

THE REALITIES
OF
FREEMASONRY

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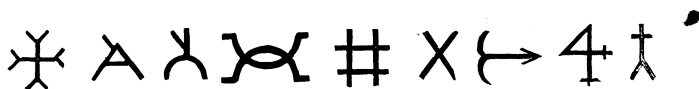
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CHAPMAN AND HALL, 193, PICCADILLY.

1879.



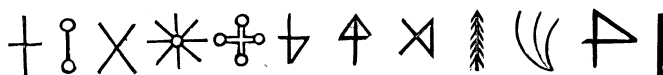
FROM THE CATHEDRAL OF STRASBURG.



FROM THE CATHEDRAL OF PRESBURG, HUNGARY.



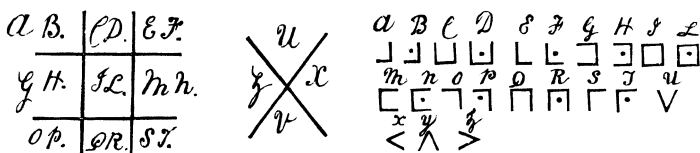
FROM THE CATHEDRAL OF BRECHIN, SCOTLAND.



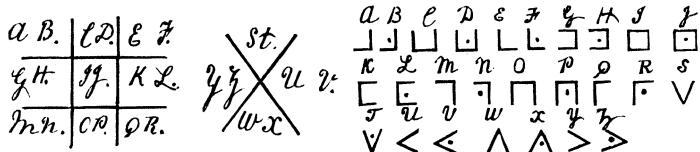
FROM ST. MARY'S CHURCH, YOUGHAL, IRELAND.



FROM THE CHURCH OF BATALHA, PORTUGAL.



FRENCH METHOD OF WRITING THE MASONIC ALPHABET.



ENGLISH METHOD OF WRITING THE MASONIC ALPHABET.

PRINTED BY TAYLOR AND CO.,
10, LITTLE QUEEN STREET, LINCOLN'S INN FIELDS.

*By Samuel S. Beaman
11. 7. 38*

THE REALITIES OF FREEMASONRY.



CHAPTER I.

FREEMASONRY, in some shape or other, either in the form of a ball, a dinner, or a charity, has presented itself probably to all of us. There are few persons who do not reckon a member of the Fraternity amongst their friends or acquaintances, and most of us have speculated over, or marvelled at, the mysterious importance and all but pre-historic antiquity claimed by the brethren of the Mystic Tie.

The reticence of its members respecting everything connected with the craft, may have inspired us with a certain amount of awe as to the terror-striking ceremonies attending admission into the sacred precincts of a lodge, or of distrust as to the nature of deeds which so carefully shun the light—a distrust which happily in these countries at any rate, may easily be stifled by recalling the high characters borne by the majority of the members.

As to the nature of the ceremonies practised in lodge, we are either utterly ignorant, or we have drawn our ideas of them from the aspersions cast upon the society by its enemies, or such

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ludicrous descriptions as may have found their way into works of fiction, though but few of us non-masons who have laughed over the witty parody of a masonic initiation introduced into the adventures of the celebrated Mr. Verdant Green, can have refrained from wondering that the delightful hero, with all his simplicity, could have been so easily imposed upon as to believe in the authenticity of the audacious hoax played upon him by his jovial companions. Truth, however, is proverbially stranger than fiction, and to those who are acquainted with the forms and ceremonies of modern Freemasonry, Verdant's mistake may not appear such a glaring one.

The highest authority has pronounced that "if our deeds are evil, we shall shun the light," and with what still greater eagerness do we shrink from its rays when our deeds are—not evil, but ridiculous. Perhaps nothing has more contributed towards retaining a certain shroud of mystery around modern Freemasonry, during the hundred and sixty-five years of its existence, than its members being conscious that, were the outer world to be admitted to a knowledge of what the "labour" done in lodge really is, the "sons of light" would appear somewhat ridiculous in the eyes of the profane.

Shielded from the prying eyes of a "cowan," if honest Tom Smith, the country bumpkin, or matter-of-fact John Snooks, the city clerk, is conscious that as slipshod and scantily-clothed he is led into a lodge to be admitted to the mysteries of Freemasonry, he must present rather a ludicrous figure to the eyes of the assembled brethren, he has at any rate the consolation of knowing that each of those brethren has in his time been in the like absurd plight; that none of them can point at him the finger of scorn, as each would equally draw on himself a share of the fellowship of ridicule. And Tom Smith or John Snooks can comfort himself by the reflection, that he can't look such a fool after all, when princes and peers from Solomon downwards have been alike eager to take part in similar rites.

Besides the sheep-like tendency of mankind to follow the

example of their companions, and the ambition of lesser fry to enter a society in which nobles and members of the blood royal may be addressed as brother, another reason that has tended to the spread of Freemasonry at the present day, is that, in the minds of most men, there is a certain love of mystery *per se*. Not alone is it delightful to be acquainted with a very unimportant fact, if participation in such knowledge be denied to our neighbour, but deeply rooted in most minds is the belief that somewhere there exists in this world a mysterious and intangible something, the acquisition of which will bring us—we cannot exactly say what—but something greatly to be desired.

The Roman Church, ready to meet every requirement of the human spirit, abounds in symbolism and mysteries, and is, therefore, eminently suited to the vulgar mind, while the Protestant Churches, sternly refusing to be “all things to all men,” are chary of symbols, and scout mysteries, and therefore we see that a society professedly mysterious, such as Freemasonry, finds most favour in the eyes of Protestants.

We have said that Freemasonry in its present form has only existed some hundred and sixty-five years or thereabouts. To make such a statement is indeed the rankest heresy in the eyes of most masons, some of whom have even gone so far as to declare that to call masonry a modern institution, is the greatest insult that can be offered to its members; but facts are stubborn things, and setting aside the fantastic legends and preposterous histories with which masons delight to astonish and perplex the initiated and uninitiated, we find that it was in 1714, during the reign of Queen Anne, that the society assumed its present form, in consenting to a proposal “that the privileges of masonry should no longer be restricted to operative masons, but extend to men of various professions, provided that they were regularly approved and initiated into the order.”*

It is true that previous to this date a few entries of the admis-

* “Symbolism of Masonry.” Mackey.

sion of non-operatives may be found in the records of some of the lodges ; for example, in that of Kilwinning in Scotland. As early as 1600 we find Thomas Boswell, Esquire, of Auchinleck—an ancestor no doubt of the celebrated biographer—mentioned as belonging to St. Mary's Lodge, Edinburgh ; in 1641 Robert Moray, Quarter-Master General of the Scottish army, was installed as a Master Mason ; and the well-known antiquarian, Elias Ashmole, states in his diary that he was made a Mason on the 16th of October, 1646, at Warrington, in Lancashire, "by Mr. R. Penkett, the warden, and the Fellowcrafts."*

These are the oldest names that can be authenticated, of men not actual operative masons, who were enrolled in the Fraternity, and they were probably admitted as a mark of especial esteem by the brotherhood, as now-a-days we see the freedom of livery companies presented to certain individuals, whom the particular company may delight to honour.

The rise of this so-called speculative Freemasonry sounded the death-knell of what had been really great and admirable in the craft, and from this out Freemasonry in England degenerated into an affair of ribbons and tinsel, good dinners and high-flown truisms, while on the Continent it occupied itself with the more serious matters of revolution and socialism.

To estimate the wide difference between modern and ancient Freemasonry, we need only turn from gazing at the glorious monuments of Christendom in the middle ages, almost all, if not all raised by the early guilds or corporations of Freemasons, to listen with amused bewilderment to the "mysterious nonsense" and elaborate platitudes which constitute the lectures and instruction of the masonic lodge of to-day. The masons of mediæval times did not restrict themselves to long-winded orations concerning the symbolic morality of the compasses or the square, theirs was a "lively faith and doctrine" which they worked into dumb stone and mortar, till they became inspired with the builders' own silent

* "Origin and Early History of Freemasonry." Steinbrenner.

worship of the one great Truth ; and instead of the sounding brass and tinkling cymbals of mere empty words, to which modern masonry gives birth, the great masons of old left behind them monuments that as long as they last must ennoble and purify all who behold them.

The attempt to write a history, however slight and sketchy it may be, of Freemasonry, is one fraught with difficulties, if in doing so we strive to steer clear of the innumerable fictions and misrepresentations of facts with which Masonic historians have encumbered their writings, while endeavouring at the same time to avoid giving undue weight to the attacks and libels made on the craft by its enemies.

To ignore the ceremonies of Masonry in such a history would be much on a par with the well-known story of the performance of the play of Hamlet, in which the part of that prince was omitted, but for a knowledge of those ceremonies we are forced to be indebted, to revelations made by members who have been expelled from the brotherhood, and whose statements must be, of course, taken *cum grano salis* ; to the accounts given by those who have either accidentally become informed of the rites practised in lodge, or who have gained acquaintance with them without taking the oaths ; or lastly, to communications made by some who have ceased to belong to the order, and who, from conscientious motives, have deemed it their duty to serve him whom they consider God's Vicar, rather than to obey rules made by man, and who, therefore, on being reconciled to the Church of Rome, have made a clean breast of what they must henceforward regard as the abominations of Freemasonry.

Rituals and Masonic literature in general are for the most part dry reading, and necessitate sifting a large amount of husks in order to gather a very few grains that are worth finding ; it may, therefore, be acceptable to some persons who feel any curiosity on the subject, if it is endeavoured to embody the result of such researches in as succinct and readable a form as the subject allows.

If we consult the orthodox Masonic histories of the institution, we find that they usually begin with the creation of the world, and occasionally cite the adoption of the aprons of fig-leaf by Adam and Eve as the first recorded instance of a Masonic rite.

“ For mystic learning wond’rous able
In magic Talisman and cabal,
Whose primitive tradition reaches
As far as Adam’s first green breeches.” *

The regular foundation of the craft of Masonry, however, is said to have taken place at the building of the Tower of Babylon or Babel, and the signs and tokens to have arisen under the following circumstances :—

Amongst the most expert of the labourers at the tower that was to reach unto heaven, there was a certain man who had the misfortune to be married to a wife whose temper was none of the sweetest. One night before retiring to rest, she had rated her husband with even more than usual bitterness, and had then resigned herself to slumber. No sleep, however, visited the eyelids of her unhappy husband, who lay awake pondering over the grand design whereby he hoped ere long to escape from the misery of his present life, and the thralldom of his termagant wife.

But as he pictured to himself the joy of the release that he believed the future had in store for him, overcome with delight, he burst into a loud fit of laughter, whereupon the wife awoke and demanded the reason of his unwonted merriment.

Tormented to desperation by her threats and importunities, the wretched man confessed the cause of his untimely mirth, and his wife learnt that her unhappy husband had entered into a conspiracy with the rest of the builders of Babel, to carry on the work till the tower should reach to Heaven, and that as soon as the tower had touched the skies, the masons were to make the best of their way to the celestial regions, and leave their wives on earth below to shift for themselves as best they could.

* “Hudibras.”

This conspiracy, he explained, was nearly as old as the world itself, and arose from the resentment Adam felt against Eve for having been the cause of his losing Paradise. This feeling of resentment was so strong that when he died he had left a charge to his male descendants, binding them to revenge themselves on womankind at the earliest opportunity; in short, they were to take every means to secure Heaven for themselves, and at the same time to do their utmost to exclude the female portion of humanity from attaining the Bowers of Bliss.

It was in obedience to this command of Father Adam, confessed the miserable mason, that he and his companions had now bound themselves by an oath of secrecy to carry the tower of Babel straight up to Heaven.

Of course, as soon as day broke, the wife lost no time in imparting to the other women the sorry trick their husbands intended playing them; no sooner was the secret divulged than the whole camp was in an uproar, and the Confederate Body of Freemasons "broke up in such confusion that they understood not one another but by signs and tokens to depart; and so they left their tools behind. Now the learned do agree, those signs remain among accepted masons even to this day."*

The accuracy of Masonic records may be appreciated from the fact that in one place Eachlid or Euclid is mentioned as an Egyptian scholar, the pupil of Abraham and Sarah, who are stated to have journeyed into the land of Egypt for the laudable purpose of instructing the inhabitants in the seven sciences.

It is related that the patriarch had a "worthy scholar called Eachlid, and he learned right well, and was master of all the seven sciences." In his day, "the lords and states of the realm had so many sons, some by their wives and some by their ladies of the realm," that no suitable provision would be found for them, so the king assembled a great council, or Parliament, and "caused a cry to be made throughout the realm if there were any man that

* "The Secret History of the Freemasons," 1723.

would inform him" how to support the surplus population. Thereupon Eachlid presented himself before the king, and undertook to bring up the young men in the way they should go, and teach them an art whereby they would procure a livelihood, on condition of having "a commission, that he may have power to rule them honestly, as the science ought to be ruled."

The king "granted them a vow, and sealed that commission," and Eachlid proceeded to teach the "worthy science of geometry, practice to work mysteries of all manner of works that belong to building of castles and temples, and churches, with all other building. And he gave them charge in this manner: First, they should be true to the king and to the lord that they served, and that they should live well together, and be true to one another, and that they should call one another Fellows, and not servants, nor his knave, nor any foul names, and that they should truly deserve their payment to the Lord that they serve; and that they should ordain the wisest to be the masters of the work, whereby he should not be evil served, and they ashamed; and that they should call him the governour of the work whilst they worked with him; and many other charges which are too long to tell. And to all these charges he made them swear the great oath that men used to swear at that time, and ordained for them reasonable payment, that they might live by it honestly; and also that they should come and assemble there together, that they might have counsel in their craft how they might work best to serve their Lord for their profit and worship, and to correct themselves if they have trespassed."*

Tales innumerable of a similar nature are related with more or less gravity by the Masonic historians, and together with dull minutes of the transactions of the various lodges form the bulk of the so-called histories of the craft.

The confusion in dates is particularly puzzling, not even an attempt being made to reconcile differences of several centuries between periods at which individuals must have lived.

* "Secret History of the Freemasons."

Thus Mainus Graccus, "a curious Mason that had been at the making of Solomon's Temple," is described as travelling into France, and teaching "the craft of masonry to a man of France, that was named Charles Martell." *

Masonry having been introduced into France by this Methuselah, it made its appearance in England during the reign of Carausius, who employed St. Alban to "environ the City of Verulam with a stone wall, and to build him a fine palace, for which that British King made St. Alban the steward of his household and chief ruler of the realm."

St. Alban is said to have "cherished masons much," and to have "made their pay right good," as he gave them two shillings a week "and threepence to their charge," whereas, before his time, "through all the land a mason had but a penny a day and his meat."†

So much for the legendary, or rather the imaginary history of Freemasonry, its identity with the ancient pagan and Egyptian societies being purely fictitious.‡

As the imagination of man is limited, all secret societies must be similar in many respects, such resemblances, however, being as frequently the result of accident, as the inherited features of legitimate descent.

It is to the middle ages that we must look for the first authentic records concerning the Freemasons. The state of society in those days, the constant petty warfare, the tyranny of the nobles, the ignorance of the masses, and the helplessness engendered by that ignorance, caused the rise of innumerable societies, or guilds, in which the powerless individual found the strength and support arising from union.

In England, even during the Saxon period, we find these associations existing, to which the name guild was applied, from the

* "Secret History of the Freemasons."

† "Constitutions of Freemasonry." Anderson, 1722

‡ "Origin and Early History of Freemasonry." Steinbrenner.

Saxon word *gildan*, to pay, each member contributing a weekly or annual subscription to the common fund of the corporation.* At first these societies appear to have been formed chiefly with the view to mutual protection, the fraternity exercising at the same time a certain amount of control over the individual members, and enforcing obedience to the rules of the society by fines, or the threat of expulsion and exclusion from the benefits arising from membership.

In an account given of a bond of fellowship amongst the thanes of Cambridgeshire, it is stated that any member who killed his fellow must pay a fine of eight pounds, not including, it is supposed, the *wergild*, or fine paid to the crown.

Fines of various amounts were ordained for the murder of individuals, according to their different stations. For a churl two *oraë*, said to be equal to ten shillings, was the fine imposed, while the slaying of a Welshman could be atoned for the modest sum of five shillings.

The members contributed towards the payment of these fines, should the deed that necessitated the fine have appeared to them to have been a justifiable one. In cases, however, where the *gilda*, or fellow, had committed the murder wantonly, he was forced to pay the entire fine himself. If a member used violent language towards a stranger, he rendered himself liable to a fine, and it was forbidden to eat or drink in company with any man who had slain his fellow, unless the king, a bishop, or an alderman were present; probably the appearance of the erring brother in such exalted society being regarded as proof of his innocence.

In the reign of Athelstane many such guilds were formed among persons of all ranks, and their statutes were confirmed by the king. In some of them, if a member of the society were robbed, it was enacted that the robber should be killed and his property seized and divided into two parts, one to be given to the wife of the dead man, while the other was shared between the king and

* "Europe During the Middle Ages." Hallam.

the fraternity. In an association existing among the clergy and laity at Exeter, each member was entitled to a certain sum in the event of taking a journey or of having his house burnt down.*

About the same period the various classes of traders appeared to have formed themselves into guilds, the desire to exclude outsiders from entering into competition in their various trades and professions, adding, of course, to the stimulus given to the guilds. The oldest of these trading corporations is said to be that of the weavers of London.†

The desire of individual artisans and traders to form themselves into corporate bodies being so general, it is not surprising that the masons whose profession, to a great extent, necessitated a roving life, should have felt the expediency of forming themselves into a fraternity in which their wandering habits probably rendered some secret sign of mutual recognition desirable.

Most of the great cathedrals and churches of Europe date from the 11th century. The piety of the world had been wrought to a pitch of intense excitement by the expected end of all things unaccountably fixed by popular belief to take place in the year 1000; and when the fatal year, and the following one, which some considered as the real date for the sounding of the last trumpet, passed without the arrival of the awful and dreaded catastrophe, the sense of general relief found expression in raising magnificent temples to the glory and honour of the Deity who had abstained from delivering the earth to destruction.

The monks and clergy were naturally foremost in promoting this expression of zeal and piety; and in those days when the Church was the fountain of learning, the great patron of art and civilisation, and the principal bulwark opposed to the brutality and ignorance of the nobles, it was only to be expected that from its midst should arise the builders, skilled and pious enough, to undertake the erection of the mighty piles expressive of the devotion and gratitude of mankind.

* "Europe During the Middle Ages." Hallam.

† Ibid. p. 156.

Bitter as is the hostility of the Church of Rome to the Freemasonry of to-day, it was under the patronage of the Catholic Church that the fraternities of Freemasons first arose.

As at the present day in Scotland, when engaged on a work that occupies any length of time, a "Cothy" of masons erect a rude "bothy" or "barrack" near the building on which they are engaged,* in which barrack they reside till the completion of the work, so in olden times bands of artisans and workmen collected round the monasteries, inhabiting rude huts, which they raised near the spot where they were employed. These workmen, being in the employment of the monks, were necessarily under their control and direction, and gradually appear to have become permanently connected with the different convents as lay-brothers; the monks instructed them in the art of building and carving, inculcated amongst them the preservation of peace and harmony, and regulated their social life by strict rules and statutes.

These lodges or fraternities are said to have been first formed in Germany; one is mentioned as having been founded by Abbot William of Hirschau, Palatine of Sheuren, in 1080, for the purpose of enlarging and finishing his "Convent of Hirschau."†

As time went on these lodges grew in numbers, and the members increased in skill and learning, till at length through their agency magnificent Gothic buildings were erected all over Europe.

The lodges or assemblies where the masons met for the purpose of consultation and instruction in their art, were always opened and closed with a catechism or dialogue between the master and his men. In Germany the custom of commencing business in this manner is so old, that its origin can no longer be traced. Formerly it was the practice, not only in the different guilds and crafts, but was even found in the ceremonies of the Courts of Justice, the *Vehm-Gerichte*, and so on.‡

* "My Schools and School Masters." Hugh Miller.

† "Origin and Early History of Freemasonry." Steinbrenner.

‡ Ibid.

In these lodges the rules of architectural art, such as the proportions to be followed in building, the construction of plans, and the mystical meaning of the various architectural ornaments were preserved as treasured secrets. These secrets were only communicated to a member of the fraternity who had been duly initiated into the guild, after he had served his apprenticeship and had then travelled as a journeyman for a certain number of years. At the expiration of this term he was fully instructed in everything relating to the higher branches of the art of building, and in the symbolism and allegories of ecclesiastical architecture. When all this had been fully learnt, he was competent to act as a master himself. In course of time, when their work at a particular monastery or church was completed, the workmen formed themselves into bands under the leadership of an experienced monk or architect, and travelled from convent to convent seeking work.*

The greater part of Europe was then covered with vast forests and dangerous morasses, with little spots of reclaimed land scattered here and there, whilst large patches of cultivation were only found in the neighbourhood of towns, and perhaps of monasteries. Bridle paths were the sole means of traversing the steep and treacherous mountains, amid whose fastnesses lurked bands of robbers to whom bloodshed and murder were the merest child's play. Roads were few, and travelling was attended with many dangers; these bands of workmen were therefore always well armed, the disturbed state of the countries through which they passed rendering such a precaution absolutely necessary.

The custom of dedicating individuals and societies to the honour of particular saints, whose patronage and protection such dedication was presumed to secure, was then universal, and these companies accordingly assumed the name of Confraternities of St. John.†

Living under the constant supervision of the monks, then mostly men of exemplary piety and devotion; depending for their

* "*Storia, Dottrina e Scopo della Framassoneria.*" Vienna. Anon.

† *Ibid.*

livelihood on the goodwill of the Church, which had not yet fallen into the corruptions that disfigured it at a later period, it was natural that the Masonic fraternities should have been distinguished for their religious zeal and artistic enthusiasm.

Religious zeal and artistic enthusiasm went hand in hand in those days ; religion regarded art as her most worthy handmaid, and art beheld in religion her protector, and the noblest source of inspiration.

We know that Fra Angelico never began to paint without having first prayed for divine guidance and assistance, and so earnest was the conviction of the sanctity of all kinds of art, that Guido Arretino, an Italian monk, and the inventor of our present musical scale, considered that invention as having "atoned for all his sins."

Music and painting being thus devoutly regarded, sculpture and architecture could not fail in meeting with equal reverence, and accordingly we find that in recognition of the masons' religious zeal and devotion to art, the Sovereign Pontiff and the kings of the territories in which the fraternities worked, released them from rural servitude, from taxation, and from different other burdens imposed on the remainder of the population.* From this circumstance they were called Free or Liberated Masons, though some persons have traced the origin of the name to the fact that they were Free-stonemasons ; that is, masons who worked in free-stone, as distinguished from the rough masons who merely built walls and worked in rough unhewn stone,† while Anderson, in his "History of the Constitutions," affirms that they were called Free Masons because they only taught their art to such as were free-born.

As buildings were in course of construction in various parts of Europe, the Freemasons were divided into different companies, though all had their head-quarters or grand lodge at Strasburg. Individuals or small parties of masons went from one lodge to

* "Storia, Dottrina e Scopo della Framassoneria."

† "Origin and Early History of Freemasonry." Steinbrenner.

another, as it may have suited them, but all who were members of the fraternity, that is, who belonged to a lodge, and had been initiated into its rules and secrets, held the simple labouring masons in contempt, and would have nothing to do with such as did not belong to their society.* They were, in fact, a trades-union of the strictest type.

The Lodge of Strasburg was founded by Urwin of Steinbach, when he commenced the cathedral in 1277, and its authority was acknowledged by all other German lodges. At first the rules and regulations of the lodges were everywhere handed down by word of mouth, and were, of course, liable to the inaccuracies and omissions that speedily assail oral traditions.

We have no authentic records of the first two centuries of the existence of the Lodge of Strasburg, but it would appear that the ancient statutes and forms had become confused and irregular, as in 1459 the Masonic fraternity found it necessary to call a general assembly of the brotherhood, in order to decide upon and to draw up a list of their statutes and institutions.

The first assembly was held at Ratisbon in 1459, on Easter-day. Shortly after, another assembly met at Strasburg, in which the institutions drawn up at Ratisbon were finally adopted, and received the sanction of the Emperor Maximilian in 1498.†

These statutes were kept secret from the profane, but were read at least once a year in all lodges which acknowledged the supremacy of that of Strasburg. The Strasburg constitutions were first printed in 1819, and were copied from an ancient manuscript in the possession of the Grand Lodge of Strasburg.

CONSTITUTIONS OF THE GERMAN MASONS OF STRASBURG
(1459).

In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious mother, Mary, and also of her blessed servants, the holy four crowned martyrs of everlasting

* "Storia Universale." Cantu.

† "The History of Freemasonry." Findel.

memory ; considering that true friendship, unanimity, and obedience are the foundation of all good, therefore, for the general advantage and free will of all princes, nobles, lords, cities, chapters, and convents, who may desire at this time or in future to build churches, choirs, or other great works of stone, and edifices ; that they may be the better provided and supplied, and also for the benefit and requirements of the masters and fellows of the whole craft of masonry, and masons in Germany, and more especially to avoid in future, between those of the craft, dissensions, differences, costs, and damages, by which irregular acts many masters have suffered grievously, contrary to the good custom and ancient usages maintained and practised in good faith by the seniors and patrons of the craft in ancient times. But that we may continue to abide therein in a true and peaceful way, have we masters and fellows all, of the said craft, congregated in chapters at Spires, at Strasburg, and at Regensburg, in the name and on behalf of ourselves and all other masters and fellows of our whole common craft above mentioned, renewed and revised these ancient usages, and kindly and affably agreed upon these statutes and fraternity ; and having by common consent drawn up the same, have also vowed and promised, for ourselves and all our successors, to keep them faithfully, as hereafter stands writ.

Firstly : If any of the articles in these statutes should prove to be too strict and severe, or others too light and mild, then may those who are of the fraternity, by a majority, modify, decrease, or increase such articles, according to the requirements of the time, or country, or circumstance. The resolutions of those who shall thenceforth be observed, in accordance with the oath taken by every one :

Item : Whoever of his own free will desires to enter into this fraternity, according to the regulations as hereafter stand writ in this book, shall promise to keep all the points and articles, for then only can he be of our craft. Masters, as well as fellows, must conduct themselves honourably, and not infringe upon the

rights of others, or they may be punished according to these statutes, on the occasion of every such transgression.

Item : Whatever regular works and buildings are now in progress of erection by journey work, such buildings and works shall be continued by journey work, and in nowise by task work ; so that nothing be not short of the work, to the damage of the contract, as far as possible.

Item : If any craftsman who has had a regular work should die, then any craftsman or master, skilled in masonry, and sufficient and able for the work, may aspire to complete the said work, so that the lords owning or superintending such building may again be supplied with the requirements of masonry. So also may any fellow who understands such masonry.

Item : Any master may, in addition to his own work, undertake a work abroad, or a master who has no such work may likewise undertake it, in which case he may give such work or building in good faith, in journey work, and continue it as best he can or may, so that the work and progress be not interrupted, according to the regulations and customs of masonry. If a master fails to satisfy those persons who committed the work to him, and reliable information be given thereof, then shall the said master be called to account by the craft, corrected, and punished, after having been sentenced ; but if the lords are not willing so to do, then may he do it as they choose, be it by task or journey work.

Item : If any master, who has had such a work or building, die, and another master comes and finds such stone-work, be the stone-work set or not, then shall such master not pull down the set stones, nor in anywise cast away the hewn and unset stones, without previous council and agreement with other craftsmen, so that the owners and other honourable persons who caused such edifice to be builded, be not put to unjust expense, and that also the master who left such work be not defrauded. But if the owner choose to have such work removed, then he may have it done, provided he seeks no undue advantage thereby.

Item : Two masters shall not share in the same work of building, unless it be a small one, which can be finished in the course of a year. Such a work he may have in common with him that is a brother.

Item : If any master accepts a work in contract, and makes a design for the same, how it shall be builded, then he shall not cut anything short of the design, but shall execute it according to the plan which he has shown to the lords, cities, or people, so that nothing be altered.

Any master or fellow who shall take away from another master of the fraternity of craftsmen, a work on which he is engaged, or who shall endeavour to dispossess him of such work, clandestinely or openly, without the knowledge or consent of the master who has such work, be the same small or great, he shall be called to account. No master or fellow shall keep fellowship with him, nor shall any fellow of the fraternity work for him, so long as he is engaged in the work which he has thus dishonestly acquired, nor until he has asked pardon, and shall also have been punished in the fraternity by the masters, as is ordained by these statutes.

No workmen, nor master, nor parlirer, nor fellow-craft, shall instruct anyone whosoever, who is not of our craft, in any part if he has not in his day practiced masonry.

No craftsman nor master shall take money from a fellow for teaching or instructing him in anything belonging to masonry, nor shall any parlirer or fellow-craft instruct anyone for money's sake ; but if one wishes to instruct the other, they may do so mutually or for fraternal affection.

Item : A master who has a work or a building for himself, may have three apprentices, and may also set to work fellows of the same lodge : that is, if his lords do permit ; but if he have more buildings than one, then shall he have no more than two apprentices on the aforementioned building, so that he shall not have more than five apprentices on all his buildings.

Item : No craftsman or master shall be received in the fraternity, who goes not early to the Holy Communion, or who keeps

not Christian discipline, or who squanders his substance at play ; but should anyone be inadvertently accepted into the fraternity who does these things as aforesaid, then shall no master nor fellow keep fellowship with him until he desists therefrom, and has been punished therefor by those of the fraternity.

No craftsman nor master shall live in adultery while engaged in masonry ; but if such a one will not desist therefrom, then shall no travelling fellow nor mason work in company with him, nor keep fellowship with him.

Item : If a fellow-craft takes work with a master, who is not accepted into the fraternity of craftsmen, then shall the said fellow not be punishable therefor, etc.

But if a fellow would take unto himself a lawful wife, and not being employed in a lodge, would establish himself in a city, and be obliged to serve with a craft, he shall on every ember week pay four pennies, and shall be exempt from the weekly penny, because he be not employed in the lodge.

If a master have a complaint against another master for having violated the regulations of the craft, or a master against a fellow, or a fellow against another fellow, any master or fellow who is concerned therein shall give notice thereof to the master who presides over the fraternity, and the master who is thereof informed shall hear both parties, and set a day when he will try the cause ; and meanwhile, before the fixed or appointed day, no fellow shall avoid the master, nor master drive away the fellow, but render services mutually until the hour when the matter is to be heard and settled. This shall be done according to the judgment of the craftsmen, which shall be observed accordingly. Moreover, the case shall be tried on the spot where it arose, before the nearest master who keeps the book of statutes, and in whose district it occurred.

Item : Every Parlirer shall honour his master, be true and faithful to him, according to the rule of masonry, and obey him with undivided fidelity as is meet and of ancient usage. So also shall a fellow.

And when a travelling fellow-craft desires to travel farther, he shall part from his master, and from the lodge, in such wise as to be indebted to no one, and that no man have any grievance against him, as is meet and proper.

A travelling fellow, in whatever lodge he may be employed, shall be obedient to his master and to the Parli-er, according to the rule and ancient usage of masonry, and shall also keep all the regulations and privileges which are of ancient usage in the said lodge, and shall not revile his master's work, either secretly or openly, in any wise. But if the master infringe upon these regulations, and act contrary to them, then may any one give notice thereof.

Every craftsman employing workmen in the lodge to whom is confided these statutes, and who is duly invested with authority, shall have power and authority in the same over all contentions and matters which pertain to masonry, to try and punish in his district. All masters, Parli-ers, and apprentices shall obey him.

A fellow who has travelled and is practised in masonry, and who is of this fraternity, who wishes to serve a craftsman on a portion of the work, shall not be accepted by that craftsman or master, in any wise, for a less term than two years.

Item : All masters and fellows who are of this fraternity shall faithfully keep all the points and articles of these regulations, as hereinbefore and hereafter stand written, etc.

The master who has charge of the book shall, on the oath of the fraternity, have a care that the same be not copied, either by himself or by any other person, or given, or lent, so that the book remains intact, according to the resolution of the craftsmen. But if any one of the craftsmen, being of this fraternity, have need or cause to know one or two articles, that any master may give him in writing, every master shall cause these statutes to be read every year to the fellows in the lodge.

Item : If a complaint be made involving a greater punishment—as, for instance, expulsion from masonry, the same shall not

be tried or judged by one master in his district, but the two nearest masters who are entrusted with the copies of the statutes, and who have authority over the fraternity, shall be summoned by him, so that there may be three. The fellows, also, who were at work at the place where the grievance arose shall be summoned also, and whatsoever shall be with one accord agreed upon by those three, together with all the fellows, or by a majority thereof in accordance with their oath and best judgment, shall be observed by the *whole fraternity* of craftsmen.

Item : If two or more masters who are of the fraternity be at variance or discord about matters which do not concern masonry, they shall not settle these matters anywhere but before masonry, which shall judge and reconcile them as far as possible, but so that the agreement be made without prejudice to the lords or cities who are concerned in the matter.

1. Now in order that these regulations of the craft may be kept more honestly, with service to God and other necessary and becoming things, every master who has craftsmen at work in his lodge and practises masonry, and is of this fraternity, shall first pay one florin on entering this fraternity, and afterwards each year four blapparts—namely, on each Ember week one blappart, or Bohemian, to be paid into the box of the fraternity, and each fellow four blapparts, and so likewise an apprentice who has served his time.

2. All masters and craftsmen who are of this fraternity, and who employ workmen in their lodges, shall each of them have a box, and each fellow shall pay into the box weekly one penny. Every master shall faithfully treasure up such money, and what may be derived from other sources, and shall each year deliver it to the fraternity at the nearest place where a book is kept, in order to provide for God's worship and to supply the necessaries of the fraternity.

3. Every master who has a box, if there be no book in the same lodge, shall deliver the money each year to the master who has charge of the book, and where the book is there shall also

be held divine worship. If a master or fellow dies in a lodge where no book is kept, another master or fellow of the said lodge shall give notice thereof to the master who has a book, and when he has been informed thereof he shall cause a mass to be said for the repose of the soul of him who has departed, and all the masters and fellows of the lodge shall assist at the mass and contribute thereto.

4. If a master or fellow be put to any expense or disbursement, for account of the fraternity, and notice be given of how the same occurred, and such master or fellow shall be repaid his expenses, be the same small or great, out of the box of the fraternity; if also any one gets into trouble with courts or in other matters relating to the fraternity, then shall every one, be he master or fellow, afford him aid and relief, as he is bound to do by the oath of the fraternity.

5. If a master or fellow fall sick, or a fellow who is of the fraternity, and has lived uprightly in masonry, be afflicted with protracted illness, and want for food and necessary money, then shall the master who has charge of the box lend him relief and assistance from the box, if he otherwise may, until he recover from his sickness; and he shall afterward vow and promise to restitute the same into the box. But if he should die in such sickness, then so much shall be taken from what he leaves at his death, be it clothing or other articles, as to repay that which had been loaned to him, if so much there be.

THESE ARE THE STATUTES OF THE PARLIRERS AND FELLOWS.

No craftsman or master shall set at work a fellow who commits adultery, or who openly lives in illicit intercourse with women, or who does not yearly make confession, and goes not to the holy communion according to the Christian discipline, nor one who is so foolish as to lose his clothing at play.

Item: If any fellow should wantonly take leave of a grand Lodge, or from another lodge, he shall not ask for employment in the said lodge for a year to come.

Item : If a craftsman or master wishes to discharge a travelling fellow whom he had employed, he shall not do so unless on a Saturday, or on a pay-evening, so that he may know how to travel on the morrow, unless he be guilty of an offence. The same shall also be done by a fellow-craft.

Item : A travelling fellow shall make application for employment to no one but the master of the work or the Parlirer, neither clandestinely nor openly, without the knowledge and will of the master.

REGULATIONS OF THE APPRENTICES.

No craftsman nor master shall, knowingly, accept as an apprentice one who is not of lawful birth, and shall earnestly inquire thereof before he accepts him, and shall question such apprentice on his word whether his father and mother were duly united in lawful wedlock.

Item : No craftsman or master shall promote any of his apprentices as a Parlirer whom he has taken from his rough state, notwithstanding he may have served his years of apprenticeship, if he has not travelled for the space of one year, etc.

Item : Whoever desires to enter this fraternity shall promise ever to keep steadfastly all these articles hereinbefore and hereafter written in this book, except our gracious lord the Emperor, or the king, princes, lords, or any other nobles, by force or right, should be opposed to his belonging to the fraternity, that shall be a sufficient excuse, so that there be no harm therein. But for what he is indebted for to the fraternity, he shall come to an agreement thereon with the craftsmen who are in the fraternity.

Although by Christian discipline every Christian is bound to provide for his own salvation, yet it must be duly remembered by the masters and craftsmen whom the Almighty God has graciously endowed with their art and workmanship, to build houses of God and other costly edifices, and honestly to gain their living thereby, that by gratitude their hearts be justly moved unto true Christian feelings, to promote divine worship, and to merit the

salvation of their souls thereby. Therefore, to the praise and honour of Almighty God, his worthy mother Mary, of all her blessed saints, and particularly of the holy four crowned martyrs, and especially for the salvation of the souls of all persons who are of this fraternity, or who may hereafter belong to it, have we craftsmen of masonry stipulated and ordained for us and all our successors, to have a divine service yearly at the four holy festivals, and on the day of the holy four crowned martyrs, at Strasburg, in the minster of the high chapter, in our dear lady's chapel, with vigils and soul masses, after the manner to be instituted.

It was determined upon the day at Spires, on the ninth day of April, in the year counting from God's birth, 1464, that the workmaster, Jost Dotzinger, of Worms, workmaster of the high chapter at Strassburg, shall have an assembly of craftsmen in his district, when three or four masters shall be taken and chosen, to come together on a certain day, as they may agree, and what is there determined on by a majority of those who are so congregated in chapters, and who are then present, and how they may decrease or increase some articles that shall be kept throughout the whole fraternity.

That day shall be on St. George's day, in the sixty-ninth year.

These are the masters who were present on the day at Spires, on the ninth day of April, in the year 1464.

Item : Jost Dotzinger, of Worms, workmaster of our dear lady's minster of the high chapter at Strassburg ; item : Master Hans von Esselingen ; item : Master Vincencie von Constanz ; item : Master Hans von Hezltburn ; item : Master Peter von Algesheim, Master at Unhausen ; item : Werner Meglon, of Basle, on behalf of Master Peter Knobel, of Basle, etc. etc.*

The excellence of the work done by the Masonic Fraternities, and the benefit they were to the Church, had early attracted to them marks of the especial favour of the Popes.

* "History of Freemasonry." Findel.

In 1270, we find Pope Nicholas III. confirming all the privileges previously granted, and bestowing on them further charters and especial indulgences.* Indeed, all the Popes up to Benedict XII. appear to have conceded marked favours to the Freemasons, even to the length of exempting them from the necessity of observance of the statutes, from municipal regulations, and from obedience to royal edicts.† It is not therefore surprising that we learn that the Freemasons, ere long, took "Liberty" for their motto, and were accused of refusing to acknowledge the legitimate authority of the magistrates.‡

In England, their unruliness called for the interference of Parliament, and Statute 24, Edward III., entitled "Le Statut d'Artificers and Servants" was enacted, on account of the turbulent conduct of the masons who were employed at Windsor Castle, under the direction of William of Wykeham. These masons, considering their wages as too low, broke their contracts, and, as it would now be called, "went on strike."

As they still persisted in refusing to return to their work, in 1356, Statute 30, Edward III. was passed, ordaining that, "If labourers or artificers absent themselves out of their services in another town or county, the party shall have suit before the justices, and if he does not return after three months, and for falsity, he shall be burned in the forehead with an iron made and formed to the letter F (for false), but may be respited by the justices. No artificer shall take wages on festival days."§

When the armed companies of workmen we have already mentioned, travelled from place to place, they were distinguished by a peculiar costume, consisting of a short black or grey tunic, in summer made of linen, in winter, of some woollen material, which was open at the sides, with a gorget to which a cowl or hood was attached; round the waist was a leathern girdle, from which depended a short heavy sword and a leather satchel.

* "Storia, Dottrina, e Scopo della Framasoneria."

† Ibid.

‡ "Letter of the Abbé Grandidier, 1782."

§ "Origin and Early History of Freemasonry." Steinbrenner.

Over the tunic they wore a black scapulary, similar to that used by the priests; when working, they tucked it up under the girdle, but on high days and holidays, and when engaged at their religious duties, it was allowed to hang down. It is probable this scapulary also served as a coverlet at night, as was generally the custom in the middle ages, sheets and blankets being luxuries reserved for very great personages.* On their heads they had large felt or straw hats, and tight leather breeches and long boots completed their costume.

Attached to these companies were a certain number of youths called *oblats*, who had been adopted by the monks, and who were usually ultimately received into the monasteries. They acted as serving-brothers to the masons, fetching stone, mortar, and so on for them, when necessary, tending the sick, and performing all offices of a similar nature.

When travelling, the tools and provisions belonging to the party were carried on a pack-horse or mule, which was placed in the centre of the convoy, and of which the *oblats* had the charge.

The dress of the latter was similar to that of the other masons, with the exception that they wore no gorget or cowl. This distinctive costume was retained by the masons unchanged in its fashion, for no less than three centuries.†

In order to keep themselves distinct from the ordinary crowd of rough masons, who could merely build walls and erect the rude huts which formed the dwellings of the labouring classes, the Freemasons, who were acquainted with the science of their art, agreed upon signs of mutual recognition, and adopted the instruments of their profession—the rule, the level, the compasses, and the hammer—as their symbols, so that no mason, not acquainted with the interpretation of these signs, could gain admittance to their assemblies and obtain access to their knowledge by representing himself as a member of the Fraternity who had worked at

* "History of Agriculture and Prices in England." Thorold Rogers.

† "Origin and Early History of Freemasonry." Steinbrenner.

a distance or in other countries.* Wherever the companies of Freemasons went, they made especial contracts with the inhabitants, containing such stipulations as, that every labourer was to be provided with a white apron and gloves, of a peculiar kind of leather, and that a lodge or hut, covered with tiles, should be built for their accommodation.*

This demand for gloves was not a peculiar one on the part of the masons. Giving presents of gloves was a very general custom in mediæval times. So common was it to give away gloves, that when the harvest was over, gloves were sometimes distributed to the labourers who had been employed in gathering it in, while when handsomely embroidered and sometimes enriched with jewels, gloves formed an offering gladly accepted by princes and great dignitaries.

The bare hand thus came to be regarded as a symbol of hostility, the gloved hand as a token of peace and goodwill. The custom of bestowing gloves at weddings and funerals, which still lingers in some places, is a relic of the general fashion of glove-giving in the middle ages.†

As the society grew in importance, it did not show more inclination than formerly to obey the civil power. In England, as the statute of Edward III. was disregarded by the Freemasons, in 1425, during the minority of Henry VI., the Parliament passed an Act forbidding masons to confederate in chapters and congregations, because by "yearly congregations and confederacies made by masons in their general assemblies, the good cause and effect of the statutes of labourers be openly violated and broken, in subversion of the law, and to the great damage of all the Commons," and if such take place, "they that cause such chapters and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons. And that other masons who come to such chapters and congregations be punished by

* "Storia Universale." Cantu.

† "History of Agriculture and Prices in England." Thorold Rogers.

imprisonment of their bodies, and make fine and ransom at the King's will."*

This statute does not, however, appear to have ever been very rigorously enforced; the troublous times that succeeded, and the lawlessness engendered by the Wars of the Roses leaving little of public attention to spare for such minor matters as the unruliness of working masons. Masonic historians indeed assert that Henry VI. afterwards himself joined the masonic fraternity, and an account of a conversation between him and a Freemason, in the king's own handwriting, is said to have been discovered in the Bodleian Library. There is little doubt, however, that if such a document ever existed, it was a forgery.†

In the reign of Elizabeth we again find that the masons were, for a time, in bad odour with the authorities. "Now learning of all sorts revived, and the good old Augustan style in England began to peep out from under its rubbish, and it would have soon made great progress if the queen had affected architecture; but hearing the masons had certain secrets that could not be revealed to her (for that she could not be Grand Master), and being jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 27th December, 1561.

But Sir Thomas Sackville, Grand Master, took care to make some of the chief men sent, Freemasons, who then joining in that communication, made a very honourable report to the queen, who never more attempted to dislodge or disturb them; but esteemed them a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of Church or State.‡"

* "Book of the Constitutions of Freemasonry." Anderson.

† "Histoire de la Franc-Maçonnerie." Clavel.

‡ "Book of the Constitutions." Anderson.

CHAPTER II.

PROTECTED beneath the shadow of the Church, on the Continent masonry does not seem to have aroused the animosity of those in authority till towards the end of the seventeenth century. During the sixteenth century, architecture, and with it Freemasonry, was on the decline. By that time most of the cities and towns were provided with churches more or less magnificent, and monasteries and convents covered the lands in mischievous abundance. The demand for highly-skilled architects and workmen was decreasing ; so, as a matter of course, in the meetings of their lodges, Freemasons began to lose sight of the main object for which such assemblies had been instituted, and gradually ceased to study the progress and development of their art, while devoting themselves more and more to the mere practice of peculiar ceremonies and eccentric customs, and to the adjustment of numerous squabbles that arose between the different lodges.*

As it is a law of nature that those who do not advance must inevitably retrograde, the practice and science of architecture steadily degenerated in the hands of its now careless disciples, and after the blow dealt to the cause of art in general by the Reformation, the Freemasons almost all sunk to the level of the common workmen, and their forms and ceremonies being regarded as an end instead of a means, lost their significance, which was

* "Origin and Early History of Freemasonry." Steinbrenner.

no longer understood ; in many places the lodges of Freemasons identified themselves with the guilds of the ordinary working masons, whom they had formerly held in contempt.

It is probable that Freemasonry as a distinct society, would altogether have disappeared, had not a political colouring been given to branches of the institution by many of the Knights Templars having sought concealment and protection beneath the masonic apron, on the suppression of their Order by Clement V., and Philippe le Bel.* When the suppression of the Order of the Temple took place, the wretched Templars, stripped of all their possessions, persecuted and hunted down like vermin, were glad to shelter themselves in any society that was willing to receive them.

Whether a connection ever existed between the Knights Templars and the society of Freemasons is a question that has been frequently argued. A connection between the Knights Templars and the Freemasons may be taken for granted during the palmy days of the former Order, while they were erecting the churches and preceptories, the names of most of which still testify as to their origin. Many of these churches are remarkable for their beauty, the richness of their ornamentations, and the mysticism of their symbols. Such buildings could not have been erected by the common masons, who understood little or nothing of intricate architectural rules ; the fraternity of warrior-monks must, therefore, have had recourse to the assistance of the fraternities of Freemasons skilled in all concerning ecclesiastical architecture.

A certain affinity may also be traced between the two societies.

A clause in the installation oath of the Masters of the Templars obliged them "to aid all spiritual persons, especially the Cistercians, by words and by deeds."†

The Cistercians had been founded by St. Bernard of Clairvaux, who had likewise drawn up the rule for the Knights

* "Storia, Dottrina, e Scopo della Framasoneria."

† "Secret Societies of Europe.—The Templars."

Templars, which, with the sanction of the Pope and the Patriarch of Jerusalem, was given to the Grand Master, Hugh de Payens, at the Council of Troyes, in 1128. Hugh de Payens, and the eight other knights who founded the Order, had originally elected to follow the rule of St. Augustine, but the abbot of Clairvaux introduced into the rule drawn up by him many additions borrowed from that of the Benedictines, of which his own Order of Cistercians was a branch.

The rich and noble Benedictine monks were the chief patrons of the Freemasons, who also owed a considerable portion of their ritual to the influence of the rule of St. Benedict. Thus we see a common origin may, to some degree, be traced between the rule of the powerful and warlike Templars, and that of the laborious and humble Masons. This affinity would probably tend to the promotion of a feeling of sympathy between them and their masters, when they worked in the employment of the Knights Templars.

A claim has frequently been advanced by the modern Freemasons, that their society is directly descended from the Knights Templars themselves, whose secrets and mysteries they allege, may be found enshrouded in the practices and doctrines of the higher Masonic grades.

So anxious were the Freemasons to establish this claim, that when, in the last century, a German of the name of Moldenhauer published the original documents of the proceedings against the Templars, the publication was suppressed by the Masonic Society.*

The work did not exculpate the Templars from the various charges which had been brought against them: so the Freemasons, eager to establish the purity of their pretended ancestral source, bought up the entire edition, only a very few copies of the book finding their way into the hands of the booksellers. In 1751, a member of the fraternity re-published a version of a work on the Templars, by Dupuy, which had ap-

* "History of Freemasonry." Findel.

peared a century previously. The original book had intended to prove the guilt of the Templars; but the edition of 1751 was revised, mutilated, and altered, till, on leaving the hands of the skilful Masonic manipulator, it might be adduced as affording triumphant proof of the innocence of the Order of the Temple.*

This is by no means a solitary instance in which modern Freemasons have shown themselves adepts in tampering with documents; indeed, a grave charge that may be brought against them as a body, is the facility with which they have repeatedly lent themselves to the production of forged or mutilated documents.

But though the theory of the descent of Freemasonry from the Order of the Temple is utterly untenable, a connection between the two societies, in the sense in which an artist may be said to be connected with his employer, is more than probable; and, as we have before observed, a similarity may be traced between the ritual of reception into the Order of the Temple, and that used by the Fraternity of Freemasons, both being derived from the same source, namely, the rule of the Benedictines.†

When the blow fell on the once proud Templars, many of them sought concealment and refuge among those they had once employed as their workmen. The Freemasons asked no questions as to politics or religion, but were content to receive among them men anxious to work and capable of assisting them in their architectural studies; and no doubt the Masons felt pride that men who had belonged to an Order rich and renowned as had been that of the Temple, now sought admittance into their comparatively humble society.

The Order of the Temple had consisted not merely of degrees, but was divided into three distinct classes, without reckoning the affiliated, or those who had attached themselves to the Order without wearing its distinctive habit, and while continuing to

* "History of Freemasonry." Findel.

† "Secret Societies of Europe.—The Templars."

lead a secular life, in the same manner as at the present day persons living in the world may be affiliated to the Jesuits or similar societies.

The three classes were the knights, the chaplains, and the serving-brethren.

The knights were of necessity of noble birth, but amongst the serving-brethren men of all ranks seem to have been found, and one class among them was especially termed handicraft brethren, or *frères servons des mestiers*.*

It is difficult now-a-days to realize the wide-spread misery that in former times must have been occasioned by the suppression of an Order such as that of the Temple, for no Order now exists at once so powerful, and with such wide-reaching ramifications affecting all classes of the community.

With the exception of Russia, Denmark, Norway, and Sweden, there appears to have been no country in Europe in which the Templars did not hold possessions. The most moderate computation has rated their preceptories at nine thousand, and estimated the revenues of the society as amounting annually to six millions sterling.†

Lawyers, burghers, and artisans of all kinds had allied themselves to the society, either by affiliation or in joining as serving-brethren.

When the final disaster came and the great Order of the Temple was proscribed and annihilated, those who were merely affiliated were safe, for they belonged to the world and retained their possessions; not so such of the knights as survived the persecution, and the many thousands of serving-brethren to whom the confiscation of the property of the Order meant utter ruin and abject poverty, rendered still more bitter by the suspicion and aversion with which they would henceforth be regarded, as more or less implicated in the infamous crimes urged against the Templars.

* "Secret Societies of Europe—(The Templars)."

† Ibid.

The clergy in general hated the Templars. The society, though originally springing from the Church, appears early to have acquired enlarged—and to a certain extent free-thinking—ideas, and to have been opposed to the over-weening claims of superiority advanced by the priesthood.

But the priesthood ultimately gained the ascendant, and the unhappy survivors of their triumph were repulsed and denied assistance on all sides.

It would seem, however, that their *protégés*, the Freemasons, granted an asylum in their lodges to many of their former masters. As far as can be gathered, from studying their "Sermons in Stones," the Freemasons, like the Templars, were more free-thinking and less trammelled by the general superstition of the age than was usually the case.

As they were brought into constant contact with the monks and clergy, they could not have remained ignorant of the immorality and corruption pervading the Church, the vices of which they frequently satirized in the carvings in churches and cathedrals. The roving life, too, led by the masons, no doubt had the beneficial influence on them which intercourse with men of various views and beliefs always exercises. Not as a society being blindly subservient to the guidance of the priesthood, and already from constitution and proximity being inclined towards sympathy with the Templars, the Freemasons in many instances admitted them into their companies.

Though the Order of the Temple was formally suppressed on the 22nd of March, 1313, by the sole authority of the Pope in a secret consistory, and their possessions either handed over to other Orders or confiscated, the king of Portugal refused to exterminate the Order in his kingdom, where the prelates had acknowledged its innocence; but in order to appear to yield a certain amount of obedience to the directions of the Holy See, the Order was directed to change its name, and the Knights Templars in Portugal henceforward were known as the Order of Christ, an Order which, it is stated, still exists.*

* "Secret Societies of Europe—(The Templars)."

In Scotland the institution is said to have lingered on in obscurity and poverty, consisting merely of a few knights and serving-brethren, till the sixteenth century, when the members united themselves with a masonic lodge at Stirling, and were commonly called the "Cross-legged Masons," from their custom of crossing the legs of the effigies on tombs.*

The disbanded Templars naturally burnt with hatred and indignation towards the Church and the princes who had suppressed their Order, tortured its leaders, and who had enriched themselves with the spoils of their victims.

Whether this suppression was unjust or iniquitous has ever been a matter of controversy. Doubtless, in many instances, the Templars had become vicious, and owing to the privileges granted them by various Papal Bulls—such as the power of appointing their own clergy, exemption from the blighting anathema of interdicts, and so forth—the Order was enabled to regard the wishes and feelings of the clergy with an indifference which, in days of universal bigotry and superstition, must have been little short of rank heresy in the eyes of a proud and intolerant priesthood.

The intercourse the Templars had with the East, where they had more than once been on friendly terms with the Saracens, had made Unitarianism, as opposed to the absolute idolatry into which the Roman Church had sunk, no strange creed to them, and it is likely that they may have likewise become tinged with the belief in, or even practice of, magic and astrology, then so general. In an Order embracing such numbers of men of different nationalities and modes of thought, there must have been individual members who were deists, and possibly infidels, and many of the preceptories had become centres of vice and immorality; but the probability is that the greater number of the charges brought against the Templars—such, for instance, as that they worshipped

* "Lexicon of Freemasonry." Mackey.

a grey cat and the image of a monstrous head, that at their reception they denied Christ, and trampled and spat upon the cross, that they burnt children alive, and carried on all manner of abominations in their ceremonies, the secret of which they bound themselves under pain of terrible penalties never to divulge,*—were absolutely false.

The crimes for which the Templars in reality suffered were their riches, and their independence of the priesthood; the former excited the cupidity of the king, the latter has ever been, in the eyes of the clergy, the sin for which there is no forgiveness.

The tendency of all secret associations has always been to merge either into societies for the indulgence of vice, or for the attainment of some political end; and an impetus, such as would be given by the ingress into a fraternity like that of the Freemasons, of a number of men who had been robbed and persecuted by priests and kings, must inevitably give the society a prejudice against the persecutors of their adopted brethren, which, in course of time, may have taken the form of sympathies with the revolutionary principles that were beginning to agitate Europe.

A large number of persons who regarded themselves as the victims of political oppression being incorporated with the Masons, could not easily have been prevented from imparting a certain bias to their society, and the probability is that from this out, the discussion of politics was no longer an unknown theme in the Masonic assemblies. Whether this be so or not, the institution eventually fell into bad odour with the Church of Rome. Louis the Fourteenth threatened to imprison all who became Grand Masters of the Order, in the Bastille; the authorities in all Catholic countries discouraged the association in every way; and the ancient society of Freemasons would have gone the way of most other similar mediæval Orders, had not the lodge of St. Paul, in London, suggested the extension of the privileges of Masonry to non-operative masons, from whence arose the modern or

* "Storia, Dottrina, e Scopo della Framasoneria."

Speculative Freemasonry, which, in its present form, has spread from England to the continent of Europe, to India, to America, and to every civilized land.

Emanating from such a heretical source, Speculative Masonry could not fail to inspire the Catholic clergy with distrust and aversion, and accordingly we find that wherever the Romish priesthood had power, Masonry was stigmatized, and sometimes persecuted. At Berne the magistrates issued an order desiring any citizen to abjure all engagements into which he might have entered on his initiation into the society; the practice of Masonic rites was forbidden; and fines and dismissal from any offices they might hold from government, were ordained for all who disobeyed this order.*

At Florence, where the last Duke of the House of Medici was then reigning, the masons were forbidden to hold their lodges, and the clergy denounced them to Clement XII. as the propagators of damnable doctrines. That Pope despatched an inquisitor to investigate the charges brought against them, and this envoy lost no time in causing several members of the association to be arrested and thrown into prison.†

In 1738, the Pope further proceeded to fulminate a Bull against the Freemasons, stating that, "If their actions were irreproachable the Freemasons would not shun the light so carefully . . . these associations," it mentioned, "are always injurious to the tranquillity of the State, and to the salvation of souls; and on this account they cannot accord either with the civil or canonical law." Accordingly, the bishops and clergy were directed to proceed against the Freemasons, and to punish them "with the penalties they merited, as persons suspected of heresy; recourse being had, if necessary, to the assistance of the secular arm."‡

At Munich, an ex-jesuit, the confessor of the Elector Palatine, preached against the society, which he denominated the "Judas of to-day," and described the three grades as "Judas the traitor,

* "Histoire Pittoresque de la Franc-Maçonnerie." Clavel.

† Ibid.

‡ Ibid.

Judas the hanged, and Judas the damned." His harangue so influenced the passions of his hearers that they were proceeding to set fire to a house inhabited by some Masons, when the authorities intervened.*

In Spain many Masons were brutally treated by the Inquisition ; and in the Book of the Constitutions,† we find in the account of the proceedings of the Grand Lodge of England, several entries of sums of money paid for the benefit of such persons : " £20 paid for the relief of a brother, who had been cruelly treated by the Inquisition at Florence, on the sole account of his being a Mason, December 12th, 1739." And again, "£10 10s. for the relief of a brother confined at St. Sebastian, in Spain, June 24th, 1741."

At Lisbon, a Mme. Le Rude, whose husband was a Frenchman, a lapidary by profession, animated by a desire of seeing all the artisans who followed the same trade as her husband, expelled from the city, conceived the idea of denouncing them as Freemasons. She imparted her plan to another woman named Rosa, and they both repaired to the Holy Office and denounced several lapidaries, some of whom belonged in reality to the Masonic Society, the wife of one of the proscribed men having rashly confided to Mme. Le Rude that her husband had joined the brotherhood, and was in the habit of attending a lodge in Lisbon.‡

The wretched men paid dearly for their imprudence, in experiencing the full horrors of those " tender mercies of the wicked," which King David, who was himself not over-sensitive on the score of humanity, described as cruel.

In Austria, some lodges had been formed during the reign of Maria-Theresa. Certain ladies of the Court having in vain endeavoured to ascertain what were the mysterious ceremonies practised by the Freemasons, were so exasperated at being baffled in the attempt, that they determined to be revenged on the Order, and accordingly applied themselves to inspiring the

* " *Histoire Pittoresque de la Franc-Maçonnerie.*" Clavel.

† Anderson.

‡ " *Histoire Pittoresque de la Franc-Maçonnerie.*" Clavel.

mind of the Empress with doubts and uneasiness as to the aims and objects of the society. They succeeded so far that Maria-Theresa commanded the Masters of several lodges to appear before her and to reveal the secrets of Masonry. In this, however they refused to obey the commands of the Empress, and accordingly, when next the lodges attempted to hold a meeting, soldiers were sent to disperse them.*

Although we have seen that modern Freemasonry was regarded with dislike by the Catholic Church, and crushed, as far as possible, in all Catholic countries, the partisans of the House of Stuart fancied they beheld in the society a weapon capable of being used as a political engine, which would be of service in their attempts to regain possession of the throne of England.

The myth concerning Hiram Abiff having by this time made its appearance in the craft, it was utilised by the adherents of the Stuarts. The martyred and innocent Hiram, being made to represent Charles the First, who, like his prototype, was described as having suffered death rather than consent to betray a sacred trust, while the three wicked Fellowcrafts, Jubela, Jubelo, and Jubelum, who slew their master, were taken as types of Cromwell and the other regicides.† It is said that in the Degree of the Elect of Fifteen the conspirators assume the names of Jubela-Kurmavil, Jubelo-Gravelot, and Jubelum-Akirop, the first being a corruption of Cromwell.‡ When a lodge in this degree is held, it is described as being hung with black, and decorated with three skeletons, and one of the signs of recognition is given by a motion with the thumb as though cutting off the neck.§

Michael Andrew Ramsay, a Scotchman, born in Ayr, in 1686, was the first person who endeavoured to turn Speculative Masonry into an engine for the spread of Jacobite doctrines. Ramsay had belonged to the National Church of Scotland, but Archbishop

* "Histoire Pittoresque de la Franc-Maçonnerie." Clavel.

† Ibid.

‡ "The Freemasons' Treasury."

§ "Manual of Freemasonry." Carlyle. p. 268.

Fénélon had been the means of inducing him to enter the ancient fold, after his admission into it, he was appointed tutor to the sons of Charles Edward, in which capacity he accompanied them to Rome.

The Duke of Wharton, who had been Grand Master of the English Freemasons, and who, like Ramsay, had become a convert to Romanism, had several interviews with the Pretender and his adherents at Parma,* and to this intercourse is most likely due the formation of the higher grades of Masonry, and the introduction of the different Masonic orders of chivalry, such as the Knights Templar, the Degree of Red Cross, Sword of Babylon, Knights of the Eagle, etc.

The Jesuits, ever deep in political intrigue, were not slow in seizing on the idea of turning the hitherto proscribed society into a friend instead of a foe. They were themselves the inventors of the Rosicrucian, or Ne Plus Ultra Degree, in working which the lodge is decorated with the mystical crucified rose and a scroll, inscribed with "I. H. S.," takes the place of the mysterious "G." that figures so conspicuously in the other grades. Indeed, the entire ritual of the Rosicrucian degree is an allusion to the doctrines and practices of the Catholic Church. The three theological virtues are quoted as the means whereby a knowledge of the degree is acquired; the jewel is embellished with a representation of a pelican piercing her breast to feed her young, which is expressly mentioned as being used as a symbol of Christ; and one of the secret greetings among the Knights is *Pax vobis*, to which the reply is *Holy ends*.

When the third point of this degree is held, an altar covered with a white cloth is introduced, and on it are placed as many pieces of bread as there are knights present, a goblet of wine, and a scroll containing the sacred initials. The knights make seven circumambulations of the lodge, and at the last round each knight partakes of the bread, after which the Most Wise, as the master of the lodge is termed, takes the goblet, drinks out of

* "History of Freemasonry." Findel.

it, and then passes it round to the brethren. When the goblet has been emptied, the scroll, on which is the sacred word, is placed in the cup and burnt; the knights make the sign, and the Most Wise exclaims *Consummatum Est!* *

It appears that the Jesuits were not without influence in regulating the Order of Knights Templars also, as the chapter by which it was worked in France was held in their college of Clermont.† A lodge was held at St. Germain, and a centre of administration for the higher grades was established at Arras by Charles Edward himself, in 1747.‡

The higher degrees took root and grew rapidly in France, but when imported into Great Britain, the political colouring that had been given to them rapidly faded in the fresh atmosphere of liberty, and they were deprived of danger under the sway of a Constitutional Government. It is remarkable that among those who introduced the Royal Arch and Knight Templar Degrees into Scotland were some Irishmen, who were afterwards instrumental in forwarding the cause of the Society of United Irishmen in Ireland.§

But the ill-luck that clung so persistently to the Stuarts, attended this as well as their other enterprises, and Freemasonry proved but a broken reed on which to rely for the advancement of their cause. However, the patronage of many distinguished Jacobites gave a certain amount of *éclat* to the society, and before long it became the fashion to join the Freemasons. Indeed, there seems to have been a perfect rage for secret societies of all kinds during the eighteenth century. Most of these societies owed their popularity to the conviction firmly implanted in the minds of the multitude that something analogous to the possession of the philosopher's stone was the secret boasted of as treasured in

* "Manual of Freemasonry." Carlyle.

† "History of Freemasonry." Findel. p. 215.

‡ "Histoire Pittoresque de la Franc-Maçonnerie." Clavel.

§ "History of the Lodge of Edinburgh." D. M. Lyon. p. 298.

these associations, and in many of them alchemy was largely practised.*

The hope of sharing in such inestimable secrets induced numbers to enrol themselves amongst the Freemasons, who were generally regarded by the profane as a mysterious sect, dating from time immemorial, and the guardians of all kinds of occult knowledge.

These mystic societies rapidly grew in popular favour, most of them admitted women within their pale, and as they were excluded from Masonry, it had to run the gauntlet of a certain amount of dislike and opposition from the fair sex. In consequence, in 1774, the Grand Orient of France, acting on the principle of making to themselves "friends of the mammon of unrighteousness," introduced a new rite, called the "rite of adoption," into which women were admitted.

The rite of adoption was under the control of the Grand Orient, and though men were permitted to attend the lodges, only those were allowed to do so who had previously been initiated into ordinary Masonry. Like the regular lodges, those of adoption were held under the warrant of the Grand Lodge, and were presided over by a president or mistress, who was usually assisted by some brother Mason.†

At the lodge meetings the members sat on each side of the room in straight rows, the sisters in front and the brothers behind them. At the end of the room was the throne, occupied by the presiding mistress. Every member wore a plain white apron and white gloves, and the brothers held swords in their hands. A gold ladder with five rungs was the proper jewel of adoptive Masonry. These meetings usually terminated with a ball or banquet.

Their emblems and ceremonials were principally taken from Scriptural history, and bore a close resemblance to those of regular Masonry. These lodges of adoption soon spread from

* "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. p. 111.

† "Lexicon of Freemasonry." Mackey. "Histoire Pittoresque de la Franc-Maçonnerie." Clavel.

France to other countries of Europe, and became popular in America, but in England they never gained a footing.

As numerous forms of spurious Masonry sprang from the original society, so adoptive Masonry quickly threw up shoots and saplings of its own. Amongst the earliest was the Order of Knights and Ladies of Perseverance, which pretended to have an origin whose source was veiled by the mists of ages. In reality it was invented by the Comtesse de Potoska and some other ladies of the Court, assisted by Comte de Brotowski and the Marquis de Seignelay, who all gravely maintained that the society had been founded in Poland in the early ages, and had ever since existed there in the profoundest secrecy, till public attention was at length attracted to it by its recent introduction into France through the agency of some distinguished Poles. The Comtesse de Potoska, the inventor of this fable, was related to Stanislaus, King of Poland, who was at that time a refugee in France, and whom she requested to give his royal countenance to the story. This he willingly consented to do, and even went the length of himself writing a circumstantial account of the Order, in which he affirmed that in Poland it was a society held in high honour. Rulhières, who wrote the History of Poland, became one of the most enthusiastic believers in the antiquity of the Order, and being extremely anxious to impress the members with a due respect for his erudition, one day on meeting Madame de Caylus, a lady who had been active in founding the Order, he told her that he had had the good fortune to discover a great number of most curious historical facts concerning the society, and that it was now placed beyond doubt that the Comte de Potoska had revived it in Poland, in the middle of the fifteenth century, and that Henry III. had been nominated Grand Master on his election to the Polish throne.

“Good heavens!” exclaimed the countess, “where can you possibly have discovered all this?”

“In an old Polish chronicle entrusted to me by the Benedictines,” returned the historian, no doubt expecting numerous

compliments on his research and learning from the brilliant countess, in whom, however, the spirit of mischief was stronger than that of attachment to the Order of Perseverance; and great was the mortification of the learned historian when the lady burst into a fit of laughter, and observed,—

“Well, then, my dear chevalier, those monks ought to perform penance for having told you such a fib. I may inform you, in confidence, as you, of course, will allow it to go no further, that the story of the Order of Perseverance is a mere fable, and that you see before you one of the people who invented it.”

The dismay and confusion of the learned man may be imagined. The secret of the Order of Perseverance and of his discomfiture would have been safe with him, but the story was too good a one to be lost, and the countess did not refrain from imparting it to her friends.

The Order of Perseverance was established for charitable purposes, but others of these societies had less laudable aims. Amongst them may be cited that of the Knights and Nymphs of the Rose, the principles of which association appear to have borne considerable resemblance to those in vogue in Mr. Prince's *Agapemone*.

The Order of the Knights and Nymphs of the Rose was established by M. de Chaumont, private secretary to the Duc de Chartres, who founded the society with the view of pleasing his master.

The hall in which the initiations took place was called the Temple of Love. Its walls were decorated with wreaths of flowers, and embellished with paintings of cupids, torches, hearts, and darts, and everything pertaining to the tender passion. The assemblies were presided over by a hierophant or high priest and a high priestess. A knight, who went by the name of Sentiment, and a nymph called Discretion, assisted the high priest and priestess in the ceremonial of receptions. The high priest wore a wreath of myrtle, as did all the brothers; while the priestess and the sisters were crowned with roses; and the high priest and

priestesses were further decorated with a broad rose-coloured ribbon, on which two doves, surrounded by a garland of myrtle, were embroidered. When a reception took place Sentiment, if the neophyte were a man ; Discretion, if the candidate were a woman ; stripped the novice of arms and jewels, blindfolded his eyes, bound him with chains, and led him to the door of the Temple of Love, on which two blows were struck. Admitted into the hall or lodge, he was questioned as to his name, his country, and his social position, and finally asked of what he was in search, to which the reply was, happiness.

The next question was as to the age of the neophyte, to which a man was directed to answer that he had attained the age for loving, while a woman replied that she had reached the age for pleasing.

After some further interrogations, the high priest ordered the chains that bound the aspirant to be struck off and replaced by those of Love, the latter being represented by garlands of flowers. Thus bound the novice was led twice round the hall, in a path traced by love-knots, after which he was conducted to the altar of Love, where he took the following oath :—

“I swear and vow in the name of the Ruler of the Universe, whose power is maintained by pleasure, never to reveal the secrets of the Order of the Rose. If I am false to this oath may mystery never add to my pleasures ! and instead of the roses of happiness, may I find nothing but the thorns of repentance !”

During the rites music was heard at intervals, perfumes were offered up, in honour of Venus and her son, and verses were sung or recited in praise of the god of Mystery.

It was not till the end of the ceremonial, which was entirely of a brilliant and sparkling nature, that the bandage was removed from the eyes of the novice, to whom the secret signs of recognition were at length communicated.*

Once Speculative Masonry was fully established, the various rites and grades to which it gave rise were as numerous as they were fantastic.

* “Histoire Pittoresque de la Franc-Maçonnerie, etc.” Clavel. p. 117.

There was the rite of Heredom or of Perfection, the rite of Swendenborg, the rite of Mizraim, the Martinists, the Hermetic rite, and endless others.

The Martinists were at one time widely spread in Germany, and even penetrated into Russia.

The founder of the Martinists was L. C. de Saint Martin, a French officer who became a disciple of Martinez Paschalis, a Portuguese Jew, who dabbled in eccentric masonry, and from whom he derived the extravagant ideas that he engrafted in the rite to which he gave his name. Masonry he regarded as an emanation from the Deity,* and although aspiring to render mankind perfect,† the Martinists appear to have combined politics with mysticism, as in Russia, during the reign of Catharine II, we find that Prince Repnin, when out of favour with the Court, formed a club of these *illuminati*, which had for its object the reform of the Government, and a design of obliging the Empress to surrender the crown to her son. Information of the conspiracy soon reached Catharine's ears; several members of the society were arrested, and some banished to their estates or to Siberia. Prince Repnin was ordered to appear at Court, whither he repaired in no enviable frame of mind, expecting an immediate downfall; but Catherine, though she secretly hated him, deemed it prudent merely to place him at a safe distance, by appointing him Governor of Livonia.‡

When Dr. Mesmer first announced his discovery of "animal magnetism," and described the great powers he attributed to it, the world at large, instead of looking upon the discovery as a scientific one, regarded it as a revival of the magical incantations of the olden time. The Masonic body, deeming they had at last found a means of securing the occult knowledge which had been so long ascribed to them by the profane, begged Mesmer to lecture in their lodges, and a number of Masons hastened to buy

* "History of Freemasonry." Findel. p. 235.

† "Histoire Pittoresque de la Franc-Maçonnerie, etc." Clavel, p. 171.

‡ Tooke's "Life of Catherine the Second."

his secret. On finding, however, that his system led neither to the discovery of the philosopher's stone, nor yet of the elixir of life, his theories were quickly abandoned for those of an adventurer called the Comte de St. Germain, who declared that he was some four thousand years old, and that at the marriage feast in Cana of Galilee, he had been seated beside Jesus of Nazareth. This impostor was admitted into the Masonic lodges, where he drove a thriving trade in selling an elixir of life ; but some of the persons who had used it, unhappily dying soon afterwards, the Masons lost their faith in him, and seeing that his game was up in France, he went to seek his fortune elsewhere.*

Soon afterwards a more famous impostor appeared on the scene, the celebrated Joseph Balsamo, who in Paris was known as Count Cagliostro, and in Italy called himself the Marchese Pellegrini. A Sicilian by birth, he was obliged to fly from his native country at an early age, on account of the discovery of numerous frauds and swindling transactions in which he had engaged ; and after wandering through several countries in Europe and some in Asia, he returned to Naples with letters of introduction from the Grand Master of the Knights of Malta. He afterwards went to Rome, where he married the beautiful Lorenza Feliciani, who was as unscrupulous as himself, and who proved a useful ally in the various artifices by which he imposed on society. He now claimed to be of fabulous antiquity, and invented descents for himself as numerous and as startling as those claimed by Freemasonry itself. Sometimes he announced that he was a son of the Grand Master of the Knights of Malta and the Princess of Trebizond ; at others that he was descended from Charles Martel, and again that he had been born about the time of the Deluge. He assumed stations as various as his genealogies. Occasionally he was met habited as a pilgrim, sometimes he appeared in military uniform, or leading the life of a *grand seigneur*.

At Paris he inhabited magnificent apartments ; he was sur-

* "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. p. 173.

rounded by a numerous suite, and entertained the beauty and fashion of the period.

He announced that he was the possessor of supernatural secrets, and sold his various recipes for large sums.

He speedily became the rage, and was everywhere treated with the greatest respect and consideration. It was the fashion to have his miniature and that of his wife on snuff-boxes, on rings, and fans; the great ladies wore their portraits in lockets round their necks, and busts of "the divine Cagliostro" found a place in the palaces of the greatest nobles. In Warsaw he obtained large sums of money from a Polish prince, by promising to give him power over the devil. At Strasburg he gained an absolute ascendancy over the Cardinal de Rohan. His relations with that prelate having caused him to be implicated in the famous affair of the diamond necklace, he was at length imprisoned in the Bastille, but though acquitted on the trial, from lack of actual proof of his guilt, he was banished from France by Louis XVI.

A man like Cagliostro perceived at once how much in credulous and agitated times like those, Freemasonry might be turned to his service. During a residence in England he had been initiated into Masonry, and instructed his wife in the mysteries of the three degrees at the same time, with a view of her being of service to him later on.*

When in London he bought by chance some Masonic MSS. which had belonged to a certain George Crofton, whom he did not know personally, but from whose writings he drew the idea of the new Masonic ritual, called the Egyptian rite, of which he was the founder.

It was in Courland, in the year 1779, that he first opened a lodge for the practice of the Egyptian rite. It admitted women as well as men, and Cagliostro succeeded in persuading Countess Elise von der Recke to join the society, by whose influence he did not despair of gaining the Empress Catharine herself.

* "History of Freemasonry." Findel. p. 231.

Madame de Recke was for a time deceived by Cagliostro's address and plausible stories, and it is said she had actually recommended him to the Empress, but finally recognising him to be an impostor, she publicly denounced him and published a pamphlet unmasking his chicanery. This pamphlet was translated into Russian, and was entitled, "Information concerning the sojourn of the notorious Cagliostro in Milan, in 1779, and of the magic arts practised by him."*

After this, Cagliostro established lodges in Strasburg and Warsaw. Lyons was the first town in which the Egyptian ritual made its appearance in France; from there Cagliostro proceeded to Paris, where a lodge was established in 1782, to which the proselytes were numerous; and, two years after its foundation, he persuaded the Duc de Montmorency-Luxembourg to become Grand Master of the Order.

The object of the sect professed to be the attainment of perfection by means of mental and physical regeneration. Through the former, a pentagon, or virgin leaf on which the angels had set their seal and engraved their ciphers, and by the agency of which man was to recover his primeval innocence, was to be obtained; while physical regeneration promised the advantages of acquiring primitive matter, otherwise the philosopher's stone, and the acacia, which retains the strength of youth in whoever has the good fortune to possess it, and renders him immortal.

In the ceremony of being raised to the grade of master in the Egyptian ritual, a youth or girl, called a dove, and supposed to represent the state of perfect innocence, was introduced into the lodge. The dove was attired in a long white garment, ornamented with blue ribbons, and decorated with a red cord. Thus attired, the dove was led up to the master, while the members present addressed a prayer to heaven, beseeching the Deity to permit the master of the lodge to exercise the powers confided to him. The dove on his side responded by a prayer, that the

* "History of Freemasonry." Findel. p. 232.

Supreme Being would grant him grace to follow the commands of the master, and to act as mediator between him and the spirits. The master then breathed in the dove's face, and pronounced some sacramental words ; after which, the dove was enclosed in what was called the tabernacle. This was a compartment separated from the rest of the temple, hung with white, and situated behind the throne of the master ; in the centre was a little table, on which burnt three candles. In the tabernacle there was a small aperture, through which the voice of the dove might be heard in the lodge.

When he had entered the tabernacle, the master of the lodge once more offered up a prayer, and commanded the seven spirits, which were believed to surround the throne of the Divinity and to govern the seven planets, to make themselves manifest in the eyes of the dove. When the latter announced that he beheld the angels, the master desired him to inquire if the candidate possessed the necessary qualities for attaining the master's degree. If the response were in the affirmative, the ceremonies of the initiation were concluded in very much the same manner as those appertaining to the same degree in ordinary Masonry.

When a woman was raised to the grade of mistress, the lodge was hung with blue, sprinkled with silver stars ; the throne was raised on seven steps, and over it was placed a white silk canopy, surmounted by silver lilies.

The grand mistress bore the title of Queen of Sheba, and twelve of the oldest mistresses present were termed Sibyls.

The neophyte and all present knelt while the Queen of Sheba stood up, and, raising her hands and eyes to heaven, implored the favour of God for their proceedings ; then, striking a blow on the altar with the sword which she held in her hand, the sisters all rose, the novice alone remaining prostrate with her face to the ground. The aspirant was next directed to repeat the *miserere mei*, after which, the Queen of Sheba desired the dove to cause an angel to appear. If the angel gave permission for the purification of the novice to take place, three censers were placed

around her, into which bay leaves and myrrh were cast, while the sisters chanted the *Veni Creator*.

After the novice had been incensed, the Queen of Sheba took some sheets of gold-leaf in a vase and presented them to the neophyte, saying, "Riches are the first gift I offer you;" then, dispersing the gold-leaf by a breath, the mistress of the ceremonies added, "*Sic transit gloria mundi*." The novice afterwards drank of the draught of immortality, and, while kneeling with her face towards the tabernacle, was decorated with the ribbon, the apron, and the gloves of the Order—garments which the angels were implored to consecrate, and on which Moses was petitioned to bestow his blessing. The ceremony concluded by the Queen of Sheba crowning the neophyte with a wreath of roses.

In order to obtain moral regeneration, it was necessary to retire to a tent pitched on some mountain, and while there, to pass the time in various mystic practices: after which the votary was presumed to acquire the power of beholding the seven angels; or else he might be filled with divine fire, and find himself endowed with immense mental powers; or, lastly, it was possible that he might obtain possession of the mysterious pentagon.

Physical regeneration was to be sought by retiring to the country every fifty years, with a chosen friend, at the time of the full May-moon, and while there restricting oneself to an austere diet and a simple life. Soup and herbs were the only food that might be eaten, and nothing was to be drunk save distilled water, or such as fell from the skies. On the seventeenth day, after commencing this regimen, the patient was to be slightly bled; after taking a specified number of drops of a certain mixture, morning and evening, for so many days more, another bleeding, just as the sun was setting, succeeded; then the patient was directed to take to his bed and swallow a grain of primeval matter, which was declared to have been created by the Almighty to render man immortal. Of what its ingredients were we are ignorant, but, judging by the effects it was said

to produce, primeval matter must have been anything but food to be desired. The patient, after eating a grain of it, was described as losing the power of speech, and even of reason, for some hours, after which convulsions ensued. This crisis over, he moved into another bed and partook of some soup. It appears to have taken eight or nine days to recover from the attack, at the expiration of which time the victim was presumed to feel rejuvenated and regenerated.

Strange to say, some persons were credulous enough to attempt this course of physical regeneration, but, as may be supposed, they were unable to persevere in it till the attainment of the desired end.

When Cagliostro was expelled from France he again went to London, where he inserted an advertisement in the *Morning Herald*, announcing that, "the time had arrived to commence the construction of the new Temple of Jerusalem," and all "true Masons" were invited, "in the name of Jehovah," to assemble at a tavern in Great Queen Street, in order to form a plan for laying the foundation stone. A number of Masons answered to the summons, and Cagliostro might have had as great a success in London as he had attained in Paris, had he not embarked on a paper warfare with a newspaper editor; and the latter, having obtained information as to various episodes in Cagliostro's past life, retaliated to the abuse showered on him by the Count, by publishing the details of Cagliostro's career, a revelation which had the effect of forcing the charlatan to fly from London.

After wandering through different countries he finally arrived in Rome, bringing letters of recommendation from the Bishop of Trent, on whom he had imposed by stating that he deeply repented of the errors of the past, and that he earnestly desired to return to the bosom of the true Church.

Freemasonry, which had formerly been such a useful tool in Cagliostro's hands, ultimately proved his ruin.

In spite of the censures of the Church a few Masons secretly belonged to the society in the Eternal City. With these Cagli-

ostro soon established relations, and being in want of money, he suggested to two of them that they ought to be initiated into the magical secrets of the Egyptian rite. Unfortunately for him the two men whom he instructed in these mysteries proved to be spies in the pay of the police, who lost no time in denouncing Cagliostro and the Freemasons to the Inquisition. Cagliostro was arrested, and imprisoned in the Castle of St. Angelo. After lying there for two years he was brought to trial, and was pronounced by the judges of the Inquisition to be worthy of death; but, in the mercy of the Holy Office, and as an especial favour, on abjuring his heresies and submitting to salutary penance, instead of having to undergo the last penalty, he was only condemned to perpetual imprisonment. Soon after being consigned to the prison in which he had been sentenced to pass the remainder of his days, Cagliostro petitioned that a confessor might be sent to him, as he desired to make a clean breast of all his sins. A Cappuccino monk was despatched to visit the penitent. When Cagliostro had finished his confession, he begged the monk to administer wholesome discipline by flogging him with the cord that bound his monastic habit. Hardly had the reverend father begun the flagellation, when Cagliostro seized the cord, threw himself on the Capuchin and attempted to strangle him. But the monk was a stalwart adversary, he fought fiercely for his life, and his shouts and cries soon brought the guard to his assistance, who overpowered his assailant, whose intention it had been to escape from prison, disguised in the habit of the Capuchin.

This is the last we hear of Cagliostro, who was either put to death or died in prison. *

His death is said to have occurred in 1795.†

* "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. pp. 178-181.

† "History of Freemasonry." Findel. p. 233.

CHAPTER III.

MODERN Masonry did not at first take deep root in Italy, the lugubrious character of the ceremonies connected with its most important degree (namely that of a Master Mason) would be especially repulsive to the Italian nature ; but the persecutions of the Church speedily gave the institution a political aspect, and in proportion as it assumed a political complexion, it became popular, till at length Freemasonry came to be regarded as a synonyme for liberality, and the Liberals joined the society almost to a man. The Freemasons assert that Pope Pius IX. himself, when Mastai Ferretti, and a member of the Liberal party, was initiated into the society in a lodge at Palermo in 1826, under the old Scottish rite. At a meeting of the lodge, in 1863, a charge of perjury was preferred against the said Mastai Ferretti, and a copy of the charge was sent to Rome, accompanied with a request that His Holiness would appear in lodge and vindicate himself, if possible. Of course no notice was taken of this missive by the Holy Father, and the matter was allowed to drop, till the Pope urged the Catholic clergy in Brazil to take further steps against the Masons. Then the charges were again brought forward, and a second and third notification of them despatched to Rome, which were treated with the same silent contempt as before. At the next half-yearly meeting of the Grand Lodge, on the 27th of March, 1874, a

decree of expulsion against the Pope was entered and published. The decree runs in the following terms: "A man, named Mastai Ferretti, who received the baptism of Freemasonry, and solemnly pledged his love and fellowship, and afterwards was crowned Pope and King, under the title of Pio Nono, has now cursed his former brethren and excommunicated all members of the Order of Freemasons. Therefore the said Mastai Ferretti is herewith, by decree of the Grand Lodge of the Orient, Palermo, expelled from the Order for perjury."*

In Piedmont and Sardinia, Charles Albert protected the Masonic society, and under the leadership of Mazzini the lodges rapidly multiplied; but before long Mazzini founded another society, which was purely political in its aims, and therefore more adapted to the requirements of Italy at that juncture.

That its principles were more sweeping than justifiable may be gathered from some of the articles dictated by Mazzini for the organization of Young Italy, as the new society was called.

"Article 1. This organization is instituted for the destruction of all the Governments of the Peninsula, in order to form one single State under a Republican rule."

"Article 2. Having seen the horrible evils of an absolute power, and the still greater ones of a Constitutional monarchy we ought to devote ourselves to founding one single and indivisible Republic."

"Article 30. Those who do not comply with the orders of the Secret Society, or who divulge its mysteries, are to be stabbed without fail. A similar punishment awaits all traitors."

"Article 31. The Secret Tribunal will pronounce sentence, and will appoint one or two of the affiliated for its immediate execution.

"Article 32. *Whoever* refuses to execute the sentence will be declared as being perjured, and consequently is to be instantly put to death."

"Article 33. Should the culprit escape he is to be unremittingly pursued, and he will be struck by an invisible hand, even if it be in the arms of his mother or in the tabernacle of Christ."

* "The Masonic News," October, 1874.

“Article 34. Each Secret Tribunal shall be competent, not alone to judge guilty adepts, but also to execute whoever is put to the ban.”*

From these extracts it will be seen that the Society of Young Italy openly advocated assassination, the crime that has ever been the besetting sin of all secret associations.

But though Freemasonry is too dismal in its ceremonies to suit the tone of mind of the fanciful and lively Italians, we find that fantastic associations of all kinds found a congenial soil and flourished in Italy during the sixteenth and seventeenth centuries.

Many of these societies were ridiculous in the extreme, both in their designations and practices. Some were denominated the *Oziosi* (the Lazy), the *Fantastici* (the Whimsical), the *Insensati* (the Madmen), the *Furiosi* (the Lunatics), and so forth. That eccentric names for associations still possess a charm for the multitude may be inferred from the titles given to certain societies at the present day, even in matter-of-fact England, where we find the Odd Fellows, the Order of Ancient Buffaloes, etc.

At Florence there was a Society rejoicing in the appellation of the Umidi (the Damp), every member of which assumed the name of something aquatic or pertaining to humidity. For example, one brother was called the Pike, another the Roach; the Swan, the Frozen, and the Moist, were also amongst the cognomens of the members of this whimsical association.

The famous Florentine *Accademia Della Crusca*, or Academy of Bran, was so named to indicate that the members' object was to sift and purify the Italian language. When the Academy met, the room in which the assembly took place represented a mill and bakehouse. The director sat on a seat made to imitate a millstone, while the seats of the other members were millers' dossers or paniers, the backs of which were in the shape of the long shovels used in ovens. The orator's pulpit was a hopper, or boiler, the table was a kneading trough, and when an academician addressed the assembly he had a flour sack hung over his shoulders.†

* Storia, Dottrina, e Scopo della Framasoneria.

† “Curiosities of Literature.” Disraeli.

The Society of the Arcadians, at Rome, was almost equally absurd in its organisation ; whoever became one of its shepherds received a pastoral name, and was presented with an imaginary farm which existed only on the maps of Arcadia.

The *Oziosi* appear to have devoted themselves to the study of natural magic, and from them sprang the *Secreti*, some of the members of which embarked on prophecies and predictions, and speedily drew down the displeasure of the Court of Rome upon the society, so that their meetings were prohibited.

Although most of these associations were merely literary institutions, as they all, more or less, partook of the nature of secret societies, they did not fail, from time to time, to attract the unfavourable notice of the authorities, and their meetings were frequently suppressed or interrupted by the various governments.*

Even the Platonic Academy, founded by Cosmo de' Medici, and patronised by most of the noble and learned men of Florence, which had been established solely for the encouragement of literature and to facilitate friendly intercourse between men of letters, did not abstain from meddling with politics. Not content with their meetings beneath the ilexes and pine trees of the beautiful gardens of the Villa Careggi or Rucellai, where, refreshed by the splash of sparkling fountains, and surrounded by marble statues and busts of famous men and beautiful women, they discussed the philosophy of Plato, or listened to the discourse of Machiavelli, or criticised the Decades of Livy, the learned brotherhood eventually lent a too willing ear to the voice of the political charmer. So celebrated and apparently free from taint was this Academy that when Pope Leo X. paid a visit to his Florentine relatives, he was present at a splendid fête given in his honour by the brethren in their renowned gardens ; but six years later, in 1521, it was discovered that some of those brethren had been implicated in a political conspiracy against the life of Cardinal

* "Curiosities of Literature." Disraeli.

Giulio de' Medici, and the Platonic Academy was, in consequence, broken up.*

The number of social and secret societies already existing in Italy, thus leads us to conclude that the failure of Speculative Freemasonry to recommend itself at first, to any great extent, to the Italians, was due to their inherent dislike of the nature of its ceremonies, as it certainly could not arise from any aversion to such associations in general.

Speculative Masonry prospered more in Germany, the birth-place of its parent-stock. The year after it had been introduced there, under the auspices of the Grand Lodge of England, it made an important ally in the person of Frederick the Great, then Prince Royal of Prussia, who was secretly initiated one August night in 1738.

The dislike the reigning king, his father, had testified to the Order, and the announcement he had made that if it were introduced into Prussia, the utmost severity would be exercised towards its members, necessitated the secrecy with which Frederick's reception was conducted.

In order to be initiated he repaired to Brunswick, where the annual fair was being held, it being deemed that the presence in the town of so many strangers, in consequence of the fair, would facilitate concealment from the king of the fact of the initiation of the Crown Prince, who was met in Brunswick by a deputation from the Hamburg Lodge Absalom; and the ceremony of initiation was satisfactorily gone through, at four o'clock in the morning, without any discovery taking place as to what was being done.† It was not till he had succeeded to the throne that the fact of Frederick having joined the Freemasons was made known to the world,‡ and his example inducing many other German princes to seek admittance into the fraternity, it soon came to be considered a sign of good birth and breeding to belong to the Masonic brotherhood.

* "Life of Michael Angelo." Harford. vol. 1. p. 10.

† "History of Freemasonry." Findel. p. 240.

‡ "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. p. 121.

In spite of the indifference avowed by Masonry as to the creed professed by its votaries, the only necessary religious belief exacted being that of the existence of a Supreme Being, in Germany, persons belonging to the Jewish faith are rigorously excluded from membership in lodges; and a Jew, belonging to a lodge in a foreign country, is not admitted, even as a visitor, to those in the Fatherland. The same exclusion formerly existed in France, but has there been abolished for many years.* In the beginning of the present century, however, under the protection of the Grand Orient of France, a lodge, composed partly of Christians and partly of Hebrews, was established at Frankfort-on-Maine; but eventually political events forced the lodge to cease corresponding with the French Grand Lodge, and the brethren divided into two factions, one of the Christians, the other composed only of Jews. The latter demanded to be recognised as a lodge by the Grand Lodge of Berlin, but it refused to do so. The lodge of the Dawning Aurora, as the Jewish lodge was named, then applied for recognition to the Grand Lodge of England, and the favour was instantly accorded.

In 1832 a new lodge, combining the Christian and Jewish elements, was established at Frankfort, under warrant from the Grand Orient of France; but the other German lodges persisted in refusing to recognise its existence.†

The new institution of Speculative Masonry was introduced into France about the year 1721, when the Grand Lodge of London instituted a lodge at Dunkerque under the name of "Friendship and Fraternity." In 1725 it is recorded that the unfortunate Lord Derwentwater, and some of his friends, held a lodge in Paris, at the restaurant of an Englishman of the name of Hurre, in the Faubourg St. Germain.‡

When first established the society seems to have been confined to a limited circle amongst the nobles and persons of distinction,

* "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. p. 110.

† Ibid. p. 277.

‡ Ibid. p. 108.

and this being the case, saved it for a time from awakening the distrust of the Court. When, however, the lodges began to increase in number, and persons belonging to the middle and lower classes found admittance into them, rumours began to be afloat that the institution cherished designs of a dangerous political tendency, and Louis XV., under the guidance of his confessor, and with the approbation of the reigning favourite, in 1737, published an edict forbidding all his loyal subjects from holding any intercourse with the Freemasons, while any nobles who belonged to the fraternity were forbidden to appear at Court.*

The English residents in Paris, however, paid no attention to the royal edict, and one of them had the temerity to make a public announcement that a lodge was about to be held for the purpose of electing a grand master.

This attracted the attention of the police, and one night they surprised a meeting of the brethren assembled in the house of a wine merchant of the name of Chapelot. This worthy citizen, in order to secure secrecy for the Masons, had walled up the door and had caused a secret entrance to be made to the room in which they met.† But the vigilance of the police was not so easily baffled. The Freemasons were caught in *flagrante delicto*, the papers of the lodge were seized and carried off, and a ritual found amongst them was afterwards published by order of the Lieutenant of Police.‡ The delinquent Chapelot was summoned to appear before the tribunal and answer for his misdoings, but failing to make his appearance at the specified time, he was condemned to pay a fine of a thousand pounds, besides having his tavern closed for six months.§

But in spite of threats of fines and imprisonment, the tavern-keepers found it so profitable to connive at lodges being held on

* "History of Freemasonry." Findel. p. 201.

† Ibid. p. 202.

‡ "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. p. 141.

§ Ibid.

their premises that they repeatedly ran all risks. It became a common practice for the tavern-keeper to be the master of a lodge, for which a warrant was purchased, and the lodges became centres for all manner of excess and license.*

Except in the instance in which they endeavoured to use it for Jacobinical ends, the Jesuits have ever shown the most determined opposition to Speculative Masonry. In order more effectually to oppose it, several of the brethren of the Society of Jesus, caused themselves to be initiated into the mysteries of the craft, and with the penetration for which they are remarkable, perceiving that once the veil of mystery was lifted, the chief charm of the institution, in the eyes of the multitude, would have departed, they not only published numerous descriptions of the Masonic rites, but even brought caricatures of the ceremonies upon the stage.

It is the custom at most Jesuit seminaries, for the pupils to give theatrical representations once or twice each year. In 1741, at the College Dubois, in Caen, a theatrical performance took place at which a piece, called "Rhadamistes and Zenobia," was first played by the scholars, after which a comic ballet was enacted, in which the ceremonies of a Masonic reception were represented and caricatured.

The piece opened with a dancing lesson, given by a dancing master to a dandy of the period. A Dutch burgomaster and his daughter next entered, and seated themselves at the end of the stage to watch the dancing lesson; these two were followed by a Spaniard, accompanied by his valet, who, seeing the dancing-master and his pupil, proceeded to exchange Masonic signs with them. The Spaniard, the dancing-master, and the dandy, overcome with delight at recognising each other as brother Masons, all three flung their arms round each other and exchanged a fraternal kiss.

The Dutchman, who had all this time been contemplating the scene with astonishment, now advanced, and the three

* "History of Freemasonry." Findel. p. 202.

enthusiasts, mistaking him for a Mason, began making the signs to him also. These he repeated, but caricatured them in such a manner that the others, perceiving that he was not a Mason after all, suggested that they should make him one. The Dutchman eagerly consented; his daughter was directed to retire, and the Spaniard ordered his valet to make everything ready for a Masonic reception. The initiation of the Dutchman then took place, all the forms being gone through exactly as they are practised in lodge. As soon as the ceremony was concluded, the burgomaster's daughter was recalled, when, to the consternation of the brethren, she appeared making accurate imitations of all their supposed secret signs. It then transpired that she had witnessed the entire ceremonial of the reception, having placed herself at a window the existence of which the brethren had overlooked. Great was the indignation manifested by the Masons at finding that their secrets and mysteries had thus come to the knowledge of a woman, but their anger was pacified on it being arranged that the Spaniard should espouse the Dutchman's daughter. The piece wound up with a comic dance, in which the performers made ludicrous caricatures of the masonic signs and tokens.* This play took place only twenty-seven years after the establishment of modern Masonry, and even before this an opera dancer of the name of Salé invented a dance called the Freemasons' Dance, in which nine men, attired as shepherds, were the performers;† so it appears that the mysteries of the Order, in spite of the supposed inviolable secrecy that surrounded them, very soon came to the knowledge of some, at any rate, amongst the profane.

In Ireland a Grand Lodge was first formed in 1729, and Lord Kingston was elected Grand Master. Ireland has long been a fruitful field for secret associations of the most reprehensible and immoral description, and for the last two centuries that unhappy country has hardly been more than a mere hotbed of

* "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. p. 110.

† "History of Freemasonry." Findel. p. 202.

secret associations ; the Levellers, Whiteboys, Defenders, Right-boys, Ribbonmen, and numerous other lawless societies, being supplied from the ranks of the Catholic peasantry, while the Protestants, on their side, fought their opponents with similar weapons, and organised such associations as the Peep o'-Day-Boys and the Orangemen.

The organisation of the latter society resembled that of the Freemasons in many respects, excepting that it openly avows its antipathy to the Roman Catholic Church, and the members make use of secret signs and pass-words only when "on the war-path." However, the affinity between the two fraternities is so close, that when the Orange Society was suppressed by Parliament as an illegal association, the brethren consoled themselves by the reflection that the dissolution of their Order would, in point of fact, remain a dead letter, as they could continue to carry on the operations of their society under the cloak of Masonry, according to the rules of which it had originally been modelled.*

As Freemasonry has frequently been called "the mother of all secret societies" † it may be as well to glance rapidly at some other secret associations, before proceeding to analyse the masonic rituals, in order the better to judge how far this accusation may be correct.

Amongst the more important of the secret political societies in the British Islands during the last century, was that of the United Irishmen. It was established in 1791, by Wolfe Tone and Rabaud St. Etienne, a Frenchman, and the bosom friend of Brissot, leader of the Girondin party. St. Etienne spent some time in that and the following year, going backwards and forwards between Belfast and Dublin, organising the society which professed to have for its end "forwarding a brotherhood of affection, an identity of interests, a communion of rights, and a union of power among Irishmen of all religious persuasions, and thereby obtaining an

* "Manual of Freemasonry." R. Carlyle. p. 87.

† "Storia, Dottrina, e Scopo della Framasoneria."

impartial and adequate representation in the nation and Parliament.”*

The Society of United Irishmen was instituted “with the secrecy, and something of the ceremonial, of Freemasonry; secrecy to pique curiosity; ceremonial to strike the soul through the senses, and, addressing the whole man, animate his philosophy by the energy of his passions.” † It met with warm support and sympathy in Ireland, a country still smarting under the infliction of the infamous penal laws that weighed alike upon Catholics, Quakers, and all kinds of dissenters from the dominant Established Church. But the Catholics, being the chief sufferers, were the first to organise societies to resist unjust oppression; and influenced by men such as Brissot and St. Etienne, who ignored trivial differences of creed, the Society of United Irishmen, as at first organised, was intended to embrace men of all religions who were alike suffering from tyranny and wrong. The association grew and spread with rapidity, and in the course of a few years numbers of lodges of United Irishmen were to be found in North America, all eager to assist their brethren across the Atlantic. ‡

But unhappily, in Ireland, religious intolerance is stronger than even resentment against political oppression, and before long the United Irishmen abandoned their pretensions of embracing Irishmen of all creeds, and united themselves with the Catholic Defenders, a society which, like that of the Presbyterian Peep-of-Day Boys, originated in a trifling dispute between individuals, and spreading to a faction on either side, quickly assumed the proportions of two rival secret societies.

The principal object of both parties was the accumulation of arms, and each side visited the houses of their opponents for the purpose of robbing them of any weapons they might possess; often

* “History of the Irish Rebellion.” Musgrave.

† “The English in Ireland.” Froude. vol. iii. p. 2.

‡ “Origin of the United Irishmen.”

these foraging parties committed the most wanton outrages, insulting the inhabitants and smashing their furniture.

From the early hour at which the Presbyterian party usually paid these pleasant little neighbourly visits they acquired the name of Peep-of-Day Boys.*

Sobriety and secrecy were amongst the obligations strictly enjoined on the Defenders, who were likewise bound to assist each other whenever called upon. They were under the command of a grand master in each county, who was annually elected at a general meeting of the lodges; the lodges also held district meetings every month. The affairs of the society were regulated by parochial and baronial committees, from which there was an appeal to a superior committee. But though their regulations appear to have been methodical, their practice was so lawless that, before long, complaints of their proceedings arose on all sides, and their outrages became so frequent and barbarous that in 1793 some of the Roman Catholics of the county of Louth "entered into strong resolutions against them," which resolutions were signed by Dr. Reilly, Roman Catholic Primate of Ireland, by eighteen priests, and sixty of the Catholic laity.†

The Society of United Irishmen, once amalgamated with an association such as this, naturally acquired a purely sectarian character.

In 1795, two years after the protest of the Catholics of Louth, the Orange Society was organized by the Protestants, with the avowed object of protecting themselves from the system of robbery and assassination pursued by the Defenders. At first the Orange Society was recruited exclusively from the lower orders, but they were soon joined by members of a superior class, and a Grand Lodge was formed, which assembled in 1798, and during the unhappy times succeeding the Great Rebellion, the members of the Orange Society were forward in following the example of their Catholic brethren in bigotry and intolerance,

* "Historical Notices of Irish Rebellions, etc.," p. 23.

† "Historical Notices of the Several Rebellions in Ireland," p. 23.

and energetic in promoting hatred and uncharitableness in distracted Ireland.

In 1820 it was decided that proceedings which had taken place in Cavan and Westmeath had rendered a change necessary in the Orange system. A committee of thirteen gentlemen was then appointed to decide upon these changes, and on the 10th of January their report was submitted to the Grand Lodge. The report was to the effect that "various and jarring forms of admission and initiation had found their way into different lodges, together with ceremonies, etc., not only unknown to the original simplicity of the institution, but in many cases repugnant to common sense and to the religious feelings of many most worthy brethren, and even to common decency." *

In order to remedy this undesirable state of affairs, the committee drew up a form of admission and initiation, which they considered as combining, "with due brevity, a proper degree of the solemnity so necessary to be observed at the important moment of a man's dedicating himself, by a voluntary obligation taken in the face of his brethren, to the zealous discharge of his duties as a loyal Protestant."

In the oath taken by an Orangeman he swears to "be faithful, and bear true allegiance" to the Sovereign so long as he or she is a Protestant. He also swears that he never was a Papist; that he never has belonged to, and never will join, any treasonable society; that he will, as far as lies in his power, "assist the magistrates and civil authorities in the lawful execution of their official duties." The remainder of the obligation is very similar to that undertaken by a Freemason. "I swear that I will be true and faithful to every brother Orangeman in all just actions; that I will not wrong or know him to be wronged or injured without giving due notice thereof, if in my power. And I solemnly swear, in the presence of Almighty God, that I will always conceal, and never reveal, either part or parts of what is now to be privately communicated to me, unless to a brother Orangeman, knowing

* "The Orange System Exposed, etc."

him to be so by strict trial and due examination, or from the word of a brother Orangeman ; or until I shall be authorized so to do by the proper authorities of the Orange institution. That I will not write it, indite it, cut, carve, stain, stamp, or engrave it, or cause it to be done, lest any part thereof might be known. Lastly, I do swear that I have not, to my knowledge or belief, been proposed and rejected, or expelled from any other Orange society. So help me God, and keep me steadfast in this my Orangeman's obligation." *

The obligations taken by a Purpleman and an Orange Marksman are of a similar nature, in slightly different words.

Orangeism, like Masonry, has its different degrees and grades. A member swears, on being raised to each degree, never to reveal its secrets to the brethren of an inferior grade. An Orangeman also binds himself, on being served with a lawful summons from the master of his lodge, "to appear in ten hours' warning, or whatever time is required, if possible (provided it is not hurtful to himself or his family)"; he is to "keep a brother's secret as his own, unless in case of murder, treason, and perjury—and that of his own free will." No Roman Catholic to be admitted on any account. Any Orangeman who acts contrary to the rules of the society to be expelled therefrom, and his expulsion reported to all the lodges in the kingdom and elsewhere." †

It will be seen how closely these regulations resemble many of those promulgated by Freemasonry, and how easy it is, therefore, for the two societies to coalesce. The following account of the initiation into the Purple Order is quoted to show that there is no great disparity in the rituals of some of the grades of the respective Orders :—

"When a brother is to be introduced, the tyler shall first enter the room ; after him two sponsors of the brother, each bearing a purple rod decorated at its top with orange ribands, and between them the brother himself, carrying in both hands the Bible, with

* Appendix to "The Orange System Exposed." Letter to Lord Wellesley.

† Ibid.

the book of the Orange rules and regulations placed thereon. On entering the room, the chaplain or, in his absence, a brother appointed by the master, shall say,

“We have a strong city ; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is staid on Thee ; because he trusted in Thee. Trust ye in the Lord for ever, for in the Lord Jehovah there is everlasting strength.”—Isaiah xxvi. 1—4.

Then succeed verses from some of the other prophets.

During the reading of these verses the brother shall stand at the foot of the table, the brethren all standing also, and strictly silent.

The Master shall then say,—Brother, What dost thou desire in this meeting of true Purplemen ?

The Brother shall answer,—Of my own free will and accord, I desire advancement into the Purple Order of our loyal institution.

Master. Who will vouch for this brother that he deserves such advancement, and that he is qualified to receive it according to our rules and regulations ?

(The sponsors shall bow to the master, and signify the same, each saying, I, N. M., vouch for all these things.)

Master. What do you carry in your hands ?

Brother. The Word of God.

Master. Under the assurance of these faithful Purplemen, we believe that you have also carried it into your heart. What is that other book ?

Brother. The book of our rules and regulations.

Master. Under the like assurance, we trust that you have hitherto obeyed them in all lawful matters. Therefore we gladly advance you into this Order. Purplemen, bring to me our brother.

(He then shall be brought by his two sponsors before the master, the tyler retiring to the door, and the two brothers

standing one at each side of the centre of the table ; during this, the chaplain, or brother appointed, shall say)—

“In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

“And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night ; for all the glory shall be a defence.”*

(The brother shall then kneel on his right knee, and the master shall invest him with a purple sash, and such other decorations as may be convenient).”

While this is being done more verses from the Bible are read. After which the Master addresses the following exhortation to the new Purpleman :

“Brother, thou hast been weighed in the balance and not found wanting, therefore it has been judged right that thou shouldest be advanced into the Purple Order of our institution ; in the which dignity we trust that thy better means of serving this religious and loyal brotherhood will be duly employed. And as thine opportunities will now be advanced with thy station among us, so likewise would their neglect cause our more special injury. For this cause, brother, increase in thy diligence ; be instant in season and out of season ; for the higher we stand, the more we should take heed lest we fall. In the name of the Purple Brethren, I bid thee heartily welcome ; nothing doubting, but that thou wilt continue with great earnestness to fear God, honour the king, and maintain the law.”†

The Master then instructs the new brother in the signs and pass-words of a Purpleman, more texts of Scripture are read, and the certificate of the new Purpleman is duly signed and registered.

As has before been observed, during the years that the Orange

* Isaiah iv. 2-5.

† Article in “The British and Foreign Review,” for January, 1836, On the Report of the Select Committee appointed to Inquire into the Nature, Character, etc., of the Orange Societies in Ireland.

Lodges were suppressed by Act of Parliament, their principles, continued to be upheld by the brethren who joined the Masonic body, for Masonry practically often does not carry out its profession of never interfering in politics ; those politics, however, are different according to the country in which Freemasonry finds itself. Socialistic in France and Italy, in Ireland it is supported by the Conservative party ; but in every land it is equally consistent in its opposition to Romanism, a position it cannot avoid assuming, owing to the avowed antagonism that the Church of Rome manifests towards it, for a society that advocates Catholic indifference to a man's creed as one of its fundamental principles, must ever "stink in the nostrils" of Catholicism.

But in spite of the Orange Society having often been a curse to Ireland, its existence though an evil, is a necessary one, and shocking and repulsive as are most of the Irish secret societies, while blaming them, we cannot forget that they originally sprang from oppression and misgovernment. The Irish peasantry are doubtless debased and often treacherous, but their rulers have done much to debase them, and unfortunately have, on more than one occasion, set them an example of treachery, and the effects of the evils of bygone centuries cannot be blotted out in a few years.

At the present day, by far the worst and most dangerous of the secret societies in Ireland, is that of the Ribbonmen. It is an essentially Catholic organization, one of their fundamental rules being, that no Protestant, even though his disloyalty be undoubted, can be admitted amongst them.*

The Ribbonmen, or Sons of the Shamrock, first made their appearance in the counties of Down, Armagh, and Antrim, but eventually their ramifications extended into Connaught and over nearly the whole of the centre of Ireland. They were organized to resist tithe-proctors, unjust evictions, and rack-rents,† but eventually they are said to have aimed at a general massacre of the Protestants and the subversion of the Government.‡

* "One Year of the Administration of the Marquis of Wellesley," page 26.

† "Historical Notices of the Several Irish Rebellions," page 49.

‡ *Ibid.* p. 55.

In practice this society has been stained with a long series of terrible outrages. Assassination is its usual mode of punishing any infringement of its laws, and the members have not shrunk from nailing up the doors of farmhouses and deliberately burning to death women and children. To-day the object of the association is to secure fixity of tenure at rents fixed by the occupiers, and to inaugurate a reign of terror in order to enforce obedience to whatever mandates the society thinks fit to issue.

The Ribbonman's oath has more than once fallen into the hands of the police, and has been published. It is to the following effect :—

“ I, A. B., with the sign of the Cross, do declare and promise, in the name and through the assistance of the blessed Trinity, that I will endeavour to keep inviolate all the secrets of this Board of Fraternal Society, from all but those whom I believe to be the regular members, and bound in the same fraternal ties.

“ 1st. I declare and promise, without any dread or compulsion, allegiance to his present Majesty.

“ 2nd. That I will be true and steadfast to my brethren of this society, dedicated to St. Patrick, the holy patron of Ireland, in all things lawful, and not otherwise ; and that I will duly and regularly attend where any lawful superior shall think proper, and conform to the regulations made by them, so long as those who are or may be in trust, think proper.

“ 3rd. That I will not knowingly or willingly provoke, challenge, or fight any of my brethren ; if a brother shall be ill spoken of, or otherwise treated unjustly, I will, according to circumstances, espouse the cause, and give him the earliest information, aiding him with my sincere friendship when in distress.

“ 4th. I also declare and promise, that I will not admit or propose a person of a bad or suspicious character into our honourable board, knowing him to be such ; and that I shall endeavour to propagate brotherly love and friendship among such of my acquaintance as may be thought worthy.

“ 5th. That I will not, at any of our meetings, drink to intoxica-

tion, so as to endanger a disclosure of names, regulations, or members thereof.

“6th. That in towns and counties I will give the preference, in dealings, to those attached to our interest, according as circumstances may answer me.

“7th. Resolved, that I will not withdraw myself from this honourable society, or join in society where persons of other denominations are, under the censure of God’s judgment in his compassionate mercy (not meaning trade, society, or soldiers.)

“I, A. B, having made the above promise of my own free will and accord, may God assist me in my endeavours to fulfil the same, and may God protect our friendship and grant us to live in a state of peace. Amen.”*

This oath sounds harmless enough, and as little likely to lead to murder and treason as that of the Freemasons, which, indeed, it resembles in many respects.

The Ribbon Lodges, according to the original constitution of the society, held parish meetings and county meetings, from which last, delegates, accredited by a certificate from their lodges, were sent to the provincial meeting. The district lodges were governed by committee-men, who resigned their office quarterly, but might, if they pleased, stand for re-election; the delegates, on returning to their respective lodges, communicated to them the regulations enacted at the provincial meeting; but each lodge might pass bye-laws for the arrangement of their private affairs, provided such laws were not opposed to the general rules of the fraternity.

Every member paid a quarterly subscription of “5d. or any sum that may be thought necessary by the parish masters to defray their quarterly expense; and any member refusing so to do shall be expelled and reported.” No person was admitted into the society or retained in it, who did not “yearly receive their sacrament, and perform their Christian duties in a regular manner.”

The officials were bound to attend all meetings of their lodges,

* “Letter to Lord Wellesley,”—Appendix.

but should their absence be unavoidable they were obliged to send a trustworthy member to represent them, provided with the necessary credentials, or else "pay the following fines promptly." A delegate to the provincial meeting was fined one pound for absence from the provincial meeting. For absence from the county meeting a fine of five shillings, and from the district meeting of half-a-crown, was exacted. A master who neglected to attend the parish meeting of his lodge, had to pay one shilling, while committeemen who failed to appear at a body meeting were fined tenpence, and ordinary members fivepence.

Any master who struck a member of the lodge was ordered to pay five shillings, and if the offence were repeated "exclusion from friendship" was ordained, which, in Ribbon phraseology, meant no slight punishment. If a master "provoked" the lodge he was fined two-and-sixpence for the first offence, and five shillings for the next.

For striking their brethren, delegates were fined respectively five shillings and eightpence and four-and-fourpence for first offences, while for repeating them "exclusion of friendship" and paying five shillings were the penalties.

For "wronging, or speaking ill of each other," members were to be tried and sentenced by a select committee.

The delegates brought annual returns of the number of members belonging to the fraternity in their several districts, the members being then entered in the provincial registry; * but for the last few years this has been discontinued, as also the regular meeting of lodges, such being considered to afford too easy means of detection to the authorities.

The Sons of St. Patrick were a branch of the Ribbon Society; their oath and regulations were discovered and published in 1833. The oath was in the following terms:—

"I swear to allow my right hand to be cut off and nailed to the door of Armagh jail, rather than to deceive or betray a brother; to persevere in the cause I have espoused; to spare no one, from

* "Letter to Lord Wellesley,"

the infant in its cradle to the old man on crutches ; to regard neither the cries of childhood nor the tears of old age, but to steep myself in the blood of the Orangemen."

The brethren recognised each other by interchanging the following dialogue :—

" God save you."

" God save you kindly."

" This is a fine day."

" To-morrow will be finer."

" The road is bad."

" It will soon be mended."

" With what ? "

" With the bones of the Protestants."

" What is your creed ? "

" The annihilation of the Philistines."

" How long is your stick ? "

" Long enough to reach them."

" On what tree did it grow ? "

" On a French tree, but it has budded in America, and now its stem shades green Erin."

" What have we in common ? "

" Love, our country, and truth."

" How do you rest ? "

" In peace, in order to rise in war."

" Courage ! "

" Perseverance ! " *

* " Histoire Pittoresque de la Franc-Maçonnerie, et des Sociétés Secrètes Anciennes et Modernes." Clavel. p. 390-391.

CHAPTER IV.

HAVING thus briefly glanced at two or three modern secret societies, in order to see what grounds there may be for applying the name of "Mother of all Secret Societies" to Freemasonry, we will examine, as cursorily as possible, a few of the associations of earlier days, to ascertain if there are any grounds for regarding Freemasonry as the daughter of the secret societies of antiquity.

The early Christians were a secret society, secrecy being necessitated by the fact of their being surrounded by enemies. Amongst the Romans the introduction of a new god into their Pantheon would not have been a matter for persecution, as they were in the habit of adopting the divinities of the nations they conquered. It was chiefly therefore from the circumstance of the new sect being accused of political aims, and being suspected of designs now known as Socialistic, owing to their practice of having "all things in common," that they met with such cruel treatment at the hands of those in authority. We always dread the unseen; and the fear with which a society working silently in their midst, and among all classes, to produce as they thought social anarchy, must have inspired the heathen world, may be estimated by the thrill of dismay which runs through society at the present day, when reports are current of the presence of teachers of Communistic views in any country or city. The early Christians suffered more for the political aims imputed to them than for their faith,

which was a matter of comparatively little moment to the Pagan world.

Relics of the secret nature of the ceremonies of the early church survive to the present day. The altar-screen in cathedrals points to the time when the "discipline of the secret" was observed, and when the communicants were forbidden to reveal the nature of the ceremony in which they had been engaged, so sacred and mysterious was it deemed. In the Greek Church the altar is always concealed behind a veil, and is only disclosed at certain periods of the service.

But still more clearly does the institution of god-parents lead us back to the time when the rites of the Christian religion were shrouded in mystery, and when, before a churchman was admitted to the sacrament of baptism, he had to produce two sureties to answer for him to the Christian brotherhood that the new convert did not seek admittance to their community with the object of betraying them to the heathens.

How secret the real doctrines of the Christians were kept we may judge from the absurd stories circulated concerning the rites practised in their assemblies. Tertullian mentions that in his time (the second century) the heathen mocked the Christians by representing their God as a man with an ass's head, fixed to a cross; and a few years since, when excavating on Mount Palatine, on the walls of a bath-room in the Palace of the Cæsars, scratched in the plaster, was found a caricature of a man with the head of an ass, nailed to a cross shaped like the letter **T**, while a little below stands a man with a very large head in a mock attitude of prayer. A Greek inscription, "Here is Alexamenus worshipping his God,"* was appended to the caricature, which is now preserved in the Museum of the Roman College, and affords a curious proof of the light in which the doctrines of the primitive Christians were regarded by the Pagans.

Another story current against them was that in their secret ceremonials a new-born infant, covered with a kind of paste, was

* "An Introduction to Early Christian Symbolism." Palmer. p. 69.

placed before the newly-initiated brother, who was made to strike the seeming lump of dough several blows with a knife, and on the blood flowing it was eagerly drunk up by those present, who afterwards devoured the child's body.* The object of covering the infant with paste, was to conceal from the novice the murder he was called upon to perpetrate, and the common crime was a pledge of mutual secrecy.

These facts may be quoted as a proof that all secret associations, however innocent, or even laudable, may be their object, must ever render themselves liable to suspicion that their deeds are such as must perforce shun the light.

The secrecy with which the early Christians surrounded their doctrines seems not to have been altogether a matter of prudence, but to have been partly borrowed from the practice of the Essenes, the sect amongst the Jews which so closely resembled that of the Christians in many respects.

Before initiating an outsider into their society, the Essenes demanded a noviciate of three years' duration. The first year the candidate was given a small hatchet, a girdle, and a white garment in which all the Essenes clothed themselves during their repasts; and he was required to follow the simple and frugal mode of living observed by the brethren, although not admitted to associate with them. Should he persevere in this for a year, the novice was made a "partaker of the waters of purification," and was allowed to approach "nearer to their way of living;" but he was not admitted to full communion with the brotherhood till the expiration of two years more. Then, if he seemed worthy, he was made to take "tremendous oaths," and was permitted to eat with the brethren, and allowed to participate in the knowledge of all their doctrines. The oaths taken were, first, that he should exercise piety towards God, secondly, that he should observe justice towards men. He was to harm no one, either of his own accord or by command of others; he was always to hate the

* "Histoire Pittoresque de la Franc-Maçonnerie et des Sociétés Secrètes Anciennes et Modernes." Clavel. p. 341.

wicked, and assist the righteous ; to be faithful to all men, especially to those in authority, as it was held that no one obtained the government without the sanction of God. If an Essene rose to a post of authority, he was not to "endeavour to outshine his subjects, either in garments or any other finery." He must be a lover of truth, and a reprover of such as told lies ; his hands must be "clear from theft, and his soul from unlawful gains." He was not to conceal anything from his brethren, or reveal the doctrines of the sect to any of the uninitiated, even if they tried to compel him to do so at the hazard of his life. Finally, he swore never to communicate the doctrines of the Order to any one save in the fashion in which he had himself received them ; and the books of the sect, and the names of the angels (or messengers) were to be kept in profound secrecy.*

Like the primitive Christians, the Essenes had all their goods in common ; the most strict of the sect abstained from marriage, although they did not absolutely deem it unlawful. Before the rising of the sun they spoke "not a word about profane matters, but put up certain prayers which they have received from their forefathers, as if they made a supplication for its rising." After this they were all sent away by their curators to exercise the different arts in which they were skilled, till the fifth hour, when they all met together, and clothing themselves in white veils, they bathed in cold water.

This purification over, the brethren assembled in an apartment, from which all the uninitiated were excluded. It appears that here some peculiar religious rites took place, after which they were served with the frugal meal which was their dinner, consisting of bread, and a dish of one sort of food, a priest saying a grace before and after meat. Dinner over, the brethren laid aside their white garments, and returned to their various labours till the evening, when they partook of supper, a meal at which strangers were allowed to be present.

The Essenes were permitted to succour all who needed it,

* Josephus, "Wars of the Jews." Book ii. p. 54.

and to bestow food on those in distress at their own free will ; but no member was allowed to give anything to any of his relations without the sanction of the curators.

The sect were eminent for their fidelity, but refrained from swearing, believing that their word was as good as an oath. They studied the writings of the ancients, and were skilled in the knowledge of medicine.

A member guilty of any heinous sin was immediately cast out of the society ; but so great seems to have been the influence of the sect, even over these unworthy brethren, that they still observed the oaths they had taken at their initiation, and, in many instances, rather than partake of food they deemed unlawful, resorted to eating grass, and often perished miserably, though when they were at the last gasp many erring brethren were, from compassion, received again into the fraternity.

The sect was divided into four classes. The juniors were deemed so inferior to the seniors, that if a member of a junior class touched a senior, the latter had to purify himself by performing ablutions, as if he had been in the company of a foreigner. The sect despised pain and the miseries of life, and looked forward to death as the entrance to glory, when they would be "released from a long bondage, rejoice and mount upward."*

The object of their greatest veneration, after God himself, was the name of their legislator, Moses. Anyone who mentioned this irreverently was, by the rules of the Order, condemned to death.

Philo of Alexandria describes the Essenes as assuming, in their assemblies, an attitude which they declared had been handed down to them from ancient times ; and which, Masonic enthusiasts, with a slight stretch of imagination, have regarded as the origin of the sign used by an entered apprentice Freemason. While one of their elders addressed a discourse to the society, Philo states that the brethren sat gravely and benignantly, their right hands resting on their breasts a little below the chin, while their left hands were allowed to hang by their sides.

* Josephus, "Wars of the Jews." Book ii. pp. 53-54.

The Kabalists were another Jewish sect, who are said to have been connected with the Essenians. Amongst the favourite symbols of the Kabalists were the famous pillars in Solomon's Temple, Jachin and Boaz ; and as Christianity itself first appeared as a sect amongst the Jews, it is not impossible that it numbered both Essenians and Kabalists amongst its converts, who may have introduced some of their favourite practices and symbols into the new society. Once assumed as sacred formulas and signs by the early church, they would be treasured and handed down to the later centuries, and, from the monks, may have been transmitted to the companies of Masons, amongst whom Jachin and Boaz were undoubtedly favourite symbols.

It is notorious how certain practices—such, for instance, as each passer-by casting a stone on certain cairns, or the habit of fastening shreds of cloth and linen on the branches of “fairy thorns” cling obstinately amidst populations who have long lost even a tradition of the source whence such customs originated.

It is highly improbable that a fraternity of monks and of practical workmen selected their symbols, rituals, and pass-words at hap-hazard. In the days when the Masonic Society was formed, an idea of some kind, however rude and uncultivated, usually lay concealed at the bottom of every strange custom and quaint device, in which men took so much pleasure in olden times ; this it is which gives a charm to their works, for which we may search in vain in modern productions.

For a key to the symbols and practices in vogue amongst the Freemasons, it is not therefore so absurd as it might seem at first sight, to seek amongst the early Christian beliefs and usages, and in the forms and ceremonies of the mediæval times, especially such as originated in Germany, the birth-place of Freemasonry.

Amongst the most celebrated of German institutions were the *Vehm-Gerichte* or secret tribunals of Westphalia, to which the learned and enthusiastic masonic historian Findel maintains that passages in the Masonic Ritual as preserved in the Sloane MS. plainly refer.*

* “History of Freemasonry.” Findel. p. 65.

The origin of these tribunals is veiled in the obscurity that enshrouds the rise of so many of the institutions of those times. They appear to have obtained importance about the beginning of the thirteenth century. Their name is said to arise from the Latin *fama*, or fame,—common fame, without any formal accusation, being sufficient grounds for arraignment before the tribunal.

These *Vehm-Gerichte* were also known as *Freistühle*, or free tribunals, only freemen being subject to their jurisdiction.*

The Emperor was regarded by this tribunal, or secret society, as its head. He might, if initiated, summon and preside in a general chapter, or enter and preside in any court. He had the power of granting a safe-conduct to any *vorvehmed* person who desired to make a final appeal to the Imperial authority, and might even save a condemned man by issuing a command to delay execution of the sentence against him for a hundred years, six weeks and a day.† In the event of the Emperor not having been initiated into the *Vehm-Gericht*, he might appoint a substitute to exercise his rights of jurisdiction over the courts; but as the Emperors naturally preferred exercising such rights in person, it was usual for each Emperor, after his coronation at Aix-la-Chapelle, to be initiated into the *Vehm-Gericht* by the Hereditary Count of Dortmund. In the laws respecting the rights of the Emperor, with regard to the *Vehm-Gericht*, it was especially stated that they only appertained to him provided he were initiated.

Next in dignity to the Emperor came the Archbishop of Cologne, whose powers nearly equalled those of his Imperial Master, and who had the right of investing the counts with the powers of life and death. The Archbishop of Cologne was only made the Imperial lieutenant in the fourteenth century; previous to his being appointed so, there was no intermediate authority between the Emperor and the tribunal-lords, who ruled over districts in which they had the power of establishing tribunals, and of either presiding over them in person or of appointing a count to supply their place. The tribunal-lord, however, could

* "Secret Tribunals of Westphalia," p. 345.

† Ibid. p. 374

not grant to another the powers of life and death, which were bestowed by the Emperor or his deputy. To the latter the tribunal-lords presented the counts for investiture, certifying, on oath, that the count so presented was a true and honest Westphalian by birth, both on the father's and mother's side; that no open crime could be laid to his charge; that he stood in no bad repute; and that he was well qualified to preside over a county.* The Tribunal-lord was held responsible for the conduct of the counts whom he appointed, and should one of them misconduct himself the tribunal-lord was liable to forfeit his own rights.

The counts, on receiving their investiture, had to take an oath that they would judge truly and justly, according to the law and regulations of the Emperor Charles, and the closed tribunals; that they would be obedient to the Emperor and his lieutenant; and that they would repair, at least once a year, to the general chapter and give account of their conduct.

Each *Freigraf*, or Free-count, presided in a tribunal, six assessors, or *Schöppen*, acting as his coadjutors; besides whom, to constitute a *Vehm-Court*, it was necessary to have the presence of the *Frohnboten*, or holy messengers, whose duty it was to see that the accused were duly cited to appear before the tribunal; and of a clerk, who entered the decisions of the court in the *Liber Sanguinis*, or Blood Book.

The *Schöppen* formed the main body of the society. They were nominated by the count; and, on their admission, two persons who were already initiated, had to go security for the candidate being a fit and proper person to be admitted into the fraternity. The duty of the initiated was to go through the country tracing out and denouncing evil-doers, serving citations, and executing the decrees of the tribunals.

It is said that during the fourteenth and fifteenth centuries the number of the initiated exceeded a hundred thousand persons, which in those days, of course, represented a

* "Secret Tribunals of Westphalia," p. 347

far greater proportion of the population than would be the case now.

The *Vehm-Courts* were usually held in the open air, and were often denominated from the particular tree near which they were held ; as the Tribunal of the Broad Oak, the Tribunal of the Hawthorn, and so on. At Arensburg a court sat in an orchard ; at Dortmund the tribunal met in the market-place, and at Nordkirchen and Südkirchen the court was held in the churchyard. At Paderborn it was held in the town-house, or, as it would be called in this country, the town-hall ; but the common idea of the *Vehm-Courts* meeting in dark vaults and mysterious crypts is quite erroneous, as there appears to be only one case on record of a *Vehm-Gericht* being held in a subterranean place, which was at Heinberg, in the cellar of a certain John Menkin.*

Only such persons as were initiated might be present at the sitting of a secret tribunal, and certain death awaited any interloper who might be found amongst the fraternity ; but at a public court, as the name implies, anyone might attend.

The courts were held on Tuesdays, the count presiding ; on his right and left stood the clerks of the court, and the assessors. On a table before the count lay a naked sword and a withy halter, the former to typify the cross of Christ and the rigour of the tribunal, the latter denoting the punishment that awaited the wicked, whereby God's wrath may be appeased. All in the assembly were bare-headed, to show, said the law, that they would proceed openly, punishing men only for their crimes, and that they would "cover no right with unright." Their hands were also uncovered, signifying that they would do nothing covertly or underhand. The initiated wore short cloaks, symbolizing a warm love of justice ; "for as the cloak covers all the other clothes and the body, so should their love cover justice." They were neither to appear with weapons nor in armour, to indicate that they were under the peace of the Empire.

The court opened, as was usual with German courts

* "Secret Tribunals of Westphalia," p. 354.

by a dialogue between the president and his assistants, the count demanding of the messengers, or *Frohnboten*, if it were the day and the time for holding a court under the Royal authority? An answer being given in the affirmative, the count proceeded to ask how many assessors there should be on a tribunal, and how the seats should be filled? The answers, according to the proscribed formula, having been made, the count proclaimed the court open.

When an accused person was unable to pay a fine imposed by the court he was obliged to place his two forefingers on the naked sword which lay before the count, and swear "by the death which God endured on the cross," that he was too poor to pay the amount.

In cases in which the accused failed to appear, and was in consequence outlawed, he was *vorvehmed* in the following terms:— It was declared that "he should be excluded from the public peace, from all liberties and rights, and the highest un-peace, un-grace, and halter be appointed for him; that he should be cut off from all communication with any Christian people, and be cursed so that he might wither in his body, and neither become any more verdant, nor increase in any manner; that his wife should be held a widow, and his children orphans; that he should be without honour and without right, and given up to any one; that his neck should be left to the ravens, his body to all beasts, to the birds of the air and the fishes in the water; but his soul should be recommended to God."

If the sentence passed were a capital one, the court flung the halter over his head beyond the inclosure of the tribunal, the *Schöppen* spat upon it, and the name of the condemned man was entered in the *Liber Sanguinis*.

When the culprit was present he was immediately seized, and hung to the nearest tree by the youngest *Schöppe* present. If the man on whom sentence was passed had not been present, henceforward the hand of every initiated person was against him, and any *Schöppe* might put the unhappy wretch to death wherever he was met. The mode of execution was by hanging the victim to the

branch of a tree with a withy halter, but should the condemned offer any resistance, it was lawful to knock him down and kill him in any manner. The body was then bound to a tree, the *Schöppen* sticking their knives beside it, to show that the man had been executed in the name of the Emperor, and that he had not been killed by robbers or murderers.*

In cases of fines, and so forth, there were several powers of appeal from the decisions of ordinary *Vehm-Courts*; besides which, the initiated could avert execution of a sentence against them by what was called "replacing in the former state." To effect this a man, if initiated, who had failed to present himself before the tribunal, and on whom sentence had been passed, might repair to the place where the secret tribunal was sitting, and entreat that this favour should be granted to him. Should this be allowed, he had then to appear before the court that had condemned him, accompanied by two *Freischöppen*, with a halter round his neck, white gloves on his hands, which were folded, and in which he held an Imperial coin and green cross. In this guise he had to fall on his knees, and his companions likewise, and implore that he might be placed in the same condition he was in before proceedings had been taken against him.

In order to be admitted as a *Schöppe*, the candidate had to be a German by birth; born in wedlock and of free parents; he must belong to the Christian religion, and have been neither excommunicated nor outlawed, nor involved in any *Vehm-Gericht* process. Also, he must declare that he was not a member of any religious Order.

The initiation took place with considerable ceremony. The candidate presented himself bare-headed before the tribunal, and after being questioned as to his qualifications, he was made to kneel down, and placing the thumb and fore-finger of his right hand on the naked sword and halter, which always lay before the count, he repeated the following oath after that dignitary.

"I promise, on the holy marriage, that I will from henceforth

* "Secret Tribunals of Westphalia." p. 358.

aid, keep, and conceal the holy Vehms from wife and child, from father and mother, from sister and brother, from fire and wind, from all that the sun shines on and the rain covers, from all that is between sky and ground, especially from the man who knows the law ; and that I will bring before this free tribunal under which I sit, all that belongs to the secret jurisdiction of the Emperor, whether I know it to be true myself, or have heard it from trustworthy people, whatever requires correction or punishment, whatever is Vehm-free, that it may be judged, or with the consent of the accuser, be put off in grace ; and that I will not cease so to do, for love or for fear, for gold or for silver, or for precious stones ; but will strengthen this tribunal and jurisdiction with all my five senses and power ; and that I do not take on me this office for any other cause than for the sake of right and justice ; moreover, that I will ever further and honour this free tribunal more than any other free tribunals ; and what I thus promise will I steadfastly and firmly keep, so help me God and His Holy Gospel.”

The candidate was moreover obliged to swear that he would, to the best of his ability, strive to enlarge the Holy Empire ; and that he would never undertake anything with unrighteous hand against the land and people of the tribunal lord.

After these oaths had been administered, the count demanded of the *Frohnboten* if the candidate had gone through all the formalities necessary to reception ; and on receiving a satisfactory answer, he communicated to the newly-made *Frei-Schöppe* the secrets of the tribunal, and the secret sign by which the initiated made themselves known to each other. What this sign was has never been ascertained, but it has been said that when at table the initiated discovered themselves to their brethren by turning the point of their knife towards themselves and the handle in the contrary direction.

In an old MS. protocol of reception which was found at Herford, in Westphalia, the letters “S. S. G. G.” occur, which some authorities maintain refer to the secret sign, and which they inter-

pret as meaning *Stock, Stein, Gras, Grein*; that is, stock, stone, grass, grief. There appears, however, to be little foundation for this interpretation.*

In the event of a *Schöppe* violating his oath and revealing the secrets of the society, the penalty awaiting him was, to be seized, a cloth bound over his eyes, his hands tied behind his back, and a halter put round his neck; he was then to be flung upon his face, and his tongue pulled out behind, at the nape of the neck; after which, he was to be hung seven feet higher than any other offender.

The clergy, and those who had received the tonsure, women and children, Jews and heathens (to which latter class the natives of Prussia still belonged when *Vehm-Courts* were instituted), were exempted from the jurisdiction of these tribunals, though the clergy might, if they desired, voluntarily subject themselves to the *Vehm-Gerichte*, if they wished to participate in the advantages arising from initiation into the society.

When first instituted the *Vehm-Gerichte* inspired evil-doers with fear, and implanted confidence in the minds of the upright and well-conducted. The verdicts of the tribunals were usually just, and their sentences frequently leant towards the side of mercy; but eventually the members departed from the original rules of the society, the institution became utterly corrupt and iniquitous, and such was the overweening pride and presumption of the brotherhood, that in 1470, three Free-counts had the audacity to summon the Emperor Frederick the Third and his chancellor, the Bishop of Passau, to appear before the Free-tribunal, between the gates of Wünnenberg, in the diocese of Paderborn, "there to defend his person and highest honour, under penalty of being held to be a disobedient Emperor." Of course the Emperor took no notice of the summons, which bears some resemblance to that despatched by the Masonic lodge, at Palermo, to Pius the Ninth.

What principally led to the degeneracy of the society, was the

* "Secret Tribunals of Westphalia." p. 350.

facility with which unfit and worthless persons were admitted into it. In the beginning of its career, each count or *Schöppe*, before being initiated, had to produce two witnesses as to the spotlessness of his character and the blamelessness of his conduct; but, in the course of time, a sufficient amount of money paid to the Tribunal-lord or Free-count, ensured the admission of the most worthless individual; and a writer, in the reign of Sigismund, assures us, "that those who had gotten authority to hang men were hardly deserving enough to keep pigs, and were themselves well worthy of the gallows."

In 1512, in the Diet at Triers, it was pronounced "that by the Westphalian tribunals many an honest man had lost his honour, body, life, and property." Soon afterwards the Archbishop of Cologne himself, the Imperial lieutenant of the *Vehm-Gericht* in Westphalia, issued a capitulation of charges against the tribunals, in which he declared that "by very many they were shunned and regarded as seminaries of villains."

In 1580, near the town of Münster, there lived a man of the name of Kerkerink, who was accused of leading an immoral life, and violating the seventh commandment. The report of Kerkerink's delinquencies reached the *Vehm-Gericht* of Münster, and it resolved on punishing the offender. Accordingly one night the members despatched their emissaries to the house of Kerkerink, who prevailed on him to rise, dress himself, and accompany them, by assuring the unhappy man that they had come to bring him before the tribunal of a respectable councillor in Münster. Instead of taking him to the city, however, the *Frohnboten* conducted him to a place in the vicinity called Beckman's Bush, where he was detained, while intelligence of his capture was despatched to the *Vehm-Gericht*.

As soon as day dawned, the Free-count and his *Schöppen*, accompanied by a monk and the common hangman, repaired to Beckman's Bush, and the count and assessors ordered the prisoner to be brought before them. The terrified wretch entreated that he might be granted the assistance of an advocate, but his prayer

was refused, and the count proceeded to pass sentence of death upon the culprit, without more ado. The miserable man now implored for a delay of even one day, in order that he might arrange his affairs and make his peace with Heaven. A deaf ear was turned to this entreaty likewise; the victim was told that a monk was present who would hear his confession, and that if he desired a favour he should be beheaded instead of hung, but that his death was inevitable, and must take place immediately.

The monk was then called, and, the confession over, the executioner advanced and struck off Kerkerink's head.

Information had meanwhile reached Münster, of the proceedings which were taking place in the neighbourhood, and the citizens began to pour out of the city; but on reaching Beckman's Bush, all that remained to show where the *Vehm-Gericht* had been held, was the headless trunk of Kerstian Kerkerink.*

This appears to be one of the last instances in which a *Vehm-Court* exercised its power of inflicting capital punishment.

The *Vehm* tribunals were never formally abolished, but all summary proceedings on their part were prohibited, and they gradually sank into insignificance; though, even up to the present century, some vestiges of the tribunals of the middle ages still lingered in Westphalia.

* "Secret Tribunals of Westphalia." p. 404.

CHAPTER V.

BUT if Freemasonry may claim some slight resemblances in its rules and formulas to certain Mediæval Secret Societies, still closer is its affinity to the Guilds, or fraternities of tradesmen and artisans of those days, though most of these were legally incorporated—which never was the case with the Freemasons, whose bond of union was deemed stronger than any that could be conferred upon them by a charter.*

It appears that originally all the guilds, or trades-unions, on the reception of a new member, practised forms of initiation more or less secret. The guilds of saddlers, tailors, hatters, boot-makers, all had their own peculiar ceremonies of admission. These initiatory rites did not fail to excite the uneasiness of the priesthood, and, in some instances, the bishops solemnly adjured the fraternities to renounce such ceremonies and mysteries, which were deemed sacreligious and impious.

So uneasy were the clergy at the secrecy with which admission into the different guilds was attended, that in 1645 the guilds of shoemakers and tailors were denounced to the authorities in Paris, on the plea that they were addicted to impious practices, and the Archbishop of Paris hastened to threaten excommunication against all who attended these "pernicious assemblies."

To escape from the jurisdiction of the archbishop, the meetings

* "Europe in the Middle Ages." Hallam. vol. ii. p. 421.

of these bodies were then held in the vicinity of the Temple, where the ancient privilege of freedom from the ban of excommunication, which had been accorded to the knights, still lingered ; but a decree from the bailiff of the jurisdiction banished the assemblies of the guilds from this asylum in 1651.*

In that year an anonymous publication exposed the ceremonies practised by the saddlers, and the publicity that was given to the rites of the different guilds, and the annoyances and persecutions to which they were consequently exposed, led many of them to abandon their ancient ceremonies, whilst others united themselves with the different building corporations.

The forms in vogue amongst the hatters may serve as an example of those practised by the other unions, and were of a nature to attract the disapprobation of the clergy.

A large hall was selected for the scene of initiation. In the centre was placed a table on which lay a cross, a crown of thorns, a palm branch, and the various instruments connected with the death and Passion of our Lord. In the fireplace stood a bucket filled with water. The aspirant represented Christ, and enacted the ordeals through which Jesus passed from the time of His betrayal by Judas to His trial and sacrifice. This over, the candidate was led in front of the fireplace, and there prostrated himself with his face to the ground, while water from the bucket was poured over him and called the baptism of regeneration, after receiving which he took the oath of secrecy and was taught the pass-words and signs of the Order.

The forms of initiation into the fraternity of charcoal-burners, are curious, and are said to be still practised in the Black Forest, and in the Jura Mountains.

When a new member is to be admitted, the charcoal-burners, who call each other good cousins, assemble in some convenient spot in the Forest ; a white cloth is spread on the ground, and on it are placed a salt-cellar full of salt, a glass of water, a lighted candle, and a cross. The candidate is led forward and made to

* " *Histoire Pittoresque de la Franc-Maçonnerie, etc.*" Clavel. p. 363.

prostrate himself on the earth, with his hands spread over the water and the salt, and in this position he takes an oath to guard religiously the secrets of the fraternity. After undergoing a few tests, the signs and pass-words by which he may make himself known as a true and veritable good cousin charcoal-burner throughout the Forests, are communicated to him, and the presiding charcoal-burner next instructs him as to the symbolic meaning of the objects before him.

“The cloth,” he explains, “is emblematic of the shroud which some day will enfold us; the salt signifies the three theological virtues; the lighted candle is to remind us of the candles that will be lighted at our death; the water represents that with which we shall be sprinkled, and the cross is what will be carried before our coffin.”

The neophyte is further informed that the cross on which Christ was crucified was made of the wood of the sea-holly, that it had seventy points, and that St. Thibault is the patron of charcoal-burners.*

St. Thibault was a native of Provins, in the province of Champagne, and owes his position as the patron of charcoal-burners to having fled from the comforts and pleasures of the paternal roof, in order to adopt a life of austerity and self-denial. Being convinced that all men ought to support themselves by the labour of their hands, St. Thibault, who had taken up his abode in Germany, at a place called Piringen, supported himself chiefly by making charcoal for the forges, till his virtues and exemplary piety gained such renown that he had to fly from Piringen, to court obscurity and humiliation in a wood near Vicenza, in Italy, where he ended his days in the odour of sanctity, covered with sores, and devoured by diseases arising from the severity of his fasts and penances.†

Occasionally the fraternity admitted persons not charcoal-burners by profession into their ranks, and a story is told of a

* “*Histoire Pittoresque de la Franc-Maçonnerie, etc.*” Clavel. p. 362.

† “*Vie des Saints.*” Mesenguy. vol. ii. p. 2.

member of the Council of the Five Hundred, who had been initiated into the fraternity near Besançon, who, being outlawed and obliged to fly, took refuge in the army, and sought oblivion by serving as a private in a Hussar regiment. He was taken prisoner by the Austrians, in the neighbourhood of the Black Forest, but had contrived to make his escape from them, when he had the misfortune to fall into the hands of some Irregulars, who were about to plunder him, and by whom he would probably have been roughly treated, when he had the good luck to observe some honest charcoal-burners amongst the crowd of bystanders. He hastened to make them the secret sign of the society, and the worthy charcoal-burners, on perceiving it, immediately intervened for his protection, rescued him from his tormentors, and conducted him in safety to the outposts of the French army.*

The forms of initiation were more or less similar in all the other guilds. That of the tailors was amongst the most ancient. In this fraternity the candidate first entered a room, in the centre of which stood a table covered with a white cloth; on it was a loaf of bread, a glass filled with water, a salt-cellar overturned, three large silver coins, and three needles. As in most of the forms of reception in the other guild fraternities, the tailor, at his initiation, personated Christ, and enacted the scenes of His Passion, after which, with his hand resting on the table we have described, he took the oath of fidelity to the society. The ceremony of reception over, a banquet next took place in an adjoining room, on the walls of which were hung pictures representing various adventures in gallantry of three journeymen tailors. A lecture on these pictures was given during the evening, a discourse which is described as having been coarse and disgusting in the extreme.†

The building corporations, to which so many of the other trades-unions united themselves towards the close of the seventeenth century, like the Freemasons, lay claim to great

* "Histoire Pittoresque de la Franc-Maçonnerie, etc." Clavel. p. 363.

† Ibid. p. 364.

antiquity, and are asserted to owe their origin to the Roman Colleges of Architecture, into which, it is believed, secret ceremonials and peculiar doctrines, borrowed from different nations and religions, were introduced.*

When the Republic of Rome was overthrown, and other corporations lost their privileges, those of the College of Architecture were retained, in consequence of the anxiety felt by the Emperors to embellish and adorn their cities. These colleges had extended over the whole of the Roman Empire, and were even to be found in remote Gaul and Britain. Their members took an oath of mutual assistance; such as were poor were relieved by the corporation, and at their death were buried at the joint expense of the fraternity. Registers of the members were carefully kept, some of which still exist. Their meetings were held in secluded rooms or buildings, retained exclusively for that purpose, and the fraternity was divided into masters, wardens, (*decuriones*), fellowcrafts, apprentices, censors, treasurers, keepers of the archives, secretaries, and serving brethren. They had peculiar religious ceremonies, and priests of their own; they were exempted from taxation; they had distinctive seals, and their tools and working implements were invested with a symbolic significance.†

On some of the tombs of the Roman Masons have been found representations of the compasses, square, plummet, trowel, and hammer; and also, frequently, a pair of shoes with a pair of half-opened compasses lying on them, an emblem, it has been supposed, of a well-spent life or of conjugal fidelity.‡

The Roman Colleges fell with the Empire; but it is asserted that, though scattered and overthrown, their ruins still lingered on and maintained an existence, and at length revived under the form of the building corporations of the middle ages.

The Freemasons, as we have seen, owed their rise to the

* "Histoire Pittoresque de la Franc-Maçonnerie, etc." Clavel. p. 82.

† "History of Freemasonry." Findel. p. 21.

‡ Ibid. p. 22.

monasteries, and devoted themselves almost exclusively to ecclesiastical architecture ; the other building corporations were therefore more especially occupied with civil architecture. One fraternity, namely, that of the *Frères Pontifes* was particularly engaged in the construction of bridges. They were established in Avignon in 1178, and built the bridge of that town, and also most of the bridges in Provence, Auvergne, Lorraine, and Lyonnais. They were a religious community, but admitted seculars amongst them. In 1469 it was enacted that the rank of merchant should be accorded to persons belonging to the Order.

This society also existed in Italy. At Lucca it is to be met with in 1590, and in 1562 John de' Medici was the Master of the Order.*

In France, three of these building societies existed under the designations of *Enfants de Salomon*, *Enfants de Maître Jacques*, and *Enfants du Père Soubise*.

The *Enfants de Salomon* were also known as "Foreign Companions," or "Wolves," "Companions of the Right of Liberty," or "Gavots."

The first of these names they adopted because "those among them who had worked at the building of the Temple of Solomon were from Tyre and the neighbouring countries," and the term "Gavots" was said to have been given to them "because their ancestors, who came from Judea into Gaul, landed on the coast of Provence, where the inhabitants of Barcelonnette, who live near the place of debarcation, are called gavots."

In the mysteries of the *Enfants de Salomon*, the tragical death of the venerable Master Hiram, treacherously killed by the wicked fellowcrafts, is related to the aspirant, which, with but a few slight differences, is identical with the legend that now serves as the theme of Freemasonry.†

The *Enfants de Maître Jacques* are divided into "Companion Passengers" or *Loups-Garous*, and "Devourers,"

* "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. p. 84-85.

† Ibid. p. 364.

names that probably originated in the rivalry and dislike which existed between the privileged Freemasons and the corporations employed on civil architecture.*

The legend round which their rites are constructed relates that *Master James*, the colleague of Hiram Abiff, and one of the most distinguished of Solomon's masters, was the son of Jachin, a celebrated architect, and was born in the south of France. While still a mere child, he started on his travels in order to perfect himself in his profession and to study philosophy. He first visited Greece, and afterwards Egypt and Palestine. Having executed several great works in the latter country, more especially two pillars for Solomon's temple, he was raised to the dignity of master. When the temple was finished Maître Jacques returned to France, accompanied by several architects of a similar degree, and landed in Provence. Amongst his companions was the Master Soubise, a man of a proud and jealous nature, who could not forgive his fellow craftsman for being his superior in talent. Impelled by jealousy, he sought to destroy him, and employed ten assassins to put him to death.

Unexpectedly assailed by these wretches, while endeavouring to escape from them, Master James fell into a swamp, where he would inevitably have perished had not some rushes supported him, and enabled him to keep himself above water till assistance arrived.

But Master Soubise would not let him escape thus easily from destruction. One morning, before the rising of the sun, when Master James had retired to Sainte Beaulieu to pray, Master Soubise appeared, greeted him affectionately, and gave him the kiss of peace, which was the treacherous signal for five assassins, the accomplices of Master Soubise, to fling themselves on Master James and cover him with wounds; and by the time his faithful followers reached the spot it was too late, their beloved master was at the point of death. When all was over, they stripped off his robe to keep as a precious relic of their dear

† "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. p. 365.

master; beneath it they found a reed which he had worn in remembrance of the rushes that had once been the means of saving his life, and from this out the Companion Passengers adopted a reed as their symbol.

The body of Master James was placed on a bier and carried into the Desert of Cabra, where it was embalmed. His obsequies were magnificent, and lasted for three days. A long and toilsome journey had to be undertaken, through wild and rugged mountains, in order to reach the tomb destined for the son of Jachin; and having at length arrived there, his body was placed in the sepulchre with many mystic ceremonies.

As for Master Soubise, remorse overtook him; and overwhelmed with repentance for his crime, he flung himself into a well in order to put an end to his miserable existence, and there the Companions covered up his corpse with stones.*

The *Enfants de Maître Soubise* were also called Fellows, Devourers, and Dogs. The latter name they assumed, as they alleged, in memory of the part they took in the punishment of the murderers of Hiram Abiff, whose body, hidden beneath a heap of rubbish, was discovered by a dog.

It has been suggested that the name Soubise is a corruption of Sabazius, a name by which Bacchus was known in Thrace. It is certain that the priests of Bacchus early founded companies of architects and masons to erect theatres for the performance of dramas, in honour of their god Dyonisius or Bacchus. These builders acquired the name of Dionysian workmen, and eventually became numerous, and spread from Greece into remote lands. Such companies would certainly have practised the mysteries of Bacchus, and would possibly have preserved the name of Sabazius; and it is not difficult to understand that a corruption of the name, held sacred by building-fraternities in Pagan times, may have descended to similar societies in the middle ages. The transformation of Sabazius, or Bacchus, into the Père Soubise would be analogous to the metamorphose undergone by many of the

* "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. p. 365.

heathen gods and goddesses, who to-day figure as Christian saints, and to the numerous traces of Pagan rites that still linger in some of our most common customs and yearly festivals. For instance, the habit of celebrating the first of April, or April Fool's Day, which is a relic of the equinoctial festival celebrated at that time when the Sun enters Aries. In India, this festival is still observed, and the custom practised of sending persons upon ridiculous and false errands.* Again, Allhallow Eve, still called in some parts of Ireland, *Oidhche Shamhan*, or Vigil of Samhan,† Samhan, or the Sun, being, in Druidical times, one of the gods the most revered in Ireland. His festival was observed by the Druids as a day of intercession for the souls of those who had died the preceding year. According to the Druidical creed, it was believed that on that day Samhan summoned before him and judged those who had recently died; the wicked being condemned to a re-existence in this world, as a punishment for their sins, while the righteous were allowed to enter the realms of bliss.

In the Catholic Church, All Souls' Day is celebrated on the 2nd of November, and may clearly be traced back to the time when the Druids preached the doctrine that on that day the Lord Samhan judged the souls of the departed: this beautiful and touching custom of visiting the cemeteries to pray at, and decorate the graves of departed friends with wreaths and flowers, allying the Catholics of to-day with their progenitors of Druidical times.

In England, we see vestiges of mediæval days in the Livery Companies of London and elsewhere, which derive their origin from the early guilds, the latter having been originally divided into ecclesiastical and secular guilds, the former being societies for alms-deeds and devotion while the latter were formed purely for commercial ends. Such guilds, as we have shown, existed in England in the days of the Saxon kings, and, like the French

* "The Celtic Druids." J. Higgins. p. 152.

† "Dublin and London Magazine," 1825. p. 460.

associations of a similar kind, the English guilds had likewise their own peculiar customs and privileges, which have long since become a dead letter.

These associations were of great advantage, both to the individual member of a guild and to trade in general. In those days no patent laws existed; and had it not been for the mutual obligations entered into by the members of a guild, an inventor would either have been deprived of the benefits and profits of his invention, or have been forced to keep it in profound secrecy. The results of the secrecy with which some of the arts of the middle ages were enveloped, we now experience in the extinction of many such arts; while others have only lately been imperfectly revived.

The guilds or trades-unions, were of immense advantage to society, by affording their members facilities of travelling and becoming acquainted with the methods employed in their respective professions in various countries, a mutual interchange of knowledge and experience improving their skill and obviating the risk of the extinction of the different arts. The secrecy with which initiation was surrounded and the use of secret signs and pass-words were necessary, in times when the admission of an outsider into the councils or meetings of the fraternity might entail the loss of the fruits which a painstaking inventor or hard working discoverer had a right to expect as the reward of his labours. But as in many of these associations the candidate, on his admission, had to take an oath never to reveal the secrets of the organization, even at the sacred tribunal of confession, it was inevitable that sooner or later the wrath of the Church must be hurled against them. The opposition they met with from the clergy was, in truth, far from unjustifiable. The secret ceremonies were often of a nature that admitted of their being practised in a profane and impious manner, and the animosity and rivalry existing between the different associations frequently resulted in fierce conflict between their respective

members, which constantly ended in the combatants being badly wounded, and occasionally even in death.*

In Ireland the guilds seem to have attained considerable importance and to have exercised no small amount of influence till their suppression by the passing of the Reformed Municipal Act. Previous to this, twenty-five corporations or guilds existed in Dublin, each comprising its own masters, journeymen and apprentices, and each having its patron saint, whose image was, on all great occasions, borne before the guild.

Once in three years a procession of the guilds took place in Dublin, to perambulate the city within the limits of the Lord Mayor's jurisdiction. On this occasion the members of the different corporations vied with each other in show and splendour, and the procession was considered so magnificent that numbers of English people were in the habit of crossing over to Ireland in order to witness it ; which, in days of slow and difficult travelling, and no steam, is no small proof that the show was a famous and imposing spectacle.

Each guild provided itself with a large platform on wheels and surmounted by a canopy. It was a sort of triumphal car, gorgeous with gold, ribbons, and hangings, and drawn by six or eight horses richly caparisoned. On these platforms some of the most expert hands were to be seen busily occupied plying their various trades, during the whole perambulation. The weavers wove ribbons, which they flung to the crowd ; the printers struck off songs and ballads, which they threw among the spectators ; the apothecaries concocted pills, and distributed them broadcast.

The merchants displayed a large ship on wheels, manned by sailors ; the master-tailors all appeared on horseback and a hundred and fifty tailors on horseback, and decked in ribbons and lace formed a spectacle that afforded the Dublin mob great delight and amusement. The skimmers and tanners were closely enveloped in sheep and goat-skins ; the butchers in hides, with horns on their heads and large knives in their hands.

* " *Histoire Pittoresque de la Franc-Maçonnerie, etc.*" Clavel. p. 368.

But the guild of smiths seems to have been the most striking parade in the procession. On their platform was exhibited a forge in full work, and behind it came a high phaeton, both vehicle and horses being gaily adorned with festoons of flowers and coloured streamers. In the phaeton the most beautiful girl that could be found was enthroned as Venus, her costume, if report speaks true, mainly consisting in a blue scarf embroidered with silver doves. At her feet sat four or five little Cupids, armed with bows and arrows, who aimed their weapons, as they passed, at the ladies in the windows. On one side of the phaeton, rode a huge smith, attired in black armour and wielding an enormous sledge-hammer, the representative of Vulcan; while at the other side was seen Mars, in shining armour, holding an immense two-edged sword, and adorned with feathers and bunches of horse-hair. Behind the chariot came Argus, decorated with a peacock's tail of stupendous proportions, while gods and goddesses, saints and satyrs brought up the rear of the pageant.

The procession took two hours in passing any given point, and eight or nine hours were spent in perambulating the city. On reaching a certain spot, where the Earl of Meath's liberty joined his jurisdiction, the Lord Mayor thrust his sword through the wall of a particular house; and the ceremony was brought to a close by his approaching the sea at low water, and flinging a javelin as far as he was able, to mark the boundary between his dominions and those of Neptune.*

* "Barrington's Personal Sketches." vol. 1. p. 142.

CHAPTER VI.

FREEMASONRY, as we have seen, claims a great antiquity, but though doubtless descended from the Masonic fraternities of the middle ages, still the Masonry of to-day can only be said to have assumed its present being early in the last century. Masonry had already consented to extend its privileges to non-operative members ; but, in spite of this concession, non-operatives did not flock into the fold in any number. Working Masons no longer cared to join a society, membership in which had ceased to be of any benefit or importance to them, and in consequence, Freemasonry found itself reduced to a very limited society indeed. In 1714, the resolution admitting non-operative members had been adopted. In London, four lodges still clung to existence, and held their meetings—which had degenerated into assemblies without aim or object—at four different taverns, namely, at the “Goose and Gridiron,” in St. Paul’s Churchyard ; at the “Crown Ale House,” in Parker’s Lane, near Drury Lane ; at the “Apple-tree Tavern,” in Charles Street, Covent Garden ; and at the “Rummer and Grapes Tavern,” Channel Row, Westminster. In February, 1717, the four lodges met at the “Apple-tree Tavern,” in Charles Street, and constituted themselves into a Grand Lodge, declaring that henceforward no lodge would be regarded as regular or constitutional unless it were held under a warrant granted by their own self-constituted Grand

Lodge.* It having been decided that the original constitution of the craft was to be superseded by Speculative Freemasonry, it became necessary to draw up a constitution for the new society, and to re-arrange its forms and ceremonies. Accordingly, in 1722, the Rev. James Anderson, a Scotch Presbyterian minister, in London, drew up a Book of the Constitutions of the Free and Accepted Masons, which received the approbation of the Grand Lodge of England, and was printed in the same year. These Constitutions professed to be collected from old Masonic records, and, besides the charges and so-forth, contained a history of the society, replete with startling historical facts and assertions. Amongst the list of the grand masters of the craft are to be found Nebuchadnezzar, who is termed "a sumptuous Grand Master;" Cyrus; Zerubbabel, "Provincial Grand Master in the land of Judea;" while in England, Austin, the monk, the first archbishop of Canterbury, St. Dunstan, Cardinal Wolsey, and George Villiers, Duke of Buckingham, are among the notabilities who have ruled the Order.

As these Constitutions, with but some unimportant changes, are the same as those in force at present, it may be advisable to give them here at some length, so as they may be compared with the older Constitutions of which specimens are quoted.

The first charge is—"Concerning God and Religion."

"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to be of that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished, whereby Masonry becomes the centre of union and

* "History of Freemasonry." Findel, p. 137-40.

the means of conciliating true friendship among persons that must have remained at a perpetual distance."

Secondly.—"Of the Civil Magistrate, supreme and subordinate."

"A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honour of the fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must disown his rebellion, and give no umbrage or ground of political jealousy to the Government for the time being, they cannot expel him from the lodge, and his relation to it remains indefeasible."

The third clause concerns Lodges, and ordains that, "The persons admitted members of a lodge must be good and true men, free-born, and of mature and discreet age, no women, no immoral or scandalous men, but of good report."

The fourth charge is—"Of Masters, Wardens, Fellows, and Apprentices."

It announces that "all preferment among Masons is grounded upon real worth and personal merit only," and ordains that "no master should take an apprentice, unless he has sufficient employment for him; unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art of serving his master's Lord, and of being made a brother, and then a fellowcraft in due time;" he must also "be descended of honest parents."

No Mason is to be appointed Grand Master, "unless he has been a fellowcraft before his election, who is also to be nobly born,

or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the lodges."

Under the clause treating of "Behaviour after the Lodge is over, and the brethren not gone," the directions are a curious commentary on the manners of the time, when it was considered a proof of good breeding to force one's friend to drink, *volens volens*.

"You may enjoy yourselves with innocent mirth, treating one another according to ability; but avoiding all excess, or forcing any brother to eat or drink beyond his inclination."

In the event of a Mason being in the presence of strangers, and of the conversation taking such a turn as to render it likely that any of the Masonic secrets may be divulged, he is thus directed,—
"Sometimes you shall divert a discourse, and manage it prudently for the honour of the worshipful fraternity."

This direction is in force at the present day, as we find from the charge occasionally introduced at the closing of a lodge in the first degree :

"Be cautious in your words and carriage, that the most penetrating stranger may not discover or find out what is not proper to be intimated; and, if necessary, waive the discourse, and manage it prudently, for the honour of the fraternity."*

In one charge there are instructions as to the course to be pursued in the event of cases of disagreement arising between the brethren :

"And if any of them do you injury, you must apply to your own, or his lodge; and from them you may appeal to the Grand Lodge at the quarterly communication, and from them to the Annual Grand Lodge, as has been the ancient laudable conduct of our forefathers in every nation, never taking legal course but when the case cannot be otherwise decided; and patiently listening to the honest and friendly advice of master and fellows, when they would prevent your going to law with strangers, or would excite

* "Manual of Freemasonry." R. Carlile.

you to put a speedy period to all law-suits, that so you may mind the affair of Masonry with the more alacrity and success ; but with respect to brothers or fellows at law, the master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren ; and if that submission is impracticable, they must, however, carry on their process, or law-suit, without wrath and rancour (not in the common way), saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued ; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world and will do to the end of time."

The fifth charge treats "Of the Management of the Craft in working."

"All Masons shall work honestly on working-days, that they may live creditably on holy days." From this Charge it would appear that Speculative Masonry did not at first contemplate its complete separation from the operative branch, but intended rather that the two were to work together hand in hand. It continues, "The master, knowing himself to be able of cunning, shall undertake the Lord's work as reasonably as possible, and truly dispend his goods as if they were his own, nor to give more wages to any brother than he really may deserve.

"Both the Master and the masons, receiving their wages justly, shall be faithful to the Lord, and honestly finish their work, whether task or journey, nor put the work to task that hath been accustomed to journey.

"None shall discover envy at the prosperity of a brother, nor supplant him, or put him out of his work, if he be capable to finish the same ; for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it.

"All Masons employed shall weekly receive their wages without murmuring or mutiny, and not desert their master till the work is finished.

"A younger brother shall be instructed in working, to prevent

spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

“All the tools used in working shall be approved by the Grand Lodge.

“No labourer shall be employed in the proper work of masonry nor shall Freemasons work with those that are not free, without an urgent necessity; nor shall they teach labourers and unaccepted masons as they should teach a brother or fellow.”

From this it is evident that the original intention of those who first suggested the admission of non-operatives into their craft, far from contemplating that the Speculative would, like Pharaoh's lean cattle, swallow up the fat and well-liking kine, or the operative and useful element of the institution, was rather that by admitting “gentlemen of the best fashion,” “eminent scholars,” “curious architects or other artists” into their society, the art of architecture, which had declined and languished from various causes ever since the Reformation, should, by the influence and the artistic and scientific knowledge of the new members of a superior class, be again raised to its original importance and grandeur. The low ebb to which architecture had fallen during the last century, the buildings of the period still unhappily testify. It was not, therefore, so absurd as it may at first appear, for the Masons—who, as we find, had generally sunk to the level of common workmen—to imagine that, by initiating men of superior rank and culture into their society, and teaching them such simple secrets as they still possessed, these accepted Masons of a higher order might raise the society to its former position of dignity and usefulness. The result, however, proved to be that so far from Freemasonry resuming its former character, it assumed a completely new aspect, the accepted Masons altogether neglecting the original object of the society, and introducing hitherto unheard-of rites and ceremonies into the once simple ritual, and every day new and extravagant grades were added to the primitive degrees.

The legend of Hiram Abiff appears to have been introduced into Masonry for the first time in the beginning of the eighteenth

century. Previously to this we find no mention of such a personage in any Masonic records. In the British Museum there is a manuscript entitled the "Sloane MS." the date of which is 1646. It professes to explain the entire Masonic ritual, but does not contain a single allusion to the legend of Hiram Abiff. We give this ritual *in extenso*, as allusions to it are frequent in all literature concerning Freemasonry; the spelling alone is modernized.

A narrative of the Freemasons' word and signs:—

"First, they discover others by signs, next they go in private to discourse. One sign is by giving their right hand a cast across their breast from left to right, with the tops of their fingers about three or four inches below their chin; another is by pulling off their hat with their right hand, their two first fingers above, and the thumb and all the rest below the hat's brim, pulling it off and giving it a cast from left to right, then on their head; another is of drinking, giving the glass a cast across under their chin from left to right; another is taking their handkerchief by the corner with their right hand and throwing it over their left shoulder, letting it hang down their back, and so walk a few steps along, if any Mason see it they will follow and take him by the hand; their grip for fellow-craft, grasping their right hands in each other, thrusting their thumb nail close upon the third joint of each other's first finger; their master's grip is grasping their right hands in each other, placing their four finger nails hard upon the *carpus* or end of others' wrists, and their thumb nails thrust hard directly between the second joint of the thumb and the third joint of the first finger; but some say the master's grip is the same I last described, only each of their middle fingers must reach an inch or three barleycorns' length higher to touch upon a vein that comes from the heart. Another sign is placing their right heel to the inside of their left in form of a square, to walk a few steps backward and forward, and at every third step make a little stand, placing their feet square as aforesaid; this done, if any Masons perceive it they will presently come to you. If you come

where any Masons' tools lie, lay them in form of a square ; they will presently know that a free brother hath been there ; or a free brother coming where Freemasons are at work, if he takes some of their tools and lay them in form of a square it is a sign to discover him, or if he takes one of their tools or his own staff and strike softly on the wall or work saying, ' this bosc or hollow ? ' If there be any free brother at work he will answer, " It is solid," which words are signs to discover each other. Another sign some use, bending their right arm in form of a square and laying the palm of their left hand upon their heart. Another is by hoisting their eyes towards the east and twisting their mouth toward the west. Another is bending their right knee, holding up their hand toward the east, and, if it be night or dark they will give two little haughts and a great one, as if they were forcing a bone or lump out of their throat, they will say, ' The day is for seeing, the night for hearing.' Another sign is by lending you a crooked pin or a bit of paper cut in the form of a square, on receipt of which you must move from what place or company soever you are in, by virtue of your oath, and by the aforementioned sign of the hat or hand you are to come, if it were from the top of a steeple, to know their pleasure and to assist them. And to let you know he wants money he will hold a bit of pipe (or some such thing) to you, saying, ' Can you change a cole pence ? ' If you have money you say ' yes ; ' if you have none, say ' no.' Some will signify their want of money by pulling their knife out of the sheath and giving it to a brother, in company or alone ; if the brother have money he takes the knife, putting it in its sheath and returning it ; if he have none he will return it bare as he received it, which many of them do, notwithstanding their oath, and many other signs they reject, though by oath are bound to obey all. Another sign is by taking their handkerchief in their right hand and blowing their nose, then holding it straight out before them they give it two little shakes and a big one. Another sign is knocking at any door two little knocks and the third a big one. They have another sign, used at the table drinking ; when the glass goes not fast enough round, they say " Star the guile."

“To discourse a Mason in France, Spain, or Turkey (say they) the sign is to kneel down on his left knee and hold up his right hand to the sun, and the outlandish brother will presently take him up; but believe me, if they go on their knees on that account they may remain there, or any persons observe their signs, as long as the Jews remain in their belief to receive their wished for Messias from the East.

“Here followeth their private discourse, by way of question answer:—

Q. Are you a mason?

A. Yes. I am a Freemason.

Q. How shall I know that?

A. By perfect signs and tokens, and the first points of my entrance.

Q. Which is the first sign or token? Show me the first and I will show you the second.

A. The first is hail and conceal, or conceal and keep secret, by no less pain than cutting my tongue from my throat.

Q. Where were you made a Mason?

A. In a just and perfect, or just and lawful lodge.

Q. What is a just and perfect, or just and lawful lodge?

A. A just and perfect is two interprentices, two fellow-crafts and two masters, more or fewer, the more the merrier, the fewer the better cheer; but if need require, five will serve, that is, two interprentices, two fellow-crafts, and one master, on the highest hill or lowest valley of the world, without the crow of a cock or the bark of a dog.

Q. From whom do you derive your principles?

A. From a greater than you.

Q. Who is that on earth that is greater than a Freemason?

A. He that was carried to the highest pinnacle of the Temple of Jerusalem.

Q. Whether is your lodge shut or open?

A. It is shut.

Q. Where lie the keys of the lodge door?

A. They lie in a bound case, or under a three-cornered pavement, about a foot and a half from the lodge door.

Q. What is the key of your lodge door made of?

A. It is not made of wood, stone, iron, or steel, or any sort of metal, but the tongue of a good report behind a brother's back as well as before his face.

Q. How many jewels belong to your lodge?

A. There are three—the square pavement, the blazing star, and the dainty tassel.

Q. How long is the cable rope of your lodge?

A. As long as from the top of the liver to the root of the tongue.

Q. How many lights are in your lodge?

A. Three—the sun, the master, and the square.

Q. How high is your lodge?

A. Without feet, yards, or inches, it reaches to heaven.

Q. How stood your lodge?

A. East and west, as all holy temples stand.

Q. Which is the master's place in the lodge?

A. The last place is the master's place in the lodge, and the jewel resteth on him first, and he setteth men to work; what the masters have sown in the forenoon the wardens reap in the afternoon.

“ In some places they discourse as follows :—

Q. Where was the word first given?

A. At the Tower of Babylon.

Q. Where did they first call their lodge?

A. At the holy Chapel of St. John.

Q. Where stood your lodge?

A. As the said holy chapel, and all other holy temples stand; namely, east and west.

Q. How many lights are in your lodge?

A. Two; one to see to go in, and another to see to work.

Q. What were you sworn by?

A. By God and the square.

Q. Whether above the clothes or under the clothes ?

A. Under the clothes.

Q. Under what arm ?

A. Under the right arm. God is grateful to all worshipful masters and fellows in that worshipful lodge from whence we last came, and to you good fellow. What is your name ?

A. J. or B. Then, giving the grip of the hand, he will say, Brother John, greet you well.

A. God's good greeting to you, dear brother.

“ Another salutation is giving the master's or fellow's grip, saying : The right worshipful the masters and fellows from whence we last came greet you well. Then he will reply, God's good greeting to you, dear brother.

“ Another : They have called the master's word, and is Maharyn, which is always divided into two words and standing close, with their breasts to each other, the inside of each other's right ankle joints ; the masters grip by their right hands, and the top of their left hand fingers thrust close on the small of each others' backbone, and in that posture they stand till they whisper in each other's ears, the one Maha, and the other replies Ryn.

THE OATH.

“ The Masonic word and everything therein contained you shall keep secret ; you shall never put it in writing, directly or indirectly. You shall keep all that we or your attenders shall bid you keep secret from man, woman, or child, stock or stone, and never reveal it but to a brother or in a lodge of Freemasons, and truly observe the charges in any constitution. All this you promise and swear faithfully to keep and observe without any manner of equivocation or mental reservation, directly or indirectly, so help you God, and by the contents of this book.

So he kisses the book, &c.”

It will be perceived that this ritual, though evidently authentic, is probably compiled by a person not actually belonging to the Masonic body ; and, moreover, by one who does not seem to have

altogether regarded the society with approbation, but who, most likely, took down the ritual from the verbal account given him by some member. Such a mistake as substituting the word Maharyn for the actual one of Mahabone, or, as it may have been pronounced in those days, Mahabyn, would lead to this conclusion. However, the original of this ritual is evidently one of the sources from which the present Masonic ritual has been derived, several of the signs, grips, and some of the questions and responses of the Catechism being identical with those now in use.

It is probable that this ritual was known to others besides the compilers of the Book of the Constitutions, as, soon after the publication of that work, a parody of some of the more absurd of the Masonic signs appeared, entitled, "A Short Dictionary explaining the private Signs or Signals used by the Members of the Society of Freemasons," which dictionary was appended to the secret history of the Freemasons. This parody seems evidently to point to the ritual now known as the Sloane MS. as the source of its inspiration.

We give a few extracts from it, as a proof of the ludicrous light in which Masonry was regarded by some persons, even on its first appearance in the speculative form.

"Ankle—A member to touch the right leg as he goes along the streets, brings a member (if he sees him) from his work on the top of a steeple. To touch the ankle of the left leg brings him down to talk from any other part of the church.

"Back—To put the right hand behind him, fetches a member down from any other edifice that is not built to an holy use. And to put the left hand behind him signifies that the member must come to the public-house nearest the place where he is at work, whether it be tavern, ale-house, or the like.

"Belly—To put the right on it, is a sign for the member to be in the Mall, in St. James's Park, in an hour; and to put the left hand upon the belly is a sign for his being in Westminster Abbey in two hours.

"Breast—To clap the right hand upon the right breast is a sig-

nal for a member to meet him that makes it in St. Paul's Cathedral at the time of morning prayer ; and to clap the left hand upon the left breast signifies you will be in St. Paul's Cathedral at the time of evening prayer.

“Calf—To rub the calf of the right leg with either hand, the member to whom the signal is made must be walking, precisely at two, by the fountain in the Middle Temple ; and to rub the calf of the left leg with either hand signifies you must meet him, at four in the afternoon, on the King's Bench Walk, in the Inner Temple.”

To touch the chin, swing one's cane, hold up either coat lappet, to stroke one's dog, to hold up a glove in the right or left hand, to pull an inkhorn out of the pocket and hold it up, to touch either knee, to shake one leg or the other, to put money out of one hand into the other, to make either an odd or even figure anywhere with chalk, to send a piece of blank paper done up as a letter, to toss up a snuff-box, to hold up the right or left thumb, to send a letter only containing the word Xenophon or Zachaz, and endless other absurd or ordinary contortions and proceedings, are quoted in this Dictionary as being so many Masonic signs and signals, many of them being hardly more comical than the actual ones in vogue in the seventeenth century, according to the ritual in the Sloane MS.

However, we have seen that in it there exists no allusion to Hiram Abiff. Another very old Masonic ritual, which some authors have considered as the oldest ritual known in the English language, is equally silent concerning Grand Master Hiram.

This other ritual is entitled, “Examination upon Entrance into a Lodge,”* and is believed to have been in use at the time of the Masonic revival.

The following is the Catechism or lecture as it would be termed in Masonic phraseology.

Q. Peace be here.

A. I hope there is.

Q. What o'clock is it ?

* “The Grand Mystery of Freemasons Discovered.” London, 1724.

- A. It's going to six, or going to twelve.
- Q. Are you very busy?
- A. No.
- Q. Will you give or take?
- A. Both, or which you please.
- Q. How go squares?
- A. Straight.
- Q. Are you rich or poor!
- A. Neither.
- Q. Change me that?
- A. I will.
- Q. In the name of, etc., are you a Mason?
- A. —
- Q. What is a Mason?
- A. A man begot of a man, born of a woman, brother to a king.
- Q. What is a fellow?
- A. A companion of a prince.
- Q. How shall I know you are a Freemason?
- A. By signs, tokens, and points of my entry.
- Q. Which is the point of your entry?
- A. I hear and conceal, under the penalty of having my throat cut or my tongue pulled out of my head.
- Q. Where were you made a Freemason?
- A. In a just and perfect lodge.
- Q. How many make a lodge?
- A. God and the square, with five or seven right and perfect Masons, on the highest mountains or the lowest valleys in the world.
- Q. Why do odds make a lodge?
- A. Because all odds are men's advantage.
- Q. What lodge are you of?
- A. The lodge of St. John.
- Q. How does it stand?
- A. Perfect east and west, as all temples do.
- Q. Where is the Mason's point?

A. At the east window, waiting, at the rising of the sun, to set his men at work.

Q. Where is the warden's point?

A. At the west window, waiting the setting of the sun, to dismiss the entered apprentices.

Q. Who rules and governs the lodge, and is master of it?

A. Irah
 +
 Jachin } Or the right pillar.

Q. How is it governed?

A. Of square and rule.

Q. Have you the key of the lodge?

A. Yes, I have.

Q. What is its virtue?

A. To open and shut, and shut and open.

Q. Where do you keep it?

A. In an ivory box, between my tongue and my teeth, or within my heart, where all my secrets are kept.

Q. Have you the chain to the key?

A. Yes, I have.

Q. How long is it?

A. As long as from my tongue to my heart.

Q. How many precious jewels?

A. Three : a square ashlar, a diamond, and a square.

Q. How many lights?

A. Three : A light east, south, and west.

Q. What do they represent?

A. The three Persons—Father, Son, and Holy Ghost.

Q. How many pillars?

A. Two : Jachin and Boaz.

Q. What do they represent?

A. Strength and stability of the Church in all ages.

Q. How many angles in St. John's lodge?

A. Four, bordering on squares.

Q. How is the meridian found out?

A. When the sun leaves the south, and breaks in at the west end of the lodge.

Q. In what part of the Temple was the lodge kept?

A. In Solomon's Porch, at the west end of the Temple, where the two pillars were set up.

Q. How many steps belong to a right Mason?

A. Three.

Q. Give me the solution?

A. I will. The right worshipful, worshipful masters, and worshipful fellows of the right worshipful lodge, from whence I came, greet you well.

RESPONSE. That great God to us greeting, be at this our meeting, and with the right worshipful lodge from whence you came and are.

Q. Give me the Jerusalem word?

A. Giblin.

Q. Give me the universal word?

A. Boaz.

Q. Right, brother of ours; your name?

A. M. or N.

RESPONSE. Welcome, brother M. or N. to our society.

Q. How many particular points pertain to a Freemason?

A. Three: Fraternity, fidelity, and taciturnity.

Q. What do they represent?

A. Brotherly love, relief, and truth among all right Masons (for which all Masons were ordain'd at the building of the Tower of Babel and at the Temple of Jerusalem).

Q. How many proper points?

A. Five: Foot to foot, knee to knee, hand to hand, heart to heart, and ear to ear.

Q. Whence is an arch derived?

A. From architecture.

Q. How many Orders in architecture?

A. Five: the Tuscan, Doric, Ionic, Corinthian, and Composite.

Q. What do they answer ?

A. They answer to the base, perpendicular, diameter, circumference, and square.

Q. What is the right word or right point of a Mason ?

A. Adieu.

OATH.

“You must serve God according to the best of your knowledge and institution, and be a true liegeman to the king, and help to assist any brother as far as your ability will allow : by the contents of the Sacred Writ you will perform this oath, so help you God.”

As Jachin, Boaz, and Giblyn figure in this ritual as established pass-words of the Order, as the five points of fellowship, and the three jewels and three lights of the lodge are introduced as symbols, which symbols are still retained in the ceremonial, it is highly improbable that had a personage who plays such an important part in the Masonic ceremonies of the present day as Hiram Abiff, been a prominent character in Freemasonry previous to its assumption of the speculative form, his existence would have been entirely ignored in both the rituals we have quoted, and that no mention of him should be found in any of the early Masonic records.

It has been stated by competent authorities that the legends concerning Hiram Abiff were borrowed from stories contained in one of the Jewish Targums, translations of which were first published in 1715, and that these translations were probably the source from which Anderson and Désaguliers, both enthusiastic Freemasons, drew the tales of the so-called grand master of their craft, and introduced them into the ritual and ceremonies of the Order. The probability of such having been the manner in which the “cunning man,” the skilful founder of metals, engraver, and worker in crimson, purple, lilac, and fine linen, was transformed into the greatest of architects, is heightened by the fact, that even during their lifetime, Anderson and

Désaguliers were accused by seceding Masons of inventing the master's degree, an accusation that, moreover, they never denied.*

However, although it is almost certain that Anderson and Désaguliers introduced the ritual of the third degree into the craft, the legends concerning Hiram Abiff are found, previous to their time, playing a prominent part in the ceremonies and observances of the French secular building corporations known as the "Enfants de Salomon," the "Enfants du Père Soubise," and the "Enfants de Maître Jacques." It is probable that Désaguliers, a Frenchman remarkable for his learning and research, and a man who had himself suffered from the bigotry and intolerance of the Catholic Church, may have heard of the distrust and dislike with which the Romish clergy regarded the observances of the above-mentioned societies, and of the efforts they had made for their suppression, a circumstance that would naturally tend to raise, rather than lower, the objects of such antipathy in the estimation of the exiled Huguenot. The undoubted antiquity of the building corporations would possibly have led him to study their constitutions at the time he was reconstructing those of Freemasonry, and may have induced him to engraft some of their legends on those of the society he was remodelling.

From internal evidence, and the accusation of which we have spoken, brought against the compilers of the Masonic institutions by some of their own Masonic contemporaries, it appears that not only all the higher grades, but also the third, or master's degree, which is generally acknowledged as the most important in Masonry, was the invention of the eighteenth century. Till then the only two degrees seem to have been those of apprentice and fellowcraft, the master of the lodge being chosen from among the most learned and skilful of the fellowcrafts, so that the term master mason meant only a dignity or office, in the same way as do warden or secretary, and was not applied to a separate degree or grade.

* "Origin and Early History of Freemasonry." Steinbrenner.

The anti-Romish spirit that is now so marked a characteristic of Speculative Masonry is not surprising when we remember that its two principal authors were a Scotch Presbyterian minister and a Huguenot exile. About Anderson's personal history but little is known, excepting that he was unfortunate enough to lose a considerable portion of his property in the South Sea Bubble.

Désaguliers, who emigrated to England with his father in 1685, after the Revocation of the Edict of Nantes, was educated at Oxford, where he attracted considerable notice as a mathematician and a natural philosopher. He soon made numerous acquaintances, and ere long acquired for himself a position of importance in England. Having been an active promoter of Speculative Masonry, soon after it was established, he was elected for a year to the post of Grand Master, and in 1722, at the request of the grand lodge, he assisted Anderson in revising the Constitutions, in which he made several changes, in order to divest them of any lingering vestiges of Romanism.*

Speculative Masonry was now fairly launched upon its career, and its adepts found it edifying or agreeable, according to their different temperaments; but it was deemed necessary to have some tangible grounds to exhibit in the eyes of the profane as a plausible argument for the *raison d'être* of the society. Accordingly, in 1723, the Duke of Buccleugh, then Grand Master, suggested the advisability of organising a committee of charity, and the suggestion was carried into effect by his successor, the Duke of Richmond, in the following year. The reputation of possessing mysterious and almost magical powers popularly ascribed to Freemasonry was no doubt considerably enhanced by its having at its disposal no small store of the root of all evil.

The following songs are due to the efforts of the Masonic muse at the period of which we have been speaking, and were appended to the Book of the Constitutions:—

* "History of Freemasonry." Findel. p. 136. "Histoire Pittoresque de la Franc-Maçonnerie, etc." Clavel.

THE ENTERED APPRENTICE'S SONG.

To be sung after grave business is over.

We brothers that are
Assembled on merry occasion ;
Let 's drink, laugh and sing,
Our wine has a spring,
Here's health to an accepted Mason.

All charged.

The world is in pain
Our secrets to gain,
And still let them wonder and gaze on ;
Till they're shown the light,
They'll ne'er know the right
Word or sign of an accepted Mason.

'Tis this and 'tis that,
They cannot tell what ;
Why so many great men of the nation
Should aprons put on,
To mark themselves one
With a Free and an accepted Mason.

Antiquity's pride
We have on our side,
And it maketh men just in their station.
There's naught but what's good
To be understood
By a Free and an accepted Mason.

We're true and sincere,
And just to the fair ,
They'll trust us on any occasion :
No mortal can more
The ladies adore
Than a Free and an accepted Mason.

Then join hand in hand,
 By each brother firm stand,
 Let's be merry and put a bright face on !
 What mortal can boast
 So noble a toast
 As a Free and an accepted Mason ?

Chorus.

No mortal can boast
 So noble a toast
 As a Free and an accepted Mason.
 " To all the Fraternity round the globe."

THE FELLOWCRAFT'S SONG.

Hail Masonry ! Thou Craft divine !
 Glory of Earth ! from Heaven reveal'd !
 Which doth with jewels precious shine,
 From all but Masons' eyes conceal'd.

Chorus.

Thy praises due who can rehearse,
 In nervous prose or flowing verse ?

As men from brutes distinguish'd are,
 A Mason other men excels ;
 For what's in knowledge choice and rare,
 But in his breast securely dwells.

Chorus.

His silent breast and faithful heart
 Preserve the secrets of the art.

From scorching heat and piercing cold,
 From beasts whose roar the forest rends,
 From the assaults of warriors bold,
 The Masons' art mankind defends.

Chorus.

Be to this art due honour paid,
 From which mankind receives such aid.

Ensigns of State, that feed our pride,
Distinctions troublesome and vain,
By Masons true are laid aside,—
Art's freeborn sons such toys disdain.

Chorus.

Ennobled by the name they bear,
Distinguished by the badge they wear.

Sweet friendship from envy free,
Friendly converse of brotherhood,
The lodge's lasting cement be,
Which has for ages firmly stood.

Chorus.

A lodge thus built, for ages past
Has lasted, and shall ever last.

Then in our songs be justice done
To those who have enriched the art,
From Adam to Carnarvon down,
And let each brother bear a part.

Chorus.

Let noble Masons' health go round,
Their praise in lofty lodge resound.

“To the Deputy Grand Master and Grand Wardens.”

THE MASTER'S SONG,

We sing of Masons' ancient fame!
So eighty thousand craftsmen rise
Under the masters of great name,
More than five thousand, just and wise,
Employ'd by Solomon the sire,
And gen'ral master mason too,
As Hiram was in stately Tyre,
Like Salem, built by Masons true.

The Royal Art was then divine,
 The craftsmen counsell'd from above,
 The Temple was the grand design,
 The wond'ring world did all approve.
 Ingenious men from every place
 Came to survey the glorious pile ;
 And return'd, began to trace
 And imitate its lofty style.

At length the Grecians came to know
 Geometry, and learn'd the art
 Pythagoras was raised to show,
 And glorious Euclid to impart.
 Great Archimedes too appear'd,
 And Carthaginian masters bright,
 Till Roman citizens appear'd
 The art with wisdom and delight.

But when proud Asia they had quell'd,
 And Greece and Egypt overcome,
 In architecture they excell'd,
 And brought the learning all to Rome,
 Where wise Vitruvius, warden prime
 Of architects, the art improv'd
 In great Augustus' peaceful time,
 When arts and artists were belov'd.

They brought the knowledge from the East,
 And as they made the nations yield,
 They spread it through the north and west,
 And taught the world the art to build.
 Witness their citadels and tow'rs,
 To fortify their legions fine ;
 Their temples, palaces and bow'rs,
 That spoke the masons' grand design.

Thus mighty Eastern kings, and some
 Of Abram's race, and monarchs good
 Of Egypt, Syria, Greece, and Rome,
 True architecture understood.

No wonder, then, if Masons join
 To celebrate those Mason-kings
 With solemn note and flowing wine,
 Whilst every brother jointly sings.

Chorus.

Who can unfold the Royal Art,
 Or show its secrets in a song ;
 They're safely kept in Mason's heart,
 And to the ancient lodge belong.
 " To the King and the Craft."

THE SECRETARY'S SONG.

Ye brethren of the ancient craft,
 Ye fav'rite sons of fame,
 Let bumpers cheerfully be quaff'd
 To each good Mason's name :
 Happy, long happy may he be,
 Who lives and honours Masonry,
 With a fa, la, la, la, etc.

Ye British fair, for beauty fam'd,
 Your slaves we wish to be ;
 Let none for charms like yours be nam'd,
 That loves not Masonry.
 This maxim has been prov'd full well,
 That Masons never kiss and tell.

Freemasons no offences give,
 Let fame your worth declare ;
 Within your compass wisely live,
 And act upon the square :
 May peace and friendship e'er abound,
 And every Mason's health go round.

As this was the age when toasts were in fashion, and when it was necessary that every glass drunk should be coupled with a sentiment, we find that toasts formed a not unimportant item in the Masonic ritual. There are several lists of them to be found

in various Masonic writings of the period, of which the following are a few specimens :—

“To the King good health,
The nation’s wealth ;
The Prince God bless ;
The Fleet success ;
The Lodge no less.”

“To each charming fair and faithful she,
Who loves the craft of Masonry.”

“To Masons, and to Masons’ bairns,
And women with both wit and charms,
That love to lie in Masons’ arms.”

“To all the female friends of Freemasons.”

“To the secret and silent.”

“To each true and faithful heart,
That still preserves the secret art.”

“To all social Freemasons.”

“To each faithful brother, both ancient and young,
Who governs his passions and bridles his tongue.”

“A proper application of the 24-inch gauge, so as that we may measure out and husband our time to the best of purposes.”

“To him who uses the mallet in knocking off those superfluous passions that in any manner degrade the man or the Mason.”

“May the brethren of our glorious craft be ever distinguished in the world by their regular lives, more than by their gloves and aprons.”

“The humble beggar.”

“May the morning have no occasion to censure the night spent by Freemasons.”

“May the deformity of vice in other men, teach a Mason to abhor his own.”

“May every Freemason find constancy in love, and sincerity in friendship.”*

* “The Freemasons’ Vade Mecum,” 1797.

Banquets and dinners have been one of the most important institutions of Freemasonry ever since it assumed a speculative form. Indeed it is probable that members would but rarely attend a meeting of their lodge, if "refreshment" did not, as a general rule, succeed to "labour."

In the United Kingdom a Masonic dinner, if not a "feast of reason and a flow of soul," is a repast conducted, as is usually the case among ordinary civilised men, according to the class composing the lodge; but on the Continent, a Masonic banquet is a meal organised with as much absurdity as the well-known Lion dinner itself.

Whenever it is possible the table must be shaped like a horse-shoe, at the top of which is the seat of the worshipful master. Everything used at the banquet has a *nom de guerre*. If a brother wants some wine, he calls for "strong powder," the drinking glasses are named "cannon," the knives "swords." When a toast is given, the master exclaims, "Place the cannon in line! Stand to your arms!" Whereupon the company all seize their knives in the left hand, and their glasses in the right; the master continues, "Ready! Present (the glasses are raised to the lips)! To the King and Craft (or whatever toast it may happen to be)! Fire! (they drink). Let the firing be hot, the hottest possible!" on which the brethren empty their glasses, and afterwards applaud three times. The master strikes a blow with his hammer, and everyone resumes his seat.*

Sometimes the mode of drinking a toast is varied, all standing with their cannon loaded (otherwise their glasses filled), each brother gives an end of his "standard" or dinner-napkin to his neighbour on either side, receiving in return an end of each of theirs; this is called forming the chain of union. The master then proclaims the health to be drunk, and sings some verses in praise of Masonry, the brethren joining in the chorus.†

At these eccentric banquets the plates are termed "tiles," the spoons "trowels," the forks "pickaxes." Bread is known as

* "Storia, etc., della Framasoneria."

† Ibid.

“rough stone,” salt as “sand,” water as “weak powder,” pepper as “cement,” and so on.

The invention of this slang is said to be of French origin. Any brother who neglects or forgets to make use of these terms during the dinner, is punished by being forced to drink a glass of “weak powder,” that is, water.*

* “Histoire Pittoresque de la Franç-Maçonnerie.” Clavel. p. 32.

CHAPTER VII.

HARDLY had the forms and ceremonies of Speculative Masonry been definitely settled when, as we have already seen, wolves in sheeps' clothing entered the fold, and disclosed to the outer world the rites and mysteries of the flock. In France the Jesuits had been the first to publish these to the profane. In England, in 1734, a book bearing the title of "The Freemasons' Vade-Mecum" appeared, which, as it divulged the mysteries of the society, was formally condemned by the Grand Lodge "as a pyratrical and silly thing, done without leave, and the brethren were warned not to use it, nor encourage the sale thereof." Soon after this a pamphlet was published under the name of "Jachin and Boaz," which disclosed the whole of the ritual, gave the passwords, and described the secret signs and signals of the various degrees. Not long after the publication of this work, its author was found lying murdered in the street, his throat having been cut from ear to ear.* A Mason, more full of zeal than of discretion, had probably regarded himself as the appointed instrument for carrying out the penalty to which the backsliding brother had, at his initiation, professed to subject himself in the event of violating the obligations then undertaken.

More recently, in 1826, a somewhat similar fate befell a man of

* "The Broken Seal." S. D. Greene, Boston.

the name of Morgan, who divulged the secrets of Masonry in America. Morgan had been originally a bricklayer by trade ; in the war of 1812 he entered the army, on leaving which he became a brewer, but apparently was an unsuccessful one, as he eventually returned to his original profession of bricklaying. Morgan was not a man of particularly good character ; he found bricklaying not sufficiently remunerative, and being somewhat unscrupulous, he finally resolved on making a little money by publishing an account of the ceremonies of the Masonic craft, to which society he belonged. As soon as it became known that he was engaged on this work, the brotherhood endeavoured to hinder its publication by subjecting Morgan and his friend Miller to a series of persecutions and annoyances.

Miller was a printer, and had undertaken to publish Morgan's book, and in order to destroy the manuscript of it an attempt was made to set fire to Miller's house. The attempt failed, and accordingly the following day Morgan was arrested on a charge of robbery which was brought against him by the master of a Masonic lodge. The man, however, was unable to substantiate his accusation, and Morgan was subsequently set at liberty, but was immediately re-arrested on a fresh charge. After he had lain in prison nine days, a man appeared at the gaol, paid the debt for which Morgan had been arrested, and induced him to enter a close carriage that was waiting at the prison-door.

From this moment Morgan disappeared.

It is supposed, and indeed there seems strong evidence in favour of the supposition, that he was secretly conveyed across the frontiers of the United States, murdered, and his body thrown down the Falls of Niagara by some of the offended Masons.*

A body, by some people identified as that of Morgan, was found below the Falls, while other persons as strenuously asserted that the body was not that of Morgan. Whatever became of him, his disappearance caused a profound sensation, and threw much odium on Freemasonry throughout the United States.

Anti-Masonic societies were formed all over the Union, and

* "The Broken Seal." S. D. Greene, Boston.

these passed resolutions urging on the authorities the advisability of excluding Freemasons from sitting upon juries, and from all civil and political appointments. Even the women held meetings, at which they swore never to marry, or to allow their daughters to marry, a man who was guilty of being a Mason.*

So virulent were the attacks made upon the society that the Grand Lodge felt itself obliged to publish a manifesto solemnly protesting that it had taken no part in the murder of Morgan, if murdered he had been, and declaring that the Masonic institution did not in any way countenance vengeance or assassination, but on the contrary, inculcated forgiveness and benevolence.

However, the feeling against Masonry continued so strong that hundreds of the brethren renounced the society, and protested against its doctrines.

The Masonic version of the story of the disappearance of Morgan is that, with the wiliness of the Yankee, he and his friends had arranged the whole drama of the disappearance with the object of increasing the sale of his "Illustrations of Masonry." Those who took this view of the affair stated that he had contrived to leave America secretly, and to betake himself to Smyrna, and an American sea-captain returning from the East was even found, who declared that he had seen Morgan there disguised in the garb of a Turk.

This story, however, seems very doubtful. Morgan left a wife, many years younger than himself, and two children, and neither they nor any of his friends ever received any further tidings of him. Indeed, so convinced was his wife that he had been murdered by the Masons, that when she was in great poverty, and the lodge to which her husband had formerly belonged offered her some assistance, she indignantly declined it, stating that she would never allow herself to be indebted to those whom she regarded as the murderers of her husband.†

The pamphlets, literary squibs, ballads, and so on, attacking

* "Histoire Pittoresque de la Franc-Maçonnerie, etc." Clavel. p. 202.

† "The Broken Seal." S. D. Greene, Boston.

Masonry, which inundated the press, were naturally innumerable. As we have given samples of the flights taken by the Masonic muse in laudation of the craft, we subjoin two or three of the ballads which were written to decry it :—

DEATH AND BURIAL OF THE OLD OFFENDER, COMMONLY CALLED
FREEMASONRY.

Mourn, mourn, ye mystic sons of woe,
In sadness bow the head ;
Bend every back in sorrow low,
Poor Masonry is dead !

Alas, poor Jachin ! is it true
That Masonry is gone
To the dark shades, with all his crew,
Boaz and Mah-hah-bone.

And signs and grips, and idle words,
And chisels, mauls, and gauges ;
With sheepskin aprons, wooden swords,
Which we have worn for ages ?

Oh, must he go to that dread bourn,
With all his mystic pothering,
From whence, alas ! there's no return,
Until the final gathering ?

Now to the dark and silent tomb,
With sorrow we resign him ;
And, with the cypress covered o'er,
To infamy consign him.

There let him lie beneath the load
Of his own imperfection ;
And, oh ! we pray, a gracious God
Grant him no resurrection !

A MASONIC LAMENTATION.

One night, at a late hour, 'twas twelve o'clock or more,
I heard the Masons in a lodge most violently roar ;
Their playthings round they rattled, and one thus sighing said,
Our craft, it is in danger, I'm very much afraid.

Chorus :—

Oh, Jubela ! and Jubelo ! and also Jubelum !
We're in a pack of troubles now, the times are troublesome.
Half naked we must wander, slipshod for ever go,
Or each true Mason hang himself in his own cable tow.

Farewell to brother Boaz, farewell to Jachin, too,
Our grips and words are all exposed ; Oh what shall Masons do ?
Poor Tubal-Cain, and Shibboleth ! their days are almost done,
And, oh ! the hardest cut of all, is loss of Mah-hah-bone !

Chorus.

E'en Chibbelum, the worthy ! must vanish with the rest,
And the five points of fellowship become an idle jest ;
No more we'll raise up Hiram, the widow's cunning son,
Alas ! my loving brothers, our craft is near undone.

Chorus.

Oh, strike your throats with gauges, and beat your hearts with squares,
And with gavels thump your pates, till you drive out all your cares ;
Our noble master battered was, nor mysteries would unfold,
But we live on so abject, when every secret's told.

Chorus.

Let each one give the signal of trouble and of pain,
For very much 'tis doubted if here we meet again ;
We'll doff our sheepskin aprons, and fit them for our pates ;
To turn us into plummets, lo ! Justice ready waits.

Chorus.

A DESCRIPTION OF THE FREEMASONS.

Promiscuously through every state,
 There is dispersed a certain sect,
 Who call themselves the Sons of Light,
 But darkened is their college ;
 They seldom meet by light of sun,
 But wait until his beams are gone,
 And shades of night are stretched along,
 To hide their boasted knowledge.

They vaunt, and say, "Our craft begun
 In reign of wise King Solomon,
 When Hiram there, the widow's son,
 First built the brazen altar !"
 They pass between Jachin and Boaz,
 Stripped off is every rag of clothes,
 Nor boots nor shoes to guard their toes,
 Led by a hempen halter.

The imprecations they invoke
 Would make an Algerine half choke,—
 No savage e'er such language spoke,
 As they have packed together.
 When brought to where they see the light,
 They're furnished with a sheepskin white,
 Which round their waist is belted tight,
 A simple badge of leather.

They use no post, or beam, or stud,
 No stone, nor brick, nor loaded hod,
 Nor yet a single ounce of mud
 Is found in all their labour.
 When all is said, or learned, or done,
 No architect is yet begun,
 They push about the bowl of rum,
 Till scarcely one is sober.

The fate of Morgan, far from deterring others from following his example, seems to have given an impetus in America to the

publication of books disclosing the so-called secrets of Freemasonry. Several have appeared during the last few years. Amongst them is another book bearing the old name of "Jachin and Boaz,"* the author of which, though never having been initiated into a lodge, was a Freemason to all intents and purposes. The account he gives of the manner in which he attained access to a lodge is curious.

An uncle of his was a merchant and a Mason, who appears to have been more zealous in studying the peculiarities of the craft than in obeying its injunctions, for, contrary to all the rules of the Order, he committed most of the particulars to paper, doubtless intending that they should meet no eye but his own. Death, however, overtook the worthy man, and amongst his other goods and chattels his papers passed into the possession of his nephew. On looking over these papers the nephew felt his curiosity concerning Freemasonry so much excited, that he resolved on putting the truth of what he had read to the test. He had an intimate friend whom he knew to be a Mason, and when next they met, he made use of the signs, the description of which he had previously studied, to which his friend immediately gave the answering signals, and inquired when and where Mr. Prichard had been made a Mason. Satisfactory answers having been given, the latter received an invitation to visit a lodge to which some of his friends belonged. He succeeded in gaining admittance, without awakening the suspicions of the tiler, took his seat among the brethren, and that evening had the good fortune to witness two initiations or makings. Having succeeded so far, it was henceforth easy for him to pass himself off as a Freemason, and he afterwards frequently paid visits to different lodges without being detected. The results of his observations made during these visits, Mr. Prichard gives in "Jachin and Boaz." As soon as the first edition appeared, the author received through his publishers, numerous anonymous letters, all contain-

* "Jachin and Boaz." Samuel Prichard.

ing the most bitter upbraidings and abuse, the writers of some of them even going so far as to threaten his life.

In his rambles among different lodges, the author of "Jachin and Boaz" occasionally visited those held among the lower orders of society. In some instances he describes the master of the lodge as having been perfectly guiltless of the commonest rules of grammar, and while conducting the solemnities of the Masonic ritual, that dignitary frequently made such absurd blunders in phraseology that it was a matter of difficulty to preserve a decent appearance of gravity. A question, propounded in the following fashion, must have been trying to the least susceptible of risible muscles :

"Brethren, you have let a body know as how you cannot be raised but by the five points of fellowship, tell us which they be?"

In some of these lodges, at the initiation of a master mason, during that portion of the ceremony where the candidate is made to represent Hiram Abiff, and to enact the scene of his death, the great delight of the assisting brethren was to administer the blows given by the wicked fellow-crafts with such goodwill, that the unhappy representative of Hiram was frequently not only terrified but considerably hurt into the bargain, and the greater his alarm the greater of course the pleasure of the spectators. It is easy to understand how prone rough and uneducated men would be to introduce horse-play into a ceremony of the kind.

Mr. Prichard relates the manner in which, when drinking in society, or at an inn when strangers are present, it may be discovered if a Mason be of the company. He says the glass must be taken in the right hand and drawn quickly across the throat, either before or after drinking; should one of the brethren be present and be willing to make himself known, he will acknowledge the signal by asking the man who made it some question in Masonry. If the answer be satisfactory, and the brother proceed to demand the meaning of the signal given, whoever has made it is to reply that it is the penalty of the obligation of an entered apprentice.

Although Deism is the only creed recognised in Masonry proper,—if we may so term Blue and the Royal Arch Masonry, and in spite of some Grand Lodges having recently declared their abrogation of even Deism, and avowed their open preference for Atheism,—nevertheless Freemasonry still clings to two patron saints, namely, St. John the Baptist and St. John the Evangelist. As St. Thomas is the patron saint of architects, and is usually represented holding a builder's square as his attribute, it would have seemed more fitting had he been selected as the patron of the Freemasons; but St. Thomas the Apostle seems never to have been a popular saint with the Catholic Church, and the selection of the Baptist and St. John the Evangelist points back to the Middle Ages, when Freemasons travelled about in companies, and called themselves Confraternities of St. John.

The legend is that from the building of the first Temple to the Babylonish Captivity, Masonic lodges were dedicated to King Solomon; from the Captivity till the Advent of the Messiah, to Zerubbabel; and from the birth of Christ till the destruction of the Temple by Titus, to St. John the Baptist.

During the troubles and massacres attending the destruction of Jerusalem, Freemasonry sank into decay, and Freemasons were so few that the lodges could not assemble in sufficient numbers to constitute their legality. Accordingly all the Freemasons met together in Bethlehem; and having come to the conclusion that the decline of their Order was owing to its having no Grand Master, seven of the brethren were deputed to wait on St. John the Evangelist, who was then Bishop of Ephesus, and to request him to undertake the office.

At that time St. John was above ninety years old; however, he received the deputation graciously, and returned an answer that though well stricken in years, yet having been initiated into Masonry in his youth, he would consent to undertake the post. Accordingly he was installed Grand Master, and his learning

completed the work that St. John the Baptist had accomplished by his zeal.*

The festivals of these saints fall upon the 24th of June and the 27th of December; and as it was precisely about these periods that the great Pagan festivals in celebration of the summer and winter solstice were solemnized, those authors who claim for Freemasonry a descent from the mysteries of the ancients, point to the coincidence as a proof that the Order still observes its ancient landmarks, the names alone being changed; in the same way the modern Carnival is manifestly the Lupercalia of old, under another name, and that the Catholic Church still celebrates many of the heathen festivals, the name of the Virgin Mary, or one of the saints, being substituted for that of Venus or Apollo.

But, as we have before remarked, there is no proof whatever of the existence of the Order of Freemasons previous to the Middle Ages, and the resemblances traced between that society and the mystic associations of antiquity are purely fanciful or accidental.

Masonic authors have endeavoured to prove that the legend of Hiram Abiff is but another version of the death of Balder the Beautiful, and the murder of Osiris. That, in fact, the son of the widow of Napthali is a representative of the Sun, and that the three fellow-crafts who slay him, are the three winter months during which the sun is at its lowest. As we have seen, however, that the story of Hiram Abiff was only introduced into Masonry early in the eighteenth century, its supposed analogy with the myths of the Pagan world is, of course, no proof at all of the great antiquity of the Masonic institution.

In arranging the forms, ceremonies, and doctrines of Speculative Masonry, Anderson and Désaguliers, who were both learned men, no doubt enlarged on such versions of Masonic rituals as were extant, and probably added to them aphorisms and illustrations from the ancients. To this source we may, perhaps, ascribe many of the allusions to be found in the Masonic ritual, such

* "Lexicon of Freemasonry." Mackey.

as traces of the doctrine of the mysterious properties attached to the science of numbers, and the moral qualities enshrouded in certain mathematical figures, theories which would have been most likely to have found favour with a man eminent as a mathematician and famed for his love of mechanics, such as was Désaguliers.

The Pythagoreans called a cube, harmony, because the lines, angles, and sides of which it is composed are in harmonious proportion. The equilateral triangle they termed Head-born Minerva, otherwise Divine Wisdom; the square was regarded as expressive of the properties of Rhea, Venus, Ceres, Vesta, and Juno; while the dodecagon they deemed demonstrated the attributes of Jupiter.*

In Masonry we find that the triangle is a symbol of the Deity; that the square is supposed to teach the regulation of the actions of life by rule and line, and the harmonising of the conduct of the disciple, according to the prescriptions of virtue; while in Royal Arch Masonry, the double cube is mentioned as the most perfect emblem of innocence and purity.

Of course the use of such figures as the triangle or the square was commonly employed by Masons from the earliest times, as the Church seems to have used them as symbols since the days when the early Christians worshipped in the Catacombs,† but the peculiarly Pagan interpretations of such symbols is probably due to the influence of the learned Frenchman of whom we have been speaking.

There is no doubt great fascination in tracing modern institutions to ancient origins, and the study is a useful one if we are careful to adhere as strictly as possible to facts, and so avoid being led astray by accidental resemblances. Had Masonic historians been content to ascribe a moderate antiquity to their craft, the time they have in general wasted in compiling fictitious histories of the society, might have been profitably spent in

* "Ancient Egyptians." Wilkinson.

† "Monumental Christianity." J. P. Lundy. pp. 91-401.

amassing information concerning the fraternities and guilds of the Middle Ages, from which Masonry may claim a legitimate descent, though it would appear that the Masons were never legally incorporated like other artisans,* probably because the wandering life which their occupation necessitated rendered such incorporation comparatively useless to them, while their union, as a fraternity, was maintained by the obligations into which the members mutually entered, and the knowledge of their art possessed in common and carefully treasured by all.

* "History of the Middle Ages." Hallam.

CHAPTER VIII.

HAVING glanced at a few of the forms of initiation practised by societies akin to Freemasonry, we will now proceed to notice as briefly as possible, some of the ceremonies observed in Masonry itself at the present day. Masonry has many rites or systems within its pale, each of which follows its own peculiar ritual.

The most general of these are the Rite of the Free and Accepted Masons, which is that usually practised in England and her colonies, in parts of Germany, Italy, and Switzerland; the ancient York rite, which appears to be largely followed in America; and the rite of Zinnendorf, which is that of the Grand Lodge of Berlin.* Besides these we hear of the Scotch rite; the rite of Misraim; the rite of the Rosicrucians; the Swedish rite, and many others too numerous to mention. Two-thirds, however, of the Masonic body practise the English Rite of Free and Accepted Masons, and as it is the original rite of Speculative Masonry, we will begin by giving a sketch of its ritual, in which, however, there are slight modifications and variations, according to the country in which it is found.

The first degree is that of the Entered Apprentice.

A lodge consists of the worshipful master, the senior and

* "History of Freemasonry." Findel. p. 297.

junior wardens, the senior and junior deacons, an inner guard, and a tiler, the two latter being the keepers of the door. There are also past masters, or those who have served as worshipful masters, and who are distinguished as such in lodge.

For the work of the lodge a secretary and treasurer are also elected, and in some lodges if a clergyman happen to join it he is appointed chaplain, a post which, in some instances, has been filled by a Jewish Rabbi.

If a candidate is to be initiated as an apprentice, he remains outside the room in which the brethren are assembled, while the lodge is opened in the usual form, the master commencing the proceedings by giving three distinct raps with his hammer of office, which are repeated by the wardens, after which the following dialogue takes place :—

Master : “ Brethren, assist me to open the lodge.” Then, addressing the junior warden, he demands, “ What is the first care in lodge ? ”

To which that official replies,—

“ To see the lodge properly tiled.”

Master : “ Direct that duty to be done.”

“ Junior Warden : “ Brother inner guard, ascertain that the lodge is properly tiled.”

“ Tiled ” is a slang word in Masonry, and the meaning of a lodge being properly tiled is that there are no “ cowans,” i. e. none of the profane within earshot. This, and the term tiler, applied to the guardian outside the door, is probably derived from the Middle Ages, when the Freemasons travelled in bodies from place to place ; and as it appears that the tilers were also migratory in their habits,* it is highly probable that one or two of them usually accompanied a body of Masons to perform their share of the work in covering or roofing the building. Tiles seem to have been the most usual materials used in roofing in those times. In England they were in such common use that in the reign of Edward the Fourth, in 1477, an Act was passed regulating the

* “ History of Agriculture and Prices in England.” Thorold Rogers.

making of tiles of every description, in order to secure a supply of good tiles for the future. Even the time of year at which the clay for making them must be dug and stirred, is settled by this Act, and precautions are directed to be taken to secure the clay being good and free from stones. A standard measure is fixed for the various kinds of tiles, and "searchers" are appointed empowered to demand a penny for every thousand common tiles, a half-penny for every hundred crest and roof tiles, and a farthing for every hundred corner and gutter tiles certified. Tiles not made in conformity to the standard were liable to fines of five shillings a thousand, and six shillings and eightpence, or two shillings a hundred, according to their respective qualities.*

Passing an Act such as this shows that the demand for tiles, in England at any rate, must have been considerable, and it is not unreasonable to suppose that one or more tilers frequently went in search of work along with a company of Freemasons, and that when the latter assembled in lodge to regulate their affairs, or for instruction, the tilers who bore them company, but who did not properly belong to their craft, were appointed to act as sentinels to keep off intruders; hence, in course of time, the name of tiler came to be applied to any Mason who acted as guard, and the word, once established in that sense, the use of it as a term for the exclusion of strangers would easily follow.

"Cowan" is another slang word in the craft. Different origins are ascribed to it, some saying that it is derived from the Greek *kuon*, which signifies a dog.† In the early ages, when Christianity itself partook somewhat of the nature of a secret association, whose mysteries were only communicated to the initiated, and carefully hidden from the unbaptised, the term dog was commonly contemptuously applied to those who did not belong to the true fold; so in one of his Epistles St. Paul warns the "saints in Christ Jesus which are at Philippi," to "beware of dogs, beware of evil workers."‡ The Jews also gave the name

* "History of Agriculture and Prices in England." Thorold Rogers.

† "Lexicon of Freemasonry." Mackey.

‡ Philippians iii. 2.

to all Gentiles, a custom to which we find Christ alluding when he answered the woman from the coasts of Tyre, who entreated the Great Physician from Judea to cure her daughter, "It is not meet to take the children's bread and to cast it to dogs."*

At the present day the followers of Islam speak with disgust of "Christian dogs;" and in the same spirit, early working Masons are said to have given the name of "cowan" to those who did not belong to their guild. Originally the name appears to have been applied to those who did the work of a mason without having been regularly trained to the trade, and "a builder of dry walls, otherwise denominated a dry-diker," was also termed a cowan.†

When a company of Freemasons were erecting a church or cathedral, their lodge was invariably placed at the south side of the building, with a narrow passage between the north side of the lodge and the southern wall of the church. This space offered a tempting hiding-place for any workman not belonging to the fraternity who might have concealed himself there, and listened to the brethren discussing the treasured architectural secrets and lore of their society; hence arose the necessity for a tiler, or outer guard, a post which ended by devolving upon the junior apprentice present. ‡

The term eavesdropper is said to have originated from the punishment which was reserved for the detected listener, namely, "to be placed under the eaves of the house, in rainy weather, till the water runs in at his shoulders and out at his heels." §

To return to the opening ceremonial of the lodge.

After the fact that no cowans are present has been duly ascertained and communicated to the master with the regulation number of knocks, the dialogue proceeds, the master asking,

* St. Matthew xv. 26.

† "Etymological Dictionary of the Scottish Language." Jamieson.

‡ "Origin and Early History of Freemasonry." Steinbrenner.

§ "Lexicon of Freemasonry." Mackey.

“What is the next care, Brother Senior Warden?”

“To see the brethren appear to order as Masons,” replies the warden.

“See that duty done!” is then the direction of the master of the lodge, and the senior warden proceeds to examine the brethren by the sign of an entered apprentice, and reports to the master that none but Masons are present.

“To order, brethren, as Masons in the first degree. ”And all present having made the entered apprentice’s sign, he continues—

“Brother Junior Warden, How many principal officers are there in a lodge?”

The junior warden answers, “Three; namely, the worshipful master and his two wardens.”

“Brother Senior Warden, How many assistants are there?”

“Three, besides the outer guard, or tiler; namely, the senior and junior deacons and the inner guard.”

“Brother Junior Warden,” asks the master, “Where is the outer guard, or tiler, placed?”

To which the official interrogated replies,—

“Without the door of the lodge.”

“His duty?” demands the master.

“Being armed with a drawn sword, to keep all cowans and listeners from Masons, and to see that the candidate for admission comes properly prepared.”

The next question is as to the proper position for the inner guard, who, as the name implies, must stand within the entrance of the lodge. His duty is,

“To admit Masons, upon proof, to receive the candidate in due form, and to obey the commands of the junior warden.”

The master next asks,

“Brother Junior Warden, Where is the junior deacon placed?”

“At the right of the senior warden.”

“His duty?”

“To carry the messages and commands of the worshipful

master from the senior to the junior warden, that the same may be punctually obeyed."

In answer to a similar question concerning the senior deacon, whose place is at the right of the master of the lodge, the senior warden replies,—

"To carry communications and commands from the worshipful master to the senior warden, and wait the return of the junior deacon."

"Brother Junior Warden, Your constant place in the lodge?"

"In the south."

"Why are you placed there?"

"To mark the sun at its meridian; to call the brethren from labour to refreshment, and from refreshment to labour, that profit and pleasure may be the result."

"Brother Senior Warden, Your constant place in the lodge?"

"In the west."

"Why are you placed there?"

"To mark the setting sun; to close the lodge, by the command of the worshipful master, after seeing that everyone has his just dues."

So far the dialogue has been carried on between the master of the lodge and the two wardens.

The master next addresses the past master, and inquires,—

"Worshipful and worthy Past Master, where is the master's situation in the lodge?" and the past master answers,

"In the east."

"Why is he placed there?"

"As the sun rises in the east, to open and enliven the day," returns the past master, "so the worshipful master is placed in the east to open and enlighten his lodge, to employ and instruct the brethren in Masonry."

This ends the dialogue. The master next makes a short address to the assembly generally, somewhat in the following terms:

"Brethren, our lodge being thus duly formed, before I proceed

to declare it opened, let us invoke a blessing from the Great Architect of the Universe upon all our undertakings. May our labour, thus begun in order, be conducted in peace and closed in harmony."

On this the past master exclaims, "So mote it be," advances three steps, and opens the Bible which lies on the altar in the centre of the room, remaining, with his hand resting on it, until the conclusion of the ceremony; and the worshipful master proclaims the lodge open in the following words :

"Brethren, in the name of the Great Architect of the Universe, I declare this lodge duly opened for the purposes of Masonry in the first degree."

He then gives three knocks, which are repeated in rotation by the wardens, the inner guard, and the tiler, and the lodge proceeds to whatever may be the business on hand.

If an initiation is to take place, the candidate has all this time been waiting in the ante-chamber, and one of the brethren is now sent to prepare him for the approaching ceremony.

This preparation consists in the applicant for Masonic honours being deprived of all the money and metal he may happen to have with him; he is divested of his coat, so that the right shirt sleeve may be rolled up as high as the shoulder, while the left arm is taken out of the sleeve altogether, so as to expose the left breast. His left trouser is rolled up, leaving the knee bare, while the right foot is either put into a slipper, or else the shoe is made down at heel; his eyes are blindfolded, and a rope, called in Masonic parlance a cable-tow, is placed round his neck. This cable-tow, or halter, is supposed to be emblematic of the cord of affection that ought to unite the whole fraternity.

As Masons endeavour to establish a remote antiquity for all their forms and observances, it is pretended that it is to a cable-tow that the prophet Hosea alludes when he says, speaking of the tenderness of Jehovah for his people, "I drew them with cords of a man, with bands of love."*

* Hosea xi. 4.

In this ridiculous plight the candidate is conducted by the brother who prepared him, to the tiler. The latter, seeing him duly made ready, announces his approval by three knocks on the door. The inner guard then gives the alarm, and is directed to inquire who knocks, to which the tiler replies,

“A poor candidate in a state of darkness, who comes of his own free will and accord, and also properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.”

“How does he hope to obtain those privileges?” asks the inner guard.

“By the help of God and the tongue of good report,” is the tiler’s answer.

Originally, before a man could be made a Mason, inquiry was made as to the character he bore, and if the “tongue of good report” did not testify in his favour he was not admitted into the fraternity. Now-a-days, however, it is taken for granted that the morality of a candidate is unimpeachable, hence there is no impediment in the way of the most disreputable man being admitted to wear the Masonic emblem of innocence should he so desire; and the fact that such a notorious evil-doer as George the Fourth should have been elected to the dignity of Grand Master, is in itself a proof that the claim to superior morality advanced by Freemasons is but an empty boast.

The master of the lodge, or his deputy,* having learnt the tiler’s answer, inquires of the inner guard how the candidate hopes to obtain the privilege of admission; and the answers being given, the master announces that the tongue of good report has already been heard in his favour, and directs that he should be “admitted in due form,” whereupon the inner guard throws open the door, and exclaims,

* Any past master may be deputed to “work” the reception of a candidate. As most Masons are quite unable to “work” a lodge, it is usual for some “bright” Mason to conduct the ceremonies of initiation. A bright Mason is one who is well up in the ceremonials and catechisms of the craft.

“Enter, free-born and of good report.”

The junior deacon now receives the blindfold novice, and leads him to the master of the lodge, who tells him that, “As no person can be made a Mason unless he is free-born and of mature age, he (the master) wishes to know if the candidate is free by birth, and has attained the age of twenty-one years?”

Twenty-one is the earliest age at which a man may be made a Mason, except in the case of one whose father has been a Freemason, the son, in that instance, if he wishes, being entitled to claim to be initiated when he is eighteen.

On the Continent, if the father so desires, his son is adopted by the lodge to which he belongs, and receives what is called Masonic baptism when only nine days old.

At this ceremony the infant is brought by its nurse into the ante-chamber of the lodge, where the two wardens, who act as its godfathers, and five of the brethren receive it and take it from her. The child is then laid on a cushion and carried into the lodge, where it is presented to the master, who demands what is its name, and what is to be the Masonic appellation bestowed on it?

The sponsors state the name, adding to its Christian and surnames some such characteristic name as Truth, Benevolence, or Faithfulness.

Then the master descends from his throne, and, spreading his hands over the infant's head, addresses a prayer to the Deity, beseeching that the child may one day prove himself worthy of the love and care bestowed on him by the lodge.

Incense is next thrown into the censers, which are kept in readiness. The wardens repeat the oath of an apprentice in the name of the infant; the master fastens a white apron round the baby, and proclaims it to be the adopted child of the lodge, an announcement received with Masonic applause by the brethren.

After a speech addressed to the wardens on the obligations imposed on them in their office of god-parents, the child is

carried out of the lodge, escorted in the same manner as at its entrance, and restored to the nurse.

A child being adopted by a lodge obliges all the members, should it be necessary, to see after his education, and later on, to assist him in procuring the means of an honest livelihood if he be in distress. He is also privileged, on attaining the age of eighteen, to take part in the labour of a lodge, by merely renewing the oath of an apprentice taken for him by his sponsors, the ceremony of initiation being otherwise dispensed with.*

This rite is never practised in England, and is manifestly entirely of modern origin.

To return to the ritual of an ordinary initiation.

The candidate, having answered the two questions as to his free birth and mature age in the affirmative, is directed to kneel down whilst the master invokes a blessing on the proceedings in the following terms :—

“Vouchsafe Thine aid, Almighty Father and Supreme Governor of the universe, to this our present convention, and grant that this candidate for Masonry may so dedicate and devote his life to Thy service as to become a true and faithful brother among us. Endow him with a competency of Thy divine wisdom, that, assisted by the secrets of this our Masonic art, he may the better be enabled to display the beauties of true godliness, to the honour and glory of Thy holy name. So mote it be.”

At the conclusion of this prayer, he demands of the novice in whom he places his trust in all cases of difficulty and danger? and the latter, replying, “In God,” the master continues,—

“Right glad I am to find your faith so well founded : relying on such sure support, and since your trust is so firmly placed, you may safely rise and follow your leader with a firm but humble confidence; for where the name of God is invoked, we trust no danger can ensue.”

“The brethren from the north, east, south and west, will take notice that (mentioning whatever may be the name of the neophyte)

* “*Histoire Pittoresque de la Franc-Maçonnerie, etc.*” Clavel. p. 40.

is about to pass in view before them, to show that he is a candidate properly prepared, and a fit and proper person to be made a Mason."

The candidate is then led round the lodge, shuffling along as best he can with his slip-shod foot. This circumambulation of the lodge probably originated in the days when it was important that each new Mason should be strong of body and sound of limb, so as to be an efficient member in carrying on the works of the fraternity, and he was conducted round that all present might judge if he were so.

On coming to each of the wardens, the junior deacon who leads the novice takes his hand and gives three raps with it on the shoulders of the warden, and a dialogue, similar to the one that took place at the door before entering the lodge, passes between them ; after which, the aspirant is again presented to the master, who addresses the following questions to him, expressing a hope that he will answer them with candour :—

"Do you seriously declare, on your honour, that, unbiassed by the improper solicitations of friends against your own inclinations, and uninfluenced by mercenary or other unworthy motives, you freely and voluntarily offer yourself a candidate for the mysteries and privileges of Freemasonry ?"

"I do."

"Do you likewise pledge yourself that you are prompted to solicit those privileges from a favourable opinion preconceived of the institution, a general desire of knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures ?"

"I do."

"Do you further seriously declare, on your honour, that, avoiding fear on the one hand and rashness on the other, you will steadily persevere through the ceremony of your initiation ; and, if once admitted, will afterwards act and abide by the ancient usages and established customs of the Order ?"

"I will."

The senior warden is next directed to instruct the candidate to advance to the pedestal in due form, *i. e.* by taking three irregular steps. These having been accomplished, the master again addresses the candidate.

“It is my duty to inform you that Masonry is free, and requires a perfect freedom of inclination in every candidate for its mysteries. It is founded on the purest principles of piety and virtue. It possesses great and invaluable privileges for worthy men, and, I trust, for the worthy alone. Vows of fidelity are required; but let me assure you that in those vows there is nothing incompatible with your civil, moral, or religious duties. Are you, therefore, willing to take a solemn obligation, founded on the principles I have stated, to keep inviolate the secrets and mysteries of the Order?”

A response in the affirmative having been given, the novice is made to kneel on his left knee, keeping the right foot in the form of a square, his right hand is placed on a Bible, while with the left he holds the points of a pair of compasses to his breast, and in this position he repeats the oath dictated to him by the master. Absurd as is the appearance presented by a candidate at the present day, the posture in which it is said that originally an apprentice took the oath was still more ridiculous. He held a sword, instead of a pair of compasses, pointed against his breast, and while kneeling on the right knee, was obliged to keep the left foot in the air. It was difficult for the novice to maintain his equilibrium in this position, and doing it was so fatiguing that the present posture, while taking the oath, was substituted for the original one.*

The oath is to the following effect:—

“I, N. or M., in the presence of the Great Architect of the Universe, and of this warranted worthy and worshipful lodge of free and accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do, hereby and hereon, most solemnly and sincerely swear that I will always hale, con-

* “Jachin and Boaz.”

ceal, and never reveal any part or parts, point or points, of the secrets and mysteries of, or belonging to, free and accepted Masons in Masonry, which have been, shall now, or hereafter may be, communicated to me, unless it be to a true and lawful brother or brothers, and not even to him or them, till after due trial, strict examination, or sure information from a well-known brother, that he or they are worthy of that confidence ; or in the body of a just, perfect, and regular lodge of accepted Freemasons. I further solemnly promise, that I will not write those secrets, print, carve, engrave, or otherwise delineate them, or cause or suffer them to be done so by others, if in my power to prevent it, on anything movable or immovable under the canopy of heaven, whereby or whereon any letter, character, or figure, or the least trace of a letter, character, or figure may become legible or intelligible to myself, or to any one in the world, so that our secrets, arts, and hidden mysteries may improperly become known through my unworthiness. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than to have my throat cut across, my tongue torn out by the root, and my body buried in the sand of the sea at low-water mark, or a cable's length from the shore, where the tide regularly ebbs and flows twice in twenty-four hours ; or the more efficient punishment of being branded as a wilfully perjured man, void of all moral worth, and unfit to be received in this, or in any other warranted lodge or society of Masons, who prize honour and virtue above all the external advantages of rank and fortune. So help me, God, and keep me steadfast in this very great and solemn obligation of an entered apprentice Freemason."

This oath, though modern in its present arrangement, is probably grafted on a more ancient one. The introduction of such a phrase as "to hale, conceal, and never reveal" seems to point to some form of oath in use in the days of the guilds of operative Freemasons ; to hale, in the sense in which it is here used, having ceased to retain the meaning in the vernacular.

“To hale,” in this oath, is employed as synonymous with to conceal, and is derived from a Saxon word *helan*, signifying to hide.*

The penalty to be incurred in the event of any part of the oath being violated, has also a savour of the barbarity of the Middle Ages, and resembles clauses in the oath administered to members of the *Vehm-Gericht*.

The newly-made Mason, having repeated the obligation, is directed to seal his oath by kissing the Bible ; and this having been done, the master of the lodge addresses him thus :

“ Mr. So-and-So, you have now been kept for some time in a state of darkness, What, in your present situation, is the predominant wish of your heart ? ”

To this query the answer is, of course, “ light,” and the junior deacon is desired to restore that blessing to the candidate, whose eyes have remained blindfolded ever since his entrance into the lodge, but are now at length unbandaged, after which the master delivers himself of the following harangue :

“ Having been restored to the blessing of material light, let me point out to you what we consider the three great, though emblematic, lights in Masonry—namely, the Volume of the Sacred Law, the square, and the compasses. The Sacred volume is to rule and govern our faith ; the square, to regulate our actions ; and the compasses, to keep us within due bounds to all mankind, particularly with our brethren in Masonry.”

“ Rise, newly-obligated brother among Masons.” (The candidate, who has all this time remained on his knees, now rises.) “ You are now enabled to discover the three lesser lights in Masonry. They are situated east, south, and west, and are meant to represent the sun, moon, and master of the lodge. The sun to rule the day, the moon to govern the night, and the master to rule and direct his lodge.

“ By your meek and candid behaviour this evening, you have escaped two great dangers ; but there is a third, which will await

* “ *Lexicon of Freemasonry.* ” Mackey.

you to the latest period of your existence. The dangers which you have escaped are those of stabbing and strangling; for, at your entrance into the lodge, this sword was presented to your naked left breast, so that had you rashly attempted to rush forward, you would have been accessory to your own death by stabbing. Not so with the brother who held it; as he would have only remained firm to do his duty. There was likewise this cable-tow, with a running noose about your neck, which would have rendered any attempt to retreat equally fatal by strangling. But the danger which will avail you to your latest hour, is the penalty of your obligation, that you would rather have your throat cut across than improperly to divulge the secrets of Masonry.

“As you have taken the solemn obligation of Masonry, I am now permitted to inform you that there are several degrees in Freemasonry, and peculiar secrets restricted to each. These, however, are not communicated indiscriminately, but are conferred on candidates according to merit and abilities. I shall now proceed to intrust you with the sign of this degree, or those marks by which we are known to each other, and distinguished from the rest of the world. I must first observe that all squares, levels, and perpendiculars (alluding to the positions of the body and its limbs) are proper signs by which to know a Mason. You are, therefore, expected to stand perfectly erect, with your feet formed into a square, your body being thus considered an emblem of your mind, and your feet of the rectitude of your actions. On your advancing from west to east you advanced by three irregular steps; irregular from the situation you were then in, not knowing where you were then going; but they allude to three more regular steps—namely, right lines and angles, morally teaching us upright lives and well-squared actions. You will now advance towards me by one pace with your left foot, bringing the right heel into its hollow. That is the first regular step in Freemasonry; and it is in this position that the secrets of the degree are communicated. They consist in a sign, a grip or token, and a word.

“You will place your right hand in this position (level with the

thumb extended in a square towards the throat, to the left of windpipe). The sign is given by drawing the hand quickly across the throat and dropping it to the side. This is in allusion to the penalty of the obligation, implying that, as a man of honour and a Mason, you would rather have your throat cut across than improperly divulge the secrets confided to you. That is the sign.

“The grip or token is given by a distinct pressure of the top of the thumb of one’s right hand on the first joint from the wrist of the forefinger of the right hand of another man, the finger being grasped firmly in one’s hand. This sign demands a word—a word highly prized among Masons, as the guard to their privileges; too much caution cannot, therefore, be used in communicating it. It must never be given at length, but always either by letters or syllables, to enable you to do which I must first tell you what the word is. It is Boaz.

“As in the course of the evening you will be called on for this word, the junior deacon will now dictate the answers you must give.”

The distinction made in this address between what are termed the greater and lesser Masonic lights finds no place in the original rituals, in which, however, the three great lights are introduced, in remembrance of the mediæval lodges or *banhütte* of the infancy of the craft, the huts being then lighted usually by three windows, and the German word *lichter*, meaning either windows or lights.*

In the oldest English ritual to be met with, which we have already quoted, it will be remembered the three lights are spoken of as representing the Three Persons of the Trinity.

The pass-word of the apprentice degree is, we see, the name of the left pillar which Hiram set up in the porch of Solomon’s Temple, and which, with its companion pillar Jachin, are supposed by most commentators on Scripture to have been em-

* “Origin and Early History of Freemasonry.” Steinbrenner.

blematic, as it does not appear that they supported any part of the edifice.

The meaning of the word Boaz is "in strength," or "in the goat," and taken in connection with Jachin, which signifies "he shall establish or make steadfast," is usually interpreted as meaning that Jehovah, in whom was all strength, should establish Israel.

Most of the ancient mysteries and religions referred to the worship of the phallus, or principle of life, of which the sun was the principal type, as being the great source of fecundity. A pillar was a frequent symbol in the phallic rites. The goat was another type of the same principle; and the goat-god Pan, or Khem, was one of the great objects of worship both in Egypt and Rome. As Egypt was the chief source of inspiration for the religion of the Hebrews, it is not improbable that the two pillars Jachin and Boaz may have alluded to this worship. Pthah, one of the eight



PTHAH UNDER
THE FORM OF
STABILITY.

great gods of Egypt, was the demiurge or creative power of the Deity, one of whose emblems was stability.* Under the latter form the figure representing him bears a somewhat pillar-like appearance; so that the Jachin or stability of Solomon's Temple may have borne an allusion to the worship the Hebrews had seen carried on in the land of their captivity; and, taken in connection with Boaz, "in strength or in the goat," may, without any very great stretch of imagination, be regarded as a proof that the Jews retained traces of the primitive reverence for the principle of life.

So universal is this reference to phallic worship in all early mysteries and religions, that some of those authors who strive to prove the extreme antiquity of Freemasonry have endeavoured to establish the theory that traces of it are to be found in the Masonic ritual of to-day, and quote the point within a circle (an allusion introduced in the lecture on the tracing board in the

* "Ancient Egyptians." Wilkinson.

apprentice degree), which, they maintain, was originally symbolic of the phallus of the ancient mysteries; and the Indian legend of the preservation of the male and female principles during the general Deluge is cited as being "the first outline of the point within a circle, representing the principle of fecundity."* If, however, as we believe, Freemasonry in its most ancient form only arose during the Middle Ages, such a theory is, of course, untenable, and the only connection of the ritual of the craft with the phallic worship of the ancients is to be found in the adoption of pass-words, which may have originally referred, in some degree, to such a worship.

To return to the ceremonial of reception.

After the termination of the master's address, the junior deacon instructs the novice in the grip, steps, and signs of the degree, which have been already explained, and teaches him the proper manner of giving the pass-word, by lettering or halving it, in this fashion:—

Junior deacon, "B."

Novice, "O."

Junior deacon, "A."

Novice, "Z."

After the candidate has satisfactorily proved his newly-acquired knowledge, by passing in review before the wardens, the senior warden presents him to the master, with a request for some further mark of that dignitary's favour, to which request the latter replies that he delegates to the warden authority to invest the novice with the distinguished badge of a Mason. On this the warden presents the neophyte with the white leathern apron of an apprentice, observing that the badge is "more ancient than the Golden Fleece or the Roman eagle; more honourable than the Star and Garter, or any other Order in existence, being the badge of innocence and the bond of friendship."

In France this apron is sometimes made of silk or satin, but in England it is invariably made of white leather, supposed to be

* "Lexicon of Freemasonry." Mackey.

lambskin, the whiteness of its colour and the innocence of the animal from which the skin was obtained, being regarded as incentives to the blameless purity of life and conduct which theoretically are presumed to distinguish Masons.

On the Continent two pairs of gloves are also presented to the new-made Mason, one pair being for himself, the other he is to present to his wife or betrothed, or the woman he most esteems.* The practice of giving gloves has been discontinued in England and in America, though it probably dates from the days of the early working Masonic fraternities, as, in the Middle Ages, Masons usually wore gloves to protect their hands from the stone and lime while at work.†

On the apron being given to the apprentice, the master warns him that he is never to put it on, "should there be any brother in the lodge with whom you are at variance, or against whom you entertain animosity. In such case it is expected that you will invite him to withdraw, in order to settle your differences amicably; and if this happily be effected, you may then clothe yourselves, enter the lodge, and work with that love and harmony which ought ever to characterise Freemasons. But if, unfortunately, your differences cannot be easily so settled, it were better that one or both of you should retire, than that the harmony of the lodge be disturbed by your presence."

The novice is then placed at the north-east of the lodge, and the Master harangues him to the following effect:—

"Brother So-and-So, it is usual, at the erection of all stately edifices, to lay the foundation-stone at the north-east corner of the building; you, being newly admitted into Masonry, are placed at the north-east of the lodge, to represent, figuratively, that stone; and from the foundation laid this evening may you raise a superstructure perfect in its parts, and honourable to its builder. You now stand, to all external appearance, a just and upright Mason, and I urge you always to continue and act as such. Indeed, I

* "Histoire Pittoresque de la Franc-Maçonnerie, etc." Clavel. p. 20.

† "Annales Archéologiques." Didron.

shall at once put your principles to the test, by calling upon you to exercise that virtue which may justly be called the distinguishing characteristic of a Freemason's heart, I mean Charity, which, like its sister Mercy, blesses him that gives as well as him that receives. In a society so widely extended as that of the Freemasons, whose branches are spread over the four quarters of the globe, it cannot be denied that we have many members of rank and wealth; neither can it be concealed, that among the thousands who range under its banners, there are some who, from circumstances of unavoidable calamity, are reduced to the lowest ebb of poverty and distress; on their behalf, it is our usual custom to awaken the feelings of every newly-made brother by such a claim on his charity as his circumstances may fairly warrant. Whatever you feel disposed to give, deposit with the junior deacon, and it will be thankfully received and faithfully applied."

To this exordium the new-made brother answers that he has already been deprived of his money and everything of value, or otherwise that he would give freely.

Master: "I congratulate you on the honourable sentiments by which you are actuated, and likewise on the inability which, in the present instance, prevents you from gratifying them. This trial was not made in order to sport with your feelings, but was done for three especial reasons; first, as I have already remarked, to put your principles to the test; secondly, to evince to the brethren that you had neither money nor other metallic substance about you; for, had such been the case, the ceremony of your initiation so far, must have been repeated, and a blush be brought to the face of your guide for having so improperly omitted that part of his duty; and, thirdly, as a warning to you, that if at any future time you meet a brother in distress who solicits your assistance, you may recollect the moment when you were received into Masonry, poor and penniless, and you will then gladly embrace the opportunity of practising that charity you now profess to admire."

The novice has all this time been kept standing in the un-

comfortable, half-clad plight in which he made his *début* into the lodge; he is now, however, permitted to retire, to restore his "necessary comforts." On his return, he takes his place in the west, opposite the master, makes the sign of an entered apprentice, and expresses his sincere thanks to the assembled brethren for the honour they have done him in admitting him as a member of their ancient and honourable society. He is told that the authority by which the lodge acts is the warrant from the Grand Lodge of England, the Book of Constitutions, and the bye-laws of the lodge. He is next presented with the working tools of an entered apprentice, which are the twenty-four inch gauge, the common gavel, or workman's hammer, and the chisel. Their emblematic signification in Speculative Masonry is thus explained:—

"From the 24-inch gauge we derive a lesson of daily admonition and instruction, for as it is divided into 24 parts, it recalls to our minds the division of the day into four-and-twenty hours, and directs us to apportion them to proper objects, namely, prayer, labour, refreshment, and sleep.

"To a Mason, moreover, it may be further considered as the scale which comprehends the numerical apportionment of the different degrees, of which I am permitted to say the first seven belong to the entered apprentice.

"From the common gavel we learn that skill, without exertion, is of little avail—that labour is the lot of man; for the heart may conceive, and the head devise in vain, if the hand be not prompt to execute the design.

"From the chisel we learn that perseverance is necessary to establish perfection; that the rude material can receive its fine polish only from repeated efforts, and that nothing but indefatigable exertion can induce the habit of virtue, enlighten the mind, and purify the soul.

"From the whole we draw the moral that knowledge, grounded on accuracy, aided by labour, and sustained by perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish happiness in the paths of science."

This ends the ceremony of initiation. A charge, or homily on the duties and virtues expected of the new brother, next succeeds; after which comes a lecture, or explanation of the tracing board, as the hieroglyphical chart affected by Freemasons is technically termed. We give the charge and lecture in full.

We are indebted for the following charges and lectures to Mr. R. Carlyle's "Manual of Freemasonry," which contains the forms most commonly used in England. It is said that the Grand Lodge of Ireland, when this work first appeared, distributed copies of it gratis, with the object of inducing the world in general to believe that Mr. Carlyle's descriptions of the ceremonies of the craft were so many falsehoods.

THE CHARGE.

"As you have now passed through the ceremonies of your initiation, let me congratulate you on being admitted a member of our ancient and honourable society. Ancient, no doubt it is, as having subsisted from time immemorial; and honourable it must be acknowledged to be, because, by a natural tendency it conduces to make all those honourable who are strictly obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests—the practice of social and moral virtue. To so high an eminence has its credit been advanced, that, in every age, monarchs themselves have been the promoters of the art; have not thought it derogatory to their dignity to exchange the sceptre for the trowel; have patronised our mysteries and joined our assemblies.

"As a Mason, I would first recommend to your most serious contemplation the volume of the Sacred Law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the Divine precepts which it contains. Therein you will be taught the important duty you owe to God, to your neighbour and to yourself. To God, by never mentioning His name but with that awe and reverence which

are due from the creature to his Creator, by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support ; to your neighbour, by acting with him upon the square, by rendering him every kind office which justice or mercy may require, by relieving his distresses, by soothing his afflictions, and by doing to him, as in similar cases, you would wish him to do to you ; and to yourself, by such a prudent and well regulated course of discipline, as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert the talents wherewith God has blest you, as well to His glory as to the welfare of your fellow-creatures.

“As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society ; by paying due obedience to the laws of any State which may, for a time, become the place of your abode, or afford you its protection ; and, above all, never losing sight of the allegiance due to the Sovereign of your native land ; ever remembering that nature has implanted in your breast a sacred and indissoluble attachment to that country from which you derived your birth and infant nurture.

“As an individual I am further to recommend the practice of every domestic as well as public virtue. Let prudence direct you ; temperance chasten you ; fortitude support you, and justice be the pride of all your actions. Be especially careful to maintain, in the fullest splendour, those trusty Masonic ornaments which have already been amply illustrated—benevolence and charity.

“Still, however, as a Mason, there are other excellencies of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are secrecy, fidelity, and obedience.

“Secrecy may be said to consist of an inviolable adherence to the obligation you have entered into, never improperly to reveal

any of those Masonic secrets which have now been, or may at any future time be entrusted to your keeping; and cautiously to shun all occasions which might inadvertently lead you to do so.

“Your fidelity must be exemplified by a strict observance of the Constitutions of the fraternity, by adhering to the ancient landmarks of the Order; by never attempting to extort or otherwise unduly obtain the secrets of a superior degree, and by refraining to recommend anyone to a participation of our secrets, unless you have strong grounds to believe that, by similar fidelity, he will ultimately reflect honour on our choice.

“So must your obedience be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanour whilst in the lodge; by abstaining from every topic of political or religious discussion; by ready acquiescence in all votes and resolutions duly passed by the brethren; and by perfect submission to the master and his wardens, whilst acting in the discharge of their respective offices.

“And as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become at once respectable in your rank of life, useful to mankind, and an ornament to the society of which you have this day been admitted a member; that you would more especially devote a part of your leisure hours to the study of such of the liberal arts and sciences as may be within the compass of your attainment, and that without neglecting the ordinary duties of your station, you will consider yourself called upon to make a daily advancement in Masonic knowledge.

“From the very commendable attention which you appear to have given to this Charge, I am led to hope that you will duly appreciate the excellence of Freemasonry, and imprint indelibly on your mind the sacred dictates of truth, honour, and virtue.”

This homily over, the meaning of the figures on the tracing board are next explained to the new-made brother. Tracing boards or Masonic charts, if we may so term them, belonging to

the various degrees, are now usually among what may be called, in stage slang, the "properties" of each lodge; during the years, however, when Masons were objects of suspicion and distrust, and had to hold their meetings in secret, the diagrams of the tracing board were often merely sketched with chalk on the floor, and erased as soon as the lodge was over.* Some of Hogarth's caricatures, in which a Mason is represented as busily engaged scrubbing the floor with a mop, and a pail of water standing beside him, refer to this practice.

The tracing board is a series of hieroglyphics systematically arranged, each symbol alluding to some theory or principle inculcated by Freemasonry.

The desire to express his thoughts and aspirations in symbols, seems to be as old as the existence of man himself. We all know how the mysteries and hidden meanings of the religion of Egypt are everywhere expressed in symbols on their monuments. Even the Jews, though forbidden to make an image of any living thing, gave vent to their innate love of symbolism, in carving "figures of cherubims and palm trees and open flowers" upon the walls of their Temple, and in adorning the capitals of its pillars with "lily work" and pomegranates, all of which were more or less symbolic. That the early Christians used the symbolic language to a great extent, the frescoes in the Roman catacombs still testify; these symbols were adopted by the heretical Gnostics, who combined the heathen with the Christian emblems, a combination that probably cast some disrepute on the practice of symbolism in the eyes of the orthodox; and as soon as the Christian doctrines ceased to be kept secret, the absolute necessity for the use of symbols no longer existed. Symbolism gradually fell into decay, and its revival is ascribed to Albertus Magnus, Count of Bollstädt.† He was born in Suabia, in 1205, and after having studied in the University of Padua, he entered the Order of the Dominicans,

* "Jachin and Boaz." S. Prichard.

† "History of Freemasonry." Findel. p. 59.

and taught in their schools in Ratisbon, Cologne, Paris, and elsewhere. Such was his knowledge of chemistry and skill in mechanics that he was suspected of resorting to the practice of magic and witchcraft.

From the earliest Christian times it seems probable that all ecclesiastical structures were raised under the immediate instruction and supervision of the monks and clergy. Many of the former worked with their own hands at the construction of their monasteries and churches, the superiors and more learned amongst them assisting in the labour by drawing the designs and tracing the form in which the stones were to be cut. Such employment was reckoned most honourable ; bishops themselves being proud of being reputed the architects and overseers of their churches.*

The symbolic lore imparted to the schools by Albertus Magnus seems to have been eagerly caught up and appropriated by the Freemasons, and was peculiarly useful in times when the art of writing was imperfect, and when that of reading was limited to a select few. Thus it appears that the mystic meaning of the figures on the tracing boards may claim a considerable antiquity, though hardly so remote a one as that alleged in the following lecture :—

LECTURE ON THE TRACING BOARD.

“ The usages and customs of Masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures, and expressed their ideas of government by signs and symbols, which they communicated to their priests or magi alone, who were bound by oath not to reveal them.

“ Pythagoras seems to have established his system on a similar plan, and many Orders of a more recent date have copied their

* “ Entretien sur la Vie des Architectes.” Félibien.

example. But Masonry is not only the most ancient, but the most moral institution that has ever existed, as every character, figure, and emblem depicted in the lodge has a moral tendency, and tends to inculcate the practice of virtue.

“ Let me first call your attention to the form of the lodge, which is of an oblong square : in the length, from east to west ; in breadth, between north and south ; in depth, from the surface of the earth to the centre, and even as high as the heavens. The reason that a Freemason’s lodge is represented of this vast extent is to show the universality of the science, and that a Mason’s charity should know no bounds but those of prudence.

“ Our lodge stands on holy ground, because the first lodge was consecrated on account of three grand offerings thereon made, which met with Divine approbation : first, the ready compliance of Abraham to the will of God, in not refusing to offer up his son Isaac as a burnt offering, when it pleased the Almighty to substitute a more agreeable victim in his stead ; second, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God, and stayed a pestilence which then raged among his people, owing to his inadvertently having had them numbered ; and thirdly, the many thanksgivings, oblations, burnt sacrifices, and costly offerings which Solomon, King of Israel, made at the completion, dedication, and consecration of the Temple of Jerusalem to God’s service. Those three did then, have since, and I trust, ever will render the ground-work of Masonry holy. Our lodge is situated due east and west, because all places of divine worship, as well as Masons’ regular, well-formed, and constituted lodges are, or ought to be, so situated ; for which we assign three Masonic reasons : first, the sun, the glory of the Lord, rises in the east and sets in the west ; second, learning originated in the East, and from thence spreads its benign influence to the West ; a third, last, and grand reason, which is too long to be entered upon now, is explained in the course of our lectures, which you will have many opportunities of hearing.

“ Our lodge is supported by three grand pillars. They are called

Wisdom, Strength, and Beauty. Wisdom to contrive, strength to support, and beauty to adorn. Wisdom to conduct us in all our undertakings, strength to support us under all our difficulties, and beauty to adorn the inward man. The universe is the temple of the Deity whom we serve—wisdom, strength, and beauty are about His throne, as pillars of His works ; for His wisdom is infinite, His strength is omnipotent, and His beauty shines through the whole of the creation. In symmetry and order, the heavens He has stretched forth as a canopy ; the earth He has planted as His footstool ; He crowns His temple with stars as with a diadem ; and His hands extend their power and glory. The sun and moon are messengers of His will, and all His law is concord. The three great pillars supporting a Mason's lodge are emblematical of those divine attributes, and further represent Solomon, King of Israel, Hiram, King of Tyre, and Hiram-Abiff. Solomon, King of Israel, for his wisdom in building, completing, and dedicating the Temple at Jerusalem to God's service ; Hiram, King of Tyre, for his strength in supporting him with men and materials ; and Hiram-Abiff for his curious and masterly workmanship in beautifying and adorning the same. As there are no noble orders in architecture known by the name of wisdom, strength, and beauty, we refer them to the three most celebrated --the Doric, Ionic, and Corinthian.

“The covering of a Freemasons' lodge is a celestial canopy of divers colours, even as the heavens. The way by which we, as Masons, hope to arrive at it is by the assistance of a ladder, in Scripture called Jacob's ladder. It is composed of many staves or rounds, which point out as many moral virtues. Three are principal ones—Faith, Hope, and Charity. Faith in the Great Architect of the Universe ; Hope in salvation ; and to be in charity with all men. It reaches to the heavens, and rests on the volume of the Sacred Law, because by the doctrines contained in that holy book we are taught to believe in the wise dispensations of Divine Providence, which belief strengthens our faith and enables us to ascend the first step. This faith naturally

creates in us a hope of becoming partakers of the blessed promises therein recorded, which hope enables us to ascend the second step. But the third and last, being charity, comprehends the whole ; and the Mason who is possessed of that virtue in its most ample sense, may justly be deemed to have attained the summit of his profession, figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament, emblematically depicted here by seven stars, which have an allusion to as many regularly made Masons, without which number no lodge is perfect, nor can any candidate be legally initiated into the Order.

“The interior of a Freemasons’ lodge is composed of ornaments, furniture, and jewels. The ornaments of the lodge are the mosaic pavement, the blazing star, and the indented or tessellated border. The mosaic pavement is the beautiful flooring of a Freemasons’ lodge, the blazing star, the glory in the centre, and the indented or tessellated border, the skirt-work round the same. The mosaic pavement may justly be deemed the beautiful flooring of the lodge, by reason of its being variegated and chequered. This points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof. The blazing star, or glory in the centre, refers us to that grand luminary the sun, which enlightens the earth, and by its benign influence dispenses its blessings to mankind in general. The indented or tessellated border refers us to the planets, which, in their various revolutions, form a beautiful border of skirt-work round that grand luminary the sun, as the other does round that of a Freemasons’ lodge.

“The furniture of the lodge is the volume of the Sacred Law, the compasses, and the square. The Sacred Writings are to govern our faith. On them we obligate our candidates for Masonry. So are the compasses and the square, when united, to regulate our lives and actions. The compasses belong to the grand master in particular, and the square to the whole craft.

“The jewels of the lodge are three moveable and three immoveable. The moveable jewels are the square, level, and plumb-rule

among operative masons ; the square is to try and adjust all irregular corners of buildings, and to assist in bringing rude matter into due form ; the level, to lay levels and prove horizontals ; and the plumb-rule to try and adjust all uprights while fixed on their proper basis.

“ Among free and accepted Masons the square teaches morality, the level equality, and the plumb-rule justness and uprightness of life and actions. They are called moveable jewels, because they are worn by the master and his wardens, and are transferable from them to their successors on nights of installation. The master is distinguished by the square, the senior warden by the level, and the junior warden by the plumb-rule.

“ The immoveable jewels are the tracing-board and the rough and perfect ashlar. The tracing-board is for the master to lay lines and to draw designs on. The rough ashlar for the entered apprentice to work, mark, and indent on ; and the perfect ashlar for the experienced craftsman to try and adjust his jewels on. They are called immoveable, because they lie open for the brethren to moralise upon. As the tracing-board is for the master to lay lines and draw designs on, the better to enable the brethren to carry on the intended structure with regularity and propriety, so the volume of the Sacred Law may justly be deemed the spiritual tracing-board of the Great Architect of the Universe, in which are laid down such divine laws and moral plans that, were we conversant therein and adherent thereto, they would bring us to an ethereal mansion, not built by hands, but eternally in the heavens.

“ The rough ashlar is a stone rough and unhewn, as taken from the quarry, till by the industry and ingenuity of the workman, it is modelled, wrought into due form, and rendered fit for the intended building. This represents the mind of man in its infant or primitive state, rough and unpolished as that stone, till by the kind care and attention of his parents or guardians, in giving him a liberal and virtuous education, his mind becomes cultivated, and he is thereby rendered a fit member of civilised society.

“ The perfect ashlar is a stone of a true die, square, and fit only

to be tried by the square and compasses. This represents the mind of man in the decline of years, after a regular and well-spent life passed in acts of piety and virtue, which cannot otherwise be tried and approved than by the square of God's Word, and the compasses of his own self-convincing conscience.

"In all regular, well-formed constituted lodges there is a point within a circle round which a Mason cannot err. This circle is bounded between north and south by two grand parallel lines, and one represents Moses, the other King Solomon. On the upper part of this circle rests the volume of the Sacred Law, which supports Jacob's ladder, the top of which reaches to the heavens; and were we as adherent to the doctrines therein contained as were both those parallels, it would not deceive us, nor should we suffer deception. In going round this circle we must necessarily touch on both these parallel lines and on the Sacred Volume, and while a Mason keeps himself thus circumscribed, he cannot err.

"The word Lewis denotes strength, and is here depicted by certain pieces of metal which, when dove-tailed into a stone, form a cramp, and enable the operative mason to raise great weights to certain heights with little encumbrance, and to fix them on their proper bases. Lewis likewise denotes the son of a Mason. His duty is to bear the burden and heat of the day, from which his parents, by reason of their age, ought to be exempt; to help them in time of need, and thereby render the close of their days happy and comfortable. His privilege for so doing is to be made a Mason before any other person, however dignified.

"Pendant to the corners of the lodge are four tassels, meant to remind us of the four cardinal virtues—namely, Temperance, Fortitude, Prudence, and Justice, all of which, tradition informs us, were constantly practised by a great majority of our ancient brethren. The distinguishing characteristics of a good Freemason are virtue, honour, and mercy; and should those be banished from all other societies, may they ever be found in a Mason's breast."

So ends the explanation of the signs depicted on the tracing-board.

The parallel lines which are here made to represent Moses and Solomon, in America are regarded as typical of St. John the Baptist and St. John the Divine;* as their emblematical properties are purely arbitrary, they may as easily stand for the former as for the latter.

A Lewis is an iron cramp which is inserted into a stone in order to raise the latter, by means of a hook and pulley. This cramp stands as representing the son of a Mason, who in these countries is privileged to be admitted to Masonic honours at the age of eighteen. In France the son of a Mason is termed a *louveteau*, or little wolf †, and, as we have seen, is there eligible for whatever advantages may accrue from what is called Masonic baptism. Various derivations are given for this term, which is supposed to have arisen from the Greek *lukos*, which signifies both son and wolf. ‡

The following Catechisms are supposed to be committed to memory by all ardent Masons. The Mason well up in these catechisms, and who is thoroughly acquainted with the ritual of opening and closing the lodge, and the ceremonies of initiation, is termed a "bright" Mason. In the "labour" of lodge each member is supposed to answer, in his turn, questions from the catechism propounded by the Worshipful Master. As, however, the generality of Masons are not of the "bright" class, on a slight negative sign from a member the question is transferred to his neighbour.§ Our American cousins, however, not seeing the object of wasting time and trouble in committing to memory the prolix effusions of Masonic wisdom, have simplified the matter by printing the Charges, Lectures, and Catechisms, which are published, in pocket-book form, for use in lodge.||

The lecture in the first degree is divided into three sections, each of which concludes with its appropriate moral.

* "Lexicon of Freemasonry." Mackey.

† "Histoire Pittoresque de la Franc-Maçonnerie, etc." Clavel. p. 40.

‡ "Lexicon of Freemasonry." Mackey.

§ "The Freemason's Treasury." Oliver.

|| "Masonic Ritual and Monitor." Duncan.

FIRST SECTION.

Q. Brother Senior Warden, from whence come you ?

A. From the west.

Q. Whither are you directing your course ?

A. To the east.

Q. With what object ?

A. To seek a master, and from him to gain instruction.

Q. Who are you that want instruction ?

A. A free and accepted Mason.

Q. What mode of introduction have you to recommend yourself to notice as a Mason ?

A. (Giving the sign of an entered apprentice) A salute of respect to the master in the chair.

Q. Any other recommendation ?

A. A hearty salute to all under his direction.

Q. For what purpose come you hither ?

A. To regulate my conduct, correct my passions, and make progress in Masonry.

Q. How do you know yourself to be a Mason ?

A. By the regularity of my initiation, repeated trials, and a readiness at all times to undergo an examination when properly called on.

Q. How shall I know you to be a Mason ?

A. By signs, tokens, and perfect points of my entrance.

Q. What are signs ?

A. All squares, levels, and perpendiculars, and those when duly given a Mason will hail and obey.

Q. To what do they serve ?

A. To distinguish a Mason by day.

Q. What are tokens ?

A. Certain peculiar and friendly grips which, when reciprocally given, will distinguish a Mason by night as well as by day.

Q. What are the perfect points of entrance ?

A. Points which I am bound most carefully to conceal.

- Q. Give me the number ?
- A. Three are known to me.
- Q. I also acknowledge three. Will you name them ?
- A. Reciprocally with you I will.
- Q. Begin then ?
- A. Of.
- Q. At ?
- A. On.
- Q. Explain them.
- A. *Of*, with respect to apparel. *At*, the door of the lodge.
On, my left knee, bare and bended.
- Q. Why are they called perfect points of entrance ?
- A. Because they include the whole ceremony of initiation.
- Q. How so ?
- A. *Of*, includes the whole ceremony of preparation ; *At*, that of due submission ; and *On*, that of a solemn obligation.
- Q. Where were you made a Mason ?
- A. In a lodge just, perfect, and regular.
- Q. What do you mean by a lodge ?
- A. An assembly of Masons met to expatiate on the mysteries of Freemasonry.
- Q. What makes it just ?
- A. The volume of the sacred law unfolded.
- Q. What makes it perfect ?
- A. The number seven.
- Q. Of whom is the number composed ?
- A. Three masters, two fellow-crafts, and two entered apprentices.
- Q. Why so ?
- A. That every Order of Masonry may be virtually present by their representatives, to ratify and confirm the proceedings of the whole.
- Q. What makes it regular ?
- A. The warrant of constitution.
- Q. What is the warrant of constitution ?

A. The sanction of the Grand Master presiding over Masons for the country in which the lodge is held.

Q. When were you made a Mason ?

A. When the sun was at its meridian.

Q. In this country Masons' lodges are usually held in the evening. How do you account for this, which at first appears a paradox ?

A. The sun being a fixed body, the earth constantly revolving round on its own axis, it necessarily follows that the sun is always at its meridian ; and Freemasonry being universally spread over its surface, it follows, as a second consequence, that the sun is always at its meridian with respect to Freemasonry.

Q. By whom were you made a Mason ?

A. By the Worshipful Master, assisted by the wardens, and in the presence of the brethren assembled.

Q. Where was the master placed ?

A. In the east.

Q. Why so ?

A. As the sun rises in the east, to open and enliven the day, so is the worshipful master placed in the east to open the lodge, and employ and instruct the brethren in Masonry.

Q. Where was the junior warden placed ?

A. In the south.

Q. Why so ?

A. To mark the sun at meridian, to call the brethren from labour to refreshment, and from refreshment to labour, that profit and pleasure may be the result.

Q. Where is the senior warden placed ?

A. In the west.

Q. Why so ?

A. To mark the setting sun, to close the lodge by the command of the worshipful master, after seeing that every one has his just due.

Q. What do they conjointly represent ?

A. The sun in the three stages of its diurnal progress.

Q. Illustrate this farther ?

A. As the sun rises in the east to open the day, and dispenses light, life, and nourishment to the whole creation, it is well represented by the worshipful master, who is placed in the east to open the lodge, and who imparts light, knowledge, and instruction to all under his direction. When it arrives at its greatest altitude in the south, where its beams are most piercing and the cool shade most refreshing, it is then also well represented by the junior warden, who is placed in the south to observe its approach to the meridian, and at the hour of noon to call the brethren from labour to refreshment. Still pursuing its course to the west, the sun at length closes the day, and lulls all nature to repose ; it is then fitly represented by the senior warden, who is placed in the west, to close the lodge by command of the worshipful master, after having rendered to everyone the just reward of his labour, and after enabling all to enjoy that repose which is the genuine fruit of honest industry.

Q. Why were you made a Mason ?

A. For the sake of obtaining the knowledge and secrets preserved among Freemasons.

Q. Where are those secrets kept ?

A. In their hearts.

Q. To whom are they revealed ?

A. To Masons and to Masons only.

Q. How are they revealed ?

A. By signs, tokens, and particular words.

Q. By what means is any further conversation held ?

A. By means of a key equally singular in its construction and in its operation.

Q. Where is this key found ?

A. Within an arch of bone.

Q. Where does it lie ?

A. It does not lie, it is suspended.

Q. Why so ?

A. That it might be always ready to perform its office, and never betray its trust through negligence.

Q. What is it suspended by?

A. The thread of life.

Q. Why so nearly connected with the heart?

A. To lock its secrets from the unworthy, and to open its treasures to the deserving.

Q. Of what is this key composed?

A. It is not composed of metal, nor formed by any mortal art.

Q. Explain this mystery.

A. It is the tongue of good report, ever ready to protect, never to betray.

Q. What are its distinguishing characteristics?

A. To defend the interests of a brother in his absence, to speak favourably of him, if truth will permit; and when that cannot be done with propriety, to adopt a Mason's peculiar virtue—silence.

MORAL.

We have now, brethren, closed the first section of our lecture, which, though it professes to embrace little more than preliminaries, will serve to teach us that the zeal of Masons in the acquisition of knowledge is bounded by no space, since they travel from east to west in its pursuit, and the principles which actuate the pursuit are highly conducive to morality—namely, the attempt to rule and subdue the passions; and lastly, where candour cannot commend, their silence will at least avoid reproach.

SECOND SECTION.

Q. What preparation is necessary to be made a Mason?

A. A preparation of a twofold nature, internal and external.

Q. Where does the first take place?

A. In the heart.

Q. That being internal, how is it to be exemplified ?

A. By the declaration I was called on to make with respect to the motives which induced me to seek the privileges of Freemasonry.

Q. Of how many parts is that declaration composed ?

A. Three.

Q. Repeat them.

A. First : that I was free by birth, and of the full age of twenty-one years. Second : that unbiassed by the improper solicitations of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntarily offered myself a candidate for the mysteries of Freemasonry. Thirdly : that I was prompted solely by a favourable opinion preconceived of the institution, and a desire of knowledge ; and that I would cheerfully conform to all the ancient usages and established customs of the Order.

Q. What further testimony were you required to give as proof of the sincerity of your intentions ?

A. I was required to sign my name to the substance of the foregoing declaration.

Q. Where did the next or external preparation take place ?

A. In a convenient room adjoining the lodge.

Q. How were you prepared ?

A. I was deprived of all metal, and hoodwinked ; my right arm, left breast, and left knee made bare, my right heel slipshod, and a cable-tow put round my neck.

Q. Why deprived of metal ?

A. That I might bring nothing offensive or defensive into the lodge, as the principles of Masonry forbidding the one, render the other unnecessary.

Q. The second reason ?

A. To prove to me that wealth and distinction, however valued in the world, could have no influence in procuring my admission or advancement among Masons.

Q. The third reason ?

A. To imprint on my memory the peculiarity of a circumstance which occurred at the building of the Temple of Jerusalem under the auspices of King Solomon, inasmuch as during the whole time there was not the sound of axe, hammer, or any other tool of brass or iron heard within the precinct of Mount Sion, to disturb the peaceful sanctity of that holy place.

Q. How was this structure completed without the aid of those implements ?

A. The stones were hewn in the quarry, there carved, marked and numbered. The timber was felled and prepared in the forest of Lebanon, and conveyed by floats from Tyre to Joppa. The metals were fused and cast on the plains of Zeredath. After which the whole was conveyed to Jerusalem, and there set up by means of mauls and other implements prepared for that purpose.

Q. Why were the materials prepared so far off ?

A. The better to distinguish the excellence of the craft ; for, although the materials were prepared at so great a distance, when they came to be set up at Jerusalem, the whole appeared more like the work of the Great Architect of the Universe than of mortal hands.

Q. Why were metallic tools prohibited ?

A. That the Temple of God might not be polluted.

Q. What is the moral inference which we derive from their prohibition ?

A. That our ancient and venerable institution depends not for its support and permanency on any principle of a compulsive or coercive nature, but is best cemented by the perfect union and harmony of its constituent parts.

Q. Why were you hoodwinked ?

A. In case of refusal to undergo the accustomed ceremonies in making a Mason, I might be led out of the lodge without discovering its form.

Q. The second reason ?

A. That, as I was received into Masonry in a state of utter darkness until duly brought to the light, so it was considered that

I should keep all the world in ignorance of our institutions until the knowledge of them was lawfully gained.

Q. The third reason?

A. That my heart might be taught to conceive, before my eyes were permitted to discover.

Q. Why was your right arm made bare?

A. As a token of confidence, and to show that I was unarmed and unguarded.

Q. Why was your left breast made bare?

A. As a token of sincerity, and to show that I was no impostor.

Q. Why was your left knee made bare?

A. As a token of humility.

Q. Why were you slipshod?

A. It alludes to a very ancient custom of slipping the shoe from off the foot as a pledge of fidelity to the articles of any solemn compact.

Q. Why was a cable-tow placed round your neck?

A. That if, influenced by fear, I should attempt to fall back, all hopes of retreat might be cut off.

Q. Being thus properly prepared, where were you conducted, and by whom?

A. To the door of the lodge, by a friend, whom I afterwards found to be a brother.

Q. Why in that condition?

A. That I might thence learn, as a Mason, to practice universal beneficence, to be as eyes to the blind, and feet to the lame; that whenever, in my progress through life, I should meet with a worthy man, particularly a Mason, in that state of distress—the appearance of which I then voluntarily assumed—I should stretch forth my right hand of fellowship to comfort and protect him.

Q. Being in a state of darkness, how did you know it to be a door?

A. By meeting with opposition, and afterwards gaining admission.

Q. Whom did you meet to oppose your entrance ?

A. One whom I afterwards found to be the tiler.

Q. What is his peculiar duty ?

A. To be armed with a drawn sword to keep away all cowans and listeners from Masonry, and to see the candidate comes properly prepared.

Q. How did you gain admission ?

A. By three knocks on the door.

Q. To what do they allude ?

A. To a memorable exhortation, " Seek and ye shall find, ask and ye shall have, knock and it shall be opened unto you."

Q. How do you apply that exhortation to your then situation ?

A. I sought in my mind, asked of my friend, he knocked and the door of Masonry became opened unto me.

Q. Who then came to your assistance ?

A. One whom I afterwards found to be the inner guard.

Q. What is his peculiar duty ?

A. To admit Masons upon proof, to receive the candidate in due form, and to obey the commands of the junior warden. .

Q. What did he demand of the tiler ?

A. Who he had got there.

Q. The tiler's answer ?

A. A poor candidate in a state of darkness, who has been well and worthily recommended, regularly proposed and approved in open lodge, who now comes of his own free will, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

Q. What said the inner guard ?

A. How does he hope to attain these privileges.

Q. The tiler's answer ?

A. By the help of God, being free-born and of good report.

Q. Were you admitted on this ?

A. No ; I was desired to halt till duly reported to the worshipful master, who, after having observed that the tongue of good report had already been heard in my favour, was pleased to order my admission.

Q. On what were you admitted ?

A. On the point of a sharp instrument presented to my naked left breast.

Q. For what purpose ?

A. To distinguish my sex, and to show that I was no impostor.

Q. After gaining admission, how were you disposed of ?

A. I was conducted by the junior deacon through the exterior avenues till I arrived at the portal of the lodge itself, the inner guard all the while holding a sword to my naked left breast, and the junior deacon a cable-tow round my neck. On halting there, the worshipful master was pleased to observe that as no person could be made a Mason unless he were free-born and of mature age, he demanded of me whether I were free by birth and of the full age of twenty-one. To which I agreed that I was.

Q. What was then required of you ?

A. To kneel while the blessing of heaven was invoked on our proceedings.

MORAL.

The moral of the second section of our lecture is the instruction that we should be, firstly, qualified by birth and age to go in pursuit of knowledge in important secrets ; secondly, that we should be as humble in mind, as at our initiation we are presented in bodily posture and apparel ; thirdly, the hoodwinking represents the dark state of our minds at that period ; fourthly, being bereft of money, the circumstances that the humility of poverty is more favourable to the pursuit of useful knowledge than the possession of riches that may inflate our natural pride ; and fifthly, that the steady pursuit of knowledge is more peculiarly the province of the male sex.

THIRD SECTION.

Q. What is Freemasonry ?

A. A peculiar system of morality, veiled in allegory and illustrated by symbols.

Q. What are the three great principles on which Freemasonry is founded ?

A. Brotherly love, relief, and truth.

Q. I will thank you to illustrate brotherly love.

A. Brotherly love is the sacred principle which combines and cements our fraternity in the practice of moral virtue, and the pursuit of scientific attainments. By this generous sentiment we are taught to divest ourselves of each selfish consideration and narrow prejudice, reflecting that we are united by a strict and endearing relation, as creatures of the same God, children of the same first parents, and brethren of the same solid tie.

Q. I will thank you to illustrate relief ?

A. Relief is a duty which every man owes to his fellow man in consideration of the common infirmities of human nature ; but stronger is the claim of those to whom we are voluntarily and reciprocally pledged in the bond of brotherly love and affection, and therefore unquestionable is the right of Masons to rely upon each other for succour in the hour of need by pecuniary aid, or by procuring assistance, advice, and protection, according to their relative circumstances and conditions in life.

Q. I will thank you to illustrate truth ?

A. Truth is a principle of inimitable and eternal nature, derived from the great Father of Light, conformable with His holy will, and interwoven with the laws of His creation. It is the duty of every true Mason, who seeks to walk according to the light, to make that sacred principle the guide of his words and actions, ever remembering that truth and wisdom are the same ; and to him who makes truth the object of his search, that truth will assuredly prove the reward of his perseverance.

Q. How many principal points are there in Masonry ?

A. Four.

Q. To what do they refer ?

A. To the ceremony of initiation ; they are denominated from so many parts of the human body, and are called, guttural, peccatorial, mental, and pedal.

Q. To what do they further allude ?

A. To the four cardinal virtues—temperance, fortitude, prudence, and justice.

Q. To which of those virtues does the guttural allude ?

A. Temperance, which demands such a cautious habit of restraint as may be necessary to preserve us from the risk of violating our obligation and incurring its penalty.

Q. To which the pectoral ?

A. The pectoral more particularly refers to the virtue of fortitude, which is equally necessary to defend our hearts against the powerful influence of allurements, or of terrors that might prevail over our weakness, and by extorting from us the secrets of Masonry, would plant an eternal torment in our conscience.

Q. To which the mental ?

A. The mental reminds us of that deliberate and steady prudence which ought to guide our actions, forbidding us to seal with the sacred pledge of our right hand what the heart has not sanctioned with its approbation.

Q. To which the pedal ?

A. The pedal is the point on which we receive the first great recommendation of the master, ever to continue as we then appeared, upright men and Masons. It therefore denotes the duty of universal justice, which consists in doing to others as we would they should do to us.

Q. I will thank you to illustrate temperance ?

A. Temperance is more peculiarly the virtue of prosperity, as it guards the soul against those insidious allurements by which its nobler feelings are too often corrupted. But her influence is not confined to the hour of prosperity alone, she forms the mind to a general habit of restraint over its appetites, its passions, and even its virtues, any of which, if allowed to acquire exclusive influence over the soul, would concentrate the faculties in a single point, absorb its feelings, and confine its energies, insensibly producing intolerance of sentiment, and degenerating into an excess scarcely less pernicious than vice itself. Temperance may, therefore, be styled the crown of all the virtues. Her influence, like

the masters of the ancient lyre, can modulate the varied chords of lively sympathy or generous feeling, till each acquires its due tone and vibration, and the whole become blended in one sweet accordant harmony.

Q. I will thank you to illustrate fortitude ?

A. Fortitude is that virtue which arms the soul against the storms of adversity ; enables it to rise superior to distress and danger, and gives it strength to resist the temptations and allurements of vice. But this virtue is equally distant from impetuous rashness on the one hand, and from dishonest cowardice on the other. The truly brave neither shrink from the evils which they are constrained to encounter, nor rush on danger without feeling and estimating its full extent. Fortitude, therefore, differs from constitutional hardness, being actuated not by a principle of blind instinctive daring, but by the nobler motives of virtuous energy. He who, with steady aim, pursues the course which wisdom recommends and justice consecrates, can cheerfully meet the hour of trial, smile at impending danger, and contemn every sordid or unworthy motive which would deter or seduce him from the path of duty ; whilst, fearing God alone, he knows no other fear, and dares do all that does become a man—ever remembering that he who dares do more is none.

Q. I will thank you to illustrate prudence ?

A. Prudence may justly be defined the clear and distinct perception of the several relations between our actions and the purposes to which they are directed. In this view, it deserves to be considered as the first neat principle of human wisdom ; and justly has the Roman moralist declared, that where prudence rules the mind fortune has no influence. The prudent man, before he engages in any enterprise, maturely reflects on the consequences which may probably result from it, balancing with steady deliberations the several probabilities of good and evil, extending his views into futurity, and revolving in his mind every circumstance of doubtful event affecting the end which he has in view, or the means which he purposes to use. He decides not

hastily, and when he has decided commits nothing to chance ; but comparing the three great periods of time with each other, from the reflection of the past regulates the present, and provides for the future, by which means he neither wastes his energies improvidently, nor meets the occurrences in life incautiously.

Q. I will thank you to illustrate justice ?

A. As prudence directs us in the selection of the means most proper to attain our ends, so justice teaches us to propose to ourselves such ends only as are consistent with our several relations to society, rendering to all, without distinction, those dues which they are respectively entitled to claim from us ; bending with implicit obedience to the will of our Creator, and being scrupulously attentive to the sacred duties of life ; zealous in our attachments to our native country ; exemplary in our allegiance to the Government under which we reside ; treating our superiors with reverence, our equals with kindness, and, to our inferiors extending the benefit of admonition, instruction, and protection.

Q. Is there any symbolic reference to be derived from these points ?

A. The speculative Mason beholds a symbolical allusion to the four great rivers which flowed out of the Garden of Eden.

Q. I will thank you to illustrate them ?

A. In Pison our first parents revered the fountain of prudence. In Gihon they beheld the sacred stream of justice. The rapid and irresistible torrent of Heddekel denotes fortitude ; and the Phrath, or Euphrates, the wild but steady current of temperance. Happy was their state while these sacred dictates were impressed upon their minds ! And happy may be our future lot, if we, through life, observe the lessons which they inculcate. Instructed by prudence, guided by justice, strengthened by fortitude, and by temperance restrained.

MORAL.

Here, brethren, we close the third section of our lecture. This section may, with strict propriety, be called didactical, or

perceptive. This assertion is fully made out, that morality is the great subject with which Freemasonry is conversant. Hence it follows that the virtuous Mason, after he has enlightened his own mind with those sage and moral precepts, is the more ready to enlighten and enlarge the understanding of others.

When the lodge is closed, a dialogue similar in its nature to that with which it opened takes place; the officials give three knocks in rotation, each then laying down the instrument that is the symbol of his office; the Bible is closed, and the brethren are at liberty to devote themselves to the pleasures of refreshment.

CHAPTER IX.

NEXT to the degree of apprentice comes that of fellowcraft. In all three degrees of Blue Masonry the lodges are arranged in a similar manner for conferring the different grades, though in Masonic slang a lodge opened in the first degree is termed the "ground floor of Solomon's Temple." A lodge opened in the second degree is styled the "middle chamber of Solomon's Temple," while a master's lodge is distinguished as the "sanctum sanctorum."*

A lodge of fellowcrafts is opened in very much the same manner as in the first degree; the knocks, signs, and pass-words being, of course, different. In a lodge of apprentices the knocks are struck, three in succession, at equal intervals; in a fellowcraft's lodge one single knock or blow is followed by two succeeding each other rapidly. We have described the reception of an apprentice in such detail that it will only be necessary to give a sketch of that of a fellowcraft, as the two initiations are very similar. Being initiated in the first degree is termed a "making;" the ceremony of entering the second degree is called "passing;" while conferring the third, or master's degree, which is regarded as the most important in Masonry, is called "raising,"

* "Masonic Ritual and Monitor." Duncan. p. 9.

in allusion both to the ceremonial and the distinction of the grade.

Before a candidate is passed to the fellowcraft's degree he has to undergo an examination as to his proficiency as an entered apprentice, and, having answered the questions put to him satisfactorily, the master confides to him the pass-grip and pass-word by means of which he may obtain entrance to a fellowcraft's lodge. The pass-grip is given by a distinct pressure of the right hand thumb between the joints of the first and middle fingers of a brother's hand; the word is "Shibboleth," which Masons translate as signifying "plenty," but which more accurately is interpreted as either "burden," "ear of corn," or "current of water."

The candidate is now directed to withdraw, in order to be prepared for the approaching ceremony, the preparation consisting in his left arm, right breast, and right knee being bared, and his left heel slip-shod. He is stopped at the door as before, and exchanges the pass-word and grip with the tiler, and after it has been announced to the worshipful master that the applicant for the dignity of a fellowcraft trusts to "the help of God, the assistance of the square, and benefit of a passing word," to obtain access to the lodge, the master desires that he is to be admitted.

The candidate next kneels while the master invokes the blessing of Heaven on the proceedings, after which the novice is conducted three times round the lodge room, giving the wardens the pass-grip and word as he passes them. This over, he is directed to kneel on his right knee, the left foot in the form of a square, the right hand on the Bible, and his left arm supported on the compasses; in this position, which is supposed to represent a square, he takes the oath of a fellowcraft "in the presence of the Grand Geometrician of the Universe." The oath is to the effect that he will always conceal the secrets and mysteries belonging to a fellowcraft Mason from the uninitiated, and from the entered apprentice, on pain of having his left breast cut open and his heart torn out and given to the ravenous birds of the air or the devouring beasts of the field. Having sealed this oath by twice kissing the

Bible, the secrets of the degree are communicated to him ; these consist in the second regular step in Masonry, the sign, token, and word. The second regular step in Masonry answers to what dancing masters call the second position. The sign is of a three-fold nature : the first part of it is termed " the sign of fidelity," and is made by pressing the right hand on the left breast, with the thumb extended perpendicularly so as to form a square.

The second part is called the " hailing sign ;" in this the left hand is held up, the elbow being horizontal with the shoulder, and the thumb and forefinger forming a square.

This sign is said to be used in commemoration of Moses extending his arms in order to afford miraculous support to the Israelites whilst Joshua fought the Amalekites in the Valley of Rephidim. It is stated also to have been the position assumed by Joshua when he commanded the sun to stand still upon Gibeon, and the moon in the Valley of Ajalon.* Masonic lore likewise records that Moses, on his descent from Mount Sinai, hailed the Israelites with this double sign, in order to arrest their attention and as a token of the truth and importance of what he was about to reveal to them ; and King Solomon, it is asserted, also made use of the double sign on the morning that the foundation stone of the Temple was laid.

Both male and female figures, painted in fresco, in this Mosaic attitude are very frequently met with in the Catacombs. The female figures are termed Orantes, and are representatives of the Church. In some instances she stands alone, her arms thus extended ; in others, St. Peter and St. Paul take the place of Aaron and Hur.† Thus it is evident that the attitude was a favourite and a symbolic one with the early Christians, and, like others, probably passed as a heritage to the monks, and by them was transmitted to their pupils the Freemasons.

* Joshua x. 12.

† " Monumental Christianity," J. Lundy, New York. pp. 304-313-317.
" Early Christian Symbolism." W. Palmer.

The third division of the fellowcraft's sign is called the "penal sign," and alludes to the penalty of the fellowcraft's obligation, namely, that his heart may be torn from his breast in the event of his improperly divulging the secrets of the degree. It is given by drawing the hand rapidly across the breast and then dropping it to the side.

The grip is given by pressing the thumb on the knuckle of the middle finger of a brother's hand.

The secret word is Jachin, which is given either by letters or in syllables.

The new-made fellowcraft has now learnt all the secrets that the degree has to teach him. After being presented with the working tools of his grade, which are the square, level, and plumb-rule—the first denoting morality, the second equality, and the third uprightness and justice—he is permitted to retire, for the purpose of adjusting his attire, and on his return he is instructed to offer his formal thanks to the master and officers of the lodge for the fresh honours they have just conferred upon him.

A lecture and charge proper to the degree follow; and the proceedings terminate with the usual formula, which is very similar in every instance. In the form dedicated to a fellowcraft lodge the wardens announce that they have discovered a sacred symbol, namely, the letter G, which alludes to God, Grand Geometrician of the Universe.

The ceremony of initiation into the master's degree is more dramatic than the forms observed in the two preceding grades. In this degree the neophyte personates Hiram Abiff, and goes through a representation of the death of that semi-mythical personage. The candidate is made to assume a still slihter garb than in his two previous initiations, his costume consisting solely in trousers, rolled up above the knees, and a pair of slipshod slippers.

The pass-word by which access is gained to the lodge is Tubal-Cain, a name which being interpreted means "worldly possession,"

or "who is jealous of confusion," though to what the son of Lamech owes his introduction into the ceremonial of the master's degree, it is not easy to say. It is indeed singular that amongst the worthies honoured by Freemasons on the grounds of their supposed skill in architecture, not a single architect or builder is met with, while two founders play important rôles in the craft ceremonies. Tubal-Cain was, as every one knows, the "instructor of every artificer in brass and iron,"* and Hiram Abiff, judging from the account given of him in Holy Writ, seems to have been in no way concerned with the building of the Temple itself, but merely to have been employed in ornamenting and furnishing it with the necessary vessels cast in brass. In the list given of his works for the Temple, both in the books of Kings and of Chronicles, nothing is mentioned but cast vessels, which, it is expressly stated, were all of "light brass." Indeed, it would appear that Hiram did not even arrive in Jerusalem till after the shell of the Temple was completed.† When Solomon first projected building the Temple, and sent to request the aid of Hiram, king of Tyre, in doing so, the latter seems to have written to inform him of the skill of the son of the woman of the tribe of Dan, then living in Tyre‡; but on comparing the accounts of the transaction given in the books of Kings and that of Chronicles, it would appear that Solomon did not send and fetch Hiram out of Tyre till it became necessary to furnish the Temple.§

Josephus makes no mention of the legendary death of Hiram, which, as we have before stated, seems to be partly borrowed from legends of the secular building corporations, and to rest on the authority of certain Jewish fables borrowed from a Targum, a translation of which happened to be published in London almost simultaneously with the arrangement of the Masonic ritual in its present form.||

* Genesis iv. 22.

† 1 Kings vi. 7.

‡ 2 Chronicles ii.

§ 1 Kings vii. 13.

|| "Origin and Early History of Freemasonry." Steinbrenner.

When the candidate for the degree of a master has been duly prepared, by having his garments curtailed in the manner we have described, he is introduced into the lodge, where the assembled brethren await his arrival; the usual dialogue between the worshipful master and the inner guard as to the fitness of the aspirant for admission to the sacred precincts having taken place, the latter is made to kneel down, while the master addresses the following prayer to the Deity:—

“Almighty and Eternal God, the Architect and Ruler of the Universe, at whose creative *fat* all things first were made : we, the frail creatures of thy providence, humbly implore Thee to pour down on this convocation assembled in Thy holy name the continual dew of Thy blessing; and especially we beseech Thee to impart Thy grace to this Thy servant, who offers himself a candidate, with such fortitude that in the hour of trial he fail not; but pass him safely under Thy protection through the valley of the shadow of death, that he may finally arise from the tomb of transgression to shine as the stars for ever and ever. So mote it be.”

At the conclusion of this prayer the neophyte is conducted three times round the lodge, showing the pass-grips and signs of the third degree to the various officials as he passes them. The grip and pass-word of a master Mason having been received by the senior warden, the latter presents the candidate to the worshipful Master, and he is instructed to advance to the pedestal or altar in due form (*i.e.* with the three regular steps in Masonry), where, kneeling on both knees, his hands placed on the compasses and square, which are laid on the open Bible, he repeats the accompanying oath:—

“I, in the presence of the Most High, and of this worthy and worshipful lodge, duly instituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly promise and swear that I will always hail, conceal, and never reveal any or either of the secrets or mysteries of, or belonging to, the degree of a master Mason to any one in the world, unless it be to him or them to

whom the same may justly and lawfully belong ; and not even to him or them until after due trials, strict examination, or full conviction that he or they are worthy of that confidence, or in the bosom of a master Mason's lodge. I further most solemnly engage that I will keep the secrets of the third degree from him who is but a fellow-craft Mason, with the same strict caution as I will those of the second degree from him who is but an entered apprentice Freemason : the same or either of them from any one in the known world, unless to true and lawful brother Masons.

“ I further solemnly engage myself to advance to the pedestal of the square and compasses, to answer and obey all lawful signs and summonses sent to me from a master Mason's lodge, if within the length of my cable-tow, and to plead no excuse except sickness or the pressing emergency of my own private or public avocations.

“ I furthermore solemnly pledge myself to maintain and support the five points of fellowship, in act as well as in word ; that my hand given to a Mason shall be the sure pledge of brotherhood ; that my foot shall traverse danger and difficulties to unite with his in forming a column of mutual defence and safety ; that the posture of my daily supplications shall remind me of his wants and dispose my heart to succour his distresses and relieve his necessities, as far as may fairly be done without detriment to myself or connexions ; that my breast shall be the sacred repository of his secrets, when delivered to me as such ; murder, treason, felony, and all other offences contrary to the law of God or the ordinances of the realm being at all times most especially excepted, or at my own option ; and finally, that I will support a master Mason's character in his absence as well as I would if he were present.

“ I will not revile him myself, nor knowingly suffer others to do so, but will boldly repel the slanderer of his good name, and strictly respect the chastity of those who are most dear to him, in the persons of his wife, sister, or child.

“ I furthermore solemnly vow and declare that I will not defraud

a brother master Mason, or see him defrauded of the most trifling amount, without giving him due and timely notice thereof; that I will also prefer a brother master Mason in all my dealings, and recommend him to others as much as lies in my power, so long as he shall continue to act honourably, honestly, and faithfully towards me and others.

“All these several points I promise to observe, without equivocation or mental reservation of any kind, under no less a penalty, on the violation of any of them, than to have my body severed in two, my bowels torn thereout and burnt to ashes in the centre, and those ashes scattered before the four cardinal points of heaven; so that no trace or remembrance of me shall be left among men, more particularly among master Masons. So help me God, and keep me steadfast in this grand and solemn obligation, being that of a master Mason.”

Having sealed the oath with three kisses on the “volume of the Sacred Law,” the master of the lodge directs the candidate’s attention to the instruments on the altar.

“Let me once more call your attention to the position of the square and compasses. When you were made an entered apprentice both points of the compasses were hidden; in the second degree one was disclosed; in this degree the whole is exhibited, implying that you are now at liberty to work with both those points in order to render the circle of your Masonic duties complete. Rise, newly-obligated master Mason.”

After a retrospective review of the two degrees through which the newly-made master has already past, the privileges and history of the third degree are thus described:—

“To the man whose mind has thus been modelled to virtue and science, nature presents one great and useful lesson more—the knowledge of himself. She prepares you, by contemplation, for the closing hours of existence, and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal life she finally instructs you how to die. Such, my brother, are the peculiar objects of the third degree in Free-

masonry. They invite you to reflect on this awful subject, and teach you to feel that to the just and virtuous man death has no terrors equal to the stain of falsehood and dishonour. Of this grand truth Masonry affords a glorious example in the unshaken fidelity and noble death of our Master Hiram Abiff, who was slain just before the completion of King Solomon's Temple, at the construction of which, you no doubt are aware, he was the principal architect. The manner of his death was as follows :--

“ Fifteen fellow-crafts of that superior class appointed to preside over the rest, finding that the work was nearly completed, and that they were not in possession of the secrets of the masters' degree, which were only known to Solomon, Hiram, King of Tyre, and Hiram Abiff, conspired together to obtain them by any means and even to have recourse to violence.

“ At the moment of carrying their conspiracy into execution twelve of the fifteen relented ; but three, of a more determined and ferocious character than the rest, persisted in their impious design, in prosecution of which they planted themselves respectively at the east, north, and south entrances of the Temple, whither our Master Hiram Abiff, had retired to pay his adoration to the Most High, as was his wonted custom at the hour of high twelve.

“ His devotions being ended, our Grand Master attempted to return by the north door, but found himself opposed by the first of the three ruffians, who, for want of another weapon, had armed himself with a heavy plumb-rule.

“ In a threatening manner he demanded of our Grand Master the secrets of a master Mason, declaring that his death would be the consequence of a refusal ; but Hiram Abiff, true to his obligation, replied that those secrets were known only to three, and could only be made known by consent of them all ; that diligence and patience could not fail to entitle the worthy Mason to participate in those mysteries, but that he would sooner suffer death than betray his sacred trust.

“ On receiving this answer, the ruffian aimed a blow at his head, but, startled by the firmness of his demeanour, it missed the

forehead, and only glanced upon his right temple, yet with such violence as to cause our Grand Master to reel and sink on his left knee.

“ Recovering from this situation, he rushed to the south door, where he was accosted by the second ruffian in a similar manner, and answered, as before, with undiminished firmness ; when the assassin, who was armed with a level, struck our Master Hiram a blow on the left temple, which brought him to the ground upon his right knee. Finding his escape thus cut off in both these quarters, he staggered, faint and bleeding, to the east door, where the third ruffian was posted, who, on receiving a similar reply to his insolent demand (for our G.M. still remained unshaken even in this trying moment), struck him with a heavy setting-maul, under which this excellent man sank lifeless at the foot of the murderer.

“ Such was the manner of his death ; and I have already pointed out to you the instructive lesson which his death and fortitude so powerfully inculcate in the heart of every faithful brother. Such, in like circumstances, will be the magnanimity of every man whose mind is well constituted, who squared his life upon the principles of moral truth and justice ; who, by improving his faculties to the glory of God and the good of mankind, has answered the great end of his creation, and has learnt to contemplate death as the end of afflictions, and the entrance to a better life.

“ Nor will you, I trust, sink beneath the influence of terror, now that your trial approaches ; though you stand before me a devoted victim ; though the hand of death be upon you, and though this awful moment be your last.”

So saying, the Master taps the candidate on the forehead with his hammer of office—which, in lodges that aim at superior refinement, has the head tipped with india-rubber—while the two wardens seize him by the shoulders and lay him on his back flat on the floor. In some instances he is placed in a coffin, but usually the tomb is represented by a black pall, embellished with a skull and cross-bones.

In America, the representative of Hiram is generally tripped up

by the worshipful Master at the moment he gives the blow on the forehead, and as the candidate falls, he is caught in a canvas held for the purpose by the surrounding brethren, and laid on the floor. A conversation takes place between Jubela, Jubelo, and Jubelum, as to what is to be done with the dead body, and they at length agree to bury it in the rubbish till low twelve, *i. e.* twelve o'clock at night; high twelve, consecrated by Hiram Abiff to devotion, meaning mid-day.

The canvas is rolled over the novice, the three ruffians retire, the lodge is darkened, and all remains as silent as the grave, till at length the Master strikes twelve times on a triangle or bell.

As the last stroke dies away, the three wicked fellow-crafts return, and determine on carrying the corpse to the brow of a certain hill west of Mount Moriah. Hereupon the unhappy corpse is raised by a number of the brethren and carried three times round the room, the head being raised as if those who carry the feigned dead man were ascending a hill. The circumambulations over, the body is lowered into the grave, that is, on to the floor; a sprig of acacia is placed at the head of the tomb, and a long colloquy ensues between the three ruffians and a sea captain who appears on the scene, stating that he is bound for Ethiopia, and whom the fellow-crafts beg to grant them a passage thither. This, however, the captain declines to do, as they can produce no pass from King Solomon, and in desperation they resolve to fly into the desert.

On their leaving the lodge, the remaining brethren jump up from their seats, commence laughing, singing, and exclaiming, "No work to-day. Craftsmen, we are having good times. I wonder if it will last."

In a few minutes they are called to order by the sound of the Master's hammer, and the latter, who is now styled King Solomon, inquires the meaning of the confusion and idleness among the workmen.

On learning that Hiram Abiff has disappeared since the previous day, the King desires search to be made, and the roll of the workmen to be called.

The absence of Jubela, Jubelo, and Jubelum is thus discovered ; the twelve fellow-crafts who had originally joined their conspiracy, come forward and make confession of it to the King, and the sea captain again appears and relates how he met the culprits.

On this the twelve fellow-crafts are ordered to go in search of them, on pain of being put to death should their search be unsuccessful, and after making a few turns round the lodge, they take up their position near the recumbent form of the novice ; observing the evergreen placed to mark the grave, they demand of each other what it can signify ? At the same moment they overhear the three ruffians, who have sought refuge in a corner, bewailing the wicked act of which they have been guilty.

The twelve fellow-crafts instantly rush forward, seize the culprits, and drag them before the King, who forthwith condemns them to death, and Jubela, Jubelo, and Jubelum are led out of the lodge, groans and cries, and occasionally the rolling of a drum or a large cannon-ball announcing their execution in the ante-room.*

This ceremonial, however, is only to be met with in the lodges that observe the ancient York Rite, and is omitted in such as follow that of the Free and Accepted Masons, which is simpler in its arrangements.

To return from the American to the English form.

We left the candidate, having just been laid on the ground after receiving the fatal blow. The Master then calls upon the brethren to

“ Notice that in the recent ceremony, as well as in his present situation, our brother has been made to represent one of the brightest characters recorded in the annals of Masonry, namely, our Master Hiram Abiff, who lost his life in consequence of his unshaken fidelity to the sacred trust reposed in him.

“ This is to make a lasting impression on his and your minds, should you ever be placed in a similar state of trial.

“ Brother junior warden, you will endeavour to raise the representative of our Master Hiram by the entered apprentice’s grip.”

* “ Masonic Ritual and Monitor.” Duncan, New York. p. 114.

On receiving this command, the junior warden takes hold of the body by the forefinger of the right hand and lets it slip. In some forms of the ritual he says, "Most worshipful King Solomon, owing to the high state of putrefaction, it having been dead already fifteen days, the skin slips and the body cannot be raised."* In England the "mangled and putrid state" of the body is not brought so prominently forward, the warden simply announcing that the experiment of raising the dead man by the grip of an entered apprentice "proves a slip."

"Brother senior warden, try the fellow-craft's grip."

"It proves a slip also, worshipful Master," replies that dignitary.

"Brother wardens, having both of you failed in your attempts, there yet remains a third method, namely, by taking firm hold of the sinews of the hand, and raising him on the five points of fellowship, of which, with your help, I will make a trial."

The Master then raises the novice from the ground, grasping him by the right wrist, putting their right feet against each other, placing their knees in a similar manner, and bringing him up into a standing posture breast to breast, and with the left hand over the shoulder of the resuscitated corpse. This is called raising him "on the five points of fellowship."

"It is thus," says the Master, addressing the novice, "that all Master Masons are raised from a figurative death to a reunion with the former companions of their toils. Let me now beg you to observe that the light of a Master Mason is darkness visible, serving only to express that gloom which rests on the prospect of futurity. It is that mysterious veil which the Eureka of human reason cannot penetrate, unless assisted by that light which is from above. Yet even by this feeble ray you may perceive that you stand on the very brink of the grave into which you have just figuratively descended, and which, when this transitory life shall have passed away, will again receive you into its cold bosom. Let the emblems of mortality which lie before you lead you to contemplate your inevitable destiny, and guide your reflection to that most interesting of human studies, the knowledge of yourself.

* "Masonic Ritual and Monitor." Duncan. p. 118.

“Be careful to perform your allotted task while it is yet day ; continue to listen to the voice of nature, which bears witness that even in this perishable frame resides a vital and important principle which inspires a holy confidence that the Lord of Life will enable us to trample the king of terrors beneath our feet, and lift our eyes to the bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race.”

At the end of this exordium, the candidate, who has all this time remained in the scantily clad state in which he first entered the lodge, receives the cheering intimation that he may retire, to “restore himself to his personal comforts,” and when he returns, “clothed, and in his right mind,” he is directed to approach the worshipful Master as an entered apprentice and fellow-craft, and the Master gives him the following explanation of the signs, words, and history of the degree to which he has just been raised :—

“I cannot better reward the attention you have paid to the Exhortation and Charge, than by intrusting you with the secrets of this degree.

“You will advance towards me as a fellow-craft.”

The novice having taken the second regular step in Masonry, the Master continues,

“Take another step with your left foot, and bring the right heel into its hollow as before. That is the third regular step in Freemasonry, and it is in this position that the secrets of the degree are communicated.

“They consist of signs, tokens, and words.

“Of the signs, the first and second are casual ; the third is penal.

“The first casual sign is called the sign of horror, and is given from the fellow-craft’s hailing sign, by dropping the left hand and elevating the right, as if to screen the eyes from a painful sight, at the same time turning the head over the right shoulder, as though turning away from that sight.

“This alludes to the finding of our murdered Master Hiram, by the twelve fellow-crafts.

“The second casual sign is called the sign of sympathy or sor-

row, and is given by bending the head a little forward, and striking the right hand gently on the forehead.

“The third is called the penal sign, because it alludes to the penalty of your obligation, and is given by drawing the hand across the centre of the body, dropping it to the side, and then raising it again so as to bring the point of the thumb to the middle of the stomach, the hand being held in a horizontal position. It implies that, as a man of honour and a master Mason, you would rather be severed in two than improperly divulge the secrets of this degree.

“The grip, or token, is the first of the five points of fellowship.

“The five points of fellowship are—first, a grip with the right hand of each other’s wrist with the ends of the fingers; second, right foot parallel with right foot on the inside; third, right knee to right knee; fourth, right breast to right breast; fifth, the left hand over the shoulder supporting the brother’s back. It is in this position, and in this only, except in open lodge, that the word is given.

“It is Mahabone or Macbenach.

“The former is the ancient, the latter the modern word.”

The first mention we have of anything resembling this word is in the “Narrative of the Freemasons’ Words and Signs,” written about 1640, which we have previously quoted, and where the word is written Maharyn, probably a mistake of the copyist.

There being no such word in any language as Mahabone, and it not being of Hebrew origin, like the other pass-words, it seems probable that at the Masonic revival, the word Macbenac (which is said to be derived from the Hebrew “Mak,” “rotteness,” or “he is rotten,” and “Benac,” a corrupted form of a Hebrew word signifying “the builder”*) was substituted for the unmeaning Maharyn, or Mahabone, and in the new ceremonial its translation of “the builder is rotten,” would be appropriate, if not euphonious.

To return from this digression.

The Master having finished the explanation of the signs and

* “Lexicon of Freemasonry.” Mackey.

words of the degree, the newly-made Master Mason is conducted to the senior warden, who presents him to the worshipful master, requesting that he may be afforded some further mark of favour on being raised to the sublime degree.

The worshipful master then commissions the warden to invest the novice with the Master's badge, which "not only points out his rank as a Master Mason, but is meant also to remind him of those great duties which he has just solemnly engaged himself to observe ; and, while marking his own superiority, calls on him to afford assistance and instruction to his brethren in the inferior degrees.

The newly-raised brother having been decorated with the insignia of his degree, is again placed in front of the Master of the lodge, who addresses him as follows :—

"I now present you with the working tools of a Master Mason, which are the skirret, pencil, and compasses.

"The skirret is an implement which acts on a centre pin, from whence a line is drawn, chalked, and struck, to mark out the ground for the foundation of the intended structure.

"With the pencil the skilful artist delineates the building in a draft or plan for the instruction and guidance of the workmen.

"The compasses enable him, with accuracy and precision, to ascertain and determine the limits and proportions of its several parts.

"But as we are not operative, but speculative, or free and accepted Masons, we apply these tools to our morals. In this sense, the skirret points to us that straight and undeviating line of conduct laid down for our pursuits in the volume of the Sacred Law.

"The pencil teaches us that our words and actions are observed and recorded by the Almighty Architect, to Whom we must give an account of our conduct through life.

"The compasses remind us of His unerring and impartial justice, which, having defined for our instruction the limits of good

and evil, will reward or punish us as we have obeyed or disregarded His Divine commands.

“These, the working tools of a Master Mason, teach us to have in mind, and to act according to the laws of the Divine Creator, that when we shall be summoned from this sublunary abode we may ascend to the Grand Lodge above, where the World’s Great Architect lives and reigns for ever.”

The history of the degree is thus given :—

“We left off at that part of our traditional history which mentioned the death of our Master Hiram. A loss so important as that of the principal architect could not fail of being generally and severely felt. The want of those plans and designs, which had hitherto been regularly supplied to the different classes of workmen, was the first indication that some heavy calamity had befallen our Master.

“The masters or residents, or, familiarly speaking, the overseers, deputed some of the most eminent of their number to acquaint King Solomon with the utter confusion into which the absence of Hiram had plunged them, and to express their apprehensions that to some fatal catastrophe must be attributed his sudden and mysterious disappearance.

“Solomon immediately ordered a general muster of the workmen in the different departments, when three of the same class of overseers were not to be found.

“On the same day, the twelve crafts who had originally joined in the conspiracy came before the King and made a voluntary confession of all they knew down to the time of withdrawing themselves from the conspiracy.

“This naturally increased the fears of King Solomon for the safety of the chief artist. He, therefore, selected fifteen trusty fellow-crafts and ordered them to make diligent search after the body of our Master Hiram, to see if he were yet alive, or if he had suffered death in the attempt to extort from him the secrets of his exalted degree.

“Accordingly, a stated day having been appointed for their

return to Jerusalem, they formed themselves into three fellow-crafts lodges, and departed from the three entrances to the Temple.

“Many days were spent in fruitless search, and one class returned without having made any discovery of importance.

“A second was more fortunate, for on the evening of a certain day, after they had suffered the greatest privations and fatigues, one of the brethren rested himself in a reclining posture, and in order to assist his rising, caught hold of a sprig that grew near, which, to his surprise, came easily out of the ground.

“On a closer examination he perceived that the earth had been recently disturbed; he hailed his companions, and together they re-opened the ground, and found the body of our Master Hiram very indecently interred. They covered it again with all respect and reverence, and to distinguish the spot, stuck a sprig of cassia at the head of the grave.

“They then hastened to Jerusalem, to impart the afflicting intelligence to King Solomon, who, when the first emotion of his grief had subsided, ordered them to return, and raise our Master Hiram to such a sepulchre as became his rank and exalted talents: at the same time informing them that by his untimely death the secrets of a Master Mason were lost. He therefore charged them to be very careful in observing whatever casual sign, token, and word, might occur while paying this sad office of respect to departed merit.

“They performed their task with the utmost fidelity, and on re-opening the ground, one of the brethren, looking around, observed some of his companions in this attitude—(the worshipful Master here shows the sign of horror by raising his right hand as though shading his eyes); while others viewing the ghastly wound still visible on the great architect’s forehead, smote their own in sympathy of his sufferings.

“Two of the brethren then descended into the grave, and attempted to raise him by the grip of an entered apprentice, which proved a slip. They then tried the fellow-crafts’ grip, which also proved a slip.

“ Having thus failed in their attempts, a zealous and expert brother took a more firm hold by the sinews of the hand and wrist, and with their assistance raised him on the five points of fellowship ; while others, more animated, exclaimed, ‘ Mahabone ’ or ‘ Macbenach,’ both words having nearly a similar import, one signifying the death of a brother ; the other, the brother is smitten.

“ King Solomon therefore ordered that those casual signs, tokens, and words, should designate all Master Masons throughout the universe, till time or circumstance should restore the genuine one.

“ It now remains to account for the third-class, who had pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when accidentally passing the mouth of a cavern, they heard sounds of deep lamentation and regret.

“ On entering the cavern to ascertain the cause, they found three men answering the description of those missing, who, on being charged with the murder, and finding all chance of escape cut off, made a full confession of their guilt.

“ They were bound and led to Jerusalem, where King Solomon sentenced them to the death their crime so amply merited.

“ Our Master Hiram was ordered to be interred as near the Sanctum Sanctorum as the Israelitish law would permit ; and there, in a grave, from the centre three feet east, three feet west, three feet between north and south, and five feet or more perpendicular. He was not buried in the Sanctum Sanctorum, because nothing common or unclean was suffered to enter there, not even the High Priest but once a year, nor then, till after many washings and purifications against the great day of expiation of sins ; for by the Israelitish law, all flesh was deemed unclean.

“ The same twelve fellow-crafts were ordered to attend the funeral, clothed in white aprons and gloves as emblems of innocence.”

This ends the legendary account of the degree, which in the ritual of the Free and Accepted Masons is imparted in a lecture,

while, as we have seen in the ancient York Rite, it is impressed on the brethren in the form of a sort of drama. Indeed the latter ritual is in every respect more elaborate than the one usually practised in Great Britain. For instance, when the candidate, who is blind-folded (which is another variation from the rule of the English system), pronounces the penalty of the obligation, namely, having his body cut in two,—one of the brethren draws his hand across the naked stomach of the novice; but in some lodges a sword is used instead of the hand, and if the initiation takes place in winter, this sword has previously been carefully left in some cold place, and “when it is drawn across the candidate’s belly, it has a very shocking effect, causing him to jump or tremble.”*

The acacia mentioned as having been planted to mark the grave of Hiram, is said to be the *Mimosa Nilotica*,† which is found in abundance in the neighbourhood of Jerusalem.

The Jewish law, with its usual stringent regulations concerning sanitary measures, made it unlawful for any burials to take place within the city walls, and even to touch or pass over a grave caused anyone so doing to become ceremonially unclean for seven days.‡ It was, therefore, necessary to point out where a dead body had been interred, and for this purpose an acacia was usually planted over the spot.§ The word acacia, in Greek, signifies innocence, which in Masonry alludes to the spotless character of Hiram Abiff.

Most religions and sects have particular plants or flowers to which a peculiar sanctity is attached.

The Druids venerated the mistletoe; the ancient Greeks attached special importance to the myrtle; the palm played an important rôle in the mysteries of Egypt, and Christianity reveres the sacred emblems of the palm and

* “Masonic Ritual and Monitor.” Duncan. p. 96.

† “Lexicon of Freemasonry.” Mackey.

‡ Numbers xix. 16.

§ “Lexicon of Freemasonry.” Mackey.

trefoil. In a similar manner the acacia, or, as it is sometimes improperly called, the cassia, is peculiarly revered by the Masonic brotherhood.

Again, to return to the ceremony attending the initiation of a Master Mason.

The historical account of the degree over, the Master explains the emblems and signs of the third degree.

“The ornaments of a Master Mason’s lodge are the porch, dormer, and square pavement; the porch is the entrance to the Sanctum Sanctorum; the dormer, the window that gives light to the same, and the square pavement is for the High Priest to walk on.

“The office of the High Priest is to burn incense to the honour and glory of the Most High, praying fervently that the Almighty, through His benign wisdom and goodness, would be pleased to bestow peace and tranquillity on the Israelitish nation for the ensuing year.

“You have already been informed of the working tools with which our Master Hiram was slain. They were the plumb-rule, level, and heavy maul.

“The coffin, skull, and cross-bones, being emblems of mortality, allude to the untimely death of our Master Hiram Abiff.

“You have likewise been informed of the three signs in this degree. The whole are five, corresponding in number with the five points of fellowship. They are the sign of horror, the sign of sympathy, the penal sign, the sign of grief and death, and the sign of joy and exultation, likewise called the grand and royal sign.

“For the sake of regularity, I will go through them all:—

“This is the sign of horror—(Dropping the left hand and elevating the right.

“This is the sign of sympathy—(Striking the forehead gently within the right hand).

“This is the penal sign—(Drawing the right hand across the centre of the body).

“The sign of grief or death is given by passing the hand over the forehead.

“ It took its rise at the time when our Master Hiram was making his way from the north to the south entrance of the Temple, when his agony was so great that the perspiration stood in large drops on his face, and he made use of this sign as a temporary relief to his sufferings.

“ This is the sign of joy and exultation, to raise both hands over your head, and exclaim ‘ O worthy Masons ! ’ It took its rise at the time the Temple was finished, when King Solomon and the princes of his household went to view it, and being so struck with its magnificence, that with one simultaneous feeling they exclaimed, ‘ O worthy Masons ! ’ ”

So ends the ceremony of initiation as a Master Mason.

The lecture of the degree is short, and a mere repetition, in categorical form, of the instruction conveyed to the novice in the foregoing charges.

CHAPTER X.

HAVING been admitted to the sublime mysteries enshrined in the lodge of a Master Mason, the neophyte has learnt all that Masonry has to teach him, and gained a knowledge of whatever interest the craft may possess. To penetrate to the higher degrees entitles the Mason to decorate himself more elaborately at the assemblies of the brotherhood, but is barren of other result, save the guardianship of an extra number of knocks, signs, and words, and a larger expenditure in fees, as the candidate has to disburse considerable sums at each advancement.

In this country, when a man serves as master of a lodge, it is usual to confer upon him the distinction of a past master. With us, this is rather a dignity than a degree ; and in the short lecture appertaining to it, the only new light bestowed is the fact that in this grade the letter G, which, in a previous degree, has been interpreted as standing for the initial of the Grand Geometrician of the Universe, now represents the pass-word of a past master, that word being "Giblim," or "Chibbelum," which signifies stone squarers.

The word is said to be derived from the inhabitants of Gebal, near Mount Lebanon, who are described as having followed the occupations of sea-farers and builders. Gebal was under the dominion of the King of Tyre, and some of its skilled builders

were sent to King Hiram to assist Solomon in the erection of his Temple ; the stone-squarers who worked there, being especially distinguished as Giblites.*

The word, in the sense of a master of his profession, seems to have been early used in Masonry. In the Book of the Constitutions we find John de Spoulee, who rebuilt St. George's Chapel at Windsor, in the reign of Edward the Third, described as Master of the Ghiblim, a title apparently conferred on him because of his great skill as an architect.

With our American cousins, however, the past master's counts as the fifth degree, and has an elaborate ceremonial of its own, which, with laboured absurdity, is supposed to convey the moral that, before accepting an office, a man ought to be able to prove his qualifications for satisfactorily fulfilling the duties attached to it. This truth is enforced by the brethren indulging in a scene of the utmost confusion at the installation of the new master, which is thus described in the ritual used by the craft.

“ Here a scene of confusion takes place which is not easily described. The newly-installed worshipful is made the butt for every worthy brother to exercise his wit upon. Half a dozen are up at a time soliciting the master to nominate them, urging their several claims, and decrying the merits of others with much zeal, crying out, ‘ Order, Worshipful ! Keep order.’ Others propose to dance, and request the master to sing for them ; others whistle or sing, or jump about the room, or scuffle and knock down chairs or benches. One proposes to call from labour to refreshment ; another makes a long speech, advocating the reduction of the price of the chapter degrees from twenty dollars to ten, and recommending that it be permitted to pay them in flour or any other produce. His motion is seconded, and the new master is pressed on all sides to put the question. If the question is put, the brethren all vote against it, and accuse the new master of breaking his oath, when he swore he would support the Consti-

* 1 Kings v. 18.

tution of the General Grand Royal Arch Chapter, which establishes the price of the four chapter degrees at twenty dollars. If the master attempts to exercise the power of the gavel, it often has the contrary effect ; for, if he gives more than one rap and calls to order, every one obeys the signal with the utmost promptness and drops on the nearest seat. The next instant, before the master can utter a word, all are on their feet again and as noisy as ever. Some brother now proposes that the lodge be closed ; another one hopes it will be closed in a short way."

In this dilemma the ex-master of the lodge comes to the assistance of his successor, who resigns the chair to its former occupant, and the latter then explains to the newly-elected master the meaning of the scene of confusion he has just witnessed.*

With the Past Masters' degree St. John's or Blue Masonry ends, and then begin the higher degrees. To follow them through the various dialogues and posturings of the ceremonials of the thirty and three degrees would be merely wearisome and uninteresting : we will, therefore, conclude this notice of Masonic rites with a sketch of Royal Arch Masonry, and a glance at one or two of the Christian degrees.

The Royal Arch degree seems to have been introduced into England from the Continent, in or about the year 1742.† In it the brethren are termed companions, the lodge is designated a chapter, and its three chief officers are known as Zerubbabel, the prince ; Haggai, the prophet ; and Jeshua, the high priest : these three are supposed to form the key-stones of the arch.

Principal, senior, and junior sojourners are minor dignitaries ; and Ezra and Nehemiah are the scribes of a chapter, who, with the janitor or tiler, compose the nine officials of the grade.

When a chapter of the Royal Arch is held for the ceremony

* "Masonic Ritual and Monitor." Duncan, New York. p. 192.

† "History of Freemasonry." Findel. p. 183.

called "Passing the Veils," three veils or curtains are stretched across the rooms, each of which is guarded by one of the three sojourners, who entrusts the candidate with the pass-word to each veil, the whole ceremonial being a representation of the interview between Moses and Jehovah on Mount Horeb, in which the burning bush, Aaron's rod, and Moses' leprous hand figure conspicuously. The pass-word to the first veil is the same as that of the Past Master, *i.e.*, "Giblim;" to the second, "I Am that I am;" and to the third, "Holiness to the Lord." The distinctive colour of this degree is red. The following is a specimen of the mysterious jargon of a chapter of the Royal Arch.

"Zerubbabel. In the beginning was the *Word*.

Haggai. And the *Word* was with God.

Jeshua. And the *Word* was God.

Z. Companions, principals, what are the great attributes of these mysterious words?

P. Omniscience.

J. Omnipotence.

Z. Omnipresence. To the All-wise, All-powerful, and All-present Being, around whose throne may we hereafter encircle. Most excellent Haggai, from whence came you?

H. From Babylon.

Z. Most excellent Jeshua, where are you going?

J. To Jerusalem.

Z. Most excellent chiefs, why leave you Babylon to go to Jerusalem?

H. To assist in rebuilding the second temple, and to endeavour to obtain the sacred word.

Z. Let us celebrate this grand design."

Hereupon, Zerubbabel, Haggai, and Jeshua form a triangle, which is done by each with his right hand holding the right wrist of his neighbour on the left, while with the left hands holding the left wrists, a second triangle is formed; and the right feet are placed in the fashion of a third triangle on the ground. The com-

panions form into similar triangles, and in this position repeat the following doggrel, each saying a line alternately :—

“ As we three did agree
 In peace, love, and unity,
 The Sacred Word to keep,
 So we three do agree,
 In peace, love, and unity,
 The Sacred Word to search,
 Until we three,
 Or three such as we shall agree
 This Royal Arch Chapter to close.”

They then balance three times, raise their right arms (the hands still joined in a triangle) into an arch above their heads, and in a low voice repeat, by alternate syllables, the word Jaobulon, which is the secret word of the degree, and which is said to be a corruption of three of the names for the Supreme Being, namely : Jah, Baal or Bel, which signifies Lord or Master, and On, one of the names under which Jehovah was worshipped in Egypt.

Zerubbabel demands of the chapter if the word is right, and on each set of triangles replying in the affirmative, he gives five knocks, which are repeated by the junior sojourner ; the companions relinquish personating triangles, resume their seats, and the chapter is declared to be duly opened.

After the Royal Arch come the Masonic Orders of Chivalry, as they are termed, which are degrees containing references to the doctrines and practices of Christianity. The first of these Orders is that of the Knights Templars, whose lodges are known as encampments.

This degree appears to have been instituted in the latter half of the eighteenth century, though it did not attract much notice till the beginning of the present century.* Its founders, as we have before stated, claimed for their creation a descent from the Knights Templars of the Middle Ages, and in order to establish this claim a forged document, called the Charter of Larmenius, was produced.† This charter professed to have been drawn up in the year 1324,

* “History of Freemasonry.” Findel. p. 279.

† Ibid, p. 446.

and to have been signed by Johannes Marcus Larmenius Hierosolymitanus, who, it was pretended, had been nominated by Molay as his successor, though no such person as Larmenius is known to have existed. The signatures of all the alleged Grand Masters of the Order, down to the year 1766, are appended to the document, but are merely so many forgeries.*

The degree originated in France. At first it seems to have planned a political career for itself, and in 1808 the Order held a solemn commemoration of the execution of Jacques Molay in the church of St. Paul and St. Anthony, in Paris.† However, the Knights eventually abandoned their political aspirations, probably in consequence of finding that to enforce them would entail their Order being suppressed by the Government.

The hailing word of the Knights Templars is "A-Montra," which is derived from the French *montrer*, to show, the pass-word is the name of Emmanuel, and their secret word is "Adonai."

The grand word of all is "Mahershalalhashbaz," four Hebrew words which Isaiah was desired to write upon a great roll, and the name by which he was to call his son.‡ The meaning of Mahershalalhashbaz is "to make speed to the spoil," and as used in Masonry is said to be symbolic of the readiness for action which should characterise a soldier.§ The word *Necum*, that is "revenge," is also used as a secret word on the Continent, and occasionally in England. It refers to the death of Molay, and the obligation to take vengeance for it, imposed on the brotherhood.

The sign is for one Knight to seize another by the thigh, as though about to throw him down.

The grip is given by two Knights grasping each other's arms crosswise above the elbow, so as to represent a double triangle. The grand sign is made by extending the arms, the head dropping on the right shoulder, and the right foot crossed over the left instep. This sign is emblematic of the Crucifixion. The penal

* "History of Freemasonry." Findel. Appendix, pp. 689-692.

† Ibid. p. 447.

‡ Isaiah viii. 1-3.

§ Mackey's "Lexicon."

signs are shown by stroking the chin or beard with the thumb and first finger of the right hand, or by drawing the thumb or finger across the forehead, in allusion to the penalty taken upon himself by the Knight at his initiation, *i.e.*, "May my skull be sawn asunder with a rough saw, my brains taken out and put in a charger to be consumed by the scorching sun, and my skull in another charger, in commemoration of St. John of Jerusalem."

For initiation the candidate is attired as a pilgrim, his feet are shod with sandals, he wears a long mantle with a cord round the waist, and is provided with a scrip and wallet containing bread, and a bottle of water, while in his hand he holds a staff surmounted by a cross.

His approach is heralded by the sound of a trumpet. When he is admitted, the equery of outposts (as the inner guard is now called) demands of him—

"From whence come you?"

"From the wilderness of Judea, which I have traversed, exposed to great danger, until I met with this worthy Knight, who promised me protection and safe conduct to the Holy City," is the pilgrim's reply.

"Do you come of your own free will?"

"I do."

"What are you desirous to do?"

"To devote my life to the service of the poor and the sick, and to pray for my own sins with those of the people."

The pilgrim is next catechised as to whether he has received Christian baptism, and whether he believes in the Three Persons of the Trinity?

The usual series of questions and answers, and the regulation number of perambulations having been gone through, the pilgrim kneels at the altar to utter the vows proper to the degree. After he has taken the first part of the obligation, the sword which was placed in his hand during this portion of the solemnity is taken away and replaced by a skull, over which he is made to pronounce solemnly that he desires that should he ever violate the oath he

has just taken, in addition to all the other penalties he hopes may befall him, "furthermore, may the soul that once inhabited this skull, as the representative of John the Baptist, appear against me in the Day of Judgment, so help me God, our Lord Jesus Christ, and keep me steadfast in this my solemn obligation of a Knight Templar, and of St. John of Jerusalem."

In some encampments the ceremony concludes by one of the equerries dressed as a cook, with a white cap and apron, and holding a large kitchen knife, suddenly making his appearance in the midst of the assembly. The intruder then makes his way up to the new Knight, before whom he kneels on one knee, and exclaims, "Sir Knight, I admonish you to be just, honourable, and faithful to the Order, and never to disgrace yourself, or I, the cook, will hack your spurs from off your heels with my kitchen knife!"

It is usual, at the conclusion of the ceremony of installation, for bread and wine to be handed round, in commemoration of the Last Supper of "their Grand Heavenly Captain."

The form of reception of a Knight of the White Eagle or Pelican is perhaps more open than any other to the accusation of profanity, so frequently brought against the practice of Masonry by its opponents. This Order is one of the very advanced degrees, and has comparatively few adepts in this country.

When a new Knight is to be received, the lodge is divided into two apartments, the first of which represents Mount Calvary, and entrance into the second typifies the moment of resurrection, while the passage between the two is emblematic of the descent into hell. The first room, or Mount of Calvary, is hung with black, and lighted by thirty-three candles, there being three candlesticks, each with eleven branches. Each candle is enclosed in a small tin box, with an aperture about an inch wide, through which the light issues. These thirty-three lights are placed in remembrance of the age of our Lord at the time of his death.

On the tracing-board of the degree an eagle with outspread wings is delineated as a type of the Godhead, and on the summit

of three squares, each enclosing a circle (allegorical of Mount Calvary), a cubic stone is depicted, sweating blood and water. On the stone is painted a rose and the letter J. This cubic stone is typical of Christ, the rose denoting his sweetness, the blood and water recalling his suffering. J stands for Jehovah.

The second apartment is also illumined by thirty-three lights, but here they are undimmed by shades ; and the whole room is made as brilliant as possible to represent the moment of resurrection. On the tracing-board a blazing star, with seven rays and with the letter G in the centre, takes the place of the cubic stone. The letter G stands for Gomel, which signifies *perfection*, and, according to Masonic authority, was the first word Adam exclaimed on beholding Eve.*

When the novice is introduced into the lodge he beholds the brethren all seated as though in deep affliction, each with his right hand on his heart, the left covering his face, with the elbow resting on his knee and his head bent down. After circumambulating the lodge thirty-three times and replying to a few questions, the aspirant takes the following obligation :—

“Yes, I promise, by the same obligations which I have taken in the former degrees of Masonry, never to reveal the secrets of the Knight of the Eagle to any Knight Mason, Grand Architect Master Mason, fellow-craft, or entered apprentice, nor to the uninitiated, under the penalty of being for ever deprived of the true word, of remaining in perpetual darkness.

“That a river of blood and water shall issue continually from my body, and under the penalty of suffering anguish of soul, of being steeped in vinegar and gall, of having on my head the most piercing thorns, and of dying upon the cross ; so help me the Grand Architect of the Universe.”

Before the candidate is admitted into the chamber of resurrection he descends into hell, the place representing it being made as repulsive and terrific as circumstances will admit. The seven

* “Manual of Freemasonry.” R. Carlyle. p. 222.

lights burning in this abode of horror are garnished with deaths' heads and cross-bones, and occasionally the torments of the damned are depicted on the walls. The pass-word into this gloomy spot is "Emmanuel." On entering, his sash and apron are taken from the neophyte, and he is covered with a black cloth strewn with ashes, so that he can see nothing of his surroundings. In this guise he is conducted up and down a steep incline made of boards; and when the cloth is at length removed he beholds three figures, dressed as devils, standing before him. He is then ordered to parade the room three times in solemn silence, in memory of Christ's descent into Hades; and he is finally introduced into the chamber of the resurrection, where all is light and brightness. Here the secret word of the degree, *i.e.* "I. N. R. I.," is communicated to him, and the ceremony is brought to a conclusion by his being presented with the rosette and jewel of a Knight of the Eagle and perfect Mason.

As it would be tedious to enter into details concerning all the higher degrees, which are more or less similar in ceremonial and design, and differ chiefly in their signs and pass-words, and the colour of their various tinsels and decorations, we will conclude this rapid notice of the rites of advanced Masonry by describing as briefly as possible the degree of "Nine Elected Knights," or "Sublime Knights Elected," which is said to be popular on the Continent, and the ceremonies of which have probably contributed their quota towards drawing down upon Masonry the condemnation of the Vatican.

In lodge the brethren are attired in mourning; their aprons are lined and edged with black, and across their breasts, from left to right, is a broad black ribbon, on which three deaths' heads are painted or embroidered; from this ribbon a dagger is suspended, and another lies at the feet of each brother. The Master of the lodge represents Solomon, and is addressed as "Most Sovereign" or "Thrice Puissant;" there is but one warden, who is called the inspector, and who represents Stolkin, the fellow-

craft who found the body of Hiram Abiff buried beneath a sprig of cassia.*

When a new brother is received his arrival at the door of the lodge is announced by the master of the ceremonies giving eight knocks succeeded by one, and after his introduction into the assembly the Master thus addresses the novice :—

“ Learn, my brother, that you are to impute your present admission into this chapter less to a desire in us to confer this degree upon you than to an inclination to make a trial of your conduct and courage, and of your compliance with the obligations which you have contracted in the different degrees through which you have already passed. Know, my brother, that at this moment we have in our power one of the murderers of our respectable Master Hiram Abiff, who groans under the enormity of his guilt, and expects every instant to undergo the rigorous torture which his crimes justly merit, to serve as an example to deter others. This I have learnt from a stranger, who will conduct those I send to the place where the miscreant is hidden. The opportunity now offers of your being the first to revenge the craft, by bringing this villain to condign punishment, if possible, adequate to the enormity of his crimes. Do you find yourself disposed to vindicate the royal art and to sacrifice the traitor in honour of Masonry ? ”

Candidate. “ I shall be happy of the opportunity to avenge the death of our dear Grand Master.

Thrice Puissant Master. “ I must previously inform you that this man is, perhaps, one of your acquaintances, probably your friend or brother ; but in such a case as this every sentiment must give way to that of revenge, which with you is to stifle every other consideration, because no bad consequences will attend your accomplishment of this revenge. Besides, this is the only opportunity that offers of making us sensible of your zeal, by which you will be admitted into this degree ; therefore determine immediately.

* “ Manual of Freemasonry.” R. Carlyle. p. 275.

The candidate having expressed his determination to take advantage, in whatever manner he may be directed, of the opportunity of revenging the death of Hiram Abiff, is then blindfolded and conducted to a cave, or a recess made to represent a cavern as nearly as possible. In this is seated a puppet, the head of which is balanced on the body so as to fall off at the slightest blow. When this rite is enacted with a political aim, the head of the puppet is usually encircled by a crown, and in Italy, it is said, the papal tiara was sometimes to be seen decorating the head of the representative of the murderer. Occasionally a bladder filled with blood was placed on the breast of the figure, and into it the novice was made to plunge his dagger.*

The candidate having been conducted into the cave is made to seat himself opposite the figure; his left arm is laid on a table, on which he is desired to lean his head, his right hand resting on his thigh. His guide next informs him that he must now leave him, and continues—

“ Promise me faithfully that you will remain in the posture in which I now leave you, however much alarmed you may be by any noise you may hear. (At this another brother groans heavily and rattles a chain). Attend to what I say, for if you neglect it your life may be the cost. As soon as you hear a Masonic knock, take the bandage from your eyes and closely examine every object that is around you. When you hear a second knock, drink out of the cup which you will find near your left hand. When you hear a third knocking, you must do exactly as the voice you will hear may bid you. Although I leave you alone, the eyes of the whole chapter are upon you; therefore I beg that you will not fail to comply with these instructions.”

A few minutes after the guide has taken his departure, the neophyte hears three knocks, which is the signal for him to take the bandage from his eyes; after another pause, comes the signal for him to drink from the cup that stands beside him; and at the third signal, a voice is heard directing the candidate to seize the

* “Storia, Dottrina, e Scopo della Framasoneria.” pp. 102-117.

dagger that lies near him, and to strike the villain (*i. e.* the puppet) first on the head and then to the heart. “Cut off the head, and follow me with it in your left hand, and with the dagger in the right,” exclaims the unseen master of the ceremonies, whereupon the novice picks up the head, which rolls from the figure on his striking it, and his guide next appears and conducts him back to the chapter. His reception there is not as favourable as he has been led to expect.

The King, seeing the candidate, rises with great indignation, and says, “Wretch! what have you done? My orders were that the traitor should be taken and brought to me, not that you should put him to death. Your disobedience of orders shall, therefore, cost you your life. Stolkin, put him to death!” On hearing this, the brethren fall on one knee, and beg pardon from Solomon for the candidate, saying that it was excess of zeal and love for the memory of their respected Master Hiram Abiff that prompted their new brother to disobey the king’s orders. While this entreaty is making, Stolkin seizes him, and stands ready to execute his orders. Solomon exclaims, “Stop! my brother Joabert; I freely forgive you the second time, as you meant no wrong, but beware of the third offence.”

The penalty of the obligation embraces all those of the foregoing degrees, with a promise to revenge Masonry in general; to protect the Order with all one’s might and power; and to submit oneself, in the event of proving false to the oaths taken, to perish by the same weapon, which will be given as an honourable mark of this Order, and as a reward for zeal and constancy. Here the Thrice Puissant presents the new brother with a dagger, saying, “I deliver you this vindictive weapon; make a good use of it when required.”

The first sign of the degree is for one brother to take a poniard or sword and stab another on the forehead. The one he pretends to strike claps his hand to his forehead as if to see if it is bloody.

The second sign is to strike your dagger towards the heart of another member of the grade, and to say “Necum.” The other

answers by laying his hand upon his heart and saying "Joabert," which is the name by which the candidate is called during the initiation.

The grip is to take the thumb of another's right hand in the bottom of one's own hand, clenched all the fingers of both hands, and place the thumb erect. It signifies eight together and one by himself.

The pass-words are *Necum*, *Joabert*, and *Stolkin*.

The grand word is *Begulgal*, signifying Faithful Guardian, Chief of the Tabernacle, Friend and Chosen Favourite.

It is evident that the whole teaching of this degree is that of blind obedience to the officers of the Order, and the necessity of vengeance for past wrongs. In a country agitated by real or imaginary political wrongs it is impossible that such a ritual should be practised, and its political teaching ignored by its disciples. In Italy, accordingly, we find that during the days of the old *régime*, the leaders of the Carbonari used Masonic lodges as training schools for their higher grades*, and in France Socialism is freely taught under the name of Masonry. Of all agitated countries Ireland is the only one in which Masonic lodges are not used as hotbeds of revolution; the anathema of Rome having in that land given Freemasonry a purely Protestant, and therefore English complexion, that renders it hateful in the eyes of the great mass of the people and of the priests, who too frequently, in spite of their Spiritual Head, having condemned all secret societies, look with a lenient eye on the spread of such essentially Irish societies as those of the Ribbonmen and Molly Maguires.

In certain of the national rites the pass-words of the various degrees are apparently gibberish. For instance:—

- Pass-word of an Aspirant Nar-i-mor.
- Pass-word of an Associate Shalai-shucal.
- Secret word of an Associate Sartun-es.
- Pass-word of a Master Ioc-dar-oces.
- Secret word of a Master Yari-tani.

* "Storia, Dottrina, e Scopo della Framasoneria."

On being transposed, these syllables are found to represent the following Spanish sentence :—

Nar-i-mor	Morirán
Shalai-shucal	A las cuchillas
Sartun-es	Nuestras,
Ioc-dar-oces	Sacerdocio
Yari-tani	Y tiranía.

That is, “Death by our poniards to the priesthood and tyranny.”*

We do not for a moment wish it to be supposed that the Masonic lodges of Great Britain and Ireland, which are merely convivial and benevolent clubs that indulge in some harmlessly eccentric ceremonials, ever lend themselves to the inculcation of revolutionary doctrines; but all secret associations, in so far as they are secret societies, must ever be liable to being used, sooner or later, for political ends. When such is the case the society rapidly degenerates into an evil, and where it is not the case the secrecy of the society is an absurdity.

* “Storia, Dottrina, e Scopo della Framasoneria.” p. 120.

CHAPTER XI.

It is unnecessary to give further details concerning the higher Masonic grades. Should any of our readers feel any curiosity to learn still more of their peculiarities, we must refer them to the Manuals of the Order, which contain full particulars of every degree.

Before bringing this imperfect sketch of the "Realities of Freemasonry" to a conclusion, we must glance at a few more traces of ancient Masonry that yet exist. Amongst the most curious of these is the Masonic dialect called *Bearlagair-na-sair*, which is said still to be in use amongst the operative Masons of Ireland, though at the present day its use is almost exclusively confined to the counties of Cork and Waterford.*

That the Masons of the Middle Ages used secret marks by which to identify their work, and that these marks are more or less similar on the ecclesiastical buildings all over Europe, has long been a well-known fact, but we are not aware of a secret Masonic dialect having existed, and being still to some extent in use, in any country but Ireland. It would be interesting if efforts were made to ascertain if any similar dialect can be traced in other lands.

As the existence of this secret language, if we may so call it, is very little known, we give at length all the examples of it with which we have hitherto met, and which are taken from a paper laid before the Kilkenny Archæological Society in 1858, by Mr.

* "Proceedings and Papers of the Kilkenny Archæological Society," vol. ii. p. 67.

E. Fitzgerald, an architect from Youghal, in the county of Cork. This secret language was formerly evidently confined solely to Masons, and is now used by the building operatives in the South of Ireland whenever they do not wish to be understood by their employers or by outsiders.

When Mr. Fitzgerald was noting down any word he could learn of this Masonic language, his workmen afforded him every facility for doing so in their power, all except one old mason, who resented this intrusion into the secrets of his profession, and who declared that in his young days any Mason who betrayed the meaning of their dialect would "get three inches of a *gladeen*." *

Irish roots, of course, predominate in the dialect, but it cannot be entirely Irish in its construction, as traces of Hebrew, Greek, and Latin may be found in its composition.

The name of this dialect is *Bearlagair na sair*, from *Berla*, language; *gair*, short, or secret; *na sair*, of the artificers; and the following are all the examples of it with which we have hitherto met:—

Triath	God the Lord, from <i>Triat</i> (<i>Treah</i>), a king or lord.
Bedhal	Devil, from <i>Be</i> , woman, and <i>dalbaidé</i> (<i>dholwee</i>), a deceiver; <i>i. e.</i> the woman deceiver, the devil.
Eash	A man, from the Hebrew <i>איש</i> (<i>aish</i> or <i>ish</i>), a man; and <i>aes</i> , people.
Eash Triath	Lord of man. <i>Eis-triat</i> , Lord of man.
Eash na keena	Man of the house. <i>Ca</i> , a house.
Boo	A woman.
Boo na keena	Woman of the house.
Vaurimaun	Mother, from <i>a matair</i> (<i>a vahair</i>), his mother.
Lirke	An old woman, from <i>leirce</i> , a tormentor or teaser, as probably in this sense the craftsmen looked on an old woman.

* "Knife."

- Gabesh A small boy.
- Boo-ogunthu A young woman, from *bé ógeantha*, a young woman.
- Mara-laun A child.
- Shoun-dhaune An old person.
- Gudth A woman of easy virtue, or bad character.
- Coine The body, from *coni*, the waist, or middle of the body.
- Lou-iné The legs, from *luinne*, legs.
- Gablish The finger.
- Sneith The nose, from *snuaid* (*snooah*), the visage.
- Derco The eye, from the Greek $\Delta\iota\rho\kappa\omega$, I see; *derc*, see, view.
- Belle The mouth, from *beal*, the mouth.
- Leith The tongue, from *lige* (lee) licking with the tongue.
- Faig The teeth, from *fec*, a peg.
- Durke The ear.
- Coshe dre mon The beard, from *cas*, hair, and *cadso-mán*, light or short.
- Cronik-conith The head.
- Mavousa Myself, from *mise* (*mishe*), myself.
- Bur-ub A priest, or clergyman, from *borb*, fierce, over-bearing. In general, the craftsmen were a loose set of fellows, and most probably were dealt with severely by the clergy; they, therefore, made them the embodiment of fierceness or oppression.
- Arrick An artificer, or craftsman, from *arceac*, ingenious, or an ingenious person.
- Arrick coda A mason, or stone worker.

- Arrick fuke A carpenter, or worker in wood, from *feic*, wood.
- Eash-na-ludha The master, or man of the work, from *aes*, and *luada*, man of motion, *i. e.* in motion himself, and who keeps all, or requires all to be in motion, or hard at work.
- Shou-ra-dhore The head inspector, from *súradóir*, a searcher, or inquirer.
- Shou-rig Look sharp, the master is coming.
- Eash-shouroo Is also used for the same purpose.
- Tre-hule-eashe A fine man, from *tréiteamail-eas*, an accomplished man.
- Bru-ig-nore A smith, from *bruig*, to press or beat down; and *nóir*, a doer, or the performer of the work.
- Cife-nuch A weaver.
- Eash-coonuch A brogue maker.
- Fuma-dhore A tailor. *Proumpuch* is also a tailor.
- Glaum-a-dhore A piper, or musician, from *glam*, a cry, and *doir*, a doer.
- Burbeen A labourer, from *borb*, ignorant, and *ín*, a diminutive, *i. e.* mean and ignorant, compared to the ingenious artisan.
- Shec-dhouge A bum, or policeman, from *édig* blowing, that is a "blast, or an evil wind, otherwise a wind from the devil, in which sense these functionaries were viewed by the arrick.
- Car-neor A soldier, from *cearn*, victory, and *oir*, doer, or gainer of victory.
- Dho-fu-dhore A tell-tale, from *do*, ill, or bad, and *feadh*, a voice.

- Dho fu To speak ill of a person, the same root as above.
- Bin-na To speak, from *biñ*, a voice.
- Loffoo To steal, from *lanúgad* (*lhavoo-a*) handling, or laying hands on, as a thief does.
- Loffu dhore A thief or robber, from the same root.
- Goul-three-shuch A fellow of different religion, from *gall*, a foreigner, and *taraiseac*, overcoming or conquering.
- Coda A stone, from *caid*, a rock, or small stone.
- Fuke Timber, from *feac*, a wooden handle.
- Murth Mortar, from *muirte*, mortar.
- Alp A job of work ; also a hill, and also a town, from *alp*, a lump.
- Trehula-luda Good work, from *tréiteamail*, good, and *luda*, appearance.
- Do-fe Anything bad, from *do fud*, worthless, valueless.
- Dho-fi-cal-luda Bad or ugly work, from *do*, ill ; *fá*, under ; *cal*, artistic ; *luda*, appearance ; *i.e.*, below the standard of good work.
- Gab-ing Idling, or slingeing, from *beag-buñ*, work little.
- Shek-erem-hueso Discharged, or sent off from the work, from *eag*, death ; *orm tusa*, *i.e.* dead to the work, or lost to the job.
- Prosimig To pull out, or work hard, from *brostaig*, hurry, or to make haste.
- Cadth-souck-eness The topstone, or chief corner-stone, from *caid-stuaice*, rock, or stone of the pinnacle.
- Gahegan The wrong bond, or rather no bond. This word is also used when an

- arch is not properly keyed, as when two bricks meet at the key instead of one, which the operative calls a "she-arch"; it is also called "gahegan." The word is derived from the Irish of *caid*, a stone, and *gan* or *gann*, without, or short of a stone, *i.e.* a bond stone.
- Laur-e-ne-ringa A plumb-rule, from *lar*, middle; *na*, of; *raine*, a part or division; *i.e.* a true perpendicular; the plumb-bob must fall into the centre of the division, *i.e.* the centre of truth.
- La-mogue A level.
- Bochar A square.
- Limeen A trowel. *Limeen* is also a watch, and is applied to tools in general. It seems to have been derived from the Irish *liadhan*, a trowel.
- Gladeen A knife, from the Latin *gladius*, a sword.
- Cossar A hammer, from *casúr*, a hammer.
- Re-re-pogue A perch of work.
- Gab-lish An inch, from *beg-lair*, a little hand.
- Scevela A window, from *scéit-anlae* (*skehanllha*), shedding or pouring in the light of day.
- Thin-uche Fire, from *tine*, fire. *Thno-hid* is also fire.
- Cadth Thuo-hid Coals, from *cáid*, a rock, and *trúitid*, fire, *i.e.* the rock-fire.
- Foukama Smoke.
- Cashtramon The chimney, or soot.
- Keen A house, from *cái*, a house; *caina*, housed.

- Keena-buirb A house of worship.
- Theare-keen A pawn-house, or goal. *Tear-ciana*,
scarcity-house, *i.e.* to resort in
time of need.
- Cawheke-a-limeen What o'clock is it?
- Lenhuing A bed, from *longsuain*, a bed, or
place of rest.
- Coing A table.
- Siske A chair, from *sigiste*, a seat.
- Rochane Clothes of any kind, from *rocan*, a
covering.
- Rochane-thour A breeches
- Coonogues Brogues, or shoes.
- Colla A hat, from *call*, a hood or cowl.
- Skirteen A shirt. *Cnish* is also a shirt.
- Sthee-maree A pipe.
- Cow-ruing Sleeping.
- Mone-trea Good morrow, from *mon*, a day;
and *trial*, good.
- Dher-kooing Courting.
- Bur-ra-bood Married.
- Dous a maun Dancing.
- Cou shous da vow Good morrow kindly.
- Conus a mar ludhe thu
vouludhe? How do you come on in the world?
from *Conas mar luidead tu ab
folad*—How do you come on in
Ireland?
- Bouchling The sea, from *boona*, the sea.
- Dour A river, from *dobar*, water.
- Dhou rueing Raining, or watering, from the same
root.
- Duvar Water.
- Scabogne treah A large vessel, a ship
- Kinah Food in general, from the Latin
cena, a supper.

- Lisheen Bread.
- Crevocks, *or* kunuc . . . Potatoes.
- Corin farabee Beef, from *carna*, flesh ; *fean*, male ;
and *buab*, kine ; *i.e.* the flesh of
the male kine.
- Corin Meat, from the same root.
- Euch Butter, from *uch*, udder.
- Eg na koonig Fish.
- Cabrule Cabbage.
- Assee, *or* Isaugh. Milk, from *as-i*, drink of a female.
- Cuhee Tobacco, from *caitaib tobac*, drawing
the pipe.
- Keenrush Snuff.
- Degla fuke Cider, from *deag lait*, drink, and *fead*,
wood, *i.e.* the drink of the timber.
- Crine caun fuke . . . Apples.
- Fara-buch. A cow.
- Keful, *or* coulth A horse. It also means a man who
has not served seven years' ap-
prenticeship to the business ; he
is a *coulth*, not broken in, and no
matter how well he may be able
to work, must be treated with
derision, avoided, none of the real
craft daring to work with him.
- Maunlish A pig, from *monlac*, rough, bristly.
- Ka-lidh A goat, from *caidla* (*carw-llha*), a
goat.
- Keher-nish A sheep, from *caora* (*khayre*), a sheep
- Cuhiree, *or* Cifre-hawn. . . A dog, from *cu*, a hound.
- Knopuck A cat.
- Eash clutoch A dunghill cock, from *eash*, male ;
and *cleiteac*, feathered.
- Crine caun clutoch . . . An egg, from *crineacan*, a round ob-
ject, and *cleiteac*, feathered.

- Eash Gara-buch A turkey cock, from *eash gearbac*, the scabby bird, from his rough head and legs.
- Deegla Intoxicating drink, from *deag-lait* (*dah-elah*), good drink.
- Deegla-culahee Porter, *deag-lait culite* (*cool-ihe*), back-biting, to drink, as probably the craft did back-bite over this slow, tedious, and talkative drink; or from *culadta*, sleepy, heavy drink calculated to produce sleep.
- Doun caucha Whiskey, from *dou*. (*dhoun*), a gift; *cadaca*, of friendship, that is, the gift of friendship, a treat; or what would seem more in point, from *cat'a*, quarrelsome, *i.e.*, the quarrelsome gift.
- Trisha deegla A footing, or drop of drink, from *Trise digla*, through thee we drink. The new or strange craftsman was not properly installed or free in the work until he paid his "footing," that is, to give the rest of the men a drink.
- Trisha A measure, or treat.
- Degluing Drinking strong drink.
- Carra Drunk, from *carabas* (*caravous*), excess in drinking.
- Gab-carra Partly drunk.
- Carra waun A drunken spree.
- Eash carra keenah A hungry man, literally, a man drunk with hunger.
- Binnue caha Begging, from *beaneait*, a blessing; and *catugad* (*cahue*), sorrow, *i.e.*, the prayer of the sorrowful.

Man-lu	Scolding, from <i>mol</i> , loud, clamorous.
Spris-a-nue	Fighting.
She kuing da vousa	To beat a person.
Shek	Dying, from <i>écc</i> (<i>eag</i>), death.
She-ku	Murder, or to spoil a piece of work.
She-kude	To kill, or is killed.
Thau she erin shek	He is dying. <i>Ta se ar in eag</i> , he is on death.
Thu le vou sheka	He is dead.
Pynke	Money of any kind, from <i>pinginið</i> (<i>pinginne</i>), pence.
Leeb-re-caun	A book; also, a pound note, from <i>leabraican</i> , a little book, and the Latin <i>libra</i> , a pound weight.
Bar-cawn	Is also used in the same sense.
Sraub treah	Is also a pound, from <i>scriob</i> , writing; and <i>triaí</i> , fine.
Sraub	A shilling, from <i>sgreabal</i> , a reward; value not defined.
Gab sraub	Sixpence.
Fouk	A penny.
Gabfouk	A halfpenny.
Thimpelaun	Anything round; it is also a measure of any kind, such as a pint, a quart, &c.
Mea-naun	Michael, from <i>Mitcealin</i> .
Neathus	Ned, or Edmond.
Gis-saun	John, from <i>Seagan</i> (<i>Shaun</i>), John.
Aish-Crith	A musician, from <i>aes</i> , a man; and <i>cruit</i> , a harp.
Due	Land, <i>des</i> , land; or from <i>duitce</i> , a country.
Caugh	A small way or passage, from <i>cai</i> , a passage.
Custramaun	A road, from <i>cosán</i> , a footpath.

- Custrig agudine alp . . . Hurry to town, from *coisdread tu go dtig analp* (*cusdre hu-go-dee an alp*), hasten to the town, or to the collection of houses.
- Alpo-leera . . . Capital, *i.e.*, Dublin, from *alp*, a town, and *liaġan*, Leinster, *i.e.*, the capital of Leinster.
- Moul-eádh . . . Day, from *mall-ead* (*moul-ay*), slow time; as if the men felt the day long in passing.
- Sckueed . . . Night, from *scat-nae* (*skaw-nay*), shadow of yesterday.
- Sgau-nid . . . The sun.
- Scau-nid Rea . . . The moon.
- Grifinthu . . . Foxy.
- Cosh-drea . . . Be off, run away, from *costrigh*, to foot it.
- Spugnig lee meen . . . Six o'clock, leave off work, from *stadig*, stay or stop; and *liadan*, a trowel.
- Ochee luda . . . Is also used for the same purpose.
- Caw-heke in rudghe scab-an-thu na therka na midge? libogue.*

A certain number of words in this dialect are manifestly of comparatively modern origin, but much of it appears to have descended from ancient times, and such fragments of it as exist seem to be deserving of the attention of those learned in such matters. Speculative Freemasonry has since its establishment monopolised the especial attributes of the operative brethren, but there can be no doubt that its marks, signs, and passwords owe their existence to those in use amongst the building artisans of

* "Proceedings of the Kilkenny Archæological Society," vol. ii. p. 390.

the Middle Ages. At the present day the "practical men in leather" appear to regard their brethren of the mystic tie with considerable derision, of which the following song, said to be still popular amongst working Masons, may be taken as some slight proof:—

THE LADS WITH THEIR APRONS ON.

You Masons brave that courage have
 To execute each artist's plan,
 I pray give ear to what you hear,
 And that from a Mason's son.
 Let Babel's height not you affright,
 Or the Temple that the heavens planned ;
 That pile of state was made complete,
 And built by lads with their aprons on.

On Egypt's plains they took great pains
 To raise the Pyramids so high ;
 Who had them made, it is not said,
 Nor can they tell the reason why.
 How they had stood before the Flood,
 For to deny it no man can ;
 But this they may sincerely say—
 They were built by lads with their aprons on.

And you Masons bright, take no delight
 In what they call Freemasonry ;
 For with their mock signs, their squares and lines,
 Or any of their damned mystery.
 For it is well known it was by you
 That all their wondrous works were done ;
 They'd pledge their souls to steal our trowels,
 And mock us with their silk aprons on.

As we have frequently alluded to the Masonic marks on the ancient cathedrals as a proof of the identity of the building frater-

nities all over Europe, we append a table of them, so that these marks may be compared. The rule of the craft for the formation of these marks is that they must have at least one angle, and that the circle is not to be used, unless it be in some combination with a line, so that an angle is formed.* No particular mark is set apart for master Masons as distinguished from their journey-men. If two Masons meet at a work, both of whom are in the habit of using a similar mark, while they work together one of them must assume another mark. It will be remembered that on the admission of an apprentice to the first degree of Speculative Masonry, one of the first pieces of information imparted to him is that all the signs used by the fraternity are squares, levels, and perpendiculars.

It appears that working Masons occasionally imprinted their mark on their tools and utensils, as well as on the stones of the building at which they worked.

The Freemasons had not only their secret signs and marks, and in one instance at least, as we have shown, a secret dialect, but they had also a secret alphabet or cipher, in which many of their documents were written, and which, we understand, is still in use on the Continent.† There are several allusions to this alphabet in the higher degrees, especially in that of mark-man, in which the novice is taught to lay his first and second fingers across those of a brother, so as to form an index to the mystic characters.‡ Formerly it appears that this cipher was used by Masons for the purpose of communicating secretly with each other in the presence of strangers. The author of "Ahiman Rezon" boasts that with two squares, a gavel, and a hammer he could communicate any sentence he wished to a skilled and intelligent brother without speaking, writing, or voice.§

This cipher is now very generally known; it is written in several ways, of which we give two examples.

* "Proceedings of the Kilkenny Archæological Society," vol. ii. p. 71.

† "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. p. 73.

‡ "Manual of Freemasonry." Carlyle, p. 192.

§ "Origin of the English Royal Arch." G. Oliver. p. 42.

As we have referred at considerable length to the vestiges of ancient Freemasonry that are found in Ireland, we cannot refrain from endeavouring to trace back a prominent figure in the Masonry of to-day to a Celtic origin. It would be strange, though not impossible, if the true ancestry of no less a personage than the murdered Grand Master himself were to be found in the Green Isle, that is so prone to claim all men of renown as her own offspring.

We have already stated that the legend of Hiram Abiff, which is the theme on which all the Masonic ceremonies, from the degree of a master upwards, more or less turn, is not mentioned in any Masonic record previous to the beginning of the eighteenth century, and that it seems probable that the myth was borrowed from the Jewish Targums. The secrecy with which the craft think fit to surround their practices renders it, of course, more difficult than would otherwise be the case to separate what is really ancient and interesting from that which is modern and worthless in their ritual. We do not, therefore, venture to suggest, beyond it being a mere possibility, that when the reorganisation of Freemasonry took place in the last century, the authors of Speculative Masonry may have found traces of a legend of the treacherous murder of some mighty though nameless builder of old still lingering among the few remaining members of the ancient craft. It is evident that the organisers of speculative Masonry were bent on ascribing a Jewish origin to the society; therefore, in the event of such an oral tradition as we have supposed having existed, they would naturally assign to it a name connected with the building of the Temple, from the foundation of which they maintained their Order sprang. The myth regarding Hiram Abiff being translated about that time from the Jewish Targums, it was natural that they should immediately engraft upon it the tradition of the craftsmen. But Holy Writ distinctly states that Hiram Abiff was not an architect or builder. Oral tradition has usually a large substratum of truth, and it seems highly improbable that working Masons should have handed down a tradition con-

cerning a weaver and artificer in metal ; while on the other hand, if a great master of their craft had been barbarously murdered, nothing would be more likely than that we should find a tradition of the fact lingering on through successive generations of operatives. Singularly enough, in Ireland there is such a tradition as we have supposed. Popular belief ascribes nearly all the early ecclesiastical remains in that country to the genius and energy of one man, the son of "Tuirbi of the Strand"—the famous Gobhan Saor. The legend of his death states that he and twelve of his journeymen were cruelly murdered by twelve robbers, who then went to the Gobhan's house and boasted to his wife of having slain her husband. She pretended to be indifferent to the news, and begged the murderers to help her to draw open a tree which her husband had begun to saw into planks. The assassins placed their hands in the cleft to force it open, whereupon the woman quickly drew out a wedge that had been placed there ; the tree closed on their hands, and the robbers found themselves at her mercy. The woman avenged the murder of her husband and his men by cutting off the heads of the twelve murderers with an axe.*

The peasantry still point out with pride some curious old tombs in a burial ground called Deire na Bplannc, near the village of Killenaule, in the county of Tipperary, as the spot where the remains of the great architect and his twelve journeymen are interred.

Another tradition concerning the Gobhan Saor is that he and his son, who was also an architect, went over to Britain, at the request of one of its princes, in order to build for him a palace of unrivalled magnificence. When the palace was nearly finished the king resolved on putting its architect to death to secure no other palace of equal splendour being built elsewhere. This design reached the ears of a lady of the Court, who loved the younger architect, and who warned him of the danger surround-

* "The Ecclesiastical Architecture of Ireland." R. R. Brash. p. 168.

ing him and his father. On learning this the Gobhan Saor, assured the king that the building could not be completed without a certain marvellous instrument which he had left behind him in Ireland, and which his daughter-in-law, in whose charge it had been placed, would only intrust to one of the greatest of his majesty's subjects, who must, moreover, be provided with a pass-word from the Gobhan himself. Impatient to see his palace in perfect splendour, the king at length consented to send his own son to fetch the necessary instrument from Ireland. The Gobhan confided to the young prince that the pass-word was *cur an aigh an cuim**, and on the young stranger repeating this to the Gobhan's daughter-in-law, when he reached her dwelling, startled by the mysterious nature of his mission she immediately divined that some treachery had befallen her husband and father-in-law, and cast the British prince into a dungeon as a hostage for their safety, so that the perfidious king was forced to allow the architects to leave his dominions unharmed.†

Thus we find, from tradition, that the fame of the Irish architect had penetrated into England during his own life time, which was during the sixth century, and we know that about then more than one monastery was founded in England by Irishmen, while Scotland, France, Belgium, Germany, Italy, Switzerland, and even Iceland ‡ owed several of their famous religious foundations to the remote island where civilization and learning shone most brightly when the rest of Europe was at its darkest.

At a later period, when the wandering bodies of Freemasons were travelling from land to land, erecting magnificent cathedrals on the Continent and in England, we find from the identity of the craft marks on Irish ecclesiastical structures with those

* *i.e.* "A twist against the turn," or "meet cunning by cunning."

† "The Dublin Penny Journal," July 6, 1833.

‡ "Proceedings of the Kilkenny Archæological Society," vol. ii. p. 386-389.

of other countries, that the companies of St. John were as busy with the trowel and hammer in "ill-fated Erin," as in richer and more accessible regions. Hence it is highly probable that in Ireland they heard the tradition of the barbarous murder of the great architect who had built the mysterious Round Towers which would strike Masons from other countries as so extraordinary, and the builder of which had in the course of ages become invested with almost magical gifts; and once learnt, the Masons in their various migrations would of course carry the tradition into their lodges in other lands, where a dim memory of it may have lingered on till the Masonic revival of 1714, when Anderson and Désaguliers, who would naturally share the prevalent ignorance of Irish literature, on hearing the tradition of the murder of a great master of the craft in the early ages, and anxious to connect the new society of Speculative Freemasonry with a Biblical origin, identified the tradition with the legends of the Jewish Targums relating to Hiram Abiff.

Of course we hazard this theory as a mere supposition, but it may possibly contain a germ of truth which would be interesting if worked out by some more learned Masonic historian.

We cannot conclude this account of the Realities of Freemasonry without alluding to another phase of Masonry, in which even its most strenuous opponents must allow that it is admirable. The Masonic charities are eminently useful and superior. As a charitable organization, Freemasonry may fairly claim the respect and support of the world at large. It is only in its character of a secret society that it can be said to be effete and useless. And, indeed, this secrecy is tacitly admitted by Masons themselves to be a dead letter, as, though provided with all the proper signs and pass-words, no Mason could now-a-days gain access as a visitor to a lodge where he was not known, unless he produced his certificate of membership signed by the Grand Master.

A plea for the secrecy of Freemasonry usually urged, is that by

means of signs and grips Freemasons can make themselves known to their brethren in foreign lands, and thus obtain assistance in case of necessity. In some very few instances the use of Masonic signs may have been productive of good, though in the most striking instance we can recall, the sign in question appears to have been made inadvertently.

During the war between England and the United States, an American captain of the name of Mackinsty, who served in the regiment commanded by Colonel Patterson, was wounded and taken prisoner by the Iroquois Indians in a fight that took place in the vicinity of Montreal. The Indians, who were auxiliaries of the English, were incensed against Mackinsty on account of the valour and determination he had displayed against them, and on his falling into their power, they resolved on putting him to death with all the cruelty usually practised by them. Accordingly the captain was bound to a tree and surrounded by fagots, to which fire was on the point of being applied, when, in despair at the horrible fate awaiting him, Mackinsty, without knowing what he did, made the Masonic sign of distress, which consisted in raising the arms and clasping his hands over his head, and which though dignified by the name of a Masonic signal, is an attitude, it must be allowed, of which even the profane not unfrequently avail themselves in movements of extreme distress or difficulty. Whether it was as a Mason or as a mortal that Mackinsty made this sign, the result for him was equally felicitous. Brandt, the leader of the band of Indians into whose power he had fallen, had been educated in Europe, and had there been admitted to the mysteries of Freemasonry. Immediately he perceived the Masonic signal he came to the relief of his prisoner, released him from the dangerous position in which he had been placed, and eventually conducted him to Quebec, and placed him in safety in the hands of the English.*

This is the most striking instance with which we have met in which a Masonic sign has been of real use; such an instance as

* "Histoire Pittoresque de la Franc-Maçonnerie." Clavel. p. 282.

this, however, could only be of the most rare occurrence, and Brandt must have been an exceptional savage to have remained true to his Masonic obligations in such circumstances. Amongst civilized people, it is to be feared, if common principles of morality and humanity are disregarded, Masonic vows will prove but feeble restraints in situations of temptation or difficulty.

We do not deny that the Masonic tie of brotherhood may occasionally be useful—though we doubt if, in any civilized land, honesty, straightforwardness, and politeness will not prove at least as useful passports as any number of secret grips and signs ; but in many cases, it is to be feared, the plea of Masonic fraternity is employed as a cloak for jobbery, and an excuse for the unfair promotion of a brother Mason to the detriment of some more worthy man who happens to be uninitiated.

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