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PREFACE TO THE EIGHTH VOLUME.

WITH the close of another volume publisher and editor beg to return thanks hearty and many to those who have cheered their labours, and aided their efforts to diffuse a good and sound Masonic literature among the Craft. And if, when we "take stock" at the close of another volume, the result is hardly such as they once ventured to anticipate, a good deal may no doubt be said for the peculiar difficulties of a Masonic serial in itself, and that intense competition which now awaits all candidates for literary success, or further approval. There are special hindrances attendant on a Masonic magazine, which, though it is true that they affect all young magazines more or less, yet seem seriously to stand in the way of the success and circulation of a magazine which is mainly Masonic in tone and tendency. The circle of Masonic readers is a limited one; the public, as a rule, are barred, so to say, by the very name of Masonry, and therefore the publisher and editor have not only to find an audience, but to hit the happy mean of magazine interest and efficiency, for if they are too technical and dry, they displease one class of readers, if the contributions assume a lighter strain they antagonize another class of minds. The *Masonic Magazine* has from the first had much main support, and has been cheered by the hearty aid of unwavering friends.

Publisher and editor, in returning thanks for past favours and past patronage, trust still to receive the friendly and kindly countenance of all who desire to see a Masonic serial availing and available for the promulgation and elucidation of the tenets, the history, and the archæology of our useful and benevolent fraternity.

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THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

No. 85.—VOL. VIII.

JULY, 1880.

PRICE 6D.

ST. JOHN'S LODGE, BOLTON.

(Concluded from page 540, vol. vii.)



AS the remaining portion of this paper is already in print, we think it only necessary to give Bro. W. J. Hughan's introduction.—Ed. M.M.

Our good friend, Bro. Brockbank, has invited us to write an introduction to his history of St. John's Lodge, Bolton, and the following is our fraternal response thereto.

During the last century there were at one time four Grand Lodges at work in England, viz :

1. "The Grand Lodge of England" (London).
2. "The Grand Lodge of All England" (York).
3. "The Grand Lodge of England according to the old institutions" (London).
4. "The Grand Lodge of England and South of the Trent" (London).

The first, the Premier Grand Lodge of the World was established in London, 1717.* Before then there were no Grand Lodges, but "Assemblies" were occasionally held. The second Grand Lodge was started in York, 1725, being the offspring of the old Time Immemorial Lodge of that city. The third was originated by a number of seceders from the first-mentioned, about 1750, and the fourth was founded by the York Grand Lodge in answer to the wishes of many members of the Lodge of Antiquity, London, in 1779. Its career was very brief, as it terminated in 1790, on the difficulties being adjusted between that ancient lodge (now No. 2) and the regular Grand Lodge. The fourth of the series ceased to exist on the advent of the present century.

All lodges now on the roll and warranted prior to 1814 obtained their authority either from the first or the third of these Grand Lodges, both held in London, and known respectively by Masonic students as "Moderns" and

* For the history of this the oldest and largest Grand Lodge in the world, and its descendants, vide Bro. R. Gould's "Four Old Lodges."

"Ancients." It will be seen that these titles are not indicative of the relative antiquity of these bodies. They are also termed the "Regular Masons," and the "Ancients" or ("Atholl Masons.") Happily, in December, 1813, these two rivals "joined hands and hearts," their title after then being "The United Grand Lodge of England," since which period the Craft has heard no more of secessions. For particulars as to the Articles of Union and the numerical position of the lodges on the United Roll we must refer enquirers to the "Masonic Register"† and the "Atholl Lodges." In 1814 there were 386 lodges of the "Moderns" and 260 of the "Ancients" placed on the Roll, and as the first lodge of the latter body was successful in drawing the "lot" for No. 1, the Time Immemorial Lodge of Antiquity of the premier Grand Lodge had to be content with the position of No. 2, in accordance with the agreement. The other lodges belonging to the two rivals were numbered alternately as provided for.

The St. John's Lodge, Bolton, before the Union was numbered 303, but immediately afterwards became 386. In 1832 it was altered to 268, and from 1863 has been 221. Its career from 1797 has been carefully sketched by Bro. Brockbank in the following pages, and that of its sister Lodge Antiquity, No. 146, has been duly noted by an earnest fellow worker (Bro. James Newton). At the present time under the wing of the East Lancashire Province there are eleven Ancient Lodges, numbered, etc., as follows :

- 44, Friendship, Manchester.
- 54, Hope, Rochdale.
- 62, Social, Manchester.
- 128, Prince Edwin, Bury.
- 146, Antiquity, Bolton.
- 152, Virtue, Manchester.
- 204, Caledonian, Manchester.
- 210, Duke of Athol, Denton.
- 215, Commerce, Haslingden.
- 221, St. John's, Bolton.
- 226, Benevolence, Littleborough.

Although "St. John's," No. 221, is the tenth on this list, it is not as a lodge much inferior in point of antiquity to most of the others, as several work from revived or renewed warrants, whereas that of No. 221 has apparently preserved its continuity throughout. Its warrant was granted under the rule of the M.W. Bro. the 4th Duke of Athol, who was the seventh Grand Master of the "Ancients." The D.G.M., Bro. William Dickey, was once the third of the Grand Secretaries, having served in the latter capacity 1771-6. The Grand Secretary Leslie held that office from 1790 to the consummation of the Union. We are indebted to our indefatigable Bro. John Constable, P.M. 185, for a transcript of the warrant (completed in MS., portions being deficient), who in this and many other ways has done much to aid in the critical study of the "Ancients."

Although the records of St. John's Lodge are not so important, comparatively speaking, as many of the older lodges, yet they are decidedly worthy of reproduction and publication, especially in the concise and handy form adopted by Bro. Brockbank, who has done his part carefully and well.

The minutes are in many respects very suggestive, and evidently the younger members are much indebted to their seniors for the present prosperous and happy condition of the lodge.

As it is impossible to write a complete history of Freemasonry in England until the records of all the last century lodges have been duly examined and their special features made known, we hail each fresh appearance of a lodge

† "The Masonic and Medallie Register of Lodges," by Bro. W. J. Hughan. (George Kenning, London). "The Atholl Lodges, their authentic History," by Bro. R. F. Gould,

history with satisfaction, and consider the author, who has devoted time to its preparation, has become a benefactor to the Craft and done his part to render an authentic account of our Society *possible*.

In evidence that the junior lodges of the "Ancients" may furnish some curious particulars, and even facts of consequence, we may cite those of No. 221, and particularly the Bye-Law No. 4:—"Every subscribing brother shall wear on his breast that mark of distinction that is worn by Ancient Masons on regular meeting nights." We have so far failed to discover to what this rule refers, and shall be glad if any one can enlighten us. The old medals occasionally met with are generally unique in style, emblems, etc. We do not remember any two being exactly alike, so it is not probable that the mark of distinction referred to was of a medallion character. The subject is a curious one, and we are not aware of another such regulation. In conclusion, we trust that the example set by Bro. George Parker Brockbank and several other brethren, by the compilation of their Lodge Histories, will prove to be the heralds of many more similar and valuable productions.

Truro, April 7th, 1880.

WILLIAM JAMES HUGHAN.

THE MYSTIC CRAFT.

BY BRO. R. PAYNE.

O MYSTIC Craft! that, ark-like, through all generations,
Unscath'd by fire or tempest, on the swirling flood
Ridest secure amid the wrecks of creeds and nations,
Whose Architect and Strength, whose Guide, whose Goal, is God.
His arm, whose thunderbolts on every side are blasting,
Is ever over thee to shield, to lead and keep:
His voice, which rends in wrath the mountains everlasting,
To thee speaks peace, and stills thy path amid the deep.
O happy flock; which feed'st on sunlit pastures tow'ring
Above all earthly glooms, led by thy Shepherd-Lord—
Keep ever on those heights, beyond the storm-clouds low'ring,
Whose rain is strife and hate, whose lightnings, fire and sword.
O, wondrous temple! in whose myriad holy places
Dim flashes of the eternal Father's glory glow,
Within thy portals pure may nothing that debases
Presume to mar that beauty which no fleck should know.
Still onward pilot this Thine ark, most mighty Master,
In safety till she reach the long sought stormless shore:
Still lead and feed this flock of Thine, most holy Pastor,
Where'er they wander, till all wanderings are o'er.
Father of Lights, who hast nor change nor shade of turning,
Keep this Thy temple ever through all change and chance:
Keep, by Thy glory fed, its glory ever burning;
Founded in strength, may it from strength to strength advance,
Till, at the trumpet's sound, all earthly lodges enter
Within the Veil, from every kindred, clime, and zone,
And meet at last, united at the eternal Centre,
Brethren for ever, in Grand Lodge around Thy Throne.

KLOSS'S MASONIC BIBLIOGRAPHY.

BY THE EDITOR.

THE "Bibliographie der Freimaurerei" put forth by Dr. George Kloss, Frankfort-on-the-Maine, in 1844, is a very remarkable work, which, if it could be revised and completed to our own time, would display some very astounding results. Indeed, very few Freemasons in England or America, comparatively speaking, among the thousands who rank themselves under our banners, are aware either of the existence, much less the value, of this book to Masonic Archæology in general, to the Masonic student in particular. We propose, therefore, in this paper to give an outline of the work, merely premising that even Kloss, with his painstaking accuracy, has omitted some works, and that we find mistakes (which are indeed unavoidable in any similar work) as regards the earlier and later editions of works and the names of writers. But as a general rule Kloss is most correct, and, as a book of reference, his handbook is simply invaluable to the Masonic student to-day.

Kloss, when he published his work, hoped and intended, as far as it was, humanly speaking, possible, to give to Masons a correct list of Masonic books, whether by known or anonymous writers, and to procure the names of the former and to realise the fact of the latter. He divides his work into several sections which we cannot follow, as it would make this paper too long, but we propose simply to touch upon the salient points and give a resumé of the whole. For instance, he mentions that from 1717 to 1756 there were written no less than 108 works for and against Freemasonry, while from 1757 to 1799, excepting France, there were issued 342; from 1799 to 1844 there were written 227; this includes French works from 1756. From 1721 to our time there were issued 703 addresses and antient charges, including funeral orations, while 324 publications relative to Masonic melody, songs, and music attest the harmonious qualities and tendencies of the Craft. 331 publications have issued from all lands and jurisdictions relative to Masonic ritual, and even Masonic romances have not been forgotten, there being no less than 80 mentioned up to 1844, and something under 56 Masonic tragedies and plays. Kloss omits Masonic poetry, of which, as we know, there are several examples published. He mentions, however, about thirty Masonic biographies, and a large number of works relating to antiquities, worship, the mysteries, namely, 145, and over 50 dealing with metaphysics, theosophy, mysticism, and the Cabala.

Kloss gives us a list of the following works as regards the history of Freemasonry in various lands:—The Cosmopolitan History of Freemasonry, 70 works; English, American, and Canadian Freemasonry, about 25; German Freemasonry, 122; Holland and its Colonies, 55; Belgium, 50; Switzerland, Poland, Russia, 70; Italian Freemasonry, 33.

Kloss seems to omit Spain and Portugal and the South American Colonies, and we may note that his record as to England, America, and Canada and the English Dependencies is very incomplete indeed. Kloss mentions about 300 works relative to Templarism and the Chivalric System, and 274 relative to Rosicrucianism. There were, up to 1844, nearly 100 works published relative to the Masonic Constitutions, and about 100 relative to Masonic journals, catalogues, and the like. Kloss also calls attention to 40 works on magic or connected with Masonry. There are about 700 works relative to French Masonry under the Grand Orient; about 50 relative to the Rite Ecossais; 40 relative to the Rite of Misraim. Though Kloss mentions 5393 works, he gives a supplement of between 200 and 300 more, which places the total to about 5600 in 1844.

Were we to add to this list all the works which Kloss has unavoidably omitted or overlooked, and all that have been published since, we are not

exaggerating when we state that such a bibliography of Freemasonry would now number at least 7500 works, if not more. Indeed, it is just probable that the number might be close upon 10,000. We have omitted from this list many interesting topics to which Kloss alludes, such as that of Guild life, Chivalry, the German Steinmetzen, the Jesuits, Secret Societies, the Illuminati (70 works alone), the Asiatic brothers, and the African builders. It is much to be desired that a correct bibliography up to date should be issued.

THE RUNES.*

WE all of us have seen probably, if not with our own eyes in lapidary inscriptions, at any rate in books, those strange characters which are called Runes, and about which the most opposite opinions have existed. For a long time the prevailing belief was, apparently descending from and fostered by the early Christian missionaries, that they were pagan, magical, cabalistical, and even hermetical. Latterly, however, it has been well-known that a clue to these strange characters had been discovered, though learned men were not agreed as to their origin or even paternity.

The Rev. Isaac Taylor, well-known by his "Etruscan Researches," has lately written the book to which we allude in a foot-note to tell us what the Runes are, and we confess that as we have seldom read a book with more pleasure, so we listen to him with great faith. Let him, however, speak for himself.

THE FUTHORCS.

At the time when the Roman alphabet was introduced by Christian missionaries into Northern Europe, some of the Teutonic nations had been for several centuries in possession of a peculiar alphabet of their own. This ancient alphabet was chiefly used by the Scandinavians, the Northumbrians, and the Goths. The characters are called Runes, and the alphabet bears the name of the Futhorc, from the first six Runes. The one unsolved problem in the history of the alphabet is the origin of these Runes. That they should have been independently invented by the Teutons is a solution which must be regarded as quite out of the question. The history of the invention of alphabetic writing shows the enormous difficulty of such an undertaking. It was only through the slow developments of many centuries that the united genius of the Phœnicians and the Greeks, the two most cultured races of the South, succeeded at last in elaborating a pure alphabet out of the cumbrous picture-writing of the Egyptian Hieroglyphics. That an equivalent result should have been obtained offhand by any semi-barbarous Teutonic tribe is quite incredible. There are, moreover, such striking resemblances between several of the runes and the corresponding letters of various Mediterranean alphabets, that the mathematical chances against such a series of accidental coincidences are absolutely overwhelming. On these grounds it has been universally admitted that the Runes must, in some unknown manner, have been derived from that one great parent alphabet to which modern research has affiliated almost every other alphabet of the world—Ethiopic, Arabic, and Hebrew, Greek, Latin, and Etruscan, Indian and Tibetan, Mongol and Malay. Runic inscriptions have been found scattered over a vast region extending from the Danube to the Orkneys. The most ancient of these inscriptions are earlier in date by at least a thousand years than the most modern. During this long period a constant development was going on, and hence we find, as was to be expected, that the Runes of different countries and of different periods present very considerable variations. They may all, however, be classified into three main divisions—the Gothic, the Anglian, and the Scandinavian.

Mr. Taylor successively goes through the various hypotheses as to the origin of the Runes, and dismissing the Phœnician and Latin origin, comes to the conclusion, on what seems to us, we confess, very satisfactory grounds, that the Runes are only the development of a form of the old Grecian, the "Thracian" as used by the Greek traders.

THE THRACIAN ALPHABET.

The next step in our investigation is to ascertain the characteristics of the alphabet which was used by these Greek traders. The direct evidence as to the Olbian and Thracian

* Greeks and Goths: a Study on the Runes. By Isaac Taylor, M.A. London: Macmillan & Co.

alphabet is very meagre. The Greek inscription from the Nogai steppe is only a fragment, and the great Olbian inscription* is useless for our purpose, as it belongs to a very much later period. We have to rely mainly on the evidence of a few Thracian coins, notably a large gold coin of Geta, King of the Edoni, now in the British Museum, which is believed to belong to the sixth century B.C., and several coins of the Orreskioi of about the same date. But there is no lack of inscriptions of the required date belonging to the cities and islands from which the Thracian and Euxine alphabet must have been derived. We have much early pottery from Thasos,† together with the celebrated inscription from Sigeum, several from Miletus, the mother city of Olbia, and many more§ from Paros, Siphnos, Naxos, Melos, Samos, and Chalcis, all of them belonging to the end of the sixth century B.C. The evidence of the Thracian coins goes to show that the Thracian alphabet was identical with the alphabet of the mother cities of the Thracian colonies, which is usually designated as the second alphabet of Ionia and the Isles.||

It is, indeed, a somewhat startling theory at first which brings the Thracian alphabets to the Goths, and through the Goths to Rome and Germany and England, but we venture to think that Mr. Taylor is on the right track. As he says, and says truly,

But a nation which held possession of the amber coast of the Baltic, and also extended so far southward as to occupy the upper basin of the Dnieper, would almost necessarily be in commercial intercourse with the enterprising Greek traders who had the command of the commerce of this great river. From the earliest times the trade route between the Baltic and the Euxine was by the waterway of the Dnieper, which rises within 200 miles of the Baltic coast. It was by this route, the Austrvegr or Eastway, that the Varangian vikings from Swedish Gothland descended from the north and swarmed along the coasts of the Black Sea, and even laid siege to Constantinople. The Dnieper (Borysthenes) was known to the Greeks as early as the seventh century B.C., and the valuable trade of this great natural highway was in the possession of the Greek colonies which were established near its southern outlet. The importance of the Greek commerce of the Dnieper is evident from the statement of Herodotus, who had himself visited Olbia, the flourishing Greek colony established at its mouth. Herodotus speaks of the Borysthenes as being, next after the Nile, the greatest and most valuable river of the earth. He adds that it was known as far as the district of Gerrhos, forty days' journey from the sea. Now the distance in a straight line between the Black Sea and the Baltic is not more than 700 miles, and the northern half of this space lay, as we have seen, within the limits of the Gothic realm, the southern frontier of which would not be more than 400 miles from Olbia, or about the distance of Olbia from Byzantium. Now since the Greek merchants from Olbia ascended the river for a distance of forty days' journey, and if we reckon a day's journey at fifteen miles, and make sufficient allowance for the windings of the stream, this will bring Gerrhos into close proximity with the southern border of the Gothic occupancy, if not actually within it.¶ It may therefore be assumed that in the sixth and following centuries there was sufficient opportunity for the Goths on the Pripet to acquire a knowledge of the Greek alphabet from the Greek merchants who traded on the Dnieper for the amber and other products of the Gothic realm.

We recommend our readers to study this valuable and striking work carefully, as we have only given a bare outline of it, the more so as the author's words are well weighed, and he writes clearly, convincingly, and well.

How wonderful it is to-day, if we pause to reflect, seems the onward march of investigation and exploration; the mysteries of the old past are unveiling one by one, and we who like such studies, and can find healthy recreation in such investigation, ought to be grateful to writers like Mr. Taylor, who labour so earnestly to open out and lighten up all that superstition would darken and ignorance conceal, but which learning and science would illustrate and explain for wondering students in this enquiring age.

* Böckh, No. 2058.

† This coin was found in the bed of the Euphrates, and may have been brought from Thrace by a Persian soldier of Darius.

‡ Dumont: *Inscriptions Céramiques de Grèce*. Paris, 1872.

§ See Kirchoff: *Studien zur Geschichte des Griechischen alphabets*, *passim*.

|| This alphabet was probably introduced into Thrace by means of the Parian colony of Thasos, the Chalcidian colony of Chalcidice, and the Samian colony of Samothrace. See Kirchoff, *op. cit.*, and Lenormant, art. *Alphabet* in Daremberg's *Dictionnaire*, p. 202.

¶ The name Gerrhos may be the Gothic *gards*, which in Ulphilas denotes a "district," as in *midjum-gards*, the world. In Norse the word denoted a stockaded trading-post. Kiev was called by the Northmen *Kœnu-garðr* (Ship-ton). If Kiev is the Gerrhos of Herodotus, then the river Pripet, on which Zeuss places the Goths, would be the "river of Gerrhos."

A LECTURE ON THE ANTIQUITY OF LAYING CORNER STONES
WITH RELIGIOUS AND MYSTICAL CEREMONIES.*

DELIVERED BEFORE THE WINSLOW LEWIS LODGE OF FREEMASONS IN 1879;
AND BEFORE THE A.A.A. IN 1880.

BY BRO. R. W. CHARLES LEVI WOODBURY.

I PROPOSE to lecture on the antiquity of the laying of corner stones for public buildings with religious and mystical ceremonies. In doing this, I shall chiefly call your attention to late discoveries and translations from Egyptian and Assyrian inscriptions which have evaded the ravages of time for several thousands of years, and whose recent translation by scholars has let in a light on the distant past of the Masonic Craft as extraordinary as it is interesting to all Masonic students.

These records, carved in stone or burnt into terra-cotta cylinders, are still extant and living witnesses of the facts they state, and may not be denied. You know that the Grand Lodges of Freemasonry, certainly for the past century and a half, have been in the habit of laying the corner stones of edifices of a public, religious, or benevolent character with peculiar ceremonies. The history of this usage has not, that I am aware of, been hitherto explored; but I shall lay before you evidence of the antiquity of that usage, of undoubted authenticity as far as it goes.

Properly viewed, these new facts seem to me important in the history of Masonry, whether considered as an art or as an association of men. For the Masonic student to weigh well what the stones have spoken, a few facts should be borne in mind.

1st. We are to compare our usages, forms, and knowledge with those in vogue among the Pharaohs,—not theirs to us.

2nd. That the Master Mason of antiquity was the architect and draftsman in architecture, combining these with his other practical functions, until after A.D. 1550, when Palladio began to set the example of separating the functions of architect from those of a Master Mason.

Whilst the Freemasons were roaming through Europe, cathedral building, never permanently resident anywhere, they were able to preserve their liberty, independence, and class organisation, because the highest and the lowest in brains, wealth, and skill clung together, and made common cause against the assaults of feudal arrogance and monarchical cupidity. It is generally conceded that men of brains, priests, nobles, and kings were attracted to and admitted within their lodges. In no other way than by the aid of such protection and fellowship can you account for the long and successful fight they maintained in England against the statutes prohibiting their annual assemblies and general chapters, their oaths, and agreements of initiation. It was only when further violation was made felony, and modifications had enabled masters to avoid the statute of wages by contracting in gross, or by the piece, that the local laws appear to have controlled these strong organisations; and traditions make it probable that this control was rather in enforcing greater secrecy than in actual suppression.

* This interesting and important lecture of a distinguished American brother originally appeared, we believe, in our contemporary the *Liberal Freemason*. It deserves to be read and thought over by Masonic students. But for a press of other matter it would have appeared in the June number of this Magazine; we shall give the concluding portion in the next number.

But when those who aspired to master the highest branches of the arts of architecture, exulting in the art-halo of the renaissance, threw off their connection with the practical grades, disowned their fellowship in the Craft, and, deriding the old Gothic art, devoted themselves to the Palladian, the unbalanced craft seemed likely to fall into obscurity. The public rapidly forgot that the old glories of the art were the master mason's work, and lost sight of the noble and intellectual distinctions which had separated the Frankmason from the art and calling of the wall builder and the bricklayer.

A few lingering lodges of Freemasons continued through the seventeenth century in England and Scotland, admitting gentlemen, artists, and other citizens to their fellowship, dimly preserving the traditions of their more glorious past, until in the time of Wren occurred that revival of lodge Freemasonry with whose history we are all familiar. Knowing practical Masonry only as it exists in its last metamorphous, a respectable number of our students have questioned whether this revival was an attempt to embody and preserve fading traditions of the Craft and its former organisation, or whether its cherished traditions were the invention of some enthusiasts. No man has a right to deny the truth of history because he is ignorant. It is a Masonic duty to seek light as to landmarks, that we may live up to them. I ask intelligent and bright Masons like you, when my story is told, to judge of the tenacity with which traditions and usages will cling in the memory and habits of a Craft descending thousands of years, until all recollection of their origin is lost in oblivion.

LIGHT FROM THE STONES.

VERY recently this age has learned how far into the past can be traced the usage of laying corner stones with important ceremonies, and the mystic reverence popularly attached to them.

The allusions in the Bible to the laying of corner stones are not unfrequent, and in the New Testament Christ is symbolized as the corner stone.

Job is held by scholars to be the oldest book of the Bible, and there we read that the Lord answered Job out of the whirlwind, asking "where wast thou when I laid the foundations of the earth?" and bid him to declare if he had understanding, "who laid the corner stone thereof, when the morning stars sung together, and all the sons of God shouted for joy?" (King James version.)

These sublime words simply paraphrase the mystic reverence which in the adjacent civilized states of that time hung around the ceremonial of the laying of the corner stone.

Masonic art began earlier in Egypt than in any country whose records are preserved to us; there the oldest specimens of Masonic art yet known to man are still extant; on these ancient edifices craftsmen have carved those hieroglyphics which students agree are the beginning, the infancy, of the art of writing. The earliest of these inscriptions are more than forty centuries old, and for the past fifteen or eighteen centuries no man until within our day has been able to translate the records they bear. By aid of the key which Champollion discovered, the persistent labour of scholars has at last uncovered the contents of these records of the past. Many matters of curious interest to Masonic students are thus freshly brought to our knowledge.

PATAH.

IT may well surprise any one how closely the Masonic art was interwoven with religion in the time of the early dynasties of Egypt. As early as 4400 B.C. the leading god in their system of worship, *Patah*, was styled the Holy Architect Patah! In like technology and allusions the high priest of the country was called "the Foreman."

In this connection, it will not excite any higher surprise to be told that amongst the trees sacred to this Holy Architect of the Universe was reckoned at Memphis the acacia, nor to learn that there were two chief feasts to him in Memphis, viz., on the first of the months Tybi and Mechir.

The office of "foreman," or high priest of Patah, was filled often by the princes of royal blood. There was also the office of architect or Master Mason, which demanded the highest intelligence, and the trained, skilful hand, and was the occupation of the noblest men at the king's court. "Pharaoh, architects, the mur-ket, who were often of the number of the king's sons and grandsons, were held in high honour, and the favour of their lord gave them his own daughters out of the women's house as wives." (I. Brugsch, 47.)

These architects, you will soon see, were not mere palace minions or political functionaries performing their duties by deputy, but were actual Grand Masters of the arts and points, tools and sciences of the Craft, and guardians of its rights and privileges.

In the twelfth dynasty, about 2400 years B.C., we meet with inscriptions of the reign of Usurtasen I., describing a council held in the third year of his reign about building a new temple to the sun, at which the king orders the work to proceed; and the inscription then describes the solemn laying of the corner stone, undertaken by the king himself. In this reign, Mentu Hotep was the chief architect to the king.

In another connection I shall quote his description of the duties of his office, and of his own manual skill in the royal ark, in which he evidently took a commendable pride.

CORNER STONES.

THE laying of the corner stone of a new public building appears to have embraced a mystic religious appeal to the Holy Architect of the Universe. The Master Masons were, like the land surveyors, members of the priestly caste in the organization of the Egyptian social system, and the king was chief of this caste, as well as of the soldier caste. We shall see in following the quotations, that not only was he by indirection the head and chief of the Masons, but that he was personally instructed and taught the art and mystery of the Masonic Craft, both in its practical and scientific departments, and presided at the most mystical of their ceremonials. A parchment acquired at Thebes, in 1858, and now at Berlin, describes an occasion of this sort. Brugsch (I., 137), in citing it says: "Then ensues, now undertaken by the king himself (Usur-tasen I.), the solemn laying of the foundation."

Again, in the reign of that Egyptian hero, Thutmes III. (p. 379), an inscription says: "The king with his own hand conducted the solemn festival of the laying of the foundation stone for this monument."

P. 410, Amenhotep II., son of Thutmes III., beautified and enlarged a temple; "Then the king carried out the festival of the laying of the foundation stone to the honour of all his fathers, when he dedicated it a massive tower gate of hard stone." In vol. ii., p. 37, Ramses Miamum, in another inscription, says: "I gave orders for the building; I myself laid their foundation stone to build the work."

Ramses II. was crowned with his father at an early age (12 years). His progress in public employments is thus spoken of: "When thou wast a youth and counted ten full years, all buildings proceeded from thy hands, and the laying of their foundation stones was performed."

That this ceremony was mystical, and that the art instruction of the king was practical, will appear by an inscription of Mentu Hotep, chief architect of Usur-tasen I. (I. Brugsch, p. 140), who also describes himself as a legislator and a judge. He distinguishes the duties of his various stations: "As chief architect of the king, he promoted the worship of the gods, and instructed the inhabitants of the country, 'as God orders to be done.'" Vol. i., p. 378-9,

speaking of Thutmes III., "the king did more than all his predecessors from the beginning, and had proved himself a complete master of the holy sciences."

There is an inscription of this last king on the Temple of Amon Ra. The date, according to I. Brugsch, is 1600 B.C., which is about six centuries before King Solomon, which throws strong light on the ceremonial of the corner stone.

I will observe that, as we understand it, Amon Ra, in one of his types, was the sun god, the centre of the then popular worship. The king was assumed to be his son, either in a spiritual or practical sense; and "the divine one" who attends and participates with the king on this act of piety, is Amon Ra, himself invisible, though a real presence.

The inscription has not been preserved entire; there are places where the accidents in 3600 years of exposure to the elements have obliterated parts of the writing. I shall cite these parts which illustrate my subject.

I. Brugsch, 384—The king says: "I give the order to prepare the cord and pegs for the laying of the foundation stones in my presence. The advent of the day of the new moon was fixed for the festival of the laying of the foundation stone of this memorial." After a few now obliterated paragraphs the inscription proceeds: "The god Ammon went thither to celebrate his beautiful festival—he drew near—the cords and pegs were ready, then his holiness placed me before him, towards the memorial. And I began—then the holiness of this God went further, and the beautiful feast was celebrated to my lord.

"Then I came forward, yes I, to complete the business of the laying of the foundation stone, because . . . [here occurs another obliteration] . . . He went out, and the work of the first stroke of the hammer for the laying of the foundation stone was to be performed. Then the holiness of this divine one wished himself to give the first stroke of the hammer . . . [here another lacuna occurs] . . .

"There was laid in the foundation stone a document with all the names of the great circle of the Gods of Thebes, the gods and goddesses, . . . and all men rejoiced"—here the stone and the inscription break off.

This inscription was found by Mariette Bey on the N.W. side of the Holy of Holies of the Temple of Karnak, where it is still to be seen.

Notwithstanding the vast difference between the religion of that time and of this, the Mason who, as member of the Grand Lodge, has participated in the duties of dedication, must feel that he is on familiar ground in reading these descriptions of the proceedings of the Craft thirty-six centuries ago.

Does not also the conviction grow upon him that the mysticism which was attached to the Craft then is not without its parallel in the Craft now? Will he not also be struck with the fact that there was a speculative side to the Craft at that time, which finds a noble expression in the spirit of the duties of Mentu Hotep, the chief architect, to promote the worship of God, the Supreme Architect of the Universe, to teach the Craft wisdom, and to protect the poor?

As I have more to say about Masonry in Egypt later on, I shall resume the consideration of corner stones in Assyria.

Since the fall of Babylon and Nineveh, centuries before the Christian era, a midnight darkness hung over the knowledge of their arts, until the excavations of Botta and Layard and Smith exhumed their buried relics; and the researches of Rawlinson and Lenormant, Smith and others translated the language of their public inscriptions and their public and private writing on cylinders. There also, as far back as sixteen or seventeen centuries before the Christian era, the Masonic art flourished, temples and palaces of stone, with carved inscriptions and pictorial descriptions on the panels of alabaster or marble, indicated that the Freemason was at work here.

I will remark that in Egypt and here the Masonic art to which I refer is the art of the stonemason and stonemason in the construction and ornament of stone buildings. The mere working in clay, the unburnt or the burnt brick, and the mere quarry-working were performed in Egypt by prisoners, captives, and slaves, under the cruel vigilance of skilled overseers. Our Craft held the lofty position due to its art, science, skill and epitomized knowledge of geometry, mechanics, and mathematics.

Contrast the Hebrews suffering in the plains by *On* in the clay-pits with what the records disclose of the high social relations of the stone-workers; the cherished distinctions of the one with the groaning tyranny which drove the other class into the desert as fugitives, and the difference will at once be manifest.

ASSUR.

It appears from many of the inscriptions that both at Nineveh and at Babylon, the custom was to place under or at the four corners of public buildings a burnt clay tablet or cylinder, with inscriptions. This was called a "Timin," and it was regarded with peculiar reverence, as the Hebrews regarded the corner stone. It was intended to remain for ever, and terrible imprecations were invoked on any succeeding King, who, finding it by any casualty, or exposing it, should not restore it to its former place.

Thus in vol. i. of the "Records of the Past" is translated an inscription of Sennacherib (page 30), in which he states, "The timin of old times had not been forgotten, owing to the veneration of the people." Again, at p. 29, "The ancient timin of its palace, those of old time had stamped its clay with sacred writing and repeated it *in the companion tablets.*" To these latter tablets I shall again recur.

The inscription at Birs-Nimrod, in the time of Nebuchadnezzar, who rebuilt the Temple of the Sun, ruinous from age, states: "Its site had not been disturbed, its timin had not been destroyed." (See vol. vii., p. 77.)

When an Assyrian king captured a town and destroyed it, he always seems to have taken special pains to destroy its timin. Thus in an inscription of Sargon (about 720 B.C.) at Khorsabad is found, "I reduced Dur Iakin, the town of his power to ashes, I undermined and destroyed its ancient forts, I dug up the foundation stone, I made it like a thunder-stricken ruin."

The valley of the Euphrates was overflowed by freshets, and it was the custom of architects to erect a mound of considerable height and large surface, on which their imposing Temples and Palaces were erected, and protected from the consequences of freshets.

There are some reasons to think that a timin may sometimes have been placed in the protecting foot-walls of such mounds. Fortunately, however, there is no doubt of its relation to the foundation and dedication of public buildings.

Discovery has been made in the ruins of the Temple of the Sun at Mugheir (the Ur of the Chaldees) of four cylinders inscribed with the sacred writing, one at each corner of the Temple. These are translated, vol. viii., p. 143, of the "Records of the Past."

They are of the time of Nabonidus, king of Babylon. He states that he rebuilt this Temple on its old timin. The king makes this invocation, also: "Like heaven may its foundation stand fast."

The "companion tablets" heretofore referred to were built into the foundations probably much as is now practised.

A regular foundation-stone has been discovered at Khorsabad, in the very interior part of the construction; a large stone chest which enclosed several inscribed plates was dug up by M. Place in 1853. This is the only extant specimen of the Assyrian foundation-stone. It is described in the "Records of the Past," vol. xi., p. 31.

In this chest were found one little golden tablet, one of silver, one of lead, one of copper, one of tin; the seventh was written on the chest itself, the sixth was of alabaster.

The inscriptions on four of the tablets are given. He describes himself as *Sargon*, the mighty king, etc., "who reigned from the two beginnings to the two ends of the four celestial points." In the course of the inscriptions he mentions an eclipse which fixes the date as prior to 721 B.C.

This is a later date than the Egyptian inscriptions, and probably later than the date of Job or the Temple at Jerusalem. The similarity in the usage of the Architects, and in the reverential feeling, suggest a common centre of origin in some earlier civilization whence this masonic Craft spread, carrying its traditions into the nations which grew wealthy and ambitious enough to welcome the reverential and scientific art.

There is a further resemblance, in the same volume, p. 21. It appears that there was a ceremony attending the laying of the corner-stone, which had a highly religious as well as artistic character, in which the king himself bore a part of the practical masonic labours of the craftsmen. *Sargon*, in the inscription says, "In the month of Ab, the month of the God who lays the foundation-stones of towns and of houses, all the people assembled, and performed the ceremony of *Sulal* [of the handbells] on gold, on silver, on copper, on metals, on stones, on the trees of Amanus, and, according to the rule, distributed the various employments, I laid the foundations, and placed the bricks," etc.

These are all the important Assyrian inscriptions on this subject which have come to my hand. I am bound to say that I do not consider my researches are at all exhaustive investigations of what has been discovered and published. They sufficiently establish the fact of the great antiquity and wide-spread Masonic usage on laying corner stones, as well as the mystic and reverential character of the ceremonial with which it was performed. A thorough examination of all that has been brought to light within the past half-century, and the progress of discoveries still ardently pursued by eminent scholars of Europe, will doubtless add much to what is here collated, that will illustrate the habits of the masonic craft in early times. There was a perfection in the practical skill of the ancient craft which has not been equalled since. The contributions of beauty, harmony, and grace which the masters of Greek, Saracenic, and Gothic art have made to architecture cannot be overlooked, but still, these old craftsmen who preceded them thousands of years, and piously worshipped the Holy Architect of the Universe, in many practical points remain unapproachable by any of their successors.

(To be continued.)

RIGHTS AND TENETS OF THE ESSENES.

PROBABLY no one will affirm that there is any historic connection between the Essenic system and that of Masonry, and yet the two systems show a marked correspondence in several important particulars. The origin of the name "Essenes," is uncertain, but the best authorities—some of them at least—make it to be derived from a term signifying "the select ones," which would seem to be a most appropriate designation for such a brotherhood as they constituted. The Essenes were never very strong in numbers, nor do they appear to have extended their Order over any wide limit of territory. Their ranks included but a few thousands, even at the period of greatest growth; they dwelt for the most part in communities

located at some distance from cities and large towns; they held themselves aloof from the busy events occurring about them, and, therefore, they exerted only a feeble influence upon public affairs. That they were generally respected is evident from the writings of Philo and Josephus, both of whom speak of this ancient sect or Order as being devoted to high and noble aims and to works of practical good. In later times the heathen historian Pliny eulogises their character, and speaks of them as more worthy than any other Jews.

The Essenes were not idolaters—they believed in Jehovah, the one living and true God—but they held nature in special reverence, and were accustomed to invoke the sun at the dawn of day, esteeming the great luminary of the heavens to best represent the effulgence of God. The principal tenet of their faith was the sacredness of the Divine law, which they sought to understand and observe as nearly as possible. To escape from the wickedness of the world they withdrew to sparsely settled regions, where, as a body of ascetics and seekers of the truth, they lived together in great harmony, practising those rites and discharging those duties that were enjoined by the system to which they were bound. They were industrious, obedient to the law, gentle and loving among themselves, and were especially conspicuous for their care of the poor and sick.

It is interesting to note some of the practices of this ancient Order, and to trace out the lines of similarity between Essenic rites and the Masonic forms that are now observed. Thus the society was divided into grades, and there were steps of advancement in knowledge and responsibility. When a candidate was received, he was presented with a white apron, which was regarded as a symbol of purity. He was also invested at the proper time with a white robe and a linen girdle, which may have been, perhaps, the outward signs of membership in the Order; but, beside, he was presented with certain "working tools," as emblems of the active life that he was expected to lead.

Then, also, it may be remembered that the Essenes made use of emblematic teachings, being accustomed, as Philo states, to philosophize on most things in symbols according to the ancient practice. They had a carefully prepared ritual of ceremony, which provided for obligations and anointings, for processions and illuminations, together with other requirements not altogether unlike those practised by societies of more modern time.

That the Essenes were thoroughly indoctrinated with the principles of a true brotherhood admits of no question. Theirs was a very close and hearty fellowship, as is evident from the fact that they had a community of goods, and one common treasury into which the whole receipts were put, and from which supplies were drawn as needed. No doubt they were mystics and ascetics—in some respects much like the monastic establishments of the middle ages—but none the less did they illustrate the virtues of brotherly love, relief, and truth, standing together as brothers in the truest and best sense of the word, whilst they frequently went outside the borders of their own society to respond to the calls of suffering humanity. It will do us no harm to trace the growth of Essenism, to study its philosophy, to consider what were its peculiar beliefs and practices. Essenism and Masonry are by no manner of means one and the same thing; nevertheless there are some points of resemblance which it is both interesting and edifying to observe.



 OLD ST. PAUL'S.

 BY AN OLD MASON.

THOSE of our readers who have pored over Dugdale, or lingered with Stow, or have perused Mr. William Longman's "Three Cathedrals," will well know how very interesting is the history of our great city cathedrals. And as we, as Freemasons, seem to have a special connection with Sir Christopher Wren and the old Lodge of St. Paul's, I have long been wishful to put before the readers of the *Masonic Magazine* a short, lucid, and connected history of the great building, without too much of a demand either on their patience or their time.

In the *Antiquary* for June appears a very able lecture on this very subject by Edmund B. Ferrey, Esq., before the St. Paul's Ecclesiastical Society, and as it seems in a remarkable way to combine the conditions and requirements I alluded to above, I extract from it those portions which serve to keep the history clearly and consecutively before us. To all students of Ecclesiastical Architectural History such a "resumé" of facts is invaluable.

During the time of Bishop Mellitus, A.D. 603, the first Cathedral was built by Ethelbert King of Kent, on the site of a Temple of Diana. This was destroyed in William the Conqueror's reign, though there may have been more than one Saxon structure, as such were easily damaged. In 1033 Bishop Maurice began, in Dugdale's words, "the foundations of a most magnificent pile—namely, all the body of the Church with the north and south cross aisles. So stately and beautiful was it that it was worthily numbered among the most famous buildings, the vault or undercroft being of such extent, and the upper structure so large, that it was sufficient to contain a vast number of people."

The nave of Old St. Paul's was somewhat like the grand Norman naves now existing at Ely, Peterborough, and Norwich, where the triforium is almost as wide as the nave arches under it, as we commonly find in early buildings in England. But on the Continent, after the Romanesque period, the triforium never became a leading feature. I have little doubt the plan then consisted of nave and aisles, transepts, a short constructional choir with apse—the choir proper being principally under the tower—and a presbytery and sanctuary east of the same. There was also most probably a flat ceiling, as at Peterborough Cathedral originally, and still at Waltham Abbey.

The succeeding Bishop, Richard de Belmeis (about A.D. 1100), is said to have spent on the fabric much out of his private means, but Dugdale does not particularise what portion of the work he executed. The vaulting to the nave was probably of wood, and carried out at a later date (*i.e.*, about 1256), when the flying buttresses were added, and the clerestory windows renewed, as shown in a painting of the time of James I. in the possession of the Society of Antiquaries at Burlington House.

In 1135, the first year of King Stephen's reign, the Cathedral was greatly damaged by fire.

In 1221, Dugdale says, "I now return to the fabric, but principally the east part, the body of the church with the cross aisles being perfected long before, as is evident from the undercroft whereon it stood." In this year the Early English steeple seems to have been finished. The Norman transepts, however, were not entirely pulled down, but cased, through not so completely as the Winchester Cathedral, where the Perpendicular arches encompass the Norman of the nave. The spire, according to Wren's calculation, was fifty feet higher than that at Salisbury. Stow and Dugdale make it out even higher still. The table of the principal dimensions of the Cathedral, said by Dugdale to have been inscribed on a tablet hung up in the church in 1312, do not seem accurate, as I shall show further on.

A great rise of twelve steps led up to the choir, and six steps further eastward led up into the processional path. These were necessitated, no doubt, by the existence of the Norman crypt, which probably was never destroyed, though the building above it was rebuilt in the thirteenth century.

In 1240 the choir was completed, Roger Niger being Bishop. His name, as also that of Bishop Maurice, ought to be identified with the Cathedral of which they were so great bene-

factors. But one does not find that either of these good prelates are spoken of as *actua architects*, like William of Wykeham.

The stalls were probably commenced soon after 1236. In 1256 the church was enlarged by the whole length of St. Faith's Church, which consisted of eight bays. The latter formerly stood above ground. Its *undercroft* became the new St. Faith's Church. Dugdale gives no date for the latter; but, judging from the views of the architecture, I should imagine it to have been thirteenth century work, of a rather earlier period than the choir.

St. Faith's was a parish church, distinct from the Cathedral, with separate entrances. The Jesus Chapel was a Guild* chapel screened off at the east end, occupying four bays, but of the same design as the rest of the undercroft. The plan was not unusual, a line of piers running down the centre; and the perspective peeps though must have been very charming. About the year 1283 there were in it numerous pictures, images, exquisite shrines, and a chancel screen with the Holy Rood and its appropriate figures (surmounted probably by a small organ), besides ornate chantry chapels and elaborate tombs. The shrine of St. Erkenwald, a Saxon Bishop, behind the high altar, was very beautiful; it is represented by Herlar. This prelate was looked upon almost as a second patron saint, and his anniversary was celebrated by solemn processions and services. Miracles were reported to have been worked at his shrine. In the year 1312, according to Dugdale's glowing description, the cathedral must have been magnificent with "glorious jewels, massy plate, rare and costly MSS., sumptuous shrines, rich vestments, magnificent suits of hangings and other ornaments,"—some of which by-the-way, ultimately found their way to some Spanish Cathedrals. But in respect of royal tombs, except those of the Saxon kings, Old St. Paul's could not have borne comparison with Westminster Abbey.

In 1332 the foundations of the Chapter-house were probably commenced, as the architectural evidence shows that the actual structure must be dated some forty years later. The Chapter-house was only forty feet in span, and therefore smaller than those at Westminster Abbey and Lincoln, which are nearly sixty feet in diameter. Beneath the Chapter-house was an undercroft with four isolated piers, vaulted probably in a way very similar to the undercroft of the Chapter-house in Wells Cathedral. The cloisters were double-storied, with a cross walk from east to west, leading from the Chapter-house to the south transept. The two-storied cloister was a rarity, though the remains of that at Stephen's, Westminster, are still to be seen, according to Mr. G. H. Birch. According to the Rev. Mackenzie E. C. Walcott, there were formerly two-storied cloisters at Belvoir Priory, Leicestershire, an early building; and abroad I could instance the two-storied cloisters attached to Burgos Cathedral, Spain, which I have seen and admired, the upper one richly decorated, the lower plain and now neglected. From the architectural treatment of the upper cloister at Old St. Paul's I should imagine it was glazed, as was not uncommon with the later cloister walks. The position of the Chapter-house in the centre of the cloisters was, I believe, unique, but it did not stand on such a site as could be deemed pleasing. The excavations recently made under Mr. Penrose's directions have laid bare many of the interesting remains on this spot.

In 1444 the lead-covered spire was struck by lightning, and also injured by fire. In the reign of Edward VI., to quote Dean Milman's eloquent words, appeared the Edict of the Council, "which commanded the destruction of images in churches, forbade processions, and ordained the discontinuance of all customs held to be superstitious. The images were pulled down—next, by one remorseless and sweeping act all obits and chantries were swept away. . . . All the private masses died away in silence, the names of the founders disappeared from the walls. The chapels and shrines remained mute and unfrequented, and the souls of the provident and munificent founders were left to the unpropitiated justice, as it was thought by many, or unbought mercy of the Great Judge. Whether any soul fared the worse our colder age may doubt, but it was doubtless a galling wound to the kindred and friends of these men."

It was then that the spoliation of the immense treasures of St. Paul's took place. It is rather remarkable that the great and long-prevailing period of the Perpendicular style was scarcely represented in this Cathedral except in tombs. In 1561 the spire was totally destroyed, as also were the roofs. The latter were restored, and their pitch probably heightened about this time. Nothing was done to the spire, though some futile attempts were made to raise funds for its reconstruction.

In 1633 was built Inigo Jones's celebrated portico, intended to be the first instalment of an entirely new church.

In Charles II.'s reign, Wren was consulted about the repairs of the dilapidated fabric. His ideas upon the subject are exhibited in his drawings preserved in the Library of All Saints' College, Oxford. Dugdale does not say whether the Italianizing of the nave and transepts was effected by Inigo Jones or by Wren; but fortunately the Gothic character of the choir was not touched by either the one or the other. About 1642 St. Paul's Cross was pulled down. In the reign of Charles II. every one knows how the cathedral was desecrated. From 1663 to 1666 extensive repairs by Wren were made in its fabric. After the great fire

* This Guild was dissolved in 1551, and the Chapel laid open to the Church.

sundry attempts at its restoration were made, but these were abandoned eventually. In 1675 the new cathedral was really begun, much time having been spent in the intervening years in considering various alternative designs.

Thus far to-day, in the actual history of the main building, from which I leave out the account of subsidiary structures, it seems, from this very able paper, that in the time of Mary the Cathedral was surrounded by a wall and six gate-houses, and that the Bishop's Palace stood in the north-west corner of the churchyard. Those of us who remember Hollar's old "views" of St. Paul's will not, I think, be surprised to hear that they cannot be accepted as infallible representations of the older Cathedral. Some of us may have seen even older engravings.

THE WAKEFIELD NEW MASONIC HALL.

WEDNESDAY, May 26th, was a red letter day amongst the members of the Masonic Craft in Wakefield, and throughout the province of West Yorkshire generally, as on that day the foundation stone of the new Masonic Temple, in process of erection in Zetland Street on the site of the old building, which has for such a length of time been devoted to similar purposes, was laid with all the ceremonial observances peculiar to the brotherhood. The old building, as most of our readers will be aware, formed the only remaining portion of the old Rectory, which dated back from a somewhat remote antiquity, being mentioned by Leland as in existence long before he visited Wakefield in his tour of 1538. The building being found to suffer somewhat from the decrepitude and decay incidental to old age, and being moreover unsuited to the growing requirements of the three Masonic lodges in Wakefield, it was decided, though apparently with some degree of hesitancy, to sacrifice it, and erect upon the site an edifice more commodious, and in point of appearance more in accordance with the times, than the plain and unpretending structure which for a generation or two has sheltered the mystic celebrations of the Craft from the gaze of the vulgar crowd, and has been the head quarters of Masonry in our midst.

A large number of brethren assembled at the Masonic Saloon, where at 1.15 p.m. the lodge was opened in the three degrees by Bro. Jos. Hartley, W.M. Lodge Wakefield, 495, assisted by the officers and brethren of the two other Wakefield Lodges. The W. Deputy Prov. G. Master having then formally intimated his intention to be present, a deputation conducted him into the lodge, together with the officers of the Provincial Grand Lodge present. A procession was afterwards formed in the following order:—

- Bro. Blake, 910 (Pontefract).
 The Wakefield Military Brass Band.
 Brethren two and two, youngest Lodge leading.
 Bro. J. Hartley, W.M. 495, with cornucopia containing corn.
 Bro. G. Hart, P.M. 495, with salt and paten.
 Bro. John Scott, W.M. 154, with ewer of wine; Bro. J. A. Thornton, W.M. 1019, with ewer of oil.
 Banner of Lodge 154, Bro. Atkinson, Lodge 495; Bro. Ward, Lodge 1019; Bro. Wm. Rhodes, Lodge 1019.
 Members of Lodge "Wakefield," No. 495.
 Inner Guard, Bro. Pickersgill, 495.
 Senior Deacon, Bro. Oxley, 495; Junior Deacon, Bro. B. Craven, 495.
 Treasurer, Bro. Goodyear, 495; Secretary, Bro. Carruthers, 495.
 Prov. G. Chaplain, Canon Blakeney, with Bible, square, and compasses.

- Senior Warden, with column, Bro. W. Glover, 495; Junior Warden, with column, Bro. Ibbetson, 495.
- The Immediate P.M. 495, Bro. Edwards, with mallet.
Bro. Watson, P.M. 154, architect, with plans.
- Bro. W. W. Glover, P.M. 495, Bro. Naylor, P.M. 154, and Bro. France, P.M. 1019, bearing respectively square, trowel, and plumb rule.
- Prov. G. Organist, Bro. Suckley (Sheffield); P.G.D. of Ceremonies, Bro. Slack, 910 (Pontefract); P.G.S. of Works, Bro. Gill, 495.
- P.G. Deacon, Bro. G. T. Crowe (Leeds); P.P.G. Deacon, Bro. W. B. Alderson, 495.
Prov. P.G.S., Bro. H. Smith, with the engraved plate for the stone.
Prov. G. Registrar, Bro. Major Freeman.
- Prov. G.T. Bro. Mason (Leeds), with phial containing coins, etc.
The Choir. The Acolyte.
- P. Prov. G. Chaplain, Bro. Pearson (Horsforth); P. Prov. G.C., Bro. Needham (Whitwood).
Prov. G. Warden, Bro. Dr. Statter; P.P.G.W., Bro. W. H. Gill.
Prov. G. Sword Bearer, Bro. Major Moore.
- The D.P.G.M., Bro. T. W. Tew, J.P., P.M. 910; Prov. G. Tyler, Bro. Josh. Lee (Huddersfield).

The route taken by the procession was down Wood Street, through Silver Street, Little Westgate, Kirkgate, and Teall Street, to Zetland Street. On reaching the site of the intended building, the brethren opened out right and left, to allow the Deputy Prov. Grand Master and the Prov. Grand Officers to pass to the platform, the brethren then closing in and following. The 100th Psalm having been sung by the choir, which was from St. Giles' Parish Church, Pontefract, and led by Bro. Gledhill, choirmaster, Bro. the Rev. Canon Blackeney, D.D., Prov. G. Chaplain, read the 127th Psalm, after which the usual ceremonies were proceeded with.

The Deputy Prov. Grand Master ascended the stone and addressed the brethren as follows:—As the construction of an edifice for the purposes of Freemasonry marks an epoch in the annals of the Craft in the West Riding and at Wakefield, I will now ask your indulgence to make a few observations on the circumstances, which have brought about this demonstration to-day in Zetland Street. As the Deputy Provincial Grand Master of West Yorkshire, it would have been my duty, had Sir H. Edwards been present, to have asked him to lay the foundation stone of this new Masonic Hall at Wakefield. Our Prov. Grand Master most deeply regrets his inability to be present at this interesting ceremonial; which, I feel, must lose some of its prestige and interest in your eyes by reason of the absence of his personal presence. The previous occasion on which he was present at a ceremonial of this kind was when he accepted the invitation of our late Bro. J. C. D. Charlesworth, and assisted him to lay the foundation stone of the Clayton Hospital and Dispensary in 1876. Most deeply do we deplore the death of our late brother, who was a member of the Wakefield Lodge, No. 495, but we feel gratified to Providence that his valuable life was spared to see the completion and the opening of that benevolent institution in which he took so lively an interest, and of which he was the president—(applause). The Freemasons of the lodges and chapters at Wakefield have indeed conferred a compliment upon me, and one which my family greatly appreciate, in asking me, in the place of Sir Henry Edwards, to lay the foundation stone of this new Masonic Hall. This work which we inaugurate to-day will, we believe, tend to promote the advocacy and development of Masonic principles in this town and neighbourhood. Being to-day operative as well as speculative Freemasons, we have laid the chief stone of this new Masonic Temple to Freemasonry at the north-east corner of the building, on which a noble superstructure will be raised, perfect in its parts and honourable to its builders. The three lodges, Unanimity, Wakefield, and Sincerity, are to be congratulated on the agreement of views which has brought about this unity of action, and for which Freemasonry is ever remarkable, by which they have agreed to work together within the walls of one edifice in peace, love, and concord, thus resulting in the initiation of a new Masonic Hall worthy of the Craft in Wakefield, as well

as an architectural ornament to Zetland Street—(applause). Could the Freemasons of Lodge Unanimity of 1766 be present here to-day, they would have rejoiced to see this day, and be glad. The noblest memorial we can erect to their memories is this new Masonic Hall, illustrating, as it does, the increase of the lodges in this town, the growth of Masonic principles, and the commercial prosperity of “Merrie Wakefield,” which they all had at heart so much to develop. On the excellency of Freemasonry I need not here dilate. Suffice it to say that its foundation stone is benevolence, whilst Charity is its cope-stone. Its three pillars are “Wisdom, strength, and purity,” symbolical of “Faith, hope, and mercy,” and that Charity which, like its sister Mercy, blesses him that gives as well as him that receives. Freemasonry is the handmaid of religion, it is the friend of the Church, and in its relations with the State a staunch supporter of constitutional principles, whilst within its portals are sedulously cultivated the seven liberal arts and sciences—(applause.) But the other day the Freemasons laid the foundation stone of a Freemasonry institution at Pontefract. On the 16th April, under the presidency of H.R.H. the Prov. Grand Master of Oxfordshire, £13,500 was subscribed in Freemasons’ Hall towards this year’s maintenance of our orphan Masonic girls; on the 8th of May, £785 was awarded from the Fund of Benevolence towards the poor and distressed Freemasons, and on the 20th of May, our Royal Grand Master, the Prince of Wales, laid the foundation stone of a new cathedral at Truro for a new Bishopric, for which we have to thank the late Government—(applause). These we may take as evidence of the growth of Masonic principles in England. I see no limits to the usefulness and the influence of Freemasonry. I believe that it will continue to prosper in this as well as other countries so long as the brethren realise and adorn those principles which Freemasonry upholds, and those vital truths which Freemasonry proclaims, and that with a consistent unfolding of our teaching; I can see no horizon, humanly speaking, to the progress and perpetuation of our ancient and honourable fraternity, except that end which time alone must fix to all institutions earthly and transitory. May the great Architect of the Universe prosper the work we have undertaken; may no accident happen to the workmen engaged in its construction under the skilful architect, and may we here all be permitted to rejoice in its completion and dedication to Freemasonry—(applause). Under these circumstances the Prov. Grand Master of this province has permitted us to assemble round this spot to lay with Masonic ceremonial the foundation stone of the new Masonic Hall for the advancement and welfare of the brethren who shall enter within its symbolic enclosures, that they may promote the faithful development of the genuine and unchangeable principles of our useful and benevolent Institution. The Worshipful Masters of Wakefield will, I know, make this lodge a temple symbolical of that immaterial and beatific temple not made with hands, eternal in the heavens, and, though this building must one day succumb to time, and like the walls of the old Rectory house crumble into ruin, yet may it in the interim increase the knowledge of the wonderful works of the Almighty Creator, and the happiness of the brethren who assemble and who are initiated within its walls—(applause).

BOOKS AND BOOKS.

THOSE of us who collect books are well aware how the value of certain works is increased by the often life-labour of those who seek to give a special value to favourite books by illustrating them. Many, for instance, will devote time and money and labour without hesitation to obtaining portraits, views, drawings, engravings, to illustrate a given book which, of much or little value in itself, as the case may be, is increased tenfold, nay a hundredfold, in value by this process, which has, no doubt, much interest for the loving book possessor, and is of greater still to the eager book collector. In *All the Year Round* for June appears an article on this subject, entitled "A Revived Hobby," which deserves reading "in extenso," and as we agree with it entirely from personal interest in the subject, we cull a few passages from it to give point to our own remarks on a subject which is full of interest to many, well, if you like, "bibliomaniacs" (a hardish word, my masters) amongst us. The writer of that article describes so well this process of book addition, development, and illustration, that we prefer to take his lucid words to using our own duller description. Before we close, one word as to the "revived hobby." The present form of it is, however, very much in advance of any previous fancy or "labour of love," as the older system of book illustration only took the operation, to a great extent at any rate, of inserting plates. Now anything that illustrates the work is made use of. Let us listen then to the vivid description of this peculiar process:—

The first step will be to secure, say the large quarto edition in two volumes, which will be put into the hands of a professional person to inlay—that is, to insert each leaf in a large margin; a very nice and delicate process, done in a hot press; the edges being first given "a feather edge"—that is, fined down to about half their thickness, so that the joinings shall offer no "ridge." This converts the book into large handsome volumes, so that prints of large size can be used.

When all is tolerably complete, the book, now swollen to five or six times its original bulk, must be divided into portions, each portion becoming a volume. Next, title-pages are specially printed, with Vol. I., Vol. II., etc., and the whole may be bound temporarily in boards, which will admit of further additions; but it is generally handed over to Riviere, or some master, and sumptuously and stoutly bound. The effect of turning over the pages is sometimes dazzling, and no modern illustrated book can compete with it. All these little loose prints and scraps that have floated down to us on the surface of the waters, escaping destruction so wonderfully, belong to their age, and are insignificant, but fixed in their place, and part of a collection, they became full of meaning.

In the market such works, when directed by taste and labour, are worth great prices; and, indeed, there is a great and special value in them.

There are legends in the business of some prodigious efforts in this direction. The most remarkable and gigantic was the copy of Pennant's History of London, which was bequeathed to the British Museum by Mr. Crowle, and cost that gentleman seven thousand pounds; and the Illustrated Clarendon and Burnet, formed by the late Mr. Sutherland, of Gower Street, and continued by his widow, who has munificently presented it to the Bodleian Library, cost upwards of twelve thousand pounds. This, perhaps the richest pictorial history which exists, or is likely to exist, deserves more than a passing notice. It contains nearly nineteen thousand prints and drawings. There are seven hundred and thirty-one portraits of Charles the First, five hundred and eighteen of Charles the Second, three hundred and fifty-two of Cromwell, two hundred and seventy-three of James the Second, and four hundred and twenty of William the Third. The collection fills sixty-seven large volumes. Forty years were spent in this pursuit. The catalogue of the illustrations, of which a few copies only were printed for distribution as presents by Mrs. Sutherland, fills two large quarto volumes.

We take a description of a similar work in a book catalogue of 1810, at the sale of Emperor Woodford's library by Leigh and Southeby:—

ORNITHOLOGY: A magnificent and unique collection of ornithology, consisting of 1800 drawings and prints of birds, by Lewin, Sydney Edwards, and Reinagle; twelve large volumes, folio, with Buffon's "Histoire Naturelle des Oiseaux." Grand papier. 12 tom. Paris, 1770.

These volumes fetched the large price of £678.

We remember hearing of an illustrated edition of Mme. de Sevigne's Letters, on which the talents, toil, skill, and acumen of a long life and a remarkable intellect had been spent, and which either was sold for a large sum, or is still somewhere carefully preserved to delight the sight and heart of a connoisseur.

Among the cases cited in *All the Year Round* are the following:—

ANECDOTES, OBSERVATIONS, AND CHARACTERS OF BOOKS AND MEN, collected from the Conversations of Mr. Pope, and other eminent persons of his time, by the Reverend Joseph Spence, edited with Notes and Memoir of the Author by S. W. Singer; one volume folio, extended to three volumes, by a profuse collection of fine and rare mezzotint and other engraved portraits and autograph letters, divided as follows: Vol. I. contains ninety-eight Portraits and Views, and a fine drawing of Shenstone's Portrait (engraved as a frontispiece to an edition of his works), and of Pope's Villa, and Twickenham Church, with Pope's Monument, etc., and Autograph Letters, signed, of Pope, very fine; Dr. Johnson, very fine; Bishop Warburton, Horace Walpole, MS. Verses addressed to Spencer, and Signatures to Documents of Sir Robert Walpole, Wm. Congreve the Dramatist, and Louis the Fourteenth. Vol. II., frontispiece, View of Pope's Villa, after J. M. W. Turner, by Pye, a splendid proof in the earliest state, before any letters, on India paper, very rare; seventy-eight Portraits and Autograph Letter of the Duke of Buckingham, addressed to Pope, also his Signature to a document; Dr. J. Wharten, Harley, Earl of Oxford, the Earl of Peterborough, Eustace Budgell, and Signatures of George the Second when Prince of Wales, rare, also his signature when King; the Marquis of Halifax, G. Stepney, and Sir Wm. Turnbull, and Drawings of Milton's Monument, and Portrait of Sir T. More. Vol. III., sixty-three Portraits, Autograph Letter of Lord Chancellor Cowper and Ralph Allen, and Signatures of the Duke of Newcastle, Duchess of Marlborough, Lord Godolphin, David Mallet, James the Second when Duke of York, Speaker Onslow; Colley Cibber, Wilkes, and Booth, to a paper relating to Drury Lane Theatre, very rare; appropriate Title-pages printed for this copy, richly bound in red morocco extra, ornamented borders on sides, gilt edges, by Riviere. 160 guineas.

ROMNEY (George): A magnificent and unique copy of Hayley's Life of this celebrated Artist inlaid and bound in five volumes, folio size, twenty-six and a-half inches by eighteen and a-half inches, and illustrated with a splendid collection of Portraits, Views, and Autograph Letters, including about eighty subjects engraved after Romney's own Paintings, among which are a number of beautiful proof impressions of his exquisite Portraits of Lady Hamilton; Titles and an Index of contents printed expressly for this copy. Richly bound in red morocco extra, gold borders on sides, gilt edges, by Riviere. The price for the book in its new state is £350.

THOMSON (James), The Seasons, illustrated with beautiful engravings by Bartolozzi and Tomkins, from pictures painted for the work by W. Hamilton, R.A., one volume, large folio, 1796. Divided into four volumes as follows: Vol. I., Spring, illustrated with fifty-three extra Engravings and two Drawings. Vol. II., Summer, illustrated with sixty-four extra Engravings and six Drawings. Vol. III., Autumn, illustrated with sixty-eight extra Engravings and one Drawing; Vol. IV., illustrated with thirty-seven extra Engravings and one Drawing; making altogether two hundred and twenty-two extra Engravings and ten Drawings. The Engravings comprise a most charming and beautiful Collection of the choicest description of subjects in Mezzotint, line Engravings, and the Bartolozzi School, illustrating Occupations, Amusements, Sports, Pleasures, and other various attributes of the Seasons, ancient and modern, by and after Hollar, Goltzius, Watteau, Laueret, Boucher, Hearne, Hamilton, Constable, Collins, Bartolozzi, Wheatley, Gainsborough, Singleton, Woollett, Vivares, J. M. W. Turner, Landseer, etc., etc., and fine Etchings of Landscapes by Waterloo and Strutt, all brilliant impressions, many being choice proofs before letters. Among the Drawings is a very fine one in water-colours by R. Hills, Sir W. C. Ross, etc., and two very fine ones in Indian Ink by John Martin; the whole forming a most delightful collection of subjects, illustrative of this charming descriptive poem. The four volumes are splendidly bound in green morocco extra, the sides beautifully ornamented and lined with cream-coloured paper, with rich gold borders, gilt edges, by Riviere, rendering this one of the most sumptuous and magnificent copies ever offered for sale. £240.

We also constantly pore over the remarkable catalogues of Messrs. White and Ellis, Quaritch, E. W. Stebbs, Kerlake, Pickering, and many more, and can recall several similar interesting announcements. We take the following from a catalogue of J. Salkeld, 1, Orange Street, Red Lion Square, for instance. How interesting it sounds, does it not?—

LODGE (Edmund), *Portraits of Illustrious Personages of Great Britain, with Memoirs of their Lives and Actions. Being the first issue, containing 129 Portraits, picked impressions on India paper, and about 150 Illuminations on Vellum of the Armorial Bearings of the subjects of the portraits, with the Quarterings (in some instances over 200) of every Family with whom they were respectively allied (all richly emblazoned in gold and colours), large paper, 2 vols., royal folio, blue morocco, super extra, the sides elaborately tooled, broad morocco joints (also tooled in the most tasteful manner) and silk linings, a superb copy. Price 500 guineas. Not half the cost of the drawings alone. This copy was the property of Mr. Lodge himself, who has carefully selected each portrait and added the illuminations, many of which are perfect gems of Heraldic Art, and could only have proceeded from the hand of a master. The volumes may be said to be unique, and form an heraldic record of the highest interest and worthy of a place in any library, to which they would form a sumptuous addition. They are in the finest state, each having an external wrapper leather covering with flaps.*

So, too, in one of Mr. Quaritch's catalogues we find the following examples of this taste:—

BLAKE (William): *Cunningham's Life of Blake, in MS., illustrated with portraits and 103 of Blake's own engravings, many of the greatest rarity; also, portrait of T. Hayley, son of the poet (a drawing in sepia by Blake), and a MS. Index to the Songs of Innocence and Experience in Blake's autograph; in a vol. half-bound morocco: a volume of the greatest interest to the admirers of this singular artist. £80. Unique. Such a wonderful collection of variations and proofs will never again occur for sale.*

PILKINGTON'S *DICTIONARY OF PAINTERS*, by Fuseli, with several thousand engravings by the most eminent English and foreign artists, carefully inlaid and mounted in 16 vols. morocco, extra gilt edges. £180.

In a most interesting catalogue of Messrs. White and Ellis, No. 45, we find also some more proofs of a "prevailing chic," which we do not find fault with; on the contrary, think is good for us "all round":—

CROMWELL (Thomas), *Walks through Islington; Illustrated copy; comprising an historical and descriptive account of that extensive and important district, both in its ancient and present state; together with some particulars of the most remarkable objects immediately adjacent; embellished with numerous engravings by J. & H. S. Storer. 1835. 8vo., large paper, enlarged into 3 vols. by the addition of 340 rare portraits, views, maps, play-bills, cuttings from periodicals, etc., half morocco, uncut, top edges gilt. £15 15s.*

DIBDIN (Rev. Thomas Frognall), *The Bibliographical Decameron; or Ten Days Pleasant Discourse upon Illuminated Manuscripts, and subjects connected with Early Engraving, Typography, and Bibliography. Illustrated copy. 1817. 3 vols. Imp. 8vo. Large paper, with numerous beautiful engravings and facsimiles of ancient woodcuts and typographical curiosities, red morocco super extra, with joints and vellum fly-leaves, gilt edges, by C. Lewis. £75. These beautiful volumes are further enriched by the addition of upwards of 160 beautiful portraits and views (many being proof private plates, India proofs, etc.) of the eminent persons and remarkable places mentioned in the work, with several beautifully executed original drawings, including a view of the Duke of Roxburghe's house in St. James's Square, by J. Britton. Inserted is an autograph letter from the author to Felix Slade, Esq., (from whose choice collection the present magnificent volumes came), assuring him that no more than fifty copies were printed on large paper.*

ROBERTSON (W.) *Illustrated copy. History of Scotland. 1771. 2 vols.—History of the Reign of the Emperor Charles V. 1769. 3 vols.—History of America. 1778. 2 vols. Together 7 vols. 4to, enlarged into 12 vols. by the addition of upwards of 1000 choice and scarce engravings, including rare portraits by Crispin de Pass, Wierix, Houbraken, etc., illustrations from De Bry's Voyages, two drawings by Thomas Sandby, views, plates of coins and medals, historical engravings, maps, plans, etc., etc.; red morocco extra, gilt and marbled edges. £135.*

In fact there is scarcely a good catalogue you take just now, without such "tempting wares, which seem to tell a tale of much interesting research and peaceful industry. We think it is Ruskin who talks somewhere of the mistaken use of the word "bibliomaniac," and of the pity people affect to feel for this "craze," as they call it, of books, forgetting that they affect many other "crazes" just now very much more dangerous, noxious, and dishonouring—much more "crazy," in fact, than the harmless pursuit, the elevated taste, and the intellectual amusement of the plodding book collector, of him who seeks to illustrate a work by the refinements of art and the graceful evidences of appreciative study.

MASONIC ADDRESS.

THE following interesting address by the Grand Master of Canada, M.W. Bro. J. A. Henderson, at the dedication of the new Masonic Temple, St. Thomas's, will be read with pleasure by his brethren in the old country.

BRETHREN, LADIES AND GENTLEMEN,—I thank the brethren of St. Thomas for the very handsome present of this gavel. The manner in which it has been given shows the truly generous spirit which prompted the offer, and which spirit, imbued with Masonic zeal, has successfully urged the brethren to rear and embellish this hall dedicated to Freemasonry. The gavel will be retained by me as an evidence of the friendly feelings exhibited by my brethren of this town, and will ever remind me of this pleasant visit. I must congratulate them on this handsome temple, and it is one of the evidences of the growing and advancing spirit of Freemasonry that the new halls in which the precepts of our Order are inculcated should be worthy of our time-honoured institution. I am happy to meet so numerous and respectable an assembly, not only of the brethren of the mystic tie, but of those who, not belonging to the Order, I may fairly claim as being friendly to our ancient fraternity. On this occasion I have been called on to make a few remarks explanatory of that Society of which in this Province I have the honour to be the head, but those remarks must of necessity be not only general but brief, for while some would appreciate speeches eulogistic of the Order, yet I must consider the wishes and feelings of others who do not desire any encroachment on the musical entertainment of this evening, which our brethren of St. Thomas have so thoughtfully provided. So far as our rules will permit, I will endeavour to explain "What is Freemasonry," that we may not be misunderstood by those who do not rank under our banners, and that we may not be held in disesteem by the loveliest and fairest of the works of the Almighty Architect. Freemasonry is an art, more properly a science, founded on the principles of geometry, and directed to the service and convenience of mankind; its end, moral, and purpose is to subdue our passions—not to do our own will—to make a daily progress in a laudable art, to promote charity, good fellowship, good nature, and humanity, all of which may be summed up in the words—Religion and Philanthropy. Its lessons are, for the most part, veiled in allegory and illustrated by symbols, and, with the Holy Bible ever open, it has been well termed "the handmaid to religion." It is an ancient Institution, where men of all shades of opinion in religion and politics may meet and exchange the right hand of fellowship, may pursue their mental researches into the regions of science and morality without fearing any collision from hostile opinions which may sever the links of harmony and brotherly love by which their hearts are cemented and knit together. Wealth, power and talents are not necessary. An unblemished character and a virtuous conduct are the only qualifications which are requisite for admission into the Order. Freemasonry is divided into three degrees or stages of advancement, which have an apt and obvious reference to the progressive state of man. The first degree is emblematical of the darkness of the chaos which preceded man's creation, of the night by which his mind was obscured after his original transgression till the light of natural religion first beamed into his soul. The second degree is characteristic of our advance into the dawn which ushered the refulgence of the light which revealed the Creator; whilst in the third degree the brother is brought to the bright blaze of the fullest revelation, to that bright star whose rising

brings peace and salvation to the faithful and obedient of the human race to attain the ends for which the Order was originally formed. Every candidate must pledge himself never to divulge the mysteries nor communicate to the outside world those important secrets with which he is entrusted and by which he is enabled to distinguish his brethren from the uninitiated, and convince others that he is entitled to these great Masonic privileges should he be in distress; and when found qualified by diligence and assiduity he is advanced to higher degrees until he has received that Masonic knowledge which enables him to hold the highest office of trust to which Freemasonry can raise its members. It is an organised society, by which, although a brother may be in distress among a people whose language he cannot speak, of whose manners and customs he is ignorant, he is in possession of a universal language which is no sooner expressed by the lips than it is responded to by the heart, his distress is relieved, and if need be, his life is saved. Let me relate an incident in corroboration, and which tells more in favour of Freemasonry than a score of eulogistic theories. During the battle of Waterloo, a victory which for so many years secured peace to Europe, a French officer engaged in the conflict was severely wounded, and in that situation was discovered by a British Dragoon, who, with his blood-stained sword, his teeth clenched, and his eyes flashing fire, put spurs to his horse and galloped up to dispatch the officer, but just as he was on the point of striking the fatal blow, the officer gave that recognition which was well understood by the astonished Dragoon, whose giant arm was immediately unnerved, love and sympathy were depicted on his countenance, and as he turned his horse and rode off to the thick of the conflict was heard to say, "The Lord bless and protect thee, my brother." Brotherly love is the first attribute of the Order, and in that bond men of varying creeds and opinions may cordially unite in promoting individual and general good. Charity in its broadest extent is the rock and bulwark. I do not mean the mere almsgiving, but brotherly love, which not only doeth but thinketh no ill of his neighbour. This is the definition of charity as it is taught by the volume of the sacred law conferring peace on earth and good will towards man. The popularity and usefulness of the Order can only be maintained by the conduct of the brethren in their transactions with the world. Freemasonry does not necessarily superinduce the practice of virtue, although it strongly, and at all times, recommends it, and believe me; were the brethren to act up to the principles inculcated on their admission into the Order, and continually brought before them in the proceedings in Lodge; were they to discharge their duties with freedom, fervency and zeal, the Craft would grow faster in the appreciation of the moral world, To have a son a Mason would be a mother's joy, and to have a Free and Accepted Mason a husband would be to our fair sisters an assurance of happiness. We are pleased to see here this evening so many of those whose approbation has in all ages, in every civilised clime, formed the chief delight of man. We are by no means personally opposed to the presence of the fair sex, but the founders of our Order made certain laws by which they were excluded from our mysteries, and these laws are unalterable. It has been said the reason of their exclusion is because they could not keep a secret; this could not be true, as I know that the ladies can keep secrets as well as some Masons. Were it in my power the ceremonies of dedication of this beautiful Hall would have been graced with the presence of our wives, sisters, and, may I add, sweethearts. Such are the general features of an institution which instructs us in our duty to God, our neighbours, and ourselves, the honourable incentive to the practice of every social and moral virtue. I will now address a few closing words to the brethren. Remember, the strength of the Order is in its principles, and its prosperity in the character of its members. Preserve then, inviolate, the landmarks which have been so carefully handed down pure and unimpaired; and never omit the practice of forbearance and brotherly love. Endeavour to rear to the honour

of the Great Architect of the World a structure whose pillars are wisdom, strength, and beauty, so that wherever Masonry flourishes, wherever it works its way according to the principles inculcated by our illustrious predecessors, it will tend to the civilisation of humanity, to the diffusion of universal philanthropy, and to the making of all men into one universal brotherhood.

WANTED—A WIFE!

BY A YOUNG MAN AND A MASON ON THE PHONETIC AND PLATONIC SYSTEM.

FACE intellektual,
 Kolur and tone,
 Awl the aksessories—
 Strictly home grown.
 Eyes—here i hesitate,
 Rather like blu,
 Black not an obstacle,
 Hazel wood du.
 Nose ov the Grecian type—
 Not tu seem proud,
 Sum leetle latitude
 Tharin allowed.

Figure that's squeezable,
 Plump, but not fat,
 Steer klear ov scragginess,
 Kood'nt stand that.

Quiet and ladylike,
 Dresses with taste,
 Ankle displayable,
 Neat leetle waist.

Sphere ov home duties,
 Her element quite;
 Pie-krust especially,
 Warranted lite.

Kommon akkomphishments—
 But in a wurd
 Those ov a useful kind
 Grately preferred.

Leetle bit musical,
 Able tu sing
 Claribel, Gabriel,
 That sort ov thing.

Lady ov sich a stamp
 Wantin a beau,
 Strictly in konfidence,
 Knos where tu go.

P.S.—Applicant's penniless,
 Ditto with tin—
Caeteris paribus,
 Latter wood win.

New York Dispatch.

THE YORK FABRIC ROLLS.

(Continued from page 506, vol. vii.)

WE go on with our extracts. The two first are forms of pension to "Master Masons," William de Hoton and Robert de Patryngton, the one in 1351, the other in 1368. They are acts of the Chapter:—

PENSIO WILLELMI DE HOTON CEMENTARIJ.*

Universis, etc. Capitulum Ebor.—Noverit universitas vestra nos pro artificiosa industria et labore Willelmi de Hoton cementarii, filii magistri Willelmi de Hoton cementarii, circa fabricam ecclesiæ nostræ Ebor. impensis, et imposterum perpetuo fideliter impendendis, decem libras argenti annuæ pensionis, una cum habitacione infra clausum ecclesiæ Ebor. predictæ quam magister Thomas des Pacenham, dum vixit, inhabitabat, predicto Willelmo, post decessum predicti magistri Willelmi patris sui, ad terminum vitæ suæ, in quacumque statu fuerit, dum tamen, cum aliis se intendat operibus, idem nostrum non omitatur, negligatur, seu aequaliter retardetur, dedisse concessisse et assignasse ad duos anni terminos, viz., ad festa Pentecostes et Sancti Martini in yeme, per equales porciones, sibi annuatim per manus custodis ipsius frbricæ percipiendas. Qui quidem Willelmus, filius predicti Willelmi, et concedit quod si contingat ipsum cecitate, seu aliquo alio morbo incurabili, prepediri quominus laborare poterit, ac dictum opus, ut cementarius, gubernare, quod extunc solvet annuatim subcementario, qui erit magister secundarius cementariorum, medietatem salarii predicti subcementarii de sua pensione predicta decem librarum, impedimento hujusmodi perdurante. Et si contingat per negligenciam ipsius Willelmi filii Willelmi laborare et dictam fabricam supervidere valentis, aut omissionem voluntariam, vel circa aliorum operum occupationem opus Ecclesiæ nostræ negligi, omitti, aut quovis alio modo retardari, extunc omnino cesset predicta pensio, in qua sibi nolumus ultra aliquo modo teneri, et presens scriptum viribus careat totaliter et effectu. In cujus rei testimonium sigillum nostrum parti penes dictum Willelmum remanenti, alteri vero parti sigillum ejusdem Willelmi penes nos remanenti sunt appensa. Data Ebor. primo die mensis Octobris, anno Domini millesimo ccc^{mo} quinquagesimo primo.

PENSIO MAGISTRI ROBERTI DE PATRYNGTON, CEMENTARIJ.†

Omnibus, etc. Capitulum Ebor., etc. Sciatis quod pro bono servicio magistri Roberti de Patryngton, cementarii, nobis et ecclesiæ nostræ predictæ impenso, et imposterum ad terminum vitæ suæ impendendo, concessimus ei decem libras sterlingorum, recipiendas, singulis annis, per manus magistri operis dictæ ecclesiæ nostræ, qui pro tempore fuerit, ad terminos Pentecostes et Sancti Martini in yeme, per equales porciones, una cum domibus infra clausum dictæ ecclesiæ quas Willelmus de Hoton cementarius, dum vixit, inhabitavit; ita tamen quod dictus Robertus operibus dictæ ecclesiæ nostræ bene et fideliter intendat, et nullis aliis operacionibus, in retardacionem seu impendimentum dictorum operum nostrorum, vacet. Et si forte dictus Robertus admiserit operaciones alibi, et circa easdem intenderit, operibus ecclesiæ nostræ neglectis, retardatis seu omissis, et dictus Robertus, ex parte nostra premonitus tertio, non redierit ad eadem opera nostra ut circa ea diligenter intendat, tunc cesset pensio sua predicta quousque ad opera nostra redierit, et defectus hujusmodi debite emendaverit. Et si forte, quod absit, dictus Robertus cecitate vel alia infirmitate corporis percussus fuerit quominus circa opera nostra predicta corporaliter poterit laborare, tunc, durante infirmitate predicta recipiat decem marcas per annum dumtaxat ad terminos supra-dictos, una cum domibus predictis impendendo consilium et avisamentum suum, pro posse suo, in hac parte. Et in eventu quo idem Robertus, laborare valens, se omnino a dictis operibus subtraxerit, tunc concessio nostra predicta extunc cesset quousque satis redierit, et operibus nostris intenderit, ut prefertur. In cujus rei testimonium sigillum nostrum presentibus est appensum. Data Ebor., in domo nostra capitulari, quinto die mensis Januarii anno Domini millesimo ccc^{mo} lxxvij^o.

We now take another order of Chapter in respect of the Masons:—

ORDINATIONES QUEDAM DE CEMENTARIIS ET DE QUARTA COLUMNA.‡

Acta in Capitulo xxix die mensis Maii anno Domini m^o ccc^o vij, coram venerabilibus viris magistro J. de Neuton, Thoma Walleworth, et Willelmum Waltham.

* The indenture was made with a master-mason.

† A patent, made in nearly the same words, to William de Hoton, has already been given Whilst Patryngton presided over the masons a great part of the new choir was erected, and this document informs us when he entered upon his office.

‡ On the whole, this is the most remarkable document connected with the history of the

In primis ordinatum est de consensu Capituli quod provideatur Willelmo Wadeswyk, mutilato latomo, quod habeat vadia sua ad terminum vitæ suæ, ita tamen quod fidelem diligenciam adhibeat circa fabricam Ecclesiæ predictæ.

Item ordinatum est quod non fiat mutacio in forma alicujus operis in fabrica sine consensu expresso Capituli.

Item ordinatum est quod serventur statuta Ecclesiæ quantum ad latomos, et declarentur dubia, quum videbitur expedire, per Capitulum.

Item quod ordinetur supervisor qui continue sit presens in logio, quantum poterit, et notet defectus exeuncium et ingrediencium, et ad excitandum diligenciam latomorum: et ordinatum est per Capitulum quod dominus Robertus Appilton, vicarius, sit supervisor latomorum.

Item quod negligenciæ puniantur in diminucione vadiorum et qui incorrigibiles expellantur. Item quod nullus admittatur in logio ad operandum nisi de consensu canonicorum, si presentes fuerint, et magistri operis. Item quod magister latamus et gardiani et majores latomi presentent juramentum corporale de fidelitate et diligencia, et quod, si concreverint aliquas consignationes seu conspiracionem inter latamos, fideliter revelent dominis de Capitulo. Item ordinatum est quod omnis latomus juret corporaliter de servando fideliter statuta concernentia latomos. Item communicandum est cum magistro latomorum super impericia latomorum. Item quod ordinetur de libris existentibus in manibus domini cancellarii. (Dicit dominus precentor quod cancellarius habit unum portiphorium magnum non notatum concernens dignitatem cancellarii.)

Item ordinatum est quod veteres lapides non vendantur. Item quod statutum Ecclesiæ de latomis duplicetur et rescribatur in scriptura legibili.

Ordinacio, xv. Novembris, 1409.

In primis ordinatur quod dominus Thomas de Haxey sit supervisor operis iiiij^{tes} columpnæ. Item quod oblationes provenientes et proventuræ ad sepulcrum Ricardi ultimi Archiepiscopi convertantur ad usus operis quartæ columpnæ. Item omnia donata et legata ad fabricam ejusdem quartæ columpnæ convertantur ad usum columpnæ predictæ. Item logium pro cementariis construendum pro columpna hujusmodi sit inter consistorium et ostium domus capitularis. Item quod in eodem logio sint, ad minus, latomi duodecim. Item ordinatum est quod in antiquo logio sint xx, ad minus, latomi. Item provisio lapidum est concessa domino Thomæ Haxey de consensu ejusdem. Item provideatur de calce carianda ad magnam quantitatem, ad minus, videlicet ij vel iij kyles. Item provideatur de sabulo in aqua Use cum carecta et equis et navicula, et, si fieri possit, cum navicula Sancti Leonardi ad quantitatem magnam. Item ordinatum est quod le coyne in angulis campanulis ad extra subducantur et pro plano modo ascendat murus in angulis campanilis. Item ascensus graduum de Ecclesia ad campanile fiat ex parte boriali vel alæ ad ordinacionem domini Thomæ Haxey, magistri Alani,* dominorum T. Garton et Ricardi Blakburn. Item quod dominus Thomas de Garton fieri transmittat absque mora sperres et merenium a Cawod ad fabricam. Memorandum ad communicandum cum justiciariis pro furcis de novo construendis et de lecco. Item de concordando cum procuratore domini R. Crull pro domibus in le Tange situatis et ad fabricam cimiterii sanctæ Margaretæ applicandis. Item capiantur gistes et spares in Langvath pro cimiterio S. Margaretæ. Item fiat ibi paudoxatriu in cimiterio predicto.

fabric that has been discovered. Mr. Browne had not seen it when he compiled his account of the minster, against which it militates in no small degree. It was laid before Professor Willis by Mr. Canon Harcourt, and that acute and accomplished master of architectural lore draws some conclusions from it, in his description of the Cathedral, which appear to me to be irresistible. Its principle value is that, if all other evidence were wanting, it settles the date of the completion of the stone-work of the choir. I shall quote the Professor's own words: "As the fourth pier is mentioned, three others must have been already completed, and as the eastern ones would probably be the first operated upon as nearest to the choir, and as the position of the workshop is in the north transept, it may be concluded that the pier in question is the north-west pier. However, the principal point to the purpose is that, according to the argument I have employed above, the mason-work of the choir must have been completed before the date of this document (namely, 1409), and long enough before to give time for the casing of the other three piers." I have already said that, in all probability, the western part of the choir was completed before the year 1405, and this date seems to be correct. The work which was entrusted to Haxey was merely the re-casing of the easternmost face of the north-west pier. It was of Norman Masonry, and had been erected by Archbishop Thomas. The work of that prelate was now concealed with masonry in the perpendicular style, to give as much uniformity as was possible to the whole structure. The coyne, also, on the outside of the tower, were removed or squared, and the wall at the corners of the tower was carried up smooth and plain. The document contains some other provisions of importance, especially with reference to the masons. The whole is written in a very bad and unequal hand.

* Alan de Newark, an officer in the Court of York, and Archdeacon of Durham. His coadjutors are well known.

We give the following translation of the most interesting passages, to enable our readers to understand this important document.

First of all, it is ordained, by consent of the Chapter, that a provision should be made for William Wadeswyk, a mutilated mason, and that he should have his wages to the end of his life, in order that he may still use faithful diligence towards the fabric of the said church.

Likewise that the supervisor, who is to be in lodge as often as he can, should order all matters, in order to note the defects of exeunts and entrants, and to excite the diligence of the masons; and it is ordained by the Chapter that Robert Appleton, vicar, should be supervisor of the masons.

Likewise that negligence should be punished by a diminution of the wages, and that the incorrigible should be expelled.

Likewise that no one shall be admitted in the lodge to work except with the consent of the canons, if they are present, and the master of the work!

Likewise that the master masons and wardens (gardiani) and the elder masons (majores) should make the corporal oath of fidelity and diligence, and whatever secret cabals or conspiracies they should discover among the masons they should faithfully reveal to the lords of the Chapter.

Likewise is it ordained that every mason should swear corporally to observe faithfully the statutes concerning masons.

It is ordained that in the new lodge for the column there should be at least twelve members, and in the old lodge twenty at least.

And here we end to-day.

VINOVIUM.

EVERY now and then there "crops out," or rather "crops up," the somewhat startling fact that underneath our feet exist the remains of a dead civilisation, buried out of sight and out of mind. Here and there, up and down this old England of ours, excavations have been made and discoveries announced of Roman tiles and Roman hypocausts, of Roman coins and Roman buildings, and to many of our readers the occupation of the Romans of this country, as exemplified by the Roman roads or old roman remains, the wall and the earthwork, the prætorium and the pavement, has long been a subject of study and interest. It is certain that there are many Roman towns still lying under our own great cities, and unsuspectingly in rural districts, and close by comfortable farms. And it is well to note, therefore, all rich discoveries, as they help to illustrate the annals of a mighty people and to preserve some records of a great historic past from the devouring hand of time.

The *Durham University Journal*, a well-edited and interesting University paper published twice terminally, gives the following interesting account of the Roman city Vinovium (Binchester), which will, we think, interest some readers of the *Masonic Magazine*.

The city is mentioned by Ptolemy, the geographer, as one of the chief centres of population of the Brigantes, the "Highlanders," who peopled what are now the six northern counties of England. They were a brave and numerous race, and long defied the efforts of the Romans to effect their subjugation. Tacitus intimates that Agricola contented himself with drawing a chain of forts round their country, and Dr. Hooppell is of opinion, from a study of appearances presented by the remains unearthed at Binchester, and from a classification of the coins found there, that it was not till the time of Hadrian that they in reality came under the dominion of the Romans. He is of opinion that, prior to the time of Hadrian, what may be called the "lowland road," running through the county of Durham, from Pountney's Bridge near Middleton-one-Row, by Sadberge, Stainton-in-the-Street, Bradbury, and Old Durham, was exclusively used by Roman troops, and that it was not till the time of Hadrian that the more westerly and "highland" road, entering the county at Piersbridge, and passing over Brusselton Hill, and through Binchester, Lanchester,

Ebchester, and Corbridge, was constructed. He is also of opinion that, about the time of Commodus, control of Vinovium was lost by the Romans, and not recovered till the time of Severus.

The site covering the ruins of the ancient city is very extensive. Some thirty acres are probably filled with remains. Mr. Proud has tapped this vast archaeological treasure in four principal spots, three of which still remain uncovered. The fourth has been filled in. This last proved to be a portion of the famous Watling Street, the great road which ran from Northumberland to Richborough, near Sandwich, in Kent, and which has come down to us in the first and second *itineræ*, or marching routes, recorded in the Military Road Book of Antonine. It ran right through the station of Vinovium, flanked on each side by massive buildings, some of which seem to have been used as barracks for cavalry, and the lower portions of which were found in a wonderfully perfect state. This street showed manifestly, what was also shown by the remains in the other portions of the town explored, that there had been three distinct eras of occupation in the city. In the case of the street, there were three distinct levels of the roadway, and three distinct levels of the doorways. The original laying out and building of the town seemed to have been the most complete; and for the edifices then erected stones of the largest size were used. At the lowest level the street was flanked with massive channelled stones for carrying off the rain.* In the next era, at a level about two feet above the former one, channelled stones seem to have been, in a great degree, dispensed with; and, higher again, large flagstones were used at the doorways to bridge the gutters. At this highest level, also, about four feet above the original level, many curious holed cubical stones were found in position, one on each side of each doorway, as though they had formed bases for wooden or other jambs or pillars.† The contemplation of this street, exposed, as it was a year ago, through a hundred yards of its course, and of the characteristics of the three distinct eras which were so strongly marked in the work which flanked it, forced strongly upon the mind the conviction that, as far as the era of Roman occupation of Britain is concerned, the age of Hadrian was the palmy age of Roman wealth, energy, and enterprise; and that, though the empire grew after his death, the seeds of decay were nevertheless soon sown, which slowly, yet with sure progression, ripened to their consummation.

As already said, this portion of the excavation has been again filled up; the other portions remain open. Two of them are of exceeding interest. One is a circular bathroom,‡ with other apartments adjoining, in a singularly perfect state. More than eight feet in height of the walls of these chambers remain standing. To such a depth has the soil accumulated on the site of this ancient town! The other is a block of rooms, more perfect, it is believed, than any at the present time existing uncovered in Great Britain. One ample apartment, with doorway entering from a large paved hall, the threshold deeply worn with footsteps;§ the inner walls lined with flue tiles, by means of which the apartment was warmed, with coloured plaster over them, and a moulded floor;|| beneath, a perfect hypocaust, with entrance arch complete; outside, the sunken area and arched passage, by which the slave entered to tend the furnace; adjoining, other rooms, with hypocausts, floors, drains, and other appliances, as on the day they were constructed. In this building large numbers of coins of the Constantine family were found, and, in a doorway, a most interesting one of the Emperor Magnentius, bearing on the reverse the monogram of Christ, between the Greek letters Alpha and Omega. These two blocks it is earnestly desired that the Ecclesiastical Commissioners, to whom the land belongs, will roof over and preserve, as their value, in a historical and educational point of view, as vivid illustrations of the Roman occupation of our country, of their wealth, their power, their domestic architecture, their social habits, their sanitary arrangements, etc., is absolutely priceless.

We understand that further explorations by Mr. Proud were commenced on the 17th of May, and we shall look for the further report carefully, and as carefully impart it to our readers.

* One of these, not one of the largest, has been placed in the Museum.

† A pair of these have been placed in the Museum. Also a portion of a cylindrical column, and the base or capital of a column with torus mouldings, found in a perpendicular position in the street, between the highest and lowest levels.

‡ A highly ornamented, curved, bronze strigil from this room has been placed in the Museum.

§ A threshold from another portion of the excavations, deeply worn on each side by footsteps, and showing in the centre a ridge, indicative of the Roman practice of never stepping on the actual threshold, has been placed in the Museum.

|| Several perfect flue-tiles from this apartment, many pieces of coloured plaster, of various patterns, and specimens of the concrete flooring used in the rooms, have been placed in the Museum.

"ONCE UPON A TIME."

BY OMEGA.

"Labitur occulte fallit-que volubilis cetas."

THESE are words which we hear almost every day of our lives. They occur in common conversation; they are to be found in the customary literature of the hour. Perhaps few expressions are in more wonted use or are more familiar to us all, and yet, as it seems to me, we hardly ever (as is too frequently the case in this our way of the world) realize their full meaning, their actual intensity of truth. I think it well to send a few moralizing lines "thereanent," for which, perhaps, a corner may be kindly found in the *Masonic Magazine*. I do not suppose that I shall say anything very new or striking; but still even my "dull tenour" may have its use, and give some one reader a few pleasant if passing thoughts, and to render the useful pages of the "Maga." profitable for all who month by month peruse them, or at any rate profess to peruse them, For, to say the truth, I am myself somewhat inclined to agree with the cynic who say of our age, "much talking, little reading, less thinking." And yet, to judge from literary announcements one should "a priori" be ready to suppose that never was so much read generally, never before, certainly, were so many "serials" issued, never literally were there so many means of mental improvement and instruction provided by intellectual caterers for a passing, reading, thoughtful generation. Let us leave the question, as Mr. Gladstone would say, to "its own solution in the fulness of time," and let us attend to the little "text" on which I propose to hang a Masonic essay—not a sermon—please note this!

"Once upon a time" is full, surely, of vivid reminiscences to us all, when it takes us back, as it often does, from this realistic and dull and dusty life to-day of ours to the hopes and aspirations, the "glamour" and fancies of far off earlier years. To-day, when all seems so commonplace and dreary often to the acute sensibilities of active thought and actual experience, what a relief it is to betake ourselves to that "once upon a time" in the "long ago" so touchingly painted by Lord Houghton, when we ourselves had not given up our golden dreams, and when callous realism and crushing certainty had not dimmed and dispensed with the fascination of anticipation, the longings of untainted sympathies. Then all was bright and fair before us. We foresaw no disappointment, we forereckoned no decay, we could not conceive how anything was to darken those blue skies, to change those fair flowers, to deform or disturb those happy hours. Alas, to-day, how few of us but must echo sadly these words "once upon a time," when we know how time, and change, and crosses, and cares, and heartburdens, and heartaches have thrown as it were a funeral pall of sadness and gloom over all the glowing and gracious imaginings which then were ours. Reality is very different from anticipation, and often all that "once upon a time" promised such lengthened happiness to us and ours turns out to have been a deceiving figment or a deluding phantasy. So too, how true it is as regards old friends and mates. "Once upon a time" we were a very merry party, and bound together by most congenial ties of friendship, interest, and affection. Praed sang, of old,—

Where are my old companions gone?
I've few to share my beaker;
Some lie before the churchyard stone,
And some before the speaker;

and most true it still is in its way for us all. Let us fix our attention for a moment at a given point or landmark on the receding shore of time. How

few remain who once laughed with us, and cheered us, and chaffed us, and loved us, and gave us good advice, and were all in all to us, and whom we ourselves loved very truly. How few even still survive who scolded us, and bothered us, and bored us, who we laughed at and chaffed in return, and who were the "flies" in our little morsel of choicest amber. "Non sunt!" They are no more with us; they have left us; and we remember them sadly, and grieve for them often and want them very much.

I'd give many a sugar cane,
Matt. Lewis were alive again.

But so it cannot be, and to-day, in the throng of men, in a solitary study amid the "songs of sirens" and the noise of a crowd, there comes to us all with the words "once upon a time" an indescribable yearning for those loving faces and gladdening smiles which once threw an aureole of truest, tried affection over our homes and our hearts. Yes, hearts! for we had hearts then. And once more, in Freemasonry especially, we can enter into the full force of these simple, yet meaning words. To how many years of very pleasant fellowship and innocent sociality does the saying "once on a time" carry us back to-day? We are in the old lodge again as in the cheery days of yore. Those kind faces, and ready hands, and warm hearts are all there before us, if in shadowy outline yet in spiritual reality. We see their countenances, we listen to their words, we rejoice in their presence. The merry laugh, the harmless joke, the gay symposium, the classic song all come before us again vividly, really, and we can hear our W.M., with pleasant intonation, saying his emphatic words—or a good old P.M.—either "laying down the law" or chanting his ancient melody. Alas! all these are, after all, only "shadows of the past," simply, purely; and as I write to-day the room seems empty once more, and I rise even from this paper with the conviction that, say what we will and do what we will, there is all of the highest philosophy, the truest wisdom, the most beneficial care treasured up for us all in the words "once upon a time," for us all, and that as life comes and goes, and we all move on our way through this great waste wilderness of life, there is nothing so good for us all, be we who we may, as to bring home to our innermost selves the memories of the past, to soften, to subdue, to better, and to bless these cold, composed, hardened heartless hearts of ours.—Farewell!

ENCHANTMENT.

THE sails we see on the ocean
Are as white as white can be,
But never one in the harbour
As white as the sails at sea.
And the clouds that crown the mountain
With purple and gold delight
Turn to cold grey mist and vapour
Ere ever we reach its height.
Stately and fair is the vessel
That comes not near our beach;
Stately and grand the mountain
Whose height we may never reach.
O distance, thou dear enchantress,
Still hold in thy magic veil
The glory of far-off mountains,
The gleam of the far-off sail.

Anon!

A SERMON

PREACHED AT THE OPENING OF THE MASONIC WINDOW AT CHELTENHAM,
26TH MAY, 1880.

BY BRO. THE REV. H. KYNASTON.

"See that thou make all things according to the pattern shewed thee in the Mount."

HEBREWS VIII., 5.

THE author of the Epistle to the Hebrews quotes these words from Exodus xxv. and xxvi., in which chapters this injunction to Moses occurs three times in the course of the directions given by God for building the Tabernacle. The main object of the epistle was to show to the Jewish Christians that the Levitical priesthood and the ritual of the Temple worship, which were now done away since the destruction of that Temple, were superseded by a more excellent ministry and a better sacrifice, and that the old ordinances were full of symbols of great eternal truths, which were also in their highest manifestation types foreshadowing Christ and His Work and His Church. We cannot be wrong then in connecting them further with all the united members of Christ's body. Moses was not left to solve for himself the great problem which lay before him, which was to embody great truths in fit symbols, so as to guard against the degrading idolatry whose evil he had seen in Egypt. The pattern of the Tabernacle was shewed to him in the Mount; and according to that pattern, under the direction of two skilled artists, it was erected. Its position (for we are now speaking not of the provisional Tabernacle which was first set up at a distance from the camp) was in the centre of the people, who were grouped around it in a fixed order, and upon it rested the symbolic cloud which indicated the presence of God. The original thought of the purpose of its erection is shewn in one of its names, "The Tent of Meeting," for that expresses it more correctly than the phrase "Tabernacle of the Congregation" which we find in our English Bible, because it was to be the place where man meets God; not merely where worshippers gather, but where God comes to commune with them and make Himself known to them. There, for instance, the Spirit of God came upon the seventy Elders, thither Aaron and Miriam were called out when they rebelled, thither the daughters of Zelophehad came to bring their cause before the Lord, there the solemn charge was given to Moses' successor. The other name by which it was called is rightly rendered by the expression "Tent of Testimony" or "Tabernacle of Witness," the name being derived from the two tables of stone within the ark—the centre of its holiness. These tables were the abiding witness of the nature and will of God; and the tent which contained them was the witness of its own significance as the meeting-place of God with man. We need not follow in detail the history of this Tabernacle—the sanctity of its use and purpose was merged in the higher glory of the Temple. As long as the Israelites were a mere wandering tribe they could have had no fixed House of God, because such a one would have failed to convey the thought which they most needed—of a Divine Presence never absent from them. The structure of this Tabernacle was based upon a profound symbolism. No interpretation is given us, and that which appears in the Epistle to the Hebrews, viz., the application of the types of the structure to the mysteries of redemption, was, of course, latent until those mysteries were made known. No doubt the order, as it rose before the mind of Moses, embodied distinctly manifold truths which he apprehended himself and sought to communicate to others. The thought of a graduated sanctity, as shewn in the threefold division of the Tabernacle, had its counterpart in the Egyptian

temples. In the interior sanctuary of such temples generally there was the sacred Ark, the nucleus of holiness, containing the highest symbols, winged figures, like those of Cherubim, emblems perhaps of the stability and life. In the Holy of Holies of this Tabernacle were tables of stone on which were graven the great laws of human duty—the revelation of a righteous will requiring righteousness in man. The mercy seat covered the Ark, in testimony of a mercy that covereth sins. Over this again were the Cherubim, representing the manifold powers of nature, whose over-shadowing wings, meeting in token of harmony, seem to declare that nature also finds its highest glory in subjection to a divine law. The materials also were significant—acacia wood, least liable to decay, representing the imperishableness of divine truth, of the laws of duty. All the contents of this sanctuary were overlaid with gold, the symbol of light and purity, the glory of a great King. Yet all this costly material was placed here where no one could see it, because the noblest acts of sacrifice and beneficence are those which are only patent to Him who seeth in secret. The dimensions of this sanctuary were ten cubits every way. There is no doubt that each separate number had its own mysterious significance, and the training of Moses in Egypt must have made him well acquainted with all these; so that we need not wonder at the precision of numbers in the plan of the Tabernacle, and the constant recurrence of squares and cubes and the numbers four and ten, symbolizing order and perfection. None ever entered into this inner shrine but the high priest, once a year. It was all darkness and solitude: as if to show that light and life can only be attained through darkness and death. Besides, the symbols of truth might have otherwise become common and familiar things. Into that darkness once a year, barefooted and in the garb of humiliation, touching with the blood that symbol of life, the mercy seat, came the high priest confessing his own and the people's sins—expressing the truth that men must offer the pure worship of the heart, and that if such a perfect sacrifice could be found it would work by a mysterious power to cover the multitude of sins. Between this inner sanctuary and the outer was hung the veil, wrought with many colours and strange forms. Colours were no less significant than numbers; and the blue, symbol of heaven; the purple, of kingly glory; the crimson, of life and joy; and the white, of light and purity, were found there side by side, somewhat after the similitude of a rainbow, the sign of the oldest covenant. In the outer sanctuary, silver, emblematic of human purity, took the place of gold, which typified Divine glory. This was daily trodden by the priests, and contained other emblems of Divine realities: the golden lamp with its seven lights, never all extinguished at once, perpetual symbol of all derived gifts of wisdom and holiness in man; the shew bread, serving as a token that God was there ready to accept offerings, though there was no form or likeness of Him; and the altar of incense, with its cloud of fragrant smoke representing the heart's adoration, where no strange fire might be kindled. The rest was outside the tent, yet still in consecrated precincts called the court, which was fenced in but open to all the congregation excepting those who were ceremonially unclean. Here was the altar of burnt offerings for all varieties of sacrifice, and the brazen laver for previous purification. Such was the graduated scale of holiness; first the outer court, fenced apart from the wilderness around, as the Israelites were from the world; then the sanctuary, distinguished from it as the sons of Aaron were from the other Israelites; and the Holy of Holies, where sanctity culminated, as it did in the person of the High Priest. The Temple of Solomon was an exact repetition of the wandering tent of meeting, as far as plan and pattern were concerned; differing only in being of more durable materials and exactly double dimensions. So this also was built and furnished and arranged, in every respect according to the pattern showed in the Mount. Its form was copied from the Tabernacle, and any architectural ornaments that may have been added were such no doubt as were usual in Palestine, and especially

at Tyre, whence came the greater part of the skilled workmen that were employed. The increased dimensions of course increased enormously the amount of costly material, and the walls throughout were lined with cedar, lavishly overlaid with gold. The dimensions of the other temples, that of Zerubbabel and that of Herod, were different, and certainly not less; but the estimate of their magnificence is not considered in proportion to their dimensions; but the elaboration of costly ornament and the beauty of the textile fabrics with which the first temple was lavishly furnished made that the most splendid in the eyes of the people. We can now leave these ancient temples, bearing in mind their pattern and arrangement, and proceed to the truths which those types foreshadowed, and which were the highest manifestations of the original symbols. In the New Dispensation the necessity exists no longer of a fixed place of worship. As we might expect, Jesus Himself gave the first intimation of this: "Neither in this mountain," said he to the woman of Samaria, "nor yet at Jerusalem, shall ye worship the Father. God is a spirit, and they that worship him must worship Him in spirit and in truth." The religious education of the Jews by symbols was at an end: the need which had once existed for localizing the Divine Presence was to be no longer felt; for that Presence was now visible upon earth, and had come to fulfil and supersede the pattern of heavenly things, and to be a High Priest for ever. He also gives the first sign of a symbolical connection between the Temple and Himself. Being asked for a sign of His authority, He said, "Destroy this Temple, and in three days I will raise it up," a striking declaration for His hearers, who understood it literally: "But He spake of the Temple of His body." That declaration is the key to the interpretation of the artist's design which is set forth in the window which the Freemasons of the town have met here to-day to present to this church. In the larger lights of that window are to be seen illustrated, the first appearance of the Lord in the temple of His body at His birth; the destruction of that body on the cross, and His own co-operation in bearing that cross; and the raising and final glorification of it at His Resurrection and Ascension, together with other figures and other emblems which are also there depicted, connected with the building of the first and second temples, and with the craft which was honoured in their building—emblems about which we cannot now speak particularly. We come now to the consideration of a practical question—hitherto we have spoken only of types and symbols, and things that have passed away. The Tabernacle is not—the Temple is not—the Ark of God and the Mercy Seat, and the Sanctuary which contained them, are not. What have we in their stead? What and where is that place in which we, my brethren, can meet with our God, and He with us? Where is our tent of meeting? Where is our tabernacle of witness? If we have ever rebelled against Him, as Aaron and Miriam did—if we desire to lay our cause before Him, like the daughters of Zelophehad—if we catch a spark of the fire of His holy spirit—where is that solemn communion held? For general congregational worship we meet, it is true, in God's house, in such a temple as this; and God is there, and Christ is there, and the Holy Ghost is there; but many of us on those occasions meet one another rather than God. Those who attend the services of their church because they feel a certain sense of shame at being absent, or because it is part of their religious programme, or because they cannot realize the presence of God elsewhere—these seem to stand in need of that localization of some fixed object and place of worship, which the Lord Jesus first taught the Jews to dispense with. These would worship in their own favourite church, and in no other, like the Jews in Jerusalem, or the Samaritans on their own private mountain. Even now, as then, the Father seeketh those who will worship Him in spirit and in truth, seeketh them and often findeth them not. It does not follow that, when a congregation has met together in a consecrated building, they have come to

meet God, or that God will meet them, in the sense in which it is recorded that He met Moses in the tent of meeting, or Solomon in the hour of his devotion. Where then, we ask again, is this place of meeting to be found? First of all, it is the body of the Lord Jesus: in the communion of that body when it is broken in the Sacramental Bread, and together with the cleansing Blood taken and received by the faithful in the Lord's Supper, by those who are in perfect charity with all men, then and there do those communicants meet with God and God with them; they are cemented together as stones of that Temple, and as members of that Body dwell in Him and He in them. Again, inasmuch as Christ's human body was entered and dwelt in by Him, in order that He might meet us on our own ground by the manifestation of his sympathy with all human sorrow and infirmity and sin, there also may we meet Him wherever we shew our sympathy with the weakness and afflictions of our erring, destitute, or bereaved brethren. How shall we raise a brother who has fallen, who is lying as it were on the verge of the grave, mentally, spiritually, or physically downcast? Shall we attempt to raise him on the one hand by a mere gift of money, given because we have plenty of it, and in no true spirit of divine charity? That will not avail. Or, on the other hand, shall we try the effect of mere conventional words of so-called compassion, which are only the formulated utterances of cold lips? These also must fail to raise him. But what if we take him by the hand with the firm helpful grasp of true brotherly sympathy, so that the warmth of our heart shall be transmitted to his, and renew its feeble pulsations, and encourage him in the name of Jesus Christ of Nazareth, our common brother,—then he will stand up on his feet and once more walk, and leap and praise God. Ah, my brethren, here we have indeed the pattern shewed us upon the Mount—shewed us by Jesus on the Mount of Olives, when he wept over Jerusalem—by Jesus on Mount Calvary, when by His self-sacrifice He raised all mankind from death, and delivered them from the nethermost hell. And so the Body of the Lord is the Temple where we are to meet our God. And further, let us consider that we, too, are the Temples of the Holy Spirit of God. When St. Paul reminds the Corinthians of this, he adds, "wherefore glorify God in your body and in your spirit, which are God's." Taking this view, we observe that there is a three-fold division of everyone's personal identity corresponding with that of the Tabernacle of Witness. Our body, soul, and spirit are respectively analogous to the outer court, the Holy Place, and the Holy of Holies; like them upon a graduated scale of exclusiveness. The body is our animal life, which we share in common with other animals; and the whole course of the existence of this is open to the sight of all men; that which the Apostle calls our soul is the immaterial and immortal part of ourselves, the powers which we have by nature, but which will survive the dissolution of the body; these powers are peculiar to mankind. Distinct from them again are the endowments of the Spirit, for as the same Apostle says, "the natural man," by which he means the man under dominion of the soul, "receiveth not the things of the Spirit of God: but he that is spiritual judgeth all things." The powers that belong to the Spirit are a later and higher development than those of the soul, which he calls natural powers. They are called into life and power by regeneration; they were first manifested on the Day of Pentecost; they are the noblest part of man's nature, affections which are not limited to earth, but whose object is boundless. This highest state of religious life, then, we compare to the inner sanctuary of the Temple; all our fellow-men are familiar with the appearance and structure of our body—fewer with the extent and working of the powers of our soul—but the inmost shrine of our spirit is open only to ourselves and to God. It is there that each individual meets with God; in that recess he has stored up the tables of God's law for his guidance; there, in solitude and humiliation he confesses his sins and offers the incense of prayer before the Mercy Seat. Let us all see to it, my brethren, that we do all things according

to the pattern shewed us in the Mount! that we fashion our lives after the pattern of the life of Jesus Christ! love one another as brethren—be pitiful, be courteous: in a word, be unselfish. This is the secret of true brotherhood; of the union of all children of God. If anyone ask of us Freemasons, as some do, what is our secret? let this be our answer, and let it be a genuine answer that we can give without reservation. In that window, brethren, which to-day we present to this Church, is shown the pattern of our Lord's body crucified on the Mount of Calvary. We shall often see the sunlight from Heaven pass through that transparent medium and fall in glory upon the interior of this Temple and the worshippers. So may the light of God's presence shine in upon the inner sanctuary of all our spirits, coloured by the patterns of the lives and deaths of the Saviour and His Blessed Saints, and by the hope of our resurrection, and by the mystic symbols which represent to us eternal truths; that we may glorify God in our Body and in our Spirit, which are His Temple.

THE LONDON COMPANIES.

THE worshipful Company of Painter-Stainers gave a *conversazione* a short time back in their ancient hall, Little Trinity-lane, Queen Victoria-street. The company were received by the Master (Mr. John Gregory Crace), the Upper Warden (Mr. Wilfrid Nicholson), the Renter Warden (Mr. Ernest Zuccani), the Treasurers (Mr. E. J. Monney and Mr. G. A. Poland), Mr. G. T. Horrell, Mr. D. G. Laing, and Mr. H. D. Pritchard, Clerk to the company. A short account of the company just written by the Master contains much curious information concerning the growth of the guild and the purposes it has served in the past. Their first charter, in which they were styled "Peyntours," was, according to Horace Walpole, granted in the sixth year of the reign of Edward IV., but they existed as a fraternity, it appears, as early as the time of Edward III. "They were called paynter-stayners," says Mr. Crace, "because a picture on canvas was formerly called a stained cloth, as one on panel was called a table, probably from the French *tableau*," and he quotes two items from the inventory of pictures of Henry VIII., "a table with the picture of the Lady Elizabeth her Grace," and "a stained cloth with the picture of Charles the Emperor." This derivation differs from that given by Mr. Timbs on the authority of Pennant, who says that they called themselves painter-stainers because their chief employment was the "staining or painting of glass, illuminating missals, or painting of portatif or other altars, and now and then a portrait." "About 1575," Strype says, "The Peyntours Company found that their trade began to decay, by reason of other persons that had not been apprentices to it, who undertook painting, whereby much slight work went off; as pictures of the Queen and noblemen and others, which showed fair to sight, and the people bought the same, being much deceived, for that such pictures, and works were not substantially wrought; a slander to the whole company of painters, and a great decay of workmanship in the said science; and also a great discouragement to divers forward young men very desirous to travel for knowledge in the same." Queen Elizabeth thereupon granted a charter of incorporation to the company in 1581. The minute-books which the company possesses commence with the year 1623, and a minute, under date March 10, 1673, shows that they exercised the powers they had obtained. It runs—"That the painter of Joseph and Pottifer's Wife and the Fowre Elements be fined £3 6s. 8d. for such bad work." Further on the Master gives some account of the charitable bequests of which the company are the faithful dispensers. Chief

among these benefactors of the unfortunate was a liveryman, Mr. John Stock, painter to His Majesty's dockyards, who by will, in 1781, left a sum amounting to over £60,000, of which the interest is distributed in pensions of £10 per annum, principally to aged blind persons and poor lame painters. Several ladies were also among the donors of benefactions. At a time when inquiry into the affairs of the City companies is again talked of Mr. Crace's concluding words will be read with attention. "The funds arising from these bequests," he states, "are distributed with the most careful consideration and under the control of the Charity Commissions to about 200 old and needy persons. The Painters' Company, though they thus receive and pay away large sums yearly, have very limited corporate funds. They are, however, desirous of exercising to the best of their ability the influence of their guild for the advancement of the art they represent. They were the first of the City companies to open an exhibition of works of decorative art. They propose from time to time to give lectures suitable for the technical education of young men in industrial art, and they are endeavouring to open an intercourse with the working men, which they trust may be attended with useful results. Having so venerable a history and such honourable associations, performing its charitable trusts so scrupulously, and retaining so much modern vitality, this company may fairly appeal to all good citizens to join in the wish expressed in their time-honoured toast 'May the Painter-Stainers' Company flourish root and branch for ever.'"

THE END OF THE PLAY.

AND is the farce of life nigh over?
 The laughter and the dancing done?
 Have we now run the game to cover?
 Well—we've had our fun.

Is now the "banquet-hall deserted?"
 And is the crystal goblet dry?
 Have merry nights and songs departed?
 Well—we've made them fly.

And is the good ship anchored lying?
 The broad, deep sea all dark and grim?
 While overhead the storm-clouds flying?
 Well—we've had our swim.

Is all the garden grandeur vanished?
 Does heavy snow lie like a pall?
 The roses gone, the songsters banished?
 Well—we've culled them all.

Why should we mourn, the curtain falling
 Shuts out the light of busy day?
 Ring up!—we hear the prompter calling
 "New actors to the play."

Life's but a shifty scene we're playing,
 A pageant on the world's wide stage!
 Our part is done—there, no delaying!
 Write "Finis" on the page.

Anon!

THE STORY OF ARDEN OF FAVERSHAM.

BY THOMAS B. TROWSDALE,

Author of "Glimpses of Olden Kent," "Lore of the Months," &c.

ABOUT the middle of the sixteenth century a terrible tragedy in private life was enacted at the quiet old town of Faversham, in Kent, the memory of which is preserved by a popular play grounded upon the event.

In the year 1539, "bluff King Hal," having ordered the principal part of the monastic buildings at Faversham to be razed to the ground, granted the site of the Abbey, with some adjoining lands, to Sir Thomas Cheyney, who alienated them five years afterwards to Mr. Thomas Arden, or Ardern, a gentleman of Faversham. It was this Arden whose atrocious murder in the year 1550 has become lastingly impressed upon the history of the town.

Holinshed, in his "Chronicle," furnishes particulars of the tragic event, and we cannot do better than follow the old chronicler's account. Arden's wife, "Mistress Alice, young, tall, and well favoured of shape and countenance," formed an improper connection with one Mosbye, a "black, swart man." Mosbye had been servant to Sir Edward North, Alice's father-in-law, and subsequently settled as a tailor in London. The infatuated wife, lost to all sense of honour and duty, conspired with her paramour to put an end to her husband's existence in order that she might marry the profligate "black, swart man." They employed, as their confederates, one John Green, a Faversham tailor; George Bradshaw, a goldsmith of the same town; and one "Black Will, of Calyce [Calais], a murderer, which murderer was privily sent for from Calyce by the earnest suite, appoyntment and confederacye of Alice Arden and Thomas Mosbye." The conspirators watched Master Arden "walking in Poule's" (St. Paul's Cathedral, the nave of which was a public promenade in those days), but could not find an opportunity to murder him. They then lay in wait for him on Rainham Down, and a second time in Broomy Close (both in the vicinity of Faversham); but on all these occasions were frustrated by accidental circumstances from accomplishing their purpose. The wicked wife then laid a plot for murdering her husband in his own house. She procured the services of Mosbye's sister, Cicely Pounder, and of two of Arden's domestic servants, Michael Sanderson and Elizabeth Stafford. On a particular day, according to a preconcerted plan, Black Will secreted himself in a closet at the end of Arden's parlour. After supper Arden sat down to play some kind of game with Mosbye, which it had been arranged the latter should invite him to engage in. Green stood at Arden's back, holding a candle in his hand "to shaddowe Black Will when he should come out," and the other conspirators had their cue. At a given signal in the game "Black Will came with a napkyn in his hand, and sodenlye came behind Arden's back, threw the said napkyn over his hedd and face and strangled him; and forthwith Mosbye stept to him and strake him with a taylor's great pressing-iron upon the skull to the braine, and immediately drew out his dagger, which was great and broad, and therewith cut the said Arden's throat." It is added, that "Mistress Arden herself, with a knife, gave him seven or eight pricks into the breast." When Black Will had helped to drag the dead body into the closet he went to Cicely Pounder's house, received eight pounds for his nefarious services, and left Faversham. Cicely then proceeded to Arden's habitation and assisted in bearing the corpse out into a meadow called the

Almery Croft, behind the house, "where they laid him on his back in his night-gown, with his slippers on." We are told by the chronicler that the doubly-wicked Alice and her companions "danced and played on the virginals and were merrie." It would appear to have been their intention to make the townspeople aware of an entertainment, with music and dancing, having been given by Arden to his friends on the fatal evening, and to induce them to believe, from the dead body being arranged in night-clothes, that the unfortunate man had been murdered by some one in the night. On the following morning Mistress Alice seems to have alarmed the town with an announcement of her husband's absence from the house, and her fears of his safety. A search was instituted by the friendly inhabitants of the town, and the corpse was found in the croft.

In a manuscript "History of a moste horrible Murder comytted at Fevershame, in Kente," preserved amongst the Harleian collection at the British Museum, we are informed how a circumstance, trifling in itself, at once destroyed the supposition that Arden had been murdered on the spot where his body was discovered, and also served to establish the guilt of the wretched persons who had committed the crime. The affair is, in quaint phraseology, described in detail, the narrative being substantially the same as that furnished by Holinshed. The assassins having strangled and stabbed Master Arden, then, we are told, "toke a clowt and wyped where it was blowdy, and strewyd agayne ye rushes that were shuffled wth strugglinge." These rushes led to the detection and conviction of the murderers. The Mayor of Faversham and some of the townsmen discovered the body in the field where it had been thrown; and "then they lokinge about hym, found some rushes of ye parlour stickynge in his slippers," whence they concluded that he had been slain in a house, and not where the body was found. Here we have a glimpse of the old English custom of strewing the floors of dwelling houses with rushes. Rushes for a long time supplied the place of the modern carpet, in the living and sleeping apartments of rich and poor alike; and were also much used for covering the floors of churches.

But to return to Holinshed's account. Suspicion being aroused, Arden's house was searched, and it was soon patent that the unfortunate man had been murdered in his own parlour. Very likely Alice's conduct as a wife had already attracted public attention, for she was at once charged with the murder. Her courage gave way, and she cried out:—"Oh, the bloud of God help! for this bloud have I shed." One by one, as evidence was obtained against them, the guilty confederates suffered the punishments due to their crimes. Mistress Alice was burned at Canterbury; Mosbye was taken in bed, and was afterwards hung at Smithfield; Green was executed at Faversham; Black Will escaped for many years, but was at length captured, "and brent on the scaffold at Flushing"; Bradshaw was hanged in chains at Canterbury; Cicely Pounder was hanged at Smithfield; Saunderson was drawn and hanged at Faversham; and Elizabeth Stafford was burned at the same place. It was, in truth, a time when hanging and burning, drawing and quartering, were fearfully rife as punishments for criminals.

Long after the sacrifice of poor Arden to the wicked passions of his wife, it was held by the people of Faversham that the grass would not grow on the spot where the body of the murdered man was laid. Holinshed notices this circumstance as follows:—"This one thing seemeth very strange and notable touching Master Arden, that in the place where he was layd, being dead, all the proportion of his body might be seen two yeares after and more, so plaine as could be, for the grasse did not growe where his body had touched; but betweene his legges, betweene his armes, and about the hollownes of his necke, and round about his body; and where his legges, armes, head, or any part of his body had touched, no grasse growed at all of all that time." Some, in accordance with the prevalent superstition of the time, attributed

this to the murder, while others declared that "the field he [Arden] hadde cruelly taken from a widow woman who had curst him most bitterly, even to his face, wishing that all the world might wonder on him."

A tragedy, in which the principal incidents of the murder are portrayed, was printed in 1592, under the title of "Arden of Feversham." Copies of this tragedy, which was at first attributed to the pen of Shakespeare, are now extremely rare; one may be seen, however, amongst the Dyce collection at South Kensington. In later times, George Lillo, an eminent playwright, again took up the subject, but he leaving it imperfect, the drama was completed by Dr. John Hoadly, and first performed on the boards of Old Drury on July 12th, 1759. The play still retains its hold on popular favour.

The incidents of the drama are a clever reproduction of the real facts of the case, with the exception that Arden's wife is made to repent her share in the transaction before the dark deed is brought to its consummation. A second villain, by name Shakebag, is also introduced as Black Will's accomplice in the murder. In the first scene of the fifth act of the tragedy the murder is made to take place. Arden returns home at night, intending to take part in a pleasant evening with some invited friends. Mosby, whom he has before suspected of improper relationship with his wife, has in a wily manner re-established himself in his favour. Arden's confidence in his wife's faith is also restored. He enters his house on the evening upon which his enemies have doomed him to death, and finds his wife in great sorrow in view of the murder she is aware has been plotted, and which, though repentant, she is now powerless to frustrate. Arden remonstrates with his wife:—

I meant to dedicate this happy night
To mirth and joy, and thy returning love. [*She sighs.*]
Make me not sad, Alicia. For my sake
Let discontent be banish'd from your brow;
And welcome Arden's friends with laughing eyes.
Among the first let Mosby be enroll'd—

ALICIA. The villain!

ARDEN. Nay, I am too well convinc'd
Of Mosby's friendship and Alicia's love
Ever to wrong them more by weak suspicions.

Alicia is unable to arouse her husband's suspicions against the villain Mosby, and shortly afterwards Mosby and Arden sit down to play a game at draughts. Mosby and his confederates have arranged that upon his making use of the words "Now I take you" in the game, they shall overpower and murder Arden. At the given signal, when the poor deluded man is enjoying the play with his unsuspected enemy, Black Will rushes out of his hiding place and throws a scarf over the head of Arden, intending to strangle him; and after a struggle he is overpowered and thrown to the ground covered with wounds. Before he dies he expostulates with his murderers for the unmerited treatment he has received at their hands. Concluding, he says:—

You now are your own judges;
But we shall meet again where right and truth—
Who— who are these? But I forgive you all.
Thy hand, Alicia—

ALICIA. —I'll not give it thee.

ARDEN. O wretched woman! have they killed thee too?
A deadly paleness, agony, and horror
On thy sad visage sit. My soul hangs on thee,
And tho' departing—just departing—loves thee:
Is loath to leave, unreconcil'd to thee,
This useless, mangled tenement of clay.
Dismiss her pleas'd, and say thou'rt innocent.

ALICIA. All hell contains not such a guilty wretch.

- ARDEN. Then welcome death! tho' in the shape of murder.
How have I doated to idolatry!
Vain, foolish wretch, and thoughtless of hereafter,
Nor hoped, nor wished a heaven beyond her love—
Now, unprepar'd, I perish by her hate.
- ALICIA. Tho' blacker and more guilty than the fiends,
My soul is white from this accursed deed.
O Arden! hear me—
- ARDEN. Full of doubts I come,
O thou Supreme, to seek thy awful presence!
My soul is on the wing. I own Thy justice.
Present me with Thy mercy. [Dies.]

At the death of her husband Alicia breaks out into a frenzy of grief, and is forced from the scene by the murderers.

So much for the dramatised version of the story. The short quotations we have given are sufficient to show the play is not without merit, and far from being altogether historically inaccurate. It is believed that an old house now standing at Faversham, near the abbey gateway, is that in which the terrible crime was committed; and a low arched door, near the corner of the abbey wall, is pointed out as that through which the murdered Arden was carried out to the croft.

MASONIC AND GENERAL ARCHÆOLOGIA.

ANTIQUITIES OF SMITHFIELD.—At a recent meeting of the London and Middlesex Archæological Society, at 4, St. Martin's Lane, Trafalgar Square, Mr. Coote occupying the chair, a paper was read by Bro. G. Lambert, F.S.A., on "Smithfield." The lecturer remarked that King Alfred had always been accepted as the institutor of fairs and markets. In his reign England was divided and subdivided into counties and tithings; these tithings in the course of time became corporations possessed of certain powers of jurisdiction, and held courts of enquiry in cases of minor differences. The weightier disputes were referred to a higher court, held on what was termed a "law-day." This court was counted the King's Court, because the authority to hold it was originally derived from the Crown. The various corporations held the sittings of their courts in their respective tithings or boroughs about once a week, and homely people assembling to have their matters adjudicated upon brought their garden produce, their corn, and their beasts for sale. Hence the commencement of a market held weekly, and to the present time market-day in every town in England was the busiest day in the week. The name of him to whom Smithfield belonged at this period was lost in the fog of antiquity. It was a large open piece of land containing a pool of water, and was somewhat wet and boggy on the north side. It was here that Rayhere erected his priory at about 1102 or thereabouts, and having the whole place cleansed and smoothed it became known as Smoothfield, or Smithfield. Fitz-Stephen, in his description of the City of London, says: "There is also without one of the City gates, and in the very suburb, a certain Plain-field—such both in reality and in name." This was the earliest description of the place extant excepting that contained in the Doomsday Book. Markets existed in this locality from the earliest times, where were sold "vendables for the peasant, implements for husbandry, swine with their deep flanks, cows, etc." The speaker, referring to the insurrection of Wat Tyler, mentioned that William of Walworth, Mayor of

London, a carrier by trade, and prime warden of the Fishmonger's Company, struck Wat with his dagger. It had been alleged by some that this was the great reason for the City arms bearing a dagger in the first quarter of its shield to this day. This had, however, since been shown to be incorrect, although it was said that the very dagger in question was still in possession of the Fishmongers' Company. The incident was corroborated in an ancient document, which said

Walworth, Knight, Lord Mayor that slew
Rebellious Tyler in his alarms—
The King therefore did give in view
A dagger for the City arms.

Mr. Lambert, proceeding, stated that tournaments were held at Smithfield in the middle ages, and it was also known to be a place for hanging criminals. On the eastern side of Smithfield, Rayhere had erected the hospital of St. Bartholomew, in 1102, the founder being buried in the churchyard of the church of St. Bartholomew in close proximity. Rayhere was known to have haunted the houses of the nobility, and when on a visit to Rome experienced a so-called vision. He believed that St. Bartholomew appeared to him and told him that he had chosen a place for him in London called Smithfield, where, in the name of the saint, he was to build a church "to the honour of the Holy Trinity." Rayhere was the first prior of the church in 1102. The cloth-fair was also conducted in this locality with an amount of pomp as well as with an amount of uproarious and disgraceful conduct. Mr. White, F.S.A., while thanking Mr. Lambert for his paper, desired to correct a palpable error with respect to the wet and swampy character of the soil of Smithfield. It was very well known that in this locality there was plenty of good gravel, and it was only where the loam had been removed for brick-making purposes that the water on the surface made it appear boggy. It was a mistake to imagine that this district was naturally difficult to efficiently drain. Mr. Lambert replied that he had referred to the northern side only. Lieut.-Col. Britten desired to know the last occasion when the "Court of Pie-Powder" for heaving offences, before the dust had left the feet of the plaintiffs and defendants, had been held. He informed the meeting that recently, by the action of Mr. Alderman Stone, a coloured window representing Rayhere's vision had been placed in the Guildhall. Mr. Lambert said he believed that the fair or market was held as late as the year 1844, and probably the Court disappeared with the fair itself. In reply to the Chairman, a member remarked that the place where the burning of martyrs took place might be easily remembered by the fact that it was opposite the Clothfair Gate, where the post-office pillar box was now erected. A vote of thanks to Mr. Lambert for his paper terminated the proceedings.

We take the three following extracts from our able and interesting contemporary the *Antiquary* :—

"THE IMITATIO CHRISTI."—It may perhaps interest some of your readers who have followed Mr. Waterton's excellent contribution to the bibliography of "The Imitation" to be reminded that a collection was made of various editions of "that divine book," and deposited in the library of the Franciscan Monastery of St. Michele, in Isola, at Venice. Where it may be at this time, and how cared for, I know not, and shall be glad if it is yet kept together. Its history is this. In 1840 John Anthony Moschini, a canon of St. Mark's, bequeathed to the friars of St. Michael his collection of "The Imitation," which he had begun to form a few years before, with directions for its completion. Its after-history, for twenty years, was not altogether very satisfactory, and need not be entered upon; but the collection remained at least intact. Rich in Italian and Continental editions, it possessed one in English. The dates extended from 1483 to 1840. These gave as the name

of the author—one, as St. Bernard; sixteen, as Gersen; twenty-two, as Gerson; fifty-six gave no name, and two hundred and six gave that of Kempis. The consensus of the collection may therefore be cited as something for the acceptance of authorship.—B. L. LEWIS.

"EIKON BASILIKE."—As Mr. Scott, in his interesting preface to Mr. Stock's reprint of this memorable book of King Charles, suggests a "collation" of all "copies" and "reprints," I beg to send you some notes on a copy of 1649 in my possession. This is a small pocket edition, evidently read and interlined by a contemporary royalist—"Reprinted for John Williams, 1649." It has a crown with a large "Alpha" underneath, an epitaph by J.H., and an "Omega" after "Vota dabunt," etc. It contains as an "inset" His Majesty's reasons against the pretended jurisdiction of the High Court of Justice, a true relation of the King's speech to Lady Elizabeth and the Duke of Gloucester; two other relations of the Lady Elizabeth, and a letter from the Prince of Wales to the King, dated "The Hague, January, 23, 1648."—A.F.A. WOODFORD.

SPINDLE WHORLS.—During a recent visit to the site of Sankissa in the Tuteghurh district of North-Western India, a well-known Buddhist city, described by General Cunningham and others, I obtained a number of clay dies, many of which bear an extraordinary resemblance both in shape and ornamentation to the so-called "Spindle Whorls" described in Schliemann's "Troy," and by Gastaldi in his "Prehistoric Remains of Italy." I have seen it mentioned that similar "Spindle Whorls" have been found in some parts of Great Britain. Will you or any of your readers kindly indicate to me the works in which I can find descriptions of this class of remains?—H. RIVETT-CARNAC, F.S.A.

The following prayers are taken from the Rawlinson MS. (Bodleian Library):—

A PRAYER, SUPPOSED TO HAVE BEEN USED AT THE INTRODUCTION OF A NEW MEMBER INTO THE SOCIETY OF FREEMASONS—FOUND AMONG THE PAPERS OF A BROTHER, DECEASED.—O Most Glorious God, who art the chief Architect of the Universe, grant unto us Thy servants, who have already entered ourselves into this most noble and antient fraternity, that we may be solid and thoughtful, and always have a remembrance of those sacred things we have taken upon us, and endeavour to instruct and inform each other in secrecy, that nothing may be unlawfully or illegally obtained, and that this Thy servant, who is now going to be a Mason, may be a worthy member; grant, O God, that he and all of us may live as men considering the great end for which we were created; and do Thou give us wisdom to contrive and guide us in all our doings, strength to support in all difficulties, and beauty to adorn those heavenly mansions where Thine honour dwells; grant, O Lord, that we may agree together in brotherly love and charity towards one another, and in all our dealings do justice to all men; love mercy and walk humbly with Thee our God, so that at last we may be made members of an heavenly Jerusalem. Now unto the King eternal, immortal, invisible, the only wise God, be rendered and ascribed all honour, glory, might, majesty, and dominion, thanksgiving and praise, world without end. Amen.

O, most glorious Architect of the Universe, whom we adore in all thy wonderful works of creation, grant unto us Thy servants already admitted into this most noble and antient fraternity, that we behave ourselves in such a manner, and always so faithfully preserve in our memories those sacred engagements we have laid ourselves under, and endeavour to instruct each other in so secret a manner that nothing may be unlawfully discovered; and grant, that this Thy servant who is now becoming a member of our society may be truly worthy of it. Grant, O Almighty Architect, that he and all of us may lead lives like persons considering the sole end for which we were all created,

and inspire into us wisdom to contrive to Thy glory and our own benefit, to guide us in all our actions, give us strength to support us under all difficulties, and bestow on us all those beautiful virtues which are the peculiar ornaments of the members of those Thy heavenly mansions, where Thine honour dwells. Grant, O Thou that art the sole cause and spring of harmony, peace, and order, that we may be cemented together as brethren, and exercise a mutual charity and benevolence towards each other; in all our dealing to do justice to all; to love mercy, and thus walk humbly with Thee our God, the original of all things, that at last we may become members of that heavenly Jerusalem, which is Thy work alone, built without hands. Now to the Almighty, Eternal, Immortal, and Invisible Architect, the only wise God, be ascribed all honour, glory, might, majesty, and dominion from this time forth for evermore. Amen.

AN ARCHÆOLOGICAL DISCOVERY.—A curious discovery of an ancient refuse pit has recently been made at Corton, near Calne, in Wiltshire, by workmen who were employed in making a deep drain. At some four feet below the surface the men came upon four or five "sarsen" stones, the three largest measuring, roughly, 3ft. by 2ft. Below was a great quantity of "rag" stones, much decayed, and partially turned into lime, as if by the action of fire. These, apparently, had formed the sides of a vault, of which the "sarsens" were the cover; but the whole had fallen in. Among these stones were many bones of the horse and ox, and a few fragments of pottery. At the depth of 8ft. there was a layer of chalk, and below that again were several feet of rich, black, strong-smelling mould, mingled with vegetable ashes, in which were found several blade-bones and two skulls of the ox, and also bones of red deer, horses, etc. There were also portions of three or four jars of fine red ware, with round mouths and one handle; these have been recognised as Romano-British. A good "thumb-flint," for striking sparks, was also discovered among the earth thrown out of the drain. The original pit appeared to have been about 5ft. in diameter, and sunk to a depth of 12ft. in the green-sand iron-mould. The chalk would come from the downs close at hand; but it is stated that the coral rag stones are not found within a mile of the spot. The objects discovered are in the possession of the Vicar of Hilmarton.

AN AUGUSTAN EPIGRAM.—The Geneva correspondent of a contemporary writes as follows:—"According to the *Bund*, Professor Dr. Hagen, of Berne, has discovered in a Bernese manuscript of the 10th century a hitherto unknown epigram of the Emperor Augustus. The greater part of the epigram is written in Tironian notes (ancient stenographic characters), and, according to the Professor's rendering, runs as follows:—

OCTAVIANI AUGUSTI.

Convivæ! Tetricas hodie secludite Curas!
 Ne maculent niveum nubila corda diem!
 Omnia sollicitæ pellantur murmura mentis,
 Ut vacet indomitum pectus amicitia.
 Non semper gaudere licet: fugit hora! Jocemur!
 Difficile est Fatis subripuisse diem.

A collection of epigrams by Augustus is mentioned in his biography by Suetonius, cap. 85, and by Martial, Epigr. XI., n. 21, of which it is supposed the one in question may have formed a part."

TRURO :

20TH MAY, 1880.

BY BRO. JOHN ARTHUR ELLIOTT (1777).

“The Builders laid the foundation of the Temple of the Lord.”

WITH slow and measured pace
 The cortège passed
 Down the long lane by human faces flanked ;
 On either side th' enthusiastic crowd
 Cheered to the echo : for the Duke was ranked—
 He, our Grand Master, of whom we are so proud—
 Where brethren, massed,
 Bore the three Lights with full Masonic grace.

The sun shed forth his rays
 O'er all the scene,
 The greater light thus adding to our joy ;
 While down the long triumphal-archèd street
 Rang shouts of welcome that bore no alloy,—
 True Cornish voices, ring out to greet
 Their future Queen ;
 Hailing the fairest Princess of our days.

From North, East, South, and West
 The brethren came,
 Arrayed in festive garb, with jewels bright :
 Craftsmen prepared to raise a temple grand,
 A fane devoted to the Lord of Light,
 Fashioned with hearts but built by human hand,—
 A noble frame,—
 A gem to set in ancient Truro's crest.

In full Masonic state
 The stone was laid,—
 The Corner Stone—for ever to stand square
 'Gainst all the winds that blow ; a monument
 Of England's faith—of England's pious care
 And gratitude for all the blessings sent
 With Heaven's aid,—
 The means whereby she has become so great.

And may Old England still
 The Faith defend,
 And all her peoples in sweet concord join ;
 May love—fraternal love—the nations bind,
 And Masonry ne'er lose the vantage coign
 From whence it flourishes,—for there we find
 E'en foes unbend,
 And all accept God's great and Sovereign will.