

THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

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THE BELZONI MASONIC MSS.

THE history of these highly interesting MSS. is briefly this. They consist of a number of sheets of letter paper bound into two several copies of Belzoni's celebrated work on Egypt. They are entirely in the handwriting of Madame Belzoni, and are signed by her "Sarah Belzoni." After Belzoni's death they were presented by his widow to my father, the late Sir William Wilde (P.: Rose Croix, of the original Chapter of Prince Masons, Ireland), shortly after the publication of his "Narrative of a Voyage to Egypt, Palestine, and Greece, etc.," in 1840. Madame Belzoni set great value on the MSS., and they were written by her at her husband's dictation. After my father's death, in 1876, they passed into my possession, and on coming to London I showed them to my friend, Bro. Erasmus Wilson, as one learned in both Masonry and Egyptology, and at his suggestion I have gladly lent them to Bro. A. F. A. Woodford for publication, as they are doubtless of much interest in the Archæology of Masonry.

I understand that a MS. similar apparently to these now presented, was published some months ago in the *New York Herald*. It is most probably that Madame Belzoni had several duplicate copies made of the MSS. (besides the two in my possession), and that one of them found its way to America. I only wish to state that I never showed the MSS. to anyone before I brought them to Bro. Erasmus Wilson.

The merits and value of the MSS. I willingly leave to other Masons to determine, but I write this note simply to trace their pedigree and guarantee their authenticity.

WILLIAM C. K. WILDE,

Grand Master's Lodge of Ireland,
and "Westminster and Keystone,"
England.

1, Ovington Square, S.W., May 20th, 1880.

DEDICATED TO THE MASONIC BRETHREN UNIVERSALLY.

WISDOM was never more exemplified than when it adopted the Pyramidal and Triangular Form from the sublime architecture of the heavens, machined on the firm basis of eternal stability.

The united brethren universally will adopt, I hope, the original form of the Masonic apron, and establish a jubilee to commemorate the restoration of that event, by casting into the flames the present aprons of the unmeaning form of St. Crispin.

The plate represents Pharaoh Ousirie, King of Egypt, in Masonic communication with one of that order, whose head is covered with a mask which represents the head of the Ibis; an excellent mode of mystifying. The king is invested with the triangular Masonic apron, holding in his right hand the grand Masonic emblem and last grade obtained. The second drawing represents the Triangular Apron united with the apron of serpents.

Masonic Signs and Signals originated in the first separation that took place in the family of Adam. From the beginning Cain and his families had ruled with a despotic power over the numerous families of the passive Adam. The elders and chiefs had been long looking forward for a propitious moment to overthrow the tyrannic power which they had so long been subjected to. The moment so anxiously hoped for arrived but too soon, in the murder of Abel. Alas, Abel! son of their hopes, in whom they looked for the fulfilment of the promise, destroyed by his brother, the first-born son of their affliction. From that period discord entered with all its train of evils into the hearts of the human race. A horrible crime had been committed, a dreadful precedent for the unruly and rebellious spirits. No man felt himself secure from the jealous vengeance of a brother. Suspicion lurked in each eye. Councils were held by the chiefs of the families, and it was decided that Cain, with his families, should separate and establish themselves at a certain distance from that of Adam. Well might the afflicted fratricide exclaim "My punishment is greater than I can bear." The murder of Abel was followed by many important events and inventions of necessity, and many things of serious import to the human race were to be arranged previous to the first separation. From that catastrophe originated the first civil and moral laws established for the general protection. And it was enacted that disobedience to those laws and regulations were to be punished by death.

It was a fearful and momentous epoch to the family of Adam. Consultations were held among the chiefs, and great must have been their perplexity to invent and arrange a code of signs and signals that the direct descent of each family from Adam might be known to the others in their further wanderings over the globe.

Independent of the general signals, the heads and chiefs invented private signs, sacred among themselves, for a greater security and brotherly love. Likewise each tribe was invested with a standard or banner as a distinctive attribute, representing certain favourite animals, birds, etc., stuffed and erected on a tree, to be either carried before them or planted before their encampment.

Civil and religious laws, signs, and signals, standards, and banners, were the very first inventions of necessity. The serpent was the grand standard attached to the family of Abel, or that of Seth, who were invested with universal sovereignty, and to whom was given the birthright of Cain forfeited by the murder of Abel, and in whose family the priestly and monarchical characters were afterwards blended; and in the course of time, as religion increased, the serpent was sanctified and adopted as the armorial and sacred emblematic banner of the monarchical and priestly government united.

The mark set upon Cain and his tribes, by which they were to be known by their brethren, was no doubt represented by or on their banners. The

serpent has ever been held by the ancients as the grand mystic emblem of Paradise lost, and was the first hieroglyphic emblematic device, and descended from Seth to the families of Ham and to the kings of Egypt, to be traced in the tombs of that wonderful race. And the serpent, united with other devices, was the mystic emblem of the tribes of the human race, and spread universally over the known parts of the globe.

SARAH BELZONI.

THE ROYAL EGYPTIAN MASONIC APRONS.

Conservative Freemasonry commenced with creation, established by the family of Seth. The Masonic apron originated from the covering or apron of fig leaves adopted by Adam and Eve after the fall, particularly the mystic apron of serpents, which was dedicated as a memorial to commemorate that fatal event. The triangular form of the Royal Egyptian Masonic Apron is Masonic, astronomical, and emblematic. The sun, emblazoned in the corner, spreading its refulgent rays of divine heat and light over the globe. The king is never represented in this apron alone, it is accompanied always with the mystic apron of serpents, emblematic of the evil spirit under the guise of the serpent that beguiled our fair mother Eve. The apron of serpents is worn alone on state affairs—emblem of the royal dynasty and symbol of the fall. The triangular apron I consider as a royal order of the pyramid, to commemorate the occasion for its construction. The triangular and serpent aprons are exclusively royal. The two aprons appear to have been worn together only on grand Masonic meetings of the hierarchy, whose lodge was in the sacred recesses of a royal tomb; a solemn type of that death denounced on the human race by the wilful transgression of the unborn pair. A finer emblem could not have been adopted to commemorate that mystic and awful event entailed on their posterity until the final conflagration. Masonry may be traced in all mythology to the remotest parts of the globe. In the temples of the sun and moon, and in the very idols of Mexico, in the pyramids, temples, Babel, Stonehenge, and in the solemn groves of the Druids. Masonry shall be traced wherever man is found. Let the Masonic brethren search and they will find that the Egyptian Masonic key will unlock the hitherto unrevealed mysteries of Egyptian wisdom.

S. B.

THE TOMB OF PHAROAH OUSIREI, KING OF EGYPT, IN THE VAL BEBAN EL MALOOK, THEBES, UPPER EGYPT.

This tomb was the largest and the last of the tombs discovered by the sacrificed traveller, Giovanni Batista Belzoni, in 1818. The above tomb was dedicated to the Masonic mysteries, blended and united with emblems of discoveries, inventions, and sciences in general, progressively as they took place from creation, from which originated the many fabulous inventions that mythology teems with.

Freemasonry in earlier ages was very different from what is now denominated by that appellation, and at the epoch of the above tomb, had attained a grandeur and sublimity unknown in Europe. Pharoah Ousirei, King of Egypt is represented in the greater part of this tomb as going through the ceremonies of initiation into the sublime mysteries of Masonry, &c., &c., &c. From hieroglyphics, drawings in the said tomb, there appears to be represented three distinct epochs in the life of the young king. First, on his accession to the kingdom, we behold him going through certain forms and ceremonies, and receiving instructions from the hierarchy in the sciences and secret art of governing. Having passed his inauguration, and being accepted by the sacred order, I now introduce my young king established, I hope, in all his royal prerogatives.

Belzoni's Atlas, plate the first, represents the king seated on his throne with the mystic apron of serpents, emblem of royalty and symbol of the fall, a sceptre in his hand, incense burning before him. The four first hieroglyphics

at the back of the eagles are Masonic.



Plate the second.—The arms of the nation, blended with the name of the king's dynasty, offerings, etc., and the spread eagle above, holding in each claw an ostrich feather, an eagle at each side as supporters, holding forth the grand emblem of Masonry, with armorial bearings, grades in Masonry, etc., which forms the three eagles.

Plate the third.—The royal name, with winged supporters on each side holding the grand emblem, the name ornamented with globes and feathers, figures kneeling on splendid cushions.

Plate the fourth.—Passing certain mystic grades, etc.

Plate the nineteenth.—The High Priest, or Grand Master, or High Grand Master, represented in the temple seated on a throne of state, supported on a platform; surrounding the base of the platform are the Masonic hieroglyphics, emblems of stability, power, etc., surmounted by winged globes, etc., a serpent attached to it, emblematic of its direful influence over it. A beautiful emblematic border of serpents and globes crowns the whole. The winged globe is accompanied by the following inscription according to Dr. Young:—"The sacred Father of the protecting powers Living, unalterable, reigning, ministering." In the above temple the king is presented to the High Grand Master by one of that order, his head covered with a mask representing the head of a hawk, denoting his descent, rank, and order, grade, etc., with his right hand gripping the right shoulder of the king, holding in his left the Masonic key. The female at the side of the Grand Master is one belonging to the hierarchy; she holds the key without the knowledge of its mysterious virtues. That females were permitted to assist in certain outward forms and ceremonies, processions, etc., is clearly evident. The king having gone through the whole of the mystic science, we pass with his majesty into the Masonic Hall of Beauties, where his majesty is accompanied by the Masonic

order and receives the last and highest grade in Masonry—the Masonic Key 

In this hall the king is invested with the triangular Masonic apron. In the same hall the king is represented in the act of offering costly vases of perfumed ointments to the female aristocracy there assembled to honour the occasion. The king is then divested of the triangular and serpent apron while presenting the offerings to the females.

SARAH BELZONI.

ON THE ORIGIN OF THE LEVEL AND PERPENDICULAR,

First employed in the erection of Babylon and Assyria, from which discovery proceeded the words Free Masons, which terms were unknown until some time after the dispersion at Babel.

Nimrod, the royal and mighty hunter, with his vast tribes, had long been master of the lands of Shinar united with the royal herdsman Asshur and his tribes in the strongest bonds of friendship. The two occupations of hunter and shepherd from the beginning were inseparable, and generally of the same family; the protection of the hunters were most necessary to guard the flocks from beasts of prey, etc. Esau was a hunter, and Jacob a shepherd. Nimrod and Asshur appear from scripture authority to have been two of the most powerful princes among the unsettled nations; their occupations rendered them of the utmost consequence to the nations round about, and to whom all were tributary. The confederated princes and sheiks of the unsettled tribes

and nations had long contemplated the necessity of a general separation and dispersion over the globe, as the lands could not contain the multitude. A convention had been entered into by the heads and chiefs of the nation with Nimrod and Asshur, that the united nations should by degrees assemble and encamp on the plains of Shinar for an indefinite time, where councils were to be held among the rulers to take into serious consideration the arrangement of the separation and dispersion, Nimrod and Asshur undertaking the supplying the nations with provisions, cattle, beasts of burden, etc., the governments of the nations there assembled agreeing on their part to assist in erecting the kingdoms of Babylon and Assyria for Nimrod and Asshur, etc. And it was decreed among them that after Babylon was finished, they should, before separating, assist in erecting a monument of gigantic height, as a record to future generations, and to commemorate the name, and descent, and attributes of each nation assembled there, for the express purpose of a general dispersion of the vast multitudes of the younger branches of Noah. "Let us build us a city and a tower whose top may reach unto heaven; let us make us a name, lest we be scattered abroad upon the face of the whole earth." Whose top may reach unto heaven. These words alone prove that the plan for building the tower was that of the perpendicular, for hitherto the pyramical and tent form had been used generally, for the pyramidal form could never attain or appear high, as its height is lost in the great expanse, and this is what disappoints all travellers on the first view of the pyramids.

The wonderful rapidity with which the kingdoms had been raised by the facility of the level and perpendicular, had caused a great sensation among the rulers of the nations, who were each anxious to obtain this invaluable secret. Every stratagem had hitherto been practised to discover it without effect. A few of the chiefs entered into a conspiracy in order to obtain the knowledge of the level and perpendicular, but deferred it until the Tower of Babel should have attained a certain height, when they would suspend their work. All had gone on in perfect harmony, and all hitherto were anxious to evince their zeal in this brotherly undertaking, when, alas! "trifles light as air" began to assume a form of hostility. None but those forming the conspiracy were aware of what was intended, yet all felt that some threatened mischief was at hand, jealously broke forth in all its horrors, and all was anarchy and confusion, which destroyed the well laid plans which had taken many years to arrange in a regular order for the separation, when the royal and noble associates in architecture, and the discoveries of the greatest discovery ever made in science of the level and perpendicular mode of building, were obliged to fly from the fury of malignant jealousy, in order to retain their secret and their lives. They fled, no doubt, to the nation established by Mizraim, where such talents were sure to be received with royal honours, and to the confusion which took place at Babel are we indebted for the first perpendicular temples of Egypt. The noble associates had bought their experience dearly, and in order to prevent the monster jealousy from interfering with their grand secret, they consulted with the royal and noble of the nation, and from which consultation a society was formed of the most learned men, who were initiated into the secret of the perpendicular, etc. Each royal and noble initiated kept a retinue of workers of their own; none were permitted to build who were not of that society. They travelled in royal style, and each nation they visited added its strength, stability, and power to that fraternity. Signs and signals were invented, so that the initiated were known to each other in all lands. These associations were denominated under the title of Royal Freemasons. From the drawings in the tomb of Pharaoh Ousirei proves that Freemasonry from the creation and after the confusion of Babel was perfectly conservative.

GANAH BELZONI.

A CHARGE

DELIVERED TO SEVERAL NEWLY INITIATED BRETHREN, IN ST. JOHN'S LODGE OF THE ANCIENT AND HONOURABLE SOCIETY OF FREE AND ACCEPTED MASONS, IN NEWCASTLE-UPON-TYNE, DECEMBER 5, 1776.

BY BRO. J. ROTHERHAM, M.D.

BRETHREN, whoever considers the dignity of his own nature, or consults his own ease, safety, comfort, or happiness, will soon find them all to be founded in social life; in friendly intercourse, in communications of knowledge and pleasure, in mutual assistance and support, we are a blessing to each other. And, with the sincerest joy, I welcome you into a Society, to which the good report and persuasion of your own worth and moral character have introduced you, and wherein I hope you will give and receive reciprocal pleasure, satisfaction and benefit.

Knowledge and virtue, my brethren, are the objects of our pursuit; these are the foundations which are laid by the Great Architect of the Universe, upon which our wise master-builders have rested secure, and completed a fabric in truth, strength, and beauty, which defies the assaults of earth and hell, and will stand unshaken till time shall be no more.

Do Masons then arrogate to themselves everything that is great, good, and honourable? By no means; the gates of knowledge, and the paths of truth and virtue are open to every one who desires to enter and walk therein. But this I boldly affirm, that Masonry favours us with great and peculiar advantages, which, if duly improved and properly attended to, ought to exalt us above the rest of mankind. Though every good man is prepared in his heart to be a Mason, yet none but ourselves can know those ties and obligations, those particular privileges by which we are distinguished, and which afford us the fairest opportunities of accomplishing our present honour and happiness, and of securing eternal felicity; but, like every other display of light and truth, will, if abused or neglected, greatly aggravate our vice and folly. Favour me then with your candid attention, whilst I propose a few things to your serious consideration, which I hope may impress your minds with a proper sense of the importance of those objects and pursuits which we recommend and enjoin, of the privileges to which you are now admitted, and of the real benefits of which I hope you will shortly partake.

Our belief in the great God, the Architect and Ruler of Nature, a submission to His will and reliance on His protection, a devout and diligent enquiry into His works and the laws by which He governs the natural and moral world, a due observance of the moral duties and obligations, with universal charity being our first and leading principles; so our society admits and embraces all good men, of whatever sect, country, or religious persuasion. No institution in the world was ever more comprehensive: harmony, peace, and brotherly love are the great ornaments of our lodges; and whatever interrupts them is inimical to our constitution, and in every well regulated lodge should be severely reprehended.

You are therefore cautiously to avoid all religious disputes; as quarrels of this kind have ever been found prejudicial, and often destructive to society. Let every brother freely enjoy his own opinion, but not lord it over another, nor introduce any particular intricate wranglings into the lodge. Our religion is not founded in subtle metaphysical disquisitions, or angry disputa-

tions about forms, opinions, and ceremonies, but upon a good life and practice.

“ For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.”

Political disputes, having an equal tendency to inflame the passions and sour the temper, are therefore, with equal propriety, excluded from our lodges. You are enjoined to pay a due obedience to the laws, and respect to the government of your country; and to live as peaceable subjects, but never to disturb or embroil the lodge with your particular opinions of State affairs.

Neither are you to let any private quarrels or animosities accompany you to defile what is peculiarly devoted to the purest brotherly love. If you differ from any of your brethren, hear them with patience, and reason with coolness and moderation; and take care that a hastiness of temper or expression betray you not into an improper behaviour. It would indeed be well if every wrangling, over-bearing, turbulent, or mischievous temper could be utterly excluded from our lodges. We have all our imperfections, prejudices, and passions; but Masons profess, and should study and labour diligently to reform or suppress them; to bear with the infirmities of our brethren, which are never helped by wrath or contention, but may be much assisted by mutual affection and good offices.

You are likewise exhorted to avoid, especially whilst the lodge is sitting, a certain levity of behaviour, and trifling impertinence; which, however harmless it may be thought, is seldom consistent with good manners; but is more highly culpable, when it rudely draws the attention of your brethren from important truths and rational pleasures; it is inconsistent with your characters as Masons, gentlemen, or good moral men; it shows a contempt of the company, where true politeness ought to appear in mutual respect.

The laying or offering of wagers is justly prohibited as incompatible with the dignity of our conversation.

You are likewise enjoined to refrain from all profane and obscene discourse. The first is an insolent contempt of the Supreme God, who, both in our outward conversation and deportment, and the inmost recesses of our minds, claims our highest adoration and reverence; the other is brutal and unmanly, a most indecent affront and injury to that sex, which, though not admitted into our lodges, we are bound, as Masons and men, tenderly to respect, support, and defend.

No drunkenness or intemperance is allowed in our lodges, and whenever a brother is seen to be intoxicated, he ought in strictness and by the rules of our society to be dismissed from that meeting, and properly admonished, the first opportunity, not to insult his brethren with future intrusions when he is in that odious situation. But a moderate refreshment, such as nature requires and virtue allows, ought to be encouraged in our cheerful and friendly conventions; it exhilarates the spirits, and renders the faculties more vigorous and active; that frequently in the decent convivial hour, even our necessary cares and anxiety may, for the moment, be forgot, and the mind recruited with fresh vigour and resolution to encounter them; whilst our friendly intercourse and conversation are cheerful, easy, and free; not clouded by any sullen reserve, checked by austerity, or deadened by unreasonable abstinence; but enlivened and brightened by such prudent regulations as give pleasure to enjoyment, and comfort, ease and peace to reflection; rivet us in the purest friendship, and render our society an expressive “type of future bliss.”

Your punctual and willing attendance upon our stated meetings is expected, so far as it may not interfere with your duty to yourself, family, or friends; but you are by no means required to neglect your private affairs or proper business on this account. Diligence and fidelity in our respective callings and professions are what Masonry recommends and enforces, but ought never to interrupt.

As the Worshipful Master and presiding officers are placed in their several departments by the voice of the brethren, you are required to behave towards them with a becoming respect, to address them by their accustomed titles, and candidly submit to their just orders, admonitions, and reproofs; consider that every affront to them is an offence to the whole society, whom they represent, and over whom they are appointed to preside.

As the different regular lodges, and brethren, wherever dispersed, not only through this kingdom, but over the whole face of the globe, are united into one grand body, provincial and general officers, whose duty it is to preside over all the lodges in their several provinces or districts, are appointed by the fraternity, to preserve all the ancient laws and land-marks of the constitution; and everything relative to the general interests of Masonry ought, by them, to be duly weighed and properly regulated. We are, therefore, to pay a due regard to the Book of Constitutions, which is published by their authority; to prevent, or endeavour to heal, any jealousies, animosities, or differences, which may unhappily arise between those societies, which are, or ought to be, united in one common interest, and under one common head. Let this band of union be broken, and we become a rope of sand, and lose that strength, weight, and influence which concord and unanimity will secure to us.

Though your first engagement, and principal attachment ought to be to the lodge of which you are members, to the bye-laws of which you are required to conform, and the true interests of which you are bound to support, yet you are allowed, when proper and convenient, to visit the neighbouring lodges, so that you conform to their law and customs; but you are not to interfere in their particular business; nor is it well to enter into any discourse but what materially concerns the manifest interests of the society at large, or the general welfare of your brethren, to which you must be constantly and particularly attentive.

So far as you can do it, without injury to yourselves or families, you are bound to study your brethren's interests as your own; to relieve and assist them in all their difficulties and distresses; to pay a due regard to their merits, and maintain a tender concern for their failings. But do not suppose that Masonry confines your good offices to the fraternity only, or absolves you from your duty to the rest of mankind. Far from it; it inculcates universal benevolence and extends its benign influence to the whole world. It is a moral association, but not a partial confederacy. For surely, whilst I love my brother from moral principle as a man, I may, without injury to any part of society, be allowed to distinguish him as a Mason.

And this leads me to recommend to you a particular care and circumspection, that you betray not our distinguishing marks and characteristics to any stranger; not to your nearest or dearest relation, nor most intimate and confidential friend. It will be prudent in you, at least for some time, not to exhibit them even to a brother, except in a lodge, or where you well know your company. Time and patience will fully evince to you the importance of this precaution.

Pythagoras enjoined a long course of silence to his scholars. And though you are now cheerfully and affectionately received into our intimacy, you are still probationers for greater confidence. You will, therefore, keep a strict guard over your discourse, looks, and gestures, so that the most piercing eye, the quickest ear, or the most penetrating observation may not possibly discover what ought to be concealed; and if you meet with prying, inquisitive people, endeavour to turn and divert the discourse; but beware of manifesting any offence or discomposure.

Whatever passes in the lodge ought to be kept an inviolable secret; and though some things may appear more trivial than others, you are not to make any of the transactions there the subject of your discourse amongst your family or friends. Nor will it generally answer any good purpose to be perpetually talking of them to your brethren.

So far as you have opportunity, cultivate an esteem for, and a knowledge of the liberal arts and sciences; besides their use and importance in every part of life, they improve the understanding, enlarge and adorn the mind, render your friendship important, and your conversation solid and entertaining. Geometry is particularly recommended to the attention of Masons; and I beg the indulgence of my candid brethren, whilst I expatiate a little upon this grand foundation of Masonry.

By geometry, I mean not merely a study of the properties of lines, superficies, and solids, but the geometrical method of reasoning and deduction in the investigation of truth.

From the plainest and most intelligible definitions, we understand what is meant by a line, a surface, a solid, a perpendicular, a parallel, a triangle, square, circle, cube, sphere, pyramid, or cone.

From the most obvious and self-evident axioms we deduce those relations, or proportions of sides, angles, surfaces, or solid contents, which constitute what we call a geometric proposition. And from the comparing and combining our ideas, we gradually arrive at the demonstration, or absolute certainty of those truths which are more complicated, or remote from our first view (but which to superior beings, or superior geniuses, may be known intuitively). From hence we determine with certainty, what kinds, forms, or dimensions of natural bodies are best adapted to use or ornament. And from these speculative truths, we come to the problematic attainment of what we call pleasing, beautiful, or important.

In this light geometry is very properly considered as a natural logic; for, as truth is ever consistent, invariable and uniform, all truths may be, and ought to be, investigated in the same manner.

Moral and religious definitions, axioms and propositions have as regular and certain a dependance upon each other as any physical or mathematical ones. For instance, the moral relations of husband and wife, parent and child, king and subject, physician and patient, tradesman and customer, are equally certain and demonstrable as the mathematical ones between square and triangle, cube and pyramid, or cone and sphere.

In performing a good moral action then, if I may be allowed the expression, I am truly solving a moral problem; for I am acting in conformity to moral truth, or that fitness of things which is internal and invariable. Whereas, if I neglect my duty, or act inconsistently with the relations I bear: if I injure my neighbour in his person or property, withhold due relief from distress, or support from virtue, I am acting in contradiction to a known eternal truth; or in short, I am *acting* a lie.

I have been the more earnest and particular upon this subject, as it comprehends the very essence of what I understand by Masonry. In your future lectures and instructions, you will find that all our emblems, allegories, and peculiar characteristics have a beautiful and lively tendency to this point. Almost every branch of science is so applied and so mortalised as to become at once useful and instructive.

From the attention with which you have now honoured me, I hope you will seriously determine to pursue such knowledge, and cultivate such dispositions as will secure to you the brotherly respect of this society, the honour of your farther advancement in it, your peace, comfort, and satisfaction in this life, and your eternal felicity in the next. To the most fervent prayer for which, your faithful affectionate brother will ever devoutly say—

THE YORK FABRIC ROLLS.

THIS most interesting book was edited by Canon Raine, of York, son of the well-known antiquary, the Rev. James Raine, for the Surtees Society, in 1858, and is full of matter interesting to the general archæologist as well as to the Masonic student, for giving us glimpses of operative Masonic life and customs which no other known work so far supplies, though perhaps the materials exist if we knew where to put our hands on them.

We give this month a Latin "ordinance" for the Masons, full of interest, with a part and rough English translation of the same by an old friend and fellow labourer in Masonic research, Bro. E. W. Shaw, now, alas, passed away.

"ORDINACIO FACTA PRO CEMENTARIIS ET CETERIS OPERARIIS FABRICÆ.*

"Ordinatum est per venerabile Capitulum ecclesiæ Beati Petri Ebor, quod consuetudines antiquæ, quibus cementarii et carpentarii et ceteri operarii operantes in fabrica Ecclesiæ predictæ uti solebant, per singula tempora anni, de cetero, more solito, observentur. Ad quarum observacionem principalis et secundarius cementarius, qui vocatur magistri eorundem, ac carpentarius fabricæ predictæ, qui sunt recepti per Capitulum, et imposterum recipiendi, jurent coram Capitulo quod consuetudines antiquas infrascriptas faciant per ceteros cementarios, carpentarios, et ceteros operarios ibidem operantes, de cetero fideliter observari, videlicet. Quod ipsi cementarii, carpentarii, et ceteri operarii, incipere debeant operari, singulis diebus operalibus in estate, usque ad pulsacionem campanæ B. M. V., et tunc sedeant ad jantaculum infra logium fabricæ, cum non jejunaverint, per spacium dimidiæ Lente: et tunc predicti magistri, val unus eorum, pulsabit super ostium logii, et omnes statim accedent ad opera sua, et sic officia sua diligenter complebunt, usque ad horam nonam, et tunc ad prandia sua ibunt. Item in yeme, videlicet, a festo Sancti Michaelis usque ad festum Paschæ, lucente die, ad opus suum venient, et statim unusquisque, cum venerit, incipiet operari, et sic continuare in forma predicta usque ad horam nonam. Post prandium vero, a festo Inventionis Sanctæ Crucis usque ad festum Beati Petri ad vincula, dormire debent infra logium. Et cum vicarii venerint de mensa canonicorum post prandium, magister cementarius, vel ejus substitutus, faciet eos de sompno surgere, et ad opus suum accedere; et sic debent operari usque ad primam pulsacionem ad vespas, et tunc in logio ad potandum sedeunt a dicta prima pulsacione usque ad terciam pulsacionem propulsatam, tam in estate quam in yeme. Item a festo Beati Petri ad vincula predicto usque ad festum Inventionis Sanctæ Crucis, statim post prandium suum propalam hora competenti sumptum, ad opus suum redibunt non expectantes recessum vicariorum de mensa canonicorum, et unusquisque, cum redierit, incipiet operari; et sic operabuntur usque ad primam pulsacionem vesperearum, et tunc propulsatam, et redibunt potabunt infra logium usque ad terciam pulsacionem ad opera sua, et sic operabuntur usque ad pulsacionem campanæ abbatihæ Beatæ Mariæ quæ vocatur le Langebell, videlicet, singulis diebus operalibus, a festo Sancti Petri in Cathedra usque ad festum Sancti Michaelis, et a festo Sancti Michaelis usque ad dictum festum Sancti Petri, quamdiu per lucem diei videre poterunt, opera sua continuabunt annuatim. Item quilibet cementarius minus capiet per septimanam in yeme quam in estate, ad valorem unius dietæ, videlicet a festo Sancti Michaelis usque ad festum Paschæ. Item quando duo festa accederint infra septimanam, amittat unusquisque unam dietam, et, cum tria evenerint, medietatem illius septimanæ. Item in vigiliis et in sabbatis, quando post novam requieverint, propter solemnitatem diei subsequentis, tunc operabuntur usque ad pulsacionem horæ nonæ. Item predicti duo magistri cementarii et carpentarius fabricæ intererint in qualibet pacacione, et ibi notificabunt custodi fabricæ et contrarotulatori ejusdem defectus et absencias cementariorum, carpentariorum, et ceterorum operariorum, et secundum moram et absencias cujuslibet deducatur de salario suo, tam pro dieta integra, quam pro dimidia, prout justum fuerit in hac parte. Item prefati duo magistri cementarii ac car-

* A very useful set of rules to be observed by the Masons and the other workmen connected with the fabric. They continued in force for about twenty years. The restoration of the choir, a serious and extensive undertaking, would oblige the Chapter to take care that their staff of workmen and officers was of the most efficient description, and the observance of the rules now given would ensure punctuality and order, and be of great assistance to the regular progress of the work. Their exact date is not given, but it was probably in June 1352.

pentarius, qui pro tempore fuerint, debent predictas consuetudines fideliter observare in virtute juramenti prestiti, ac per ceteros cementarios et operarios ibidem operantes facient, sub pena amocionis, observari. Et si quis operari noluerit in forma predicta, statim amoveatur nec postmodo ad dictam fabricam recipiatur quoadusque eas voluerit in omnibus et singulis suis periculis observare.

[*Translation.*]

"It is ordered by the Chapter that ancient customs the workmen were wont to use shall be observed in the customary manner. First and second Masons, who are called Masters and the Carpenter, shall make oath before the Chapter that they will cause the same to be observed, viz. :—The work to begin in summer from the Feast of Easter until the Feast of S. Michael at sunrise, and work until the bell of the B.V.M., then to set at breakfast within the Fabric Lodge, provided they shall not have tarried, for the space of half-an-hour, and then the Masters, or one of them, shall knock at the door of the Lodge, and forthwith all shall go to work again until the hour of noon and then go to dinner. In winter from Feast of S. Michael until Feast of Easter, at daybreak shall come to work, and so continue until noon. After dinner from the Feast of Finding the Holy Rood (May 3rd) until Feast of S. Peter in Chains (August 1st), they shall sleep within the Lodge, and when the Vicars come from the Canon's table after dinner M. Mason or his substitute shall cause them to rise from sleep and return to their work, and shall be required to work until the ringing of the first bell for Vespers, and then shall sit to drink until the end of third bell both in winter and summer. From the Feast of S. Peter in Chains until the Finding of the Holy Rood, immediately after taking their own dinners at a fitting hour, they shall return to work, not waiting for the return of the Vicars from the Canon's tables, and shall continue to work until the first bell for Vespers, and shall drink in the Lodge until ending of the third bell, and shall return to work and so continue until ringing of bell of S. Mary's Abbey, which is called the Le Lange Bell, that is to say on every working day from the Feast of S. Peter's Chain (Jan. 18th) until Feast of S. Michael, and from Feast of S. Michael to said Feast of S. Peter so long as they can see by daylight they shall continue their work yearly. In winter each Mason shall receive less than in summer by one day's wage, to wit, from S. Michael to Easter. When two fast days occur in one week, each Mason forfeits one day's wage, and when three feasts occur in one week, a forfeit of one-half of that week's wage. Moreover, on Vigils and on Saturdays when they shall rest in the afternoon on account of the solemnity of the following day, they shall work until the hour of noon. The Master Mason and Carpenter to be present at each drinking time, and notify to the keeper of the fabric and to the controller all failures, and absences, and deductions to be made from the salary of each absentee, according as shall be equitable in the matter."

We shall continue these extracts for a few numbers of the magazine, to give our brethren a good idea of a very interesting book. The Fabric Rolls, a short account of building and other expenses, begin in 1360 and end in 1639. The illustrations from the Dean and Chapter Records begin in 1340 and end in 1704.

THE ANCIENT CITIES OF TROY AND PERGAMOS.

A LECTURE was delivered a short time back, by Dr. Phené, at a meeting of the Society for the Encouragement of the Fine Arts, in their rooms at Conduit Street, on "Travels in Asia Minor." Mr. Cuthbert Bede presided. The lecturer dwelt chiefly on the recent discoveries made at the sites of Troy and Pergamos, and his observations on visiting these sites. He referred to the peculiar custom of the early dwellers in Asia Minor of levelling down the hilltops to form sites for cities. This, he said, opened up to us half their manners, civic and religious. By this means they were secured from attack from wild beasts or man; they were freed from the miasma of the marshes of the low ground; and they had a commanding view over their pastures. They attained, in fact, what we now attain by systems of drainage, a vigilant police, and strong armies. Proceeding to describe the district of Troy, it was remarked that ancient writers specially noted that towns on the plains were

walled in order to obtain security. Dr. Schliemann had undoubtedly discovered a city of Ilium, but it was not necessarily the chief city. Without going into the question of Hissarlik being the site of that city, Dr. Phené said it must in any case have been one of the towns belonging to Dardani. The remains near Buonarbashi agreed more with the rain-proof porches to walk in and with the separate chambers for Priam's sons and sons-in-law, referred to in Book VI. of the "Iliad." The foundations at Buonarbashi, when compared with the oldest remains in Italy, were found to be of the type called Pelagic. They were carefully, it might almost be said royally, constructed, while those at Hissarlik are carelessly put together. The impression of the lecturer was that the ruins of Hissarlik represented the Acropolis of ancient Troy. The Trojans were not a naval people, but the vast jars for oil and wine unearthed by Dr. Schliemann testified to commercial importance, while the royal residence and temple would, like the Temple of Diana at Ephesus, be secluded from the noisy rabble of commerce. Further south, and strongly protected from the sea by a bold coast, was the site of the ruins of Chigri. This district abounded in relics. It was near here that Alexander erected the Troas bearing his name, and it seemed to the lecturer that he was well informed, and selected the former royal rather than the former commercial district. Dr. Schliemann may have opened, he said, the great mart of Troy; but Priam dwelt at Ilium. Ida was the sacred mountain of the Trojans, on a spur of which Ilium stood. This matter had been considered on too narrow a basis. We had been looking for a city, it was urged, while we named a country; for citizens, while we were thinking of a nation. Troja was the capital of Troas, and Ilium was the royal and military stronghold. Referring to peculiarities of the inhabitants of the district, the lecturer drew attention to the golden hair and light blue eyes of many of the women, a remarkable dance for festival days, in which the dancers, young and old, performed in line and not in circle, and the children having horses for their principal plaything. The horse was famous in the history of Troy, and it was curious that these modern toys had a noticeable shape which was almost identical with that of one which Dr. Phené had picked up from the ground, which must have been of great age. After alluding to an ascent of Samothrak—the lecturer saying he believed he was the first person who in modern times had seen the plains from this summit—the ruins of Pergamos were discussed. This town had been built on a peak levelled in the manner already mentioned. That there had been such levelling was made certain by the summit of the mountain having been allowed to stand and form a cone. In the operation material was provided for the construction of buildings. It had been founded in remote ages, further back than the time of Lysimachus; but in more artistic days the rude materials would only be used in the defence walls, while the newer buildings would be built in a more costly manner. The walls were still so perfect that their embattled appearance made it difficult to believe that at the foot of the mountain there lived a people at peace with it. The place was strewn with blocks of fine marble, broken columns, pieces of friezes, entablatures, and so forth. Reference was made to the remains brought thence to Berlin; but many art treasures, it was said, were still concealed. The sculptures at Avignon in France, it was pointed out, much resembled those in the museum at Berlin from Pergamos. After saying that there must have been a great school of painting there, the lecturer proceeded to describe observations he made in the neighbourhood of Smyrna. The lecture extended to considerable length, and the statements were supported by numerous quotations from classic authors.

[Though Dr. Phené's views are, as our readers will note, not altogether in accord with those of Dr. Schliemann, yet they are both curious and interesting, and deserve to be noted and preserved in the pages of the *Masonic Magazine*.]

 OLD RECORDS OF THE LODGE OF PEEBLES.

 BY BRO. ROBERT SANDERSON, P.G. SEC. PEEBLES AND SELKIRK. (S.C.)

(Continued from page 53 of the Scottish Freemason.)

AT Peebles the Twenty-seventh day of December, one thousand seven hundred and seventy-five years, which being the anniversary of St. John the Evangelist and the Honourable Lodge of Massons Peebles Kilwinning convened, &c. (follows a list of thirty-one brethren present, and minute the same as previous St. John's Day) when was duly and legally elected and chosen by plurality of votes for Master, John Brown; Senior Warden, Peter Gillas; Junior Warden, James Grosart; Senior Stewart, Robert Sommervil; Junior Stewart, Thomas Cairns; Boxmaster, Robert Scott; Key Keeper, James Traquair; Clerk, James Bertram; Master, Wardens, and other members of the Lodge were qualified by taking the *oath de fidei* administration office and ordains the master to sign thir proceedings. WILLM. HARPER.

Thereafter the meeting agreed that there shall be a quarterly meeting, viz., the first meeting to be upon the last wednesday of March, seventeen hundred and seventy-six—the second on the last wednesday of June—and the third upon the last Wednesday of September—and the fourth upon St. John's Day next, and to continue so yearly, and every member shall pay sixpence of Dues at each quarterly meeting, and each member failing to attend said meeting shall pay two shillings sterling upon St. John's Day, and each member paying as above shall be intituled to a Ball ticket gratas, and ordains the master to sign this minute. WILLM. HARPER.

Peebles, 29th Decr., 1775.

Which day a meeting of the Lodge of Massons Peebles Kilwinning convened according to previous warning to the whole of the Bretheren in order to Examine into what money was in Robert Scott's hands the present Boxmaster, and to settle other affairs relative to said Lodge. And after Robert Scott Boxmaster had given in an account of Disbursements given out by him since the nineteenth of January last, were found of Ballance in his hands the sum of five pounds, fourteen shillings sterling, of which he paid to Thomas Tweedale Masson in Peebles, five pounds sterling as the annual rent due at the twenty-fourth day of June last, upon one Hundred pounds sterling due by this Lodge to said Thomas Tweedale, also said Boxmaster paid to Thomas Tweedale fifteen shillings sterling as the annual rents due at this date upon fifteen pounds sterling due by this Lodge to William Lyon Masson in Peebles and one of the members of this Lodge for which two sums Thos. Tweedale granted his discharge, which was lodged in the Boxmaster's hands.

Thereafter it was agreed that Alexander Hewet (or Ewart, as the name appears in former minute) Tacksman of the Lodge should be sent for, who accordingly compeared, and paid into the Boxmaster Two pounds five shillings sterling as the year's rent of said lodge, and that from Whitsunday seventeen hundred and seventy-four, to Whitsunday seventeen hundred and seventy-five years, and agreed to possess said Lodge, from Whitsunday seventeen hundred and seventy-six, to Whitsunday seventeen hundred and seventy-seven, at the same rent and under the same conditions conform to a minute in this Book of date the sixteenth day of December seventeen hundred and seventy-four and

page 32, and appoints the next committee to meet for settling the Boxmaster's accounts upon the seventeenth day of January next, and ordains the master to sign this minute.

WILLM. HARPER.

Peebles 1776, Jan. 17th.

The committee having met according to last appointment, and having examined the Boxmaster's accounts and the Disbursements by him allowed finds in his hands Three pounds three shillings and fourpence-halfpenny sterling, and ordains the master to sign this minute.

JOHN BROWN, Mr.

Thereafter the Master Deputes Thomas Tweedale Master in his absence.

JOHN BROWN, Mr.

Peebles 22nd Novr. 1776.

At a meeting of the Lodge of Massons Peebles Kilwinning they took into their consideration that Robert Laidlaw tenant in Kingle-Doors had refused to pay the half of the expense of building a gavel wall betwixt a House build by said Lodge in the Northgate of Peebles and the said Robert Laidlaw's (House) notwithstanding he had formerly promised so to do, and therefore the meeting ordered Robert Scott Masson in Peebles their Boxmaster to raise a Process before the Sherriff of Peebles against the sd. Robert Laidlaw for the Expense of Building said wall, and to carry on said process to the final end thereof, and ordains the master to sign this minute.

THOMAS TWEDELL, Deput Master.

(Then follows St. John's Day meeting, 27th December, 1776, with list of twenty-four members present, and five absent; minute same as previous ones; to election of office bearers)—When was duly and Legally elected and chosen by Plurality of votes. For Master, John Hislop; Senior Warden, Robert Brown; Junior Warden, James Traquair; Senior Stewart, John Veitch; Junior Stewart, William Veitch; Boxmaster, Robert Scott; Key-keeper, George Brown; Clerk, James Bartram; Master, Wardens, and other members of the Lodge were qualified, &c.

JOHN BROWN, Mr.

Peebles 25th Jany. 1777.

The committee having met according to last appointment, and having examined the Boxmaster's accounts and the Disbursements allowed finds in his hands three pounds fourteen shillings and one penny sterling, and ordains the Master to sign this minute.

JOHN HISLOP.

The Boxmaster thereafter received two shillings of quarter Dues.

JOHN HISLOP.

Thereafter the Boxmaster paid to William Lyon, three pounds sterling, so that there remains in his hands of the above sums, sixteen shillings and one penny sterling.

JOHN HISLOP.

Peebles Decr. 27th, 1777.

(St. John's Day meeting same as previous, 26 members present and paid quarter dues; 7 marked unpaid;) when was Duly and Legally elected by a plurality of votes, Master, Robert Brown; Senior Warden, James Traquair; Junior Warden, Charles Lawson; S. Stewart, Willm. Symington; J. Stewart, Alexr. Ballynton; Boxmaster, William Harper; Key-keeper, Andrew Varcher; Clerk, James Burtram.

The following members have taken into their Consideration the Great Burden they are lying under by reason of Debt Contracted on the Building of this Lodge, has taken it in their Consideration to pay three shillings of advanced dues yearly and while the said Debt be brought to seventy pounds

sterling and there to let it stand till every member has received Back his advanced money according as the Honrable society of masons can pay it yearly.
JOHN HISLOP, Master.

Robert Brown, Senr. Warden ; James Traquair, Robert Scott, John Wallace, James Grosart, John Brown, Thomas Cairns, William Harper, Andrew Farcher, Thomas Tweedell, Robert Hislop, William Hislop, William Veitch, Alexr. Ballantyne, George Brown, William Symington, Charles Lawson, John Tweedell, Andrew Scott, James Stoddart, Thomas Stoddart.

Peebles Debr. 29 1777.

Which Day meeting of the Lodge convened according to previous warning given to the Brethren in order to examine what money was in Robert Scott hands present Boxmaster, and to settell other things Rellitine to the said Lodge. And after Robert Scott had given in his Depurments findes in his hands, with Alexander Hewit's House Rent the sume of nine pounds seven shillings sterling of which sume he paid instantly to Thomas Tweedell for Interest, and William Lyon, the sum of five pounds twelve shillings sterling and finds a Ballance due by him to the said Lodge the sume of three pounds fifteen shillings sterling.

JOHN HISLOP, Master.

Peebles, 17th Janry. 1778.

The Comitie having met according to last appointment and having examined the Boxmaster's accompts and the Depurments allowed findes in the Boxmaster's hands four pounds five shillings and sevenpence sterling and ordains the Master to sing (sign) this minute.

JOHN HISLOP.

At the same time Delivered to William Harper their Boxmaster the sume of four pounds, five shillings and sevenpence ster. Likewise A Bill of Andrew Farcher at Eighteen & ninepence sterling which he is to be accountable for at next clearance

ROBERT BROWN, Mr.

At Peebles Decr. 28th 1778.

(St. John's Day Anniversary Meeting held. 26 members marked Paid and 7 unpaid—minute the same to election of office bearers)—When was duly and Legally elected and chosen by Plurality of votes; Master, James Traquair; Sen. Warden, Robert Hislop; Jun. Warden, William Hislop; Sen. Steward, Thomas Cairns; Junr. Steward, John Wallace; Box-keeper, William Harper; Key-keeper, Andrew Farcher (or Farquhar); Clerk, James Bertram; qualified as usual, and ordains the Master to sign their proceedings.

ROBERT BROWN, Master.

Peebles 29th Decr. 1778.

In a full meeting of the Kilwinning Lodge, they have considered that there is Certain Members fallen into arrears anent the Building of their New House, and as there was a Contract entered into amongst the members, and said Contract is Registrare in the Commissary Court Books, we agree that our Clerk shall raise a Horning thereon and recover payment according to Law and ordains the Master to sign this minute.

ROBERT BROWN, Master.

Compeared Alexr. Hewit and paid three pounds sterling as his house rent from Whitsunday seventeen hundred and seventy-seven to Whitsunday seventy-eight and the same is Discharged by ROBERT BROWN, Master.

Eodim Die. The Boxmaster paid to Thomas Tweedale five Pounds, eight shillings sterling as the interest of one Hundred and eight pounds sterling due July last, seventeen hundred and seventy-eight years.

THOMAS TWEEDDELL.

Thereafter the meeting appointed a comittie to meet in the clerk's house upon the first Day of January next to consider proper measures for recovering payment of some quarter dues Several of the members is Deficient in paying into the Lodge.

ROBERT BROWN Master.

Peebles 1st Jany. 1779.

The Comittie according to appointment of the meeting the Twenty-ninth of December last to consider proper meausers for recovering payment of the quarter Dues of several of the members which is in Deficiences and said Comittie present, Robert Brown, Master; James Traquair, Senior Warden; Thomas Tweedale, John Hislop and Andrew Scott, and they having considered the persons after mentioned in arrears of their quarter Dues as follows, vizt., William Alexander, William Willson, and John Somervill for the year seventeen hundred and seventy-four, each one shilling sterling. Said William Alexander, William Willson, John Somervill, William Hardie, and James Dods, for the year seventeen hundred and seventy-five, one shilling sterling each. Said William Alexander, William Wilson, John Somervill, William Hardie, James Dods, Robert Somervill, for the year seventeen hundred and seventy-six, one shilling sterling each. William Lyon, John Veitch, David Russell, William Alexander, William Hardie, William Wilson, James Dods, John Somervill, Robert Somervill, William Scott, William Murray, for the year seventeen hundred and seventy-seven, four shillings sterling each, conform to a minute in the Book of date the Twenty-seventh December seventeen hundred and seventy-seven. Signed by all the members then present. Peter Gillas, James Stodhart, Thomas Paterson, William Alexander, William Lyon, John Veitch, David Russell, William Wilson, William Hardie, James Dodds, John Somervill, Robert Somervill, William Scott, William Murray, for the year seventeen hundred and seventy-eight four shillings sterling each. And the said Comite having considered the severall persons in arrears above mentioned ordains William Harper their present Boxmaster, and Treasurer, to proscutt the Persons within this County before the Sheriff of Peebles, and the persons residing in the County of Midlothiun, before the Sherriffs of Edinburgh for payment of the respective sums above mentioned. William Murray and James Stodhart taken into this minute by mistake.

ROBERT BROWN, Master.

Peebles 23d. Jany 1779.

The Commitie having mett according to appointment read settled accmpts with Boxmaster, and find a Ballance in his hands of nine shillings and two-pence halfpenny with bill upon William Symington for twelve shillings sterling, one on George Brown for seven shillings and sixpence, one upon Andrew Paterson for Ten shillings and sixpence.

JAMES TRAQUAIR, Master.

THE LAMENT OF THE CAPTIVE.

BY SAVARICUS.

A CAPTIVE many years I've been,
In dungeon cell, untried, unseen
Except by gaoler, in whose face
No look of pity can I trace.
What weary days, what lonely nights,
Of waking dreams, of mental sights!
Thoughts all confused, mind all astray,
Distressed, without one earthly stay.
My soul so sad doth soar away
On wings of thought, and these convey
My fretful spirit to a land
Where freedom reigns and takes its stand.

O, England dear! I sigh for thee;
In this fair land, where none are free,
My heart is faint—I feel forlorn,
With deep despair my breast is torn.
Oh! that my captive voice was heard,
And man to justice by it stirred;
My state when known would cause a sigh,
And help to gain my liberty.

Some strange yet hopeful dreams of late
Have soothed and softened down my fate;
Complete their power and magic spell—
They fill my thoughts and with me dwell.

I dreamt I left this dungeon dark,
By angel led, and reached a bark;
With eagle swiftness our ship then flew,
Well manned by strong and friendly crew,
Across the sea, and journey made
Towards my home, beneath night's shade;
At morn I saw my native land,
With loved ones gathered on the strand.
This cheering sight to longing eyes
Was joyful made by welcome cries.

At last I touched the well-known shore,
And heard the distant breakers roar.
Then, starting from my troubled sleep,
I felt foul horrors o'er me creep;

The waves beneath my stone-bound cage
 Were lashed to fury's toil and rage.
 'Twas but their beating 'gainst the rock
 With hissing sound that did me shock.

Awake, I think of dire distress
 Caused by the sea, so merciless.
 And yet I know for wealth and power
 The danger's braved at ever hour.
 Oh! happy those who thus are free
 To plough with pride the boundless sea.

When first I left my native Isle,
 A traveller, time to beguile,
 My limbs were free, and gay my mind,
 Intent on pleasure here to find.
 But in this land, tho' fair the clime,
 A manly speech is called a crime ;
 A despot's power the people feel,
 And crushing laws enforced by steel.

In wand'ring o'er this sunny land
 I met a brave—a patriot band,
 Whose noble daring and just claim
 Inspired my soul in freedom's name.
 In simple strains I penned their wrong—
 "Ah! woe is me," for this one song ;
 In sorrow now I know too well,
 'Tis treason here the truth to tell.

In England, happy, brave, and free,
 The people fear no harsh decree ;
 There any one with voice or pen
 May sympathise with fellow men.
 No dungeons there State victims keep,
 For friends betrayed no dear ones weep ;
 In English prisons filled by crime,
 The day for freedom comes in time ;
 And docile prisoners fully prove,
 That kindness can the hardened move.
 But here, alas, is dark despair,
 And none to hear a captive's prayer ;
 E'en I who have no crime committed,
 Must linger on, unheard, unpitied.

THE TREVOR FAMILY,*

OR, HOW MRS. TREVOR SAW FREEMASONRY IN A NEW LIGHT.

BY A MASTER MASON.

(Concluded from page 470.)

CHAPTER VI.

ROSE received her visitor with a troubled air.

"You are acquainted with Mr. Glyndon, I believe," said she.

"I have had the honour of meeting the gentleman," said Crawley, and, bowing coldly in the direction of Frank, he turned to Rose, and entered on a tide of easy talk, utterly ignoring Glyndon's presence. At the first break, however, the latter arose, coolly shook hands with Rose, bade her good evening, bowed distantly in the direction of Crawley, and departed.

Fortunately for Miss Rose's feelings, Crawley was too sure of his ground to care for a rival. He wanted a wife for himself to wear on his arm, and for society to envy. She must be beautiful, because society paid homage to beauty. He would have preferred wealth with her, but that he could win for himself. He was vain, and the possession of a beautiful wife would minister to his vanity.

He did not delay making his business known. But through it all, Rose, excited as she was, could not help but contrast the love he offered for the open, manly love of Frank Glyndon, and in her heart she rejoiced that she had made the promise she had an hour before. How confident Crawley felt in his suit may be gathered from his closing words:

"I shall leave the store, Rose, and go into business for myself in an adjoining state. I shall write every week, and return for my bride during the winter holidays."

"Mr. Crawley," answered Rose, made calm by his curt manner of taking everything for granted, "I feel honoured by your declaration of affection for me, and have given you some right to make it. But I must be sure of my heart before I bestow it, and must ask for time—a year, at least."

If Rose had looked up at that moment, and caught the angry lightning of those dark, fierce eyes, she would have been better satisfied than ever at her withholding assent for a year. It was the first glow of suspicion, and it soon found vent in words:

"May I inquire, Miss Rose, if the person who recently left the room has anything to do with your decision?"

"The gentleman who left the room after your arrival," replied Rose, with some warmth, "was for an hour, a guest beneath this roof, and I do not think that Mr. Crawley, after a moment's reflection, will expect me to answer such a question. But it will serve the same purpose, I trust, to state that no other engagement, present or prospective, has anything to do with my decision. I wish to know my own heart, and when the time comes, I hope I shall have the courage to obey its dictates, whatever they may be."

"Crawley was secretly enraged and bewildered. Here was a village belle, who for several years past had been daily under his eye, had had but limited advantages outside of village society, and this simple-minded beauty actually hesitated about accepting *him*, insisting on *his* waiting *her* leisure, and for a year, at least! and he had felt so confident. He had, he thought, but to step to the parent bough, pluck therefrom its sweetest flower, and wear it next his heart. And this was the result

"Well, Miss Rose," he said, rising and bowing, "woman, in all such matters, must have her own sweet way; but I will trust to your generous nature and my devotion for an earlier and favourable reply;" and with a few more words he bade her a polite good-night, and departed. But once out in the open air, his curses, if not loud, were deep. The next morning he passed two long hours in earnest conversation with Mrs. Trevor.

CHAPTER VII.

"Rose has no secrets from her mother, I hope?" said Mrs. Trevor to her daughter that evening after tea, as they sat alone.

"None of importance, mother," answered Rose. "I presume you refer to what occurred last evening. Well, mother, I had two offers of marriage and accepted neither."

"Neither," echoed her mother. "I can readily understand why you should not accept Mr. Glyndon. Personally, everything is in his favour, but you know my life-long objection to such a connection. But, my dear, I thought you had long regarded Mr. Crawley as an accepted suitor."

"I had so regarded him, mother, and I fear that I gave him so to understand by my manner toward him; but when the test came I found that my heart repelled him, and I cannot love him. I did not tell him so last night, for I was under the spell of his presence. But he shall know it at once."

"No, Rose; take my advice. Let the matter remain in abeyance for a brief period," said Mrs. Trevor, who had set her heart on the match, and had hoped that time would bring about a change; and she knew that Crawley would write, and she depended much on his powers of persuasion. Fond mother! She did not reflect that Frank Glyndon had pen, ink, and paper, at his command!

About six weeks subsequent to the above conversation, Esquire Faxon entered the office jointly occupied by himself and Frank Glyndon, and was met by the latter with the remark:

"Esquire Faxon, I wish your perfect confidence, and so I give you mine. I am a candidate for Miss Rose Trevor's hand. So is one Joel Crawley. With my consent he shall not have her. If he was worthy of her, all-right. Then there would be honourable victory, and the best man might win. But he is not worthy of her. Now for my question. How long did he clerk for Harmon Trevor, and at what salary?"

"Well," said the esquire, slowly, as if reflecting back, "he came here seven years since. The first two he had eight hundred a year, the next two one thousand, and the last three he has had twelve hundred dollars."

"Making an aggregate," said Frank, "of seven thousand two hundred dollars. He came here poor—that much I learned from other sources. Out of this seven thousand he has been compelled to pay for board and clothing, and in the matter of dress he was very extravagant. Now, I happened yesterday in the office of the *Advertiser*, at the county seat, arranging for some legal printing. My eye caught the name of Crawley in one of the exchanges from a neighbouring state. I secured the paper, and here is the paragraph that arrested my attention:

'Mr. John Brinkley, of this city, has sold to Mr. Joel Crawley an undivided half of his furniture manufactory and store for ten thousand dollars in cash. We welcome Mr. Crawley to our midst.'

"Now," continued Frank, "if this be true, where did Crawley get that amount of money? I ask you, esquire, if it is not worth while to critically examine the books of Harmon Trevor. I ask it in no spirit of jealousy, but as an avowed lover of the daughter, and in behalf of the widow and fatherless. Do not we owe it to Mrs. Trevor, despite her known hostility to our Order?"

"I think so, most certainly," promptly answered the esquire. "I will see Robert. In the meantime, you had better make such inquiries, in a quiet way, as will test the truth of the newspaper account."

When Esquire Faxon broached this matter to Robert Trevor, the latter was thunderstruck. He regarded Crawley as the affianced lover of his sister. But the practical good sense of the esquire soon convinced him that this was the very reason why Crawley should not rest under suspicion.

CHAPTER VIII.

AND now another leading citizen, Mr. Upton, has called upon Mrs. Trevor, and informed her that certain lots she had placed on the market had better be withdrawn for the present. A new railroad was being built, of which he was an officer, and these lots would be in the immediate vicinity of the depôt, and must greatly increase in value. Mrs. Trevor, knowing Mr. Upton as a speculator, and one who was always watching the main chance, could not help asking him why he had not taken advantage of the lots being in the market.

"Madam," he replied, with a shrewd smile, "we business men are once in a while capable of a disinterested act. Give us credit for it. And allow me to supplement what I have already done by saying that I will advise with you when the time comes for disposing of the property."

The sequel proved Mr. Upton's good faith and judgment. A portion of the lots were disposed of for a sum far beyond Mrs. Trevor's most sanguine hopes, and the rest retained for an advance. This sale added materially to the widow's resources; and, if to still more gladden her heart, news came to her that Ralph had proven an apt pupil under the kind, but firm, discipline of his guardian, and was already credited with an improvement in an article being manufactured at the works, and for which Mr. Thornburg secured him a royalty for each machine made. The workmen could not be jealous of one so young and ardent, and gave him every assistance in their power.

The fact that Joel Crawley was under suspicion had not been made known to Mrs. Trevor or Rose. He wrote to the latter, and pleaded his cause eloquently and often. Rose wrote to him in reply, and was only restrained by her mother from rejecting his suit. And, Frank Glyndon? He and Rose met at times in society, and he managed now and then to engage her in conversation, and to feel her hand on his arm, and Rose truly divined that she was the object of his silent worship. And between a lover whose importunities were incessant, and one who never again told his love, Rose was in a most uncertain state of mind. She asked the advice of her only confidant, Allie Parr, the pleasant little wife of the village jeweller, and she laughingly suggested that "she accept the ex-clerk and run away with the lawyer!"

In the meanwhile, Frank Glyndon had made inquiries that proved satisfactorily that Crawley had paid the full amount in cash for his business interest. But the most critical examination of the books showed no evidence of false entry. The esquire was compelled to admit the absence of any discrepancies. The only circumstance that even suggested a suspicion of wrong was founded on a habit of Harmon Trevor's numbering and filing away his letters received. A dozen of these were missing. But on this slender thread, stimulated by his love for Rose, and determined to probe the mystery, Frank Glyndon hung his hope. At his own expense he put a shrewd detective at work. He was instructed to get into Crawley's confidence, if possible, or, at least, find out if he had any sources of income other than his salary as clerk.

It would be occupying too much space to detail how patiently and skillfully, by what slow but sure steps this delver into rogues' secrets learned what little he did of Joel Crawley's private affairs. It was not much, for he had a cool, reticent, retiring nature to deal with. But what Crawley would not

reveal, careful watching at the post-office did. Crawley did receive money from Kansas, and corresponded with parties there, and their names Glyndon found in the commercial reports under the head of land agents. With this clew he acted promptly. The first westward bound train took him and Esquire Faxon as passengers, and the second morning after they took breakfast at the Kansas hotel, and then inquired their way to the land office of Barker and Sloan. They found Mr. Sloan in, and were soon in the full tide of conversation on the subject of crops, lands, and prices. Glyndon, in the course of some remarks, incidentally alluded to their place of residence, Stanhope.

"Ah, Stanhope," said Sloan, "You are then acquainted with an old customer of mine, but not living there at present. I refer to Harmon Trevor."

"Yes," answered Esquire Faxon. "We were both acquainted with him in his lifetime. An excellent man and good citizen."

"In his lifetime!" exclaimed Sloan. "Why, his death must have been very sudden. When did it occur?"

"About eighteen months since," said Glyndon, while both he and the esquire felt they were treading on the verge of important developments.

"Eighteen months! Why, gentlemen, it is simply impossible. I have seen and conversed in this office with Harmon Trevor within six months, and corresponded with him within the last thirty days, at Bradford, his new home. I knew that Trevor's wife was dead, but not Trevor," and Mr. Sloan had arisen and was impatiently pacing his office floor.

And then Glyndon knew he spoke of Crawley, now a resident of Bradford, and by degrees the whole story came out. The secret of Joel Crawley's plethoric pocket-book soon became known.

CHAPTER IX.

FROM time to time, as his means permitted, Harmon Trevor had invested a portion of his gains in government lands in Kansas. The entire business had been transacted by correspondence carried on under instructions by Joel Crawley, who had, in all cases, signed the name of his employer. The western agents, therefore, knew no other signature but Crawley's and even that as Trevor's own. The latter had remarked to his clerk that he preferred that his family should know nothing of the purchase, as he wished to surprise each of his children on their birthday or marriage with what would be the making of a handsome farm. The papers were in the safe, and their existence known only to Harmon Trevor, Crawley, and the western agents. The sudden death of the owner offered a temptation that Crawley could not resist. No danger, he thought, need be anticipated from the western agents, and, if he had any compunctions of conscience in the matter, he silenced them by regarding these lands as the natural dower of his intended wife. And so, securing these papers, after leaving his clerkship, Crawley visited Kansas, boldly assumed for the time the name of Harmon Trevor, and proceeded to place the lands, already largely increased in value, on the market. The most of the property was soon sold, and the remainder of the purchase money had been forwarded to Crawley while the detective was on his track.

A few days after, Esquire Faxon and Frank Glyndon, accompanied by Mr. Sloan, of Baker and Sloan, entered the town of Bradford, only to find the community in a state of high excitement. One of the large wheels of the powerful engine used at the furniture works had flown into fragments, and dangerously injured one of the proprietors and several of the workmen. The one was Joel Crawley.

Mr. Sloan remained only long enough to be admitted by the surgeon in attendance to the victim's room, identify him, make the necessary affidavit in the interest of the Trevor estate, and returned home. Frank Glyndon and

Esquire Faxon waited a week with patience, until the surgeon announced that Crawley could be seen.

"He will linger along, perhaps for months," said that gentleman, "but he will be sightless and will never again be able to stand."

And when the sightless sufferer was told that Esquire Faxon and Frank Glyndon were present, and wished to converse with him, he eagerly requested all but them to leave the room. And then he proceeded in distinct, though feeble tones, to tell of the great wrong he had perpetrated against the heirs of Harmon Trevor, and now, as one who must soon appear before his Maker, would not they arrange with the family that he should at once make over all of his possessions to the one woman whom he loved, retaining but enough to pay his expenses during the brief remainder of his life, and bury him decently?

All bitterness disappeared from the hearts of both listeners as they stood in that presence, and saw those rightless eyeballs turned pleadingly toward them. They felt that the one redeeming trait in Joel Crawley's character had been his love for the pure-minded and beautiful girl, and they could not help but respect this exhibition of devotion to his idol. For her sake he pleaded that there might be no exposure, and when he received the solemn assurance of the two friends that all should be as he wished, he shed tears of gratitude from eyes all unused to weeping.

And when, a week after, the property was duly transferred to Miss Rose and a letter from her had been read to him, assuring him that each morning and evening she prayed God to forgive him, he sent her the assurance that he had found peace in believing, and was waiting for the final summons. Three months after Joel Crawley was borne to his last resting-place, and the world knew not that a terrible stain rested on his name.

CHAPTER X.

It was just after the transfer, however, that Esquire Faxon called one morning on Mrs. Trevor, in regard to some matters of business. These having been discussed, the widow said:

"And Esquire, I owe you and Mr. Glyndon not only a debt of gratitude that I can never repay, but I owe you also for your time and services, which I can pay."

"Our joint expense, madam, were about two hundred dollars, which is all we ask, and all we shall receive. We undertook this work unsolicited by you, and have no legal claim. As to the debt of gratitude, I will forego my share in that. Doubtless you can repay my young friend Glyndon in full by permitting him to address your daughter as a suitor for her heart and hand!"

"Esquire Faxon, your remark places me in a strange strait. I owe much to Mr. Glyndon. He is a young man of unexceptional morals, good family and fine prospects, but I am under a solemn pledge to myself to never consent to my daughter's marrying any member of an oath-bound organisation. As I have said before, if this be a prejudice, I imbibed it in my girlhood, and it has grown with my growth and strengthened with my strength."

"Mrs. Trevor," said the esquire, "you will pardon me for saying that prejudices against secret associations are generally strongest with those who know the least of them. Your father was a member of a church that bitterly denounces all secret orders. But I shall surprise you when I inform you, as I now feel compelled to do, in what I believe to be the best interests of Miss Rose, and for her happiness in life and yours, that your husband was not only a Mason, but held the Order in the highest esteem. At the time of his death he was Master of his Lodge at the county seat. We should ordinarily have asked the privilege of burying him with Masonic honours, but it was no time

then to ask your consent, knowing as we did your feelings in regard to the Order."

Mrs. Trevor was more than surprised—she sat as one dumb. Before she could recover herself sufficiently to speak, the Esquire continued :

"It may, perhaps, reconcile you to the idea of your husband being a Mason, if I revert briefly to events that have occurred since his death, and to which I now refer in confidence, and in the interest of Miss Rose and yourself. When your husband died, one of the heaviest burdens on your heart was your youngest son, Ralph. He is now contented, happy, and making a useful man."

"Yes, thank God," responded the widow.

"It was," continued the esquire, "after consulting with the Lodge members, that brother Thornburg consented to take Master Ralph in charge, and in pursuance of Masonic advice he did so. You know the happy result. At the same meeting it was decided that your son would need some aid in the settlement of the estate, and in appointing me, I flatter myself thousands of dollars have been saved to you and yours. It was at the suggestion of brother Masons that Mr. Upton called upon you and advised you not to sacrifice your village lots. What that advice was worth, you already realise. It was after often consultation with his brothers of the mystic tie, that Frank Glyndon took those steps which have resulted in restoring to you a very considerable property, at but trifling expense. Again I repeat, my dear Mrs. Trevor, all this has been done, because we, as brothers, felt an interest in the family of a deceased brother, and despite your bitter feelings toward our Order, we have done our duty by you and yours. Your husband was a Mason at the time he married you. You met him while away from your home on a visit, and it was there your courting was done. He knew nothing of your prejudices, and discovered them only after your marriage. He loved you too devotedly to wound your feelings, and he only visited his Lodge quietly, and, from regard to your views, never appeared in public as a member. He has told me that the time might come when he should deem it is duty to have it made known to you that he belonged to our Order. I believe that time has now come. I am not here to defend Masonry. It needs no defence. It lives, and will live, in your heart, and in the hearts of millions it has made happier by its beneficent work of charity and good will. It stands, and will stand, in the pillared majesty of Wisdom, Strength and Beauty. I ask you now," the esquire concluded, rising to depart, "in the light of the facts I have stated, whether a promise made to yourself, with mistaken notions of the scope and objects of the order, should hold good against a daughter's happy settlement in life? I leave the subject to your reflections. Good morning."

Mrs. Trevor was too confused to more than respond, "good morning," and stood for several minutes in a profound study. She then returned to her household duties.

CHAPTER XI.

JUST one year from that memorable night when she had found Frank Glyndon in the parlour, instead of Joel Crawley, Rose Trevor, more beautiful than ever, and with a sweet look of expectancy in her eyes, sat there awaiting one who had written her a brief note that he would do himself the honour of calling that evening, if agreeable. And at the earliest possible moment to satisfy the demands of the etiquette governing calls, Frank Glyndon was ushered in.

"Rose," said he, walking up to her and taking her hand, "the year has passed and I am here for my answer. Is it 'Yes,' darling? I have loved you too well to take 'No'!"

"It is 'Yes,' Frank," answered Rose. "I loved you even when I tried to persuade myself I did not."

"And your mother, Rose. Will she be satisfied to have her daughter marry a member of the Mystic Tie?"

"She has said," answered Rose, "that an Order that could win the respect and command the services of my father cannot be the school of pernicious doctrines or dark designs. She will make no objection, Frank, and already she is rejoicing that you are to be here to-night. She guessed your errand, as I did. She is longing, even now to thank you in person for the kind interest you took in her affairs."

We leave the lovers together and hasten to conclude our story.

The Merry Christmas has come, and society in Stanhope is elated with the prospect of a wedding in high life, and Ralph Trevor is at home for the holidays, and is relating, with pardonable pride, how he has induced Mr. Thornburg to start a library and reading-room for the employés, and he, the youngest of them all, has been selected to make the opening address at the dedication. And the widow gazes on her boy with all a mother's pride. And Ella is progressing favourably in her studies, and is full of promise of a sweet girlhood. And Robert, to console himself for the prospective loss of the society of his elder sister, is admiring the sweet face, blue eyes, and lithe form of Miss Louise Upton, who in vain tries to appear as if she was not conscious of his gaze. And the father and mother and friends of Frank Glyndon are present at Mrs. Trevor's, and after the ceremony that binds two fond hearts for life is over, the wedding gifts are exhibited, and they are numerous and costly, one being in the shape of a cheque for twenty thousand dollars from the elder Glyndon, and a deed for an elegant house and lot from Mrs. Glyndon. And as the widow gazed upon the happy scene, and reflected upon all her pleasant surroundings, she realised how much she owed to the considerate acts and kindly offers of the brethren of the Mystic Tie.

Six months after, Rose wrote to her mother:—"I am about to make application for membership in the Eastern Star. Shall I mother?"

"Just as you choose, my darling," was the mother's answer. "An Order that has given you so excellent a husband has a right to my highest regards. My prejudices are buried in the grave with your father!"

BRONZE WORK IN SOLOMON'S TEMPLE.

IN I. Kings vii. we read that among other articles manufactured by Hiram, of Tyre, for Solomon's Temple, was a molten sea, the dimensions of which are thus given: "Ten cubits from the one brim to the other; it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about . . . And it was an hand breadth thick. . . it contained 2,000 baths." Mr. James Napier, in his "Manufacturing Arts of Ancient Times," after giving his reasons for concluding that bronze and not brass was the material employed, remarks, "This immense hemispheric vessel would therefore measure twenty-one feet eight inches in diameter, and be ten feet five inches deep in the centre. This large casting could not weigh less than thirty tons, and would be capable of holding twenty thousand gallons of water." The brim of it is said to have been "wrought like the brim of a cup, with flowers of lilies," by which Mr. Napier understands that the forms of lilies "were probably cast and fixed upon the brim as if growing." In the Authorised Version the record says, Under the brim of it, round about; there

were knops compassing it, ten in a cubit, compassing the sea round about; the knops were cast in two rows, when it was cast." Mr. Napier suggests as a better rendering of the original: "Under it was the multitude of oxen, which did compass it round about, ten in a cubit, compassing the sea round about; two rows of oxen were cast when it was cast," his view being that oxen were carved or cut on the outside all round to the number of 300. The pedestal upon which the sea was placed consisted of twelve oxen. The size of these oxen, or bulls, remarks Mr. Napier, is not given, but they must have been of considerable size in order that their corresponding legs would give thickness and strength to support so great a weight, for when the vessel was filled with water the whole weight would be upwards of one hundred tons. As to the "bases" described in verses 27—37, he remarks, "These bases, fitted upon wheels, constituted carriages for supporting and moving about the ten lavers, or large bronze vessels for washing," etc. The whole workmanship of these bases, as described, is indicative of great skill." These lavers are thus described: "Then made he ten lavers of brass; one laver contained forty baths, and every laver was four cubits, and upon every one of the ten bases was one laver." Commenting upon this, Mr. Napier observes, "When it is considered that each of these vessels was capable of holding three hundred gallons of water, upwards of a ton weight of water each, we obtain a better idea of their size. Each vessel upon its carriage and full of water would weigh no less than two tons." The "two pillars," according to the dimensions, given in I. Kings vii., 15, 16, were, without the capitals, about $37\frac{1}{2}$ ft. in height, and about 8 ft. in diameter. If hollow, it would be necessary that the metal should be not less than three and a half inches thick, which would give a weight of from 20 to 25 tons for one casting of each pillar, and of about 10 tons for each capital. The pillars when set up would measure about 47 ft. in height. In the construction of the bronze altar, supposing the thickness of the metal to have been three inches, no less than 250 tons of bronze must have been employed. The place where such enormous castings—which evidence great skill in metallurgy and the possession of vast mechanical resources—were produced is indicated in I. Kings vii., 46, "in the plain of Jordan. . . . in the clay-ground between Succoth and Zartham," or "in the depth of the clay-ground," according to the marginal reading, which would indicate that they were moulded in clay; that material, mixed with sand, is still employed for bronze castings. Mr. Napier says, "So large a quantity of metal as some of these castings required would not, in all probability, be fused in one furnace. For all the large castings, especially for such a massive casting as the 'sea of brass,' it is highly probable that a whole series of furnaces were put in operation at the same time, and all tapped together, and the molten metal run into one mould. Such series of furnaces are generally set in a sort of circle, or square, under a large dome, or roof, from which rises a large chimney, or tower." This, it is suggested, serves to explain the reference of Nehemiah: "Malehijah, the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece and the tower of the furnaces." The structure erected by Solomon probably continued a national foundry up to the time of the captivity; during the rebuilding and refurnishing of the Temple, the repair of these furnaces was therefore a matter of great importance to those engaged in the work. The "bright brass" which is spoken of as the material of which "the pots and the shovels and the basins" were composed, was, in Mr. Napier's view, bronze containing a large proportion of tin—"an alloy of the character of speculum metal, which, when polished, would present an imposing appearance."

THE CELESTIAL ARMY.

I STOOD by an open casement,
And looked upon the night,
And saw the eastward-going stars
Pass slowly out of sight.

Slowly the bright procession
Went down the gleaming arch,
And my soul discerned the music
Of their long, triumphal march,

Till the great celestial army,
Stretching far beyond the poles,
Became the eternal symbol
Of the mighty march of souls.

Onward, for ever onward,
Red Mars led down the clan,
And the moon, like a mailed maiden,
Was riding in the van.

And some were bright in beauty,
And some were faint and small ;
But these might be, in their greatest height,
The noblest of them all.

Downward, forever downward,
Behind earth's dusky shore,
They pass into the unknown night,
They passed and were no more.

No more ? Oh say not so !
And *downward* is not just ;
For the sight is weak and the sense is dim
That looks through heated dust.

The stars and the mailed moon,
Though they seem to fall and die,
Still sweep with their embattled lines
An endless track of sky.

And though the hills of death
May hide the bright array,
The marshalled brotherhood of souls
Still keeps its upward way.

Upward, for ever upward,
I see their march sublime,
And hear the glorious music
Of the conquerors of Time.

And long let me remember
That the palest, faintest one
May to diviner vision be
A bright and blessed sun.

THE ROD IN AND OUT OF SCHOOL.

BY BRO. JOHN HENRY LEGGOTT.

(Concluded from page 487.)

WE gather from Chambers' Book of Days that "In the Quarter Sessions at Wycomb, in Bucks, held on the 5th of May, 1698, an order was passed directing all constables and other parish officers to search for vagrants, etc., and all such persons which they shall apprehend in any such search, or shall take begging, or wandering, or misconducting themselves, the said constables, head-boroughs, or tything-men, being assisted with some of the other parishioners, shall cause to be whipped naked from the middle upwards and be openly whipped till the body shall be bloody."

The law was strictly enforced, not only in Bucks, but in other counties. From the same work we cull the following:—"In the constable's accounts at Great Staughton, Huntingdonsire, the following curious items appear.

169^o. Pd. in charges taking up a distracted woman, watching her, and whipping her next day, 8s. 6d.

171^o. Spent on London nurse for searching the woman to see if she was with child before she was whipped, 3 of them, 2s.

Pd. Thomas Hawkins for whipping 2 people that had the small-pox, 8d.

171^o. Pd. for watching, victuals, and drink for May Mitchell, 2s. 6d.

Pd. for whipping her, 4d.

171^o. Pd. for whipping Goody Barry, 4d."

Men and women were whipped promiscuously, but not always at the cart-tail. In the record of the proceedings of the Corporation of Doncaster, May 5th, 1713, there appears the following order—"A whipping post to be set up at the Stocks at Butcher Cross, for punishing vagrants and sturdy beggars." Stocks and whipping posts were once to be found in almost every township, and there are specimens of these still in existence in some few places.

The celebrated Judge Jeffrey's was notorious for his partiality for the rod and the intensity of the punishment administered by his orders. We are told by Mr. Cooper that on one occasion when sentencing a woman to be whipped he said, "Hangman, I charge you to pay particular attention to this lady! Scourge her soundly, man; scourge her till her blood runs down! It is Christmas, a cold time for madam to strip in! See that you warm her shoulders thoroughly!"

It was under this infamous judge that Titus Oates met with a well deserved punishment for his crimes, but it was so inhumanly severe that it involuntarily excites our pity. He was found guilty on two charges and sentenced, "To pay on each indictment a fine of 1000 marks; to be stript of all his canonical robes, to be imprisoned for life; to stand in the pillory on the following Monday with a paper on his head declaring his crime; next day to stand in the pillory at the Royal Exchange with the same inscription; on the Wednesday to be whipped from Aldgate to Newgate; on the Friday to be whipped from Newgate to Tyburn; upon the 24th of April in every year during life to stand in the pillory at Tyburn opposite the gallows; on the 9th of August in every year to stand in the pillory opposite Westminster Hall Gate; on the 10th of August in every year to stand in the pillory at Charing Cross, and the like on the following day at Temple Bar, to be continued on the 2nd of September every year at the Royal Exchange. King James, when appealed to for a

mitigation of the sentence, exclaimed, "He shall go through with it if he has breath in his body."

In an Almanack for 1692 it is stated that Oates was whipped with a whip of six thongs and received 2,256 lashes, amounting to 13,556 stripes.

In the household the birch was considered necessary to correct discipline, and it is well known that our grandfathers and their grandfathers before them, when young, passed a good deal of their time under the influence and dread of the rod.

The girls, too, almost to womanhood, were frequently placed across their mothers' knees to receive the birch. Apprentices and all domestic servants were also ruled by it. Just one anecdote and I will pass on and speak of the rod in the school. The ladies of Linlithgow were notorious for the frequency of the punishments given to the apprentice lads. After a time the lads began to grow restive under the birch, and meeting together talked the matter over and determined upon revenge.

"Four of the masters it was known were to proceed on a particular occasion to Edinburgh on business, and as these were just the men whose lads were oftenest licked by the mistresses, the day in question was chosen as the day of revenge. At a given moment the mistresses of the ill-used boys were seized each in her own house, and being made ready by willing hands, were treated to a dose of the 'Oil of Strap' as flogging was then called, each lad laying on a few stripes with all his might. Dire threats of retribution were uttered, but when it was found upon enquiry that more than one mistress had suffered a similar fate, prudence dictated silence."—*History of the Rod.*

All of us are to some extent acquainted either by personal experience or report, with the position the rod held in public schools in former days. It was resorted to on all occasions, the most trifling offences brought down upon the trembling culprit the punishment of the birch, and children of weak constitutions often suffered permanent injury from the harsh treatment they received. The words of Crabbe express the almost universal belief amongst teachers—

"Students, like horses on the road,
Must be well lashed before they take the load;
They may be willing for a time to run,
But you must whip them ere the work be done.
To tell a boy that if he will improve
His friends will praise him and his parents love
Is doing nothing—he has not a doubt
But they will love him, nay applaud, without.
Let no fond sire a boy's ambition trust—
To make him study, let him see he must."

The rod was thought to be essentially necessary to education, hence whipping-boys were attached to the Court that they might receive the floggings due to the royal princes. The subject of flogging in school will be best understood by relating a few examples of the method of treatment adopted in some of our schools. (Extracted from "History of the Rod.") Eton was once famous for the use of the Rod. Dr. Keate, who ruled during the early part of the present century, had quite a passionate love of the birch, and many amusing stories are recorded of him. "On one occasion, when a confirmation was to be held for the school, each master was requested to make out a list of the candidates in his own form. A master wrote down the names on the first piece of paper that came to hand, which happened unluckily to be one of the slips of well-known size and shape used as flogging bills, and sent up regularly with the names of delinquents for execution. The list being put into Keate's hands without explanation, he sent for the boys in the regular course, and in spite of all protestations on their part, pointing to the master's signature to the fatal bill, "he flogged them all."

A good story of "Old Keate" is told in the *Saturday Review*. A boy called upon him to take leave. "You seem to know me very well," said the master, "but I have no remembrance of ever having seen your face before." "You were better acquainted, sir, with my other end," was the unblushing reply.

A master of Rugby flogged thirty-eight boys at one turn. A droll story is related of Dr. Bushby, of Westminster. A student finding some plums in the Doctor's study, began to eat them, first waggishly crying out, "I publish the banns of matrimony between my mouth and these plums; if any here present know just cause or impediment why they should not be united, you are to declare it, or hereafter hold your peace."

The Doctor having overheard the proclamation determined to chastise him for it, but said nothing till next morning, when causing the boy to be brought up and disposed for punishment, he grasped the well-known instrument and said, "I publish the banns of matrimony between this rod and this boy, if any of you know just cause or impediment why they should not be united, you are to declare it."

The boy himself called out, "I forbid the banns." "For what cause?" inquired the Doctor. "Because," said the boy, "the parties are not agreed." He escaped his whipping.

When Dr. Parr was master of the school at Norwich, an under-master told him one day that a certain pupil appeared to show signs of genius. "Say you so? Then begin to flog him to-morrow." It appears that during and before Milton's time, students in college were often flogged. Johnson in his "Memoir of Milton" says, "I am ashamed to relate what I fear is true, that Milton was one of the last students in either university that suffered the public indignity of corporal correction."

Many anecdotes might be told of masters who have been flogged by their pupils. Tyranny having driven the lads to desperation, the dominie in an unwary moment has been seized, placed over the block and treated to a vigorous application of his own birch.

In Scottish schools the "taws," took the place of the birch. Schoolmasters in Scotland were not a whit behind their English brethren either in the intensity or frequency of its application. The "taws" a long strap of tolerably stout leather with the ends cut into strips, was quite as effective as the birch. In some schools it was customary to fasten the culprit on a desk near the door and each pupil gave a stroke of the "taws" on passing out. We have spoken only of boys' schools, and enough has been said to show that there was some justice in the expression used by our grandfathers, who, instead of saying "When I was at school," put it as "When I was under the rod." But it must not be thought that flogging was confined to boys; girls were subjected to treatment of a similar kind, and the mode of application was in most respects identical; it is therefore unnecessary to further enlarge this paper. We would, however, remark that boys and girls should congratulate themselves that they live in these days. Teachers should also rejoice in an enlightened public opinion which forbids any undue use of corporal punishment in our schools. Notwithstanding the wisdom of Solomon, we are of opinion the less the punishment used in school, the higher will be the moral tone. We believe, too, the use of the rod in public elementary schools is and will be absolutely necessary so long as education is so largely entrusted to the care of youths in their teens, who are incapable in the majority of cases of rightly appreciating the responsibility of their office, and are far more apt to resort to force than to persuasion. With an increased number of adult teachers, education will be more progressive, and school-life will be more pleasurable to the teacher and the taught.

MASONS' MARKS.*

MASONS' Marks furnish one of the most interesting subjects for study in Freemasonry, and one productive of entertainment as well as instruction. From the earliest times our operative brethren employed marks, and now that Freemasons no longer design or superintend the erection of material Temples and other stately edifices, we retain the custom of the Craft, so far as Masons' Marks are concerned, by their employment in the Mark Master's Degree.

In ancient and mediæval times there were two classes of Marks employed—the superior class by the Master Masons, Masters of the work, or overseers, and the inferior by the Fellow-Crafts, or hewers of the stone. The first were monogrammatic characters, and the second, Craft or mathematical symbols of varied configuration. The last named have often been described, but references to the former are more rare, and the subject appears to us to be of sufficient interest to warrant a brief article upon it.

The ordinary marks are found at the present day on the original foundation stones of King Solomon's Temple; and they may be traced from that time, down, through Europe, in all important structures. M. Didron, a French writer on architecture, has referred to those found on the Cathedrals of Spire, Worms, Strasburg, Rheims, etc., and stated that he can classify them as belonging to distinct schools or Lodges of Masons. The extraordinary marks of superintending architects, on the other hand, all have an individual character, and ordinarily are either monograms or rebusses. Examples of Fellow-Crafts' marks may be found as follows: the interlaced compasses at Melrose and Fountain Abbeys, and crosses, triangles, the figure 4, the H, and analagous marks at Cologne, Malmsbury and Gloucester Cathedrals, and Furnas Abbey. Bro. Fort, in his "Early History and Antiquities of Freemasonry," has an interesting chapter on these, as also has Bro. Lyon in his "Freemasonry in Scotland," on similar marks in that country. In Fountains Abbey the marks of French and English Masons have been distinguished. All of these marks were apparently a growth, a development, being at first, as Bro. Woodford has pointed out, in the earliest times alphabetical, then numeralistic, and finally symbolic and exoteric.

The monograms or rebusses (many of them very amusing) adopted by Master Masons or supervising architects as marks, were at first view only plays upon words, indicative of the mirthful spirit that dominated our ancient brethren; but they were in fact much more than this. At the time, for example, when the mediæval cathedrals were erected, the majority of the persons who frequented them could not read; but these pictorial marks were intelligible to the most illiterate, and served to commemorate to the populace the names of the architects (many of them ecclesiastics as well) to whom they stood indebted for the sculptured glories of their Temples to the living God. We will give some curious examples.

Among the monograms or rebusses carved in stone on famous edifices are the following: Prior Bolton, the architect of the choir of the celebrated London Church of St. Bartholomew the Great, adorned an oriel with a rebus of his name—a bolt through a tun. (The well-known inn in Fleet street, "The Bolt in Tun," derived its name from this rebus.) Another noted Mason's mark is that of the Abbot Islip in Westminster Abbey. In the splendid nave of that cathedral—the loftiest of England, over the centre of one of its doorways is a

* We reprint this article from the *Keystone*—ED. M.M.

monogram in *alto relievo*, which represents the Abbot prostrate on the ground with an *eye* before him, he having *slipped* out of a tree. On a neighbouring frieze is another rebus of the Abbot's name—a human *eye* lying by the side of a *slip* or a branch of a tree; while the third conceit is that of a man sliding from the branch of a tree and of course exclaiming, I *SLIP*. So in York Minster, on the magnificent Rood Screen, erected in the year A.D. 1500, while William Hyndley was the Master Mason of the edifice, is the device of that architect—a hind lying.

There is high classical authority for these whimsical rebusses. (By the way, the word *Rebus* is the plural of the Latin *Res*, a thing, fact, or truth, and is defined by Dr. Johnson as "a word represented by a picture.") Even the great-minded Cicero was not too proud to represent his name by the paltry species of pulse called by us *chick-pease*, and by the Romans *Cicer*; while many of the coins of Julius Cæsar bear the impress of an elephant—as the word *cesar* signifies elephant (as Camden tells us) in the ancient language of Mauritania.

Probably the most curious Mason's Mark ever adopted was that of John Thorpe, the inventor of the Elizabethan style of architecture. He designed a house for himself as a monogram, formed of the initial letters of his name—I and T joined by a corridor, with the following eccentric distich over the doorway:—

" These two letters, I and T,
Joined together as you see,
Make dwelling house for me."

This design is still in existence.

It will be seen that this subject of Master Masons' Marks opens up a chapter in the Craft's history that is full of amusing interest. The architects of the middle ages were proud of their works, and loved to carve their names upon them. Each of the marks is a delightful puzzle—indeed, we might say a *gem* of a puzzle, did we desire to make a very modern allusion. But the puzzle is not very puzzling—being pictorial, so that he that runs may read. To all persons of intelligence such Masons' Marks are interesting; but to modern Freemasons, who are the descendants and living representatives of the mediæval Masons, they are more so, and hence we have thus briefly looked up the subject.

ORIGIN AND SHORT HISTORY OF THE KABBALAH.*

THOUGH there were several mystical books extant at or about the end of the twelfth century, the Kabbalah was born in the first quarter of the thirteenth century. The returning crusaders had filled the minds of the people in western Europe with the marvellous things which they had seen in the Orient, and a prominence was given to all that was marvellous and mystical. Also the Jews in Western Europe, especially in France, did not remain free from the common mania, and a book by the name of "Proehma Nistara" circulated, was eagerly read, and was frequently copied, although by only a small circle of Jewish scholars. Maimonides'

"More Nebuchim," in which he endeavoured to conciliate philosophy with the Jewish religion, and which, consequently, bore a more than liberal character, caused to stir up a reaction. While he endeavoured to explain everything in the Jewish religion from a rationalistic standpoint, the reaction took hold the more to the mysterious. A Rabbi, Abraham ben David, died in Posquières, in France (1199), and his son, known by the name of Isaac the Blind (1190-1210), wrote a commentary to a mystical book, "Sefer Dezira," in which they laid the first stone to the building of the Kabbalah. Still they, as well as their book, were not known much, only that they were opposed to the teachings of Maimonides. Still, the seed once planted on fertile ground grew. Esra and Asriel, from Gerona (in Spain), brought some systematical order into that mysticism; they were assisted by one Jacob ben Scheschet, also from Gerona, and by Jehuda ben Jakar, but though they travelled much, in order to make a propaganda, their efforts were in vain. Asriel was ridiculed and mocked at in Sevilla. At the same time a book by the name of "Bahir" came into circulation; nobody knew by whom it was written, but it was thought to be very old, and this book did a good deal in assisting the efforts of Esra and Asriel. But all would have been in vain if not a man of great prominence had become attached to that secret mystical science. It was Rabbi Mose ben Nachman, from Gerona. He is known by the name of Nachmani, or "Ramban." He goes also by the name of Bonnstouc de Porta. He was a physician, at the same time a great talismanical scholar. He was a warm defender of Judaism, but did not possess genius enough to follow the flight of Maimonides; he was his greatest opponent, and the leader of the anti-Maimonides faction—he lived between 1195-1270. He has received great fame from a disputation which he held at Barcelona, against one monk, Pablo Christian, compelled by Jacob I. of Spain, and out of which he went forth a victor. This Nachmani, in order to avoid the Scylla of Philosophy, fell into the Charybdis of Mysticism, and sanctioned, by his authority, the young Kabbalah. From now this new science spread over Palestine and Germany, and soon found a warm defender in Eleasar ben Jehuda, from Worms (1230). But its greatest assistance it received in Toledo. There was a man by the name of Todros b. Joseph Halevi Abulafia; he lived between 1270-1304. He was a favourite with Sandu IV., and was honoured by the Jews with the name of Nassi. He became an ardent friend of the Kabbalah, and pretended to have had prophetic revelations himself. He himself, his sons, and some other friends, strengthened by their influence and their authority more and more his new aberration, and filled the ground for the "Sohar," the greatest literary fraud that ever existed.

There lived about this time, in Spain, a man by the name of Mose ben Schemtob. He was born at Leon, about 1250, and is, therefore, known simply by the name of Mose de Leon (died in Arevalo, 1305). He was a fluent writer, but no scholar; he knew something of everything, but nothing thoroughly. He was a spendthrift, never caring for to-morrow, led a wandering life, lived in Guadalaxara, Biverro, Valladolid, and Avila. By-and-bye this man was drawn into the circles of the Kabbalah. He published several books about it, but received neither money, nor fame, nor celebrity by them. Then he conceived the idea of writing a book under another man's name, and in order to prove its antiquity, to write it not in Hebrew, but in the Chaldee idiom. So he wrote the "Sohar," but he only claimed to be the copyist. In a preface he said that its author is Rabbi Simon ben Jochai, who lived at the time of Bar Rochba. This Simon ben Jochai had 6-12 disciples; to him and his disciples God revealed the wonders of the "Sohar." Simon ben Jochai dictated it, Rabbi Akisba wrote it down, and the other disciples testified to it. This book, the "Sohar" (splendour) had been lost for a long period. Nachmani, while visiting Palestine, had found it, and had sent it to his son in Catalonia, but the ship was wrecked, and by a chance the book came to

Valencia, into the hands of himself. He, possessing the original, were merely the copyist. The book created a great sensation. All that had been dreamt before was now authenticated and verified by an authority so highly esteemed as that of Simon ben Jochai. Mose de Leon made a fortune by the sale of that book, but there were several Kabbalists who hardly could believe it; amongst them one of the sons of Todros. He pretended to have lost his copy, and asked for another, in order to find a difference between them, but Mose de Leon was smart enough not to be caught by that trap. But a Rabbi arrived about that time from Palestine; his name was Isac from Acco. He could not believe that such a book was in existence, and had an interview with Mose at Valadolid. Mose declared, with an oath, that he had the original in his house, and promised to show it to him, but on his way home he died in Arevalto, and his wife said that there never was an original, but that he, Mose, wrote all himself. In vain two rich Kabbalists, David Rafan and Joseph de Avila, tried to buy the original from the widow for a high price, the latter even promising to give his son to the widow's daughter in marriage. But mother and daughter must refuse, because there was not such an original.

So the mysterious book was strengthened even more by the mystery surrounding it, and for about five centuries it kept its place as a religious text-book at the side of the Bible and Talmud: yea, it was in many cases preferred to them to the detriment of the Jewish religion.

[This interesting paper has been sent to us by Bro. Jacob Norton, and has been translated by a learned Rabbi from Graetz's "History of the Jews in Germany."]

ODE TO WOMAN.

BY BRO. HENRY CALVERT APPELBY.

WOMAN, whose beautiful influence sheds its smiles
 Upon man's destiny for weal or woe,
 Like living loadstone luring him to fame!
 'Tis thy sweet sympathy that man beguiles,
 And thy unselfish love content to know
 That urges him to make a lasting name!
 Winsome woman, closely clinging;
 Tender ditties softly singing,
 Truly loving, blessing bringing,
 Excelling in delightful graces,
 Who would not thy glances love?

When all the beauty of thy face
 Is but a reflex from above;
 Let thy brightness, ever beaming,
 Shine in glory all around,
 Let thy ringing laughter sound,
 With its rosy ripples streaming,
 Waking man from morbid dreaming,
 Blending sunshine with his life;
 Be the best in all his deeming,
 Whispered in the one word—"wife."

A MASON'S NOTES OF TRAVEL IN ASIA.*

JERUSALEM.

PERHAPS the readers of the *Liberal Freemason* would like to know just what is to be seen on the spot once occupied by the Temple of King Solomon. We were accompanied by our Dragoman, an officer of the Governor of Jerusalem, and the Janizary of the American Consul. Conducted first through the series of dark and dirty arches called the *Cotton Bazar*, we were admitted to a gate and found ourselves on a paved platform containing several acres of ground. Ascending a broad flight of steps, we came to a smaller platform which is supposed to occupy the same level as the original Temple. In the centre of this stands the *Kubbet es-Sakhra*, or *Dome of the Rock*. It is a building octagonal in shape, each of its sides being sixty-six feet in length, and is covered with porcelain tiles as far as the pedestal, which is of marble. The dome which surmounts this structure is about one hundred feet high, and sixty-six in diameter. There are two rows of pillars and piers supporting this structure. The pillars are of different kinds, and were certainly made for other buildings, some of them possibly for the Temple itself.

Immediately beneath this dome is a large unhewn rock, which has many traditions connected with it. It is the summit of *Mount Moriah*, and has been consecrated to Divine worship from time immemorial. We were taken down underneath this rock, and told marvellous tales concerning it, such as that the hole in the centre of it was made by Mahomet when he ascended to Heaven.

Near the East door stands a beautiful little structure resembling a modern pavillion, and called *David's place of judgment*. The pavement consists of beautiful mosaic.

We next descend a flight of twenty-one steps, and, passing by fountains and cisterns of great antiquity, we come to the *Mosque El-aksa*, a complex of pile of buildings, the principal axis of which forms a right angle with the south wall of the Temple precincts. A part of this building was erected, and the whole was occupied by the *Knights Templar*, who called it the *Porticus Palatium*, or *Templum Salomonis*. The vaults beneath this church, which are reached by a descent of twenty-six steps, are supported by a thick monolithic column in the centre, the capital of which is ornamented with acanthus or palm leaves. This vault seems to have been once a porch belonging to the *Double Gate*, which is now walled up. A fragment of stone built into the wall upside down, bears an inscription with the name of the Roman Emperor *Antoninus*.

Large substructions were built by King Solomon on the top of the Mount, in order to have a plateau of sufficient size for his purpose. At the South East corner of this plateau we were conducted down into a portion of these substructions, which are now called *Solomon's Stables*. It is certain that the *Templars* stabled their horses here, and the rings to which they were fastened still exist. On the East side this plateau is bounded by the city wall, in which there is one gate which is walled up. It is the most beautiful gate of the whole city. The *Muslims* have a tradition that if this gate should be opened their power here would fail.

But the most interesting place about these grounds is the so-called *Wailing Place of the Jews*. This is most undoubtedly a portion of the outer wall built by King Solomon; and here every Friday the faithful Jews, young and old, gather, and, with their faces turned to the wall, weep and mourn for their

* This interesting paper was written for the *Liberal Freemason*, from which we extract it for the pleasure of our readers.

downfall, and pray for their restoration to power. It is very affecting to see how earnest they are, and as they lay their foreheads to the wall, some of them actually shedding tears, it is a sight that will not be easily forgotten. Among the ceremonies used is the reading of the 89th Psalm. The following litany is chanted on some occasions :—

Leader—For the palace that lies deserted.

Response—We sit in solitude and mourn.

Leader—For the palace that is destroyed.

Response—We sit in solitude and mourn.

Leader—For the walls that are overthrown.

Leader—For our majesty that is departed.

Leader—For our great men who lie dead.

Leader—For the precious stones that are burned.

Leader—For the priests who have stumbled.

Leader—For our kings who have despised Him.

Leader—We pray Thee have mercy on Zion!

Response—Gather the children of Jerusalem.

Leader—Haste, haste, Redeemer of Zion!

Response—Speak to the heart of Jerusalem.

Leader—May beauty and majesty surround Zion!

Response—Ah! turn Thyself mercifully to Jerusalem.

Leader—May the kingdom soon return to Zion!

Response—Comfort those who mourn over Jerusalem.

These people have kept up this custom for centuries with marvellous tenacity.

A short distance from this is another place where a portion of the the wall dates from Solomon's time. Some of the stones here are of immense size, and laid together without cement. One of them is nearly thirty feet in length, and about three feet thick. Excavations that have been made show that this wall extends down from the present surface of the ground more than fifty feet.

Among the many things full of historical interest that were shown us were the sword and spurs of Godfrey de Bulloiguc, which are carefully preserved in one of the Chapels of the Great Church of the Holy Sepulchre, which covers Golgotha, where the crucifixion took place. There are many legends about various portions of the church which reasoning men can hardly believe. But there seems to be no room to doubt that this is the veritable Mount Calvary, and while it is quite possible that the exact spot shown as the place where the cross stood may not be the one, it seems to be certain that the crucifixion took place somewhere on the ground covered by this vast church. A number of pilgrims are coming here now, the most of them from Greece and Russia. They are poorly clad, and the distance covered by the steamer is passed in the steerage, the rest of the way on foot. Men, women, and children trudge along, sturdily and patiently, carrying all they have upon their backs, and looking bright and cheerful as they near the one spot in all the world that is to them most sacred.

It is quite affecting to see their earnestness and the difficulties they will overcome to get to the Holy City, and then to see the solemnity with which they enter the church and go from one chapel to another, day after day, as though the one object of their lives, that they had striven for years to attain, was at last accomplished, and they were happy with a solemn gladness.

The city itself is small, dirty, and badly paved. It is surrounded by a wall about two and one-half miles in circumference, varying from twenty-five to fifty feet in height. There are five gates that are opened in the daytime, but four of them are closed at sunset. Each gate is guarded by Turkish soldiers. The streets literally swarm with beggars.

ROSENGARTEN'S ARCHITECTURAL STYLES.*

THIS is a work published in 1878, and though it has only lately and accidentally come before us, it seems to us to deserve notice and commendation in the pages of our magazine. It is very handily and happily got up, illustrated by 639 illustrations, admirably printed, and most pleasant reading. It is interesting to us specially as Freemasons, in that it seems to accept as a fact the existence and movements of the Masonic Guilds, and to hail them as the precursors of our speculative Masonic system. Curiously enough, the writer thinks he sees in them a sort of protest against over-weening mediæval ultramontane influences, but we confess we doubt very much both the reality of his theory and the soundness of his conclusions. In that doubtless spurious MS. which professes to represent the secret teaching of the Templars, and which clearly does not exist in the Vatican library, and which was a posthumous publication of the well known Merzdorff, Munter, or whoever was the fabricator, surrounds the templarism of the thirteenth century with the controversies of the Reformation period. But it is not impossible that that spirit of resistance to and dislike of mediæval Romanism which led to the teaching of Wickliffe and the culminating efforts of Luther and the English Reformation, may have begun to work secretly in the thirteenth century. So far in England we have no evidence of any such feeling at work. The known Guild Constitutions are all uniform in their loyal adhesion to the "Church" of the period, and it is that peculiar characteristic of the Masonic Guilds which has been invoked by some as an objection to the connecting and consecutive history of an operative and speculative brotherhood.

Admiring and appreciating as we do Mr. Sandars' translation of Rosengarten's valuable and interesting "handbook," we think that, on the whole, we prefer to leave out this special question of intellectual revolt and sectional controversy. The history of the Masonic Guilds has yet to be written and brought out clearly before us, and that most important chapter in the long annals of our social, domestic, and national life has yet to be fully developed and rightly valued on its effect on the manners, and buildings, and traditions of several centuries. Toulmin Smith gives us but a very little portion of the Guild returns which he saw, and which still exist, mouldering in silence and dust. Why should not Bro. Gould, for instance, devote himself to a selection of operative Mason Guild regulations? He would confer another favour on Masonic students.

THE TIMELY WARNING.*

BY BRO. ROB. MORRIS.

IT is now several years since I was travelling on a stern-wheeler from Cairo to Memphis, and a slow and painful conveyance it proved to me. The bill of fare was frightfully scanty, the bedding bug-haunted, the company profligate. Gambling was going on from sunrise to midnight, and every hour or two a fight settled the game, after which a new "deck of keerds," as the gamblers uncouthly styled them, was "fotched on," and another round began, to terminate as before.

Among the passengers I had observed a young man of that gentle, amiable cast of countenance which young men even at this day sometimes wear who have been raised in pious families, under the hands of loving mothers and

* A Handbook on Architectural Styles, translated from the German of Rosengarten by W. Collett Sandars. Chatto and Windus, Piccadilly, London, W.

praying fathers. How such a young man got to the gaming-table I have never ascertained; but rising one night a while before twelve, after vainly attempting to snatch sleep among the roaches and more offensive vermin, I discovered him there, excited with liquor; furiously excited with the gambler's madness—worse than *delirium tremens* itself—and in a rapid process of being plucked by the experienced scoundrels around him. The sight shocked me; I was quite unprepared for it. Through my conversation with him the previous day, I was confident he knew little or nothing of cards, a thing easy enough seen, by the way, in his awkward style of handling them, and that he would not rise from that dangerous place while he had a dime left in his pocket. After standing by for a considerable time, during which dollar after dollar disappeared from his pile to enlarge that of his opponents, I took a chair close by him, and leaned my elbows upon the table in real distress. A square piece of tobacco lay there—a plug I think such things are called—with a knife by it. Mechanically I took them up, and began, thoughtlessly, to chip the edges of the tobacco. While doing so, the young man reached his hands in my direction for the pack of cards, it being his deal, and exposed his wristbands to my view. By the flash of the candles I observed that they were fastened with gold buttons, having Masonic emblems—the Square and the Compasses—on them, a sign I never fail to see, when within my purview.

A thought occurred to me. This is a Mason; I will warn him of his danger; so with the knife I cut deeply in the tobacco the same emblems, the Square and the Compasses, and, laying it down with the knife before him, as if I supposed they were his property, I arose and left the table. I could see that his eye caught the emblem instantly, and that he understood me.

It was a curious thing to observe him then. He went on dealing the cards, but so listlessly and carelessly as to forfeit the deal. He laid his forehead in his hands, thoughtfully, and his hands upon the table. Once or twice he counted his little pile of money, now reduced to a very trifle. He got up for a drink of water, and walked in an uncertain manner, to and fro; sat down again, played his game out, and, by the evident co-operation of his adversaries, won it; got up again, drank, and took a longer walk; played again and won. And then, as with a power given him at that instant from on high, he threw down his cards with startling vehemence, fell on his knees, raised his hands aloft to Heaven, and, with a mighty voice, repeated an oath that he would “*never, never, NEVER gamble again, so help me God!*”

I sat by his side all that night bathing his head in cold water, and that saved him, I think, from a terrible attack of brain fever—saved him for a lovely girl, to whom he was even then betrothed—saved him to be the father of as charming a child as ever sprung like an olive-shoot by human feet—saved him to become one of the best officers in one of the best Grand Lodges in the land—saved him to become one of the best correspondents and truest friends—a Mason, with whom I hope, at the Resurrection Day, to rise.

Nor is this the whole story, for one of the gamblers, to whom the knife and tobacco really belonged, seeing the Square and Compasses cut on his plug, sat with me all that night at my brotherly work, avowed himself, too, a Mason—declared, in language more ardent than was necessary (for under other circumstances, I should have called it blasphemy), that, had he known the young gentleman was a Mason, he was essentially d—d if he would have played a game with him; and the next morning, learning the exact amount that had been won, collected it from the others and returned it to him. That gambler took a step in the right direction, consequent upon the rebukes, compliments, and counsels, which, combined in equal doses, I administered to him, and quit the river for ever; opened a book-store, became a grain dealer, a dry goods merchant, and made money at all these things; was elected sheriff of the county, and still holds that position; and, to conclude the story, I still have the plug of tobacco in my possession, with the original *Square and Compasses* cut upon it!

MASONIC AND GENERAL ARCHÆOLOGIA.

FRAUDS AND ABUSES IN ST. PAUL'S.—In a book with the above title, published in 1712, we find the following petition :—

“To the Honourable the Commons of Great Britain in Parliament assembled: The humble Petition of Sir Christopher Wren, sheweth, That in the Act of Parliament of 8 and 9 of the late King William, for compleating the Building and Adorning the Cathedral Church of St. Paul, London, there being a Clause for suspending a Moiety of the Surveyor's Salary till the said Church should be finish'd, thereby the better to encourage him to finish the same with the utmost Diligence and Expedition: Your Petitioner humbly conceives, that the Parliament by putting the Surveyor under such Obligation, did apprehend that the Building, and every thing belonging to it, was wholly under his Management and Direction, and that it was in his Power to hasten or protract it. That Your Petitioner having been Surveyor of the said Cathedral Church from the beginning of its Rebuilding, and the same (as may be seen) being now compleated, excepting the Iron-fence, some Ornaments undetermined, and some other Matters which some of the Commissioners for the Fabrick have so interposed in, as that his Measures for compleating the same are wholly over-rul'd and frustrated; and thereby he is under this Hardship, as neither to be paid the Salary that is due to him, nor suffer'd to perfect the Work that is made the Condition of it. Your Petitioner therefore most humbly Prays your Honours to grant him such Relief in the Premisses, as to Your Great Wisdom and Justice shall seem meet. And Your Petitioner will ever Pray, &c.—CHR. WREN.

WILLIAM THE LION'S CHARTER.—We take the following from the *Masonic Magazine and Mirror* :—

“De pteccoe bnfcom ecce Glasg. Wills Dei gra Rex Scottoru. omnibz plis hominibus toci tre sue clicis et Laicis salem. Necessitati Glasguen ecclie. Pietate debita compacientes et eam summi Regis. et scissimi Kentegni. confessoris intuitu deuocoe non modica. diligentes. desolacoi ipius cura nolunq cosolacoi adhibere. et eam qoad possumq regie ptectoio munimine cfoue. Qm aute mat mltarum gentiu. exilis an hac et angusta. ad honore Dei ampliari desiderat, et pteora in hiis diebs nris igne consumpta ad sui reparacoem amplissimis expensis indigens et nrm et pliu pbom hominum subsidium exposulat. frinitate qam ad eiq constructoem venablis Joc. eiusde ecclie eps de cosilio abbatu prioru et altius cleri epatus sui constituit. Devote recipinq. et regie coessionis munimine usq. ad ipius ecclie pfectoem confirmanq. et oes eiqde frnitatis collectores. et ad eiq fabricam auctoritate Epi et capituli ipius ecclie. auxilium postulantes. in nra firma pace et ptectoe suscipinq omnibz Ballis nris et ministris firmit peipientes. vt. eos vbiq in regno nro ptegant et manuteneant et districte phibentes. ne quis eis iniuriaviolenciam aut contumeliam aliquam inferat sup nram plenaria forisfcuram. Test. Hugone cancellar nro. Archenb Abbe de Dunfermel. Willo de Lundes justic. Philippo de Valonia. apd Rokesburg.”

ON FREEMASONRY.—From the Travels of Alexander Drummond, Esq., Consul at Aleppo, wrote at Smyrna, in the year 1745 :—

“At this carnival season they have an assembly here, to which Mr. Consul Crawley did me the honour to introduce me; and, as I had formed a lodge of Freemasons in the place, the ladies had conceived a strange notion of my character; for I had been represented to them, by some priest, as a conjurer of the first magnitude, who had the devil at my command, and raised the dead by my diabolical incantations. These terrible prepossessions, instead of

frightening them, had only served to raise their curiosity; when I had entered the room, they surveyed me with truly female attention. After they had satisfied their eyes with a most minute examination, they seemed to think I did not differ much from the other children of Adam, and became so familiar to my appearance that one of the number was hardly enough to desire me to dance with her; and, as she escaped without danger, I was afterwards challenged by a pretty little blooming creature, with whom I walked seven minutes during the course of the evening.

“As I have mentioned the lodge of Freemasons, I cannot help congratulating myself upon the opportunity I had of making so many worthy brethren in this place, and of forming the only lodge that is in the Levant.

‘For ages past, a savage race
O’erspread these Asian plains,
All nature wore a gloomy face,
And pensive mov’d the swains.
But now Britannia’s gen’rous sons
A glorious lodge have rais’d
Near the fam’d banks where Meles runs
And Homer’s cattle graz’d;
The bri’ry wilds to groves are chang’d,
With orange trees around,
And fragrant lemons, fairly rang’d,
O’ershade the blissful ground.
Approving Phœbus shines more bright,
The flow’rs appear more gay,
New objects rise to please the sight
With each revolving day.
While safe within the sacred walls
Where heav’nly friendship reigns,
The jovial masons hear the calls
Of all the needy swains.
Their gen’rous aid, with cheerful soul,
They grant to those who sue;
And while the sparkling glasses roll
Their smiling joys renew.’”

THE OLDEST TAVERN IN SOUTHWARK.—“Following in the wake of the ‘Tabard,’ immortalised by Chaucer, another and the oldest of the taverns for which Southwark was so famous—viz., the Bricklayers’ Arms—a part of the freehold held by the Bridge-house Estates for the Corporation of the City of London—will soon become a thing of the past. In the reign of Edward III. Philip de Comines records that the Burgundian lords who came over after the battle of Cressy to issue a general challenge to the English knights in a tournament to be held at Smithfield, lodged at this house, which he describes as a ‘vaste hostel on the olde rode from Kent into Southwarke, about two-thirdes of a league from the bridge across the Thames.’ He adds, ‘the Burgundians were mightilie overthrowen.’ A century later Warwick, the great king-maker, on his journey to France to demand the French King’s sister’s hand for Edward IV., waited here for his horses and retinue. Here Anne of Cleves waited while her portrait was forwarded to her future husband, Henry VIII. In later times, Drake, after his victory over Van Tromp, Sir Cloudesley Shovel, Duncan (Lord Camperdown), Lord Hood, after his victory over the French fleet, and Sir Horatio Nelson, after the battle of the Nile, all made this their head quarters. In the later part of the last century the house fell into the hands of one Townsend, who modernized it, but, falling out with his builder, the latter inscribed under the dormer the following lines:—

“By short mugs and glasses
This house it was built,
By spendthrifts, not Townsend,
The sign it was gilt.”

This inscription still remains, as also do the old oak beams and garniture of centuries ago.

ST. JOHN'S LODGE, No. 221, BOLTON.

COMPILED BY BRO. G. P. BROCKBANK, THORNFIELD, BOLTON, P.M., P. PROV. S.G.D.
EAST LANCASHIRE.

THIS Lodge was originated by a number of brethren in humble position in life, who, from the old Records which have been carefully preserved, shewed considerable method and thrift by the way they went to work. None of the founders were members of a Lodge meeting in the town. There were two Lodges in existence in Bolton at the time this was warranted, the one "Modern" (Anchor and Hope, now No. 37) founded 1732; and another (then No. 196) which had been originally founded at Leigh in 1776, but was in working order at Bolton in January, 1786. From an examination of the records of this latter Lodge lent to me for perusal by Bro. Jas. Newton, who has written a few notes in the *Masonic Magazine* respecting this Lodge (Antiquity, now No. 146), I find that Bro. John O'Neal, a member of a Lodge in Manchester, No. 275, now extinct, visited the Lodge on the 2nd January, 1793. This brother was subsequently first Master of St. John's Lodge, and no doubt from the date of that visit he utilised his strength in order to have the honour of establishing the first Lodge warranted to Bolton under the Ancient Constitutions; I also find a visit to Antiquity Lodge recorded from Bro. John Mulhollan, who became first Treasurer of the new Lodge; also from Bro. Reuben Bullock, represented as from Stockport, Lodge No. 292 (now 212)—this brother subsequently became Secretary of St. John's Lodge. Bro. John O'Neal again visited the Lodge as it is recorded on the 16th December, 1796, "to request from us a recommendation to the Grand Lodge for a grant of a warrant to be held in Bolton, and that our Lodge should grant it to them conditionally as will be mentioned in a bye-law made for that purpose in both Lodges."

I find no further record on the subject until the 20th April, 1797, when the following minute appears:—

GRAND LODGE.

1797, 20 April.

Hand and Banner, Bolton.

The Right Worshipful Bro. James Abel, Grand Master, appointed by virtue of a deputation sent to him for that purpose from the Ancient Grand Lodge of England and the Masonical Jurisdiction thereof, with Bro. Jas. Banks, of 196, his R.W. Deputy Grand Master; Bro. Thos. Walker, No. 235, Wigan, his R.W. Senr. G. Warden; Bro. Robert Mansley, of No. 238, Chorley, his R.W. Junr. G. Warden; and Bro. Jas. Gradwell, of 196, his Grand Secretary, opened a Grand Lodge in due form upon the Third Step of Masonry, according to the Ancient form of the Craft of Free and Accepted Masons in all ages used and approved of, at 15 minutes before one o'clock at noon, in the presence of and joined by the Brethren of the several Lodges hereafter mentioned, viz:—Bros. Henry Peet, Thos. Walker, Richd. Holme, Thos. Entwisle, John Taylor, Jos. Gaskell, Jas. Taberner, Jas. Scott, Edwd. Darbyshire, Wm. Brooks, of No. 235, Wigan; Pat. Sullivan, 512, Ireland; Thos. Fowler, 521, Ireland; John A. King, Augustin Meir, Jas. Blackledge (Tyler), 238, Chorley; Cornelius Hughes, 64, Ireland; Jas. Turner, 275, Manchester; Reuben Bullock, 292, Stockport; John Bradshaw, S. Wyld, Wm. Rowbottom, Thos. Gradwell, A. Halliwell, Bold Halliwell, Jas. Gradwell, Lodge No. 196. After the Lodge was duly opened an Anthem was sung, after which the Grand Master and the rest of the Grand Officers then proceeded to the Installation of the Lodge No. 303, which was performed with the greatest solemnity, regularity, and decorum; and Bro. John O'Neal named as Master in the Warrant; Bro. Thos. Keenan, his Senr. Warden; and Bro. Danl. Cane, his Junr. Warden; Bro. John McAllister, Treasurer; and Bro. Edwd. McGlone, Secretary; and they being directed to choose their own Deacons and other Officers, when convenient to themselves. Called from labour to refreshment, and immediately from refreshment to labour at 2 o'clock. Proclaimed Lodge No. 303 duly constituted a Regular Warranted Lodge. Called from labour to refreshment at 20 minutes after 2 o'clock, then toasted the Grand Officers of the Grand Lodge of Antiquity of England. At

a quarter past Three o'clock the Lodge called from refreshment to labour. Closed the Lodge at a quarter before Four o'clock, agreeable to the instructions of Wm. Dickey, Esq., Deputy G. Master, and the thanks of all the Officers and Members present be ordered to be transmitted to the Grand Lodge for the honour conferred upon them in empowering them to hold this Grand Lodge.

JAMES ABEL, Grand Master.

THOS. WALKER, Grand Senior Warden.

ROB. MANSLEY, Grand Junior Warden.

JAS. GRADWELL, Grand Secretary.

These brethren were members of the Lodge of Antiquity and for the occasion as the above acted as Grand Officers, there being no Provincial Grand Master appointed for this Province under the Antient Institutions.

The first minute book records the proceedings of the lodge from the 9th April, 1797, to 12th December, 1801. The 9th April, 1797, appears to have been a preliminary meeting previous to the formal opening of the Lodge.

At this Meeting it was resolved, "That every Candidate that dines shall pay the sum of four shillings towards paying the expenses of the day, the same as old subscribing members." 'Tis unanimously agreed that this Lodge, No. 303, shall be call'd St. John's. Br. Jno. O'Neal in the chair. Br. Thos. Keenan Senr. Warding, Br. Dal. Cain Junr. Warding. Call'd to refreshment at half-past 7 o'clock. Closed at Eight o'clock.—JOHN O'NEILL, Master.

April 16th.—"Unanimously agreed that James Savage, Hugh Hamon, Patrick Hughes Senr., and Patrick Junr., as Candidates, is to Become Members the 29th inst."

JOHN O'NEILL, Master.

In the minutes of the lodge the following is the only record of the Consecration so well recorded in the books of the Antiquity.

Bolton, April the 20th, 1797.

Lodge of St. John's, No. 303, was instituted. The following persons was chose and Install'd. Br. John O'Neil Master. Br. Thomas Keenan Senr. Warding. Br. Daniel Cain Junr. Warding. Br. John McAlister Treasurer. Br. Edward Maglone, Secretary. Lodge opened at Three o'clock upon the First Degree of Masonry. James Savage, Patrick Hughes Senr., and Patrick Hughes Junr., all obtained the First Degree of Masonry. Closed the Lodge at Six o'clock with the greatest harmony.

June 29th.—In commemoration of St. John, opened the Lodge at $\frac{1}{2}$ past 9 in the morning and went to Church in procession, being joined by the Ancient Lodges. Call'd to Refresh't. at $\frac{1}{2}$ past 3, labour at 4. Closed at $\frac{1}{2}$ past 4 with the greatest harmony.

This would appear to have been rather a "dry" affair, but I find in consulting Bro. Newton's notes of Antiquity Lodge, that a procession was formed at eleven o'clock preceded by a band of music, slowly moved on to the Old Church, where a sermon was preached by the Rev. Dr. Dullas, of St. John's, Manchester, after which the procession went (with the band of music) to Bro. Shakespeare's, and Lodge 303 proceeded to the lodge room, where an elegant dinner was provided, and the day spent with the greatest harmony and brotherly love. The Bro. Shakespeare above alluded to was proprietor of the hostelry known as the Bowling Green Inn, Bradshawgate, now known as the Shakespere Inn.

Dec. 4.—The Worshipful's Toast from the Chair, "That Masons may flourish like the bea Leaf that grows by the River Side that is always green." Lodge opened at $\frac{1}{2}$ past 9. Candidate initiated at 10m. past 10. Closed at 12 minutes past 10. Opened on 2d at 20m. past 10! and the Candidate passed on the 2d degree at $\frac{1}{2}$ past 10. Closed Lodge at 11.

The early closing movement was not then in vogue.

1797. Dec. 17.—Lodge of an Amergency, the Worshipful John O'Neal in the Chair. Lodge opened on the three degrees of Masonry at 6 o'clock. Br. John Mulhollan Tried for charges alluded to him by the Worshipful for misconduct. The Worshipful from the Chair and the Defendant quitted the Lodge Room. Br. Thomas Keenan, Sr. Warden, took the Chair; and Br. Cain acts as Sr. Warden, Br. John McGoogan as Jr. Warden. Br. John Mulhollans Tryal commenced at 7 o'clock; Br. Mulhollan for being Intoxicated in Drink, for breaking the 6th Rule of our By-Laws Find 6d.; secondly, for breaking the 12th Rule, fined 5s.; and for bad language to the Worshipful it is agreeable by the Members of this Lodge that it is heer met that he must make a *an Humble Submission for so doing*; this is unanimously agreed upon that his futer conduct mus be agreeable to the Members of this Lodge. His Tryal lasted until 10 o'clock. Dewly admonished, Br. Mulhollan asked Gods pardon and the Lodges and the Matter is amicably settled.

Dec. 18.—Election of Officers for $\frac{1}{2}$ year. W.M. Elected at 4 p.m., S.W., at 35m. past 4, J.W. at 45 past 4, Treas. at 5 p.m., Secretary at 5-10.

Why these pauses between? possibly a libation.

1798. Feby. 5.—A Character sent to us of Br. Stokes from 292, Stockport.

20.—A charge layed to Br. John O'Neal for charging the Members of the Lodge to meet clandestinely; a Cometa chose by the Worshipful, to absent themselves from the Lodge Room to an a jacin Room to decide the matter; the Committee agreeing and finding Br. O'Neal culpable of an error for Schandelizing the Lodge is fined five shillings, and it to make an humble submission to the Lodge for the offence. Br. O'Neal made an humble apology for the offence. Lodge closed at 50 minutes past 10, when the greatest harmony subsisted.

1798. Apl. 12.—Various accusations laid down against a Brother who has Suspended Twelve Calendar Months, then to be dealt with as the Lodge shall think fit.

I notice that if there is no business at the Lodge great regularity is observed in opening, calling from Labour, resuming Labour, and Closing; and the time of each event carefully recorded, such as:—opened 15 past 7, called from L. to R. $\frac{1}{4}$ past 9, from R. to L. 55 minutes past 9, etc.

July 5.—Copy of Memorial read from Grand Lodge.

Would this be on the subject of Union?

Nov. 1.—Br. Crook gave a lecture on the first degree.

1799. Feb. 7.—A Lecture given.

Mar. 7.—Lecture on the 3d degree by Br. Crook.

Br. Crook was not a Member of the Lodge. I presume he was some perambulating luminary.

9 May.—The Brother whose conduct was under review a year ago is again brought before the Brn., who agree he shall not have any Certificate whilst "he is due any debt to the Lodge."

1800. Feb. 6.—A Return made to Grand Lodge.

Apl. 3.—Agreed that the Lodge shall be shifted to the house of Brother Richard Clarkson, the sign of the Lord Admiral Nelson, on Bolton Moor.

May 18.—Resolved, that a Royal Arch Chapter shall be held. 5 Brethren agreed to be made Arch Masons. Opened the Lodge on the 3d degree, and these 5 Brothers past the Chair at 5 o'clock and pd. 7/6. Soon after opened the Royal Arch Chapter, these Brn. were made Exclant and Shuper Exclant Masons and Likeceves Holy Royal Arch Masons.

1801. Sep. 3.—Br. Morris summoned to attend and has refused, not only now but formerly, as well as the duties of the Lodge neglected as Acting Secretary.

Oct. 1.—Visited by some Brethren under Scottish Jurisdiction.

Nov. 5.—Visited by a Br. of Lodge No. 285.

This appears to be a Lodge in connection with the 17th Dragoons. A Brother named Smalley who appears to have been initiated in some other place, is recorded as passing F.C. and M.M. and afterwards becoming a Subscribing Member along with some Scotch brethren.

Dec. 3.—Resolved, That the Lodge shall be removed after the Festival of St. John.

Dec. 12.—3 Brethren of this Lodge, with a Brother from 165, Scotland, passed the Chair.

1802. Jan. 1.—A procession took place in which No. 196 joined, wh. was guarded by the Militay stationed in the town, and a letter of thanks was addressed by the Secr. of Lodge 196 to the Commanding officer.

The Cash Book records that £2 Os. 6d. was received towards the Expenses from different brethren of the 17th Light Dragoons.

No. 2. Book contains the following code of bye-laws:—

Rule the 1st—Resolved that this Lodge Shall Meet on the First Monday of Every Calinder Month in order to Act and Transact such business As seems Meet unto them For the Well Being of the Antient Craft, at the house of Mrs. Lawson's, Hand and Banner, Deans Gate, and Every Member Shall Pay one Shilling, Sixpence to Be spent and Sixpence to the fund Tyler, and Candles To be paid out of the same.

Rule the 2nd—Resolved that Every Brother Shall pay Three Shillings and sixpence on Every St. John's day, and Every Br. Absent on that day Shall pay the same Except Sickness or Confinement.

Rule the 3rd—Resolved that no Brother will be chosen by Seniority to Preside as Master or Any other office in the Lodge, except he Merits it.

Rule the 4th—Resolved that Every Br. Shall appear Clean and as Decent as he Can with an Apron, such as is worn by Antient Masons, Likewise that Every Subscribing Br. shall ware in his Breast that Mark of distinction that is worn by Antient Masons on the Regular Meeting Nights.

Rule the 5th—Resolved that any Br. that shall Curse, Sware, or use any Unbecoming Language in Diragation of God's name intendedly, or Aggravate another Br. to disturbe the Harmony of the Lodge whilst engaged in that Most Serious and Solimn, for every such offence shall forfeit sixpence.

Rule the 6th—Resolved that Aney Br. Coming on our Regular Meeting Disguised in Liquor shall Pay for the First offence Sixpence, And for Every other one Shilling, to go to the fund for the Relief of Indegent Brethren.

Rule the 7th—Resolved that Aney Br. Absenting himself on our Regular Meeting Night without him on his next Meeting Assigns a proper Reason For Every Such offence shall forfeit one Shilling.

Rule the 8th—Resolved that Any Old Mason that wishes To Joyn this Lodge, if he bound Found worthy To Becom a member, for his admission he shall Pay the Sum of Ten Shillings and Sixpence, and Likewise to pay his own Regestrie.

Rule the 9th—Resolved that if any Br. Shall Redicule any other Br. in Regard of his Religion, Trade, or Profession, Shall for Every such offence Pay Ten Shillings, and not to admitted to Sit in the Lodge until he pays the same, and Makes an humble Submission For his Transgression. All fines and forfeits to be put in the Fund for the Relief of Distressed Brothers.

Rule the 10th—Resolved that no Br. shall Receive a Certificate until he is one year a Subscribing Member Excepting he is Leveing the Kingdom, or Going to some other part, or Entering into his Magesties Service, and then give his O.B. that he is not Decaiving the Lodge.

Rule the 11th—Resolved that no Modern Mason or any Subscribing those to Belongs will be admitted in this Lodge while Engaged in that Most Serious and Solimn, the Better to Enable them to keep the Antient Craft from being Adulterated, and that Every visiting Brother shall pay as much as a Subscribing Member, that is one Shilling, First Visit Free.

Rule the 12th—Resolved that if any Member Belonging to this Lodge should Devulge any Secrets whatsoever to any person not Belonging to this Lodge First offence shall Forfeit Five Snillings and will not be admitted to sit in the Lodge until he pays the same and Makes an humble Submission for his Transgression and if Found Guilty of the same a Second time Fined 10s. 6d., third time Excluded and Reported to the Grand Lodge.

Rule the 13th—Resolved that Every Br. Belonging to this Lodge Shall be Carefull in offering his interest to any Man Desireing to Becom a Mason without first applying by petition, so that no Reflection May Be Carried further By him if not admitted.

Rule the 14th—Resolved that no person hereafter shall become a Mason in this Lodge But such as are of Abel Body, Honest Parentage, Good Reputation in the neighbourhood where he Resides, and an observer of the Law of the Land.

Rule the 15th—Resolved that no Man Be Admitted a Member of this Lodge without previous notice of one month before Given, Unless Some Cause May Appear Legal to the whole Lodge.

Rule the 16th—Resolved that any Man who wishes to be made a Mason in this Lodge Shall Send 10s. 6d. with his petition, and if approved of it shall be Detained as part of his Admission Money, and on his First Entering this Lodge shall pay One Pound one, and before he Becomes a Master Mason he Shall Cleare of the whole which is To be £2 2s. 6d. and pay his own Regestrie and Tyler.

Rule the 17th—Resolved that if any Br. Comes on a stated Lodge Night with a foul shirt, with a Beard, Silk or Coloured Handkerchief, shall pay a fine of Twopence for Every such offence.

Rule the 18th—Resolved that no Certificate shall be granted to any Brother until he shall have paid all arrears due to the Lodge, likewise Discharged all Debts he may have Contracted with any Brother of the same of in the house wherein the Lodge is kept in order to Soport the Credit of the Lodge. Except Love granted from the Creditor.

(To be continued.)