

THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

No. 82.—VOL. VII.

APRIL, 1880.

PRICE 6D.

THE RECORDS OF AN ANCIENT LODGE.

BY. W. FRED. VERNON, P.M. NO. 58, S.C.

(Continued from page 370.)

THE minutes following those we have already given are merely similar lists of payments of dues and annual subscriptions. These are sometimes varied, as in the case of the following, which is in addition to the usual lists for 1700:—

“An compt of them that hath bein examined
And is to pay in ano 1701 as follows

first david cairns	00 — 02 — 00
Rot binie	00 — 02 — 00
Ro ^t pringl	
W ^m Atesion	00 — 02 — 00
James Trotter	
Andro Cols	00 — 02 — 00
Andro mein	00 — 02 — 00”

Another note in reference to examination appears in the entry for 1707. After the usual list we read:—

“Thes persons under writen absented from being examined and therefor the companie denuds them from aine benefite til such time as they satisfie the companie

John mein tomnheid younger, Andro mein draunfrie Andro mein cudibuts James Pringle Rob^t mein younger this was done the 27 day of Dec^r 1707.”

Then there follows the following curious entry immediately below the above date:—

“to James meser for aile 00 — 11 — 00 which the companie allous, thes afor named persons to pay being taken out of the box.”

The detailed expenditure for that day is given two pages farther on thus:—

“deburments for tobaco and pips to James Couric	00 — 13 — 00
to John Lithgow for the drinks and tickets the soum of	03 — 17 — 00
them mor for drink mony and ane quart of aile to the s ^t	
John Lithgow	00 — 14 — 00
them mor for aile to James Meser	00 — 11 — 00
them to andro dosean	01 — 00 — 00

6 — 15 — 00”

In connection with the mort cloth, mentioned previously, we find the following resolution engrossed on page 53, after the minutes for 1710:—

“It is voted and consended that a mort cloth be gotte and that the boxe masters be oblided to finish it at the companis plisor.

Richard Mein John mein James mein Thomas Bunyie John Park David wnies John Bounyie John Mein J. Wilson John Halswall John Meser Robert Pringle Thos Witharpe.”

On page 61 there is the following, amongst other entries:—

“Memorandum ther was a quart of aile payd out on Candlmase day when the gloues was gotten.”

In order to put affairs on a more satisfactory basis, the following resolution concerning the entry money and fees was adopted in 1711:—

“The company being mette on the twenty seven day of desember on thousand seven hundred and eleven years and votted and consended that the entrie of the prentises be dist and reported so many to go on a comety and consider what the entrie shall be, the comety is Richart Mein meson in Eldon John Meson, meson in Newstid, John mein meson in Selkirk, John mein meson in Elsudin and they have modified the entrie to be eight pond scots mony and reports all that have tickets in the boxe agan the terme of llames next to com that they bring the half of their tickite again that day and they are to be allowed three pond off the half that remaine but if they bring not in those tickie shall Loos there part of that three pond and likwis shall pay the halle contind in there thickett except those those that are meade this day and aponts all to subscribe this otherways los their three pond excepe nichol cour meson in Eldon and James Laddle meson in newtoun and James bingy meson in newstid and that because they com in easir than the rest nichol trumel meson in hauik and they that have no tickits in the box are to have three pond allowed them.

Richard Mein John meser John purvis Thomas Bunye John bounyie William meser John mein James mein David Wnies Robert pringle William Aichison John Halwall Robert mein William — Robert Bunyie Andrew Mein — Selear Andrew Mein John Bunyie Robert bnyyie James Willson Thomas Williamsone.”

Upon page 69, after the usual list of members whose tickets have been put into the box on the 27th of December, 1715, we find the following notes:—

“All counts being cleired this year one thousand seven hundred and fiffen the rests of monie in the Box the soume of four ponnd ten schelien and ten penies Item mor nein schelien put in the for said day.

As also from Robert Turnball six pound sevin shilling four pennies scotts money

Item more for tallow on pound for shilling

For sheeps skins seventein shilling four pennies

For the in meat of the sheep ten shilling Scotts
Depurments

Item to James Meser three pound eighteen shilling

As also on ponnd four shilling to Michell fisher

As also eight shilling Scotts for stamped paper

Item to John Meser seven pounds scotts for twa sheep

Item for ale that day the twa men in bowden was hear eighteen shilling Scotts more for shilling for ale at the salting of the flesh.”

It would seem from the above minute that the brethren prepared for the feast of St John some time beforehand, purchasing sheep and salting the flesh for the purpose of keeping it; the consumption of ale on the occasion seems a very natural one. There is nothing of any importance or interest recorded in the minutes for some time, and we do not find anything worthy of extraction till we come to the following:—

“Newsteed Decemr the 27 day 1738

Andrew Pringle wairden senior John Mercer and Andrew Mein boxmaster, of the lodge of Melrose has enacted and hereby enacts that in al time coming that every person that shall be entrid in our lodge or pass in our lodge shall pay in readie money the soume of eight pounds scotts for entry and four pounds ten shillings scotts money for passing. We or our sucesors in office shall have it in our pour sucesors in office with consent of the pluralitie of the whole Members to take bills for the soums above decendended on payable that day twelmonth they are granted and it shall be likewise in the power of the three above named persons their sucesors in office with consent of the plurality of the Remanent Members of the said lodge to renew their bills as they shall think proper

Andrew Pringle, John Mercer, Andrew Mein.”

"Neustied December 27 day 1739.

The companie of the Ancent Lodge of Melros being then Meete find some of their Bretherin namly Andrew Pringle Mason is Melros and Thomas Marr Wright in Melros and Andrew Buny Mason in Neustied by their own Confeshin guilty of Entring a certain person not on Saint John's day the for said companie orders and obledges thes thrie bretherin to produs eight ponneds scotts to the Box and every member a per of sufent gloves Conformt to the order of this Booke. Likewis the forsaid Companis orders this bretherin to come in the Companis will for that irregular action on entring any man not on Saint John's day this done by the consent of tne members of the said Lodge and Subscribed by us Under

John Mercer
Andrew Mein"

The following shows that these old brethren rigorously enforced their bye-laws.

"Newstead Feby 2^d 1741

The company has enacted y^t the said James Wallace mason in Melrose and Andrew Bunyie mason in Newstead that each of them is to pay one shilling ster: for not compearing with their gloves and the time of the company's meetings before 12 a clock and y^t ane shilling ster. they must pay imediately in w^t their gloves as witness our subscription day an date above designed

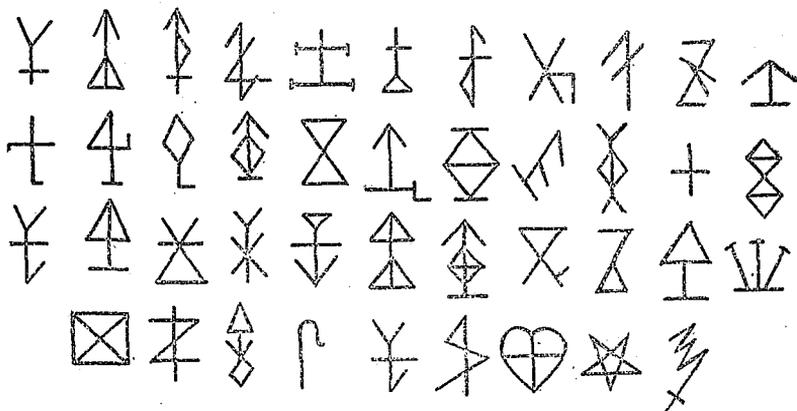
(signed) And^r Mein Newtown."

A few pages further on, and under date 1744, we find a similar infliction of fines, and we would note here that the following minute is the first that appears in the book dated "Melrose," all the previous meetings being held at Newstead, the subsequent meetings being held at Melrose.

"Melros february 2 1744

This day the company being met and fins William Young and James Gray for Messing on Compnie and not bringing in suficent glove each of them bing find of shilling sterling And Nichol Conar for not producing his gloves that day fins him of the same

John Mercer."



Upon the fourth day of the same month and year there was entered on the same page—

"Melros february 4 day 1744

This day prentises entred

John Grant

William hunter"



The above is also the first instance of marks being appended to signatures in connection with the minutes, although in the rolls of entered apprentices for 1703 and 1709 there are marks attached to most of the names. It seems

to have been the custom for the "prentices" to select their marks, as at the end of the book there are lists of "prentises entered," with their marks, for the years 1719, 1720, 1722, 1724, 1725, 1726 up to 1734. We give all the various marks to be found in the book. Several Masons appear to have adopted the same mark, which we do not, of course, repeat, but simply give the variety. None of these marks were adhibited to the signatures prior to the beginning of the eighteenth century.

In the following minute we observe that the style and title of the Master is given as "Grand Master," and that the brethren walked in procession on St. John's Day, a custom still kept up by this Lodge, as we have already seen in foot note, page 325.

"Melrose Decer 27th 1745

It was proposed that all the members of this Lodge doe attend the Grand M^r on St. John's day to walk in procession from their meeting to their generall place of Randevouz and the vote being but it being carried by a great majority and and that each in the company walk with the Grand M^r with clean aprons and gloves or in case of disobedience to pay on mark scotts Each fellow. And likewise it being proposed for the good of the Box and the ease of prentises and fellow Crafts that they shall pay in to the Box five shillings sterling each prentice and fellow Craft in Leu of Gloves that they were in use to give to the members of the Lodge and the same way carried by a majority of vots that the above metioned sum shall be paid in Stead of the gloves in time coming."

These old brethren were not unmindful of one of the principal characteristics of a true Mason—charity—and we find frequent entries in the minutes similar to the following:—

"The company this day have agreed to give Margaret Hislop widow in Selkirk 3 pound scots and to give to Andrew mein elder 6 pound scots."

Again,

"The company this day have agreed to forgive widow ovens in Lessudden her interest and to take the principall at three years. The first Terme at Whitsonday next. The company also have agreed to give Andrew mein elder in Newstead three pounds scots this day and half a crown at candlemas next Also to give to the widow of John Stavert half a crown."

The following, in reference to the relief of travelling brethren, is in keeping with the ancient charges; it is under date 1764:—

"Also agrees that Thomas mecer have deposited in his hand Ten shillings sterling to be given out for travelling Distrest Brothers if they come in the way before next meeting which Ten shillings is given for that effect as witness the subscription Thomas Marr."

To which Brother Mecer has added this note:—

"The above 10 sh is payd by Tho Mecer,"

and then cancelled the paragraph. Under the same date we find—

"The company This day has agreed and given to the widow of John Stavert Three shillings."

To return to the chronological order of these minutes, we find, under date

"December 27th, 1749, The company this day have agreed this day to sett* the two back seats in the Loft, † each seat to hold six persons and the foremost of the two to be set at each person paying sixpence and the backmost at fourpence each person."

These were not very extravagant terms for sittings in the church, and we find the names of the persons availing themselves of the privilege thus recorded—

"The foremost of the Two sett for the enshewing year at 6 pence viz—

To Ballie Scot	. . . . .	p ^d & continued
To John Scot	. . . . .	p ^d & cont
To Andrew Hart	. . . . .	p ^d & cont
To William Reidfoord younger	. . . . .	p ^d & cont
To William Mercer	. . . . .	p ^d & cont
To John Cochrane	. . . . .	p ^d & cont

* Anglice, "to let."

† Gallery.

The Back seat sett to viz—

To Thomas Mair	p ^d & cont
To James Mein	p ^d & cont
To Thomas Ovens	p ^d & cont
To Robert Forser	p ^d & cont”

In connection with the above seats in the church there is an old document preserved in the archives of the lodge, of which the following is a copy. It is endorsed on the back “The Petition of Melrose Lodge anent the Mason Loft and the Earl of Haddington’s Right thereto. 1683.”

“To the Right Honourable Charles bayle of hadingtone Lord byning and byres Titular and patron of the parochie Kirke and parochin of Melrois. The humble supplicatione of your Lordship’s suppliant masons and por^s of neustead undersubscribing ffor themselves & in name and behalf of the remnent masones pertaining & depending upon the mason Lodge of Melrois.

Sheweth.

That whan we your lordships suppliant masones within the Lordships of Melrois and others depending upon our art and Craft having throw the blessing of the lords Increased ane considerable number of ffamilies and persns, soe that we cannot well be accommodated nor have convenience within the parishe Kirk of Melrois for hearing of the word of God red and preached to us as the law of God and Laws of the land made be his maystier doeth speciale require unless some particular place of the said Kirk be Allocat and allowed to us for bigging of ane loft for the use of the hail tred and their prentises as use to in other places. And which will tend not onlie to the convenience of the hail tred but also to the great ease of the remnent parochiners of the parochin of Melrois. And considering that your Honour our superior is the only undoubted patron of the said parochin and sua his the onlie undubted right to give and grant licenssies and priveledges in the same Kirk and treu it is that ther is ane part and place above the eist Kirk doore of the said Kirk of Mel^r most fit and convenient for the said purpose to which no presone can pertend interest except your lordship as Titular and patron forsaid In regard ther was nevir anie loft nor seatt thereof befor, neither can anie persone pertend that the Lamen will be aneways prejudical to them— notwithstanding whereof we having begun unadvieslie to offer to fit up the said loft by putting up some timber then your Lordships baillie Robert ffaa did come, stoped, Interrupted, and discharged us to proceed or work anie more thereat untill suchtyme that we did signifie the samen to your Lordships, and procured ane order & warrant subscribed by you Lo/ for that effect to the great prejudice & dishearting of the hail tred without your Lo/s provyd remeid.

May it therefor please your Lordships to take the premisses to your serious consideration and to give order and warrant under your Lo/ hand for situating and bigging of ane loft in the said place for use and convenience of the said trade of masones and great ease of the hail parochin of Melrois seeing noe persone can neither pertend interest or prejudice therby and which certainlie will not onlie be a motive of encouragement to the trade under your Lo/ heiven this place but alsoe to be alwaies readie to serve your Lordship & and other noblemen and gentlemen in the calling But likewaies benefitte to and enrich this penurious place and your Lo/ favourable answeare most humblie we beseech.

(Signed)

John Turnbull, Andrew Mein
 John Bunyie, Andro Turnbull, Alex mein
 James Mein, Thomas bunye, Andro mein
 John bunie, John mein, Robt Bunye
 William Mein, Thomas Bunye, John Mein
 Andro Mein fider Wilson John Mein
 John Mein”

(endorsed)

At Edinburgh the ffourteenth day of febrewar—* ffourscore This year My Lord Hadinton having seen and considered the above written supplicatione grants the Desyre of the same provydeing the same be Built at the sight of Robert Faa without prejudice to any seatts in ye fs^d Kirke allreadie built—wheranent this p^{n^{ts}} shall be your warrant given day and dait forsa
 HADINTONE.”

(To be continued.)

* Illegible.

THE DISTRICT GRAND LODGE OF NORTHERN CHINA.

WE think that all Masonic Students will like to read the following extracts from a very interesting Meeting of the District Grand Lodge of China at Shanghai, on January 7th, 1880. The importance of the communication demands serious consideration. ED. M.M.

The R.W.D.G.M. said the business on the circular was now concluded, but they could transact any other Masonic business in accordance with the bye-laws. He had noticed in reading the *Freemason's Journal* that Masonry in England, as well as in other parts of the world, seemed to have been on the decline, but latterly there had been a revival, and he trusted that it would be extended to Shanghai. The installation meetings that had recently been held were numerously attended, and he hoped this might be considered as a proof that greater interest was being taken in the Craft generally in the Far East. At one of these meetings there was present a Brother Chinaman, the first Chinaman he had had the pleasure of meeting in Lodge. It was true that this Brother was not initiated in China; he had taken his degrees in America, showed great interest in the work, and duly appreciated the benefits of Freemasonry. He was not aware of the initiation of any Chinaman in the Lodges in Shanghai; still they learned that Masonry had existed for many years in China, at least they were told so, but it had never been so clearly brought to their notice as it had within the last few months. Brother Chaloner Alabaster, H.B.M.'s present Consul at Hankow, as the Brethren were aware, had devoted himself to the study of Chinese literature—he had dived deeply into their ancient literature and manners and customs, and lately he had written him some very interesting letters clearly showing that something answering to Craft Masonry had existed in this ancient empire for three or four thousand years before our present era. He proposed to read these letters so that the Brethren could judge for themselves. The subject was a most interesting and important one, and if members of the body would study it and make known the result of their researches, he was sure it would not only interest Masons in China but all over the world, and he sincerely hoped that some of the sinologues would do so. Much notice had been taken of ancient Masonry by Brethren at home, and one of our Brethren noted for his zeal when amongst us in Shanghai, W. Bro. Robert Freke Gould, P.M. of the Northern Lodge of China, No. 570, had written a book regarding "The Four Ancient Lodges," and so highly was this book esteemed that the Rt. W. Grand Master had ordered the copy presented to the Grand Lodge by the author to be placed in their Library. The R.W.D.G.M. then read the first letter he had received from Bro. Chaloner Alabaster, which was as follows:—

British Consulate, Hankow, 30th November, 1879.

My Dear Thorne,—In the course of my studies, I have come across so many coincidences in the ancient religion of China, dating some 3,000 to 4,000 years B.C., with Masoury, that it is worth directing the attention of the Craft to the subject in the hope that one of the sinologues the Brethren number among them, may be induced to make special study of the matter.

Among other curious coincidences is the fact that the oldest, or one of the oldest, words in the language for right conduct means literally The Square and Compasses, which we may assume therefore were then, as now, the symbol of the perfect man, and the reason for the adoption of the symbol is given by the explanation that these two symbols hieroglyphically express the sum of Chinese Philosophy.

Another curious coincidence is the four-square altar, preserved in our Lodges as the ashlar, still existing in the state religion of the country as the symbol of nature.

A third, the use of the square in their religious ceremonies.

A fourth, the use of aprons with various badges thereon to denote the rank and office of the various officers of religion.

And last, one I stumbled across yesterday, in which the Deity, in the sense of the end we seek to reach, is spoken of as the S.W. Corner.

I could give you a number of other instances, but I have not my notes by me, having lent them to Giles at Amoy, and have not time to refer, as the season at which the District Grand Master makes his periodical charges has come round without my thinking of it, and if I delayed writing till I could give you more detailed particulars the opportunity would be lost.

Suffice it, not only do I find coincidences, but I find the explanation of many of our rites giving a more philosophic reason for them than is to be found in the modern ritual.

Should you have an opportunity to do so, I wish I could induce you to take up the subject of a proper Chinese name for Masonic and Masonic Lodges, suggesting 正會 Ch'èng-hui as a good name for Masons, and 規矩堂 Kuei-chü Tang as an equally good one for a Lodge. At present both Masons and their Lodges are frequently given by Chinese the most uncomplimentary names, as in India the Lodges are generally called Judu Ghue, Halls of Magic.—Yours very truly,
CHALONER ALABASTER.

The R.W.D.G.M. pointed out that for the Masonic Hall in Canton Road they did use the name of Kwei-chu-t'ang, and he believed the present Hall was also known by that name. On receipt of the letter he had just read, he wrote to Bro. Alabaster, stating that he was exceedingly pleased his researches had been carried so far and had resulted in such interesting discoveries, and assuring him that he should do all in his power to assist him by laying his letter before the District Grand Lodge and asking the brethren to take up the subject. In answer to his letter, Bro. Alabaster wrote as follows:—

British Consulate, Hankow, 10th December, 1879.

My Dear Thorne,—I am glad to find you take an interest in the question whether there be not a connecting link between Masonry and the ancient religion of China, for I think the question is worth going into, and if the fact that I have found reason to believe that such is the case be only made public, you will soon have all the Masons in China setting to work to test the accuracy of my theory.

One of the strongest points is the undoubted fact that in the most ancient times the first care of the founder of a new dynasty was to build a lodge or symbolic building to serve as a monument of the philosophy and religion, of which he was high priest and head.

You will find three of these buildings figured in Duhalde, being the lodges of the three first dynasties.

2. One of the oldest offices we hear of is that of Grand Architect, not as Legge's Translation would lead us to imagine a mere Superintendent of Works, but an officer selected for his wisdom to superintend the erection of these symbolic lodges.

3. The use of Masonic symbols, the square and compasses as the symbol of right conduct, the ashlar, the four square cube as the symbolic altar, which explains the use of the square as the Master's jewel, it being his duty to see the altar was perfect or rightly constructed.

You may see one of these altars at Peking now, where it still stands as the symbol of nature, being generally known to foreigners as the Altar of Earth.

And of the compasses, the symbol of the circle by which they represent the Divinity, by which all is encircled and restrained in place, the endless near beginning origin of all.

Still perpetuated in Peking, in the Circular Temple, is an Altar of Heaven, which, with that of earth, form the two altars of the State Religion brought down from the highest antiquity.

4. The use of other Masonic symbols, the skirret shewn in the character  , meaning the sources and origin of things; the gavel which I think may be shewn to be the same used by the ancient monarchs in the State Religious Services as a sceptre and mark of authority.

5. The use of aprons on which were marked symbolically the rank and office of the various officers of the State Temple or Lodge.

6. The use of jewels, *i.e.*, carved pieces of jade, as insignia of office returned when the Grand Master the Emperor died and accepted by his successor to such as he confirmed in office.

Vide the *Shu-king*, the forms which have come down to us are the  and the 

7. The common doctrine that the N.E. marks the commencement and the S.W. the end of things (not as you would have expected in a rude nation the E. and W. respectively), and the explanation, far more satisfactory than that given in our ritual, afforded by Chinese philosophy.

8. The common doctrine of the brotherhood of mankind, the Emperor and his Ministers being but the ablest workmen directing and carrying on the common weal for the public welfare.

There are many other points of similarity, but these will suffice to shew that there is ground for my belief, and direct those who feel disposed to work up the subject where to look.
—Yours very truly,
CHALONER ALABASTER.

The R.W.D.G.M. thought that the brethren would find the letters he had read particularly interesting, and well worthy of the attention of anyone disposed to go into the subject. He would therefore propose that they be embodied in the minutes, and that they be printed and sent north, south, east, and west.

Wor. Bro. Dean Butcher said the communication with which they had just been favoured was one of considerable interest. There were, as the brethren were aware, two theories as to the origin of Masonry. One theory derived it from the great King Solomon, *b.c.* 1016, while others stated that it was simply a modern society, and that the English ritual was invented in the time of Sir Christopher Wren. This latter theory the speaker regarded as heretical and sceptical, as he firmly believed in the venerable character of their "free and famous brotherhood." The letters of Brother Alabaster helped to upset the notion that Masonry was a parvenu institution.

Bro. H. Lazarus said if he might presume to make a remark upon the letters of Bro. Alabaster, he would point out that he states he had read Chinese works of a period from four to five thousand years before Christ, whereas, according to the Bible, the world had existed only 5640 years; therefore Bro. Alabaster would make it appear that the Chinese practised Freemasonry while the world was in embryo.

Bro. Rivington asked permission to make a few remarks bearing more or less directly on the matter before the lodge. He should have supposed that it was fully established that the antiquity of Freemasonry was much older than the period referred to by W. Bro. (and Very Rev.) Dean Butcher, a couple of centuries ago, and it equally surprised him to hear its origin attributed to King Solomon. He should have thought it plain that the Masonic tradition referred it to an earlier period. There were many indications that the speculative working of the Craft extended far back into the middle ages. Besides those records referred to in a little pamphlet printed for private circulation by our R.W. Bro. Henry Murray, he had noticed some dozen years ago, whilst looking over "Street's Gothic Architecture in Spain," the Mason's marks on the corner-stones of those magnificent piles, which it was well known were erected by the wandering guilds of operative Masons. All of these were symbols quite familiar to modern speculative Masons; in one there was a close representation of a Freemason's Lodge, almost precisely as in the present day, with the Royal Arch Chapter leading off from the north-east corner of the lodge. The Masonic Legend, too, was taken almost bodily from the Talmud, but he could not say as much about this in an open lodge as would fully elucidate the subject. However, it was quite clear that speculative Freemasonry had a Jewish origin, and it was not at all likely that when the Jews were admitted

into England in the time of the Commonwealth, they immediately imposed such a system upon a nation that had barely learnt to tolerate them. On the other hand, it would seem difficult to accept as a theory, without further evidence, that the wandering masons were Jews. But there was a strong similarity between the symbols of Masonry, those of the Egyptian hierophants, and of Brahmanism. There was also a similarity between Brahmanism and many of the religious symbols of China, which was, of course, allied to Brahmanism, being in fact Buddhism; and he had often noticed symbols in China that were common to all these cults. It was, therefore, a fact that Chinese religious symbols very much resembled those of Masonry.

W. Bro. Kingsmill, D.G.S.W., had not seen or heard the contents of Bro. Alabaster's letter till that evening, and was therefore in his remarks speaking without book and from memory. He was, however, able to testify to the early use of the Kwei-chu, the square and compasses, amongst the Chinese to express those principles of order and morality to which in speculative Masonry these emblems are dedicated. He did not agree with his friend Bro. Alabaster as to the antiquity to which he desired to assign them, for the reason that Chinese literature took its rise not more than five or six centuries before Christ. At that time there was in China a rich store of myth and legend, much of which was fortunately, owing the love for antiquity of the founders of Chinese literature, preserved for the perusal of subsequent ages. Deep down in this store was, he believed, to be found the origin of this symbolic use of the square and compasses. The "Emperor" Shun bore, amongst his other attributes, the Siuen-ki and the Kuh-wang, the circle and rule; and these in origin, as well as etymology, must be identified with the Chakra and Cangkha of Vishnu. Both Shun and Vishnu were associated with the ancient solar cult, a wide wave of which, probably three thousand years ago, seems to have swept over Asia from west to east. He thought that to this early period must be referred the symbolic use of the square and compasses, and that in the discus and conch of Vishnu and the corresponding circle and gemmous rule of the Chinese Shun, we have to acknowledge the germ of the principal symbols of modern Freemasonry. Some years ago when they met in their old domicile in the Canton Road, they consulted with Bro. Medhurst as to an appropriate title for their place of meeting, and acting on his advice they called the old building the Kwei-chü-t'ang, Square-and-Compass Hall. That title he had himself always considered as the correct designation of a Mason's Lodge. When they moved to their new premises the name was unfortunately not carried with them. Discussions were raised in the lodges as to the proper title, and he regretted that Bro. Medhurst, passing over the earlier and more appropriate title of Square-and-Compass Hall, had brought in some more vague phrase such as T'ung-jen-t'ang, the Hall of Universal Benevolence, to express the objects of the Craft. He had so strenuously opposed this latter name, as being much less appropriate from a Chinese as well as from a Masonic point of view, that the proposed title had never been adopted, and the building in which they were meeting continued still without a distinctive name. He was glad, therefore, that Bro. Alabaster's letter gave them the opportunity of discussing the matter afresh, and supported fully his own view, and trusted that the lodges would again take the question of the proper appellation into consideration.

W. Bro. Evans, D.G. Treasurer, proposed, and W. Bro. Marshall, D.G.S.D., seconded, a vote of thanks to Bro. Alabaster for his very able and interesting letters.

The R.W.D.G.M. was sure there would be but one opinion on the subject, and that was that the lodge should send Bro. Alabaster a most hearty vote of thanks.

The proposition was adopted with acclamation, and the letters were ordered to be entered on the minutes.

The R.W.D.G.M. availed himself of this opportunity to impress upon the Masters of the different lodges the great importance of not passing candidates to the higher degrees unless they had been properly instructed and were well acquainted with the ritual. He thought it would be advisable for them to follow the course adopted in the Scotch and American lodges of appointing two instructors to prepare the candidates for the examinations they had to pass. It was a very good plan and was found to work well in practice. The proposers and seconders of candidates, while anxious to do all in their power, very often had not sufficient time to make them fully acquainted with the ritual; therefore, if special instructors were appointed no doubt the candidates would be better able to pass the examinations necessary for their promotion. There was another very important matter he wished to bring to their notice, and it was one that had called forth a great deal of discussion in various parts of the world. It was that of Brethren who did not profess the Christian religion being admitted members of the Craft, and he would read an extract from the Minutes of a meeting, held on the 24th June, 1879, of the District Grand Lodge of Bengal on the subject, which was as follows:—

“The next matter is a very important matter which was mooted by our Wor. Bro. W. C. Bonnerjee, in September last, viz., the manner of obligating such candidates for Masonry and for advancement in Masonry as do not profess the Christian religion. On this point I believe no difficulty exists except in the case of Hindoos. I am, however, obliged to Wor. Bro. Bonnerjee for moving the matter, especially as we have it from him that the present form of obligation administered to Hindoos is in no way binding. I have had to ask your indulgence for some time to enable me to examine the records of the District Grand Lodge and to obtain all available information on the subject. I have seen what records there are, and I have read carefully the correspondence between the Grand Secretary in England and Wor. Bro. P. C. Dutt with reference to his initiation, and I have been assisted greatly by the papers that that Brother has shown me. It appears to me that owing to the peculiar character of the Hindoo religion it is absolutely necessary that, immediately on the admission into lodge, a Hindoo candidate for initiation should be asked in the words of the first of our Ancient charges whether ‘he believes in the glorious Architect of Heaven and Earth,’ that is to say, whether he believes in one God who made Heaven and Earth. If he replies in the affirmative, he should then be asked what form of obligation he considers binding on his conscience, in other words on what book or writings the S.O. should be administered to him. The proceedings of the lodge will depend on his answer, but it is absolutely necessary that nothing idolatrous should be introduced. It is not altogether satisfactory that the manner in which the S.O. is to be administered should depend on the answer of the candidate, and it may vary in the case of two Hindoos presenting themselves as candidates on the same evening; but if Hindoos are to be admitted amongst us, and it is too late now to consider this point, this is under the circumstances unavoidable. In some parts of India the Shasters are used. Some parts of them may possibly be considered to contain a Divine revelation; but in a religion acknowledging many Gods it would be difficult to accept this as sufficient without some such enquiry as I have indicated. In this district the Vedas have been used. They are merely a collection of hymns and are certainly not a volume of the Sacred Law, but possibly they may be accepted by some Hindoos as sufficient for the purposes of a binding S.O.

I may add that I am in communication with other District Grand Masters on this subject; but at present, after much consideration, I think that the course I have stated is the only one that is open to us. As I am informed that there is some laxity in the admission of Hindoos, I shall in future require the Wor. Master of a lodge in which a Hindoo may be obligated to furnish me with a certificate in writing that these questions were duly put to the Candidate before obligation, sending me at the same time his answers given by the Candidate to them. I regret the absence this evening of Wor. Bro. Bonnerjee, because I should have been glad to hear an expression of his opinion on this subject. I endeavoured to see him to-day, but he was unfortunately unable to make an appointment with me.”

This, said the R.W.D.G.M., was very important to the brethren in Shanghai, where there were so many different nationalities and religions, and it behoved them to be particularly cautious not to admit a person into the Order unless they had good reason to believe that the obligations would be binding on his conscience. The R.W.D.G.M. then said he had frequently noticed that the minutes of the proceedings in the various lodges had not been

correctly recorded, and that alterations had to be made in the lodge. To avoid this he suggested that the Masters of the lodges should always see and correct the minutes before they came to be read in the lodge, which would save much time. There was another subject he was anxious to bring to the notice of the brethren, viz., the advisability, he might almost say the necessity, of supporting our Home Charities, more especially The School for Boys, The School for Girls, and The Royal Benevolent Institution for aged Freemasons and Widows of Freemasons. Some might remember that in the early days of Shanghai, the Northern Lodge of China and the Zion Chapter had forwarded various sums to those charities, and when the Masonic Building in the Canton Road was erected by the Northern Lodge of China, provision was made in the By-Laws of that lodge for an amount of £50 a year to be sent to each of those Charities so soon as the amount of loan for the erection of that building had been paid off. He regretted that as that building had been sold and the money realised therefrom had been put into the present Masonic Hall, funds for the desired purpose had not been forthcoming, but he hoped now that times seemed to be slightly more prosperous than they had been of late, the brethren would individually take some interest in the support of the Home Charities. Some children of brethren who had resided in China had been admitted into the schools at home, and we ought, as good Masons, not to content ourselves by assisting our local charities only, but should assist those good institutions connected with our Craft at home which were dispensing so many benefits to our poorer brethren.

It was agreed to that as the forthcoming ball on the 23rd instant was to be for the benefit of the Masonic Charity Fund, the usual fee for a dispensation from the D.G.M. to enable the brethren to appear in Masonic clothing at the ball should be waived.

The R.W.D.G.M. also mentioned that W. Bro. Evans had suggested to him that ladies should be invited to join the brethren at their banquets and other social gatherings. It was a matter for the brethren to decide, and he asked them to give it their serious consideration.

Nothing more offering for the good of Freemasonry, the R.W.D.G.M. thanked the visitors for their attendance. He trusted they had not spent an unprofitable evening, but that they had heard a great deal to deepen their interest in the Craft. Especially did he desire to thank Wor. Bro. the Very Rev. Dean Butcher, D.D., who had so kindly acted as their District Grand Chaplain, for his presence. They all knew the arduous duties he had to attend to, and that whenever he could spare the time he came amongst them and was ever willing to render whatever assistance he could for the benefit of Freemasonry in general.

A PICTURE.

BY SAVARICUS.

A BOAT upon the pebbly shore,
 With skulls at ease, is lying ;
 The waterfall with gentle roar,
 Where foam and spray is flying,
 Pours forth its streams
 Beneath Sol's beams,
 A picture fair supplying.

Beside the lakelet's verdant brim
 The fleecy flock is grazing ;
 Along its face the wild birds skim—
 Their swiftmess is amazing—
 From earth to sky
 They dart and fly,
 With plumage brightly blazing.

A mill stands on the rising ground,
 With sweeps but slowly turning ;
 Its click and clack, the only sound,
 Voice-like, the stillness spurning ;
 A scene so dear,
 The heart can cheer,
 And satisfy its yearning.

Here could I sit the live-long day,
 And list to sweet birds singing,
 Whilst joys new born within me play,
 A pleasure ever bringing ;
 Such loveliness
 This life doth bless,
 A glory o'er it flinging.

Inspired by happy thoughts I view
 This gem of nature's setting ;
 I feel the charm of life anew,
 And yield without regretting :
 O earth, how bright
 Thy golden light,
 Man's heart should ne'er be fretting !

THE CABALA OF THE JEWS.

WE take the following account of a very recondite subject from Professor Henry Morley's very interesting life of Cornelius Agrippa. We think that many of our readers might like to peruse this lucid sketch of a matter so difficult in itself, and of which so very little is usually known.

"The traditions, or Cabala, of the Jews* are contained in sundry books, written by Hebrew Rabbis, and consist of a strange mixture of fable and philosophy varying on a good many points, but all adhering with sufficient accuracy to one scheme of doctrine. They claim high and remote origin. Some say that the first Cabala was received by Adam from the angel Raziel, who gave him, either while he yet remained in Paradise, or else at the time of his expulsion, to console and help him, a book full of divine wisdom. In this book were the secrets of nature, and by knowledge of them Adam entered into conversation with the sun and moon, knew how to summon good and evil spirits, to interpret dreams, foretell events, to heal, and to destroy. This book, handed down from father to son, came into Solomon's possession, and by its aid Solomon became master of many potent secrets. A cabalistical volume, called the Book of Raziel, was, in the middle ages, sometimes to be seen among the Jews.

"Another account said that the first cabalistical book was the Sepher Jezirah, written by Abraham; but the most prevalent opinion was, that when the written law was given on Mount Sinai to Moses, the Cabala, or mysterious interpretation of it, was taught to him also. Then Moses, it was said, when he descended from the mountain, entered Aaron's tent, and taught him also the secret powers of the written word; and Aaron, having been instructed, placed himself at the right hand of Moses, and stood by while his sons, Eleazar and Ithamar, who had been called into the tent, received the same instruction. On the right and left of Moses and Aaron then set Ithamar and Eleazar, when the seventy elders of the Sanhedrim were called in and taught the hidden knowledge. The elders finally were seated, that they might be present when all those among the common people who desired to learn came to be told those mysteries; thus the elect of the common people heard but once what the Sanhedrim heard twice, the sons of Aaron three times, and Aaron four times repeated of the secrets that had been made known to Moses by the voice of the Most High.

"Of this mystical interpretation of the Scripture no person set down any account in writing, unless it was Esdras; but some Jews doubt whether he did. Israelites kept the knowledge of the doctrine by a pure tradition; but about fifty years after the destruction of Jerusalem, Akiba, a great rabbi, wrote the chief part of it in that book, Sepher-jezireh, or the Book of the Creation, which was foolishly ascribed by a few to Abraham. A disciple of the Rabbi Akiba was Rabbi Simeon ben Jochai, who wrote more of the tradition in a book called Zoar.

"The truth probably is, that the literature of cabalism, which is full of suggestions derived from the Neoplatonics of Alexandria, began with the

* This account of the Cabala is derived from German sources, among which the chief are Brucker's *Historia Philosophicæ* and the *Kabbala Denudata*, a collection of old cabalistical writings arranged and explained by Christian Knorr von Rosenroth. The Germans of our own time have resumed investigation of the subject, and a volume has been published on the *Religions Philosophie des Sohar*, by D. H. Joel, Leipsic, 1849. The subject has also been discussed at large by more than one French Orientalist. It has obtained little distinct notice in England.

Jews of Alexandria under the first Ptolemys. In the book of Simeon ben Schetach it went to Palestine, where it at first was little heeded; but after the destruction of Jerusalem it gained importance, and then Rabbis Akiba and Simeon ben Jochai extended it. It is indisputable that Aristotle had been studied by the writer of the *Sepher-jezireh*, the oldest known book of the Cabalists. The Cabala went afterwards with other learning to Spain, and that part of it at least which deals with Hebrew anagrams cannot be traced to a time earlier than the eleventh century. Many rabbis—Abraham ben David, Saudia, Moses Botril, Moses bar Nachman, Eliezer of Garmiza, and others—have written Hebrew books for the purpose of interpreting the system of the Cabala; but it was perhaps not before the eighth century that it had come to receive very general attention from the Jews.

“The Cabala consisted of two portions, the symbolical and the real; the symbolical Cabala being the means by which the doctrines of the real Cabala were elicited.

“In the Hebrew text of the Scriptures, it was said, there is not only an evident, but there is also a latent meaning; and in its latent meaning are contained the mysteries of God and of the universe. It need scarcely be said that a belief in secret wisdom has for ages been inherent in the Oriental mind, and in the Scriptures, it was reasoned by the later Jews, all wisdom must be of necessity, contained. Of divine authorship, they cannot be like ordinary works of men. But if they were taken only in their natural sense, might it not be said that many human works contain marvels not less surprising and morality as pure. No, it was said, as we have entertained angels, and regarded them as men, so we may entertain the words of the Most High, if we regard only their apparent sense and not their spiritual mystery. And so it was that through a blind excess of reverence the inspired writings were put to superstitious use.

“The modes of examining their letters, words, and sentences, for hidden meaning, in which wholly consisted the symbolical Cabala, were three, and these were called Gemantria, Notaricon, Themura.

“Gemantria was arithmetical when it consisted in applying to the Hebrew letters of a word the sense they bore as numbers, letters being used also for figures in the Hebrew as in Greek. Then the letters in a word being taken as numbers and added up, it was considered that another word, of which the letters added up came to an equal sum, might fairly be substituted by the arithmetical gemantria. Figurative gemantria deduced mysterious interpretations from the shapes of letters used in sacred writing. Thus, in Numbers x. 35, \supset means the reversal of enemies. This kind of interpretation was known also by the name of Zurah. Architectonic gemantria constructed words from the numbers given by Scripture when describing the measurements of buildings, as the ark, or temple.

“By Notarican more words were developed from the letters of a word, as if it had consisted of so many abbreviations, or else first and last letters of words, or the first letters of successive words, were detached from their places and put side by side. By Themura, any word might be made to yield a mystery out of its anagram; these sacred anagrams were known as Zeraph. By the same branch of the symbolical Cabala three systems were furnished, in accordance with which words might be transformed by the substitution of one letter for another. The first of the systems, Albam, arranged the letters of the alphabet in two rows, one below another; the second, Athbath, gave another couple of rows; the third, Athbach, arranged them by pairs in three rows, all the pairs in the first row being the numerical value ten; in the second row a hundred, in the third a thousand; any one of these forms might be consulted, and any letter in a word exchanged for another standing either in Albam, Athbath, or Athbach, immediately above it or below it, or on the right hand of it or the left.

"This was the symbolical Cabala, and the business of it was to extract, by any of the means allowed, the hidden meaning of the Scriptures. The real Cabala was the doctrine in this way elicited. It was theoretical, explaining divine qualities, the ten sephiroth, the fourfold cabalistical worlds, the thirty-two footprints of wisdom, the fifty doors to prudence, Adam Kadmon, etc.; or it was practical, explaining how to use such knowledge for the calling of spirits, the extinguishing of fires, the banning of disease, and so forth.

"The theoretical Cabala contained, it was said by Christian students, many references to the Messiah. Its main points were: 1. The Tree; 2. The Chariot of Ezekiel; 3. The Work of Creation; 4. The Ancient of Days mentioned in Daniel. It concerns us most to understand the Tree. The Chariot of Ezekiel, or Masseh Mercabah, was a description of prefigurements concerning ceremonial and judicial law. The doctrine of Creation, in the book *Levischith*, was a dissertation upon physics. The Ancient of Days treated of God and the Messiah in a way so mystical that cabalists generally declined to ascribe any meaning at all to the direct sense of the words employed. Of these things we need say no more, but of the Cabalistical Tree it will be requisite to speak in more detail.

"It was an arrangement of the ten sephiroth. The word *Sephiroth* is derived by some rabbis from a word meaning to count, because they are a counting of the divine excellence. Otherwise it is considered an adaptation of the Greek word *Sphere*, because it represents the spheres of the universe which are successive emanations from the Deity.

"In the beginning was *Or Haensoph*, the eternal light, from whose brightness there descended a ray through the first-born of God, *Adam Kadmon*, and presently, departing from its straight course, ran in a circle, and so formed the first of the sephiroth, which was called *Kethi*, or the crown, because superior to all the rest. Having formed this circle, the ray resumed its straight course till it again ran in a circle to produce the second of the ten sephiroth, *Chochma*, wisdom, because wisdom is the source of all. The same ray of divine light passed on, losing gradually, as it became more distant from its holy source, some of its power, and formed presently, in like manner, the third of the sephiroth, called *Binah*, or understanding, because understanding is the channel through which wisdom flows to things below—the origin of human knowledge. The fourth of the sephiroth is called *Gedolah* or *Chesed*, greatness or goodness, because God, as being great and good, created all things. The fifth is *Geburah*, strength, because it is by strength that He maintains them, and because strength is the only source of justice in the world. The sixth of the sephiroth, *Thpereth*, beauty or grace, unites the qualities of the preceding. The four last of the sephiroth are successively named *Nezach*, victory; *Hod*, honour; *Jesod*, or *Schalom*, the foundation or peace; and finally, *Malcuth*, the kingdom. Each of the ten has also a divine name, and their divine names, written in the same order, are *Ejeh*, *Jah*, *Jehovah* (pronounced *Elohim*), *Eloah*, *Elohim*, *Jehovah* (pronounced as usual), *Lord Sabaoth*, *Jehovah Zebaoth*, *Elchai* (the living God), *Adonai* (the Lord). By these circles our world is surrounded, and, weakened in its passage through them, but able to bring down with it powers that are the character of each, divine light reaches us. These sephiroth, arranged in a peculiar manner, form the Tree of the Cabalists; they are also sometimes arranged in the form of a man, *Adam Kadmon*, according to the idea of the Neoplatonics that the figure of the world was that of a man's body. In accordance with another view derived from the same school, things in this world were supposed to be gross images of things above. Matter was said by the cabalists to have been formed by the withdrawal of the divine ray, by the emanation of which from the first source it was produced. Everything created was created by an emanation from the source of all, and that which being most distant contains least of the divine essence is capable of gradual purification; so that even the evil spirits will in

course of time become holy and pure, and be assimilated to the brightest of the emanations from Or Haensoph. God, it was said, is all in all; everything is part of the divine essence, with a growing, or perceptive, or reflective power, one or all, and by that which has one all may be acquired. A stone may become a plant; a plant, a beast; a beast, a man; a man, an angel; an angel, a creator.

"This kind of belief, which was derived also from the Alexandrian Platonists, led to that spiritual cabalism by which such Christians as Reuchlin and Agrippa profited. It connected them by a strong link with the divine essence, and they, feeling perhaps more distinctly than their neighbours that they were partakers of the divine nature, and might, by a striving after purity of soul and body, win their way to a state of spiritual happiness and power, cut themselves off from all communion with the sensuality that had become the scandal of the Church of Rome, and keenly perceived, as they expressed strongly, their sense of the degraded habits of the priests. It was in this way that the Christian Cabalists assisted in the labours of the Reformation.

"Little more has to be said about their theory, and that relates of the Four Cabalistical Worlds. These were placed in the four spaces between the upper sephiroth. Between the first and second was placed Aziluth, the outflowing, which contained the purest beings, the producers of the rest. Between the second and third sephiroth was the world Briah, or the thrones, containing spirits less pure, but still not material. They were classed into wheels, lightnings, lions, burning spirits, angels, children of God, cherubim. Their prince was called Metatron. The world in the next interspace, called Jezireh, angels, approached more nearly to a material form; and the fourth, Asiah, was made wholly material. From this point density increases till our world is reached. Asiah is the abode of the Klippoth, or material spirits striving against God. They travel through the air, their bodies are of dense air, incorruptible, and they have power to work in the material world. With Catoriel, Adam Belial, Esau, Aganiel, Usiel, Ogiel, Thomiel, Theumiel, for captains, they fight in two armies under their chiefs Zamiel and Lilith. Their enemies are the angels, who contend against them with two armies, led by Metatron and Sandalphon. Lilith is the begetter of the powers striving against light.

"The nature of man's soul, said Cabalists, is threefold—vegetative, perceptive, intellectual—each embracing each. It emanates from the upper sephiroth, is composed of the pure elements—for the four elements, either in their pure and spiritual or their gross form, enter into all things—is expansive, separates after death, so that the parts return each to its own place, but reunite to praise God on the sabbaths and new moons. With each soul are sent into the world a guardian and an accusing angel.

"Now, as the creative light runs round each upper world before coming to ours, it comes to us charged with supernal influences, and such an idea lies at the foundation of cabalistical magic. By what secret to have power over this line of communication with superior worlds it is for practical cabalism to discover.

"The secret consisted chiefly in the use of names. God, it was said, gave to all things their names; He could have given no name that was not mystically fit; every such name, therefore, is a word containing divine power, and especially affecting that thing, person, or spirit to which it belongs. The Scripture tells us that there are names written in heaven; why, it was said, should they be written there if they be useless. Through the knowledge of such divine names, it is affirmed, Moses overcame the sorcerers of Egypt, Elias brought fire from heaven, Daniel closed the mouths of lions. But of all names by which wonders can be wrought, the Mirific Word of Words (here we come to the main thought of Reuchlin's book, and to the central topic of the oratory of Cornelius) was the consealed name of God—the Schem-hammaphorash. Whoever knows the true pronunciation of the name Jehovah—the

name from which all other divine names in the world spring as the branches from a tree, the name that binds together the sephiroth—whoever has that in his mouth has the world in his mouth. When it is spoken angels are stirred by the wave of sound. It rules all creatures, works all miracles, it commands all the inferior names of deity which are borne by the several angels that in heaven govern the respective nations of the earth. The Jews had a tradition that when David was upon the point of fighting with Goliath, Jaschbi, the giant's brother, tossed him up into the air, and held a spear below, that he might fall upon it. But Abishai, when he saw that, pronounced the holy name, and David remained in the air till Jaschbi's spear no longer threatened him. They said, also, that the Mirific name was among the secrets contained in the Holy of Holies, and that when any person having entered that shrine of the temple learnt the word of power, he was roared at as he came out by two brazen lions, or bayed by brazen dogs, until through terror he lost recollection of it. Some Jews accounted also by a fable of this nature for our Saviour's miracles. They said that, having been admitted within the Holy of Holies, and having learnt the sacred mystery, he wrote it down upon a tablet, cut open his thigh, and having put the tablet in the wound, closed the flesh over it by uttering the name of wonder. As he passed out the roaring lions caused the secret to pass from his mind, but afterwards he had only to cut out the tablet from his thigh, and, as the beginning of miracles, heal instantly the wound in his own flesh by pronouncing the Mirific Word. Such Jewish details were, of course, rejected by the Christians, who accepted the essential principles of the Cabala.

“As the name of all power was the hidden name of God, so there were also names of power great, though limited, belonging to the angels and the evil spirits. To discover the names of the spirits, by applying to the Hebrew text of Scripture the symbolical Cabala, was to acquire some of the power they possessed. Thus, it being said of the Sodomites that they were struck with blindness, the Hebrew word for blindness was translated into Chaldee, and the Chaldee word, by one of the symbolical processes, was made to yield the name of a bad angel, Schabriri, which, being written down, was employed as a charm to cure ophthalmia. A common mode of conjunction with these names of power was by the use of the amulets, pieces of paper or parchment on which, for certain purposes, certain names were written. At his first entrance into the world such an amulet, with the names “Senoi, Sansenoi, Semongeloph,” upon it, was slipped round the neck of the new-born child, so that the infant scarcely saw the light before it was collared by the genius of superstition.

“Another mode of conjuration consisted in the use, not of names, but of the Psalms of David. Whole volumes were written upon this use of the Psalms. The first of them, written on doeskin, was supposed to help the birth of children; others could, it was thought, be so written as to make those who carried them invisible; others secured favour from princes; others extinguished fires. The transcription of a psalm for any such purpose was no trifling work, because, apart from the necessary care in the formation of letters, some having a mystical reason for being larger than others, it was necessary for the copyist, as soon as he had written down one line, to plunge into a bath. Moreover, that the charm might be the work of a pure man, before beginning every new line of his manuscript it was thought necessary that he should repeat the plunge.”

“Such,” says Professor Morley, “were the mysteries of the Hebrew Cabala, strongly blending a not unrefined philosophy with basest superstition.” They had a strange “charm,” nevertheless, “for many scholars in the 16th century,” adds the able writer. They have much influenced foreign writers, and we think they still may have some interest for the Masonic Student. Ed. M.M.

THE SOCIETY OF THE ROSE CROIX.

BY THE EDITOR.

WE have translated this interesting chapter from chapter v., page 247, of the second part, a "Histoire des Transmutations," from Louis Figuier's striking work, "L'Alchimie et les Alchimistes," probably altogether unknown to most of my readers.

The Alchemical, medical, theosophical, cabalistical, and even thaumaturgical fraternity, which is concealed under the name of the Society of the Rose Croix, made so much noise in France, and above all in Germany, at the beginning of the seventeenth century, there was published in regard to it, from 1613 to 1630, such a vast number of apologetical or critical writing, that we cannot forget this sect in the history of the principal notabilities of Alchemy. But we must at once warn the readers who desire positive facts and precise information of the impossibility on our part entirely to satisfy them; at least, unless we wish to affirm or deny without proof or sufficient evidence, we are often forced to allow our recital to float on in a certain vagueness, which is that of the subject itself, and which results, besides, from the formal desire of the founder of the Rose Croix.

An article of those statutes declares in express terms "this society is to be kept secret for one hundred and twenty years." The clause was so well observed that at the very time when they appeared with their most vivid "eclat" on the horizon of the "Theosophics," the Rose Croix proclaimed themselves invisible, and they were so in such a measure, that Descartes, whose curiosity had been excited by the "manifesto," made the most diligent researches in Germany, without being able to find a single person belonging to their society. In a word; the mystery in which they had enveloped themselves, joined to the cloud with which God, they said, had carefully covered them to place them out of reach of their enemies, had succeeded so well in rendering them intangible, that more than one historian has believed himself justified in leaving their very existence in doubt. We shall not push scepticism so far. The impossibility of knowing individually by their names and following separately in their acts the members of this undiscoverable society does not appear to us a decisive argument against the witness and the evidence which certify their existence. Only on account of the shadows which surround it, we willingly demand permission of adding the epithet "fantastical" to those which we have previously given to it.

How, then, was formed the society of the Rose Croix? Here, if we can believe a widely-spread legend, and this was its origin. Towards the end of the fourteenth century a German called Christian Rosenkreutz made a journey to the East to instruct himself in the science of the sages. Born in 1378, of poor, though noble, parents, he had been placed, since the age of five years, in a monastery, where he had learned the Greek and Latin languages. Arrived at his sixteenth year, he fell into the hands of certain magicians, in whose society he laboured for five years. It was not until after these, his first studies, and this commencement of initiation, that the young gentleman carried out his undertaking towards the countries of the East. Rosenkreutz was scarcely twenty years old when he arrived in Turkey. He sojourned there some time

and learnt there a portion of his teaching. Thence he passed into Palestine and was taken ill at Damascus. Having heard of the sages of Arabia he went to consult them at Damcar.*

The philosophers who inhabited this city lived in a manner altogether extraordinary. Although they had never seen Rosenkreutz, they saluted him by his name, they received him with great proofs of friendship, and told him many things which happened in his German monastery during the sojourn of twelve years which he had made there. In addition, they assured him that he had for a long time been awaited by them as the allotted author of a general reformation of the world. To place him in a condition to fulfil the great mission to which he was predestined, they communicated to him a portion of their secrets. Rosenkreutz only quitted these courteous philosophers to go to Barbary, to hold a communication with the Cabalists who were to be found in great numbers in the city of Fez. Having extracted from these last all he desired, he passed into Spain; but he was not long there before he was expelled for having endeavoured to establish in that country of overshadowing Roman Catholicism the first foundations of his work of renovation. At last he returned to his native country, which is not determined by any particular indication on the vast map of Germany. He had left it an humanitarian, he re-entered as an "illuminé." After his return Rosenkreutz disclosed to a very small number of friends, others say only to his own three sons, the secret of his new philosophy. Subsequently he shut himself up in a grotto, where he lived as a solitary until the age of six hundred years, always healthy in spirit and in body, exempt from maladies and infirmities. It was in the year 1484 that God withdrew his spirit to Himself, his body being left in the grotto, which then became his tomb. This tomb was to remain unknown to all until the proper time had arrived. This time did arrive in 1604, the very year of the death of the Alchemist Sethos—strange coincidence! In this year an accident led to the discovery of the grotto. A sun which shone brilliantly at the bottom, receiving its light from the sun of the world, was only destined to lighten up the tomb of Rosenkreutz. Its clearness permitted them, nevertheless, to recognise many curious objects enclosed in that hiding-place. There was, in addition, a plate of copper placed on an altar, and which bore this inscription engraved upon it—"A.C.R.C. Living I am reserved for the tomb of this light of abridged duration."† These few figures are accompanied each with an epigraph. The first of these epigraphs was thus couched,—Never empty; the second, The yoke of the law; the third, The liberty of the Gospel; the fourth, The entire Glory of God. There were also some burning lamps, clocks, and mirrors, books of different kinds, among others the Dictionary of the words of Paracelsus, and the little world mikrokosmos. But of all the rarities which composed this inventory, the most remarkable was this inscription, traced on the wall—"After six times twenty years I shall be discovered." If in effect we count from 1484, the year of the death of Rosenkreutz, then one hundred and twenty years lead us correctly to the year 1604, and if the authority of the legend which we relate is insufficient to make us admit that this year 1604 was marked by the discovery of the mysterious sepulchre, it cannot at the least be contested that such was truly the epoch when a new society, the fraternity of the Rose Croix, began to be talked about, and as one may say now literally to arise from beneath the earth.

* Other writers say Damascus. We have preserved the name "Damcar," cited in the most ancient writings on Rosenkreutz, though the geographers have not indicated the existence of any town of that name in Arabia or the neighbouring countries.

† A.C. is the symbol under which the initiates have always designated Rosenkreutz, R.C. the common indication of the members of the Society of the Rose Croix.

The legend just mentioned concerning the origin of the Society of the Rose Croix, is to be found related in a little book, entitled "Fama Fraternitatis Rosæ Crucis" (Manifesto of the Society Fraternity of the Rose Cross), which was published in 1613, or, according to others, in 1615, at Frankfort-on-the-Oder.

The Rose Croix pretended that the first beginning of their fraternity mounted far higher. They created for themselves a theosophical affiliation which went back as far as the time of the King Hiram, the wise Solomon, and the fabulous Thaut. Nevertheless, a German "savant," Semler, who laboured to search out the antiquity of their sect, has found nothing conclusive on this question. In his "Recueil pour Servir a l'Histoire des Rose Croix,"* Semler only tells us that there existed in the fourth century an association of Physicists and Alchemists, who directed their common science and efforts to the discovery of the "philosopher's stone." The same author adds that, in 1591, an Alchemist, Nicolai Burnaud, conceived the project of founding an Hermetic Society, and that to this end he traversed Germany and France. Subsequently it is stated in the "Echo respectable de l'Ordre reputable des Frères R.C.," that in 1597, an essay was made to institute a secret association of "theosophs," who were to devote themselves to a profound study of the cabalistic sciences.

These facts require to be singularly forced to enter into the archives of the Rose Croix, and to justify their pretensions touching the antiquity of their origin. Besides an objection almost unanswerable against their antiquity results from the date of the appearance of their manifesto.

The "Fama Fraternitatis," this book, which serves them, so to say, as a gospel, being produced in the world at the same time with the fraternity itself, we have a right to think that they both belong to the same epoch. The composition of this work is attributed to Valentin Andreae, a learned theologian, of Cawle, in the country of Wurtemberg. It is to the publication of this book that we must attribute the birth of the Society of the Rose Croix.

In creating this philosophic association, Valentin Andreae had as an end the realisation of a prophecy contained in the works of Paracelsus. A fanatic partisan of the doctrines of this celebrated man, Andreae determined to carry out one of the words of his master Paracelsus; in fact, had written in chapter eight of his book on "metals" "God will permit a discovery to be made of the greatest importance, but which must remain hidden until the coming of Elias, the Artist. Quod utilius. Deus pateferi sinet quod autem majoris moment est, vulgo ad huc lates usque ad Eliæ artistæ adventum, quando is venerit."

In the first treatise of the same book, we read again, "And it is the truth that there is nothing hidden which must not be discovered, and that is the reason why there will come after me a wonderful being, who does not yet live, who will reveal many things. Hoc item verum est, nihil est absconditum quod non sit retegendum. Ideo, post me veniet enjus magnale nondum vivit qui multa revelabit." These grand discoveries, whose revelation was promised, could be applied, considering the hermetic preoccupations of the epoch, to the secret of the transmutation of metals.

It is thus, at any rate, the founder of the Society of the Rose Croix, Valentin Andreae, understood them, who says in his manifesto, "We promise more gold than the King of Spain obtains from the two Indies, for Europe is *enceinte*, and will be confined of a robust infant. Plus auri pollicemur

* Mr. Figuier most probably alludes to Semler's "Unpartheyische Sammlung zur historie der Rosenkreuzer." Leipzig, 1786-88.

quam Rex Hispaniæ ex utrâque Indiâ auferrat, Europa enim progenuus est et robustum puerum pariet."

Valentin Andreadæ took upon himself to decide that this robust infant, of whom Paracelsus speaks, ought to be understood not of an individual, but of a collective being or of an association. This was a point which might be well accorded to him, without too much difficulty.

After the successive labours of so great a number of "savans," like Leonard Thurneyser, Adam de Bodenstein, Michel Toxitis, Valentin Antrapasus Siloranus, Pierre Sévérin, Gouthier d'Andernac, Donzellini, André Ellinger, etc., who all had sought to contrive separately to develop the system of Paracelsus, without being able to realise the great work, the founder of the Rose Croix might well think himself authorised to decide the question in favour of a collective Elias represented by his paternity. The Rose Croix was then only, according to us, a re-union of enthusiastic Paracelsians constituted into a society. The founder* of this association, the editor of the manifesto, Valentin Andreadæ, took the title of Knight of the Rose Cross; he even bore on his seal a cross with four roses.† By his opinions and his character, he was nevertheless far from answering to the idea which is so commonly made of the innovators who realise in the world bad philanthropic plans. He had no fanaticism of teaching. He was, above all, a man of mind and philanthropy. Animated by a vivid desire to perfectionate religious belief, and the social institutions of his age,‡ he sought only in persuasion and gentleness his means of "propaganda," though espousing entirely the idea of a great man to verify them and extend them, he wished to be the first to mock at those enthusiasts who exaggerated his principles by an unintelligent zeal.

From the year 1605, he had edited "Les Noces Chimiques," the chemical wedding of Christian Rosenkreutz. He only composed this work to criticise and ridicule the alchemists and theosophs of that epoch. It has been urged more than once that he had equally composed in a spirit of satire and raillery the "Fama Fraternalitatis," which became the organ of the Society of the Rose Croix.§ But this opinion cannot be upheld when we consider the subsequent actions of the author of this writing. In 1620, Valentin Andreadæ laboriously endeavoured to constitute a great religious society under the title of the Christian Fraternity, *Fraternité Chrétienne*. It had for its object to separate christian theology from all the controversies which scholasticism had introduced into it, and then to arrive at a more simple and more pure religious system. Valentin Andreadæ had the idea to surround himself with all the precautions necessary to distinguish this new society from the fraternity of the Rose Croix.|| This fraternity which he had launched into the world had ended by displeasing him, and in the writing which he edited in honour of his new religious society, he turned actually into ridicule the credulity and the lies of the Rose Croix, who from that epoch commenced to play their great comedy in Germany. But vain precautions! The success and the vague were then for the enthusiasts, and everything turned to their profit. The confusion which Andreadæ feared arrived of itself. The Christian Fraternity was absorbed in the Society of the Rose Croix, and Andreadæ found himself, very much against his will, to have contributed to the number of these

* It is not so clear that Andreadæ can in any sense be called the founder of the Rose Croix. Morley, in his history of Cornelius Agrippa, says the Rosicrucians existed in the sixteenth century.—Ed. *M.M.*

† *Mercure Allemande*, March, 1782.

‡ Arnold, *Feuilles Eparses*.

§ The difference, if any, between the Rosicrucians and the Rose Croix has never yet been clearly ascertained.—Ed. *M.M.*

|| Andreadæ Ferris Babel.

sectaries. It is after this last fact that many writers have wrongly affirmed that the Society of the Rose Croix owes its origin to the jests collected by Valentin Andreae, in his writing "Les Noces Chimiques de Chretien Rosenkreutz.*"

(To be continued.)

FRENCH MASONRY.—THE SANCTUARY OF MEMPHIS.

A VOICE FROM OUR NEIGHBOURS.

IN applying to the *Masonic Magazine*, the estimable organ of English Masonry, I know I stand on a firm base to obtain the insertion of what I regard as a vindication of the oldest institution of the noble Craft in France; for I am aware that the brave spirit of English fair play is sanctified or held sacred in the conduct of this magazine. I have been told by many English Masons that the genial feelings of the great brotherhood are not extended to their brethren of *la belle France*, because their brethren of France, as they have said to me, are prone to infidelity.

Well, if the vivacity of presumptuous inquisitiveness may have led men, who happen to be Masons in France, to question truths accepted by others, are all your English Masons orthodox? Yet are not your inculcations and your prescribed actions good, virtuous, moral, and beneficent? Then permit me, at the suggestion of many distinguished French Masons, to present a translation of what may be called *the Scripture of their Craft*, as propounded to the neophyte on initiation, to prove that if some French Masons happen to have "infidel" proclivities, those tendencies are not taught, nor in the most remote degree derivable, from what may be called the "Pandects" of France's oldest and most illustrious order.

N. E. K.

DISCOURSE ADDRESSED BY THE ORATOR TO THE NEWLY-INITIATED BROTHER.

OH! thou who hast been just initiated into the mysteries of Freemasonry, lend to our accents an attentive ear, so that thy soul shall open unto the manly precepts of truth! We shall show thee the way which leads unto a happy life. We shall teach thee to please the Almighty, whose ineffable name should never be pronounced but with self-recollection and reverence. We shall inculcate on thee the development of all the resources with which Providence hath entrusted thee to render thee useful to men and to live happily thyself.

Thy primal homage appertains to God. Adore the Supreme Being who created the Universe by the simple agency of His will; Who maintains that universe by the effect of His continuous action; Who filleth thy heart, but Whom the human heart can neither conceive nor define.

Sorrow for the sad delirium of him who shuns the light, closes his eyes against its rays, and walks amidst thick darkness. But be tolerant, be forbearing, guard against hatred and persecution. The Divinity has not committed to thee the task of avenging His wrongs.

* It would be important to know, if we could regard as historical, this name of Rosenkreutz. It would furnish naturally the name which his followers have adopted, while, on the contrary, it has been always sought to explain it mystically by a certain relation with the word Rose Croix, and the religious character of the work they wished to accomplish. But there is no more certainty on this point than on all the others.

Raise often thy thoughts and aspirations above the material existences or beings that surround you, and cast upwards a longing regard on those higher regions which are thy heritage and thy true country, for an earthly life, believe me truly, is not the end of man. "Sit thee down then at the banquet of life: but set thee not down there on thy elbows." (*"Assieds toi donc au banquet de la vie; ne l'y accoude pas."*)*

If thy first homage belong to the Sublime Architect of the Universe, the second reverts to the land of thy birth. Thou shouldst cherish and honour *that* as a virtuous son loves and honours his mother. Be submissive to the laws of thy motherland. Nothing can dispense with that duty, in whatever condition chance or fortune may place thee, even though it be that thy country should have been unappreciative as a step-mother, or ungrateful towards you—*marâtre ou ingrate envers toi*.

After having performed thy duties to God and thy country, consider thy family. Son, husband, and father, each of these conditions implies many and sacred obligations. Apply thyself to fulfil them, and they shall prove easy unto thee.

Couldst thou ever forget what thou owest to the authors of thy days? In mature age, honour and respect thy father; but above all return unto thy mother, in regard, in tenderness, in kindly respect, the value of the cares and anxieties with which she encompassed thy youthful age, and, if need be, after the example of the pious sons of Noah, clothe their faults with the mantle of filial love; therefore shalt thou be blessed.

Love speaks to thy heart. Disciple of wisdom, chase far from thee all corrupting desires; far from thee all free and facile pleasures; choose not thy company amongst the most beautiful and wealthy; endeavour to obtain and cultivate the most virtuous. Essay then to be worthy of having obtained it, for love alone is the recompense of love, and vice cannot sympathise with virtue.

If Heaven have blessed thy marriage, remember that the infant in the cradle is a citizen whom the country has confided to thee. Cause to germinate in that young soul the principle of all the virtues. It is a noble task! Head of a family it is thy sacred duty to instruct this new accession to humanity. As a citizen, a noble aspiration is permitted thee. Be the first of thy race, do not be the last.

Never forget the respect due to old age, if thou wouldst wish, when an old man in thy turn, to receive respect from the young. The aged are the witnesses of the olden days. Far from despising or comparing thy nascent wisdom to theirs, never sit down in their presence without having obtained their permission. *Do not go between an old man and the sun*, so as to intercept its rays. If an old man call to thee return upon thy step, although thou shouldst be expected by the woman who is pleasing to thee.

The place wherein thou hast first beheld the day is thy country; the man and the woman who gave thee life are thy parents. This circle, however, should not exclusively engross thy activity. The universe is the country of the Freemason. Nothing which relates to man is alien to him. All men ought, therefore, to be brothers; like thee they have immortal souls the same organs, the same need of affection, the same yearning for friendship, kindness, forbearance, the same desire to be useful. Come, then, into our temples, for sacred Humanity has therein erected her altar. Regard with reverence that majestic edifice destined to strengthen the ties, already too relaxed, of morality and brotherhood. United by a mysterious language the Masons, spread over the entire globe, in every region whereto the light of intelligence has penetrated, form but one single family—one single people of brothers. One sublime bond

* This very proverb I heard about five years ago in Dunquerque, used by a pompier to his subordinate. He said to him:—*"Faites votre dîner, mais pas d'accoude après."*—Trans.

unites this numberless brotherhood; it is benevolence, goodwill, kind acts, beneficence—which is not virtue, but without which virtue could not be. Beneficence is an emanation from the divinity, and, like a fertilising dew, it prepares the soul to receive the seed of wisdom.

Every being who suffers has a sacred claim upon thee. Do not wait until the piercing cry of misery importunes and pains; anticipate and reassure the timidity of misfortune; do not poison by the ostentation of thy gifts the springs of that living water in which the unfortunate have a right to slake their thirst. Do not seek the recompense of thy beneficence in vain applause, but in the tranquil suffrage of thy conscience. If a bountiful Providence has granted thee somewhat of a superfluity, instead of making a frivolous or criminal use of it, that same Providence wills that, by a free and spontaneous movement of thine own generous soul, thou shouldst render less sensible and less felt the unequal distribution of this world's goods. Rejoice in this prerogative. Never permit avarice—that sordid passion—to abase thy character. May thy heart be ever exalted above the arid and pitiless calculations which it would suggest. May thy benevolence be active but discriminating, circumspect but compassionate, but above all enlightened by a prudent and comprehensive wisdom. Thy heart might wish to compass the needs of all humanity—thy intellect must choose the most pressing and important.

Benevolence does not consist alone in bestowing a little gold. Man lives not solely by bread. Look at the powerless misery of infancy—it cries out for thy assistance. Ponder on the fatal inexperience of youth—it solicits your counsels. Make it thy happiness to preserve youth from the seductions which menace it; excite, as much as in thy power lies, in those young hearts the sparks of the divine fire of genius and of virtue; aid in developing them for the benefit and the happiness of the world. Shame to him who desires to hide his light under a bushel! Make use of the sublime gift of speech—that outward sign of the domination of man over nature—to meet the wants of others in advance, and to fan in all hearts the sacred fire of virtue. In turns instruct, protect, bestow, console. One day without doing a good action was mourned as a loss by Titus. Have the noble pride of resembling the illustrious Cæsar, whose true renown commenced when his victories as a warrior had ended. In giving way to the impulses of this sublime passion, an inexhaustible source of rejoicing shall spring up for thee, thy soul shall expand, and every moment of thy life shall be worthily occupied. If thou feelest thy inability to accomplish alone the good which thou wouldst wish to perform, come then into our temples, bring a branch to that sacred bundle of good deeds which binds us together. Make thyself acquainted, according to your ability and faculties, with the useful plans and establishments which the Masonic Institution shall present to thee. Thou shalt soon learn and appreciate the fruits of the combination of forces, and of their concentration upon the same object.

May thy goodness and thy kindly regards extend to all nature. Even the insect which is noxious has a right to live. Never crush it without a cause. Do not then be cruel to animals: on the contrary, compassionate their sufferings, and never fear ridicule in defending them against stupid brutality.

Let thyself not be taken aback by the programme of duties now disclosed to thy view. Nature and society impose other duties still towards men thy equals; they are not less sacred than the foregoing; they are furthermore indispensable to thy personal happiness and well-being.

Be affable and obliging to everyone; edify by thy example; love thy neighbour; participate in the happiness of others; never permit envy to arise for an instant in thy breast. Wert thou to do so thy soul would soon be a prey to the darkest and saddest of the Furies. Thou must needs have a friend: choose him early, for life is short. Let him be the most worthy amongst those whom thou well knowest: he will become thy Mentor. God guard thee from his descending to play the part merely of a complaisant and obsequious companion!

He would soon become the accomplice of thy passions, instead of aiding thee to vanquish them. A true friend is a treasure untold, invaluable to youth; thrice happy he who obtains him. Slow to tie the knots of friendship, be still more tardy to dissever them.

Forgive thy enemies. Never avenge thyself but with kindly actions. This generous sacrifice shall procure for thee the purest enjoyment and ineffable balm to the heart of a good man, who so often meets with ingratitude. Act according to these precepts, and thou shalt become the human image of the Divinity. Recall unto thyself and remember that in this lies the most beautiful, the transcendent triumph of Reason over Instinct. Mason, forget injuries, but benefits never!

But in devoting thyself to others, never forget what thou owest to thyself. Let thy will, firm and constant, be to aspire as far as possible to the moral perfection of thy being. Have but one sole end in this life—to acquire knowledge through virtue, and virtue through knowledge. Do not neglect, then, to satisfy the needs of an immortal soul, subordinating to those supernal requirements the mortal yet interesting yearnings of an inquisitive intellect. Descend often into thy heart to sound therein and elicit the most hidden replications. Learn to know thyself (*Gnothi seauton*). This knowledge is the great pivot of the precepts of Masonry. Apprentice, thy soul is the unwrought stone (*la pierre brute*), which thou must cut down and put in shape. As brother thou shalt polish it, as master thou shalt trace therein thy plans perfected.

(To be concluded.)

A FANCY.

BY NEMO.

I CALL,—but no one makes reply;
 I listen,—none are near;
 No pleasant form in glee draws nigh,
 No sweet voice strikes my ear.
 In vain I sit and grieve me
 For scenes and forms of yore,
 The magic shadows leave me,
 They visit me no more.

Not coming now to charm me
 Those dreams have past away,
 The “ancient witchery” does not harm me,
 It has no power to-day.
 I ask no sign nor token,
 I claim no words, no grace,
 Yet in tenderness unspoken
 I recall a pleasant face.

Thus life it comes, thus life departs,
 And on us falls its “blight”
 Which seems to fasten on human hearts,
 And rob them of truth and light.
 If hope is o’er, if faith is dead,
 If trust has ceased to be,
 I still can muse, though all be sped,
 On other days, and thee!





MINSTER CHURCH.

A CHURCHYARD GHOST.

BY SAVARICUS.

AS a fitting introduction to this story, I think the reader will appreciate the following description of the old Abbey Church, and, aided by the above excellent and faithful sketch, will fully understand the locality where the event now chronicled happened.

"This fine old Gothic structure, which undoubtedly forms the antiquarian gem of the island, is situated at the top of the hill around which Minster village clusters, and is about three miles from Sheerness. It dates back to 670, is dedicated to St. Mary and St. Sexburga, and consists of a nave, aisles, and a double chancel. The square tower of the church was, some years ago, repaired and improved in very questionable taste, by the addition of a wooden turret to contain the clock and a peal of bells. There are in the church several interesting relics of bygone times. In the north chancel is the tomb of Sir Thomas Cheyney, K.G. This worthy gentleman was originally interred in a chapel near, which was pulled down in the time of Elizabeth. On the north side is the monument of a man in a full suit of armour, beneath an archway. Local gossip says this represents a certain Spanish Ambassador who died *en route* for home off the island, and was brought ashore and buried here. The date of the monument has been fixed as that of the thirteenth century, but whether the local report be true as to the gentleman there buried or no, is somewhat doubtful. The tomb of Sir Robert de Shurland, also of the thirteenth century, is noteworthy for the sake of a Sheppey legend associated with Sir Robert in question. Readers of "Ingoldsby" will remember the

story commencing, "He wo'nt—wo'nt he? Then bring me my boots, said the baron;" and if the legend does not satisfy the visitor, we regret the fact, as it is the only explanation extant that we know of, inconclusive as it is. In front of the rails of the communion table is to be seen an ancient brass, representing a knight and his lady, and, like the rest, the knight is in full armour. He was probably a Templar, from the fact of his legs being crossed. The old Sheppey worthies thus commemorated are said to be Sir Roger de Northwood and his lady Bona; but the inscription is worn out, and the names are possibly only guessed at. Visitors are also shown portions of a large figure, dug up in the churchyard in 1833, probably the remains of some monument originally erected in the chapel pulled down by Lord Cheyney in the reign of Elizabeth. Some other relics were dug up at the same time, amongst which is a grotesque corbel representing a nun's head. The other features of the church are more or less curious and interesting to the archaeologist, and the graveyard contains some old tablets and tombs with quaint epitaphs. The top of the tower and the roof of the church are reached by an ancient well-staircase from the belfry. On the other side will be seen the top of a similar staircase. Old legends tell how this last is said to lead to a subterraneous passage connecting Minster Church with Shurland Manor House, or Castle, as it was called in Sir Robert's time. As this is situated in the next parish of Eastchurch, the legend will find, we expect, small faith from those who walk the distance to the present Shurland House. Probably this staircase might have been connected with some passage leading from the adjacent abbey, which once stood upon a large space of ground on that side of the church.

"The building near the church, now known as the "Abbey Farm" House, is all that remains of a once spacious establishment. This building was evidently only the gate-house of the abbey or monastery. "Bluff King Hal" has the credit of dispersing the nuns. Sexburga, who founded the monastery, was, we are told, a princess, the daughter of Annas, King of East Anglia, and the widow of Ercombert, King of Kent. About the year 570, or some twelve centuries ago, King Egbert, her son, gave Sexburga the land, and thereon she built and handsomely endowed a monastery for seventy nuns, of which she was the first abbess. In after years, the Danes, who made Sheppey their head-quarters for years at a time, repeatedly dealt very roughly with the poor nuns, and drove them away. In 1130, one Archbishop Corboil renovated the place, and it seems to have been retained by the Benedictine nuns in tolerable peace and comfort, save that they grew poorer, until, in the reign of Henry VIII., all that were left were a prioress and ten nuns. The King gave Alice Crane, the prioress, a pension of £14, and suppressed the establishment. Curious tales might be told of the experiences of these poor sisters in the unsettled times between the reign of Canute and the seventh century; and later on, some interesting particulars might be given of what "life in a nunnery" was like in an out-of-the-way spot like Minster in Sheppey. That the exact records are few is very likely, but materials exist which, aided by historical associations, might serve to fill in an instructive and entertaining picture of old English and mediæval convent life."

Efforts are now being made to restore this ancient edifice according to plans prepared by an eminent architect.

THE GHOST.

At the close of a summer's day, after a very pleasant ramble along and among the pretty sea-girt cliffs of Sheppey, I called upon a cousin who resided in the village of Minster. His house and garden was on the side of the

hill, nearly under the shadow of the old church, which, as already stated stands high up, its wooden turret being a beacon to mariners, and is annually painted by the Trinity Board.

Cheerfully joining in the evening meal, which consisted of tea, home-made bread and butter, and watercress fresh from a spring close by, I soon felt much refreshed. The meal being finished, my cousin proposed a stroll, and we went forth. Our way was up the lane and through the churchyard, from west to east. We passed in at the wicket gate, and had only advanced a few paces along the pathway, when my cousin suddenly stopped and said, "Look! What is that standing by the church porch?"

I did look, and what I beheld appeared to be the gaunt figure of a man some eight feet high, dressed in a shroud; there it stood, bolt upright, in the middle of the pathway, facing us, and as motionless as statue.

Both of us agreed that it could not be anything else but a grave-risen corpse. The outline of head, shoulders, folded arms, and hips, could be distinctly seen; although the twilight was deepening, there was yet light enough left to enable us to trace the deep dark sockets and sunken glaring eyes. We stood and gazed for a moment, hesitating, considering. We decided to proceed on our way, and as we did so the unearthly-looking visitor stood its ground. Its dimensions seemed to expand; the nearer we approached it the larger it grew. When close upon it, all of a sudden it moved. The appearance of the figure was changed in an instant, and what just before looked like an inhabitant of the spirit world, clothed in its grave-habiliments, was now nothing but a poor old white horse which belonged to the parish clerk. This animal was standing, as already described, with its head towards us, and hearing the gate move, no doubt thought it was its kind and venerable master bringing it a measure of corn. Hence its steadfastness until we neared it.

If any person will take the trouble to stand a short distance off right in front of a white horse, they will readily understand that when the one in the churchyard stood still with head up, and looked towards us, how that we, in the dim light of evening, thought that we beheld a ghost.

I am indebted to the son and grandson of the owner of this churchyard visitant for the illustration that heads this little tale, which is written for the purpose of explaining what might have given rise to a story of a churchyard apparition, real and authenticated, if it had only happened to anyone who had seen it and turned away frightened; or such an appearance occurring to some delicate and highly nervous lady or ladies, might have caused quite a sensation by producing an attack of hysterics or fainting fits. In such cases the real cause and true character of the ghost-like sight might never have been known. Then, again, in writing this "o'er true tale," my object is to bring forward and to make more generally known the proposed restoration of Minster's hallowed fane. The operative masons, I hope and believe, are to shortly commence the good work, and if the editor of the *Masonic Magazine* will kindly allow me a few words, as a gentle reminder to his readers, I will add that money is still needed to bring the restoration fund up to the amount required.

A word to the wise, the benevolent, and the charitable is usually enough to bring about the thing desired. So mote it be.

DEDICATION OF A MASONIC HALL IN 1777.

WE take the following account of the dedication of the New Hall, in Low Friar Street, Newcastle-upon-Tyne, October 16th, 1777, over 102 years ago, from a MS. account collected by Thomas Bell, of Newcastle.

We give first the resolutions of the Committee:—

At a meeting of the Committee appointed to regulate the ceremonies at the dedication of the New Hall, held at Bro. Humes's in the Close, September 22nd, 1777, *Resolved*—

I. That precisely at ten o'clock the lodge be opened in the three separate degrees.

II. That the lodge be placed uncovered in the centre of the Hall, and the Secretary informing the Master that it is the desire of the society to have this Hall dedicated to Masonry, on which the Master commands the officers to assist him in that ceremony; during which the organ keeps playing solemn music, the officers walking round the lodge three times, stopping each time for the ceremony of dedication.

III. At the end of the first procession the organ is silent, and the Master declares the Hall dedicated to Masonry, which being proclaimed by the Secretary the grand honours are given.

IV. At the end of the second procession the organ to be silent, and the Master declares the Hall dedicated to Virtue; the grand honours as before.

V. At the end of the third procession the organ silent, and the Master in solemn form declares the Hall dedicated to Universal Benevolence.

VI. The lodge then to be covered and a respite allowed the brethren to introduce the ladies precisely at a quarter before twelve o'clock.

VII. The procession to begin precisely at twelve o'clock in the following manner:

Tyler with a drawn sword.

Two Tylers carrying the lodge covered with white satin, Master carrying two pitchers, containing wine and oil.

Master carrying one pitcher, containing corn.

Stewards, two and two.

Master, carrying the first light.

Architect carrying square, level, and plumb.

Master, carrying Holy Bible, square, and compass, on a velvet cushion.

Chaplain.

Secretary, with a bag.

Treasurer, with a staff.

Master, carrying the second light.

Past Junior Wardens }
Past Senior Wardens } two and two.

Past Masters.

Master carrying the third light.

Junior Warden.

Senior Warden.

Deputy Master.

Master of the Senior Lodge carrying the Book of Constitutions.

Sword Bearer.

Worshipful Master.

VIII. At the end of the third procession the Master to be proclaimed, the music to perform a grand piece till the members forming the procession take their places.

IX. The lodge then to be placed before the chair, and the three lights, and three pitchers containing corn, wine, and oil, to be placed thereon; the bible, compasses, square, and Book of Constitutions, to be placed on the pedestal.

X. The foundation stone anthem then to be sung, and an exordium on Masonry to be given by Brother John Huntley, concluding with an intimation of the Architect's desire to return the implements entrusted to his care at laying the foundation stone.

XI. Then the grand anthem to be sung.

XII. The oration to be given by the Rev. Brother Dr. Scott.

XIII. The first part of the grand ode.

XIV. The procession to be resumed, marching round the Hall three times, preceded by the Tylers carrying the lodge as at entrance, during which the music plays a grand piece.

XV. The second part of the grand ode.

XVI. The blessing pronounced by the Chaplain.

We next give the MS. account of the proceedings:—

The ceremonies at the dedication of the New Masonic Hall, Thursday, October 16th, 1777, were of a very imposing and solemn nature. The lodge opened at ten o'clock, for the several Masons only, and the room was dedicated by the officers walking thrice round the room whilst the solemnities were going on, and the organ playing a very slow piece of music. On their completing the first round the Master declared the hall dedicated to Masonry. At the end of the second procession he declared it dedicated to "Virtue;" and at the end of the third to "Universal Benevolence." The members were then allowed to leave for the purpose of introducing the ladies, who were admitted by ticket, precisely at a quarter before twelve o'clock, and when the lodge was resumed there was another solemn procession of the whole of the brethren, after which the Master was proclaimed, and a grand piece of music was performed on the organ. The several brothers having taken their seats, and the lights, pitchers, compasses, square, book of constitutions, bible, etc., being regularly placed, the foundation stone anthem was sung, after which an exordium on Masonry was delivered by brother John Huntley. The grand anthem, set to music by Mr. Fisher, was then sung; and after this the Reverend Brother Dr. Scott delivered the foregoing oration. After this the first part of the grand ode was sung by the choir from Durham, assisted by several others; on its completion, the lodge again formed and marched in solemn order round the hall three times, the music playing during the whole time. After this the second part of the grand ode was performed, and the dedication concluded by the chaplain pronouncing the blessing. Copies of the odes and anthems were printed for distribution, those printed for the members having the resolutions of the committee (appointed to regulate the ceremonies at the dedication) as agreed to at Brother Hume's, in the Close, September 22nd, 1777, printed on the back. At a meeting of the lodge, held November 6th, 1777, it was resolved, That the thanks of the society be given to Dr. Scott for his excellent oration delivered at the dedication of the hall, and that he be requested to publish the same at the expense of the society, which he consenting to, it was immediately after printed.

ORATION.

Right Worshipful Grand Master, and ye, my much esteemed Brethren,—
The Appearance of so numerous and respectable an Audience, and the infrequency of the Occasion upon which it is assembled, induce me, before our Ceremony commences, to say something of our Art itself. A Task the more

pleasing, as nothing can be truly said, notwithstanding the ridiculous Surmises of the ignorant and unformed, but what must redound to her Honour; for being born of Virtue, like her amiable Parent, she need to be seen only, and she will raise our Admiration; to be known, and she will claim our Respect.

The Antiquity, Extensiveness, and Utility of Masonry, are Topics too curious for so incompetent a Speaker, and too copious for so short a Moment as the present Opportunity affords. You will suffer me, therefore, to waive these Points; and as we derive the Origin of our Craft, though coeval with the Creation,* more immediately from the Building of Solomon's Temple, to moralize some Circumstances attending it, which I am persuaded will not appear unsuitable to the Occasion of our present Convention.

We are told by the Jewish Historian,† that "The Foundation of Solomon's Temple was laid prodigiously deep; and the Stones were not only of the largest Size, but hard and firm enough to endure all Weathers; mortised one into another, and wedged into the Rock." What a happy Description is this of our mystical Fabric, the Foundation of which is laid in Truth, Virtue, and Charity;—Charity, that like the Patriarch's Ladder, has its Foot placed upon the Earth, and the Top reacheth unto Heaven; and behold the Angels of God ascending and descending on it! so deep and large is our eternal Basis; and the Superstructure, which Sages and Legislators, Princes and Potentates, have not disdained to assist, no Trials, no Persecutions will be able to shake. The Rains may descend, and the Floods come, and Winds blow, and beat vehemently against it, yet it will stand firm and impregnable, because, like the wise Man's House, it is founded upon a Rock.

The next emblematical Circumstance in Solomon's Temple was the *Order of the Fabric*: The same Historian tells us that "There were several Partitions, and every one had its Covering apart, independent one of another; but they were all coupled and fastened together in such a Manner, that they appeared like one Piece, and as if the Walls were the stronger for them." It is just the same with our Society, which is composed of Members of different Ranks and Degrees, with separate Views, separate Connections, separate Interests: but we are all of one Body, linked and coupled together by the indissoluble Bonds of Friendship and Brotherhood; and it is to this Concord, this Affinity, this Union, that we must ever be indebted for our Strength and Consequence.

A third particular remarkable in Solomon's Temple was the *Beauty of it*: "The Walls, says the Historian, were all of white Stone, wainscotted with Cedar; and they were so artificially put together, that there was no Joint to be discerned, nor the least Sign of a Hammer, or of any Tool, that had come upon them." Is it, I would ask, in the Power of Language,—Those, I would ask, who are formed in Masonry,—Is it in the Power of Language, to describe our Institution in fitter Terms than these? Integrity of Life, and Candour of Manners, are the Characteristic, the Glory of Masons: It is these that must render our Names worthy of Cedar: It is these that must immortalize our Art itself. Adorned and inlaid with these, it has withstood the Corrosion of Time; that Worm, whose cankering Tooth preys upon all the fairest Works of Art and Nature: Nay, Gothic‡ Barbarism itself, whose desolating Hand laid waste the noblest Efforts of Genius, the proudest Monuments of Antiquity;—even Gothic Barbarism itself was not able to destroy it. It was overcast indeed, for several Centuries, by that worse than Egyptian darkness, which

* See Proverbs, chap viii., from verse 22 to verse 30.

† Josephus, the Translation of which by L'Estrange is generally quoted, except where it is particularly faulty.

‡ Alluding to the Ravages of the Visigoths in the 5th Century.

brooded all over Europe:—Just as Mists and Clouds may obscure the Sun, and the whole Creation may droop for a while under his pale and sickly Influence:—but nothing can impair his intrinsic splendour: he will again burst forth with bridal Glory, and as our immortal Poet speaks,

“ Bid the Fields revive,
The Birds their Notes renew, and bleating Herds
Attest their Joy, that Hill and Valley rings.”

Accordingly, since that disgraceful era, Masonry, to use the Words of the same Poet,

“ Has repair'd her drooping Head,
And trickt her Beams, and with new-spangled Ore
Flames in the Forehead of the Morning Sky.”

To speak without Metaphor, we now behold it, as this beautiful Edifice testifies, in its fairest and most flourishing State; and may justly cry out with the Roman Orator, behold a Sight, which God himself, intent upon his own Work, may regard with Pleasure; a Society of Men formed to support the Interest of Science, Virtue, and Benevolence, so closely cemented together, without Compulsion or Violence, that no Flaw, no Joint can be discerned; but as our Historian speaks, “All things are so adjusted, and accommodated one Piece to another, that upon the whole, it looks more like the Work of Providence and Nature, than the Product of Art and Human Invention.”

But the circumstances, which claim our most earnest and immediate Attention, are the *Ornaments of Solomon's Temple*; so applicable to our Art, and so figurative of its Excellence, that I trust it will be no Trespass upon your Time or Patience to dwell upon them more largely. We are told by the Historian that “it was overlaid with Gold interwoven with beautiful Flowers and Palm Trees, and adorned with Painting and Sculpture.” Nothing is more observable in the History of Mankind, than that Masonry and Civilization, like twin Sisters, have gone hand in hand together; and that Wealth, Arts, Science,—every Thing that could embellish and beautify human Life, have followed with faithful Steps, and composed their Train. The very Orders of Architecture mark the Growth and Progress of Civilization. Dark, dreary, comfortless were those Times, when Masonry never yet laid her Line, not extended her Compass. The Race of Mankind, in full Possession of wild and savage Liberty, sullen and solitary, mutually offending and afraid of each other, shrouded themselves in Thickets of the Woods, or Dens and Caves of the Earth. In these murky Recesses, these sombrous Solitudes, Masonry found them out; and, pitying their forlorn and destitute Condition, instructed them to build Habitations for Convenience, Defence, and Comfort. The Habitations* they then built were like their Manners, rugged and unseemly, a prompt and artless imitation of simple and course nature. Yet rude and inelegant as they were, they had this excellent effect, that by aggregating mankind, they prepared the way for improvement and civilization. The hardest bodies will polish by collision, and the roughest manners by communion and intercourse. Thus, they lost by degrees their asperity and ruggedness, and became insensibly mild and gentle, from fierce and barbarous nature. Masonry beheld, and glorified in the change; and as their minds expanded and softened she shewed them new lights, and conducted them to new improvements. Their rustic Masons pleased no more—they aimed at something higher and nobler, and deriving their ideas of Symmetry from the Human Form Divine, they adopted that as their model† and prototype. At this era, their buildings, though simple and natural, were proportioned in the exactest manner, and admirably calculated for strength and convenience. Yet still there was some-

* First Rustic on Tuscan Order.

† Second Doric Order.

thing wanting—an ease, a grace, an elegance—which nothing but an intercourse with the softer sex could supply. It is from this most amiable and, accomplished part of the creation, that we catch those bewitching delicacies, those nicer, gentler, inexpressible graces, which are not to be taught by dull dry precept—for they are far beyond all rules of art—but are communicated from them to us—I know not how—shall I say by contagion? Accordingly the succeeding order* was formed after the model of a young woman, with loose dishevelled hair, of an easy, elegant, flowing shape; a happy medium between the too massive and too delicate, the simple and the rich.

We are now arrived at that period when the human genius, which we have just seen in the bud, the leaf, the flower, ripened to perfection, and produced the fairest and sweetest fruit; every ingenious art, every liberal science that could delight, exalt, refine, and humanize mankind. Now it was that Masonry† put on her richest robe, her most gorgeous apparel, and tricked herself out in a profusion of ornaments, the principal of which were eminently conspicuous in Solomon's Temple. And lo! not satisfied with the utmost exertion of her own powers, she holds out her torch and enlightens the whole circle of arts and sciences. Commerce flies to her on canvass wings, fraught with the produce and treasure of the whole universe; painting and sculpture strain every nerve to decorate the building she has raised, and the curious hand of design contrives the furniture and tapestry. Music, poetry, eloquence—but whither does this charming theme transport me? The time would fail me to recount half the blessing accruing to mankind from our most excellent and amiable institution. I shall conclude this part of my subject, therefore, with just mentioning another ornament of Solomon's Temple, the two cherubims made of olive-tree, whose wings expanded from one wall to the other, and touched in the midst. The olive, you know, is the Symbol of Peace, and the very essence of the Cherubic Order is said to be love. Let peace and love for ever distinguish our society. Let no private animosities or party divisions, pollute these walls.

Drive off from hence each thing of guilt and sin!

The very keystone, as it were, of our mystic fabric is charity. Let us cherish this amiable virtue, let us make it the vital principle of souls, "Dear as the ruddy drops that warm our hearts," and it cannot fail to be the constant rule of our actions, the just square of our dealings with all mankind. And though pity may plead in more tender and eloquent terms, for the distress of a poor brother, yet let us be ready to extend the hand of relief, as far as our circumstances afford, to misfortune of every kind wherever it meets us. It was an everlasting reproach to the Jews, that they contracted their benevolence within the narrow sphere of their own sect and party. Let ours be free and unconfined,

"Dropping like the gentle rain from heaven upon the place beneath."

A good Mason is a citizen of the world; and his charity should move along with him, like the sensible horizon, wherever he goes, and, like that too, embrace every object as far as vision extends.

The temple, thus beautiful, thus complete, Solomon dedicated to the Lord, in a style of wonderful devotion and sublimity, as far above the most rapturous flights of Pagan eloquence as the religion of the Jews was superior to Heathen idolatry and superstition.

"Lord," says he, "thou that inhabitest eternity, and hast raised out of nothing the mighty fabric of this universe, the heavens, the air, the earth, and the

* Third Ionic Order.

† Fourth, the Corinthian Order, the capital of which took its origin, says Villalpandus, from an order in Solomon's Temple, the leaves whereof were those of the palm-tree. The Composite Order is not here taken notice of, for reasons too obvious to mention.

sea; thou that fillest the whole and everything that is in it, and art thyself boundless and incomprehensible, look down graciously upon thy servants, who have presumed to erect this house to the honour of Thy name. Let Thy Holy Spirit descend upon it in the blessing of Thy peculiar presence. Thou that art everywhere, deign also to be with us. Thou that seest and hearest all things, look down from Thy throne of glory, and give ear to our supplications. And if at any time hereafter Thou shalt be moved in Thy just displeasure to punish this people for their transgressions with any of Thy terrible judgments, famine, pestilence, or the sword—yet if they make supplication and return to Thee with all their heart, and with all their soul, then hear Thou in heaven, Thy dwelling-place, and forgive their sin, and remove thy judgments.”

With these words Solomon cast himself upon the ground in solemn adoration; and all the people followed his example with profound submission and homage. We are now going to dedicate this fair mansion to the noblest purposes—to Masonry, virtue, and benevolence; and I persuade myself, from the flattering attention with which you have heard me, that our ensuing ceremony will be regarded with becoming seriousness, with decent solemnity. Whatever encourages the social duties, whatever advances the interests of benevolence, claims our respect as men; and it is no flattery to our ancient and mystical institution, to affirm that it has these two great points ever in view.

There cannot be a stronger argument in favour of our society, than what may be collected from the account* given us of certain Solitaries, who by secluding themselves from mankind, from friendly communication, and social intercourse, lost the human figure and human sentiments, and became like beasts. They fed in the same manner with their fellow brutes; and if they saw any of the human species, they fled away and hid themselves in caves and inaccessible holes.

If such be the miserable abject consequence of retirement, whatever, like our Institution, collects and consociates mankind, has a claim to our warmest esteem as conducive to public and private utility. Yet let us beware lest in the unguarded moments of convivial cheerfulness, we give too large and unbounded a scope to our social disposition. Reason is the true limit, beyond which temperance should never wander. When misled with the “sweet poison of misused wine,” we overpass this bound, we quench the spark of divinity that is in us, we transform ourselves into brutes, and, like those who had tasted the fabulous cup of Circe,

“Lose our upright shape,
And downward fall into a grovelling swine.”

One more word and I have done. The Temple of Solomon looked towards the east. Let us frequently direct our eyes to the same quarter, where the day spring from on high visited us; where the Son of Righteousness rose with healing in His wings, and Cherubs and Seraphs ushered in the dawn of the evangelical day, with this gracious song—“Glory be to God on high, and in earth peace, goodwill towards men.”

ANTHEMS.

Anthem written by H—— D——, Esq., and sung by Mr. Du Bellamy, at laying the foundation stone, and by Mr. Hudson, of St. Paul’s Cathedral, at the dedication of Freemasons’ Hall.

To Heaven’s high Architect all praise,
All praise, all gratitude be given, [Da Capo.
Who deign’d the human soul to raise,
By mystic secrets sprung from heaven. [Da Capo.

* See Evagrius, lib. I, Eccles. Hist.

Chorus. Thrice repeated.

Sound aloud the great Jehovah's praise,
To Him the dome, the temple raise.

Anthem selected by Mr. Dodd, and set to music by Mr. Fisher, for the dedication of Freemasons' Hall, and sung by Mr. Hudson, of St. Paul's Cathedral.

Chorus.

Behold how good and joyful a thing it is, brethren, to dwell together in unity.

Air.

It is like the dew of Hermon, which fell upon the hill of Sion: for there the Lord promised His blessing, and life for evermore. Psalm 133.

Recitative.

Oh pray for the peace of Jerusalem! they shall prosper that love Thee.

Chorus.

Yea, because of the house of the Lord, I will feel to do thee good.

NEW ODE.

Written by a member of the Alfred Lodge at Oxford, and set to music by Mr. Fisher, and performed at the dedication of Freemasons' Hall. Sung by Messrs. Vernon, Reinhold, Norris, etc.

Part I.

Strophe.

Air. Norris.

What solemn sounds on holy Sinai rung,
When heavenly lyres by angel-fingers strung,
Accorded to th' immortal lay,
That hymn'd Creation's natal day

Recitative, accompanied. Vernon.

'Twas then the shouting sons of morn
Blessed the great omnific word:
"Abashed hoarse jarring atoms heard,
Forgot their pealing strife,
And softly crowded into life,"
When order, law, and harmony were born.

Chorus.

The mighty Master's pencil warm
Traced out the shadowy form,
And bade each fair proportion grace
Smiling nature's modest face.

Air. Vernon.

Heaven's rarest gifts were seen to join
To deck a finish'd form divine,
And fill the sov'reign artist's plan;
Th' Almighty's image stamped the glowing frame,
And sealed him with the noblest name,
Archetype of beauty, man.

Antistrophe.

Semi-Chorus and Chorus.

Ye spirits pure that rous'd the tuneful throng,
And loos'd to rapture each triumphant tongue,
Again, with quick instinctive fire,
Each harmonious lip inspire:
Again bid ev'ry vocal throat
Dissolve in tender votive strain.

*Part II.**Air. Vernon.*

Now while yonder white-rob'd troop,
 Before the mystic shrine
 In lowly adoration join,
 Now sweep the living lyre, and swell the melting note.

Recitative. Reinhold.

Yet ere the holy rites begin
 The conscious shrine within,
 Bid your magic song impart.

Air. Reinhold.

How within the wasted heart
 Shook by passion's ruthless power,
 Virtue trimm'd her faded flower,
 To op'ning buds of fairest fruit.
 *How from majestic nature's glowing face
 She caught each animating grace,
 And planted there th' immortal root.

*Epode.**Recitative, accompanied. Norris.*

Daughter of Gods, fair Virtue, if to Thee,
 And thy bright Sister, Universal Love,
 Soul of all good, e'er flow'd the fothing harmony
 Of pious gratulation—from above
 To us, thy duteous votaries, impart
 Presence divine.

Air. Mr. Norris.

In high mysterious jubilee,
 With Pæan loud, and solemn rite,
 Thy holy step invite,
 And court thy list'ning ear,
 To drink the cadence clear
 That swells the coral symphony.

Chorus.

To thee, by foot prophane untrod,
 Their votive hands have rear'd the high abode.

Recitative. Reinhold.

Here shall your impulse kind
 Inspire the tranced mind.

Air. Reinhold.

And lips of truth shall sweetly tell
 What heavenly deeds besfit,
 The soul by wisdom's lesson smit:
 What praise he claims who nobly spurns
 Gay vanities of life and tinsel joys,
 For which unpurged fancy burns.

Chorus.

What pain he shuns who dares be wise;
 What glory wins, who dares excel.

* These lines were omitted in the music.

MASONIC STORIES.

BY AN OLD MASON.

No. II.

THAT Freemasonry exists in civilized and uncivilized countries, remote and semi-barbarous, as well as among the sedater nations of the West, and the more polished peoples of the East, is a proposition which I need not seek to establish in Bro. Kenning's magazine. I should lose my time and labour in an effort of supererogation, and my readers would probably laugh at me for my pains. Freemasonry in some form or other, pure or perverted, is to be found, when carefully sought for, to-day in Africa and amid the Arabs of the desert, in Egypt, and in China, in Japan, and even amid the Esquimaux. How it got there, whence its origin, whether indigenous or grafted in, is a mystery which, like the flies in amber, we must leave to some acute "Scholiast" to explain and to unfold. These things are beyond our ordinary comprehension. For my part, I only take the fact as I find it, without professing to be able to explain what is in itself a very pretty little enigma, puzzling the sagacious and startling the sceptic. I have a pet theory of my own it is true on the subject, which some day, perhaps, if the fates are propitious, I may endeavour to transfer to the pages of the *Masonic Magazine*. But, like a good many other theories, it may be, after all, only an explanation in which nothing is explained; and alas, besides, every now and then there comes over me old Horace's words, "jam satis est," inasmuch as it may be a great matter of doubt whether our golden age of Masonic literature has set in, whether, in fact, our good brethren will either patronize, or buy, or read, or think over what is written. Still, as I am bidden send in a "few pages, old fellow," I hastily jot down the main incidents of a little Masonic story I once heard in pleasant days of old.

Some years ago a yacht was slowly drifting on the still surface of the waters by the low creatonic shore in the Red Sea. The cheery party went to bed at night confident and exulting. A bright moon shed its soft splendour over the large expanse of water, and lightened up with its "transparent rays," as somebody says, the low-lying level of a thinly inhabited country. At six in the morning a bumping and a scraping announced that something unusual had occurred, and when the owner went hastily on deck, he found that, owing to carelessness or miscalculation, his fine yacht "Zoe" was hard and fast on a projecting reef. What was to be done? He had ladies on board—as they call them in Egypt "sitteen"—and he was naturally, though bred a sailor himself, anxious and alarmed for the "weaker sex," and he felt still more uncomfortable, for just over the low line of rocks, behind some flattened sand hills, appeared a body of natives armed, and the sailing master, who called his attention to the subject, added that they were both "treacherous, fanatic, and very hostile to Europeans." As it became clear during the early morning that it would be necessary to lighten the yacht to get her off, and as that proceeding would entail disembarking and camping out, the owner became both nervous and irritable, dubious and desponding all at the same time. And when he was pacing up and down his deck and chewing what a French translator of Shakespeare once termed the "seekly code of thought," a bright idea came over him, which he no sooner fully realized than he sought to test as to its truth on the spot.

The owner was a Freemason. Yes, kind reader, he belonged to that mystic order, whose head quarters are in England, our Freemasons' Hall, Great Queen Street, whose Grand Master is His Royal Highness the Prince

of Wales, which has branches all the world over, and which is greatly famed for its august secrets, its great charity, and its good dinners. He had heard over and over again round the hospitable table, when cigars were lit and "worthy Freemasons all" told tales of foreign travel, striking adventure, or lonely sentiment, or sang the song, or re-echoed the chorons, that the duly instructed Mason would find Masons almost anywhere, in the strange out-of-the-way places, and that the magic circle begun at home, extended in truth over intervening seas and distant continents. The owner ruminating all this, determined to put it to proof; so hoisting out the gig, the crew pulled to the shore, to which a somewhat stately Arab, who seemed to be the chief, had walked swiftly and ahead of his band. The owner had taken with him some beads and some coloured cotton, and some gunpowder, and some articles of English manufacture, and when the bow of the boat ran up on the sand he jumped on shore. Advancing to the chief he made a well-known Masonic sign. What was his delight, kind reader, when he had that sign answered; yes, answered as distinctly and Masonically as if he had been in England, and our good Bro. John Hervey was consecrating, as of old, a new lodge, or any one of us was being raised to the sublime degree of a Master Mason. The dullest reader of Bro. Kenning's magazine, though such a person does not, I feel, exist, and cannot possibly exist, need hardly be told what the "denouement" was. All the time the encampment lasted until the good yacht got under weigh again, did the attention of that good Arab Mason continue, and most unwilling was he to receive any return for his most fraternal aid. I believe the story to be true as I have told it, at any rate in its actual occurrence and main incidents, and chief attraction for Masoury, though I may have "touched up," after a lapse of years, the accessories and the episode itself. I heard it many years ago in the Mediterranean, and a story very like this, perhaps the real and original one, after all, appeared many years ago in our then Freemasons' Magazine. But as a "fabella exoleta redeviva," "true sir, true," however in its great fact and graver reality, I now commend it with all fraternal good feeling to all Masons who, happily for themselves will sometimes peruse Masonic literature. If any young man, sceptical or sybaritic, should ask, as they do ask, "what's the good of it all," all I can say is, that my young enquirer must get some one to propose him, and vouch, above all, for his respectability, morality, sobriety, and common sense in the good Lodge Affability, 4140, and he will then understand what I cannot now offer to explain, or about which I dare not now profess to be a "mystagogos." Yes, he will, above all, realize that though he may be very knowing at bets, billiards, Newmarket, or nips, there are yet some things in this world of ours "not dreamt of in his philosophy."

A. SORCERER OF THE EIGHTEENTH CENTURY.

TOWARDS the close of the last century a traveller, modest in his appearance and in his baggage, alighted at the principal tavern of Wurtzburg, a small city of Germany, and asked for a room in a remote part of the building, where nobody could disturb him. This alone would have been enough to excite curiosity, but everything about this man was so strange and so mysterious that all were struck by it from the moment he entered the house. At first there might be discovered, notwithstanding the simplicity of his dress something that betrayed the man of distinction. Although not a youth, he wore his hair long, like the students of the University, and his pale and melancholy visage wore, even when he smiled, a sombre cast. The next day after his arrival, instead of asking his hostess, as all other travellers did, either

the address of some citizen, to present to him his letters, or where the curiosities and antiquities of the city might be seen, he had gone out without saying a word, and when he returned at supper time his dusty clothes testified that he had been walking all day. The day following he did the same thing. A shepherd boy said that he saw him walking rapidly along the banks of the Rhine, then stopping suddenly and gesticulating and throwing his arms about like one possessed; and the young girls passed close to him without his paying any attention to them.

All these things, it must be confessed, were even more than enough to awaken conjectures as to the stranger. All that the hostess could say of him was, that he was a very sober, quiet man, always satisfied with what was set before him. Curiosity, however, continued to increase. It was remarked that the unknown man went to his chamber immediately after supper, but did not go to bed; and some of the family who happened to be awake in the middle of the night saw a light in his chamber. One of the youngest servants came running down the stairs one evening, terribly frightened, and rushed into the hall, in which stood her mistress and two or three neighbours. She solemnly protested that the stranger was talking earnestly with some one in his chamber, "although no one but himself had entered—by the door at least," added she. This made the auditors tremble. The little hussy was scolded soundly by her mistress for having listened at the lodger's door; but the next evening the good lady went herself, so as the better to ascertain, and having applied her ear to the key-hole, she distinctly heard—what? nobody will ever know. The truth is, she came down stairs with her spirit more troubled than had been observed in her since the death of her husband. She threw on her cloak, and hastened to the burgomaster's.

The following morning, the traveller went out as customarily, and returning the evening, entered his room tranquilly. But this time precautions had been taken: at each side of the door were two policemen, some of the hardy citizens of Wurtzburg, and on the stairs, in the hall, and in the street were all the women of the city remarkable for their curiosity. The number was very great.

Suddenly the voice of the stranger was heard, rising and falling at intervals, as if he was discoursing with someone. Those who were near the door heard the following horrible invocation: "Here!—thou whom I have so long sought—thou shalt escape me no longer. Answer me, infernal power!—demon!—show thyself, and speak to thy master."

At that call, a sharp, shrill voice that seemed to come up from the lower regions, answered with an ironical humility, "Master, what dost thou desire of thy servant?"

At once, all the women who heard the awful voice fled with screams of terror. The men burst open the door, although not fastened, and seized the traveller, whom they found seated in an arm-chair, at a little distance from the table. As to the demon, he had disappeared, but a distinct and strong sulphurous smell remained, as many witnesses testified.

The stranger was dragged before the magistrates, and charged with using magic and sorcery, and of holding commerce with the devil. The following was his only response:

"I had begun a tragedy, but as my friends disturbed me continually in Weimar, where I live, I came to write here. The hero of my tragedy is a man who invokes the devil, and to whom the devil appears. I confess that I have an unfortunate habit, for which I ask pardon of the inhabitants of Wurtzburg, of reading aloud what I compose as fast as I write it. As to my invoking, personally, the evil spirit, I am too good a Christian to do that, and you, Mr. Burgomaster, too enlightened to believe it."

The sorcerer was named Goethe, the author of "Werther," etc., and then engaged in the composition of "Faust."

LITTLE BRITAIN.

(Continued from page 402.)

THESE are two annual events which produce great stir and sensation in Little Britain; these are St. Bartholomew's Fair and the Lord Mayor's day. During the time of the fair, which is held in the adjoining regions of Smithfield, there is nothing going on but gossiping and gadding about. The late quiet streets of Little Britain are overrun with an irruption of strange figures and faces—every tavern is a scene of rout and revel. The fiddle and the song are heard from the tap-room, morning, noon, and night; and at each window may be seen some group of boon companions, with half-shut eyes, hats on one side, pipe in mouth, and tankard in hand, fondling and prozing, and singing maudlin songs over their liquor. Even the sober decorum of private families, which I must say is rigidly kept up at other times among my neighbours, is no proof against this Saturnalia. There is no such thing as keeping maid servants within doors. Their brains are absolutely set madding with Punch and the Puppet Show, the Flying Horses, Signior Polito the Fire-Eater, the celebrated Mr. Paap, and the Irish Giant. The children, too, lavish all their holiday money in toys and gilt gingerbread, and fill the house with the Lilliputian din of drums, trumpets, and penny whistles.

But the Lord Mayor's day is the great anniversary. The Lord Mayor is looked up to by the inhabitants of Little Britain as the greatest potentate upon earth; his gilt coach with six horses as the summit of human splendour; and his procession, with all the Sheriffs and Aldermen in his train, as the grandest of earthly pageants. How they exult in the idea that the King himself dare not enter the city without first knocking at the gate of Temple Bar, and asking permission of the Lord Mayor; for if he did, heaven and earth! there is no knowing what might be the consequence. The man in armour who rides before the Lord Mayor, and is the city champion, has orders to cut down everybody that offends against the dignity of the city; and then there is the little man with a velvet porringer on his head, who sits at the window of the state coach and holds the city sword, as long as a pike-staff—Od's blood! if he once draws that sword, Majesty itself is not safe!

Under the protection of this mighty potentate, therefore, the good people of little Britain sleep in peace. Temple Bar is an effectual barrier against all internal foes; and as to foreign invasion; the Lord Mayor has but to throw himself into the Tower, call in the train bands, and put the standing army of Beef-eaters under arms, and he may bid defiance to the world!

Thus wrapped up in its own concerns, its own habits, and its own opinions, Little Britain has long flourished as a sound heart to this great fungous metropolis. I have pleased myself with considering it as a chosen spot, where the principles of sturdy John Bullism were garnered up, like seed-corn, to renew the national character when it had run to waste and degeneracy. I have rejoiced also in the general spirit of harmony that prevailed throughout it: for though there might now and then be a few clashes of opinion between the adherents of the cheesemonger and the apothecary, and an occasional feud between the burial societies, yet these were but transient clouds, and soon passed away. The neighbours met with goodwill, parted with a shake of the hand, and never abused each other except behind their backs.

I could give rare descriptions of snug junketing parties at which I have been present; where we played at All-Fours, Pope-Joan, Tom-come-tickle-me, and other choice old games; and where we sometimes had a good old English country dance, to the tune of Sir Roger de Coverley. Once a year also the

neighbours would gather together, and go on a gipsy party to Epping Forest. It would have done any man's heart good to see the merriment that took place here, as we banqueted on the grass under the trees. How we made the woods ring with bursts of laughter at the songs of little Wagstaff and the merry undertaker! After dinner, too, the young folks would play at blind-man's-buff and hide-and-seek; and it was amusing to see them tangled among the briars, and to hear a fine romping girl now and then squeak from among the bushes. The elder folks would gather round the cheesemonger and the apothecary, to hear them talk politics; for they generally brought out a newspaper in their pockets, to pass away time in the country. They would now and then, to be sure, get a little warm in argument; but their disputes were always adjusted by reference to a worthy old umbrella-maker in a double chin, who, never exactly comprehending the subject, managed, somehow or other, to decide in favour of both parties.

All empires, however, says some philosopher or historian, are doomed to changes and revolutions. Luxury and innovation creep in; factions arise; and families now and then spring up whose ambition and intrigues throw the whole system into confusion. Thus in latter days has the tranquillity of Little Britain been grievously disturbed, and its golden simplicity of manners threatened with total subversion, by the aspiring family of a retired butcher.

The family of the Lambs had long been among the most thriving and popular in the neighbourhood. The Miss Lambs were the belles of Little Britain, and everybody was pleased when old Lamb had made money enough to shut up shop, and put his name on a brass plate on his door. In an evil hour, however, one of the Miss Lambs had the honour of being a lady in attendance on the Lady Mayoress at her grand annual ball, on which occasion she wore three towering ostrich feathers on her head. The family never got over it; they were immediately smitten with a passion for high life; set up a one-horse carriage, put a bit of gold lace round the errand-boy's hat, and have been the talk and detestation of the whole neighbourhood ever since. They could no longer be induced to play at Pope-Joan or blind-man's-buff; they could endure no dances but quadrilles, which nobody had ever heard of in Little Britain; and they took to reading novels, talking bad French, and playing upon the piano. Their brother, too, who had been articled to an attorney, set up for a dandy and a critic, characters hitherto unknown in these parts; and he confounded the worthy folks exceedingly by talking about Kean, the Opera, and the Edinbro' Review.

What was still worse, the Lambs gave a grand ball, to which they neglected to invite any of their old neighbours; but they had a great deal of genteel company from Theobald's Road, Red Lion Square, and other parts towards the west. There were several beaux of their brother's acquaintance from Gray's Inn Lane and Hatton Garden; and not less than three Aldermens' ladies with their daughters. This was not to be forgotten or forgiven. All Little Britain was in an uproar with the smacking of whips, the lashing of miserable horses, and the rattling and jingling of hackney coaches. The gossips of the neighbourhood might be seen popping their night-caps out at every window, watching the crazy vehicles rumble by; and there was a knot of virulent old cronies that kept a look-out from a house just opposite the retired butcher's, and scanned and criticized every one that knocked at the door.

This dance was a cause of almost open war, and the whole neighbourhood declared they would have nothing more to say to the Lambs. It is true that Mrs. Lamb, when she had no engagements with her quality acquaintance, would give little humdrum tea junketings to some of her old cronies, "quite," as she would say, "in a friendly way;" and it is equally true that her invitations were always accepted, in spite of all previous vows to the contrary. Nay, the good ladies would sit and be delighted with the music of the Miss Lambs, who would condescend to thrum an Irish melody for them on the

piano; and they would listen with wonderful interest to Mrs. Lamb's anecdotes of Alderman Plunket's family of Portsokenward, and the Miss Timberlakes, the rich heiresses of Crutched Friars; but then they relieved their consciences, and averted the reproaches of their confederates, by canvassing at the next gossiping convocation everything that had passed, and pulling the Lambs and their rout all to pieces.

The only one of the family that could not be made fashionable was the retired butcher himself. Honest Lamb, in spite of the meekness of his name, was a rough, hearty old fellow, with the voice of a lion, a head of black hair like a shoe-brush, and a broad face mottled like his own beef. It was in vain that the daughters always spoke of him as the "old gentleman," addressed him as "papa," in tones of infinite softness, and endeavoured to coax him into a dressing gown and slippers, and other gentlemanly habits. Do what they might, there was no keeping down the butcher. His sturdy nature would break through all their glozings. He had a hearty vulgar good humour that was irrepressible. His very jokes made his sensitive daughters shudder; and he persisted in wearing his blue cotton coat of a morning, dining at two o'clock, and having a "bit of sausage with his tea."

(To be concluded.)

MASONRY.

OH, Masonry, thou theme divine,
 How much thy fame transcends
 The praise of humble lyre and line,
 Thou trust of faithful friends.
 On countless lands and distant shores,
 Mid savage and mid sage,
 The wondering student still explores
 Thy "marks" from age to age.
 On tottering shrines and crumbling walls,
 On ruined temples low,
 Pillars on which the sunset falls
 In gleams of roseate glow,
 Amid all these, a mossy stone
 Marked with a cunning line,
 Tho' centuries o'er that spot have flown,
 Reveals a Mason's sign.
 On Roman walls, Assyrian mound,
 On stately pyramid,
 And even on Zion's holy ground,
 In subterraneans hid,
 I note with wonder and with awe,
 Marks of a mystic band,
 Which in despite of earth's dark law
 Lingers in every land.
 Bright emblems of th'enduring power
 Of precepts all sublime,
 Which still can bless each passing hour,
 Despite the march of time:
 Yes, Masonry, thy pleasant name
 Endures, though men depart;
 Why? but because thy truths proclaim
 The teachings of the heart!

MASONIC AND GENERAL ARCHÆOLOGIA.

WE have often thought that our magazine has been deficient on this head, and so we propose—if possibly, month by month—at any rate, as often as we are enabled so to do—to fill up a couple of pages with similar interesting “collectanea.”

In the *Antiquary*, No. 2, a new and excellent archæological journal, we find the following:—

“*Gilds: their Origin, Constitution, Objects, and Later History.* By CORNELIUS WALFORD, F.S.A., F.S.S., F.R.H.S., Barrister-at-Law. (Printed for Private Circulation.)

“Mr. Cornelius Walford, the author of that voluminous and important work, ‘The Insurance Cyclopædia,’ has reprinted for circulation amongst his friends the article on ‘Gilds,’ or, as he prefers to write the word, ‘Gilds.’ The paper is really a most learned and valuable contribution to the history of the past, and thoroughly exhaustive of the subject. We will venture to say that scarcely one of our best and most learned antiquaries has or can have any idea, till he has read this treatise, of the extent to which the system of religious and secular association and confraternities, under the general name of Gilds, prevailed during the Middle Ages in all the large cities of England, and also on the Continent, and how the system extended itself even into our country parishes. The City Companies of London, Bristol, and a few of our larger towns, are scanty survivals of these ancient institutions which helped to bind man to man, and to keep up the ties of social existence on a sacred and religious basis. Mr. C. Walford traces the Gild system from the ancient Jews, Athenians, Spartans, and Romans, down to the time when the Christian faith became the established religion of Europe, and thence he carries its history down through the Anglo-Saxon times to the days of our Norman and Plantagenet kings, and eventually down to the Reformation, when that system was ruthlessly and cruelly broken up. Mr. Walford records in minute detail the regulations which show the very various objects which these Gilds had as their ends and aims. He shows that first and foremost among these ends was the care for the fitting burial of the dead members of the Gild; with which was joined help to the poor, the aged, and the infirm; assistance to those who were unfortunate, having been reduced to poverty by misfortune, as by fire, flood, or robbery; the advancement of loans under special circumstances; the portioning of poor maidens either on their marriage or on entering a religious house; the release of prisoners; the helping of pilgrims on foreign travels, and the entertainment of pilgrims on their journeys at home. In some cases the benefits of the Gilds extended beyond its members, and embraced such objects as the repairs of churches, roads, and bridges, and the maintenance of free schools and their masters. For an account of the internal management of Gilds, generally and severally, their officers, rules, regulations, days of meeting, religious celebrations, etc., and the points in which they resembled and differed from the modern insurance associations, we must refer the student of past history to Mr. Walford’s article, which is to be found *in extenso* in the fifth volume of his “Insurance Cyclopædia.” Our only regret is that such a reprint as this should have been for ‘private circulation’ only; in the interest of both ecclesiastical and secular historians it ought to be made *publici juris*, as a really valuable contribution to the ‘study of the past.’”

In Maldon’s “Account of King’s College, Cambridge,” at page 78, we find the following note:—

“Of Freemasons, as they were the builders of the chapel, I shall beg leave

to give the following account:—A set of foreigners, who called themselves Freemasons (because none were acquainted with the secrets of their trade, except such as were Free and Accepted members of their society) are said to have introduced the art of building with stone into England about the middle of the seventh century. These were formerly divided into parties or companies. Each company was subject to a Master, a Warden, and other inferior officers (names retained among Freemasons to this day). They assembled in one common room, called a lodge, where they consulted about carrying on the works which their Master and Warden had undertaken, for they were chiefly employed in raising cathedrals, chapels, and other buildings of the like kind. A company of Freemasons (as I am led to conclude from the second and third indentures), to their immortal honour, contracted for building different parts of the chapel. They have left, I am told, in the course of their work, certain marks very well known to all adepts of their society. What these monuments of Masonry may be I am unable to declare; but refer my reader, if he is learned in the secrets of that fraternity, to an inspection of every mysterious token about the building. One thing, however, I shall mention, which has often been observed, that in the south porch of the chapel there are three steps; at the west door five; and in the north porch seven. These are numbers, with the mystery, or at least with the sound of which, Freemasons are said to be particularly well acquainted. It is observable that, notwithstanding the encouragement Freemasons received from Henry VI., by being employed in erecting his magnificent chapel, an Act passed in the third year of his reign for suppressing their assembling, or holding chapters in any part of his dominions, it being the prevailing opinion of those times that their meetings were held for the sake of making an extravagant addition to the wages of the working Masons. But a favourable report being made to his Majesty by some of the nobility, who had been admitted into the brotherhood, he afterwards received them into his favour, and showed them marks of a particular respect. The Act itself remains, I believe, as yet unrepealed. It is, however, probable, that the person who was architect of the chapel (see page 20) was a member of that fraternity.”

At page 20 we find the following note:—

“To alle Christen people this psent writyng endented seeng, redyng, or heryng, John Wulrich Maistr Mason of the werks of the Kynges College Roial of our Lady and seynt Nicholas of Cambrigge, John Bell, Mason Wardeyn in the same werks, etc. Written at Cambr. 17 Aug. 1476. 16 Edw. IV.”

This account is preserved in the archives of Caius College, Cambridge.

The following short review is also taken from the *Antiquary*—

“*The Philosophy of Handwriting*,” by Don Felix de Salamanca (Chatto and Windus), is a reprint, with additions, of some hundred and fifty autographs of distinguished characters, and a few critical remarks thereon. As these remarks do not seem to lay down any precise rules for distinguishing various classes of handwriting or ‘cheirography,’ we think that ‘philosophy’ is scarcely the term to apply to such a book; but we can certify to the fact that the observations of Don Felix de Salamanca are amusing and worth reading, and may well serve to wile away a leisure hour. The reproduction of the autographs in most cases are wonderfully exact; and they go far to confirm the old saying that a volume of autographs is ‘a collection of the worst specimens of great men’s handwriting.’ We recommend the attention of our readers especially to the editor’s remarks in his Preface (pp. 1, 2) on Cheiromany and on ancient works which treat of autographs in general.”

The indenture which is contained in Maldon’s “Account of King’s College, Cambridge,” we shall give in our next.