

# THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

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## THE WOOD MS.

THE MS. of which we give the following representation, “*verbatim et literatim*,” though not in “*fac-simile*,” which was impossible, is a very curious MS., for various reasons. It is written on parchment, with partially illuminated letters here and there, and said to be “translated.”

The “*Finis de Tabula*” at the end of the index, for it has also an index, is, according to the view of some, most “archaic,” and may refer to a copy two hundred years old, and the MS. therefore deserves careful noting and perusal by all Masonic students.

## THE CONSTITUTIONES OF MASONRYE.

Wherein is briefly declared, the first foundation of divers Sciences, And principally the Science of Masonrye. With divers good Rules, orders and precepts, Necessary to be observed of all Masons.

Psalm 127.—Except the Lord doe build the house: his labour is loste that buildes it.

Newlye Translated by J. Whitestones for John Sargensonne. 1610.

## *The Constitutions of Masonrye.*

THE mighte of the father of heaven, with the wisdome of the glorious sonne, through the grace of the holie ghoste, three persons and one god be with us at our beginninge, and give us grace to governe us here in this life, that we may come to his blisse that never shall have end. Good brethern and fellowes, our purpose is to declare to you, how and in what manner this worthe Science of Masonrie was begun, and afterwards how it was founded by worthe kinges, and princes, and divers other worshipfull men.

And also to them that be heare we will declare the charges that belongeth to every true Mason to keepe. Therefore take good heede; it is well worthe to be well kept for a good Crafte and curious Science, for there be 7 Liberall Seyences, of the which this is one of them. And theis be their names hereafter followinge:

The first is Gramer, which teacheth a man to speake trulie, and to write trulie.

The second is Rethoricke, which teacheth a man to speake faire in subtil termes.

The third is Logicke, which teacheth a man to discerne or know truth from falsehood.

The fourth is Arithmetick, which teacheth a man to Reccon and account all manner of numbers.

The fiftē is called Geometrye, which teacheth a man to Meate and Measure the Earth and all other thinges, the which Science is also called Masonrie.

The sixte Science is called Musick, which teacheth a man the craft of songe and voyce of tongue, organ, Harpe, and trumpett.

The seaventh Science is called Astronomie, which teacheth a man to know the course of the son and Moone, and Moone and starrs.

Theis be the 7 liberall Sciences, the which are all found by one Scyence, (that is to say) by Geometric.

For it is knowne that all Mett and Measures, Ponderacons and waights of all maner of thinges in earth, for theare is no man that worketh any Crafte, but he worketh by some Mette or Measure. Nor no man that buyeth or selleth but by some measure or some waighte, but all is don by Geometrye. Thus Marchanntes and crafts men and all other of the seaven Sciences, and especiallie the Ploughman and tiller of all maner of groundes, or Deedes or Letters of others fruites.

For Gramer, nor Arithmetick, nor Astronomie, nor any of all the other 7 Sciences, can any man find Meytt or Measure without Geometrye.

Wherefore we thinke that the science of Geometrye is moste worthiest that findeth all other Scyences.

How this worthie Science was first began we shall you tell. Before Noe's flood, there was a man that was called Lamech, as it is written in the Bible, in the 4 Chapter of Genesis.

This Lamech had two wives, the one called Ada, and the other called Zilla.

By the first wife he begat two sonnes, the one called Jabal, and the other Juball. And by his other wife he gat a sonne and a Daughter. These 4 children found the begininge of all the Crafts in the World.

The eldest sonne Jabal found the Craft of Geometrye. And he devided the flockes of sheepe and Landes in the feild. And first wrought houses of stone and of trees, as it is noted in the chapter above said. And his brother Juball found the Craft of Musick, songe of Tongue, Harpe, and Organ.

The third brother of Jubalkaine found the Craft of Smithes, of golde, silver, Copper, Brasse, Iron, and Steele.

And his sister Naamah founde the crafte of weavinge. These 4 children knew well that God would take vengeance for sinne either by water or by fyer.

Wherefore they wrote the Scyences which they had found in two pillers of stone, that the Sciences might be found after Noahe's Flood.

One of the pillers of stone was of Marble, which would not burne with any fier.

And the other piller of stone was of the stone called Laterus, which would not dissolve, sinke, or be drowned in any water.

Our intent is to declare unto you truly how and in what manner these Pillers of Stone (before declared) were first found where in the sciences (before mentioned) were written.

The great Hermerius, which was Cush his son, the which Cush was Sem his sonne, the which Sem was Noah his sonne.

The said Hermerius was afterwards called Hermes, who was the father of the wise men.

The which said Hermes founded one of the saide Pillers of stone, in the which stone he found the Sciences written.

And the said Hermes taught the said Scyences unto men at the makinge or buildinge of the Tower of Babilon, thus was the Science of Masonrie first found and very much esteemed.

The Kinge of Babilon, whose name was Nemrod, was a Mason himselfe, and loved the Scyence of Masonrye, as is declared by the Maisters of the Histories that when the Cittye of Nynivey and other citties of the East should

be builded, Nymrod, the King of Bablon, sent thither 60 Masons at the Rogation of the King of Nynivey, his coosen.

And when the Kinge of Bablon sent the 60 Masons forth he gave them a charge one this manner which was as followeth :

First, that they should be true each one to other.

Secondly, that they love truly together.

Thirdly, that they should serve theis Lord trulie for his pay that the Kinge of Bablon might receive homage for sending them to the King of Ninivie.

Divers other charges the Kinge of Bablon gave unto the said Masons.

This was the first tyme that ever any Mason had any charge concerninge his Science.

Moreover when Abraham and Sarah his wife went into Ægipte, there he taught the 7 Sciences to the Ægyptians. And Abraham had there a worthis Scholler called Euclid, who was singuler well learned, and was a Maister of all the 7 Sciences.

In his dayes the Lords and states of the Realme had so manie sonnes whom they had gotten, some by their wives, and some by other Ladies of the Realme, for that Land is a hotte Lande, and replenished with generation, so that they had not competent livinge to maintayne their children withall.

Wherefore they made much care (and then the king of that Land held a great Councell and Parliament to wit) to enquire how they might finde their children, but they could find no good way.

Then Proclamation was made made throughout all the Lande and Realme which was That if there were anye man that could informe them that he should come unto the Kinge, and he should be so well rewarded for his travell as he should be well pleased.

After this Proclamation was made, then came this worthis scholler Euclid, who said unto the King and to all his great Lords of the Realme, yf you will let me have your Children to governe and to teach they sciences wherewith they might live like Gentlemen.

Upon condition that the Kinge and his Counsell would graunt him a Commission that he might have power and authoritie to rule them, after the manner that the science ought to be ruled.

Then the Kinge and all his Councell granted him a Commission and sealed it.

And then this worthy Docter Euclide took these Lords' sons and taught them the science of Coemetrie by practise, to worke in stones all manner of worthis workes that belonged to the buildinge of Churches, Temples, Courtes, Castells, Towers, Mannors, and all manner of other Buildinges.

Then he gave to them straight charge on this manner followinge.

1. First that they should be true to the Kinge, and to the Lords whome they served.

2. That they should love well together.

3. That they should be true eche one to other.

4. That they should call eche other his fellow, and not his servant, ne his knave, nor any other evill name.

5. That that they should truly serve their Lord or Maister for their paye, whome they served.

6. That they should ordaine, appointe, and chose the wisest of them to be the Maister of the Lord's worke, and no other, neither for love, Lynage, riches, nor favour to ordaine or appoynt another (that hath little cunninge or experience) to be Maister of their Lord's worke, whereby their Lord should be evill served and themselves ashamed.

7. That they should call their governoure of their worke their Maister, duringe the tyme that they worke with him.

8. That they should assemble once everye yeare to devise how they should

worke best to serve theire Lorde for his profit, and theire worship or creditte.

9. That they should correcte him that hath trespassed againste the science.

Divers other moe Charges Euclid gave them, which would be to tedious to recite.

And to all these 9 Charges he made them to sweare a great oathe, which men used to sweare in those dayes.

And he ordayned for them reasonable wages by which they might honestly live.

Thus was the Science of Geometrye grounded, whereby that worthe Scholler and excelent Mason. Euclid gave it the name of Geometrye, and now it is called throughout all the Realme Masonrye.

Sithence longe after when the children of Israell were come into the Land behest, which now is called amonge us the contrye of Jerusalem.

Kinge David began to builde the Temple of Jerusalem, that now is with them Templum domini, and is named with us the Temple of Jerusalem.

The same tyme Kinge David loved Masons well, and cherished them much, and gave them good pay, and he gave them the Charges, as they had in Egipte given them by Euclid.

Other Charges moe he gave them, which hereafter followeth.

After the decease of Kinge David, Solomon, who was kinge, David his sonne, performed the finishinge of the Temple, which David his father had begon to builde.

And then Salomon sent for workemen into divers Contries and lands, and gathered them together so that he had 80,000 workemen of stones, who weare all named Masons, and 70,000 who bare burdens, 3600 to be Maisters and Governours of his work.

There was a kinge of a Northan Region, called Iram, who loved well Kinge Salomon, and gave him Tymber to finishe his worke.

The same Iram had a sonne called Aymon, who was Maister of Geometrie, and chiefe Maister of all his Masons, and was Maister of all his gravinge, and carvinge worke, and of all other manner Masonrie worke that belonged to the Temple, as is mentioned in the Bible in the Fourth Booke of the Kinges, and in the third Chapter.

The said Kinge Salomon confirmed both the Charges that his father, King David, had given to Masons, and thus was that worthe science of Masonrye confirmed in the Contrie of Jerusalem and in divers other kingdomes.

Then curious workemen walkeinge about into divers Countries, some because of learninge more experience in their science, and some to teach their Science to others.

So it befell that there was one curious Mason called Naymus Grecus, who had bene at the buildinge of Sallomon's Temple, came into Fraunce, and there he taught the science of Masonrie to men of Fraunce.

And there was one of Regall Lyne of Fraunce, Charles Marrill, who loved well the science of Masonrye.

Then came to him the said Naymus Grecus, and taught him the science of Masonrie, and took upon him the Charges.

Afterwardes by the grace of God he was elected to be kinge of Fraunce.

He being in his estate he tooke to him many Masons, and he made many men Masons that were not before, and sette them on worke.

He gave them both Charges, and manners, and good paye, which he had learned of other Masons.

The said Kinge of France confirmed the Masons a charter from yerre to yeare to hold there Semble or Concell, cherished them much.

Thus the science of Masonrye came first into Fraunce and England, and from his time unto the time of Albon, it stood voyd for any Charges of Masonrye.

In Albones tyme the Kinge of England who was a Pagan, walled a towne called Saint Albones.

The said Albon was a worthie Knight, and was cheife Steward of the King's Realme, and also of the buildinge of the towne walles of Saint Albones.

The said Albon loved Masons well, and cherished them much.

Also the said Albon made the Mason's wages three shillings and five pence a weeke standinge or continuallye (as the Realme did then) for their duable wages.

Before which time throughout the land a Mason tooke but a penny a daye, and meate and drinke, untill that St. Albon mended their wages, and gave them a Charter from the Kinge and his Counsell, to hold a generall councell, and gave it the name of an Assemblie, and theareat he was himselfe, and gave them Charges and Orders to be observed amongst them as hereafter followeth.

Presentlye after the death of St. Albon theare insued divers warrs within the Realme of England throughout divers Nations, so that the good science of Masonry was destroyed unto the tyme of Kinge Adellstone his dayes who was a worthie kinge of England, and subdued the Land, and governed it in peace.

The same King Adellstone builded many great workes, as Abbeyes, Castells, Towers, and divers other buildings. He loved Masons well.

The same Kinge Adellstone had a sonne called Edwyn, who loved Masons much more than his father, wherefore his father perswaded him to comune with Masons (because he was a great practiser in Geometrie), and to learne of them their science.

Afterward for love he had to Masons and to their science was made Mason himselfe.

The aforesaid Edwin obtained of King Adellstone his father a Charter, and a Commission to hold everye yeare an Assemblie or Councell, whearesoever himselfe with the Masones would, within the Realme of England, to ordayne and make statutes within themselves, and to correcte trespasses which weare comytted by any man within their scyence.

And the said Edwyn held asemblye or counsell himselfe at Yorke and there he made Masones and gave them Charges and taught them the order of Masones, and commaunded them that those orders should be holden for ever after.

And then the said Edwyn delivered to the Masons the said Charters and Comysions and made ordinances that should be observed and kepte from Kinge to Kinge to be renewed.

When this Semblye was gathered together the saye Edwyn caused proclamaation to be made which was as followeth

If there be any old or young Masons that hath any writeinges or understandinge of the Charges or Orders that weare made before in this Land or in any other Land that they should shewe them forth.

And then there was found some writings in frenche, some in Greeke and in Englishe, and some in other Languages, and the intent of them was found all one.

Then the said Edwyn caused a Booke of Orders to be made for the Masons, and how the scyence was founded, who commanded that the said booke should be read when any Mason should be made, and by the said booke to give and declare unto him charges and orders, and from that day unto this day and tyme, the orders of Masonrye hath bene observed and kept, and in that forme and maner governed as the Science required.

Furthermore at divers Assemblies or Counsels holden by the Masons, there hath been added divers Charges or Orders more, by the best advise of Charters to be observed amonge the Masons.

Tunc unus ex senioribus teneat libram, et tunc precepta debeat Segi. That

is to saye, then one of the Elders holdeth the booke, and then the precepts ought to be read.

Therefore let everie man that is a Mason take heede that he observe, performe, fullfill and keep theis Charges and Orders, yf he find himselfe guiltie in any one of them that he amend and reforme himselfe therein, for it is a great offence to God for a man to sweare himselfe.

The first order to be observed by the Masons as followeth :

1. That they shall be true to God and his holy Church.
2. That they commit no Error, no heresie in their understanding or interpreting the Scriptures.
3. That they shal be true subjects to their prince, nor conspire, or comytt any maner of treason against their prince, and counsell, or State of the Realme. Neither that they, the said Masons, nor any one or some of them shall know any Traytor or Treason intended to be conspired against their Prince, his Crowne and dignitie, or Councell, and State of the Realme, but that he, or his, or they shall forth with presently reveal ye same.
4. That they be true everie one to another (that is to say) that everie Maister, Governor, and fellowe of the Science of Masonrie, who are Masons allowed, that they doe to their Maister, Governor, or Overseers of their Science as they would they should doe to them.
5. That every Mason keepe secret any good directions in their science given by their Maister, or Governor of their Science, whether it be in their lodginge, or in their chamber, and also that they keepe secret all other counsells which ought to be kept concerninge their Science.
6. That no Mason committe any fellowie.
7. That everie Mason be true to their Lord or Maister whom they shall serve and trulye to serve him in his profit and advantage.
8. That everie Mason do call one another Brethren and fellowes, and not any other evil name.
9. That no Mason covet nor desire his brothers, or fellowes wife, his Daughter, or his Maide servant contrarie to the 7th commandment.
10. That every Mason doe justlie and trulie paye for their Dyett and lodginge, wheresoever they sojourne or bourde.
11. That no Mason committ any theft or fellowie within or without the house wherein they shall sojourne or bourde, whereby their Science might be disgraced or discredited.

Theise are the 11 specall Charges or Rules, or Orders which every Mason ought justly and truly to observe, performe, fullfill, and keepe.

Here followeth Divers other Charges Rules or Orders to be observed performed fullfilled and kept by the Masters Governors, and Apprentices of the Science of Masonry.

1. First that no Maister shall take upon him any Lords worke neither any other Mans worke, except he know himselfe well able, and sufficiente in estate, and experience, or skill to performe the same, so that the Lorde maye be well and trulie served to the *credit* of their Science.
2. That no Maister of Masonrye take any manner of worke, excepte he take it at a reasonable Rate whereby the Lorde may be well and trulye served with his owne goods, and that the Maister of the worke may thereby be well able truly to pay his fellows their wages, and himselfe may live thereby honestly to maintaine his familie as the Science requireth.
3. That no Maister or brother of the Science of Masonrye doe take, or put any Maister or brother of his Science out of any manner of worke which he hath taken before to doe, except the Maister of the Science find him not able or sufficiente of Skill or experience to performe or finist it.
4. That no Maister or brother of the Science of Masonry shall take any one apprentice for any lesse terme then 7 yeares, and that he be one that is not base of birth, but righte and sounde of his lymmes.

5. That no Mason take any allowance to be made Mason without the assent or consent of 6 or 7 of his bretheren of the said Science.

6. That he that is to be made Mason be well able, and of good degree (that is to say) that he be of good birth, true, free borne, and no bondman, that he be righte and sounde of his lymmes as a man ought to bee.

7. That no man take any Prentice, except he have sufficient worke ynoughe to employ one, twoe or thre fellowes vppon, at the leaste.

8. That no Maister nor brother of the Science of Masonrye put any Lords or other mans worke to taske which was wonte to be journey work.

9. That every Maister shall give no more wages to any of their bretheren then they shall deserve that the Maister of the work be not deceived with false workemen.

10. That no Mason or brother of the Science doe slander one another behinde their backs wherby they might cause one another to loose their good names or wordly substance to their hindrance.

11. That none of the bretheren of the Science of Masonry, within the place or house where they lodge, or without, shall use any manner of ungodly speeches, one to another, whereby quarrels might arise, except there be reasonable cause.

12. That everye Mason shall reverence and yeeld worshippe to their elder, or Governoure.

13. That no Mason shall use to play at any unlawfull games whereby theyre scyence should be discredited.

14. That no Mason shalle use any Ribalde talke, wherby the Science mighe receiue disgrace or dicredite.

15. That no Mason walk abroad in the night from his lodging except one or two of his bretheren or fellowes goe with him, that they may testifie that he was in no evill companie.

16. That every Maister and their brethren shall come to the Assembly of the Massons if it be holden within 50 Miles compas of his or their dwellinge, if he or they have any warninge sufficiente, at which assembly, whosoever hath trespassed against his brother, of his scyence, that then they shall stand and abide such an awarde as their Maister and brethren shall theare determine and sett downe to make them accord and agree, yf they cannot make an accorde or agreement betweene them, then to leave them to goe to the comon lawe.

17. That no Masone shall make any Mowlds or Squyers or Rules for any Layer.

18. That no Masone sett any Layer on worke within the Lodge or without to have Mowlde stones, with any Mowlds of his owne makinge.

19. That every Mason shall receive and cherish strange Masons who travell abroad into divers contries to seeke for worke, and to sett them on worke accordinge as their science requireth (that is to say) yf he have Mowlde Stones readie he shall sett him in worke a fortnight at the leaste and paye him his wages truely, and yf there be no stones to sett the strange Masons on worke then the saide Maister of the science of Masonrie shall relieve the stranger Mason with money to bring him to the next Lodge.

20. That everye Masone make an ende of any manner of worke which he hath taken to doe, be it Taske or Journey worke and finish it if he be well assured of his paye, which he ought to have by agreement.

These 20 Precepts, Rules, or Orders and everye one of the other precepts or orders before in this present booke prescribed which belongeth to the Science of Masonrye, whatsoever, Everye Mason shall well and truely observe, performe, fulfill and keepe to his or their power so god him helpe.

THE SO-CALLED EXPOSURE OF FREEMASONRY.

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IT may interest your readers, perhaps, if I endeavour to show, within the limits of discreet publication, how far the "interesting find" I made some time since in the Guildhall Library agrees with "A Mason's Examination," as furnished to the *Freemason* early in the course of last month by Bro. Gould. The latter would seem to have been, so he says, the earliest of such exposures, and was published early in the year 1723, while that in the Guildhall Library bears date the 6th August, 1730. The former has an introduction which is in the highest degree complimentary to the Society of Freemasons, and then very justly stigmatizes the exposure which follows as the work of one of those "mean wretches" who "have of late studied a thousand practices to bring this Worshipful Society into contempt and obloquy." A few lines further on it describes them as "the persons who trump up many foolish and idle signs, gestures, and practices, and vouch them for the very basis and ground plot of Freemasonry." It speaks of the "sample of their malice," and which they pretend was left in writing by a fellow Mason lately deceased, as being, "in very truth," a mere "senseless pasquinade," and highly derogatory to the honour of the whole body and each worshipful Fellow." The Guildhall broadside is entitled "The Parish Signs and Wonders of a Free-mason; with their Ways of Admittance and Entrance; being found in the Cabinet of M. S., a Brother Deceas'd, the 6th of August, 1730: likewise their Oath, and by what means they know a Brother, &c." Thus, in respect of the source whence it is supposed to have been obtained, what for the sake of brevity I will describe as "my" exposure bears a very close resemblance to that of Bro. Gould.

But though, in many respects, this close resemblance is maintained, and they both contain the references on which Bro. Gould so justly lays a stress, there are, in other respects, many noteworthy divergences: for instance, that portion of Bro. Gould's which forms a kind of preface to the catechism, beginning "When a Free Mason is enter'd" down to "challenge you" is wanting in mine, though the supposed matter of the oath is given in greater detail towards the end of the 1730 broadside. There is nothing at all in mine about "a thousand different positions and grimaces," or "the word Maughbin," but "Boaz and Jachin" are both referred to, as indeed they are in Bro. Gould's.

The 1730 Catechism begins in a somewhat similar manner to the 1723; but in the answer to the question "How shall I know you are a Mason?" nothing is said of the kitchen and hall. The question "What is the first point of your entrance?" and the two instructions which follow, do not occur in mine. In their stead are the four questions, "How was you made?" "Give me a sign," "Give me a letter," and "Give me another." The answer to the first accords very closely with that to a somewhat similar question in the French Ritual, as it was some fifty years ago, and as, for aught I know to the contrary, it may be now. The answer to the second is, "Every square is a sign; but the most solemn is, the right hand on the left breast, the arm hanging down, a little extended from the body." Of the answers to the other two questions, it is unnecessary to say more than that directions are given as to the manner in which they should be framed, the additional information being vouchsafed to the effect that the words are scriptural, and will be found in I. Kings vii., 21, as the names of the "Pillars in Solomon's Porch." There is, however, a marked divergence in the answers to the question "What lodge are you of?" and "To what lodge do you belong?" To the former, which is in Bro. Gould's, the reply is, "I am of the Lodge of St. Stephen's;" to the latter, which is in



swered 'No.' Upon which he let me pass by him into a dark entrance; there mine, it reads, "The Holy Lodge of St. John." Though most of us are aware that the latter is oftentimes introduced in connection with Freemasonry, the association with it of the former is apparently not so capable of explanation; unless its introduction into this exposure is to be accounted for by the fertile imagination of the author of this "senseless pasquinade." Passing on, I note two questions in mine which are not in Bro. Gould's, namely, as to the position of the said Lodge of St. John, and as to when the catechist was entered. Instead, in Bro. Gould's version, the question "What lodge are you of?" is immediately followed by a request for a definition of a just and perfect lodge, the answers being identical in both, save that in mine no mention is made of the "five apprentices," nor is there a "N.B." to the effect that "one of them must be a working Mason." The omission of the latter is perhaps the more remarkable, as the working Mason is more likely to have been referred to in the earlier than in the later year.

The questions that follow, namely, "Where was you made?" with its answer, "In the Valley of Jehosophat," etc.; "Where was the first lodge?" and "How many orders be there in architecture?" with their respective answers, agree in both versions; but as to the next, which relates to the points in fellowship, the answer in Bro. Gould's is "six," "tongue to tongue" being one of them; but in mine the number is given as "five" only, the tongue point being the absentee. As to the place of Masons in their work, in Bro. Gould's this is said to be for "The Master S.E., the Wardens N.E., and the Fellows Eastern Passage;" in mine "The Master's place East, the Wardens East, and the Fellows the Eastern Passage." Again, as to the number of jewels in Masonry; this, in Bro. Gould's, is set down as "four: square, astler, diamond, and common square;" and there are said to be three lights, "The Master, Warden, and Fellows;" but in mine, I read one question only, "How many precious jewels be there in Masonry?" to which answer is given "three: the Master, Warden, and Fellows." The next questions, from "Whence comes the pattern of the Arch?" down to "Where does the Master place his mark on the work?" are found in both, except that which asks for a definition of the "key" to a lodge, which is not in the later or 1730 Catechism. The answers, likewise, are nearly alike, save that in fixing the locality of the lodge key, the second part of the answer reads in Bro. Gould's "or under the lap of my liver, where the secrets of my heart are not;" while in mine the word "not" does not appear; while, as to the "key of the Working Lodge," the concluding words in the answer in Bro. Gould's are "under a green turf and one square," in mine, "under a green turf or under a square astler."

The catechetical portion of the 1723 "exposure" ends with the question as to whereabouts the Master Mason sets his mark upon the work, but in that of 1730 this form of examination is continued to the end, with directions and explanations interpolated where the author thought them necessary. Thus, the paragraphs in the former explaining how you may recognize an "Entered Apprentice" by reference to the "kitchen," and an "Entered Fellow" by mentioning the "hall," are put in the form of question and answer; in the latter the answer to the "Hall" being stated as a means for recognising a "brother Mason," the term "Ent'rd Fellow" not being used. There is also the question "How old are you?" with directions for a particular answer to be given, according to the degree a brother may have taken. Here, also, occur the reference to having "pass'd the Master's part," until it is pointed out that a brother is "only an Enter'd Apprentice." A note is added: "There is not one Mason in an hundred that will be at the expense to pass the Master's part, except it be for interest." Following this in mine is the question "How was you admitted?" the answer to which begins thus: "When I came to the first door, a man with a drawn sword asked me if I had any weapons. I an-

two Wardens took me under each arm and conducted me from darkness into light, passing through two rows of the Brotherhood, who stood mute, to the upper end of the room, from whence the Master went down the outside of one of the rows, and touching a young Brother on the shoulder, said, 'Who have we here?' to which he answered, 'A gentleman who desires to be admitted a member of this Society.' Upon which he came up again, and asked me, if I came there thro' my own desire or at the request or desire of another? I said my own. He then told me, if I would become a brother of their Society I must take the oath administered on that occasion." Then follows a description of the manner in which the ceremony was supposed to have been carried on and "the purport"—so far as the writer's memory serves him—of the oath that was said to have been administered, and an explanation of the word "cloathing." Two more questions, with notes appended, complete the catechism, the first enquiring how the Master was clothed, the answer being "In a yellow jacket and blue pair of breeches," and the other as to what the candidate was doing "while the oath was tendering." As to the modes of recognition which form the concluding portion of Bro. Gould's version, these are wanting in mine, while a part of what I have been latterly describing is referred to in his introduction.

This completes the list of the points of agreement and divergence as between these two "exposures," and show, as Bro. Gould has said, that there is a strong "family likeness" to each other.

G. B. A.

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## FREEMASONS AND NIHILISTS.

BY THE EDITOR.

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**A** FOOLISH French writer has recently amused himself by asserting that "Freemasons are Nihilists, and Nihilists Freemasons;" that in fact they are a "secret society conspiring against order, society, and theories," etc. Indeed, there is no crime with which such just and accurate writers do not credit Freemasons and Freemasonry. As Freemasonry proper, and as Freemasons in Great Britain, in its Colonies, and its Dependencies, and Canada, or India, and at the Antipodes, as well as in the United States, constitute pre-eminently a peaceful, and a loyal body, obeying law hostile to all "plots and conspiracies against the State," never mixing up in political movements or watchwords of any kind, one is at a loss at first to understand why such charges should be recklessly asserted in 1881, or invidiously persisted in when the answer is clear and ready to hand, so to say, and when, as all experience tells us, they are deliberately false. I have thought it well, therefore, to try and point out, moderately. I hope, justly I trust, in this paper, why it is that our loyal, and peaceable, and orderly Fraternity is still mentioned ignominiously in the same breath as Nihilists, Carbonari, and the Abe.

It is possible, I admit, that something in respect of this evident delusion on the part of some writers may be set down to the rash words and untoward deeds of some sections of foreign Freemasons. People read violent speeches, hear of extraordinary movements, and not discriminating, and going as they

say "from a particular to an universal," at once dub all Freemasons Atheists, Revolutionists, and Nihilists; because forsooth, certain sections of the family of Freemasonry have separated from the "parent stock," and have shown themselves to be both very silly and very un-Masonic in idle utterances or hurtful positions. A good deal of the common prejudice against Freemasonry may be attributed fairly enough to the isolated acts of individuals, to proclamations, and resolutions, which only have a local, not a general importance, and to inflated views on the one hand of what Freemasonry is, and unsafe dogmata on the other of what Freemasonry is not. But it is the Roman Church, after all, that we still have to thank, as ever, for a most untrue, most uncharitable representation of what Freemasonry is, wishes, teaches, and intends. Wherever the Roman Catholic Church is powerful and aggressive, there Freemasonry finds many opponents and has to meet countless libels. From 1738, when the first Bull of Clement appeared, down to the last allocution of Pío Nono, or the last address of Cardinal Manning, Freemasonry is condemned, unheard and on grounds which are altogether untenable and untrue.

The original condemnation of Masonry, remember, was based on three facts, (a), that Roman Catholics and Protestants venture to meet together; (b), that they did not teach Roman Catholicism, but a "sort of natural religion;" (c), that they were a "secret society," hostile to all religion, law, and morality.

For these three reasons the Society was placed under a "perpetual interdict," not to be removed. All the rites of the Church were to be denied to Roman Catholic Freemasons, their houses were to be destroyed, they themselves arrested and handed over to the Secular arm, and if any one harboured lodges or Masons they were to be heavily fined and imprisoned, and punished also by the Inquisition. Such is the "key note" of all the Roman Catholic ideas of Freemasonry, and the uncharitable utterances of the first Bull have never been recalled, are still valid for Roman Catholics, and have borne a bitter fruit.

Many Roman Catholics are Freemasons, many Roman Catholic priests do not approve of the position of the Church of Rome in this respect; but such is the power of caste and prejudice that to this very hour these foolish views prevail officially where ever Rome bears sway, with this addition, that Freemasons are dubbed Revolutionists, Destructives, Atheists, and Nihilists. Now, as I said before, foreign Freemasons must defend themselves, we cannot do so. Their foolish speeches and their unwise acts have often alienated friendly rulers, and increased the irritation of hostile ones, while they have given point and lent a "virus" to the libellous statements of heated and unreasoning Ultramontane opponents.

We laugh at such things in England, because we know well their utter absurdity and their inherent falsity, but it has struck me that with this closing number of the eighth volume of "Maga" we may well reiterate our horror as Freemasons of all Nihilistic proceedings, pointing out their entire antagonism to every principle of Freemasonry, and at the same time avow openly and manfully the unchanged and unchanging loyalty of English Freemasons, and I will say the great Anglo-Saxon Brotherhood, to the laws and constitution of their native land, whatever the form of government may be.

Freemasonry knows nothing of "Revolutionism," or "civil discord," or "surreptitious plots," or "secret political societies." It ignores, disapproves of, and repudiates all such, whatever their names.

Freemasons constitute an orderly, peaceable, friendly, benevolent Brotherhood, intent on doing good and inculcating kindly feelings between man and man. They never approve of unjust wars or intestine convulsions, but are emphatically favourable to all those emotions and longings of the true patriot, who, objecting to acts which have a tendency to subvert the peace and good order of society, gives a strenuous support to lawful authority, and unceasingly advocates at all times, and under all circumstances, implicit obedience to the

laws of the land. Indeed, Freemasons go further, and pay faithful obedience to the law of any country where they only even temporarily reside. No body of men in the world, I make bold to say, has regarded with more absolute horror that late fearful crime at St. Petersburg, which has convulsed the whole civilized world, than the Freemasons of this country, and, I believe, of all countries.

Here, happily, in this favoured land, loyalty has ever marked the progress of the Masonic body. Loyal to the throne, loyal to the Royal Family, and now loyal to the Grand Master, it is most emphatically, and I believe, nay, feel sure, ever will be, unless, indeed, a day should arrive, which, I hope, will never be the case, when Freemasons become abject apostates from their own great, and sacred, and ennobling principles.

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### MASONRY'S SEVEN AGES.

(After Shakespeare.)

**T**HE Master, officers, and brethren, all are play'rs;  
 They have their exits and their entrances,  
 And one brother in his time plays many parts,  
 His acts being seven ages. First the Enter'd Prentice,  
 Enrapt in Masonry and all its charms.  
 And then the Craftsman with his working tools,  
 And shining ev'ning face, trudging to Lodge of Instruction,  
 Most willingly to school. And then the Master Mason,  
 In Masonry most earnest, with a tuneful ballad.  
 Made to his Master's installation. Then the Warden,  
 Full of great power, and speaking like a bard,  
 Jealous of his Lodge's honour, sudden and quick with gavel,  
 Seeking Mason's reputation  
 Ev'n in the Tyler's mouth. And then the W.M.,  
 In fair round belly, with good capon lin'd,  
 With eyes severe, and jokes well dried and cut,  
 Full of wise saws and modern instances:  
 And so he plays his part. The sixth age shifts  
 Into the honour'd and respected Past Master,  
 With spectacle on nose and jewel on side;  
 His Mason's clothes, well us'd, are now too wide  
 For his shrunk shank; and big, manly voice,  
 Turning again toward childish treble, pipes  
 And whistles in his sound. Last scene of all  
 That ends this strange eventful history,  
 Is second childhood and mere oblivion,  
 Sans *badge*, sans *jewel*, sans *collar*, sans everything.

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THIS IS FREEMASONRY.\*

BY BRO. TRENMOR COFFIN, GRAND ORATOR G.L. OF NEVADA.

**H**OWEVER great the benefits of Freemasonry are, it is far more than a benefit society; and I have been led to make some inquiry as to what man, or what set of men, were wise and large-hearted enough to originate such an institution.

The first impression made upon a Candidate by the initiatory ceremonies, and the Legend of the Craft, is that Masonry flourished, full-blown, under the patronage of King Solomon. But I am forced to conclude that such was not the case, and that Masonry, as we enjoy it, is a grand result never dreamed of by the toiling Craftsmen who first banded themselves together for mutual support, more in the nature of a trades' union, or mechanics' union, than the nature of a universal benevolent brotherhood. That many thoughtless, and not a few unworthy men, have found their way into the Society would be folly to deny; but this amounts to nothing more than a confession that Masonry is not exempt from the imperfections incident to every human society. Our ritual and symbols are full of allusions to the Jewish period of Biblical history, and, instead of inquiring into how these ceremonies were incorporated into our system, many take it for granted that we have received them as a direct legacy from King Solomon.

We are Speculative Masons, engaged in the erection of a spiritual temple, not made with hands, and, if we once fairly apprehend this idea, we shall see that nothing could have been found more fit, or could more strongly testify to the wisdom and piety of our forefathers in the Craft, than the choice of this sacred allegory. There were quasi Masonic societies in the early periods of the world's history, and frequent mention is made of them during the period of the Roman Empire. But they seem to have been in the nature of mechanics' unions, and the different societies had but little connection with each other. Upon the tombs of Roman Masons are found the compasses, square, plummet, and trowel, and, occasionally, a pair of shoes upon which lie the half-opened compasses.

It is, however, to the Masonic Guilds of Germany of about one thousand years ago, and to the English Masons of about three hundred years ago, that we seem to be indebted for Masonry as we now find it in all parts of the globe. The Roman Mason's duties and obligations were limited to his collegium, or as we call it, lodge. He had no pass-words or signs by which he could gain admission to a lodge on his travels. About the year 1000, a great impulse to the building of churches and cathedrals arose throughout Europe, and buildings which were the result of that impulse gave employment to large numbers of artificers for long periods. It was about this time that the idea of a universal brotherhood seems to have been conceived by Masons, and the word brother to have been first used among them. Masons—for at that time there were no Freemasons and no Accepted Masons—were divided into three classes: Apprentices, young men deemed worthy of admittance into the brotherhood; Fellow-Craftsmen, who had sufficiently advanced to be able to work alone on the details of building; and Masters, comparatively few in number, who were competent to undertake the direction of entire works in the capacity of architects, surveyors, and master builders. The Entered Apprentice was intrusted

\* We publish this able paper, from the *Voice of Masonry*, in all reserve as to its theories, and will call attention to it in our next.

with a secret password and a sign, and bound, under oath, not to divulge the secrets of his art, or the rites and practices of his lodge. This method of secret recognition was a necessity in the absence of indentures and diplomas, and could be more safely guarded. Further credentials were also provided in the form of a set of questions and answers, forming a sort of catechism which was orally communicated, and by which the brothers, as they now called one another, could identify themselves when they might travel in search of employment. The German Masons seem to have been the first to travel in foreign countries, work and receive Masters' wages, etc. These catechisms are, in all essential points, preserved in the lectures of the three degrees of modern Freemasonry. At first, the lodges worked entirely independently of each other, under the direction of the clergy, in the building of churches and cathedrals. In the fifteenth century, however, the necessity of further union began to be felt, and the Masons of Southern and Central Germany met, revised and codified their regulations, united themselves into a single brotherhood, and declared the Chief of the Lodge at Strasburg Perpetual Grand Master, which seems to be the origin of Grand Lodges and Grand Masters. As the Masons became stronger and more united, they were enabled to throw off the yoke of the Catholic clergy and to assume the title of Freemasons, distinguished as companies of skilled artificers working under their own Masters, and lending their services upon their own terms to their clerical employers.

At an early period the German Masons, in their travels and work in foreign countries, introduced Free, Operative Masonry into England. In England, the name Freemason first occurs in a statute of Edward III., A.D. 1350. In the Constitution of the Court of Common Council of the City of London, A.D. 1376, we find, among the several trade guilds, the Masons sending four members and the Freemasons two, thus proving their mutual independence at that early period. Nothing further appears to change the general character of Freemasonry until after the period of the Reformation, when the impulse for church and cathedral building was on the wane, when Operative Masonry began to decline for want of work for the Craft. About the year A.D. 1600 Operative Freemasonry found a new field of labour, a new trestleboard of work laid out before it in England, in the revival of a general taste for art and architecture, which resulted in giving to the world the Free and Accepted Masonry as worked by the Craft of Nevada to-day upon this mountain, and by the Craft upon every mountain and plain upon the face of the civilized earth. At this time the English nobility and men of wealth began to vie with each other in their encouragement of architecture, and naturally became the patrons of Freemasonry, and noble, learned, and wealthy men were admitted into the Fraternity as a sort of associates or honorary members, or, as they were called by way of distinction, "Accepted Masons." Here began Speculative Masonry upon English soil, less than three hundred years ago. About A.D. 1700 Freemasonry declined in England, until, to prevent its total extinction, it was resolved "That the principles of Masonry should no longer be restricted to Operative Masons, but extended to men of every profession, provided they were regularly approved and admitted into the Order." "Here, then," to quote the words of Dr. Findel, the great historian of the Craft, "we are at the end of Ancient Masonry. The Operative Masons, who for a long time past had been decreasing in number, now acknowledged, by this resolution, that it was out of their power, as Operative Masons, to continue the existence of their fraternity any longer. They had fulfilled their mission by carefully preserving their ancient laws, traditions, and ceremonies, and transmitting them as a heritage to the Grand Lodge of England. . . . The long-contemplated separation of Freemasons from the Operative Guilds was now speedily carried into effect, and the institution made rapid strides towards a complete and perfect transformation. From this material, slowly, surely, and regularly, prepared far back in the dim twilight of the Middle Ages, carefully cherished

and handed down to posterity by the old building associations of Germany and England, arose a new and beautiful erection. Modern Freemasonry was now to be taught as a spiritualizing art, and the Fraternity of Operative Masons was now exalted to a brotherhood of symbolical builders, who, in place of perishable temples, are engaged in the erection of one eternal, invisible temple of human hearts and minds."

After some preliminary negotiations, the four ancient lodges of London met and constituted themselves a Grand Lodge, and elected a Grand Master on St. John's Day, one hundred and sixty-two years ago. Among other resolutions carried at this meeting was one, that "with the exception of these four lodges which had met from time immemorial, every lodge to be afterwards convened should meet only in virtue of a Warrant, granted by the Grand Master, on petition, legally authorising the members to act as a lodge." And, to-day, these four lodges are the only lodges in the world meeting without a charter. Formerly a sufficient number of Masons, whenever and wherever they might see fit, might open a lodge and initiate new members, a custom which, however proper in the times when it was practised, would be open to great abuse in these days. From this time Freemasonry has continued to flourish in England, and was received back from England by Germany—where, in the meantime, the brotherhood of Operative Masons had become almost extinct—and has spread to every land known to civilization. We are indebted to the ancients, possibly to King Solomon, for Operative Masonry and architecture as a science; to the ancient Romans for an organized system of Operative Masons; to the Germans of the Middle Ages for a universal brotherhood of Free Operative Masons; and to the English for Free and Accepted Speculative Masonry, which to-day encircles the earth with a chain of benevolence and brotherly love.

In presenting these views and facts, I have not intended, nor been willing, to wantonly shake the faith of any brother in the legend of the Craft, that King Solomon organized and presided over a lodge similar to the lodges in which we now convene. But it rather gives me more pleasure to view Masonry as an institution that, in all ages, has adapted itself to the then better instincts and wants of men—an institution which, in all ages, has kept pace, and heart, and sympathy, with the progress of humanity. Freemasonry seems always to have grown more vigorously when it has, to some extent, been under the hand of oppression, or, at least, under the ban of popular opinion, or when, in some way, it cost a man something to be a Mason. Then not so many knocked for admission at the door of Masonry simply for the benefits they might derive from it—the "loaves and fishes." Then a greater proportion of the applicants came actuated by a desire, not only to enjoy Freemasonry themselves, but to have the good of the institution at heart, and to pass it down, not only unimpaired, but richer and purer for the enjoyment of those who came after.

It is a grave question, one that demands the earnest consideration of all true Masons, whether or no the institution, in the remarkable prosperity it has enjoyed in the last half century, is not gathering about it so much dead weight as to ultimately mar, if not ruin, the beauty of proportion and the solidity of structure of its ideal temple. This can be avoided only by a more honest, unprejudiced, and unsparing use of the black-ball; by a more honest appreciation, on the part of each and all of us, of the injunction of the Master to vote without fear, favour, or prejudice, but alone for the good of the Order. It cannot be too strongly insisted that Freemasonry is not a benefit society, as is often supposed by the uninitiated. A benefit society is an insurance office where a man pays stated sums, and in the event of certain contingencies, such as misfortune, sickness, or death, he, or his family, receives certain pecuniary assistance, which he claims as a matter of right, a kind of *quid pro quo*. All Masonic relief and assistance, on the contrary, is voluntary, is dependent on the merits of the particular case, is fixed in amount or character by no hard

or fast lines, is given silently and unostentatiously; is, in fact, charity in the purest import of the word. Says an eminent Masonic writer: "It is impossible to estimate the true Masonic benefits. Patronage, customs, and acts of kindness and friendship have no ascertainable value, but moral support is no less real than pecuniary help, because it cannot be expressed in the form of a balance sheet, and secrecy is the very essence of Masonic charity, as it is of everything belonging to the Craft. Such, then, is Freemasonry. This Union of Unions, which joins all good men into one family, in which the principle of equality, together with that of brotherly love—that is, love for the human race—is the predominant one, and the end and aim of all its moral influence upon others. This is Freemasonry.

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## THE LESSON OF THE OBELISK.

AN INTERESTING CHAPTER ON EGYPT.

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**M**R. W. C. PRIME writes to the *New York Journal of Commerce* of the obelisk as follows:

I take no stock in the doctrine of some writers that objects like the obelisk are better left in their own countries. The interests of scholarship are better served by removing them. The unity of the human race is better taught by thus making the people of various lands and ages familiar by sight with the work of other men and other times. No possible object could be served by keeping this monolith in the place where a Roman put it long after it was first erected at Heliopolis.

It has been a restless stone. Quarried at Syene, floated to Heliopolis, again floated to Alexandria, and now again across the ocean to America, it will perhaps yet make the circuit of the world and return to Heliopolis before the old faith of the Egyptian becomes reality and he returns in the flesh to see his great works which he built for eternity.

I see that it is now making its slow progress through the streets of the city toward the park. It was cut out of that quarry at Es-Souan, the ancient Syene, at the first cataract of the Nile, some 3,400 years ago. If it was erected at Heliopolis by Thothmes III, that must have been toward B.C. 1500. The date is not certain. No Egyptologist pretends to fix it. Egyptian chronology is very much in the dark at earlier dates than B.C. 800.

Taking its commonly received history as true, it was moved by the quarrymen just about as far overland from the quarry to the Nile as it is now moving from the water to Central Park. If probably moved quite as fast, perhaps faster. From the monumental pictures of transported colossi we are led to suppose that such heavy weights were drawn on slides by brute force of thousands of men at the ropes. But it was down hill from the quarry to the river, and it is uphill work now. It was floated down the Nile some hundreds of miles, and probably by a short canal to Heliopolis, which was a city a few miles north of the site of modern Cairo. This city is supposed to be identical with On, and, though small, was a renowned seat of learning.

It did not stand, as some have supposed, on a plain. It is a matter of course that the temples of Heliopolis stood on elevated ground, and Strabo describes the city as so standing. The annual deposit of the Nile has raised the surrounding plain to a level above part of the ruins. The rise was not great, but sufficient to keep it above high Nile, and therefore at least fifteen or twenty feet above the plain of Egypt. With a companion obelisk on the other



side, this stood at the front of the temple, by the gateway; and between the two rosy monoliths the worshippers entered.

The obelisk in front of the temple at Luxor stood, and one now stands, on the summit of a low hill. The obelisk at Karnak stood inside the temple walls. There is no truth in the prevalent idea that obelisks should stand on plains. At Tanis (Zoan?), the city of obelisks, where fragments of ten or twelve remain in the ruins of one temple, it is probable that most of them stood within the temple courts. And it may be taken as certain that every temple obelisk in Egypt stood on a mound above the reach of high Nile at the time it was erected. Modern Egypt, after centuries of annual deposit of high Nile, is considerably above the level on which the ancient Egyptians lived.

They were a people of as great civilization as the world has since known. Probably in many respects their civilization was higher than ours. Elegance, refinement, splendour, characterised Heliopolis, and also Memphis, which lay some fifteen miles distant across the Nile. The people, rich and poor, were educated. The prevalence of sculptured and painted inscriptions on every wall and stone shows that the whole people were expected to read and appreciate them. We know that they had an extensive literature, historians, poets, philosophers. The profound mysteries of modern thought, the vagaries of modern metaphysics, the doctrines of the skeptics, the evolutionists, all had their day in Egypt. They have had their day about once in every four centuries, with such regularity that it is a wonder some one does not discover that philosophic science is like light and heat, undulatory—moving in regular waves over or in the intellects of man.

But Egyptian philosophy and faith never doubted that man derived his origin from God, never descended to find that origin among the beasts. They, like all other ancient civilizations, were proud to trace their ancestry up to the Divine. It was left for a later age of pigmies in philosophy to seek with human senses the formation out of matter of the immaterial and immortal, and to imagine their souls born in the brains of monkeys. Drifting away, age after age, from the primeval simplicity of monotheism, the Egyptian system of faith never to the death of the last Apis ceased to hold as its cardinal doctrine the supremacy of one God over all other gods, giver of all power and life to gods and to men.

Egypt had been settled, some centuries before the erection of this obelisk, by a colony who had come across the desert from Asia. The date of this settlement is still a subject of investigation. Egyptologists are the most modest and most judicious of all scientific workers. They argue in favour of their several theories, but they rarely insist that the theories are absolutely affirmed as truths. Of late years there has been a marked tendency on the part of those who held the extreme antiquity of the settlement to accept a less remote date. We no longer hear Bunsen's B.C. 20,000 even hinted at. The extremists now reckon the immigration under Misraim at about B.C. 5000, while a large body of careful students are assured that it was not so long ago as B.C. 3000.

Longer or shorter, Egypt had, in her isolated position, cut off by seas and deserts from the rest of the world, grown to be a peculiar people, with peculiar customs and habits, peculiar religion. Here we find the oldest records of human faith in God outside of the sacred record. Asia has no such antiquity of recorded history. India and China have fables of an heroic age, myths which are vague dreams like the Greek stories of Perseus and Herakles. These myths, like the Greek, do not profess to be connected with history until the time after this obelisk had been erected. Nowhere in the world are there any physical certainties proving human existence so old as in Egypt. Human arts are genealogical, and the genealogy carries us back in nearly all of them to or through Egypt. And among human inventions, many forms of religion and faiths are to be ranked as works of art—of men's device. Some ignorant

writers, looking no further back in history than to the barbarians of our own day, have talked about serpent worship and fetish worship as early, the earliest form of human religions. This is pure fancy, without basis in history. The oldest religion of which we have any record outside the Bible is Egyptian, and that religion was the religion of Enoch and Noah and Abraham, the worship of one God. There is no dispute among Egyptologists. Monotheism was the religion of young Egypt.

Nor did the one Supreme God ever leave the Egyptian Pantheon, over which he was always Lord. He was indeed known only to the most learned in the later ages, and the unity of all the deities as the mere developments of Him and His attributes was the mystery of the initiated. Nevertheless, he is as visibly recognised in Egyptian art as any deity whose statue has come down to us. The obelisk itself is a kind of Hieroglyph. Its sculptures, read by all the people, taught them to believe in Horus and the sun as givers of life and power. Thus on the obelisk erected by Thothmes III., and receiving additional sculptures from Rameses II., we have several long legends, ascribing the power of these monarchs to certain gods. The middle lines of the three perpendicular inscriptions on each side relate to Thothmes, the outer lines to Rameses. On one side the middle line is translated freely thus :

“The Horus, powerful bull, crowned in Western Thebes, lord of diadems, whose kingdom is set as the sun in heaven, the Setting Sun Lord of Heliopolis, caused him, Thothmes, to be born. The gods gave him a home beautiful as their own, foreseeing that he would found a dominion, like the sun, for ages. He (is) King of Upper and Lower Egypt, Meokheperra (Thothmes); beloved of the Setting Sun, the great God and his surrounding Gods, giver of all life, stability and power, like the sun for ever.”

The line at the left reads thus :

“The Horus, powerful bull, son of Kheper, King of Upper and Lower Egypt, sun-favored Usermara, the golden hawk, rich in years, greatest of the great, Rameses, beloved of Amon. He proceeded from the sun body, to take the crowns, to be sole lord, lord of the two countries sun-favored Usermara (Rameses) glory of Tum (the setting sun) like the sun.”

The other inscriptions are of similar character. But while all, in mystic terms, relate to gods known to the people, in mystic terms, the four converging lines of the obelisk itself were pointing heavenward, toward the residence of the one God of the Egyptian fathers; and these lines were abruptly broken off, to signify that it was vain for human power to attempt to reach the spot where those converging lines would meet. This was the grand lesson of the obelisk. The same lesson is taught, less clearly, by modern church spires. It is the most important feature, the whole of the monolith. Wherever an obelisk stood, at Heliopolis, at Karnak, at Luxor, in the Fayoom, it taught the same truth. And it is not the least value which attaches to it in this youngest of countries that it is a monument of the oldest religion of our race, the worship of the one God whom Mariette-Bey, writing of the Egyptian religion, describes as “one only God, immortal, uncreated, invisible, and concealed in the inaccessible depths of His own being. He is the Creator of heaven and earth; He has made everything which exists, and nothing was made without Him.”

To this God the obelisk pointed to all who approached the gate of the temple. To Him the grand court and assembly place of the people was open, roofless, for He could not be inclosed in walls. No image of Him was made. Only the obelisk directed the gaze of the worshipper upward to His far-off abode. Thither human thought could go; human art could not prevail to reach. The material could never be made to reach the immaterial. On the bank of the river of Asia the ancestors of the Egyptian had once essayed with brick to bridge the chasm from earth to heaven. The wiser descendants reared the granite monolith to teach for ever the lesson learned at Babel.

HISTORY OF THE AIREDALE LODGE, No. 387,

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

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

Z. MORAVIAN CHAPTER, NO. 387.

SECTION III.—1833 to 1863.

THE Lodge Three Graces, Haworth, No. 591, seems to have had a very precarious existence, and was again resuscitated on Sept. 2nd, 1833.

March 26th, 1834, William Brearey and Jonathan Walker “declared off,” and on April 23rd, 1834, May, 1834, and September 17th, 1834 (the second-named being interesting and important is given below), the S.W. ruled the lodge in the absence of the W.M., Bro. Wm. Brearey, who appears to have made even a worse Master than Secretary, only filling the chair twice during his year of office.

This night, at a meeting held, following members were present:—Presiding, Bro. John Sutcliffe, W.M.; John Walker, S.W.; Wm. Whitwham, J.W.; J. Winterburn, P.M.; Jos. Bell, Treas.; W. Holmes, as Secy.; J. Hudson, S.D.; N. Walker, J.D.; Jas. Brown, I.G.; Josh. Walker, Tyler.

Having received a letter from the Grand Lodge concerning the members of this lodge being registered with the Clerk of the Peace, according to an Act of Parliament passed in the 39th year of the reign of George III., etc., etc., it was resolved that the whole list of members should not be registered that were returned to Grand Lodge, but only subscribing members. This meeting being in part appointed for the consideration and consultation of what was to be done with regard to brethren in arrears with their payments, it is now resolved that all the following members, not being in circumstances to pay, shall be set straight, that is to say, their respective accounts balanced up to this day, and that none but the brethren who are really present shall be considered as “Members” of the Airedale Lodge (this does not include those members who are not in arrears, viz. :—

\* \* \* \* \*

The business as above being gone through, Bro. John Beck wished to be no longer a member of this right worthy and respectable Lodge, and therefore declared off.

The year 1834 seems to have been an unsatisfactory one for the lodge generally, although there is no doubt whatever that the dormant energies of several of the old members were most vigorously aroused in consequence of its flagging condition; and not only did the Lodge receive ultimate benefit thereby, but it had the effect also of establishing the Royal Arch Chapter in the year following. The Chapter Moravia has always experienced one great difficulty, viz., that of obtaining high-class members; so that a death is severely felt. Often the working of the Chapter has been entirely suspended owing to such an unfortunate event.

The warrant is dated 4th February, 1835, and is as follows :—

Z.

Durham, D.G.M., H.

Augustus F., G.M.

J. Ramsbottom, J.

IN THE NAME THE GRAND ARCHITECT OF THE UNIVERSE.



To all the Enlightened OUR Brethren of the several DEGREES of the Royal Craft, but more especially those Citizens of the World and Servants of the OMNIPOTENT, who have been or hereafter may be honoured by Exaltation to our Sublime Degree.

HEALTH

PEACE.

GOODWILL.

Be it known that our excellent companions, Joseph Walker, Z., John Walker Senior, H., John Walker Junior, J., Wainman Holmes, William Whitwham, William Fox, Joseph Murgatroyd, Hugh Heaton, Thomas Lund, and others, having made known to OUR SUPREME GRAND CHAPTER their desire of holding a CHAPTER OF OUR ORDER for the cultivation of this Grand and Universal Science in Hopes thereby the more to extend their Aid to and promote the Happiness of all our Brethren and link Mankind together by indissoluble Bonds of Friendship, Peace, and Harmony. And that our Grand Chapter, having taken their Petition into consideration, and finding it concordant with our Grand System of Universal Benevolence WE DO HEREBY with the consent of our said Grand Chapter grant unto the said Companions this our CHARTER OF CONSTITUTION, to be held with and attached to the Warrant of the Lodge No. 543, called—

THE AIRDALE LODGE,

with full Power for them, their Companions and Successors to open and hold a Chapter of Our Order at the Malt Shovel Inn, Baildon, Yorkshire, or at such other Place, and at such Time as Our said Companions and their Successors shall, with the consent of US and OUR Successors, Grand Officers for the time being, think meet. The first Chapter to be opened on Monday, the twenty-eighth day of December, now next ensuing, by the title of

THE CHAPTER OF MORAVIA,

with such Privileges, Powers, and Immunities as do of Right belong to regular established Chapters and Companions of OUR said Most Excellent Order, subject, nevertheless, to the General Laws and Ordinances already, or to be hereafter enacted by Our Most Excellent, Grand and Royal Chapter.

Given at London, under our Hands and the Seal of Our Grand and Royal Chapter this 4th day of February, A.L. 5835. A.D. 1835.

WILLIAM H. WHITE, E.

EDWD. S. HARPER, N.

Seal.

The three Principals named in the warrant, with Comp. Wainman Holmes, as S.E., were re-elected April 2nd, 1836, but the Chapter, strange to say, was dormant until May 3rd, 1847.

On January 14th, 1835, "Bro. John Beck, Bro. Wm. Brearey, and Bro. John Walker, senr., were again proposed to become members of this Lodge and admitted."

On May 15th, 1835, "Bro. W. Holmes then proposed that the Treasurer lent Bro. ——— £2 (two pounds) out of the Lodge funds, which being agreed upon, was accordingly so done."

On June 1st, 1835, "The Lodge was opened in the different degrees of Craft Masonry, and instruction given to the members by the W.M. and his assistants," no doubt to the perfect satisfaction of all present. "On account of this meeting being held on the Sunday night," it was "conducted accordingly and closed in due form." The Integrity Lodge, Morley, No. 529, removed from Brighouse, March 16th, 1835, and some of our members walked in procession on the occasion of a formal opening there on the 29th July, 1835.

There is an amusing reference to a friendly gathering of Craft Masons, on Sunday, 30th August, 1835, consisting of 16 from Huddersfield (365), 5 from Mill Bridge (322), 5 from Batley (330), and 2 from Haworth (591), as follows:—

This day a few friends from the Huddersfield, Mill Bridge, Batley, and Haworth Lodges paid a visit. About 27 or so sat down to dinner, exclusive of the members of this lodge who dined at home (!). The afternoon was spent in a very satisfactory manner, and the visiting brothers all left by about 6 o'clock. The meeting left the lodge room by 8 o'clock.

At a meeting held November 4th, 1835, 10 being present, "it was agreed that all brethren considered as members of this Lodge should be noticed; and those not attending, that have not been in the Lodge for the space of six months, should be noticed no more, and their names erased from the books."

On Friday, 26th February, 1836, six of our members (John Walker, jun., W.M., Nicholas Walker, J.W., William Whitwham, P.M., Joshua Bell, Lycias

Barker, and John Walker, sen., P.M.) attended the funeral of Bro. Teal, an aged member of the Royal Yorkshire Lodge, Keighley. Had Bro. Teal lived a few days longer he would have completed his 50th year as a member of the Keighley Lodge. He died as he had lived, beloved and respected by all who knew him.

The Scientific Lodge, Bingley, was constituted this year as No. 642, its warrant being dated September 23rd, 1836. On November 23rd, 1836, Wm. Simpson, one of the two brethren who removed the Duke of York's Lodge from Doncaster to Bingley (described as initiated in Kendal Lodge, 171, and W. Master of the Duke of York's Lodge at Bingley in 1808, 1809, and 1810), was accepted as a joining member. I do not however find that he was present once after that date, and, as in many other cases of joining brethren, no further record was taken, and no returns were ever made either to the Grand or Provincial Lodge. In this year a young man of wonderful talents and real genius entered a neighbouring Lodge (3 Graces Haworth). Under different circumstances, no doubt this brother would have made the name of Brontë still more famous. Patrick Branwell Brontë was proposed and accepted February 1st, 1836, initiated February 29th, passed March 28th, and raised April 25th, 1836. John Brown, W.M., John Bland, S.W., John Roper, J.W., Jos. Redman, Sec. He was present at 11 meetings in 1836, the minutes of one of these (September 18th) being fully entered by him. On December 26th, he acted as J.W., also on the following meeting January 16th, 1837. On June 12th, 1837, July 24th, August 14th, September 11th, October 9th, and December 11th, 1837, he was Secretary, and entered the minutes. On December 25th, (Christmas Day), 1838, he acted as Organist.

I have often talked to those who knew him most intimately, and have reasons for believing that he never deserved the obloquy which has been associated with his memory in the public mind. Surely it is a greater sin to hypocritically hide the known good qualities of a man under the cloak of presumed general wickedness of character, than it is a virtue to screen his faults and weaknesses, even in the sacred name of Charity! *De mortuis nil nisi bonum.* It matters little now what may be said for or against him. October 11th, 1837, being the election of Lycias Barker as W.M., the following entry is made:—

The 2nd day of this month Lycias Barker was delegate to attend at a meeting at the White Hart Inn, Leeds, which was for instructions in the working part of Masonry; about 27 brothers were present, and another meeting was settled for, to be at Huddersfield on the first Monday in January, and to be regularly carried through all the lodges. . . . At this time our long-standing errors with the Provincial Lodge, Wakefield, were all settled, and Bro. Ellis Gaunt's name for the first time appeared right in their books.

On March 20th, 1837, Harmony Lodge, Halifax, 342, was removed to Huddersfield.

During this year the attendance of members was so unsatisfactory that, on the installation of Bro. Lycias Barker as W.M., December 27th, he felt it his duty to take action in the matter, and on the first meeting in 1838 (February 7th), also on the second meeting (March 14), reference is made to it as under:

After Bro. Barker's enquiry of the brethren their opinions of three-monthly [quarterly] meetings, and finding it an opposite idea, it was dropped. However, after different ideas had been expressed, yet to the dissatisfaction of the brethren then present, it was then unanimously agreed for each member to state his opinion, what would be his wish for the future destination of the lodge, on the next meeting, in writing, and the same to be read by the W.M. in open lodge, and the majority of opinions to decide on its aforesaid future destiny.

On Wednesday, March 14th, 1838, the same subject was again brought before the lodge, consisting of ten members, eight of whom were present at the previous meeting; and they "had a long, but not a decided discussion over the future destiny of the lodge, as stated last meeting. However, it was

mutually agreed not to have another meeting until the proper time in May, viz., in two months." At the same time "it was unanimously agreed that for the future the postage of no more letters should be paid."

The next meeting was held on May 9th, 1838, and it was then proposed by the Secretary, Bro. William Ellison, seconded by Bro. Beck, P.M.:

That the Sick Fund should be discontinued provided that half of the stock of money should go to that purpose to the first who may need it. The aforesaid carried unanimously.

It was also decided—

That not more than seven should be returned to Wakefield and London out of the lodge; but that if any person should like to be returned anxiously he may by returning himself, and so reducing the number from the lodge.

In accordance with the preceding resolutions thus passed, on May 21st, 1838, the returns were made to Grand and Prov. Grand Lodges with payments to 31st December, 1837. Only seven members were so returned, viz., John Sutcliffe, John Winterburn, John Bland, John Beck, Nicholas Walker, James Brown, and William Ellison, Secretary. Besides the severe depression of trade at this time the lodge had a far more serious cause of alarm and anxiety in the personal dissension amongst a few of the members, and for a time these unfortunate troubles were a sore trial. Probably this was the most critical period in the history of our lodge.

There is much to admire in the straightforward, manly way in which the Secretary (Bro. Ellison) explained some of the difficulties at this time, in a letter to Bro. W. H. White, the Grand Secretary, and although to many the idea of further economy being possible by the refusal to pay postage, as resolved upon, may seem somewhat absurd, in these days of cheap postage, yet it should be remembered that letters in 1838 cost 5d., 8d., 10d., and some, according to distance, over 1s. each, consequently postage must really have been a most serious item of lodge expenditure if indulged in to any extent. The letter referred to (as well as a note entered in the minute book respecting the Provincial returns made at same time, read as follows:—

"Owing to some partial disturbance among our brethren, depression of trade, etc., etc., we have unfortunately had our members reduced to the small number of seven, tho' we hope in our next returns the quantum will be considerably augmented and all affairs finally restored to peace.

"We now find the expenses to be very burdensome, since so many have declared off, with the rent, expenses of journeys, and the large quantity of letters coming from London and country lodges, which we have regularly received, that we are compelled to adopt some economical mode to abridge our payments or follow the rest of our brethren. This latter part we are not inclined to consent to, therefore we have unanimously agreed to stop paying the postage of all letters coming from any lodge whatever to ours, and now give you notice to send us no more unless you pay the postage. We have no particular inclination to see any future quarterly returns, nor any other annual letters, but will place confidence in your benevolence and wisdom in the distribution and management of affairs, tho' you may always expect us punctual in our yearly returns for the members we have regularly attending, but it will be two years before we make out our returns again, except that we have some initiations. Baildon, May 24, 38."

At the same time the returns were sent to the Provincial Grand Lodge through the hands of a ropemaker, with the sum of 1ls., and in all respects expressed the same as those sent to London, to which refer.

Our Lodge seems to have been so generally abandoned to die a natural death at this time, that these seven brethren are fairly entitled to the credit of preserving our warrant and saving the lodge from erasure, whilst the personal sacrifices they must have made prove beyond doubt a genuine love of the institution and an exemplary reverence for the tenets and benevolent objects of our Order. Like many noble acts and intentions which, too often, are never recognized until many years have passed, and frequently not until after the death of many truly great men, the example of these worthy brethren did not immediately bear good fruit. The lodge seems to have been completely

deserted, and the clouds of adversity too dense to be dispelled, otherwise than by the most patient fortitude of those few who, fortunately, had its interest in their hearts, and were therefore determined to uphold it.

The Loyal Antient St. James's Lodge, No. 656, was consecrated at Thornton, near Bradford, 29th October, 1838.

There were only six meetings in 1838—February, March, May, September, October, and December; and at the three first the condition of the lodge formed the topic of discussion and the chief "business." At the last (St. John's) meeting, on Thursday, December 27th, 1838, eleven being present, the minutes record that the meetings had been "twice neglected owing to a want of a sufficient number, but now being our St. John's Festival we have as under brothers present" (the eleven above referred to). After this meeting signs of a revival were apparent, five of the old members being returned as rejoined in 1839, viz., John Walker, senior, Thomas Walker, John Walker, junior, Wm. Whitwham, and Lycias Barker. There is, however, no prior record of any of these "declaring off," and as all, excepting Wm. Whitwham, were present and did good work in the lodge during all the meetings in 1838 and 1839, I am at a loss to understand why it was requisite. The Aire and Calder Lodge, 672, Goole; Savile, 677, Leeds; and Verity, 681, Ripon, were founded in 1839.

The returns for 1838-9 were made May, 11th, 1840, payment being remitted for twelve members. In 1840 four more rejoined, viz., Joshua Bell, Thomas Ince, Benjamin Wilkinson, and Thomas Robinson. Tudor Lodge, Saddleworth, No. 688, was founded this year, being consecrated 10th February, 1841. The Aire and Calder Lodge, 672, Goole, was consecrated 14th October 1841, its warrant bearing date, March 26th, 1839. On October 3rd, 1841, Wainman Holmes and Joseph Walker were proposed again as joining members (the fee of 2s. 6d. must have been very troublesome at this period, as brethren could so readily "declare off," as it was called, and after several years of non-payment rejoin on payment of that sum), but as the fees seem to have been overlooked, neither were returned either to Provincial or Grand Lodge. However, during this year meetings "for mutual instruction" were held jointly by several of the Lodges in the district, including "Airedale," always on Sundays, on 7th March, at the Beehive Inn, Bradford; 4th April, at the Loyal Antient St. James's Lodge, Thornton; 6th June, at the Scientific Lodge, Bingley; 3rd October, at the Black Bull Inn, Bradford; 5th December, at the New Miller Dam Inn, Bradford; and no doubt others were held at these and other places.

*(To be continued.)*

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## THE MURDER OF ARCHBISHOP À BECKET.

BY THOMAS B. TROWSDALE.

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**T**HE City of Canterbury is indebted not a little for the prominent manner in which it has figured in history to a deed done within the walls of its grand old Cathedral on a December day more than seven centuries since. We refer to the remarkable murder of Archbishop Thomas à Becket. To be precise, this celebrated incident occurred on the 29th of December, 1170. We know of no episode in the chronicles of the county of Kent which possesses a deeper interest; so we ask the attention of our readers as we recapitulate its principal particulars.

Thomas à Becket was the son of a metropolitan merchant, and received in early life an excellent education. There is a tradition concerning the famous prelate's parents which deserves passing notice on account of its singularity. It is related that the elder à Becket, while but a boy, fought with the Crusaders upon the plains of Palestine. During one of the engagements he fell into the hands of the enemy, and was confined in a Moorish castle. Here immured, the young English soldier's handsome exterior and engaging manner won the heart of a dark-eyed Mohammedan damsel, the daughter of the chieftain whose prisoner he was. Allowing love to overcome duty, the girl assisted Becket to escape, exacting from him a promise that in after-time, when peace should enable him to sheath the sword, he would send across the seas for his protectress, and be united to her in the bonds of wedlock. Years rolled on, but Becket never redeemed his vow. At length the Moslem girl, wearied of waiting, set out for England to remind her erring knight of his engagement. Knowing nothing of the language of the western land, undismayed by difficulties, she prosecuted her search for the soldier who had stolen her affection, and at length was rewarded by finding him living in London, and not unwilling to wed her. Accordingly the two were espoused, the romantic maiden being first baptized into the Christian faith at St. Paul's Cathedral. Of this strange union the future Archbishop was the only offspring. Such is the legend, which lives in several antique ballads; and eminent authorities like Mr. Froude, M. Thierry, and others, have contended for its historical truth. Looking at the curious story in the light of these latter years, however, we are compelled to admit that there is little likelihood of its having any foundation in fact. But to pass on.

As a youth Thomas à Becket found occupation in the office of the Sheriff of London. Here his superior address attracted the attention of Archbishop Theobald, who sent him into Italy and France to study civil law, and in due course preferred him to a position in the Church. The Primate's confidence in Becket's ability was so unbounded that he entrusted to him an important mission to Rome. The young cleric acquitted himself so well in the performance of this trust that King Henry II. called for him on his return, and complimented him on the diplomatic tact he had displayed. The esteem and attachment of his sovereign thus secured, Becket's advancement was rapid to an almost unparalleled degree. In 1158 he was exalted to the dignity of Chancellor of the Realm. Though Becket was then but forty years of age, his sovereign had no occasion to regret having appointed his favourite to fulfil this high position. The Chancellor proved himself to be not only a most accomplished courtier and pleasant companion to the king, but also a far-sighted and sagacious statesman. Well had Henry stayed his hand at this point. Not so, however; wishful to curb the growing temporal power of the Church, he bestowed upon Becket the archiepiscopal see of England, thinking that thereby he would secure the speedy subjugation of the recalcitrant supporters of the Pope to State authority. But Becket, whose strong hand had reduced the affairs of England to order, and who had, in fact, hitherto been the king's staunchest adherent, was altogether a different personage when appointed to preside over ecclesiastical affairs. Finding Church and State in conflict, he energetically applied himself to further the interests of the former. In his own life he effected an entire revolution. From the splendidly equipped and luxurious Chancellor, participating in all the gaieties and grandeur of the court, he was transformed into the austere and enthusiastic monk, whose sole object was the exaltation and extension of "Holy Church." All his temporal offices were relinquished, so that he might throw his entire energies into the duties of the Primacy; and, according to his day and generation, there is no reason to doubt that he made a most excellent archbishop.

Becket's zeal in asserting the claims of the church to be paramount at last brought about a disruption between him and his sovereign. In the struggle



for supremacy which ensued Henry had for awhile the better of Becket, and the latter had eventually to quit his country. He remained in exile for several years, returning in 1170, a seeming reconciliation having been effected through the instrumentality of the Pope and the King of France. In these apparent amenities there was, however, no sincerity, for neither king nor cleric were in the least disposed to relinquish what they deemed their rights. During the Archbishop of Canterbury's absence from England three prelates, their Graces of York, London, and Salisbury, had officiated at the coronation of the King's eldest son. This arrogation of one of the privileges attached to the primacy greatly incensed Becket. Immediately after his return to the archiepiscopal palace he published letters of excommunication against the offending bishops. Information of this daring act was conveyed to King Henry—then residing at the Castle of Bur, near Bayeux, in France—who flew into a terrible passion, and unthinkingly exclaimed, "Will no one rid me of this turbulent, upstart priest?" Four of the King's courtiers, imagining him to be in earnest, immediately set out to execute his wish. Their names were Reginald Fitzurse, Hugh de Morville, William de Tracy, and Richard le Breton. On the evening of December 28th, 1170, the quartette concocted a scheme in a dark chamber of Saltwood Castle for the slaughter of Becket at his palace on the succeeding day. By some means the Archbishop had heard of the danger that threatened him, and on their arrival at his abode the four knights found the doors barred against them. After some delay, however, they succeeded in forcing an entrance, only to find that Becket had repaired to the cathedral by way of the cloisters to conduct evening vespers. Thither they immediately followed, and entered into an angry altercation with the primate, Fitzurse at length striking him on the head with his sword and knocking off his cap. Tracy next followed with a deadlier thrust, and several additional blows left Becket a bleeding corpse on the cathedral pavement.

Smitten with terror at the enormity of their cruel and sacrilegious act, the four murderers fled northward to Knaresborough, and secluded themselves in the castle close by the banks of the Nidd. No punishment beyond excommunication (a dire penalty in those days, be it remarked) seems to have overtaken them.

The King, whose fit of fury had prompted the knights to assassinate the staunch champion of the church, had, as everyone has heard, to undergo severe punishment in expiation of his crime. It was only with extreme difficulty that he obtained absolution, and his pilgrimage to, and penance at, the shrine of the sainted Thomas, was an abject acknowledgment of ecclesiastical supremacy. Henry's humiliation has been fully described in all our national and local histories, but in none more graphically than our good friend Mr. John Brent's valuable book, entitled, "Canterbury in the Olden Time," which also contains many other particulars anent Archbishop à Becket which we have not space to refer to. Here is Mr. Brent's picture of the regal penance:—

With bare, and after a time, bleeding feet, Henry, King of England, great grandson of the Conqueror, walked through the streets of the city to the cathedral.

What a wondering crowd beheld his approach, and then following at his steps, in silence, doubtless, if not awe-stricken at the judgment of God, at the triumph of his Church!

Tarrying a few minutes at the spot where the murder had been done, yet looking strange and shadowy, with a hundred gloomy lights and tapers, here, we are told, he burst into tears, and flung himself upon the ground. A group of knights and ecclesiastics were around him. The Bishop of London stepped forth and repeated something like a confession for the King, that he had not commanded the murder, but he had caused it by his hasty speech!

The King now moved towards the tomb or shrine. He made offerings of silk, and, it is said, wedges of gold. To the Chapter he promised lands.

Then came the strangest scene of all, the satisfaction to be given on his person in expiation of the crime.

The king threw off his cloak, he knelt, and laid his head on the tomb of Becket, and bishop and abbot, as many as were present, each struck him five times with a rod.

The eighty monks followed, each striking him three times. Such was the penance. Then Henry Plantaganet arose, but not as yet to depart. For the rest of the day, nay, through the night till morning, he remained in silence, without food, without sleep, by the martyr's tomb.

From the moment of Becket's murder to the time of the Reformation, his tomb in Canterbury Cathedral attracted countless multitudes of pilgrims, and the church reaped a rich harvest from their oblations. On the overthrow of Roman Catholicism in the sixteenth century, the archbishop's shrine was dismantled and plundered, and the name of the saint himself expunged from the calendar. It is not our purpose to regard the event in other than an historical light; or to offer any opinion as to Becket's sincerity or otherwise. We will content ourselves with remarking that there are still those who aver that he was nothing more than a scheming priest and audacious rebel, whose death was a righteous judgment on his overweening ambition, while others contend, with equal warmth, that he was a holy man and a martyr.

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FRIENDSHIP :

*An Impromptu to the Rev. B. O. Baker, M.D., Honolulu.*

BY SAVARICUS.

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**I**N friendship's name I greet thee, friend,  
 Though seas between us roll;  
 No time, no distance, can e'er rend  
 The sympathy of soul.

A bond so firm, so good, and true,  
 Doth not exist in vain;  
 For boundless thought can travel through  
 The mountain, sky, or plain.

So, blest by mem'ry's magic power,  
 We live the past once more;  
 In "fancy free" at any hour,  
 We roam from shore to shore.

Then say not "friendship's but a name,"  
 "A charm that lulls to sleep;"  
 A better state for it I claim—  
 Remembrance we can keep.

And, aided by a simple thing—  
 A picture, flower, or word,  
 Our joyous hearts spontaneous sing,  
 So kindly are they stirr'd.

*Sheerness-on-Sea.*

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EXTRACT FROM AN ADDRESS,  
Delivered before the Grand Lodge of Arkansas,

BY BRO. THORNBURGH, M.W.G.M.

THE universality of Masonry exceeds that of any organization under the sun. A Mason may leave Arkansas, cross either ocean and circle the globe, and wherever he goes he finds a brother. Though his tongue be unknown and his colour strange, let him appeal in the powerful language of the hailing sign, and assistance is at his side.

He may speak the English language to foreign ears and it brings no response, but let him call in the silent language of the token, and warm recognition at once is given.

Masonry has taught all nations to speak one language by signs and symbols. She glories in age, without the least sign of dotage. She presents herself today in all the vigour of youth, and with the wisdom of manhood. She moves like an angel of mercy wherever suffering and want are known. Her countenance beams with the light of heavenly charity. Her garments are unstained, and her white banner floats upon the breeze of every clime, the admiration of the good and true of every country. And while she peacefully carries forward her heaven-blessed work, there are those who, filled with envy and hatred, would crush her out of existence, were it in their power. A few instances of this spirit may be interesting to you, and as the principal actors preach the total depravity of the human soul, they are entitled to the credit of consistency, as they practise what they preach. An organization exists in Chicago, the object of which is to oppose Freemasonry. They call themselves "The National Christian Association, opposed to Secret Societies." They show their deep piety, on the start, by committing a fraud upon, and crime against, the postal laws. They sent their circulars to the *New York Independent*, and doubtless other papers, and on the inside of the *printed* matter, snugly hidden, was a *written* letter to the editor.

A circular was sent me from several members of a lodge at Red Wing, Minnesota, stating that they were members of a church whose pastors and officers were oppressing them, and endeavouring to force them to renounce Masonry or leave the church. They desired help to build another church.

The Reformed Church, which held its General Synod in Brooklyn, in June last, had a desperate wrestle. The bigots in that church, flattering themselves that they were in the majority, introduced a resolution in the Synod to force all who were Masons out of the church. But they found, to their sorrow, that they had "dug up more snakes than they could kill." Nearly every doctor of divinity, nearly every college professor, and nearly every prominent layman in the Synod proved to be a Mason. Dr. Porter, one of their ablest divines, said: "Masonry does not hinder any man's Christian work. I wish to God the Christian Church knew enough to copy the methods of Masonic lodges, that it might do more good. You never find widows and orphans of Masons in the poor house." That was a high compliment to be paid in the face of such bitter hatred. The Synod, instead of adopting the ridiculous resolutions, declared that every organization "should be judged by its fruits," and that the fruits of Masonry were good. All honour to the true men of that Synod.

It is strange, and it is melancholy to see such a spirit of intolerance and bigotry exhibited under the cloak of that religion whose Divine founder was the meekest and mildest of all teachers. It is just as strange that, after so much has been said and written by the wisest and best men in all countries in favour of the moral tendency of Masonry, and after the testimony of the

truest and greatest men in nearly all churches, proved to be sincere by their long attachment to the Order, that such wilful blindness, or malicious prejudice, should find a place in the breast of any sane man. And it seems in vain to refute the calumnies or correct the misapprehension of men who have ears, and will not hear, and eyes, and will not see, but are wrapped in the impenetrable garments of their own uncharitable conceit.

A man convinced against his will  
Is of the same opinion still.

The great shame of this abominable crusade is the attempt to tarnish the fair vestments of Christianity by these wolves, clothing themselves in the robes of Protestant Christianity, and waging war in the name of religion. Pure religion demands not this hatred. Christianity does not approve it, for that is "peace and good will to man."

The religion (forgive the expression) of these fanatics is the very antipode to every thing high and holy. They will forge a tyrant's chain, revive the inquisition, and fire the fagots around a martyr stake.

I visited an old and honoured member of Rocky Mount Lodge last winter. He was a member of the old-side Baptist Church when he was initiated. The Church very promptly arraigned him for what they supposed was a great crime. Very much to their surprise he appeared on trial day and demanded the proof of his sin. He denied that he had violated any law of God or command of Christ. The case was continued from time to time on the motion of the prosecutors, until they despaired of a conviction, and sought to persuade the brother to quit the lodge, but to no purpose. He quitted the church and joined another more charitably disposed. The pastor of the old church, who was of all most energetic in his efforts to convict Brother Nix, was struck with the devotion of the old man to the Order, and determined to inquire into its history and examine its principles. The sequel is that he is to-day an enthusiastic Mason. And such will be the result of every honest investigation. Religion and Masonry have no quarrel to raise and no war to wage with each other. Neither will Masonry usurp the seat of the Church, but, as its handmaid, she will modestly ask its approving smiles upon her labour of love and work of charity.

And now comes a revival of the old political war, long ago buried in oblivion. In 1831 a candidate was run upon the Anti-Masonic ticket, and notwithstanding a thorough canvass was made, and the people everywhere appealed to to protect their government from this dangerous organization, yet, when the verdict was rendered it was found that only Vermont had voted for the Anti-Mason. And now this same "Green Mountain State," in this good year of 1880, furnished a candidate upon the same ticket. Poor Vermont! how I sympathize for her. What has she done that she should be thus singled out for such terrible affliction? Perhaps the Grand Representative from that state can account for it, as he is a "Green Mountain Boy," and a strong believer in Special Providence.

Phelps, in his speech accepting the doubtful honour of being the candidate of the Anties, said that the only way for the two sections of our country to harmonize was to unite in a common war on Masonry! Poor, prejudiced, consumed politician! Doesn't he know the only real reconciliation that has been made is in Masonry? Masonry has used her trowel, and the cement of brotherly love has been carefully spread, and her beautiful temple towers aloft in the glory of union and fraternity. With sorrow I point to two conferences for that prodigy of growth and power which John Wesley planted in America, and for which his brother Charles so sweetly sang. It is painful to behold that staunch old church, which delighted to honour Calvin and Knox, and which boasts of its learning and conservatism, still in twain, with two Assemblies where there should be but one. And the energetic church for which Judson toiled and died has not survived in union. In politics a solid

South stands arrayed against a solid South. Not so with' Masonry. Her General Grand Chapter has just been held. In the list of officers elect we read the names of men from every section. Some from the North, some from the South. One from Boston, the hot-bed of abolitionism; another from New Orleans, the chief city of the late slave-holding states. All dwelling together in unity. What a monument this is! Here is one institution that has broken down party lines and abrogated territorial boundaries; one body of men, knowing no North—no South, and declaring, in actions kind and true, that we are one people, from the Gulf of Mexico to the pine-clad hills of Maine. We have gathered together the bitterest political opponents and the most zealous religionists, all joining in one accord as brothers, exemplifying the lesson taught us of the "fatherhood of God and the brotherhood of man."

Yet we are dangerous to society! to State! and to Church!

We are anathematized by the Pope, excommunicated by Cynosurians, and read out of the Government by dead politicians.

If any man doubts the loyalty of Masonry to free government let me remind him that the blood of Joseph Warren, the first Grand Master of Masons in America, baptised the soil of Bunker Hill as a memorial of freedom; that the young and gallant Frenchman, Lafayette, who left his beautiful France to bare his breast to the storm of war for our liberty, was a Mason; that the hero of New Orleans was once Grand Master of Tennessee, and he who humbled proud Santa Anna was one of us. But, above all, we proudly point to that illustrious father of American Independence, who was first in war, first in peace, first in the hearts of his countrymen, and first in his attachments to Masonry.

Masonry is not to be disturbed in her triumphant march by these little ripples upon the surface of public sentiment. She has a mission to perform, which will continue while time shall last; a mission which will never end as long as the exercise of "Brotherly Love, Relief, and Truth" are necessary for the welfare and happiness of man. The clouds may gather, the darkness thicken, and the storm beat upon her walls, but the Genius of Masonry will ride high over all, bearing foremost and uppermost that great light which is the anchor of our hopes, both sure and steadfast. She has stood the test of over twenty-eight centuries, through bad as well as good report. She has seen continents discovered, kingdoms and empires rise and then crumble into decay. She has seen secret societies steal her livery, flourish for a time, and then vanish like the morning dew. Yet, notwithstanding all the mutations of time, and the many persecutions of State and Church with which she has had to contend, she still lives, a glorious reality, with principles as pure and spotless as when first founded, and which will continue to live until the sun and moon are blotted from the blue arch of heaven, and the death angel has gathered the last sheaf into the garners above.—*Masonic Advocate*.

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## ONCE UPON A TIME.

BY THEOPHILUS TOMLINSON.

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I CAME across these words in an old diary the other day, and they carried me back through many years, other days, and other scenes and other friends, and made such an impression upon me, so serious and so sentimental for the "nonce," that I determined to put down my ideas and feelings and remembrances on paper, and send them to the Editor, for the benefit of the readers of Bro. Kenning's *Magazine*.

"Once upon a time." Yes; these words strike a chord on one's sympathetic memory, which vibrates through one's "inner harmonies," whatever these are, through and through, and take one away in the spirit from all that constitutes the "burden" of the flesh to-day, with a vigour and rapidity and lucidity with are themselves all highly refreshing and beneficial for us all. I will try by a few familiar pictures to illustrate what I mean, what I wish to say, what I want to convey.

"Once upon a time"—takes us away from cold, stern, often cruel realities, to the romance and the bright day-dream of youth.

We, too, once were young. Life for us then had a brilliant outcome apparently. All was fair and kind, and pleasant and propitious. We knew no evil, and we recked of no dangers. All was happily before us. Hope told us its most flattering tale, and we invested with the "painted bubbles" of vivid imagination all that we had to confront, all that we expected to meet on the way, all that we trusted to receive, to gain, and to find. To-day, alas, experience has caused the film to drop from our eyes, the haze to open from before our vision, and things are not what they once seemed to be; realization is, indeed, a very, very different thing to expectation; we have reached a "Promised Land" perhaps only to find the "Dead Sea fruits."

Alas for us! And so to-day we often grieve over fond fancies faded and vanished, kind voices hushed, and fair dreams sped away. The gift has turned out to be our bane. The prize we sought and won has become a very curse to us, and on all on earth in its fairest form and brightest aspects there seems to fall a blighting power, whispering ever of failure and decay, of deceit, of frailty, and of death.

To many of us no longer young, "once upon a time" only recalls, with a sigh of memory, pained and weary, the voices, the forms, the reveries, the wild follies, the idle longings, the frivolity and feebleness of other days; those who are no longer with us to cheer us on our way; homes which we never more shall see. We hear once again the gay laughter of childhood, and watch once more the wreathed smiles of youth; we are transported to almost fairy bowers, redolent with the grace and beauty and flowers of perpetual spring, and we look around our experience once upon a time, and like a spell, as in the fairy tale, "Castle Gracious" has faded from our sight, and we have before us nothing but a desolate hill, nothing but a barren moorland. But I must not become too serious or too sentimental.

"Once upon a time" is very often a message of some moment to the poor married man. The wife of his bosom is not all he once fondly trusted she would be to him, and "that," as he says to himself or his old chum John Jones—though he ought not to say it, in my opinion, "crocodile that she is—she once promised me to be."

"You remember her," he says, "Johnnie, when she was only Annie Walker, before she became Mrs. Walter Carew, what a most insinuating, accommodating, peaceful, charitable little woman she then was. And now, old fellow," he adds, with a heartfelt sigh, "what a trimmer she has become. She's never punctual, she's always combative, she won't sew one on a button, she won't look after one's creature comforts; but she's always scolding me and the servants, and she's always pitching into any woman I think well of. What a change! 'Once upon a time.' Ah! I often think of some one else; I know she is not happy, and she often looks at me reproachfully; and when I remember what I have lost, I am not consoled by what I possess. Don't you think we might get an Act of Parliament to relieve us poor victims? You say it's incompatibility of temper, Johnnie; I say it's the inherent artfulness of the female. She does not care what she says or does, if only she takes you in. Not that she minds really, as Mr. Weller judiciously puts it to Mr. Pickwick, 'What is the consequence of her maneuver.'"

But is there is no reverse to this picture, kind reader, no other side to the common coin of the realm? I fancy there is, I trow there is.

Is Henry all his fair Matilda once hoped and believed him to be? Is he always the same civil, ingenuous, considerate, courteous, forbearing, patient, kindly-spoken young man he was when they went gipsying, courting, etc., in Bushy Park, say fifteen years ago? Does not his dear Matilda, though I admit she is very provoking, often find that if the old adages are true, that "hard words break no bones," and "civil words butter no parsnips," yet the former are very often difficult to digest, and the latter are, like angels' visits, few and far between, from her dear, dear Henry. Henry is not always as good tempered as he once used to be, and he likes dining out (paying for expensive dinners), and coming home late, and his poor Matilda sometimes is inclined to think that if she had taken Charlie Hope, when he proposed to her—which he did twice—it might have been better for her.

I fear that "once upon a time" recalls many sad memories, and not a few subduing thoughts, to many a "menage" in this favoured land. But after all why complain? The true philosophy of life would teach us all that such things are, and ever will be, the inevitable accompaniment of man's journey here. All we have to do is to realize them calmly, to bear them patiently, to confront them in a spirit of kindly sympathy. It is useless to "cry over spilt milk," it is idle to expect that we are all to "walk for ever on roses," or that "the sky above is to be always blue and serene." "With a heart for every fate," let us await patiently the good providence of God.

On the whole, "Once upon a time" is, perhaps, a sad memento, for the man who, opening his diary by chance, lights upon an entry which carries him back to what constituted the happiness of his life. Neither is it well for any of us to resist such thoughts as sentimentality, or to close the books hastily, and put them away from our minds, as unwelcome and unseasonable. It is probably that we are all of us often an "enigma" to others, as well as a "paradox" to ourselves. And the reason is this. We all have our inner life, which the outer world cannot see or penetrate; which sometimes our nearest and dearest do not realize, and yet which goes with us and our sorrows, our follies, our pleasures, our actual body day by day, which we carry about with us while we live, and descends with us to the grave.

And though the converse is equally true that "no man liveth and no man dieth to himself," though human life might at first sight seem to contradict the bare assertion, yet man's spiritual being outlives the lingering grave, the inroads of fell disease, and, as we rightly and safely believe, is reproduced under more perfect conditions in a happier and a better scene. Do not let us be ashamed even in this age of shallow materialism of being sometimes a little sentimental now and then, seeking to remember that we have all better and truer feelings within us than the cold, rough world would sometimes seem to allow us, and that our spiritual part, when this poor, weak, mortal body has crumbled into decay, is again resolved into its original dust, will again, in the wondrous goodness of the G.A.O.T.U., the Living Creator of Man, find in a deathless existence memories that never weaken, and rest, and peace, and love, and light, which see no shadows and know no end.

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## LITERARY GOSSIP.

MR. William Andrews, F.R.H.S., is out with his "Punishments in the Olden Time." The book is brimful of information of a curious character related in pleasant style. The illustrations are numerous and well executed. W. Stewart and Co., of Holborn Viaduct Steps, are the publishers.

"Holiday Haunts and Echoes" is the title of a new work from the pen of Mr. H. Calvert Appleby. It is to deal with personal reminiscences of remarkable spots, both in Britain and on the Continent. Prior to publication in complete form the sketches are, we observe, to appear simultaneously in a number of provincial journals. Doubtless his new work will win for Mr. Appleby a wider circle of admiring readers.

Simpkin, Marshall, and Co. have just issued a volume of pleasing poetry by Mr. John Brent, F.S.A., historian of Canterbury, and the author of one or two well-received poetical works. This, the latest production of his pen, appears under the title of "Justine, a Martyr; and other poems." Justine is a typical maiden of old Rome in the days of the Empire, who, having embraced Christianity, suffered death for her adherence to the faith. Mr. Brent tells the touching story of her heroism with great dramatic power. In the minor poems, too, the author more than sustains his established reputation. The book is a most enjoyable one, and, being elegantly bound in white and gold, will form a graceful gift book.

"In the Derbyshire Highlands; or Highways, Byeways, and My Ways in the Peake Countrie"—such is the fanciful name of a new book written by "Strephon," whose previous works dealing with the scenery of Derbyshire have met with much press praise. "Strephon's" descriptive ability shows no deterioration in this selection of new pen-pictures of lovely places in and about Dovedale, along the banks of the Wye, and elsewhere in the English Switzerland. He points out in a manner at once graphic and pleasant an infinity of beautiful landscapes, almost unknown to the tourist, and yet hardly a day's journey on foot from Buxton, the metropolis of the Peak. By way of contrast to the charming spots he shows us, shut out, as it were, from the clamour of commerce, "Strephon" plays the part of guide to the treasures of Chatsworth and Haddon in two chatty chapters. The latter papers having recently appeared in the pages of *Cassell's Magazine of Art*, will be familiar to many of our readers. With confidence we commend this volume to every lover of the picturesque. Mr. J. C. Bates, of Buxton, is the publisher.

Miss Rosa Mackenzie Kettle, the gifted novelist whose stories we have often had occasion to speak of in terms of unqualified praise, has recently given to the world yet another work called "The Falls of the Loder, a Romance of Dartmoor." The plot is a fascinating one, the characters firmly sketched, and the scenery exceedingly well described. The "get-up" of this, the author's edition of Miss Kettle's stories, reflects great credit upon the publisher, Weir, of Regent Street.

A delightful biographical sketch reaches us from the Edinburgh Publishing Company, written by Mr. James Simpson, a member of the Scotch press. The author displays considerable originality, and possesses, moreover, the by no means common power of telling a story in a manner which never loses its hold on the reader.

It is astonishing how much can be legibly written on a post card. We have from Mr. Samuel C. J. Woodward, a clever stenographer, and the publisher of the *Phonographic Meteor*, photographs of two ordinary post cards, on the first of which has been penned in microscopic English script a sketch of



the life of the late Lord Beaconsfield, comprising no less than 4734 words; and the second containing 3541 words from the book of Psalms. From the same we receive clearly printed photographs of circles the size of a penny piece, one of which contains the Lord's Prayer eleven times repeated in longhand; and the other the same sublime composition written in shorthand as many as thirty-four times. The whole of these caligraphical curiosities may be had from the *Meteor* office, 38, Upper Bainbrigge Street, Derby, for the trifling sum of two shillings.

*Shorthand*, a quarterly magazine for practisers of the "winged art," contains a variety of matter of much interest to all who write any of the various systems of shorthand. Mr. Edward Pockwell, of Falcon Court, Fleet Street, an experienced pressman, is the publisher and conductor of the serial.

Mr. John Sampson, of York, announces as nearly ready for the press, the first volume of a highly important work from the pen of Canon Trevor, a distinguished northern antiquary. It will be an elaborate civil and ecclesiastical history of the old cathedral city, and is to be issued, to subscribers only, under the title of "Memorials of York."

"Ned Farmer's Scrap Book," a new edition of which is just now being issued by Bemrose and Sons, is a miscellany of simple but beautifully pathetic verse by Mr. Edward Farmer, whose ballad, "Little Jim, the Collier's Dying Child," is universally known and admired.

Mr. F. E. Longley sends a handy biographical sketch of the late Reverend William Morley Punshon, "the prince of preachers," as Lord Palmerston not inaptly termed him. The many who have listened to his marvellous pulpit and platform oratory will do well to secure a copy of this account of Mr. Punshon's life, which contains also specimens of his sermons and lectures.

The new number of *Leisure* contains a capital story by Mr. Horace Weir, entitled "Lost;" also articles on the "Father of Railways," and "Quintin Matsys," by Mr. Thomas B. Trowsdale and "Nemesis" respectively, and a number of other very able contributions in prose and verse. The general literary excellence of *Leisure* is well sustained from issue to issue.

Messrs. Batsford, of High Holborn, are about to bring out a work on "Charitable and Parochial Establishments," written by Mr. H. Saxon Snell, F.R.I.B.A.

The Stephenson Centenary has called into existence quite a little library of biographical brochures concerning the career of the originator of railroads. Smiles's admirable and exhaustive life of Stephenson must always remain the standard work on the subject, but an excellent little brochure, issued by the Tyne Publishing Company, deserves a word of praise, it being without doubt the best biography of this "king among men" obtainable at the price.

Visitors to Oban and the picturesque Western Highlands ought to obtain copies of Maclure and Macdonald's handbooks to these now fashionable holiday resorts. The locality is accurately described by accomplished writers well acquainted with their subject, and many of the most noteworthy places are shown on charming steel engravings. These handbooks are in every respect a welcome departure from the stilted phraseology and exaggerated illustrations of the ordinary guide-book.

The June part of *The Illustrated Phonographic Meteor*, which, under the editorship of Mr. Horace Weir, has taken a place at the head of stenographic serials, contains a number of smart literary notes and technical articles, besides papers from the pens of Mr. W. H. Davenport Adams, Mr. W. C. Leng, of Sheffield, Mr. T. B. Trowsdale, and other writers of repute. The phonographic printing is admirable, and the illustrations of high artistic merit.

## JOHN'S WIFE.

"SO John is married," said Dr. Moreland. "Had the small-pox—failed twice in business—lost all he invested in the Middlecomb mining stocks—and now, by way of a grand stroke, has committed the last blunder he can possibly be capable of—getting married! Just like John."

Dr. Moreland was a bald-headed man, with aquiline features, sparkling eyes, and an iron-grey fringe of air around his temples—and, as the moneyed man of the family, all his relatives looked up to him with the utmost respect, not unmingled with a little awe; for he had what is called a temper of his own.

"He hopes you'll like it, uncle," said John Moreland's sister, a little timid old maid of two or three-and-thirty.

"Hopes I'll like it!" repeated the irascible doctor. "Why don't he commit suicide at once, and then send word to me that he hopes I'll be pleased?"

"But she's a very beautiful girl."

"Beautiful?" Dr. Moreland elevated his aquiline nose in double-distilled scorn. "And, of course, she'll want India shawls and sets of coral, and silk frocks to deck off her beauty—and where is John to get them?"

"And she is a poetess, Uncle Moreland."

"Worse and worse!" groaned the old man. "Burnt puddings, buttonless shirts, dust in all corners, and inky fingers—a poetess? Just like John!"

"But you'll call, uncle, wont you?"

"Call? what should I call for?" sharply demanded Dr. Moreland. I can't congratulate her on marrying John, for I think she is a fool to do it. I can't congratulate him, for I think he is a bigger fool still to entangle himself with a simpering doll-baby of a wife who writes verses! Bah! I've no patience with the folly of this world!"

"Yes, but uncle—"

"My dear," interposed Dr. Moreland, brusquely, "I'm particularly engaged this morning, so perhaps you'd better go down stairs."

"Yes, uncle," said Keziah Moreland meekly. She was used to her uncle's rebuffs, and took them with a philosophy which was worthy of a better cause.

In spite of this vituperation, however, the Doctor did call on the bride. He rang the door bell at 99 Dolby Square, at an early hour, as he chanced to be passing.

"I'll catch her in curl papers," said he to himself, his lips twirling with a malicious smile.

A little maid in frilled cap and white apron answered the door bell.

"Keep a girl, eh?" said Dr. Moreland, savagely. "A pretty way of economizing, that!"

The little maid showed him into a sunny little parlour with an open grate fire on the hearth, and hyacinths in the window, where a very pretty young lady sat at her needlework. She rose to greet him—and he was a little disappointed to see no trace either of curling papers or inky fingers.

"I suppose you are John's wife?" said he.

The young lady smiled.

"Yes," said she, "I am John's wife. And I conclude that you are John's uncle, Dr. Moreland."

"What do you keep a servant for?" demanded the doctor, plunging abruptly *in medias res*.

"To do the work," said Mrs. John, opening her eyes rather wider than usual.

"Why don't you do it yourself?"

"Because I do not like washing windows and scrubbing doorsteps," calmly responded the bride.

"My mother did her own work," curtly remarked the doctor.

"But I am not your mother."

Mrs. John's feminine spirit was evidently becoming aroused.

"No," said Dr. Moreland, "you are one of the women of the period, You prefer to sit with folded hands, while your husband toils his life out trying to scrape together a little money."

"You are mistaken there, Dr. Moreland," said the bride. "I may be one of the women of the period—in fact, I rather glory in the title—but I am also one of those who firmly believe that husband and wife should share alike the burdens of life as well as its pleasures."

"Humph!" said Dr. Moreland, and if ever monosyllable expressed a whole dictionary full of obnoxious epithets, it was that "Humph!" "You write poetry, don't you?"

"Yes," said Mrs. John, not without a certain defiance in her tone, "I write poetry."

"Let me give you a piece of advice, said Dr. Moreland, with hands in his pockets and nose in the air. "Just burn all your pens and paper, roll up your sleeves, and go to work. That's the only way to get ahead in this world."

"Do you think so?" said Mrs. John.

"Yes, I think so," said Dr. Moreland.

"I am very sorry not to agree with you," said Mrs. John, "but I take a different view of things."

"Oh, very well," said Dr. Moreland, rising in high dudgeon. "Think as you please. This is a free country—quite free."

"Won't you stay and take lunch with us, Uncle Moreland?" asked the bride soothingly.

"No, I thank you," said Dr. Moreland. "But there's one thing I want to impress upon your mind, and perhaps it would be as well for you to mention it to John, too."

"What is it, uncle?"

"Just this: that if you come to want—*when* you come to want would, perhaps, be a more correct expression—you don't come to me for aid. I wash my hands of you and your poetry."

Mrs. John smiled.

"I assure you, uncle," said she, "we never had the least idea of becoming pensioners on your bounty."

"Perhaps you had, perhaps you had not," said Dr. Moreland, catching up his hat. "I wish you a very good morning."

And he descended the stairway two steps at a time, and shook the dust of the offending household off his feet.

Scarcely three months afterwards poor little Keziah came in with a very red nose and swollen eyelids to tell Uncle Moreland that John was dead.

"Dead, is he?" said Dr. Moreland. "I said when he married that poetry-writing girl, that he had committed the last blunder that he could be capable of, but it seems I was mistaken. He could die and leave her on our hands."

"Oh, Uncle Moreland!" sniffed little Keziah between her tears.

"Don't be a fool," said Dr. Moreland. "I liked John as well as you did, but he wore my patience out. And I am sorry that he must needs go and die, and put us to the expense of a funeral."

"What is to become of John's wife?" faltered Keziah timidly.

"I don't know, that's not any of my business," said he.

It was scarcely a month after poor John's remains were laid in Greenlawn cemetery when Dr. Moreland received a black-edged note.

"From John's wife," said he, contracting his brows. "I wonder what she has got to say to me after all my warnings?"

From John's wife it was—a neatly-written missive, which ran thus :

"DEAR UNCLE MORELAND,—Will you come to me this afternoon at three o'clock ? And oblige your affectionate niece,  
CLARA MORELAND."

"Ah!" said Dr. Moreland to himself, "I knew very well how it would be; I predicted it all along. She's going to throw herself on my compassion. Widow, penniless—blighted hopes—and all that sort of thing. But it won't go down," buttoning his pockets with a significant air—"I warned her just how it would be, and I shall give her to understand that as she has made her bed, so she must lie upon it."

Keziah picked up the note when she was dusting her uncle's library, and looked piteously at it.

"You'll go, uncle, won't you?" said she.

"Oh, yes," said Dr. Moreland, "I shall go."

And he went accordingly.

John's wife was sitting by the fireside, dressed in the deepest of black and looking prettier than ever. Dr. Moreland sat himself down opposite, and looked hard at her.

"Well," said he, "what do you want of me?"

"I want to ask your advice, uncle," said the young widow.

"About what?" instinctively clapping his hands over the pocket where he kept his money.

"About the investment of my money."

"Of—your—money?" Dr. Moreland could scarcely credit his ears.

"Yes, my money; the money I have earned by sending poetical contributions to the various magazines and publications of the day. It is not a great deal, but it is enough to enable me to live comfortably for the rest of my life, if I can only manage to get it suitably invested."

Dr. Moreland stared. He had come thither prepared to steel himself against a penniless poor relation; but here was John's wife entirely independent of him—a moneyed person in her own right. And the idea that the pale-faced woman should have absolutely accumulated a little fortune by her pen, seemed incredible to him.

Success is a wonderful softener of human hearts, and Dr. Moreland's hard features relaxed in spite of himself.

"I shall be very glad to help you invest it, my dear," said he. "And—and I really think you are a very sensible girl. And if you have not decided upon a home, my niece Keziah and I shall be very glad to have you come and live with us."

"No," said Clara serenely, "I prefer my own home."

"Is there nothing else that I can do for you?" asked Dr. Moreland as he took his leave, after receiving the young widow's detailed instructions.

"Nothing more, I thank you," said Clara coldly.

Dr. Moreland went home, seated himself before his desk, and drew a very long breath.

"A superior woman," said he; "a very superior woman."

"What did she want, uncle?" said Keziah.

"That is the strange part of it," said Dr. Moreland. "She did not want anything. My dear, I never was more mistaken in my life than about John's wife."