

sign, and refuse to give himself to the rescue.

"And," he added, more lightly, and with fatherly ease and grace, "you can tell your husband, when you next meet him, that the symbol of the Red Cross served you well, for I may assure you that, but for that sign, you might have had trouble with that man. I know him for an accomplished and unadulterated villain. I marked his first glance towards yourself, and read its import on the instant. And so, too, had I seen the Red Cross jewel upon your person. I knew, from your looks, that you did not wear it as a senseless bauble; and, remembering my sworn duty as a Knight Templar, and thinking how I would wish that a wife, or sister, or daughter, of my own should be cared for under like circumstances, I resolved that I would care for you.

"And now, dear lady, if you will permit me, I will remain near you while we travel together, and, beyond that, I will see that you go not unprotected."

Izzie Whitman accepted the proffered care joyfully, and a most entertaining and pleasing companion did she find. And he, if he spoke truly, had found in her society a pleasure that was to afford him happy and grateful remembrance while life and memory should endure.

Gen. Wainright went with her as far as Buffalo, and there he made such arrangements that she received courteous and kindly knightly care and attention to the end of her journey.

The man of the basilisk eye, with said eye in mourning, left the train at Dunkirk, and Izzie saw him no more. She spent a week beneath my roof during her stay in New England, and from her own lips I had the story of the *Magic of the Red Cross*.—*Liberal Freemason*.

"The Seven Liberal Arts and Sciences."

If we look back to the old Constitutions of Masonry of A. D. 1722, and

A. D. 1726, we find especial notice taken of the "seven liberal arts and sciences," which all good Masons are enjoined to cultivate and understand. These are "Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy," with the following descriptions and definitions. Grammar teaches a man to speak and write truly; rhetoric teaches a man to speak fair, and in subtle terms; logic teaches a man to discern truth from falsehood; arithmetic teaches a man to account and reckon all manner of numbers; geometry teaches a man met and measure of any thing; and from thence cometh Masonry; music teacheth song and voice; astronomy teacheth a man to know the course of the sun, moon, and stars. This might be called "the true curriculum" of all education; but for that purpose we would be inclined to alter slightly the sequence of these arts. "Grammar" must indubitably come first, as without it the child or youth would be unable to give utterance to his ideas, or form sentences. In our present matter-of-fact world, however, we would place "arithmetic" as second on the list—"the science of numbers." Next in order we would have "logic," or as we now define it, "the art of reasoning." These three we consider the groundwork of all true education. We say nothing here of use of "languages," as the art of grammar covers this; to learn any language properly, we must begin with that essential. The remaining four arts and sciences, in ordinary life and to an ordinary man are non-essentials, or refinements necessary only to the scholar, but still worthy of consideration, as we hope to show further on in our present article.

It is laid down, then, that a Mason should, in trying to improve his mind for the benefit of his fellow-creatures, apply himself to the study of some, if not all, of these great and primary sources of knowledge, and this not only in the "Old World" Constitutions of a century and a half ago, but in the lectures and charges of the pre-