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THE HEIR OF THE GLANVILLES.

—
MACKEY'S FREEMASON.

—
CHAPTER I.

It was the late hour of nine at night—late, that is for the days of Charles the First—and yet the tavern of the Golden Hawk was well-nigh deserted, and had been so for the last three hours, although one of the most favorite resorts of the gallants in the neighborhood of Powles as St. Paul's was then familiarly called. Three visitors alone were to be seen there: one occupied a corner for himself; the other two were lazily discussing a quart of sherry amidst clouds of smoke of their own raising, while they half reclined upon the benches. As regards these last, there was a considerable difference in their ages, and even more in their manners. The younger had all the appearance of a man who had been bred up amidst the luxuries of fortune, and although his face was haggard, and his cloak was soiled, it was plain enough to see that he was, in the language of the times, a cavalier: the elder was in the prime of life, or even something beyond it, and had an air of good humored swagger, which, with the further evidence of his buff belt, sun-burnt cheeks, and enormous black moustache, gave ample grounds for setting him down as a soldado—that is, as one who had seen service.

For some time the worthy complotors persevered in this sleepy silence, when the soldier, who had just brought his pipe to an end, suddenly burst out with, "Sir Francis—as I hope thou wilt be one day, when thy old father, the excellent Sir John, exchanges the furred robe of judge for a woollen shroud—I pray thee expound to me one small matter?"

"And what is it?" asked the other.

"Why, is it not strange, now, that Frank Glanville should sort and consort with a fellow like me, wasting his time in taverns, drinking, dicing, and brawling, when he might be a man of worship, and, for aught I know, sitting on the same bench with his father? I should like to know the reason of it."

"The same reason, I suppose, that makes a tavern-hunter, drinker, dicer, and brawler of Master Dick Tavestock."

"The cases are not alike," replied the soldier, filling up his pipe again. "My money went long ago, so did my character, so did my good fortune; but you have prospects—at least you would have, if you played your cards better."

"I defy any one to play his cards better, or troll the doctors better than I do," replied Francis, willfully mistaking him, though in a manner that showed he felt the rebuke."

"In that sense I grant you; but I spoke of playing your cards with the grave judge your father—humoring the old man in his whims—foiling the plans of the fox your brother."

"What plans?" demanded Frank.

"Folks say he's a good young man, a nice young man, a steady young man: one that wears a well starched ruff, wipes his mouth cleanly after a single glass of sherry, sticks to his law books—in short, a chip of the old block!"

"And what then? What is it to me whether he drinks one glass or a dozen? I am not to pay for them, am I?"

"No; you're only to pay for what he does *not* drink."

"The devil I am."

"Why, now, only tell me one thing: isn't it as easy to write John as Frank? And though you be an elder brother, the judge can do as he pleases with his own."

Frank was now fully aroused from his apathy; starting up, he exclaimed, "You don't mean to say that the judge has really any thought of disinheriting me?"

"More unlikely things have come to pass," replied the soldier.

"And who the devil has put this into your head? It never came there of itself, I'll be sworn."

"Perhaps not," replied the soldier; "but there it is, however."

"Come, come, Dick, this is no joking matter. Tell me where you got your information, and I shall the better know what to think of it."

"I'll tell you what to think of it; think that it's true, and see how it may be best mended. It will be cursedly unpleasant when the old one dies to find you have more cause to mourn for yourself than for him."

"Well, Dick, I know you love me ———."

"To be sure I do," interrupted the other; "The next best friend to him who has fought at one's side is the honest fellow who drinks with one from night till morning, and never flinches."

"Then, I think, you might say how you came by the knowledge of this."

"Oh, a little bird whistled it in my ear, but whether it was a goldfinch or a blackbird I can't recollect just now, and it does not much signify; were it my case, I should certainly render brother John incapable of inheriting by knocking him on the head."

"Why, you don't mean this seriously?"

"Don't I, though!"

"Nonsense; you don't mean it, and if you did, it would little matter; I hold John incapable of playing me false. Even were it not so, he shall come to no harm from me. I have wronged many—myself, perhaps, most of all—but I will not wrong him."

"Bravely mouthed—diavolo!"

"What's the matter now?"

"It's my belief old square-toes in the corner yonder has been over-

hearing us all this while. Did you see the look he cast our way just now?"

"What signifies? I have said nothing that I would not just as lief say in Powles or from the standard in Chepe."

Whether he had heard them or not, the old man, who had all the appearance of a wealthy merchant, took no notice of this remark, but summoned the drawer, and, having discharged his moderate reckoning, quietly left the room. In passing them, however, he gave them a brief but searching glance, which made the soldier's wrath blaze up in an instant. He dashed down his cup, and swore lustily that he would crop the merchant's ear for him—a threat he was likely enough to have executed, if Francis had not interfered. It was not that the latter had in general the slightest objection to these tavern brawls, but there was something in the mild, sympathizing glance of the stranger, that for a moment called into action the better feelings, which, though they had long lain dormant in him, had never been totally extinct. Neither was the soldier's wrath a very enduring kind; laughing at himself, he returned the half-drawn sword to its sheath, and applied himself once more to the wine cup. But even this occupation, it seemed, had lost its relish, for he set it down again with a grimace, as if it had been physic.

"It's a queer thing," he said, "but drink as I will, I can't comfortably get drunk like other people. And yet I have been soaking till sack and sherries have no longer any taste in my mouth more than so much water."

"Why, then, since no one appears likely to visit the Golden Hawk to-night, suppose we hunt abroad for something to amuse us. If we can find no jolly fellows like ourselves, who are willing to exchange a few blows with us in the way of love and good fellowship, we must e'en content ourselves with drubbing the watchmen, or being drubbed by them—it does not matter which."

"Not a fico, lad; not a whit, not a jot, so as we have a row of some kind."

And forthwith the boon companions sallied forth into the night.

At the time of our narrative—our true narrative, be it remembered—the streets of London were lighted in a way that was only calculated to show the darkness, and to dispel so much of it as might better enable the thieves and the disorderly of all sorts to carry on their separate vocations. The watchmen were, for the most part, selected, not from their fitness for the office, but because they were fit for nothing else; and, with their brown bills, and cressets instead of lanterns, they were anything but remarkable for maintaining order. The spirit of the age, too, was favorable to coarse indulgence; robbery itself, though a crime in the eye of the law, was far from being so severely condemned by public opinion, and he who felt disposed to play the midnight robber, either in the city or on the highways, might do so in exceedingly good company. In general, therefore, it was unnecessary to go far or wait long in search of adventures suited to the tastes of a roystering blade, as they then called the wild debauchee and Mohawk of a later period. Accordingly, they had not gone far beyond St. Paul's church-yard, when from one of the many small streets opening into the greater thoroughfare, like so many lesser blood vessels opening into a large artery, they heard the clash of swords, mingled with brutal oaths and cries for help. Such sounds were music to the ears of our two wild bloods, who instantly started off for the spot, as if by mutual consent,

when, upon turning the corner, they saw a man with his back against the wall, defending himself as best he might against three Ruffians. The moon being bright and shining full upon the scene, they had no difficulty in discovering that the weaker party was the stranger of the Golden Hawk.

"Voto de Dies!" exclaimed Tavestock; "'tis the old fellow we took for a citizen; but when did a flat-cap ever stand upon his defence in such soldierly fashion?"

"He may be the devil for aught I care," said his companion; "but being, as he is, one against three, I'll do my best to help him."

"Agreed," replied the soldier; "fair play forever!"

And with this cry they both drew their swords, and without more warning set upon the assailants, who, finding themselves thus opposed to equal numbers when they least expected it, immediately took to their heels. The aid, however, had but just come in time. It is true that the two or three wounds the old man had received were too slight to be worth speaking of; but even in this brief struggle his strength had begun to fail him, for it was only by an activity far beyond his years that he succeeded in keeping the ruffians at bay. In another minute the affair had probably been settled by his death. The first impulse of the two allies was to pursue them; but the authoritative tone of the old man checked their purpose.

"You shall run into no useless danger on my account," he said; "there is no telling how near others of the gang may be."

The valiant captain scouted the idea of danger from such scum of the earth, as he called them, protesting that he had often stood single-handed against a dozen taller fellows; but the stranger was peremptory; his age and manner both carried command with them, notwithstanding his gentleness; and farther, to assure himself of their obedience, he requested they would see him safe home to his lodgings, in the neighborhood of the savoy. To such a request there could be no decently demurring, and the captain complied, the rather as he hoped on some future occasion to make the night's adventure a means of drawing the old gentleman's purse-strings.

On reaching a narrow street, not far from the Savoy, the old man knocked at the door of a house which stood at the extreme end, where it was closed in by an iron railing, preventing any thoroughfare.

"Here," he said, "we must part for the present, for mine is an orderly household, and brooks no late hours. But you now know my lodgings, and, when I farther tell you that I am William Crymes, of Kilworthy, near Tavistock, in Devonshire, no more need be said to-night."

"Tavistock! Why they call me Tavestock," exclaimed the captain. "By Saint George and his dragon to boot, I would we were as near in blood as in name."

"I said my name was Crymes," replied the old man drily.

"Did you," retorted the unblushing soldier; "then it is your estate which is my namesake; and, no offence to you, old gentleman, it were the better kinship."

"Be it so; I have no inclination to dispute that or anything else you may choose to advance at this late hour. Let me see you both to-morrow at midday; till when, God be with you."

The street door opened while he was thus speaking, and, the old man having entered, it was closed again without farther question. The two

boon companions stood looking at each other for a few moments in dumb surprise at such laconic proceedings, and then simultaneously burst into a fit of laughter.

"The old gentleman," said Francis, "stands on little ceremony with his friends."

"As little," replied the soldier, "as I would with a tavern-drawer, or my landlord's fusby wife when there's no rent owing; marry, when I'm six month in arrear, as will sometimes happen, 'tis another matter.—'But nevertheless and notwithstanding,' as you lawyers say, I'll make something out of the old fellow—something handsome, too—and of *that* you may rest as certain as of death, or quarter day, or any other thing equally agreeable."

The next day, as the appointed hour drew nigh, Francis began to think that, however excellent a companion the captain might be in a tavern, his buff jerkin and military caps were not best suited to the meridian of a grave family: what was still worse, the *noscitur e sociis*—or, according to the vernacular proverb, *birds of a feather flock together*—might be applied in the present case, which he was sensible would be little to the honor of Master Francis Glanville, an individual whose interest he felt himself particularly bound to study. Now, without exactly knowing why, he had a strong desire to stand in the good graces of his new acquaintance, which he thought could not be better done than by paying his intended visit alone; and, as luck would have it, when he had mounted up to the dingy attic tenanted by the captain, in the purlieu of White Friars, he found that worthy fast asleep from the effects of the previous night's debauch,

"It would be a pity to wake him," said Francis to himself, with a smile expressive of much internal satisfaction; and, having crept down the stairs no less gently than expeditiously, he speeded off to his appointment.

To his demand of whether Mr. Crymes could be seen, the servant who had opened the door to him replied by showing him into a small oak-paneled chamber, and requesting that he would sit down and wait awhile.

Thus left to himself, Francis began to examine the family portraits that made a part of the paneling, being let into it without frames, and almost seeming to be painted upon it. Amongst this godly collection, which from the various costumes looked marvellously like a masquerade, he had no difficulty in recognizing the picture of his new acquaintance, a stiff, wooden affair, but still so formidable a likeness, that it was impossible for the most unpracticed eye to mistake it for a moment. By its side was the portrait of a young girl, the work of a different hand, or else the charms of the original had inspired the artist, and taught him to paint in a way very different from his usual style. Francis became irresistibly smitten.

"Was ever anything half so beautiful!" he exclaimed. "What eyes! What a forehead! white and polished as ivory! What cheeks! the carnation blending with the lily?"

The rustling of silks and a light "Ahem" made him suddenly turn round, when who should stand before him but the undoubted original of the portrait he had been so much admiring. It would be hard to say which blushed most deeply, the gentleman or the lady; and yet there was an arch smile about the lips of the latter, that seemed to say she enjoyed the joke not a little.

Frank bowed and stammered out something, he scarcely knew what; but the lady—blessings on the modesty of the ladies, they have ten times the assurance of your male animal—the lady, making a profound courtesy, at least as much in mockery as in compliance with etiquette, informed him that her father, though in no danger, was still too much indisposed, from the affair of the night before, to see any one just then, but would gladly receive his preserver the moment his health would allow of it.

To this Frank replied, by expressing his hopes, and his thank, and his delight, that the old gentleman was in no danger, till, having exhausted these topics, he was suddenly brought to a stand-still, unwilling to quit the charmer, and yet not knowing how to prolong the conversation. A few minutes only had wrought a marvellous change in the bold reveller. The fact was, he had fallen in love—over head and ears—love at first sight; and, like most gentlemen in that unhappy situation, was disposed to make himself pre-eminently ridiculous. But as such scenes, however pleasant to the actors therein, have little or no amusement for the spectator, we may as well drop the curtain.

CHAPTER II.

The next day he repeated his visit, the next and the next still, without seeing the old man, but always growing more enamored of his daughter. In this way a fortnight passed, when, instead of being invited as usual into the little oak parlor, he was informed that the old gentleman had set off that very morning for Tavistock.

“Set off this morning for Tavistock, and it was only yesterday that he was too ill to see me! Is Miss Elizabeth at home?”

“Miss Crymes has gone with her father.”

By the time the door was shut—and it did not long remain open, the servant seeming but little disposed to protract the conversation—Francis had satisfied himself that the old gentleman, like many other great promisers, was inclined to forget the service of the past, and turn his back upon him. The first feeling, naturally enough, was that of high indignation against Mr. Crymes; but in the next moment it took another turn, recoiling upon himself, and he began to think that if the old man had discovered his passion for his daughter, and had in consequence taken this way of nipping it in the bud, he had only acted after the fashion of the world.

“How,” he exclaimed, in the bitterness of self-accusation, “how could I think that any man of name and substance would bestow his daughter’s hand upon one like myself, a bankrupt alike in character and fortune? If I am neglected, spurned like a hound from the door, it is no more than a fit reward for my own folly. He who plants a brier has no right to look for grapes: he who sows the storm must expect to reap the whirlwind. And yet, methinks the old man might have used more courtesy in his scorn or his prudence, whichever it may have been. He need not have shut the door in my face, as if I were a beggar, whose importunity must be got rid of, the sooner the better. But it is ever thus; once wrong, and always condemned!”

For the next week his mood underwent so many changes, and all of such extremes, that the captain, who in his way was really attached to him, began to tremble for his reason. It was alternately a scene of the wildest debauchery and a remorse that bordered upon madness, till by the tenth day he was so wasted, and had become so altered from his

former self, that his best friends would scarcely have recognized in him the gay and handsome Frank Glanville of a short time previous. His chambers were in the Temple, and there he lay, extended upon a sofa, gazing vacantly on the river and the white sails of the boats that danced along merrily in the breeze and sunshine. It was a pleasant sight enough for any one who had been in a fitting temper to enjoy it; but such was not the case with our unlucky friend Francis.

As he lay in this state, there came a gentle knock at his chamber door; and, upon his calling to the person without to enter, a serving-man made his appearance, clad in a sober livery, such as besecomed one who followed a substantial rather than a fashionable master. He was the bearer of a note, which proved to be from the old gentleman, containing a laconic invitation to visit him without delay. Upon reading this letter, a flush of indignation passed over Frank's cheek, and starting up, under the impulse of this new current of feelings, he exclaimed: "Tell your master I can't come—I won't come!"

The domestic looked at him with surprise.

"Have you not heard me, fellow? or are you so dull that you can't understand me? Say to your master I won't come; and the sooner you are off with your message the better. I wish to be alone."

And the terrified domestic, fully convinced that he had a maniac to deal with, bolted out of the room and flew down the stairs at his utmost speed. By the time, however, that he had got to the bottom Frank repented of his violence, and hurried out to recall him; but in the next instant his mood changed again, like the weathercock veering about on a gusty day, and, closing the door hastily, he flung himself again upon the sofa.

An hour or more had passed in this way, when, without any previous notice, the old man made his appearance. He cast a hasty, inquiring glance at the invalid, as if to satisfy himself that what he had heard of his state was true; and then, before the latter could make up his mind how to receive him, he began in a tone of sympathy, that showed anything but diminished interest in the fortunes of his young friend —

"I am sorry," he said, "to find you in this condition—*ad! sad!* and I much fear the tidings I bring are not of a kind to heal mental or bodily suffering. *Fear*, did I say? it was an ill-chosen word. I am only too certain."

Frank gazed at him with wonder and no slight degree of interest, but he made no reply. The old man, his eye still intently fixed upon him, continued:

"Since we last parted I have been busily engaged in your service, and I did hope at one time to have been the bearer of more pleasant tidings in requital for the good office you rendered me the other night. Your father—"

Frank started at the word, and, seeing the old man hesitate, requested with some impatience that he would proceed.

"Have you, then, the courage," he replied, "to hear the very worst that can be told you?"

"I can guess it without telling: my father has disinherited me. But if not a kind man, he is a just man; and so may Heaven prosper me as I will give him good cause to revoke that sentence ere many months have gone over my head. The tale of our fifth Harry, who from a wild prince became a sober king, shall no longer be a doubtful one; I will show by myself that it is possible—very possible. Yes, by heavens, I

will fling aside my follies as I would a garment that I have grown ashamed of, and my father shall see that the disinherited Frank is as well worthy of his regard as the cold, prudent John; he who does nothing from the heart, but all from the head, and is charitable without sympathy."

"A wise and wholesome resolution," said the old man, who had listened to this wild tirade with a peculiar look, that could hardly have escaped Frank's notice, had he not been so much carried away by his own feelings: "a wise and wholesome resolution. It cannot fail to bring a blessing with it, though not in the way you expect. But you have not as yet invited me to seat myself, and I am old, as well as somewhat weary from my yesterday's travel."

Francis started up with many apologies, and placed a chair for his visitor, who, as he seated himself, took him kindly by the hand, and continued in a tone of the deepest sympathy.

"Bear with me if I am tedious, for it is the fault of age, and, moreover, there is a part of my tale that I am in no haste to come to. I had learnt by chance, at a time when I least thought I should ever take the interest I now do in your concerns, that Sir John Glanville intended to disinherit you in favor of your younger brother. From the conversation that passed between you and your companion at the tavern the other night I could not help thinking, whatever might have been your follies, you deserved better than to be made a mere castaway. Still, this was no business of mine; and assuredly I should not have felt myself justified in interfering but for what followed. When you saved my life from those same midnight ruffians the case was altered: it became my duty to exert myself in your behalf, and I lost no time in calling at your father's lodging. He had gone down to his hall of Tavistock; I followed him; he was too ill to see any one. I called again the next day—the next—and the next; still the same answer, with the addition that he was much worse than before. Now, I am not suspicious; Heaven forbid I should be, for it is the mark of something wrong in one's self. But I saw that in any case the time was come for decisive measures, and I requested an immediate interview with your brother, who I understood was in attendance upon Sir John."

"And my brother?" exclaimed Frank.

"He acceded to my request. I explained the reason of my coming down: that I was determined to open Sir John's eyes to the injustice he was about to commit, or had committed rather."

"Indeed!"

"Yes, I used no reserve for the matter—very foolishly you may perhaps imagine, but it's a way I have: I always go straight to the mark without disguise, and so I hope I shall always do."

"And once again, my brother? what answer made my brother?"

"That Sir John was in a state of delirium, and therefore unfit to hold communication with any one; but the moment a change took place for the better he would let me know, if I thought proper to remain in the neighborhood."

"Go on, sir, I beseech you."

"Well, I had not come so far to return without my errand, so I gave your brother notice that I should take up my abode in Tavistock, at the Green Eagle, where I would abide until I heard from him. Upon this understanding we parted. And, sure enough, upon the fifth day after my first visit came a messenger in hot haste to summon me back

to the hall again. Your brother was below, waiting to receive me, and in a few words informed me that as Sir John was now sensible, I might see him if I pleased, but that he felt assured it would be useless as regarded yourself, and painful to your father, who had not long to live."

Francis groaned heavily, and turning away his head, exclaimed, in a suffocating tone, "What needs any more? he is dead—my poor father!"

"Nay, but hear me out; for in this cup of misery, bitter as it is, there is yet one drop of comfort, which may help to render more tolerable the draught that must be swallowed. I persisted; whereupon your brother said, in his usual cold manner, 'It was my duty, sir, to warn you of what would be the likeliest results of your proposed interview. I have done so; you refuse credence to my assertions; and it is now, therefore, my duty to let you put them to the proof, by bringing you to Sir John. I am ready.'"

"Ah, there, indeed," cried Frank, "I recognize my brother—his duty—always his duty. How often have I mocked him for that very phrase. And now, go on, sir—go on, I entreat you; keep me not a moment longer on the rack than needs must be."

"Briefly, then, I was conducted to the bedside of the dying man; and, seeing at the first glance that not a moment was to be lost, I entered with little preface upon the object of my mission. I told him all I knew and all I hoped of you—for I do hope of you, and for you: so much so, indeed, that I could verily—but *that* is for another hour. And your poor father! believe me, his heart once again warmed toward you. While I spoke, his broken eye lighted up with joy that seemed to me something more than earthly; he pressed my hand feebly to his bosom, and struggled to say something to your brother John, but all we could make out was your name, and he died with it upon his lips. Be of comfort then, my young friend; you have indeed lost your father's estate, but you have not forfeited his blessing."

We have dwelt upon these details, gleaned with much labor, and almost grain by grain, from various sources, because without them the singular catastrophe of this family tradition, though borne out by facts, would seem incredible. What next intervenes may be hurried over without much injury to the general understanding of the story.

Stimulated by the love of Elizabeth, the disinherited followed his law studies with an unflinching ardor, that made weeks do the work of months, and months the work of years. His lamp burnt late at night, his curtains were drawn early in the morning; and no sooner had the old gentleman convinced himself that this was no passing impulse, but a fixed and enduring determination, than he helped the student liberally with his purse, and at length gave him indirectly to understand that, if he would persist in the same course for two years longer, there should be no opposition made to his union with Elizabeth. The goal thus set before him was indeed a distant one, a speck it might be called in the horizon of the future, but it was clearly visible notwithstanding: and, in addition to all this, his pride—and what stronger impulse does the human heart acknowledge?—urged him to continue as he had begun: above all, he would show his brother that he could do without him.

The two allotted years had at length passed, away, employed by Francis with little or no cessation in laying the foundations of that knowledge which distinguished him in after life; and, what was more, he had fully convinced his friendly monitor that his reformation was

real and likely to be permanent. It was now therefore agreed that he should be shortly married to Elizabeth; and, as such things are seldom long in getting abroad, to the extent at least of the parties' immediate circle, the news came to the ear of John Glanville; for what else could have induced him to invite his brother, as he now did, to a solemn feast of reconciliation? Frank had still so much of the ancient Adam in him as made him strongly inclined to reject this proffered kindness; but Mr. Crymes happened to be present when the note came to hand, and urged him in a way that admitted of no denial to accept. "Fraternal hatred," said the kind old man, "is a bad preparation for the holy sacrament of marriage. It is most fitting that, when you approach the altar, it should be with a heart void of offence to man and Heaven, or little good will come of it."

It was with no pleasant feelings that Frank prepared for the meeting with the brother from whom he had been so long divided; but Elizabeth and her father had also been invited, and, though with some strugglings of the spirit, he determined so to play his part as not to shame himself in their eyes. Upon entering the hall, into which he was at once conducted by the servant, he found the party was to be limited to themselves; the table was spread for four only, and the old man, who was there already with his daughter, stood leaning on the back of a chair, and anxiously watched the scene of meeting. In the next moment John had stepped forward, and, having welcomed him kindly but gravely, led him to the seat at the head of the table.

"Excuse me, brother," said Frank, drawing back, "the seat of honor in my father's house is yours by my father's will, and to me that will must be sacred. Long may you live to enjoy it."

Old recollections came upon him as he spoke, opening up the fount of all his better feelings, and when he pressed John's hand, it was with a warmth of which but a minute before he would have thought himself incapable. The old man's eyes filled with tears; Elizabeth trembled and turned pale, but smiled at the same time; and in that smile Frank would have felt himself amply rewarded for any sacrifice. Even the stoicism of John was evidently affected, though he endeavored to maintain his usual staid demeanor.

"It is well said," he replied; "but nevertheless you must, for once, oblige me in this small matter. And now, Brother Frank, that we are all seated, be pleased to uncover the dish before you."

Frank complied, but started back upon opening it, and dropped the cover. "What have we here?" he exclaimed: "Parchments!"

"Even so," replied his host: "the deeds that transfer our father's estates to his natural heir—that is, to yourself."

Frank, for the moment, was absolutely struck dumb by the bewilderment of his feelings, and looked from one to the other, his lips quivering, but unable to give utterance to any intelligible sound. In the benevolent smile of his old friend it was plain to see that the latter had been prepared beforehand for what had just taken place; while poor Elizabeth, between joy and surprise, seemed on the very point of going into hysterics. At length Frank exclaimed, yielding to the irresistible impulse of the moment, "And yet for two years you have left me to struggle single-handed with the world!"

"It was my duty, Frank; for so our father would have acted while unassured of your constancy in better courses. Had he lived to see this welcome change in you, there can be as little question that he would

have restored to you your natural inheritance. In his name, therefore, I give back to your reformation what you had forfeited by your misconduct: for 'It is MY DUTY.'"

To tack a moral to our tradition—for why should not truth have its moral as well as fable—the rigid fulfilment of a duty brought, as it generally does, a blessing with it. In due process of time John Glanville became a sergeant-at-law, was elected recorder of Plymouth, served in several Parliaments, and received the honor of knighthood from Charles at Whitehall, (7th August, 1641,) and died in high repute, on the 2nd of October, 1661, when he was buried at Broad Hinton. Of the principal personage of our story little more has come down to us; but we may safely infer that his age fulfilled the promise of his youth, for he, too, received the honor of knighthood, and died Sir Francis Glanville.

PARLIAMENTARY LAW, AS APPLIED TO THE GOVERNMENT OF MASONIC BODIES.

BY ALBERT G. MACKAY, M. D.

CHAPTER XI.

OF SUBSIDIARY MOTIONS.

Having treated in former chapters of principal motions, or, as they are technically called, "main questions," we come next to the consideration of "subsidiary motions," by which term, in the language of Parliament, is meant those motions which are made use of to dispose of the principal motion, either temporarily or permanently, without coming to a direct vote on it.

But as it is a general principle of parliamentary law, that two independent propositions cannot be at the same time before the assembly, and as these subsidiary motions have the especial privilege of being presented at any time, notwithstanding the pendency of another proposition and during its consideration, they are also called "privileged questions."

According to parliamentary law, when a question is under debate, no motion can be received but to *adjourn*, to *lie on the table*, for the *previous question*, to *postpone to a day certain*, to *commit*, to *amend*, and to *postpone indefinitely*; and these several motions have precedence in the order in which they are arranged. Such is the modern rule in the popular branch of the American Congress. It differs from the former rule, as well as from that prevailing in the Senate, where the motion to *amend* is the last in order, all the other subsidiary motions taking precedence of it. And notwithstanding the new rule adopted in 1822, by the House of Representatives, whereby a motion to *amend* must be put before one to *postpone indefinitely*, the old rule, which is also that of the Senate, still prevails in all popular assemblages, and a motion to *postpone indefinitely*, while a motion to *amend* is before the meeting, is admissible, and, if adopted, carries the amendment as well as the original motion on which it hangs, away from the assembly.

But of these subsidiary motions or privileged questions it has already been shown, that the motion to *adjourn* and that for the *previous question* are repugnant to the principles which regulate the masonic institution, and cannot, therefore, be applied to the government of masonic bodies.

The only subsidiary motions that can be entertained in a masonic Lodge, during the discussion of a main question, are the following: to *lie on the table*; to *postpone indefinitely*; to *postpone to a day certain*; to *commit*, or to *amend*; which several motions have precedence in the order in which they are above arranged. That is to say, the main question being before the Lodge, a motion may be made to amend it. It may then be moved to commit the motion and the amendment to a committee for report. While this question is pending, a motion may be made to postpone the question to the next communication, or to any other specified time. This may be replaced by another motion, to postpone the further consideration of the motion indefinitely; and, lastly, before any one of these privileged questions has been put to the Lodge, a motion may be made to let the whole subject lie on the table; and this, if adopted, puts an end at once to all further discussion.

Or, a principal motion being before the Lodge, a motion to amend it may be offered, and immediately the whole four privileged questions may be presented at the same time by four different members. One may move to commit; another, to postpone to a day certain; a third, to postpone indefinitely; and a fourth, to lay the motion on the table. Then each of these questions must be put in the order of its precedence. The presiding officer will first put the motion to lie on the table; this being rejected, he will put that for indefinite postponement; if that is rejected, he will then put the motion for postponement to a day certain; on its rejection, he will put the motion to commit; that being lost, he will put the amendment; and, if that is rejected, he will conclude by proposing the main question or principal motion.

It will be seen that a motion to amend is the last in order, and that, when it is offered, there are four ways, besides and before rejection, by which it may be put out of the presence and possession, for the time being, of the Lodge. Yet as amendments are offered more frequently than any of the other secondary questions on the first presentation of the principal motion, and as the other subsidiary motions only affect the time or mode of consideration, while amendments are intended to change the form, the substance, and sometimes the very object of the main question, it seems proper that they should be first considered; after which the other subsidiary motions will be taken up in the order of their precedence: the one which overrides all the others being the first to be considered. We shall thus proceed by a descending gradation from the highest to the lowest, precisely in the order in which these various privileged questions would be put by the chair. The order of consideration will therefore be as follows:

1. Of amendments.
2. Of the motion to lie on the table.
3. Of the motion to postpone indefinitely.
4. Of the motion to postpone to a day certain.
5. Of the motion to commit.

Each of these will form the subject-matter of a distinct chapter.

CHAPTER XII.

OF AMENDMENTS.

Etymologically, "to amend" is to make better, by expunging a fault. In the language of parliamentary law, to amend is to make a change, whether it be for the better or the worse.

When a motion is pending before a Lodge, it is competent for any

member to propose an amendment thereto, which amendment takes precedence of the original motion, that is to say, it must be considered and adopted or rejected, before the question can be put on the original motion. If the amendment be lost, then the question must be put on the original motion. If the amendment be adopted, the question will be on the original motion as so amended; and then, if this question be lost, the motion falls to the ground. The adoption of the amendment brings an entirely new motion, more or less altered from the original one, before the Lodge, and the original motion disappears and is no more heard of. The not unusual mistake of some presiding officers, in supposing that the adoption of an amendment precludes the necessity of putting the question on the original motion, must be carefully avoided. The adoption of an amendment is so far from adopting the motion which it amends, that it actually destroys it, and brings a new motion before the body.

An amendment can only be made in one of these three ways, namely: by striking out certain words; by adding or inserting certain words; or, lastly, by striking out certain words and inserting others.

1. *Striking out certain words.* A proposition may be amended by striking out a part of it, but the part so stricken out should not by its omission affect the coherence or grammatical congruity of the remainder of the sentence from which it is to be omitted. The sentence left should present a correct grammatical construction. This is apparently a small matter, but the neglect of its observance frequently leads to awkward phraseology, which requires further amendments to correct it.

If an amendment to strike out certain words be rejected, no subsequent amendment can be offered to strike out the same words, or any part of them; but it may be again moved to strike out the same words or any part of them, with other words, provided the new proposition substantially differs in meaning and effect from the one previously rejected. It is an essential rule that the new propositions shall differ substantially from the one previously rejected, because, as it may be stated once for all, it is a well-settled principle of parliamentary law, that no question can again be proposed during the same session (which, in reference to the business of a Lodge, is equivalent to the same communication) upon which the house has already expressed its judgment. And this is a necessary rule "to avoid contrary decisions, to prevent surprise, and to afford a proper opportunity for determining questions as they severally arise."

In accordance with this principle, if the motion to strike out certain words prevails, no subsequent motion can be entertained to insert the same words or any part of them in the same place. But a motion may be entertained to insert them or any part of them in another place, or to insert them or any part of them with other words in the same place, provided that the addition of the new words constitutes a substantially different proposition.

The usage in the British parliament, in putting the question on striking out words, is not "Shall the words be stricken out," but "Shall they stand as part of the motion." This custom is founded on certain historical and political reasons, which do not affect this country; and hence, in American legislative assemblies, the question is a direct one on striking out, which usage uniformly prevails.

2. *Inserting certain words.* The rules here are the same as those applicable to striking out. If an amendment to insert certain words be re-

jected, no motion can be entertained for the insertion of the same words or any part of them in the same place, but it may be moved to insert the same words in another place, or to insert them or any part of them with other words in the same place, provided the additional words make a substantially different proposition.

On the other hand, if the motion to insert certain words prevails, no motion can afterwards be entertained to strike them or any part of them out. It is *res adjudicata*; the judgment of the Lodge has been given, and it would be idle to attempt to reverse it. But a motion would be entertained to strike out these words or any part of them with other words, provided, by the addition of those other words, a new proposition was submitted.

3. *Striking out certain words and inserting others.* This is a combination of the two preceding questions, and must be treated in the same way. A rule of the House of Representatives provides that a motion to strike out and insert is not divisible, but must be put as a whole. This is not, however, in accordance with the general usage of popular assemblies, and would, if enforced, be often productive of inconvenience. Some members might be in favor of striking out and of inserting, others of striking out but not of inserting, and others again might be opposed to any change. The best method of giving to each of these an opportunity of expressing his opinion is by dividing the question. Hence, on the demand of any member and with the consent of the Lodge, the question may be divided, so as to make two—first on striking out, and then on inserting.

The proper manner of stating the question is first to read the original passage as it stands; then the words proposed to be struck out; next those to be inserted; and lastly the whole passage as it will stand when amended. If desired, the question is then to be divided, and put first on striking out. (Hatsel, ii, 80-7.)

During the pendency of the motion to strike out, it may be amended by motions to modify it, so as to retain a part of the words. The form of this proposition would be to leave out a part of the words of the amendment, which is equivalent to retaining them in the motion.

If the motion to strike out prevails, then the next question will be on inserting the proposed words. Here, again, amendments may be proposed to change those words, by leaving out a part of them or by inserting new words. If the motion to insert prevails, then the words so ordered to be inserted will constitute a part of the main motion. If it is rejected, then the main motion remains with the words stricken out, and none substituted in their place.

But if the motion to strike out is rejected, then the motion to insert cannot be put. The resolve not to strike out is equivalent to one to retain, and if the words are to be retained, the other words cannot of course be substituted for them.

But because it has been resolved not to strike out certain words for the purpose of inserting others, it does not follow that a motion may not be made to strike out the same words for the purpose of inserting other and different words. The rule laid down by Jefferson (Sec. XXXV) on the point is as follows:

A motion is made to amend by striking out certain words and inserting others in their place, which is negatived. Then it is moved to strike out the same words, and to insert others of a tenor entirely different from the first proposed. It is negatived. Then it is moved to

strike out the same words and to insert nothing, which is agreed to. All this is admissible: because to strike out and insert A is one proposition; to strike out and insert B is a different proposition; and to strike out and insert nothing is still different. And the rejection of one proposition does not preclude the offering a different one.

When the question is divided, and the motion to strike out is first put and then that to insert, Mr. Jefferson thinks that the same rule should prevail, although he expresses the opinion "doubtfully," because it may be thought that, having decided separately not to strike out the passage, the same question for striking out could not be put over again. It is, however, more reasonable and convenient, as he admits, to consider the striking out and inserting as forming one proposition, although put in two separate questions. Therefore it may be laid down that, the motion to strike out having been rejected, the motion to insert cannot be put, but that a new motion may be made to strike out, for the purpose of inserting other words, differing in substance from those at first proposed; or a motion may be made to strike out without any motion to insert.

Any number of amendments may be proposed to a motion, and be all offered before the question is taken on any of them. But there is no other rule of precedence than that which comes from priority of presentation. They must be put in the order in which they were offered.

We are next to consider the nature of amendments to an amendment, and the rules which regulate them, and this will constitute the subject of the following chapter.

MASONRY AND THE ASIATICS.

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BY PROF. J. T. DOYEM, F. R. A. S.
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Some years ago, when a colony of Jews was discovered in China in nowise distinguishable from those Chinese except in their religious rites and belief, the question was started, "Did the Chinese know anything of ancient Masonry?" As no atheist can become a Mason, the story excluded Chinese, Hindoos, Parsees, etc., from the Masonic Order; while the fact remained, that the Chinese possess a secret society of the highest antiquity; and that, moreover, many traveling brethren have sat in Masonic Lodges in the Orient, where Chinese, Hindoos, Parsees and black Jews of Malabar have all participated, either as functionaries or visitors, in the mystic rites of Freemasonry.

The truth is, the Chinese people know nothing of Masonry, though a secret society called by them "San-ho-huwæ"—i. e., Triad society—is a very powerful association in the Celestial Empire. For about a thousand years it was called the "Company of Heaven and Earth (Teen-de-huwæ)." Its design was purely benevolent, and a kind of secret protest against the prevailing superstition and idolatry of the masses.

When the present Tartar dynasty ascended the "Dragon" throne, the conquered Chinese were forced to conform to the Tartar fashion of wearing the cue and shaven head; this the Teen-des refused to do, in accordance with an oath taken to that effect. As they thus became marked men, easily distinguished from other citizens, they were persecuted with so furious a rancor that at last the members dissolved the society, and immediately reformed under the name of the Triad society,

the members outwardly conforming to the Tartar rule, but secretly vowing vengeance to the Tartar. It has thus become a political association.

The leading men of all the rebellions against the present Government of China were Triads, a fact perfectly well known to the Chinese Government.—Renegades, or members expelled from the Triad society, have betrayed their brethren so often that the Tartar officials profess to be fully acquainted with the minutiae of the society. The writer has been informed by a high Tartar official, that the word, held sacred by the Triads, is "San-pah urh-she-ih," *i. e.*, meaning 321, pronounced "Hung." As Chinese characters are ideographic, the component parts of the word may be full of mystic meanings, only known by the initiated.

No member of this society is ever to be known by his family name, but simply by "Ko" brother, thus avoiding the danger of denunciation by unfaithful renegades or caves-droppers. The officers simply add a number of their names, as — presiding officer, No. 1, etc. Many of the Chinese of California belong to this society, but being perfectly aware that they are surrounded by spies in the service of their Tartar masters, they make no demonstration of their brotherhood, for fear of compromising their families residing in China. This is especially the case among the "Cohangs" or "Companies." Their business in China would at once be arrested if they showed any sympathy with members of the Triad society.

As for the Chinamen, Hindoos, and Parsees met in English Lodges at Singapore, India, Amboyna, etc., they are all well educated gentlemen, speaking English, and educated in Europe or India. They are the sons of wealthy families, sent to Europe for the sake of its culture, and living in their native country more or less Europeanized. They all profess belief in Deity, speak the English language perfectly, and are remarkable for exactness in their knowledge of Masonry. It is therefore an error of the most serious kind, to suppose that Masonry tolerates atheism for a moment,—because that complete realization of unity, gathers under her standard all nations, all creeds, all politics—in fine, all mankind.—*Keystone.*

FOREST LODGE Forest, Ont.—Corrected list of officers installed 27th December, 1871:—W. Bro. Thos. S. Shertt, W. M.; Bros. Shaw, S. W.; Kent, J. W.; Tripp, Treasurer; Dr. Nat. See'y; W. Lemon, S. D.; R. Conklin, J. D.; Stevenson, D. of C.; Wood, I. G.; Martin, Tyler.

ZETLAND LODGE, No 21, Montreal.—Officers installed 27th Dec., 1871:—Wor. Bro. J. G. A. LeBlanc, 32, W. M.; Bros. D. Ferguson, S. W.; Jas. H. Welsh, J. W.; Henry Millen, Treasurer; Frank H. Lantier, Secretary; Robert Duncan, S. D.; Joseph A. Street, J. D.; A. H. Lowdon, D. of C.; L. M. A. Roy, Organist; Joseph Corbeille and James Lawson, Stewards; M. H. Seymour, I. G.; R. Wor. R. Noxon, Tyler.

TROUBLES.—If all our troubles were single, few men would complain of them. But when they come in flocks and crowds, then people cry out against them. But they do not always come single, and we do not keep them and pile them up, and put yesterday's troubles on to-day's, and anticipate the troubles of to-morrow, until we break down under them. Troubles do not hunt in packs, like hounds, but come single, and can be met one by one, and conquered or borne. A wood pile cannot be carried in the arms, but separate it into single sticks, and a child can say to it, "be thou removed to yonder place," and it shall be done. So troubles, in bulk can not be borne, but trouble taken as it comes, day by day, is ballast, keeping the gales stiffer, and send us with a quick motion on the roughened waters.

MILITIA TEMPLI.

From time to time we have recorded the steady progress of this beautiful Christian order in Canada. The recent publication of the proceedings of the Provincial Grand Conclave from 1854 to 1868, and of the Grand Priory from the latter date to 1871 will well repay a careful perusal, from which no one can arise without feeling deeply impressed with the kindest feelings of respect and gratitude to the distinguished Templar Colonel McLeod Moore, whose charges from year to year embody in themselves a valuable epitome of the principles of the order, while his superintendence of the introduction of the order into Canada in 1854, and its correct development since, has involved for 18 years personal attendance and correspondence, of which only those who have been brought into immediate contact with him can form anything like a just estimate. We feel that it was peculiarly fortunate that an order ordinarily described by the term placed at the head of this article "Militia Templi" or otherwise as the "religious and military order of the Temple" should have had for its first Canadian Head one whose literary tastes and military education combined to fit him for inculcating the chivalric and historic character of the order, on a due appreciation of which, depends its true value. These remarks are not an inappropriate prelude to our announcement of the opening within the last month of no less than three new Encampments, under the happiest auspices of success, to all and each of which we heartily wish God speed. They are:

THE ODO DE ST. AMAND, TORONTO, (being the second in that city) the officers being E. Sir Knight Nelson Gordon Bigelow, E. C.; Sir Knights, Daniel Spry, Prelate; William Christopher Morrison, 1st C.; Thomas Sargent, 2nd C.; James Bower Nixon, Treasurer; Joseph Purvis, Expert; Joshua Hellins Cornish, Registrar; John Henry Thompson, Capt. of Lines; George Roden Kingsmill, 1st H.; Robert M. Campbell, 2nd H.; John S. Dixon, Equerry.

The Encampment was finally opened on the 1st March, the consecration of the Encampment and the installation of officers was impressively performed by V. E. Sir Kt. S. B. Harman, Deputy Prov. Grand Com. for Ontario, who delivered a most interesting, but we regret to say an extempore sketch, as we are consequently unable to make further mention of it, of the introduction of the order, into Canada, and its beautiful christian character and chivalric origin. An elegant banquet followed, when the interchange of knightly courtesy, toast, and sentiment gave evidence of the desire of all engaged in the organization of the Odo de St. Amand, and especially of its earnest Commander to inculcate the christian teaching of the order, within its ranks, and good fellowship "towards all Knights Templar."

THE ST. JOHN THE ALMONER, WHITBY.—Officers, E. Sir Kt. G. H. Dartnell, E. C; Sir Kt. J. Stanton, 1st Captain; Sir Kt. G. Hopkins,

2nd Captain; Sir Kt. Yeoman Gibson, Prelate; Sir Kt. M. O'Donovan, Treasurer; Sir Kt. Thomas Huston, Registrar; Sir Kt. Jas. B. Bickell, Dir. of Cer; Sir Kt. Jas. H. Sains, Almoner; Sir Kt. J. L. Addison, Expert; Sir Kt. R. Francis, Capt. of Lines; Sir Kts. John H. Greenwood, and J. P. Smith, Heralds; Sir Kts. Albert A. Wood, and T. Deverils, Stand. Brs.

This Encampment was opened on the 5th March, when six fratres out of an expectant list of 14 were installed. V. E. Sir Kt. Harman, installed the E. C., and attended a subsequent meeting for the purpose of consecrating the Encampment, but on consideration his suggestion was adopted to defer this interesting ceremony not only till the ranks of the Encampment were increased, but until fine weather would allow of invitations being extended to outside fratres to attend, and give the benefit and effect of numbers to the ceremonial. The V. E. Dep. Prov. Commander having installed a Sir Kt. in his usual impressive manner, addressed the fratres on the general principles of the Order, its chivalric origin, its historic prestige, its subsequent suppression as a great religious and military power, its connection in later days with masonry, and its introduction into and progress in Canada. It is only necessary to add that judging from the appropriate and complete equipment of the encampment and the enthusiasm with which the address of V. E. Sir Kt. Harman, was received, the St. John the Almoner bids fair to take first rank on the Canadian roll of the Order of the Temple.

THE GONDEMAR ENCAMPMENT AND RAYMOND DUPOUIS PRIORY, MAITLAND. Officers, E. Sir Kt. George C. Longley, E. C.; Sir Kt. John Dumbville, 1st Capt.; Sir Kt. John Easton, M. D.; 2nd Capt. Sir Kt. Daniel Collins, Prelate; Sir Kt. David Maxwell, Registrar and Treasurer; Sir Kt. R. C. Hervey, Stand. Bearer; Sir Kt. C. Eldridge, Herald; Sir Kt. Denis Fell, Capt. of Lines; Fr. M. Lafontaine, Equerry. In this Encampment was reserved the honor of being organized by the V. E. the Grand Prior for Canada, Colonel W. J. B. McLeod Moore on the 5th March, when the Encampment was consecrated and the officers installed by the Canadian Head of the order in person. The village of Maitland, though small in population, has long shown great masonic vitality, much of which is owing to the energy and ability of the talented gentleman whose name is at the head of the above list of officers, and whose success in promoting the cause of Lodge and Chapter, leaves no doubt that in the Temple everything will be correctly and efficiently advanced and directed.

The scheme of the M. W. the Grand Master of Scotland, respecting the gradual extinction of the Grand Lodge debt, the augmentation and establishment of the Fund of Benevolence on a more permanent footing, and the erection of Lodge Rooms throughout the provinces, will come up for discussion at the next quarterly communication of that Grand Lodge.

ORIGIN OF THE GRAND LODGE OF MARK MASTER MASONS
OF ENGLAND, &C., AS SET FORTH BY ORDER OF THE
GRAND LODGE OF MARK MASTER MASONS.

There is probably no Degree in Freemasonry that can lay claim to greater antiquity than those of Mark Man or Mark Mason, and Mark Master Mason.

A committee of the Grand Royal Arch Chapter of Scotland appointed to examine the position of the Degree, reported in 1865:—"In this country from time immemorial, and long before the institution of the Grand Lodge of Scotland (in 1736) what is now known as the Mark Masters Degree, was wrought by the Operative Lodges of St. John's Masonry.

In A.D. 1598, William Schaw, Master of Works to King James VI., orders the *Marks* of all Masons to be inserted in their work.

In the Seventeenth Century, Mother Kilwinning Lodge made members choose their Marks and charged them *four shillings* each for the same.

On January 7th, A.D. 1778, the Banff Operative Lodge resolved—"That in time coming, all Members that shall hereafter raise to the Degree of Mark Mason, shall pay one Merk Scots, but not to obtain the Degree of Mark Mason, before they are passed Fellow Craft; and those that shall take the Degree of Mark Master Mason, shall pay One Shilling and Sixpence sterling unto the Treasurer for behoof of the Lodge. None to attain to the Degree of Mark Master Mason until they are raised Master." This shows clearly the relative positions of the Degrees of Mark Mason or Mark Man, and Mark Master Mason, to each other, and to the Operative Craft. Every Operative Mason, or Fellow Craft, being obliged to be made a Mark Man or Mark Mason; before he could "Mark" his work. While the Degree of Mark Master Mason was confined to those, who, as Masters of Lodges or Master Masons, had been chosen to rule over the Fellow Crafts.

Previous to the Union of the Two Grand Craft Lodges in England, effected in 1813, under the Title of "The United Grand Lodge of England," the Mark Degree was regularly worked in many Lodges, meeting under one or other of the two Constitutions, as well as under the authority of the Grand Lodge, meeting from time immemorial at York. At the said Union in 1813, the Mark Degree was excluded from the system then adopted. One of the Articles of Declaration agreed to at such Union being—"Pure and Ancient Masonry consists of three Degrees and no more, including the Holy Royal Arch."

The Mark Degree however continued to be extensively worked, especially in the Northern and Midland districts of England, the Lodges being held under immemorial constitution, derived from the Old Athol York Grand Lodge.

One or other of the Supreme Bodies exercising Masonic Jurisdiction in Scotland, Ireland, and America, has always regarded the Mark Degree as an essential and integral portion of Ancient Masonry, while in Scotland it is conferred under the authority of both Grand Lodge and Grand Chapter.

In the United States, since the middle of the last century, the Mark Degree has been conferred in independent Mark Lodges, as well as under the authority of Grand Chapters of the Royal Arch.

In England, as has been shown, the knowledge and working of the

Degree has never been lost but it has been practised from the earliest time in distinct and independent Mark Lodges, which have never acknowledged the jurisdiction of either the Craft Grand Lodges of 1717 or 1813, or of the Grand Royal Arch Chapter of 1813.

In the Colonies much difficulty has been encountered from the establishment of Lodges under different jurisdictions, some recognizing the Mark Degree, and some altogether ignoring it. To remedy this state of confusion, an attempt was made in the year 1855, to obtain its recognition as a separate Degree by "The United Grand Lodge of England;" and a Committee consisting of members of that Grand Lodge and of members of the Supreme Grand Royal Arch Chapter of England was appointed to investigate and report upon the subject of the Mark Degree.

Some members of this committee were already Mark Masters; those who had not taken the Degree had it conferred upon them in the Albany Lodge (time immemorial), Isle of Wight, and in other old Lodges, and in the Bon Accord Mark Lodge, then recently established in London, under a charter received from the Bon Accord Royal Arch Chapter of Aberdeen.

The Report of the Committee approved by the M. W. Grand Master, pronouncing the Mark Degree, as in their opinion, "not positively essential, but a graceful appendage to the Degree of Fellow-Craft," was presented to the "United Grand Lodge of England" at the Quarterly Communication in March, 1856, and was unanimously adopted.

Owing however partly to the conscientious objections of some of the leading members of Grand Lodge, including the M. W. G. M., who maintained that Grand Lodge was pledged by the Articles of Union only to acknowledge the three Craft Degrees, as then worked by the Lodge of Reconciliation (including the Royal Arch) and partly to the disapproval of many Mark Master Masons of the position, it was proposed to assign to the Mark Degree at the next Quarterly Communication of "The United Grand Lodge of England," on special motion, duly proposed and seconded, that portion of the minutes of the previous Quarterly Communication referring to the Mark Degree was non-confirmed, and the *status in quo ante* was resumed.

"The United Grand Lodge of England" having thus formally declared its inability in accordance with its Constitutions, to adopt the Degree into its system, a declaration which has since been repeated on various occasions, several earnest masons, anxious for its propagation, in place of having recourse to the old English Mark Lodges, applied for and received Charters from the Supreme Grand Chapter of Scotland, under the authority of which they opened Lodges and conferred the Degrees of the Mark Master in London, and other parts of England.

Other Mark Masons, who had taken the Degree in various old (time immemorial) English Lodges, together with the Members of the Bon Accord Lodge, gladly welcoming the increasing appreciation of the Mark Degree, but not approving this attempt to introduce a foreign supreme masonic authority into England, resolved to constitute a Grand Lodge with jurisdiction over the Mark Degree held in this country and its dependencies, in the establishment of which they at once received the adhesion of the following (time immemorial) Lodges:—

The Northumberland and Berwick,	Newcastle-upon-Tyne.
" Royal Cumberland,	Bath.
" Kent,	London.

The Mark Degree was thus placed under an independent central authority, in accordance with the precedent already set with respect to the Royal Arch Degree, by the Grand Chapters of England and Scotland; as well as by the four London Lodges in the establishment of a Grand Lodge in London, in A.D. 1717, "The Grand Lodge of All England" then meeting at York.

The Right Honorable Lord Leigh, Provincial Grand Master of Warwickshire [Craft], a thoroughly constitutional Mason, and a personal friend of the M.W. Grand Master of England, was unanimously elected Grand Master of the new organization, and lent most valuable assistance in framing its laws and maturing its system of government.

The first meeting of the New Grand Lodge was held in June, 1856, when a desire for a general union of all the Mark Masters in England under one head was most warmly expressed. To give effect to this desire, a meeting was convened, on May 30, 1857, of representatives from all existing Mark Lodges in England, wherever they could be found; and at this meeting, which was largely attended, a Committee was appointed to concert measures for organizing a union of all regular Mark Master Masons. This Committee reported in favor of a general union of all Mark Lodges upon equal terms in a Grand Mark Lodge.

Meanwhile, several of the Lodges holding Charters from the Supreme Grand Chapter of Scotland became desirous of uniting under one Supreme Body in this country; considering it "derogatory to the national character to apply to a sister country for warrants of Constitution," and a circular was issued in September, 1858, by the Masters of these, advocating a union with the Grand Mark Lodge. Additions were continually made to the Lodges ranging themselves under the banner of the Grand Lodge, and Lord Leigh continued to be elected Grand Master till June, 1860, when he was succeeded by the Earl of Carnarvon.

Of old (time immemorial) Lodges now acknowledging the supremacy of this Grand Lodge, there are—

The Northumberland and Berwick,	Newcastle-upon-Tyne.
" Royal Cumberland,	Bath.
" Kent,	London.
" Prince Edward,	Halifax, Yorkshire.
" Friendship,	Devonport.
" Minerva,	Hull.
" Benevolent,	Stockport.
" Portsmouth,	Portsmouth.
" Roberts,	Rehdale.
" Knights of Malta,	Hinckley.

Of the Lodges originally holding Charters from Scotland these are—

The Bon Accord,	London.
" Thistle,	London.
" Cheltenham and Keystone,	Cheltenham.
" The West Lancashire,	Liverpool.
" Southwark,	London.
" St. Mark's,	London.
" Langely,	Cardiff.

The Grand Lodge of Mark Master Masons is now on terms of friendly reciprocity as regards the Mark Degree with the Grand Royal Arch Chapters of Ireland and Canada, and it is in alliance with the S.G.C. 33°, the order of K.T., and the order of the Red Cross of Constantine.

CIRCULAR FROM THE GRAND MASTER MASON OF SCOTLAND
TO THE MEMBERS OF THE GRAND LODGE.

FREEMASONS' HALL, EDINBURGH.

R. W. SIR,—The following notice of motion was tabled at the Quarterly Communication of Grand Lodge, on 6th November, 1871, viz. :—

Moved by the M W the Grand Master the Right Honorable the Earl of Rosslyn, and seconded by Bro. Wm. Mann, R W Senior Grand Warden, "That it is desirable that a project for the gradual extinction of the Grand Lodge debt, the augmentation and establishment of the fund of benevolence on a more permanent footing, and the building Lodge Rooms for the assembling of the brethren throughout the Provinces, be taken into consideration at the next Quarterly Communication.

"N. B. — The particulars of the project will be printed and transmitted to the various Lodges and Provincial Grand Masters in sufficient time to afford them the fullest information before the next Quarterly Communication "

In reference to the foregoing motion, I have to submit an explanation of the method by which it is proposed to accomplish the objects in view. In regard to—

1. *Grand Lodge Debt.*—This has been incurred by the erection of Freemasons' Hall, &c., for the benefit of the Scottish Craft at large, and, at the time it was incurred, it was anticipated that it would speedily be reduced and worked off. These hopes have been disappointed, and as a result the Grand Lodge is very much hindered in its progress and usefulness by this debt, and a very large sum of money, which might be used for benevolent purposes, is annually expended in payment of interest. It is therefore most desirable for the credit and welfare of the Grand Lodge, and the best interests of the entire Scottish Craft, that a strenuous effort be made to extinguish this heavy burden.

2. *Fund of Benevolence.*—This excellent scheme was instituted in 1846, and has, under the regulations then made, well served its purpose. It cannot, however, be denied that whilst standing before the world as an essentially Benevolent Society, the Grand Lodge takes but a very inferior position amongst the charitable institutions of Scotland, and considering the extension of the Craft and the many necessitous brethren and their families requiring aid and assistance, it is well worthy of the Lodges throughout Scotland to band themselves together for the extension and enlargement of the General Scheme of Scottish Masonic Benevolence.

3. *Lodge Halls throughout the Provinces.*—Experience has taught the lesson that Lodges meeting in Halls of their own, prosper more and discharge the duties of masonry better, than those which are obliged to meet in Hotels and Taverns, and when this is so generally recognized and allowed on all hands, little need be said to advocate a project which proposes by degrees to supply this acknowledged want.

It has long been considered desirable that some bond of union should exist between the members of daughter lodges under the Scottish Constitution and the respective lodges to which such members belong, connecting each lodge with its members more closely than at present. In lodges holding under the English Constitution this is done by subjecting each member to an annual payment to his lodge, and in many

cases these annual payments are of considerable amount. It is proposed to raise the funds required for the objects referred to by a similar method, but confining the annual payments to a sum so trifling as to be hardly felt by individual brethren. It is believed a sum of *twopence per month*, or 2s. per annum, contributed by each brother, will enable the Grand Lodge to proceed to carry into effect the objects proposed.

There are at present on the Grand Lodge Roll, in good working order, 387 lodges.

It has been found on a careful estimate, that of these lodges there are members on their respective Rolls, who are interested in Freemasonry, as follows, viz. :—

6	having	200	Members	.....	1,200
121	"	100	"	.....	12,100
167	"	50	"	.....	8,350
73	"	30	"	.....	2,190
20	"	15	"	.....	300
<hr/>					
387					24,140

From this it will be observed that a contribution of 2d. per month from each brother would yield an annual revenue of £2,414.

This amount may be raised through the ordinary masonic organization of lodges, and to a certain extent may be considered compulsory, but I should indeed be disappointed if a very considerable sum could not be added to it by the voluntary subscription and annual donations of individual members of the Craft who are interested in the welfare of the Order.

The allocation of the income to be thus obtained, to the different objects above referred to, it is intended to leave to the disposal and discretion, from time to time, of the Grand Lodge.

It has further occurred to me that something might be done towards improving the financial position of the Grand Lodge by reducing the expenditure incurred in the management of its affairs.

It is impossible for any one at all conversant with these affairs not to perceive that the duties might be performed by fewer officials at considerably less cost. At present the business is managed by a Grand Secretary at a salary of £315, and a Grand Clerk at a salary of £210— together, £525.

Now the labor, although no doubt considerable, is not of such a character as to require the services of both of these officials, and therefore, with every regard to the claims of these gentlemen, I propose to consolidate these offices, and to assign £325 to a Grand Secretary, in full for his own services and those of any clerk he may require in the management of the business, by which a saving of £200 per annum would be effected, and I am convinced the efficiency of the office would be in no degree impaired.

I trust that the Masters of lodges, as well as individual brethren, will take this matter into consideration, and lend their zealous support towards carrying the scheme into practical effect.

I remain, R. W. Sir, yours fraternally,

ROSSLYN,

Grand Master.

NOVA SCOTIA.

ST. ANDREW'S LODGE, No. 1, R. N. S.

LADIES' NIGHT,

The old Masonic Lodge Room never held a more brilliant assemblage than was gathered together on Tuesday evening, the 16th of January, last. For the first time in the annals of the Craft, its old walls resounded with the happy laughter, and its mystic landmarks grew bright with rainbow tints of fair women, the mothers, wives, sisters and daughters of masons, who had come together by invitation from St. Andrew's Lodge, to receive their first real lessons in masonry, and to listen to an exposition of its mysteries, from men alike eminent and eloquent in the order. The Lodge was most tastefully and appropriately decorated for the occasion. Festoons of bunting, encircled the room, and mottoes peeped from evergreens on all sides. The craftsmen were clad in their richest attire, and all the regalia working tools and paraphernalia of the order, were brought from their dim recesses to do honor to the occasion. The gentlemen who had kindly consented to speak were the Hon. H. W. Smith, Attorney-General Hon. Wm. Garvie, Commissioner of Public Works, and Hiram Blanchard, Q. C., whose several speeches were models of genuine eloquence, and were listened to with well-merited attention throughout.

The meeting was called to order by the Most Worshipful Grand Master, the Hon. Alex. Keith, who occupied the chair, and the opening hymn announced.

Blest are the Sons of peace,
Whose hearts and hopes are one;
Whose kind desires to serve and please,
Through all their actions run.

Blest is this happy place,
Where Zeal and Friendship meet;
Where Truth and Love and heavenly grace,
Make our communion sweet.

Thus on the heavenly hills,
May we be blest above;
Where joy, like morning dew distills,
And all the air is love.

Prayer was then offered, after which the Grand Master proceeded to the work of the evening. He had been associated with the Craft as Master and Grand Master for more than half a century, and never before had it been his good pleasure to find himself in so happy and interesting a position. He would say but very little, for, as he had never spoken in a Lodge Room except to a body of Free and Accepted Masons he might possibly let something drop that his good natured and inquisitive lady friends ought not to know—So not to trespass upon the feelings of the audience or wander from the path of duty he would introduce the Hon. H. W. Smyth, Attorney-General, and resume his seat.

Past Master Smyth, was received with applause and apologized for the embarrassing position in which he found himself.

He spoke of the great antiquity of Masonry, and the important part it had played in every part of the world's history; the great moral principles by which Masons were guided, and of the influence it had exerted in moulding and framing the tone of society. Masonry is neither understood nor appreciated by the community, or if the rigid adherence which binds Masons to the proper administration of the moral law were but faintly known, more generosity of feeling would be accorded them and less of harshness and discontent. It would be unnecessary for him to go back into the earliest history of the Craft when amid the burning sands of the Arabian Desert, or around the howling waste of the ruined Baalbec, the representatives of that Masonic Body under whose kind auspices we had to-night assembled, lived and moved. The time when Masonry had first saw that clearer light, and newer dispensation was at the building of King Solomon's Temple, where 50 000 craftsmen, under the leadership of their Grand Master, Hiram, King of Tyre, were gathered together, in harmony, peace and concord. At this time, the moral law was not known outside the limits of Judea, but when upon the completion of the temple, and its dedication to God these 50,000 tried and trusty craftsmen, were each entrusted with a copy, that it might go with them whither they went and might guard their actions, rule their conduct, and through them mould the frame-work of all Society. Thus it was that the Masonic body then entrusted with it, have ever kept this law sacred and inviolate, and have handed it down to society to-day fresh and green as when it issued from the hand of

its great Grand Master. It was given to the Jews with the blessing of Mpsiah, but they rejected it, and became a peculiar people, outcast and scattered over the face of the earth. Masons saw the light shine forth, accepted its teaching, embraced its principles, and were influenced by its practice. St. John the Baptist and St. John the Evangelist were chosen its patrons, as combining in their lives all that is noble, good and worthy of emulation, and when we know that the teachings of these holy ones are those which guide us in our life conduct, none will question the purity of the principles which govern our walk and conversation.

The speaker then alluded to an interview he had with a gentleman, Grand Master of a Lodge in one of the Southern States, &c., &c., in which allusions was very happily and beautifully made to the mingled admiration and reverence with which Masons every where contemplate their patron Saint. Ages have rolled away into dark oblivion and are forgotten. Centuries with all their mighty load of intrigue and power have performed their allotted cycles, and are seen but in the dim light of a long past history, since first it found a resting place, but to-day it outlives all others of its compeers, with an influence equalled by no other human institution, and with a freshness of religious zeal, which goes far to make it the handmaid and even the rival of the church of Christ on earth. If the ladies could but see this and know the teaching of which all the symbols of masonry inculcated, they would feel less of the occasional absence of a husband and more of the good which that absence may cause.

It is impossible for a mason to enter a Lodge room without his religion and better nature being constantly acted upon. Here the speaker very beautifully exemplified the symbols of speculative masonry. The All-Seeing Eye looking down upon him, and reminding him of the omniscient Jehovah; the Mosaic pavement, which when he crosses tells him life is a chequered thing of good and evil, and the Indented Tessel which surrounds it, of those manifold blessings and comforts which surround him, and which he hopes to obtain by a faithful reliance on Divine Providence; the starry decked canopy, emblematical of that haven, whither all good masons hope at last to arrive and by the aid of that theological ladder which Jacob, a wanderer in the desert doubting, fearing, hoping, saw in his vision reaching from earth to heaven. These and the other symbols were fully explained and apparently appreciated by an attentive audience.

A half hour being allotted to each speaker, Mr. Smith concluded his remarks and sat down amidst much applause.

The Hon. Mr. Garvie, Commissioner of Works, was then called upon, who introduced his part of the subject by saying, that he knew of no secrets, and hence had none to tell. The question had been repeatedly asked him, and Masons generally, What is Masonry? What is the good of it? Why cannot ladies belong to it? He would in reply, ask all to remember that the order came almost as Heaven's first law, that it sprung into existence almost with the first beams of light that gladdened a new made world, that it is coeval with the human race, and almost co-existent with it. After the flood, fearing that another such calamity might destroy all traces of the order, two great pillars were erected, upon which was inscribed all that was great in science and art.

Past-Master Smith had referred to the departure of the Craftsmen, when scattered weary and footsore, who had carried with them the great moral law into all lands. The splendor of the great building which they had just reared, all the magnificence of that glory of the age in which they lived, are known only as a tale that is told—"The temple has disappeared, and with it the works of man's hands, but the great law which he sent out, the great system of masonry which he controlled, like a torch burns here to-night with a fervency of glow and a glare as brilliant as when it went forth in the early days of its history—living to lighten the whole earth. Show me, said he, a great cathedral, Rhine bank or Rhone, and I will show you a good poem carved in stone. In these early days, the craftsman was the historian of his age, and the man who wielded the hammer and handled the mallet, carved his country's history in stone. The winged lions which have been dragged forth from their hidden chambers to adorn the British Museum are covered with the carved representations of a hundred fights and are a part of its country's chronicles. The invention of printing has done much to lessen the use of speculative masonry, and the Free-Mason, free, because remitted of all harsh laws, charges, and all oppressive rules, in the good old days—sees his real work gone, but the heart of masonry still exists, and will live to the end of time. The King wrought in the hearts of his craftsmen, as well as upon his vessels of silver and gold, and though the latter has now disappeared, the former is still alive and green.

In old castles we find the various kinds of armour, rust burdened and battered,

useless now for any purpose of protection ; the sword alone of all the ancient implements of war, fitted to the hand of man, is the same to-day as in the earliest age, so Masonry, fitted to the hand and touching the heart of man, is the only institution which has come down to us through all the ages unsullied and untouched. The order, like every other human institution, has had its times of ebbing and reflux. It came into public prominence at a time when nearly all society was given up to dissipation. To such an extent was this the case, that in many of the old courtly halls, a page was kept to loosen the neckties of the guests after dinner. We must not blame the institution but the state of society for very much of what is bad and unprepossessing about it. We have through it all preserved the ancient land marks, and besides this we have very greatly raised the *watermark*. Time was when custom placed the flowing vessel upon the lodge table, as these old relics show, (pointing to a pair of decanters) It is said that men upon leaving our order fall away from their principles, it must be proved that, had they not been Masons, they would have been no worse. The recollection of what they have learned in the Lodge-room must ever attend them no matter where the wander. In the field of battle, with bayonets crossed, a sign, a word, has turned the tide of hate to streams of love. At sea, the shipwrecked mariner has gleaned many a ray of hope from the recognition of a brother. Many a starving family have been saved from utter ruin, by the timely help which only Masons know how to afford. The speaker here gave a number of instances which had come under his own personal notice where whole families had been supported in comfort and competence by the generosity of Masons, unasked and unthought of.

HIRAM BLANCHARD, Esq. was then called upon, and addressing the chair—said : What shall I say Most Worshipful Grand Master, what shall I say my brethren? What shall I say to you not only ladies only, but sisters, wives and daughters of my brethren—I might now well use the words of the old song, "They stole my child away," for have they not robbed me of that which I had intended to say, and left me standing upon my own resources. Under these circumstances I have no other alternative than to address myself to the ladies,—and for a little while to discuss some of their objections. He then referred, first grand objection to that husbands should have no secrets from their wives, and here he humorously characterized the thousand and one secrets that ladies have from their husbands. On this branch he offered that with the consent of the Grand Master, he would be prepared at the close of the meeting to assist in the initiation of any lady present to the degree of an entered apprentice, and would ever be quite willing to act as Junior Deacon. This remark was greeted with roars of laughter from the initiated, the ladies looking on in blank astonishment. A number of other objections were treated of in a like happy manner, and especially that one which attributed to masonic meetings intemperance and excess, denying in the most emphatic terms, that the use of intoxicating liquors, or any vice or frivolity was how allowed within the walls of a Masonic Lodge. We are unable, with our limited space to follow the speaker through his masterly answers to the numerous and common objections, nor do we profess to give any satisfactory account of the impressive manner in which he appealed to his audience, asserting that the Holy Bible there before them, and upon which he laid his hand, was the foundation and ground-work of all Masonic principles and mysteries, without which, no lodge could be opened, no candidate initiated, nor any other work performed. At this point the speaker again turned to the ladies, and said he was about to tell them unless prevented by the Grand Master, the great secrets of Freemasonry. He said this lodge has placed before you the words Faith, Hope and Charity, and the words Wisdom, Strength and Beauty, but the great secret have they withheld, *Love, Purity, Fidelity*. Love the great passion of the human heart, had ever been so recognized. Fidelity he described as the obligation which every mason took upon himself, not only to be faithful to a brother, and the outside world, but also as faithful in the fulfilment of his vows to his wife or sweetheart. Purity was the highest virtue to which a human being could hope to attain, and on this point he asserted that masonry required of all its members the most perfect *purity*, and especially toward the wives, sisters and daughters of the brother Masons, and declare that one of their most solemn obligations was not only to protect their honor, integrity and good fame, but also to visit with the most condign punishment that Mason who should offend. More he said "God help the Mason who within these walls should be convicted of a breach of this vow." The speaker closed with an emphatic appeal to the ladies, to lay aside their prejudices, to consider the matter fairly, and to feel that as Masons, men are better husbands, fathers, brothers, sons. He reminded them that they were the sisters to the millions of Masons scattered over the whole world, and upon whose protection they could at any moment rely.

He concluded a speech of which we have only given a very faint outline, by an appeal we have never heard exceeded, to the ladies of the audience.

Bro. Allan H. Crowe, then moved a vote of thanks to the ladies for their attendance, which was carried unanimously.

Mr. Garvie, in reply to the vote of thanks presented by the ladies to the Speakers declared that as Mr. Blanchard was well-known as a "ladies man," he would had over the duty of fully reply to Mr. B.

It is impossible to describe the happy style in which Hiram Blanchard, Esq., at once replied. His allusions to old bachelors, his comparison of them to one half of a pair of tongs, only good to poke the fire - to an old pine tree in the woods without leaves or verdure, which after years of useless life fell on the ground rotted and nobody was sorry, elicited roars of laughter. In conclusion he disclaimed any idea of referring to his brother Garvie, and asserted his wish that Mr. G., might soon be found in the condition of the good fruit tree which blossomed and bore fruit—and that he might yet enjoy a green old age, with grand children prattling and playing about his knees, such as he (Mr. B.,) said was his present position.

Bro. R. C. Hamilton then moved a vote of thanks to the Worshipful Grand Master for his kindness in presiding. Carried by acclamation, and replied to by Mr. Keith in a short speech, in which he stated he had been fifty-five years a member of the Craft, and felt as great an interest in it to-day as the day he joined.

Brother Curarn, Grand Secretary, then moved a vote of thanks to St. Andrew's Lodge for the entertainment, and hoped other Lodges would follow suit, a sentiment we cordially endorse, as nothing would be better for the interest of the craft. The vote of thanks was passed unanimously.

The singing by the members at intervals was excellent, and added much to the interest and agreeable nature of the evening's entertainment. The closing hymn was then sung.

We met in love, we part in peace,
Our council labors o'er;
We'll ask, ere life's best days shall cease,
To meet in time once more.

'Mid fairest ecomes to memory dear,
In change of joy and pain;
We'll think of true ds assembled here,
And hope to meet again.

Though changes mark Time's onward way
In all we fondly claim,
Fraternal hopes shall ne'er decay,—
Our land marks still the same.

Our Faith unmoved, with Truth our guide,
As season's mark our clime:
Through winter's chill, or summer's pride,
We'll hail the Art Sublime.

After which the Grand Chaplain, Rev. Mr. Richardson, made a closing prayer and the meeting adjourned.—*Hulifax Citizen.*

A REVIEW OF MASONRY IN ENGLAND, FROM 1567 TO THE UNION, IN 1813.

—
BY LEON HYNEMAN.
—

In a careful examination into the past history of Freemasonry as published in Anderson's Books of Constitutions, Entick's, Blaney's and Preston's Illustrations, also Oliver and other authors, we discover that the Masonic mind has been altogether misled by excepting the Books of Constitutions, published by order of the London Grand Lodge, as authority. It would seem that the object of these publications was not to present a true statement of facts, but to divert the attention of the Fraternity into another and contrary direction. It has long been

noticed by critical readers that there was mixed up in the histories much that would not bare a close examination, but it was never considered that in relation to Masonic occurrences, taken from the Grand Lodge records, or believed to have been transcribed from the Grand Lodge Books, as it approved and sanctioned the publications, they could be otherwise than truthful, unbiassed statements. But the facts are clearly otherwise. No more untruthful, unreliable, prejudiced Books have ever been accepted by the members of any Society, than those same Books of Constitutions, published by authority of the London Grand Lodge, prior to 1813. We use strong language, broad and comprehensive, and are prepared to prove all that we assert; and for the purpose of giving wide circulation to the results of our investigation, as well as to direct the Masonic mind in a course of thought different from the premeditated, deceptive channel referred to, we intend to publish, in a small volume of about 200 pages, at a price not to exceed one dollar, a Review of Freemasonry in England, from 1567 up to the Union, in 1813. The Review will embrace the relations of the Ancient York Grand Lodge and the London Grand Lodge, and the publications referred to, from a consistent point of view, corroborated by the *evidence themselves furnish*. The falsities, inconsistencies and contradictions will be fully noticed, and the intent to mislead attention from facts established, clearly manifested. The edition we will publish will be limited to such copies as we believe will be demanded by earnest, sincere investigators, unless, prior to its publication, there shall be a larger call for the book than we estimate.

The period embraced in this Review is the most eventful in the history of Freemasonry, and we freely remark that, no Masonic writer has given the subject the consideration it merits, or ought to demand, from those who presume to be well informed of the written history of the Institution. The writers of England and other parts of Europe, as well as America, have, in the main, copied after Anderson, if not after the history published in the 1723 edition, yet in all else, the "Ancient Charges," and the Regulations, as well as the Transactions of the Grand Lodge, first published in 1738.

All that has been written by Masonic writers on these points has been in the same vein of thought; no thought has been eliminated questioning the truth of any statement made by Anderson; no analysis of his two Books of Constitutions, as if there was no disagreement; yet we defy the Masonic world to show that there could possibly have been twenty Lodges under the London Grand Lodge on January 17th, 1723, the day when the Book of Constitutions, in print, was approved by the Grand Master and Deputy Grand Master, after having been approved of by the Grand Lodge, its approbation given to it, signed by the Grand Officers and the Masters and Wardens of *twenty Lodges*. We have *only* the word of Anderson for it, that a new Grand Lodge was formed in London in 1717, and that *first* mentioned in 1738, yet he printed in 1723, *six years after 1717*, but nothing is said about the formation of the new Grand Lodge. But we will not anticipate; these are mere *white derelictions*. The Review will be exhaustive in details on the subject mentioned by the authorities referred to, and in any criticism the names above referred to and the London Grand Lodge must be necessarily involved, and their truthfulness questioned. *The ground is firm on which we stand.*

SAVED BY MASONRY.

BY WILLIAM HOUNSEVILLE.

In the second year of the great gold fever on the Pacific coast, the emigration to California was at its height. Some adventurous spirits, who had braved the dangers of the mountain passage, had been heard from by their waiting friends on this side of the globe, and that they had amassed gold in fabulous quantities was circulated all over the land. The consequence was that thousands, believed until that time to be sane, became crazed and determined to forsake all and follow the migrating crowd to the fairy land where fortunes could be made in a day, and none but the indolent could miss becoming as rich as Cræsus, or as the more modern Astor. Every mode of conveyance that the ingenuity of the Anglo-Saxon race could invent was put in requisition to bear the pilgrims to the land of promise. Oxen, horses, mules, cows, and even wheelbarrows, bore the baggage of the adventurers—for it is related that one persevering fellow put his provender in a wheelbarrow and actually made the passage of plain and mountain pass successfully.

Cows were yoked to the wagons under the conviction that their lacteal furnishings might be turned to advantage, and in several cases it was found that the wise forethought saved the lives of the persons forming the "cow brigade." Oxen stood the journey well as long as forage and water could be procured. Horses managed generally to keep up with these slow-paced animals, but often left their carcasses by the way side; while mules very frequently succumbed to the lack of feed and drink.

A company was formed in St. Louis which contracted to deliver persons on the other side of the mountains for a specified sum, finding teams, carriages and baggage wagons, so that the pilgrims were to be transported and boarded until their arrival in California. Among those who availed themselves of this method of crossing the plains, was a gentleman who resided in one of the northern counties of Illinois, named Enoch Seeley, a member of the masonic lodge of the village in which he resided, and a mason in deed, as well as by profession. He was in easy circumstances, with means sufficient to allow him to choose the "express hire," as the means of reaching the Golden State.

It should be remembered that the passage across the plains at the period of which we write, consumed as many months as it now requires days. The railway has bridged over the distance, annihilated space and compressed the journey of half a year into a single week. But it was expected that the "express," organized and conducted by men who had traveled the route and who were able to lead by the most practicable path, would make the trip in much less than the time usually consumed by the private caravans. As soon as the grass had sprung up sufficiently to give sustenance to the animals of the train, they started across the wilderness of plains and mountains. Sometimes forward, and sometimes in the rear of the private teams that left at the same time with it, the "express" blundered on, and soon the passengers by that train were rejoiced if they were not left behind a day's journey.

It became manifest, at an early stage of the passage, that their guides were ignorant of the best roads to travel. In fact they disagreed among themselves and finally quarreled and separated. The animals began to fail as they approached the "salcratus region" and several died. Provisions fell short, and it became necessary to reduce the size and number

of daily rations. Men deserted, and the train was weakened so much that it became a matter of safety to travel with others not so pretentious.

At last the climax was reached. The mules were unable to draw the passengers, and they were forced to continue the journey on foot. The baggage animals failed, and the provisions were packed upon the best and stoutest of them, and the journey continued. But even these failed. The last mule gave out under a load of less than fifty pounds, and the provisions had then to be transported on the backs of the men, each taking his own share. In this way they proceeded about a hundred miles; then provisions failed. The passengers had gone every one for himself, and were now straggling along under the shelter of other caravans. Scarcely two of them together, so disintegrating and demoralizing is the effect of suffering.

It was on Saturday eve. Mr. Seeley that day had consumed the last mouthful of his provisions and still his hunger was unsatisfied. He lay down and slept on the ground near the watch-fire of a stranger emigrant, of whom he had begged for a morsel of bread, and had been refused, on the plea that he had not enough to take him and his family through the wilderness to a place where their stores could be replenished. Cold and chilled by the dews of night, faint with the ravages of hunger, he slept little and rested still less. With early dawn he arose and again besought his neighbor to give him wherewith to soothe the pangs of hunger, but in vain. Weak and discouraged, almost convinced that it was useless to struggle against fate, and in imagination picturing to himself the sad scene at the homestead, where wife and children should look for the husband and father who was never to come, he recommenced his toilsome yet bootless journey. Slowly he progressed, but others traveled equally slow, and though every man was for himself, yet he was seldom without company. Of every one he asked for bread, but none had more than a mite for himself.

Once a snake was caught and hastily cooked and devoured. This gave him strength to pursue his journey until nightfall, which came upon him in a mountain gorge. Under a bush that threw its protecting boughs above him, he laid him down, uncertain whether he should ever rise again. He had laid there but a short time, when his neighbor of the previous night came up with his tired teams and disheartened family. It occurred to him that he would try him once more, to see if he could not prevail upon him to give him sufficient at least to keep him from starving. He approached and preferred his suit:

"Give me a morsel of food for I am starving. Have your own price for it. I have money, and whatever you ask I will pay; but give me, for the love of heaven, a morsel to preserve my life."

"God knows how willingly I would give you, but if I give to your necessities I may see, ere many days, my own family starve to death before my eyes," said the emigrant.

"But a single mouthful!"

"That may save the life of my child!"

The starving man came still nearer to the emigrant and seizing him by the hand exclaimed:

"Then for the obligations of a great Brotherhood—the love of a common Fraternity, give me bread!"

"What! a Mason? Why told you not this before? Eat, my Brother!" and as he said this he placed in his hands the desired food.

“The obligation to assist a brother in distress is sacred. Henceforth you shall live with us and fare as we do. The God who replenishes the widow’s cruse of oil will not suffer those who assist the starving to come to harm through their charities.”

The starving man was saved, and it will be a pleasure to the reader to know that all arrived in California safely. They were overtaken by a more fortunate train from which they procured a store of provisions that sufficed them to their journey’s end. The name of the Mason who thus responded to his obligation has escaped our memory, or we would put it upon record, but often have we heard the man who was ready to perish when Masonry brought him aid, declare that he should have died in the wilderness had he not been saved by the fraternal obligation.—*The Trowel.*

SACRED NAMES.

In many of the religious ceremonies of the Ancients, the initiated were finally intrusted with a mysterious word having reference to the Supreme Being or Omnipotence. The Egyptian word was *On*; that of the Hindoos *Om*, compressed from the Tri-literal word *Aum*, representing the creating, preserving and destroying powers of the Deity, and typifying therefore the Indian trinity, Brahma, Vishnu and Siva. The Chinese, Japanese and Ceylonese, who practiced Buddhism, used the word *O-Mi-To-Fo* to signify Omnipotence. The sacred term of the Tibetians was *Om-ha*. The Druids hummed the sacred name in a manner known only to themselves, but used the letters *O. I. W.* The mysterious name of some of the North American Indians is curious from its similarity to that of the Jews. They call their supreme god *Isbitoollo*; but they have also a tetragrammaton never used in common speech, compounded of four notes and confined to their most sacred ceremonies. It consists of syllables *Ya, O, He, Wab*, thus composing the word *Yo-He-Wah*. The veneration with which the Pagans made use of the name of the Deity should be an instructive lesson to those who daily abuse it. Far from being introduced into general discourse, it was considered a subject for devout and private meditation. Cicero says they did not dare to mention the names of their gods, and Lucan states that but to name the Name would shake the earth.—*C. G. Forsyth, in the London Freemason.*

At the last regular communication of “Mount Moriah” Lodge, No. 226, Montreal, W. Bro. McCoy was the recipient of a very handsome Past Master’s Jewel, as a token of the esteem and good-will in which he is held by the brethren.

At the Quarterly Communication of the Grand Lodge of Scotland, held on the 5th Feb., and at an especial communication of the Grand Lodge of Ireland, held on the 26th Jan., congratulatory addresses were adopted upon the recovery of the Prince of Wales from his recent dangerous illness.

A CORRECTION.

THE EDITOR HALIFAX "CITIZEN,"—

I observe in your synopsis of the remarks made by me at the masonic gathering on the evening of Tuesday last, an error, which I have no doubt was unintentional, but which I consider due to myself, and the cause of Masonry generally, to correct. I was made to say, when speaking of the present position and influence of Masonry, that it exists "with a freshness of religious zeal which goes far to make it the hand-maid, and even the rival, of the Church of Christ on earth." Masonry sets up no pretension to be the *rival* of a church, the teachings of which the brethren are enjoined to adopt and *follow*. Much as I esteem the Order, I claim for it no other character than a *human* organization of great antiquity, charged with the mission of binding its members in its own peculiar way, to the observance and practice of those moral and Christian duties, which are to be gathered from the Holy Scriptures. I make this explanation with the intent only to prevent any injurious misunderstanding arising, as to what Freemasonry is, and what the fraternity claim it to be

Yours, &c.,

HENRY W. SMITH.

January 20, 1872.

CORRESPONDENCE.

TO THE EDITOR OF THE CRAFTSMAN.

It may be interesting to your numerous readers to learn of the success of Masonry in the West, and of the interest taken in it by brethren of St. Clair District.

On the 21st, 22nd and 23rd February last, R. W. Bro. Tracy, D. D. G. M., held a District Lodge of instruction at Petrolia, inviting representatives from all the Lodges in the northern part of his District. There was a very fair attendance, upwards of 60 brethren having been present during the meetings. A day was devoted to each Degree, which was exemplified in the afternoon by members of Petrolia Lodge; and in the evening by representatives of other Lodges present.

Before the Lodge closed on the evening of the 23rd it was moved by Bro. J. A. Mackenzie, S. W. seconded by Bro. James Gowans, W. M. Victoria Lodge "that the thanks of the brethren in St. Clair District are due and be now tendered to R. W. Bro. Tracy for his energy and zeal in the cause of Masonry, and affording this opportunity for instruction; and that the thanks of the brethren present be given to W. Bro. John Sinclair for his able assistance in exemplifying the Degrees." The motion was carried unanimously and suitably acknowledged. It is the intention of R. W. Bro. Tracy to hold a similar Lodge of Instruction at Chatham, shortly.

Yours &c.

Sarnia, March 8th, 1872.

A. B.

He who is conscious of his ignorance, viewing it in the light of misfortune, is wiser than one who mistakes superficial polish for knowledge.

The bad man, diffusing his own spirit over the world, see it full of treachery, selfishness and deceit. The good man is continually looking for and seeking noble qualities.

Life is divided into three terms: that which was, which is, which will be. Let us learn from the past to profit by the present, and from the present to live better for the future.