

"I do, and you will be very foolish if you do not agree to them. My friend Piers Bulteel is a good fellow in every sense of the word, a man of family and honour, and devotedly attached to your niece."

"But I have half-promised Ellison."

"Let Ellison slide. Miss Marchmont's fortune will be shared by a gentleman instead of a speculative snob, who has a certain amount of money now, but might lose it at any time, and her fortune with it. Now, Bulteel does not know the difference between par and an eighth, and is as likely to be seen in Seven Dials as in Capel Court. What do you say—do you consent?"

"I suppose I must."

"Of course you must, and in writing, please! You must be quick, for I hear, by the tapping of Miss Mortimer's heels, that she is anxious to get back to the spring soup. By the way, to be all official, it is essential to have two witnesses; I will be one, shall the other be Miss Mortimer?"

"Not for worlds. Here is a waiter, he will do, won't he?"

"Perfectly."

"Now good-bye! I forget to tell you that Piers Bulteel is outside, but he has not seen you; and I pledge my honour that, if you keep your terms of the contract, he shall know nothing of Miss Mortimer."

And he never did.

He has been married for ten years, loving his wife and his children, that rarest of specimens, a happy husband and father. As for me, he always looks upon me as his best friend and benefactor. But though he has often asked me to reveal my secret, to this hour he is ignorant of the spell which I exercised to obtain for him possession of the hand of Mr. Nagpore's niece.—*Edmund Yates in Routledge's Christmas Annual.*"

THE MYSTERIES OF FREEMASONRY.

Showing from the Origin, Nature and Object of the Rites and Ceremonies of Remote Antiquity, their Identity with the Order of Modern Free-Masonry.

COMPILED FROM AUTHENTIC SOURCES BY R. W. BRO. OTTO KLOTZ.

"If circumstances lead me, I will find
Where Truth is hid, though it were hid indeed
Within the centre. —SHAKESPEARE.

(Continued.)

THE GENEALOGY OF THE GODS.

Though the Egyptians, by introducing great mysteries where there were none, have disfigured history and religion, yet we cannot deny them the glory of good regulations for polity and popular order. Whatever was necessary, and must be done in common, was not left to the free will of private persons, but fixed to a certain time of the year and proclaimed by public signs.

In the beginning of the spring, or at the return of the first heat, which in Egypt comes in February, they cleansed their goods, houses and stables. Everything in a decayed state being of no use to the Egyptian lands which the Nile sufficiently improved, was consumed by fire.

This general purification was proclaimed by an Isis and Horus who had names agreeable to the work of the season. These purifications