizens chose to have their old city again with all its disadvantages rather than a new one, and thus an opportunity was lost of making the new city the most magnificent in Europe. The architect, cramped in the execution of his plan, was obliged to abridge his scheme, and to order the city in the manner in which it has since appeared.

In 1673 the foundation stone of St. Paul's, designed by D. G. M. Wren, was laid in solemn form by the king, attended by Grand Master Rivers, his architects and craftsmen. The mallet with which the king† levelled this foundation stone was delivered by Sir C. Wren to the old Lodge of St. Paul's, now the Lodge of Antiquity, where it is still preserved as a great curiosity.

The Freemasons were now fully employed, and during this reign rebuilt or repaired no less than 54 churches in London alone. Whilst all these were going forward under the direction of Sir C. Wren, King Charles commanded Sir Wm. Bruce, Bart., Grand Master of Scotland, to rebuild the palace of Holyrood, which was done.

In 1674, Geo. Villiers, Duke of Buckingham, succeeded to the Grand Master's chair. In 1679 the Duke resigned in favour of Henry Bennet, Earl of Arlington, one of the members of the celebrated Cabal. Sir C. Wren was elected in 1685, on the death

* At Islip's funeral we find no trace of the Masonic guilds.

† We fear that we must give up the Royal presence. Sir C. Wren laid the first stone himself

of the Earl of Arlington. The Fraternity was now much neglected at the Revolution; only seven lodges now met in London and of these two only were of any account—the old Lodge of St. Paul's over which Sir C. Wren had presided during the building of the cathedral, and a lodge at St. Thomas' Hospital, Southwark.

King William* having been privately initiated into Masonry in 1695, I think at Kensington Palace, approved the choice of Sir C. Wren as Grand Master, honoured the lodges with his royal sanction, and it is said presided over one at Hampton Court and Kensington Palace. Chelsea and Greenwich Hospitals were finished in this reign under Sir C. Wren. In 1698 Charles Duke of Richmond and Lennox was elected Grand Master, and was succeeded by Sir C. Wren, who continued at the head of the Fraternity till 1702.

He was now getting old and could not pay attention to the Craft, which was now at a very low ebb. The old Lodge of St. Paul's and a few others continued to meet regularly, but consisted of but a few members. To increase their numbers a proposition was made and afterwards agreed to "that the privileges of Masonry should no longer be restricted to Operative Masons, but extend to men of various professions provided they were regularly approved and initiated into the Order." In consequence of this resolution the society once more rose into notice and esteem. In 1717, the only four lodges that remained in being in the south of England, and a few old masons met in London and constituted themselves a Grand Lodge "pro tempore" in due form. Previous to this time a sufficient number of masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered to make masons and practise the rites of Masonry without warrant of constitution. The privilege was inherent in themselves as individuals, and this privilege is still enjoyed by the two old lodges now extant which act by immemorial constitution.

It was now required that hereafter every lodge convened should be legally authorised to act by a warrant from the Grand Master with the consent of Grand Lodge.

* Of this no evidence is forthcoming of any kind.

The four old lodges required of the new Grand Lodge a conditional clause to be inserted in the code of laws which were then formed for the future government of the society, admitting that every Grand Lodge had an inherent power and authority to make new regulations for the real benefit of the ancient Fraternity, provided always that the old landmarks be carefully preserved.

This clause with 31 regulations preceding it, was confirmed and approved by 150 brethren at an annual assembly held on St. John the Baptist's Day, 1721, and in their presence subscribed by the Master and Wardens of the four old lodges on the first part and by Philip Duke of Wharton, G.M., Theo. Desaguliers, M.D., F.R.S., D.G.M., the Grand Wardens and Masters and Wardens of 16 lodges constituted between 1717 and 1721 on the other part.

To commemorate this circumstance it has been customary since that time for the master of the oldest lodge to attend every grand installation, and taking precedence of all present, the G.M. only excepted, to deliver the book of the original constitutions to the newly installed Grand Master on his engaging to support the ancient charges and general regulations.

Geo. Payne was G.M. in 1718. He earnestly desired that the brethren would bring to the Grand Lodge any old records or writings concerning the Fraternity, showing the usages of ancient times. In consequence of this general intimation several old copies of the Gothic constitutions were produced, arranged and digested. This year at some of the private lodges to the irreparable loss of the Fraternity several valuable MSS., concerning the lodges, regulations, charges, secrets, usages of masons, particularly one written by Mr. Nicholas Stone, the Warden under Inigo Jones, were too hastily burnt by some scrupulous brethren who were alarmed at the intended publication of the Masonic Constitutions. In 1721 John Duke of Montague was made Grand Master.

During this period the General Assembly or Grand Lodge of York continued regularly to meet as heretofore.

In 1705, Sir Geo. Tempest, Bart., was Grand Master; being succeeded by the Rt. Hon. Robert Benson, Lord Mayor of York; Sir Wm. Robinson, Bart., succeeded to him. Sir Walter Hawkes-

worth, Bart., next succeeded to the Grand Mastership. Masonry appeared to flourish in the north, and the utmost harmony existed between the two Grand Lodges. The only distinction between them was that the grand lodge in the south was styled the Grand Lodge of England, that in the north the Grand Lodge of all England, a distinction with a difference similar to that of the titles of the two archbishops. Every Mason always held the Grand Lodge of all England in the highest veneration; its authority was never challenged. To be ranked as descendants of the original York Masons was the glory and boast of the brethren in almost every country where Masonry has been regularly established, and from the prevalence and universality of the idea that in the city of York Masonry was first authorised by charter, the masons of England have received tribute from the first states in Europe. The Knights Templar were recognised about 1770 by this Grand Lodge.* Grand Master Payne was succeeded by the Duke of Montague, on the 24th June, 1721, on which occasion Philip Lord Stanhope, afterwards Earl of Chesterfield, was initiated into Masonry. At this time Dr. Desaguliers and James Anderson, M.A., men of genius and education, were appointed to revise and digest the other constitutions, old charges, and regulations. A committee of 14 learned brothers was appointed to examine the MSS., and at Grand Lodge 1722 reported their approval of the same, and in 1723 the book of constitutions was published. The eccentric Duke of Wharton succeeded as Grand Master, and after him followed the Duke of Buccleugh, who was succeeded by the Duke of Richmond. The Lord Paisley, afterwards Earl of Abercorn, next filled the office of Grand Master, and it was at this period that the brethren of Wales first united under the banner of the Grand Lodge of England. The office of P.G.M. was now instituted.

Among the noble edifices which were finished during the presidency of Lord Inchiquin who followed, was the church of St. Martin in the Fields. In 1727 Lord Coleraine was elected Grand Master, and in 1728 Lord Kingston followed, and the Duke of Norfolk was saluted as Grand Master, installed in 1730.

* We do not quite know what recognition is alluded to.

The Duke amongst other rich gifts presented to the Grand Lodge a sword of state for the Grand Master, being the old trusty sword of Gustavus Adolphus, King of Sweden, afterwards worn by Bernard Duke of Saxe-Weimer.

His grace appointed a P.G.M. over the lodges in the circle of Lower Saxony, and established a P.G. Lodge at New Jersey in America, and another for Bengal. Lord Lovel, afterwards Earl of Leicester, was next installed. During his administration, Francis, Duke of Tuscany, afterwards Emperor of Germany, was initiated at a lodge held at the Hague. At this lodge Philip Earl of Chesterfield presided. He was advanced to the 3rd degree at Houghton Hall in Norfolk, the seat of Sir Robert Walpole, as was also Thomas Pelham, Duke of Newcastle.

Lodges were now established in Russia and Spain.

Lord Visct. Montague was installed Grand Master in 1732, where the Dukes of Montague and Richmond, the Earl of Strathmore, the Lords Coleraine, Teynham, and Carpenter, Sir Francis Drake and Sir Wm. Keith, Barts., and about 400 brethren were present. At this time a warrant was granted by Lord Montague appointing the R.W. Henry Price, Grand Master in North America.

Freemasons' lodges date their origin in America from this period. Lord Teynham next held the reins of government; he constituted a lodge at Valenciennes in French Flanders, and another at the Hotel de Bussy in Paris, (1733?).

The Earl of Strathmore succeeded 1734. His officers were the Earl of Crawford and Sir Robert Mansel. A new lodge was opened at Hamburg, and several other lodges were constituted in Holland under the English banner.

The Earl of Crawford was next installed, and during his presidency the Dukes of Richmond and Buccleugh, Earl of Balcarres, Lord Weymouth and other eminent persons attended Grand Lodge. Lord Weymouth next filled the chair of K.S., the Dukes of Richmond, Athol, Earls Crawford, Loudon, Winchelsea, Balcarres, Wemys, the Marquis of Beaumont, Lord Cathcart, and Vere Bertie, Sir Cecil Wray, and Sir Edwd. Marcel, Barts., attended lodge. A lodge was opened at Aubigny in France, and warrants were issued to

open lodges in Lisbon and Savannah in Georgia, and provincial patents were made out for South America, and Gantay in West Africa. Lord Dudley and Ward was then D.G.M. The Earl of Loudon succeeded Lord Weymouth, and was installed Grand Master in 1736, the Earl of Albemarle, Lords Harcourt, Erskine, and Southwell, Garter King at Arms, Lion King at Arms, and great numbers of other brethren were present. Lodges were granted for New England, South Carolina, and Cape Coast Castle in Africa. The Earl of Darnley followed; Lord Gray was present amongst other noblemen at his installation. Frederick Prince of Wales was initiated, and at this time deputations were granted for Montserrat, Geneva, the circle of Upper Saxony, the Coast of Africa, New York, and the Islands of America. The Pope issued a Bull against Freemasonry in 1738. The Duke of Chandos was then Grand Master. P.G. Masters were appointed for North Riding of Yorkshire, and Caribbee Islands. The Grand Lodge of York took umbrage at the first appointment, and from thenceforward all correspondence ceased between the two Grand Lodges. On the 15th August, 1738 Frederick the Great was initiated at Bruns- wick under the Scots constitution, and it is said subsequently became the head of the 33° Antient and Accepted Rite. Many of the German Princes were initiated, and Masonry was established in Prussia. The Earl of Kintore was G.M. in 1741; he appointed P.G.M.'s for Russia (where Masonry has since been suppressed), Barbadoes, &c. Then came the Earl of Morton, 1741; then Lord Ward, 1742; then Lord Cranstoun, 1743, P.G.M. was constituted for Cape Breton and Louisbourg. Lord Byron next came, 1744; Lord Carysfort, 1745 followed, and during his presidency, Provincial Patents were issued for Gibraltar, the Bahamas, New York, Guernsey, Alderney, Sark and Mand, Jersey, also Cornwall, Worcester, Gloster, Salop, Monmouth and Hereford. The Marquis of Carnarvon was the next G.M.; he appointed a P.G.M. for Durham in 1755, and a lodge at Sunderland was soon opened. Patents were made out for Antigua, South Wales, Cuba, Chester, Germany, &c.

The Duke of Beaufort was G.M. in 1761; provincial deputations were granted in Jamaica, Barbadoes, Naples and Sicily, the Austrian Netherlands, Empire of Russia.

Masonry continued to flourish till 1782, when H.R.H. the Duke of Cumberland was elected G.M. At this time the Duke of Kent was initiated in Geneva, and the Duke of Sussex in Berlin. H.R.H. the Prince of Wales next became G.M., the Marquis of Hastings A.G.M. In 1793, the Durham Lodges laid the foundation stone of a bridge over the Wear at Sunderland, in the presence of Prince William of Glo'ster. Covent Garden Theatre foundation stone was laid by the Prince of Wales, G.M. in 1813. The two Grand Lodges of England were united in 1813, the most momentous year in modern Masonry. The history of Masonry is now the history of to-day. Little has happened to the Craft since the union of its two Grand Lodges, except such evidences of prosperity as the initiation of the Prince of Wales, and his subsequent installation this year as G.M.—a never to be forgotten sight by those who were fortunate enough to witness it, and listen to the admirable address of Lord Carnarvon, P.G.M.—and quite recently the initiation of Prince Arthur and Prince Leopold. Nothing but tranquility has reigned, and that tranquility has meant prosperity and peace. There are now 1,550 lodges under the banner of the Grand Lodge of England, and between 7,000 and 8,000 are initiated annually. Some 75,000 are subscribing members, though strange to say, only 17,000 are Royal Arch Masons. Notwithstanding Papal bulls and edicts, notwithstanding the lukewarmness of its friends, and the opposition of its enemies, Freemasonry has continued to progress, and is now perhaps the widest spread and most powerful institution in the world. It is said that there are 3,000,000* Freemasons on the continent; something like 2,000,000 in France,† and in this country its numbers cannot be less than 150,000, including brethren under the Irish and Scotch Grand Lodges. There are half a million subscribing members in the United States. It is a universal brotherhood, extending its ramifications over the whole known world. England was the centre from which all other Grand Lodges have diverged. To England the Freemasons of

the old continent and the new owe their origin, their very existence. It is founded on the practice of every social and moral virtue. Its character is charity in the most extended sense, and brotherly love, relief and truth, are inculcated in it. Like every other society of any magnitude it has been the subject of hyperbolic encomium by its friends, and obloquy from its enemies. Like every other society founded on general principles, and at the same time well organised, it has at particular times been subservient to the production of much good, and at others of much evil, according to the different purposes for which it has been employed, and like every other society which ever flourished not of divine origin it must sink with the lapse of years, and the changes of society. Freemasonry is a grand, a noble science, but there are such things as *exoteric* and *esoteric* mysteries, and I cannot but say to my brethren of the mystic tie—search deeper—look not to outward signs alone; and to the uninitiated I say, if any such there be who read this paper, you want to know who and what we are, join our ancient Craft, and we will instruct you in the Royal Art of Masonry.

I have but written of the Craft or Blue Masonry, of the Antient and Accepted Rite of 33 *degrees*, I have said but little. I have said nothing of the Sovereign Princes of the Rose Croix, descendants as some assert of the Rosicrucians of the 16th century. Of the Knights Templar and their connection with Masonry I have written but little in this paper. Perhaps on some future occasion I may write some scraps of their history, for the benefit of the younger readers of the "Masonic Magazine," but time will not now permit me even to enter upon it.

The subject of higher degrees and chivalric orders and their connection with the Craft is full of interest, and will well repay the attention of the Masonic student.

For the present, however, I will only say in concluding this paper that I am thankful to see the increased interest taken by Masons in restoration of Churches, and such truly Masonic works. The Masons of Worcester, Gloucester, Bristol and Bath, have honoured themselves and their grand old Craft by the way in which they have helped to restore their noble Cathedrals—

* More likely one million in the world.

† The number of lodges in France is 260, and 35 chapters, 11 councils. 2,000,000 is much in excess; we should say about 100,00.—Ed.

but what are our brethren in London, and in the North of England (where they are so rich and numerous) doing?

Nothing, absolutely nothing.

The Dean and Chapter of St. Paul's are asking for money to complete that noble edifice, built by our Grand Master—yet no brother dares to stand up in Grand Lodge and propose that £500 be granted to assist so Masonic an object—the like sum was granted and generously granted for the Indian Famine Relief Fund—but not one penny can be spared for St. Paul's Cathedral, the glory of London.

Masonry has prospered, greatly prospered under the beneficent reign of Lord Zetland, who sat in the chair of Solomon for a quarter of a century—and of his successor the Marquis of Ripon, whose secession we must all lament, for he was an admirable Grand Master.

Yet no one seems to think that a Grand Memorial Window in the Great Minster at York would be a fitting tribute to the glory of the Great Architect of the Universe, and to the memory of the venerated Grand Master who ruled so long, so wisely and so well.

What is the Lodge of Antiquity doing in London, and what are our wealthy brethren doing in the North?*

Again I ask the question, and like Brutus, I pause for a reply.

GOOD NIGHT.

(To be sung at closing of Lodge.)

Good-night! the spirits of the blest and good,

From Masons walls go with you and abide

In hours of sorrow, hours of solitude;

Or, when the hosts of melancholy brood

And cloud your mind, may angel-spirits glide

From the White Throne, and give you great delight,—

Dear Friends, Good Night!

Good-night! good night! and joy be with you all!

May sickness never blight, nor poverty;
May slanderous breath your spirits ne'er
appal;

* The Lodge of Antiquity not long ago voted £50 to the repairs of St. Paul's.—Ed.

May no untoward accident befall—

But all things prosperous and happy
be;

May morning's sun rise on you fresh and
bright,—

Dear Friends, Good Night!

Good-night! and when the shadows of the
grave

Close in around you; when the labouring
breath

Draws heavily; and unto Him who gave,
You yield the spirit; be He strong to
save,

Who is our Guide and Master unto
death!

Then may dear friends and heavenly
hopes unite

To say Good-night,

Canadian Masonic News.

WAS IT A WARNING?

BY ROSS BROWNELL.

It happened a matter of fifteen years ago, in 185—. I was an engineer on the V. C. railroad, and running the "Amoskeag," on the night line from N. to St. A. It was a good ten hours' trip, leaving N. at seven p.m., and getting into St. A. at five a.m. or just about daybreak. Brooks Vane was fireman. A young fellow, only about two years married to as sweet a little woman as you'll very often see. They had one child—a baby, three months old. Mrs. Vane had been delicate and feeble ever since its birth, and just at this time was confined to her bed, with a sort of slow fever. Brooks, as was natural, fretted a good deal about her, and laid off a day or two as often as he could find a substitute.

The 25th day of September—I can never forget that date—between three and four o'clock in the morning, we were running on a down grade about forty miles from St. A., when I noticed, some fifty rod in front of us, what looked like a fire, built exactly on the tract, straight ahead. Brooks saw it as plainly as I did. We were not running at full speed, so to reverse the engine and stop the train was

not an affair of many minutes. Brooks and I jumped out together, and went round in front of the engine, where we found *nothing*.

The fire, which I saw as plainly as ever I saw anything in my life, and which Brooks saw too, had disappeared utterly and entirely. We went up the track half a mile or more, but found no vestige of anything to denote that any fire had been built upon the tract, or anywhere near.

Brooks turned to me with a white face.

"My God, sir, what was it?"

"I wish I knew," I said. "Fifteen minutes ago I would have taken my oath there was a fire, built by some stupid idiot or designing villain, on the track. Now—I can't understand it."

"Nor I—nor I," said Brooks, slowly; "you don't suppose, sir—"

He stopped, confusedly.

"Suppose what?" I said, as we stepped on board the "Amoskeag" again.

"That it's a warning, or omen of danger, sir—"

This more firmly spoken.

"Pshaw!"

But for all my affectation of contempt, I was puzzled and confounded. Yet I tried to convince myself that it was merely an optical delusion and nothing more. But my success was doubtful.

The next morning I could see that Brooks was growing nervous and anxious. I, too, was not without a little flutter of excitement at my heart, though I should hardly have cared to own it. It is, perhaps, needless to state that this night's experience corresponded in every particular to that of the one preceding. The same seeming fire had blazed and glittered on the track in front of us. The train was stopped again. Again we searched around and upon the track for a long way ahead; again we found simply nothing!

I don't deny that the repetition of this mysterious occurrence impressed me with a strange feeling of commingled dread and terror. And Brooks—the man's set face fairly frightened me. There was little conversation passed between us that night. I think we both felt too deeply for speech.

The third night, Brooks Vane and I stepped on board the "Amoskeag" with much the same feelings, I think, as men who go knowingly to their own death. As

we passed out of the station at B., within a mile or two of the fatal place, Brooks turned to me.

"Mr. Deane—" he stopped.

"Go on."

"It may seem foolish to you, but I think something will happen to the train to-night. If I should be killed—"

"Pshaw! Brooks, don't get such ideas into your head. I—"

"I know all you would say, Mr. Deane, but I'd rather you heard what I've got to say."

"Well, I am listening."

"I want, if you survive me, that you should promise to lend my wife a helping hand if she should need one. Her folks are well off, and will be good to her, I think; but they are out in Kansas, and it will be pretty hard lines for her at first, before she can hear from them, and she'll need friends, poor girl." He stopped, brushing his hand across his eyes.

"If she ever needs help," I said, impressed, in spite of myself, by his earnestness, and sharing besides, much of his apprehension, "my wife and I will stand by her. She shan't want for a friend while we live. But don't get 'blue,' Brooks. All this may amount to nothing," trying to speak cheerfully, but with partial success only.

He shook his head moodily, but did not speak. We neared the mysterious place. I turned my eyes for one moment from the road in front to attend to some slight duty. I looked back just in time to catch one glimpse of a light—not the seeming fire for which we watched—but the headlight of a coming train! The next instant a terrible shock—a deafening crash—and I knew no more.

I recovered my senses to find myself lying on a bed, in a low-ceiled room of a farmhouse, standing not far from the scene of disaster. Stunned and bruised I was, but had sustained no serious injury. In answer to my eager inquiries, I learned that the train colliding with mine was a heavy express, which I should have passed at M—, the next station beyond.

Liquor did it all. Tom Jones, the engineer, who, though known to be a "regular" drinker, was still considered trustworthy, had taken the train out of St. A. all right as far as anybody knew, but whether he had drunk an extra glass, or got crazy

drunk, or whether he had a touch of delirium tremens that night, nobody could ever tell. He and his fireman were both dead, poor fellows. It was only known that he had rushed the train through at full speed, disregarding all signals from the conductor, and stopping at no station. But as for the thirty odd miles, from St. A. to M., there were none but small stations where the express stopped only when signaled, I think no one suspected any harm until they reached M., where they should have stopped, and from there to destruction had only been a brief ten minutes' ride.

There were half a dozen killed and wounded on the express; on mine, one of the brakemen was badly hurt, and Brooks Vane could not be found.

"Can't be found, man," I said to my informant—"what do you mean?"

"That's what I mean, sir. The men on your train have searched everywhere, and they can't find a trace of him, even."

It was odd, to say the least. It was now broad daylight, and I could not conceive how any search should have failed to find him. I got up, lame and sore, but still able to move about, and went out.

The house was only a little way from the scene of the accident. The dead and wounded had been moved away, and men were busy moving the debris and clearing the track. The express train was a very heavy one, and mine, though freight, comparatively light, since I had but few cars. My engine had been thrown completely from the track, over the low bank, into a wet marshy meadow lying alongside the road. The smokestack was half buried in the mud. I walked around it, searching carefully, but there was no sign of my unfortunate fireman. I looked for him as long as I was able, and then dragged myself back to the house, from whence I dispatched the farmer's son to B., with a telegraphic message, to be sent to my wife, apprising her of my safety, and begging her to see that all knowledge of the accident was kept from poor Vane's wife, and directed him to wait for a reply.

He returned in the afternoon with a message from my wife:

"Viola says Brooks' body is buried in the marsh, under the smokestack of the Amoskeag. Search for it there.

"EMMA DEANE."

Viola was Brooks' wife. I was confounded. I had not intimated to my wife that the body was missing, though, of course, she knew from the wording of my dispatch that he must be dead or badly hurt. I knew that an account of the accident had been telegraphed to N., but I doubted if this fact had been mentioned. However, it was evident they knew it, but how Mrs. Vane should know more than that I could not understand.

I walked out again to the place where the engine lay. Men were already at work with a derrick trying to raise it. It was many hours before their efforts were successful. When at last they accomplished their task, *under the smokestack was found the body of Brooks Vane!*

There is little more to tell. You were at his funeral, and you know how hard his poor wife took his loss, and how she faded and pined, and ere long followed him with her babe to the "farther shore."

The little I have to tell you is the reason my wife sent that mysterious telegram. All that night on which the accident happened, Mrs. Vane lay in a half stupor—my wife was sitting up with her—rousing but once between three and four in the morning—*just about the time her husband must have been killed*, when she started up with a shriek that rang through the house crying:

"O Brooks! Brooks! *don't go!*," and then she fell back moaning "dead, dead," and seemed to realize nothing more.

No one then knew anything of the accident; but when the news came, not long after, every precaution was used to keep it from her. It was not until just before my telegram had been received, that she seemed to evince any consciousness of what was passing around her. At that time she opened her eyes calmly, looking steadily into the face of my wife, who sat beside her, and speaking in low even tones:

"They can't find my husband, Mrs. Deane. Telegraph to Mr. Deane to have them look in the marsh, under the smokestack of the 'Amoskeag;' they will find him there."

She didn't speak again all day. How she knew her husband was dead or where he was, I cannot tell.

"There are stranger things in heaven and earth, Horatio, Than are dreamed of in your philosophy."

CONTEMPORARY LETTERS ON
THE FRENCH REVOLUTION.

THE following letters, which I propose to publish "de mense in mensem," giving a lucid account of a very remarkable epoch, were written by an English officer then in the public service, and on leave in Paris. He was an eye-witness day by day of the events he so well describes, and the letters were sent as they were written to a relative in England. I take them from the originals, just as they were transmitted home. For some family reasons of sufficient weight, the name of the writer is suppressed, but the letters are perfectly "bona fide," and if any of our readers would like to see the originals, they will, by writing to the Editor of the Magazine, 198, Fleet Street, be put in the way of doing so. I do not print the letters because they afford us any new view of stirring times, of great events, and of lamentable crimes, because such they do not. They are the production of an English officer and gentleman, and one, too, of the old school, whose principles would not be in accord either with the professions or passions of the hour. Still, as a contemporary witness of events of much importance, alike in the history of mankind and of France, they are not without some interest to every historical as well as every Masonic student. They are made more interesting, I think, by several original documents now in themselves scarce, what the French term "pieces justificatives," and which are carefully printed as they were sent with the letters. Many of them are somewhat rare, one or two almost unknown.

Ed.

LETTER I.

ASSEMBLEE NATIONALE PERMANENTE.

Séance Royale du 4 février.

LA séance ouverte, M. Despillay a fait lecture du procès-verbal de la veille. Les décrets sur la division des départemens ont essuyé quelques réclamations. Cette grande opération ne peut se faire sans léser les intérêts particuliers de quelques villes, & les députés respectifs croient qu'il est de leur devoir de réclamer jusqu'au dernier instant; mais malgré cela, l'assemblée avance à grands pas au terme de la division du royaume.

M. le président a annoncé qu'il avoit présenté à la sanction les deux décrets d'hier; l'un relatif à Chinon, l'autre au remplacement de la chambre des vacations du parlement de Rennes.

M. Gossin a continué ses rapports sur la division du royaume; mais la séance d'aujourd'hui ne nous permet pas de donner les décrets qui ont passé.

M. le président a fait part à l'assemblée d'une lettre qu'il venoit de recevoir de sa majesté; elle étoit conçue en ces termes: "Je prévient M. le président que je compte me rendre à midi à l'assemblée nationale. Je souhaite y être sans cérémonie."

Ici a commencé la scène la plus attendrissante; l'œil humain ne peut voir qu'une fois un spectacle aussi frappant.* Heureux, mille fois heureux l'homme qui en eût été témoin, qui a pu voir ce délire, ce transport de joie éclater de toutes parts, rayonner sur tous les fronts! Vous eussiez vu ces sentimens d'un peuple idolâtre de la personne de ses rois, se manifester dans tout son jour. Vous eussiez vu cet amour gravé dans tous les cœurs François, mais trop long-tems concentré par la crainte, mais avili par l'adulation, mais gémissant dans les fers, rompre tout-à-coup ses entraves, briser le char du despotisme, paroître lumineux & brillant à l'approche d'un roi citoyen, causer cette explosion de joie, de délire, d'allégresse, dont les François, seuls sont capables, faire résonner les voûtes du temple de la liberté, d'acclamations, d'applaudissemens, de mille & mille cris de *vive le roi!*

Les instans s'écouloient trop lentement au gré de l'impatience française; on eût voulu hâter le moment où le premier citoyen du monde alloit entrer dans le sanctuaire auguste de la liberté, où cette déesse l'attendoit, pour affermir sur son front le diadème, & pour le parer de plus riche de tous les diamans, *l'amour immortel de ses peuples.*

Que dirois-tu, ô Frédéric, si tu vivois encore? Enivré de ta grandeur suprême, environné de ton despotisme philosophique, jaloux de l'éclat & de la puissance du trône, François, tu t'écrierois autrefois: *le plus beau rêve que puisse faire un roi, c'est de rêver qu'il est roi de France.* Que dirois-tu à la

* (Writer).—I could only perceive on one side the insolence of success, and on the other, regret and anger to be sacrificed by a king they would die to support.

vue d'un si beau spectacle? tu prendrais donc Louis XVI pour un dieu! Secoues tes cendres & tu le verras ce dieu. Il n'est qu'un homme aux yeux des François, mais c'est le premier de tous les citoyens fait pour commander aux maîtres du monde. Qu'ils viennent apprendre à son école, ces tyrans environnés de la pourpre & du diadème, qu'ils sont nés pour le bonheur des peuples; & toi, Frédéric, toi qui, par ton génie, étois fait pour donner le ton à ton siècle, regrette de n'avoir employé tes facultés qu'à bâtir l'édifice de ta frêle grandeur, sans penser de la félicité de tes sujets. Viens, si tu peux, l'entendre encore, & tu verras que tu as laissé échapper la réalité pour courir après l'ombre de l'immortalité; viens, & tu verras que l'on ne reconnoît plus en Europe que deux rois, Louis XVI & Georges II; tous deux rois d'un peuple libre, & les seuls dignes de l'être.*

Il fallu long-tems pour ramener le silence dans l'assemblée; mais, plein des fonctions sacrées qu'il remplissoit, M. Bureau d'Epusy a su rappeler momentanément l'assemblée à la gravité d'une assemblée délibérante. Il a proposé de discontinuer de délibérer. Cette proposition, conforme aux principes d'un peuple libre, a été adoptée, & de suite on a décrété que nul, excepté le président,

* (Writer).—Mistake. George III. Cotemp. Several motions were here made by the President, which are suppressed, as they are not much to the Honor of the Democrats, to which party the President belongs. The most remarkable was the following: That as some contestations relative to Precedence might arise *entre le Roi et le President*: That the President should be on the right of the King; and least anything done that day might be construed into a precedent against the dignity of the Assembly: That a protest should be entered that nothing done that day should be looked upon as a Rule for the future. The Table at which the Secretaries set, which is immediately under the Seat of the President was taken away, two steps were placed, the center part of which was covered with velvet passé de fleurs de Lys, a covering of the same was put over the Chair, on the right of which another was put for the President on the same steps. The President then asked if he should receive the King sitting or standing, to which no Answer was given.

I was so placed as to look thro' a large window directly over the Terrace in the Gardens of the Thuilleries by which the King arrived. He was laughing and talking, and looked very gay. The Commandant of the District of national Militia affected to do the Duties of Captain of the Guard; but I observed that the King looked on the Captain des cent Suisse in that light. When he entered the national Assembly every one got up; he was followed by all his ministers. It was necessary to order the Deputies to take off their Hats.

ne prendroit la parole quand le roi seroit dans l'assemblée.

On s'est mis à faire les apprêts pour recevoir le roi: un fauteuil, couvert d'un velours cramoisi, parsème de fleurs de lis, a été mis à la place du fauteuil ordinaire du président; un tapis de pied, jetté sur les gradins, étoit tout ce qu'il y avoit d'extraordinaire; le fauteuil du président de l'assemblée nationale étoit placé à la droite de celui du roi.

On a proposé d'envoyer une députation; il s'est élevé quelques oppositions, mais qui n'avoient d'autre source que la volonté de se conformer aux intentions de sa majesté, qui vouloit être reçue sans cérémonie: cependant la députation a été nommée, & l'on a vu partir sur la même ligne le cardinal de la Rochefoucault, & dom Gerbe, chartreux, MM. de Liancourt, de Montesquiou, ornés de leur cordon-bleu, marcher à côté du pere Gerard, député de Bretagne, couvert de l'habit rayonnant, tissu de la main de sa femme, pour figurer aux états-généraux, image frappante de l'égalité qui doit régner entre tous les François qui ne reconnoîtront désormais d'autre distinction que le mérite & la vertu.

Cependant on a continué l'ordre du jour. M. Gossin a proposé un décret concernant le Berri, qui a été adopté. Mais je laisse en arriere les décrets sur les départemens, pour arriver plus promptement au plus bel instant de cette révolution.

On a annoncé le roi. Une douce émotion s'est emparée de tous les spectateurs. Un tressaillement d'allegresse, plus facile à sentir qu'à dépeindre, un saisissement agréable, ont enfanté un silence respectueux, mais que des cris de *vive le roi* ont rompu brusquement à son arrivée. Le roi, arrivé à la place qui lui étoit destinée, le garde des sceaux a lu, au nom de sa majesté, le discours suivant, dont nous donnerons les morceaux qui nous ont paru les plus frappans:*

“Vous savez, Messieurs, qu'il y a plus de dix ans, & dans un temps où le vœu de la nation ne s'étoit pas encore expliqué sur

*He read himself His speech, and I thought very well; but you will be astonished to hear it was often necessary to command silence as His M. was frequently interrupted by applause. I have marked with an * those passages which did not succeed.

For the speech (as given here it is full of falsehoods) I refer you to a correct copy I send with this.

g. (Writer).—The Presidents speech is also falsified.

les assemblées provinciales, j'avois commencé à substituer ce genre d'administration à celui qu'une ancienne & longue habitude avoit consacré. L'expérience m'ayant fait fait connoître que je ne m'étois point trompé dans l'opinion que j'avois conçue de l'utilité de ces établissemens, j'ai cherché à faire jouir du même bienfait toutes les provinces de mon royaume; & pour assurer aux nouvelles administrations la confiance générale, j'ai voulu que les membres dont elles doivent être composées, fussent nommés librement par tous les citoyens. Vous avez amélioré ces vues de plusieurs manières, & la plus essentielle, sans doute, est cette subdivision égale & sagement motivée, qui, en affaiblissant les anciennes séparations de province à province, & en établissant un système général & complet d'équilibre, réunit davantage à un même esprit & à un même intérêt toutes les parties du royaume. Cette grande idée, ce salutaire dessein vous sont entièrement dûs; il ne falloit pas moins qu'une réunion de volontés de la part des représentans de la nation, il ne falloit pas moins que leur juste ascendant sur l'opinion générale, pour entreprendre avec confiance un changement d'une si grande importance, & pour vaincre, au nom de la raison, les résistances de l'habitude & des intérêts particuliers.

“ Il faut que tout cede au nouvel ordre des choses; il faut que tous les intérêts se confondent en un seul. Nous ne devons avoir, vous & moi, d'autre but que le bonheur & la félicité de la France. Toute entreprise qui tendroit à ébranler la nouvelle constitution, à remettre les choses sur l'ancien pied, ne pourroit qu'enfanter des malheurs. L'entreprise même d'une contre-révolution, quand elle seroit couronnée du succès, ne produiroit jamais l'effet qu'on en auroit attendu. . . . Livrons-nous donc à cette unité de sentimens qui doit assurer le bonheur de tous; que l'on sache par-tout que le monarque & les représentans sont d'accord; qu'ils n'ont d'autre but que d'amener le bonheur & la félicité publique. Nous ne devons pas nous dissimuler qu'il nous reste encore beaucoup à faire: travaillons avec constance pour arriver au terme de nos travaux. Vous, Messieurs, dont l'influence est si puissante auprès des peuples, faites leur connoître que la liberté publique sera fixée invariablement; mais employez sur-tout votre ascendant pour faire cesser les défiances, sources intarissa-

bles de maux. Un jour, j'aime à le croire, tous les françois reconnoîtront le bonheur qui doit naître de l'égalité. Ils naîtront ces temps heureux où chacun n'aura d'autre ambition que de participer au bonheur de tous, que de sacrifier au bonheur & à la tranquillité de la patrie, qui intéressera également tous les citoyens, où un chacun verra sans peine que, pour être appelé dorénavant à servir l'état de quelque manière, il suffira de s'être rendu remarquable par ses talens ou par ses vertus.

“ En même-tems néanmoins, tout ce qui rappelle à une nation l'ancienneté & la continuité des services d'une race honorée, est une distinction que rien ne peut détruire; & comme elle s'unit aux devoirs de la reconnaissance, ceux qui, dans toutes les classes de la société, aspirent à servir efficacement leur patrie, & ceux qui ont eu déjà le bonheur d'y réussir, ont un intérêt à respecter cette transmission de titres ou de souvenirs, le plus beau de tous les héritages qu'on puisse faire passer à ses enfans.

Le respect dû aux ministres de la religion ne pourra non plus s'effacer; & lorsque leur considération sera principalement unie aux saintes vérités qui sont la sauve-garde de l'ordre & de la morale, tous les citoyens honnêtes & éclairés auront un égal intérêt à la maintenir & à la défendre.

“ Sans doute ceux qui ont abandonné de grands privilèges pécuniaires, ceux qui ne formeront plus, comme autrefois, un ordre politique dans l'état, se trouvent soumis à des sacrifices dont je connois toute l'importance; mais j'en ai la persuasion, ils auront assez de générosité pour chercher un dédommagement dans tous les avantages publics dont l'établissement des assemblées nationales présente l'espérance.

“ J'aurois bien aussi des pertes à compter, si, au milieu des plus grands intérêts de l'état, je m'arrêtois à des calculs personnels; mais je trouve une compensation qui me suffit, une compensation pleine & entière dans l'accroissement du bonheur de la nation, & c'est du fond de mon cœur que j'exprime ici ce sentiment.

“ Je défendrai donc, je maintiendrai la liberté constitutionnelle, dont le vœu général d'accord avec le mien a consacré les principes. Je ferai davantage, & de concert avec la reine qui partage tous mes sentimens, je préparerai de bonne heure l'esprit & le cœur de mon fils au nouvel

ordre de choses que les circonstances ont amené. Je l'habituerai, dès ses premiers ans, à être heureux du bonheur des François, & à reconnaître toujours, malgré le langage des flatteurs, qu'une sage constitution le préservera des dangers de l'expérience, & qu'une juste liberté ajoute un nouveau prix aux sentimens d'amour & de fidélité dont la nation, depuis tant de siècles, donne à ses rois des preuves si touchantes.

“ Je ne dois point le mettre en doute ; en achevant votre ouvrage, vous vous occuperez sûrement avec sagesse & avec candeur de l'affermissement du pouvoir exécutif, cette condition, sans laquelle il ne sauroit exister aucun ordre durable au-dedans, ni aucune considération au-dehors. Nulle défiance ne peut raisonnablement vous rester ; ainsi il est de votre devoir, comme citoyens & comme fidèles représentans de la nation, d'assurer au bien de l'état & à la liberté publique, cette stabilité qui ne peut dériver que d'une autorité active & tutélaire. Vous aurez sûrement présent à l'esprit que sans une telle autorité, toutes les parties de votre système de constitution resteroient à la fois sans lien & sans stabilité. Ce n'est pas pour moi que je la sollicite, cette autorité, mais pour le bonheur de la patrie. Il faut que je puisse protéger la liberté publique, faire respecter les propriétés.

“ Par quelle fatalité se livre-t-on aujourd'hui à de nouveaux excès ? . . . Hélas ! que rien ne souille désormais la constitution, que la source du bonheur public ne soit point ensanglantée. Vous qui pouvez tant sur l'opinion publique, éclairez les peuples sur leurs vrais intérêts ; éclairez le bon peuple qu'on égare, ce bon peuple qui m'aime & que j'aime sincèrement. C'est l'expression pure de mon cœur. . . . Travaillez à rétablir les finances, mettez la dernière main à la constitution ; mettez un nouvel ordre dans le pouvoir judiciaire. Vous aurez assez fait pour la patrie pour mériter une reconnaissance éternelle et dans la continuation successive des assemblées nationales, continuation fondée dorénavant sur cette constitution même, il n'y aura plus qu'à ajouter, d'année en année, de nouveaux moyens de prospérité à tous ceux que vous avez déjà préparés. Puisse cette journée où votre monarque vient s'unir à vous, de la manière la plus franche & la plus intime, être une époque mémorable dans l'histoire de cet empire ! Elle le sera, je l'espère, si mes vœux ardens, si mes instau-

tes exhortations peuvent être un signal de paix and de rapprochement entre vous. Que ceux qui s'éloigneroient encore d'un esprit de concorde, devenu si nécessaire, me fassent le sacrifice de tous les souvenirs qui les affligent, je les paierai par ma reconnaissance and mon affection. Ne professons tous, à compter de ce jour, ne professons tous, je vous en donne l'exemple, qu'une seule opinion, qu'un seul intérêt, qu'une seule volonté, l'attachement à la constitution nouvelle, & le désir ardent de la paix, du bonheur & de la prospérité de la France.”

Réponse du Président.

L'assemblée nationale voit, avec la plus vive reconnaissance, mais sans étonnement, la conduite confiante & paternelle de votre majesté.

Dédaignant l'appareil & le faste du trône, vous avez senti, Sire, que pour convaincre tous les esprits, pour entraîner tous les cœurs, il suffisoit de vous montrer dans la simplicité de vos vertus ; & lorsque votre majesté vient au milieu des représentans de la nation contracter avec eux l'engagement d'aimer, de maintenir & de défendre la constitution, je ne risquerai pas, Sire, d'affaiblir, en voulant les peindre, ces témoignages de gratitude, de respect & d'amour que la France doit au patriotisme de son roi ; mais j'en abandonne l'expression au sentiment pur, qui, dans cette circonstance, saura bien lui seul inspirer les François.

Le roi s'est retiré au bruit des acclamations.

M. le baron de Mevou a fait une motion tendante à faire voter une adresse de remerciemens au roi M. de Clermont-Tonnerre étoit à la tribune pour proposer la même motion. Chacun sembloit s'en disputer l'honneur. M. le président, pour finir ces débats, a proposé qu'elle fût faite au nom de l'assemblée, & dictée par acclamation générale. Ce parti a satisfait tout le monde. Cependant M. de Clermont-Tonnerre s'est représenté à la tribune pour proposer que M. le président se retirât par-devers le Roi, pour l'assurer a-t'il dit que nous sommes réellement réunis de cœur, de sentimens & d'affection. Ce sentiment de fraternité a plu à toute l'assemblée, dont tous les membres se sont levés pour témoigner leur satisfaction.*

*. (Writer.)—It was, however, not executed.

. . . M. l'abbé Goutes, après avoir fait un tableau pittoresque de la misère qui regne dans Paris, proposoit de rappeler dans la capitale ces hommes puissans qui faisoient circuler l'abondance, & que les circonstances en ont éloignés. Cette proposition n'a pas fait la même sensation dans l'assemblée.*

M. de Foucault a proposé de nommer sur le champ un comité pour faire une adresse aux provinces où seroient renfermés les détails de cette journée, qui seroit signée de chaque membre de l'assemblée, & enuoyée aux provinces pour ramener la paix & la tranquillité parmi les peuples. Cette proposition étoit faite pour plaire à tout le monde, assi l'a-t-on agréé généralement. Toutes les motions, plus agréables les unes que les autres, se succédoient rapidement pendant qu'on rédigeoit la formule du serment, dont chacun de ces honorables membres vouloit se lier. M. Bureau de Pusy a prié l'assemblée de permettre à celui qui avoit l'honneur de présider ses travaux, d'être le premier à prononcer le serment sacré. Il a quitté son fauteuil, est monté à la tribune, & a dit: *je jure en mon nom d'être fidele à la nation, à la loi & au roi, & de maintenir de tout mon pouvoir la constitution décrétée par l'assemblée nationale, & acceptée par le roi.*

M. de la Borde de Merville a fait l'appel nominal, & chacun à son tour est monté à la tribune, & a dit: *Je jure, &c.*

Cette cérémonie intéressante a été interrompue agréablement par le compte que M. Target a rendu de la députation qui avoit reconduit le roi. La famille royale & la reine est venue au-devant de sa majesté, & nous a adresse les paroles suivantes, que j'ai recueillies :

Discours de la Reine.

Je partage tous les sentimens du roi, & je m'unis de cœur & d'esprit à la démarche que son amour, pour son peuple, vient de lui dicter. Voici mon fils, je l'entretendrai, sans cesse, des vertus du meilleur des peres, & je lui apprendrai de bonne heure à respecter la liberté publique, & à maintenir le loix dont j'espere qu'il sera le plus ferme soutien.

Après le discours de la reine, on a voté aussi pour une adresse de remerciemens. On a continué l'appel.†

* (Writer.)—Very much the reverse for he was shouted

† (Writer.)—It was proposed, but scarcely listened to.

Faisant l'appel des représentans de la nation, MM. les secrétaires (chose qui n'a pas paru indifférente), ont employé des dénominations aristocratiques & inconstitutionnelles, comme de duc, baron, comte, marquis, &c. titres que la journée d'aujourd'hui devoit avoir anéantis, & qui ne présentent que l'idée de l'ancienne servitude. M. le president a fait la même faute, en nommant les membres chargés de la députation vers le roi. M. Lanjuinais a cre que c'étoit le moment d'avertir l'assemblée de l'inconséquence d'une pareille erreur ; il a demandé que, pour être fidele à la constitution, & au serment qu'on venoit de prêter, les noms de baron, comte, marquis & autres, ne soient jamais employés dans l'assemblée.

Les applaudissemens ont fait connoître que l'opinant n'avoit pas perdu du vue l'idée d'un si beau jour. Quelques legers murmures cependant se sont élevés à la droite de M. le president.

Sans doute, & nous avons tout lieu de le croire, qu'une motion aussi courageuse, & même aussi sage dans la circonstance présente, ne manquera pas d'avoir son effet, & nous sommes persuades qu'il ne sera pas nécessaire de la rappeler.

Depuis six mois le régime féodal est détruit, l'égalité des droits est prononcée, & l'on pourroit même dire aujourd'hui qu'elle est confirmée. Il s'en suit donc qu'il n'y a pas de dignité féodale en France. Les seigneurs eux-mêmes sont devenus simples propriétaires de domaine des droits purement fonciers, &c.

LE HODEY DE SAULTCHEVREUIL.

* (Writer.)—When the Oath was first proposed, the consternation amongst the Aristocrates is not to be conceived, especially as the Words King, Laws and nation were omitted; and the Motion made in the following terms: That every Member should swear to abide by the present form of Constitution without distinction of orders, and that those who would not take the oath should be excluded the Assembly. I expected to see all the Aristocrats retire at once they were alarmed, uncertain when the Amendment was made and carried as opposite. The Condition of exclusion was, however, annexed. In vain did some of the Aristocrates urge that they could not swear to observe what they were not acquainted with. All they could obtain was that the oath should be considered only as binding to each member personally, and not to affect those they represented.

I also saw the King on his return to the Palace. His countenance was not quite so gay as when he went, I believe. The President's Chair had had some effect.

LIGHT.

The night has a thousand eyes,
The day has one ;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one ;
Yet the light of a whole life dies
When day is done.

Masonic Jewel.

Our Archaeological Corner.

We give the following curious letter of a Knight Templar, from the Paston Letters, as there seems to be running through it, as we read it to-day, occult allusions to some common bond of union and special fellowship. It may allude only to the known custom of Templars of admitting friendly and wealthy associates, but we have deemed it well to call attention to it, as it is certainly very striking alike in tone and in expression. We take it from Knight's portable edition of 1840, edited by A. Ramsay, and have not had time to collate it with Fenn's original edition of 1787. The letter cannot be later, though it has no date, than the middle of the 17th century. Probably before 1460.

Ed.

LETTER CLVI.—(CV. vol. iii. p. 427.)

We have here a most curious letter from a brother of the Order of the Temple of Syon to J. Paston, earnestly persuading him to a temporary residence amongst them, according to the rules of the order, and dissuading him from improper alms giving to the hurt of his private affairs. The choosing of a place to do his penance in during Advent, reminds us of the establishment for the secret house of the Earl of Northumberland, in the reign of Henry the VIIIth, who at certain seasons of the year retired from his principal mansion to some small retreat, where he lived privately, and most probably performed offices of devotion and charity, as atonements for his sins of omission and commission. See the "Northumberland Book," p. 361, and notes at p. 442. We may from this letter suppose that persons of inferior rank at certain times likewise

left their houses, and retired for the same purposes of praying and alms-doing, and that the season of Advent was the time set apart by J. Paston for those religious duties. [From all other parts of the correspondence, however, notwithstanding the writers p'fite knowlich of yo' freell and nat'all dispoiseon," J. Paston would seem to have been among the last of men who ruin themselves through their liberality. The threat of a sharp and hasty process in case of disobedience, seems to confirm the subsequent passage, where he is invited to come and be jocund, "as ze sholde be yn the place of yo' p'fession amoonggis yo' holy bryy'yn," that Paston was himself professed of the order, which we think however is hardly probable.]

*To my right Worshipful master and brother,
John Paston, this letter be taken.*

Right Worshipful and reverent master and brother, with all my service I recommend me unto you. Please it unto your great wisdom to have in your discreet remembrance the strait order on which we be professed, and on which ye are bounden to keep your residence, and especially on this time of Christmas amongst your confreres of this holy order, the Temple of Syon ; for unless that ye keep duly the points of your holy religion, our Master Thomas Babyngton master and sovereign of our order, by the assent of his brethren, be advised to award against you right sharp and hasty process to do call you to do your observance, and to obey the points of your religion, which were unto me great heaviness. Wherefore I, as he that hath most greatest cause, and is most bounden unto your great gentleness, and also whom nature and kin most specially before every of all our brethren binden me to owe and will you good will and true heart, considering the great time of penance that ye have been in from soon upon Michaelmas hitherto, that is to say in relieving and sustenance of your even Cristen,* and also in this charitable and meritory (*meritorious*) deed of alms-doing, that is to say, in plenteous and liberal gifts, which is more preciouser than gold or silver, which hath not been at all times to your great ease, neither heart's pleasaunce (*pleasure*),

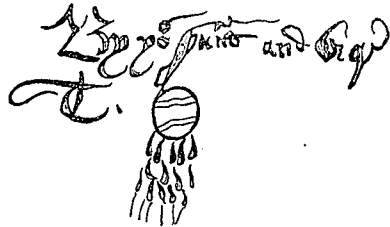
* Even Cristen. I wish for an explanation of this. (*Even is equal or fellow. Fellow Christians.*)

but rather to your great disease and intolerable pain, and where * God's law and man's law accord that it shall not be lawful to none earthly man to be so liberal and plenteous of that that God sendeth him, that he should so dispose it so that he should nought have to live by; and forasmuch as I have perfect knowledge of your freell (*free will*) and natural disposition so set unto them that be needy and hungry, that of yourself ye have no might, neither power to abstain and rule yourself, but all so long as God sendeth and giveth you whereof to dispose and help your even Cristen, ye must needs dispose it forth amongst your even Cristen, I counsel you that in all so hasty and goodly time as ye can, to come unto your holy brethren that be of this devout and close coversion, † to the intent that ye might be advertised and learned by them the good rule and measure that ye ought and should have in the disposition and dealing of your alms.

And also sithen (*since*) ye have chosen you a place in this season of Advent, in which ye have had a reasonable lesiure and space to do your penance, which draweth fast to an end, which hath been a convenient place as for the season of the year, and now it draweth fast unto Christmas, on which time every true Christian man should be merry, jocund, and glad; and sithen there is no place which by likelihood of reason ye shall find in your heart to be so glad and jocund in, as ye should be in the place of your profession amongst your holy brethren, in which place in this season of the year it is accustomed to be (*have*) all manner of disport, ‡ like as it is not unknown to your wise discretion; wherefore as my simple reason leadeth me, your great discretion should rule you, that ye should approach nigh the place of your holy religion in all so hasty time as ye could or might, of whose coming all your said brethren would be glad and fain (*pleased*), and in special I your servant and brother, like as I am most singular bounden to the increase of your prosperity and welfare, which I shall ever desire with

God's mercy, which have you under his blessed and favourable protection. Written in the Temple of Syon, the 3d day of December, in great haste.

By your servant and brother, T.*



Temple of Syon, 3rd December,
Date uncertain.

MASONIC PROGRESS.

Working onward, climbing upward,
Such the Mason's mystic art;
Proudly feeling, as advancing,
Those great promptings of the heart.

How he learns with satisfaction,
As he mounts each higher round;
That "fraternal" love and Justice
Through our Order must be found.

That humanity, in all her forms,
Has nothing more to give,
If in an "ever-faithful breast"
Masonic teachings live.

That deeds of human kindness
Are the ends toward which we strive,
Hence that pride and grand devotion
Which will all time survive.

"New light," too, greets his vision
At each succeeding grade,
That from a true Masonic heart,
Is destined ne'er to fade.

With hope and faith inspired,
He gains the "inner door,"
Where "armed with good instruction,"
He'll "pass on" as before.

Until within the "sanctum,"
The crowning labour done;
He knows his work of mercy
Is only now begun.

J. C. D. Holt, in *Masonic Herald*.

* [Whereas,
† [Original, "coversion," Fenn translates "counsel."] ‡ The jovial manner of living at Christmas in these societies is here likewise pointed out, and makes us wish we could have taken a look at their pastimes, feasts, &c.

* The writer of this singular letter was from his own account a relation of J. Paston, and his signature is like what in heraldry often represents a fountain; it is therefore possible that his name might be Thomas Fontaine, as a family of that name resided at Salle in the county of Norfolk, about the time that this letter was written.

JERUSALEM, HER RUINS.

W. S. HOOPER.

In all the antiquities of Masonry, there are none more closely allied to the interest of masonic hearts than those of the city and temple of Jerusalem.

This is not peculiarly true in the fact of her antiquity, but because of the sacred position and relation she occupied toward God; because of the relation she sustained towards other nations, and because of the moral influence she exerted at that time, and continues to exert at the present.

If there be any moral virtue in a nation or individual it will not cease to exist at the death of the one, or the destruction of the other. It was this principle in the city of Jerusalem that tended to her perpetuity in the memory of man as much as the relation she sustained to God. It may be, and, perhaps is, true that this fact grows out of that relation; but certain it is that there was a great influence that clings to her memory as much in this age, as in that of her existence.

It really matters very little in Masonry whether the history of what is called legendary, is real or not, enough is true that the location of all the prominent interests of Masonry is centred in that city. This fact adds to the interest in every article or address upon that history.

Jerusalem and her temple being the centre of masonic interest, her influence is very great; indeed, there is not any mention of her name without calling to mind pleasant memories and thoughts concerning her.

Though hundreds of years have passed since the sad tale of her woes were first repeated and her destruction complete, yet many call to mind the history of those woes with a feeling of very deep interest. These memories of historic interest have generally had a tendency to make men better, and should lead men into a higher plane of action and usefulness.

The teachings of those historic incidents, whether brought to masonic early history or by masonic tradition, are full of the real elements of human life. Indeed, in

some of the formulas of Masonry, there could be no better or more thorough instruction in human life. We have neither disposition nor desire to advance the Order above the Church, but there is one query that it might be well for us to examine, to wit: Why does the one give so much more prominence to this than the other? Masonry, while she does not extol, yet teaches the grand principles there taught, while the Church many times pays her but little attention. It may be argued that in the latter there are higher and grander principles than much of Masonry inculcates, but the very one who taught these to the grandest effect, emanated from that city, and by a master stroke cleansed the entire temple, and it certainly would not be out of place that the place where the very foundation principles were inaugurated should be held up to the attention and honour of the world.

In ancient times this city was one of great commercial power, much as the metropolis of any country, having within her borders representatives from all nations of the world. In her ruins there are many evidences of her having a commerce with nations from every adjacent country and some far distant lands.

It may be a matter of interest that we trace some of the points connected with both the ancient and modern Jerusalem. There is a very great contrast between them; the present city being of a low, dingy and uninviting aspect, having few objects of interest except in the one fact of the hallowed incidents and history of ancient times. The old city, which without doubt, lies buried far beneath the present surface, was, doubtless, a city of much magnificence, especially if we are allowed to judge any of her character from the temple or palace. It will not be presumed that there were any other such edifices, but there must have been some certain characteristics of correspondence, as in all cities and of all ages. In the ancient city there must have been a great profusion of wealth, if the spoil taken by her various conquerors in any way approximated to an estimate of her financial power.

In her architecture was a grand display of perhaps the finest skill in that direction. Her private homes were many times of a

royal splendour hardly realized by moderns. Her palace and temple, in all their arrangements, were beyond the pen of description.

The city commanded a prominent position, and had, from her walls, a grand view of the entire land, and was the centre of a group of small mountains, which have become woven in the history of that age.

This grand and beautiful city was seventeen times destroyed during a period of fifteen centuries.

At one time her people were put to the edge of the sword, and the city consigned to the flames.

Twice she was completely razed to the ground. Twice her walls were battered to the earth. Her people became the captives of the adjoining nations.

Feuds, quarrels, dissensions and civil wars were her lot, and revolutions became an important part of her lamentable history.

By some strange fact or phenomenon, the ruins became covered as an heap, and a new people built their homes above them, and the places of interest became the home of the reptiles of the field.

Her first siege was fourteen hundred years B.C., a very memorable event in her history. She was a long time in the possession of the Jebusites, and though the powers of Benjamin and Judah were exerted for their overthrow, it was without effect. At one time David advanced against her with two hundred and eighty thousand warriors, but it was only after a long and tedious fight that he made a conquest of it.

During all of fifteen centuries she was continually engaged in war, a series of conflicts and struggles, and it would seem that after so many disasters and conflicts that she would have succumbed, and her overthrow been complete; but each time she repletes her army, rebuilds her destroyed walls, and rising from the ruins of her former glory, starts again upon her march of progress; again her busy mart of commerce is all astir with life and activity. Her people were the captives of Babylonian tyrants, but though two generations nearly passed before they enjoyed a restored liberty, yet again they made the city to rejoice, and again restored

the temple and all the vessels for the worship of God.

These many vicissitudes of that devoted city furnish to the mind of the lover of Masonry the great thoughts and valuable lessons of human life. We have in her national and individual history the conflicts and triumphs of life thoroughly exemplified.

Now when the sacred and national history of that great people, with so many other items of interest are brought before our mind in their solemn and impressive form, is there any wonder that we form an attachment for these objects of interest.

The court and cloisters of the last temple were finished about nine years B.C., the city at that time being under the power of the Roman government.

After the destruction of this temple the city was doomed never to re-invest herself with the splendour of the past. Her glory had faded. It mattered not how many future conquests she might have, she was never to have her former glory again. What fearful disaster came upon her after that and covered her in heaps of ruins, history does not tell. But when we assert that this city now lies numbered among the buried cities, we enter upon the threshold of dispute. Nevertheless, discoveries of late date give conclusive evidence of the fact that the ancient city lies to a considerable depth beneath the present city; and many queer inquiries are made as to the manner of that accumulation that has so enveloped her, but no authoritative answer can be given, some supposing that other homes were builded upon her ruins, while it is not an unreasonable assertion that the winds have carried the sands of the desert, and these combined have made the earth that is now above the city. Suffice it only to say that the present city lies above the ruins of the past.

At what time this accumulation began no one can tell. At what time the present city began its existence may also be very hard to determine; but enough has been developed to bring to light indubitable evidence of the former city.

The conquests of the Crusades, and the ruins, as discovered, furnish a theme of themselves.

Voice of Masonry, America.

LITERARY CURIOSITY.

To the Editor of the "Masonic Magazine."

Dear Sir and Brother,—On looking over some old numbers of "Chambers' Edinburgh Journal" I found the following "Literary Curiosity," in canine Latin, with an English translation. The number was dated September 23rd, 1840. I venture to suggest that you re-produce it in your column, for it may interest others as much as—

Yours, &c.

"YAMA."

TONIS AD RESTO MARE.

O Mare, cœva si forme,
Forme ure tonitru,
Jambecum as amandum,
Olet Hymen promptu!
Mihi his vetas au ne se,
As humano erebi;
Olet mecum marito te,
Or Eta, Beta, Pi.

Alas! plano more meretrix,
Mi ardor vel uno;
Inferiam ure arte is base;
Tolerat me urebo.
Ah me! ve ara scilicet,
To landu vimen tuus;
Hiatu as arandum sex,
Illuc Jonicus.

Heu! sed heu! vexen imago,
Mi mises, mare sta;
O cantu redit in mihi!
Hibernus arida.
A veri vafer heri si,
Mihi resolves indu
Totius olet Hymen cum,
Accepta tonitru.

TONY'S ADDRESS TO MARY.

Oh, Mary, heave a sigh for me,
For me, your Tony true;
I am become as a man dumb,
O let Hymen prompt you!
My eye is vet as any sea,
As you may know hereby;
O let me come, Mary, to tea,
Or eat a bit o' pie.

Alas! play no more merry tricks,
My ardour vell you know;
In fear I am your heart is base;
Tolerate me your beau.
Ah me! ve are a silly set,
To laud you viemen thus;
I hate you as a randon sex,
Ill luck I only curse.

You said, you vixen, I may go,
My missus Mary, stay;
O, can't you read it in my eye?
I burn as arid hay.
A very vafer, here I sigh,
My eye resolves in dew,
To tie us, oh let Hymen come!
Accept a Tony true.

PAT MURPHY'S DILEMMA.

One day, in attending to the applications for situations on the police force, the mayor of a certain town, it was supposed, was about to invest Patrick Murphy with a star, when some of his Irish competitors outside the railings cried out:

"Are you goin' to 'p'int Pat, yer honour? He can't write his name, yer honour!"

"I am only receiving applications to-day; in a fortnight we make appointments," said the mayor.

And Pat was told to call that day two weeks.

"Can you write?" said that excellent functionary.

"Troth, an' it's meself that jest kin," answered Pat.

"Take that pen," said the mayor, "and let us see you write. Write your name."

"Howly Paul! D'ye mind that, Mike? Pat's a-writin'—he's got a quill in his fist!"

But Pat did write; he had recorded his name in a bold round hand.

"That'll do," said the mayor.

"Ask him to write somebody else's name, yer honour," said two of them in a breath.

"That's well thought of," remarked the mayor. "Pat, write my name."

"Me write yer honour's name!" exclaimed he, with well-dissembled horror. "Me commit forgery, and a goin' on the pelisse! I can't do it, yer honour."