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FREEMASONRY IN THE SEVENTEENTH CENTURY :

CHESTER, 1650-1700.

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FEW Heraldic works are more curious or of greater rarity than "The Academie of Armory, or a Storehouse of Armory and Blazon, &c., By Randle Holme, of the City of Chester, Gentleman Sewer in Extraordinary to his late Majesty King Charles 2. And sometimes Deputy for the Kings of Arms. Printed for the Author, Chester, 1688," folio. It is certainly a storehouse, but not only of armory and blazon; and Lowndes fitly describes it as "a heterogeneous mass and extraordinary composition, containing a vast fund of curious information." To this may be added the opinion of Dr. Ormerod in his note on the second Book:—

"The author's object appears to have been the formation of a kind of encyclopædia in this awkward heraldic form; and in the rest of the present book he proceeds through all the range of creation, treating the reader with the strangest jumble on Natural History, Mineralogy, and Surgery, occasionally diversified by Palmistry, Hunter's terms, the Cock-pit laws, Diseases, an Essay on Time and on Men punished in Hell. Introducing each subject successively as the fancied bearing of an armorial coat."

As this description is a fair sample of the contents of the whole work, it is needless to add more. Many accounts of the work have been published,* of it

* Moule's "Bibliotheca Heraldica," Lond. 1822, Ormerod's "Hist. of Cheshire," &c., &c. In Harl. MS. 2054, "The Companies of Chester," under the Painters (?) it is recorded:—"1591. This yeare Wm. Holme stationer came, no mention of any before." "Wylliam holme the son of Ryehard holme of tranmoore in the County of Chester yeoman" who was apprenticed in 1569 for 11 years to John Harrison, stationer of London, was admitted a freeman of the Stationers' Company of London, 1580, and admitted to the Livery in 1604. His name appears at various dates as the printer of books, but he seems to die out about 1616.—Arber's "Transcript," I. 396, II. 683-875, &c. "William Hulme, son of Thomas Hulme" of Chester "smythe," was apprenticed to "William Hulme, Cytizen and stationer of London" in 1581, he was made free in 1589, and issued books.—Arber's "Transcript," II. 110, 705, &c. Ormerod's "Hist. of Cheshire," *new edition*, II. 456. Pedigree of Holme of Tranmere.

Moule writes "it is considered to be one of the most scarce of Heraldic Books, and that not more than fifty copies are to be found in the Kingdom." It is of this extraordinary production that I propose to give a few notes, but before doing so it may be well to give a short history of the family of Holme.

From Thomas, third son of William Holme of Tranmere, a manor in Wirral Hundred, descended (third son) Thomas Holme of Chester, living in the fifth year of King James I. [1607-8], *smith*. He married Elizabeth, daughter of John Knyvett, of Kinnarton. He and his wife were both buried at the Church of St. Michael, at Chester.

His fourth son, the *first Randle Holme*, was Deputy to the College of Arms for Cheshire, Shropshire, and North Wales, Sheriff of Chester in 1615, Alderman of the same city in 1629, and Mayor 1633-4. He was buried at St. Mary's on the Hill, at Chester, 30th January, 1654-5. By his marriage with Elizabeth, daughter of Thomas Alcock of Chester, and relict of Thomas Chaloner of Chester, * Ulster King-at-Arms, he had issue. His second son and heir was the *second Randle Holme*. Like his father he married twice; first, in 1625, Catherine, eldest daughter of Matthew Ellis, of Overlegh, co. Chester, gent., and secondly, Elizabeth, daughter and heir of Thomas Dod, of the City of Chester, relict of Samuel Martyn, merchant; she was buried at St. Mary's in 1661. The second Randle Holme was baptised at St. Mary's, Chester, 15 July, 1601. He was a Justice of the Peace, Sheriff of Chester during his father's Mayoralty, 1633-4, and himself Mayor in 1643, when the city was besieged by the Parliamentarians. With his father he was deputy to Norroy King of Arms for Cheshire, Lancashire, and North Wales. He died, aged 63, 4 Sep. 1 Charles II. [1649], and was buried at St. Mary's on the Hill. His eldest son and heir, by his first wife Catherine, was the *third Randle Holme*, born 24 Dec., 1627, baptised at St. Mary's, Chester, and buried there 15th March, 1699-1700; who by his first wife, Elizabeth, daughter of George Wilson, of Chester, born 23 May, 1643, and married 31 July, 1666, had six sons and two daughters. By his second wife, Sarah, eldest daughter and coheir of Henry Soley, Minister of the Gospel at Forton, co. Salop, baptised 18 June, 1629, died, aged 36, 5 April, 1665, and buried at St. Mary's, Chester, he had issue an only son, the *fourth Randle Holme*, and four daughters. The fourth Randle Holme married Margaret, daughter of Griffith Lloyd, of Llanarnon and Brondake, co. Denbigh, gent. He died in 1707 without surviving issue, his only son, a *5th Randle Holme*, and five daughters died before him, and as will be seen from his will, printed in the *Appendix*, he left his property, &c., to his wife, brothers, &c.

The *Third Randle Holme* was the author of the celebrated "Academie of Armory." In consideration of the services and losses of his family, possibly occasioned by the siege of Chester in the year 1643, when his father was Mayor, he obtained the place of Sewer of the Chamber in Extraordinary to Charles II., as appears by a protection 20 Dec., 1664, and exemption from offices granted by Edward Montagu, Baron Kimbolton, &c., Earl of Manchester, Lord Chamberlain of the Household to Charles II. He, like his father and grandfather before him, was a herald, and deputy to Garter King of Arms for Cheshire, Lancashire, Shropshire, and North Wales. He was prosecuted at the Stafford Assizes, 20 Charles II. (1668-9), by Sir William Dugdale, then Norroy King of arms, for his irregularity in marshalling the funeral of Sir Ralph Assheton. A verdict was obtained against Randle Holme, with 20. *l.* damages. He died 15 March, 1699-1700, and was buried at St. Mary's.

* She was buried at St. Mary's, Chester, 1635. Randle Holme married, secondly, 11 Sep., 1635, Catherine, dau. of Ralph Allen, of Chester, relict of Matthew Ellis, and Matthew Browne.

In Ormerod's "History of Cheshire,"* among the descriptions of the monuments of the family of Holme, the following is given:—"Attached to the same pillar is a stone monument, at the top of which is the coat mentioned in the last.†

Here lyes the body of Randle
Holme, gent. sewer in extraordinary
to King Charles y^e 2nd, and deputy to y^e Kings
at arms, who died 12 March, 1699 :
and Randle Holme his son, deputy to Norroy
king att arms, who died 30th day of Aug. 1707.
He married Margaret, daughter of Griffith Lloyd,
of Llanarnon in the County of Denbigh, gent., by
w^m he had issue, Sara, Eliz, Kat, Randle, and Kat, who
died before their father, and lye
here interred.

An old house in Bridge-street, Chester,‡ which was built in 1655, and inhabited by the Randle Holmes, fell down in 1821. It was a picturesque timber building, known latterly by the name of "Lamb Row," and is engraved in "Cutt's Views," and in "Nicholson's Lithographic Sketches" (Ormerod). In Book III., Chap. iii., p. 61, of the "Academie" will be found the description of:§

"A Fraternity, or Society, or Brotherhood, or Company; are such in a corporation, that are of one and the same trade, or occupation, who being joyned together by oath and covenant, do follow such orders and rules, as are made, or to be made for the good order, rule, and support of such and every of their occupations. These several Fraternities are generally governed by one or two Masters, and two Wardens, but most Companies with us by two Aldermen, and two Stewards, the later, being to receive and pay what concerns them."

On page 68,|| referring to the Mechanical Sciences, Randle Holme writes: "though their Professors in some respects be debarred the preheminance of Gentry, yet it will not be denied but that some such notable and collateral Merits, and worthiness may appear in them that they shall duely obtain the name of Gentles, and have a Coat of Arms." Of these he admits only seven, referring to Sir John Ferne,¶—viz., Agriculture; Lanificium, "the skill in Weaving;" "the third is Architecture, or the skill in Building, Framing, and Erecting of Temples, Theaters, Pyramides, Castles, Forts, Bastilions, Pallaces, Houses, and all sorts of Edifices:** which is divided into Cementurie, or Masonrie, and Carpentry, the first working in Stone or Brick; the latter in Wood."

* New edition, Vol. I., p. 335, &c. Monuments in the Church of St. Mary's on the Hill.

† Holme [Barry of six, Or and Azure, on a canton ermine a rose gules, seeded or, barbed vert] quartering Trannere and Lymme and impaling Alcock, argent between 3 scythes Sable, on a fesse gules an escallop Or. Crests of Holme [an arm couped and embowed, vested Barry of six, Or and Azure cuffed ermine, grasping a rose branch ppr.] and Alcock, on a wreath, an escallop Or, between two scythes Sable, with an escutcheon of pretence Tenné, a chevron Or between three fishes naiant Argent [? Griffiths] and underneath it the same with another escocheon, Sable, a chevron Or, between 3 antelopes' heads of the second [? Adlington].

‡ Mentioned in Randle Holme's will. See Appendix.

§ Randle Holme uses Black Letter and Italic types for some words, but I have left these distinctions out where they seemed unnecessary, keeping only to the original spelling of the words.

|| Book III., Chap. III.

¶ "Glorie of Generositie." London, 1586 p. 70.

** Cf. Old Masonic charges.

The fourth is "*Mercatura*, the trade of *Merchandizing*," &c.; the fifth "*Armatura*, the skill of *working* in all sorts of *Mettles*," &c.; the sixth is "*Ars Venatoria*, the *Art of Hunting*," &c.; and the seventh and last is "*Theatrica*, the *Art and skill of Plays*," &c. Each of these is extended and explained by Randle Holme as in the case of Architecture, and Sir John Ferne adds little or nothing that needs to be quoted here.

On page 111,* in his review of the various trades, occurs:—"Terms of Art used by Free Masons Stone-Cutters." Then follows "Guttering, is to make Gutters or Furrows in the top of the Rock, thereby to loosen it from the rest of the Rock.

"Rigalding, is to set in the Wedges. Setting," and eleven other terms of similar character. In the catalogue of the "Names of Stons according to their bigness, and the use they are put to," are fourteen descriptions of stones, from which I select the following:—

"Rough stone, or Penny stone, such as are rough cut out of the Quarry, and are without any shape or form to make work of.

"Perpin, are less than the size of Ashlers.

"Ashler, is a Stone, a Yard long and 8, 9, or 10 inches square, according as the work will bear it."

He adds: "There are several other terms used by the Free-Masons which belong to buildings, Pillars and Columbs, to which place I shall refer you, *lib. 3, chap. 13, numb. 55-56, &c.*"

He then describes the "Terms of Art used by Free-Masons." These include Antiques or Antique-Work, Architrave, Abacus, Annulets, Astragal, Buttresses, Battlements, &c., &c. As an example of the Mason in coat armour, he gives:† "He beareth Argent, upon an Hill in Base, Vert, a Mason skabbling of an Ashler, Or. Wastcoat, Gules, Hat, Breeches, Stockings and shoos, Sable, Pick-Axe Azure. By the help of Masonry the most glorious Structures in the World have been set up; as if their Art did endeavour to imitate the Handy Work of God, in making little Worlds in the great Fabrick of the Universe."

Again,‡ Randle Holme speaks of a "City Mason" to repair Walls, &c., "who besides his Wages daily hath an Yearly Sallery," and a "City Paver," to keep the streets, &c., in order.

On page 393, § is the entry which has caused me to put together these notes, it runs as follows, under the heading of "Masons Tools." It appears to have never before been noticed, and I need hardly call attention to its importance. The italics are mine.

"I cannot [writes Randle Holme] but Honor the Fellowship of the Masons because of its Antiquity; and the more, *as being a Member of that Society, called Free-Masons*. In being conversant amongst them I have observed the use of these several Tools following some whereof I have seen born in Coats Armour." ||

"CXXI. In this square ¶ are three Free Masons tools very usefull in their trade. The first is a *Shovel*: It hath hath (*sic.*) a square bottom, and sole, else it is in all other parts like the *spade*. With this their Morter is tempered, and foundations for Walls are digged. This is an honorable bearing, A. one S. shood O, born by [the family of] Salbrait. B. 3 such O. shood A. is born by Shoveberg."

He then describes the Hand Hammer, or Mason's Hammer, Chissel, Mason's Pick, Axe, Punch:—

* Cf. Old Masonic charges.

† *Ibid*, p. 111. No. liij.

‡ *Ibid* p. 61.

§ Book. III., Chap. ix.

|| I shall remark on this interesting sentence of Randle Holme at the end of the extracts from his book.

¶ Referring to the Plate.

"CXLIII. * In this square is three other Free Masonry Tools"—Mallet, Mattock, and Trowel.

"CXLIV. He beareth in this quarter four Mason's instruments"—Commander, or great Mallet or Maul, Triangle, Masons Axe, and Square.

"CXLV. In this quarter are four Instruments of the Masons"—Rule or Ten-foot Rod, Moulds, Fillets, &c., are added, which he says "are the plain and ordinary term amongst the Vulgar sort of Hewers of Stone, that know no better things, but the more ingenious and learned work-men have other terms, for which I shall refer you to *Chap. 13, Numb. 65, 66, 67, 73, 74.*"

In Book III., Chap. xiii., page 459, in the description of "The Use of Pillars," he adds:—

"Pillars are the Hieroglyphics of *Fortitude* and *Constancy*, and were erected for diverse ends and purposes. Some tymes to Limit out the Bound, and the Possessions of People that Bordered one upon an other." Other reasons are given, of little importance at the present moment, for example, "some tymes for *Ornament*, as those of the Temple, I Kings, vii., 15, and of Kings Houses, as those of the Forest of Lebanon, *ver. 2, 3.* Still continuing the same subject: †—

"For it is ever a term amongst Work-men of the Free Masons Science, to put a difference between that which is called a *Column*, and that which they name a *Pillar*, for a *Column* is ever round, and the Capital and Pedestal answerable thereunto."

"LXVI. ‡ Now for the better understanding of all the parts of a *Pillar*, or *Column*, with the several terms which Artists have given to the diverse Mouldings about the same; I shall in two examples, set forth all their words of Art, used about them; by which any Gentleman may be able to discourse a Free-Mason or other workman in his own terms."

Then follows the "Order of Columns and Pillars." Descriptions of the "five Orders of work in them" are given; of the Tuscan, Dorick, Ionick, Corinthian, and the Composita or Composite order. Representations of the orders will be found in his plates; but although some of them are of a strange form, § still, like Randle Holmes' descriptions of the orders, they are purely architectural. He sums up by saying: ||—"Those that desire farther instruction in the Theorick part of Free Masonry, they may peruse Sebastian Serley. ¶ Printed 1611. Peter de le Muet. And Andrew Palladio, Both Englished by Golfrid Richards. Vitruvius, And others."

With the summary of Architecture, of which the above series of extracts contain all the mentions of Free Masonry, ends the printed portion of "The Academie of Armorie." The author apparently did not receive sufficient encouragement to issue the second volume, as promised in his preface, if the required support were forthcoming.

In the British Museum is preserved ** such portion of the second volume as Randle Holme had prepared. It appears to have been collected at various dates, ranging from 1661 to 1677 or later, and forms a volume of MS. nearly as large as that he printed. From this I have extracted the following notes, as completing such matters as Randle Holme considered to bear upon Free-Masonry. Much that is interesting may also be learned from his remarks on the old Companies and Fellowships.

On page 79, †† under the heading "The Artificers Atchievement," he writes as follows:—"Maister Workmen, is a title given to them who are proficient

* Referring to the plate, p. 394. † *Ibid* p. 460. ‡ Book III., Cap. xiii., p. 466.

§ No. 30 of the plate, and of which there appears to be no description in the text, is similar to the columns he places as supporters to the Masons' Arms.

|| *Ibid* p. 467.

¶ See *Freemason*, 26th November, 1881.

** Harl. MS., 2035.

†† Book IV., Chap. viii.

& excellent in any Trade, or Manuall occupation whatsoever. If then though Arts, men attaine to wealth, Riches, & renoune, that w^{ch} doth depend thereon, viz.: Armes, or Coate Armour, as badges of worship & esteeme, may not be denyed such craft-men, such Artificers & such maisters of Arts and Sciences * * * * Now, the persons to whom these Atchievements are prop[er]ly & of right due, are these chiefly for all the inferiour trades, as they are in Companyes, Societies, or Brother hoods, haue peculiar coates and crest assigned to them as they are corporations & endowed with power to plead, or be impleaded in the name of the said corporations, which said coates belonging to such or such a trade, any person of that trade (though not of the Society) may assume & make use off either as a seale Armes, or in the house, or on plate to be engraven or any other wayes as his owne prop[er] & peculiar coate, without any offence to any p[er]son whatsoever And if stranger, much more they of the fraternity may (nay doe) make use of such companyes coates as their pp. [proper] rights & dues w^{ch} coates with their crests & supporters are as followeth

“Companyes and Societies Coates of Armes.”*

After describing a coat, of an altar upon which is flaming fire, with clouds in chief, he says:—

“Under the notion of Rising” [by their learning, care, industry, &c., &c.] “members in a kingdome, prouince, or civil government in cittys, and corporations: May be these, clarks of the Crowne & peace, Marshalls, Lawyers counsell, Maisters, Wardens, & Stewards of Societies, comon counsell, sherriffs, Maiors, & other chiefe officers in corporations.”

Again, on p. 171, when dealing with the “Badges of Particular persons”:—

“The Gowne with loose sleeues hanging backwards is the badge of a cittizen, or free Burgesse, and denison both of a citty and company: but by weareing a Tippet† & hood of scarlet and Green pty [party] coloured, shews the person to be an officer in his Brotherhood, as warden, Reeve, or steward: But a Long Tippet of scarlett & Green Taffaty worne about such a Gowne mans neck: shews him to be a counsell man, a Master or Livery man or one in the way of advancement to places of higher power in their citty or corporation.”

“In the Last place,‡ we shall give some few examples of the Badges or Markes of Trades & Tradesmen & that under a double notion, first as they are Linked together in fraternities, societies, or companyes, in w^{ch} respect each brotherhood hath a distinct coate or cognizance, secondly as they are disiunct [distinct] following their each perticular calling & Employ, & so most Tradsmen haue their own signe or Marke, Especially Merchaunts by w^{ch} their goods are marked.”

From amongst those given, I have selected only those more or less bearing on building. “*Carpenters of London* § were Incorporated 17 E. 4. A, a cheueron ingrailed betw. 3 compasses S., the crest a torce A & S, an hand holding a square O, sleeue G, turned [up], A. So it is in *Chester Armes*.

Masons, || or free Masons. S. on a cheueron betw. 3 towers A, a paire of compasses extended S (of olde the towers were triple towered),¶ “the crest on a Wreath, a Tower A, the Escochion is cotized with two columes of the corinthion Order O. Motto is, In the Lord is all our Trust; the free Masons were made a company, 12. H. IV.”

* Book IV., Chap. viii., p. 81.

† On p. 293 the Tippet is thus explained, “A Tippet is a longe & narrow peece of Veluett or black-cloth falling fro the top of the foresaid mourning hood downe the back.”

‡ *Ibid*, p. 200.

§ Page 204.

|| Page 204, *verso*.

¶ The castles in the arms were originally *four* towered, but this is the only mention I have found of the change in the form of towers. Nothing is said, however, of the chevron having been “of olde” engrailed.

Harl. MS., No. 5955, is a collection of the engraved plates for "The Academie of Armory," a copy of the printed list of contents similar to that given in the published volume of the work, and an engraved title, dated 1682 (S.B., sculp.), but no text. The engraved title of the printed volume was the work of P. Edwards.

In it are a number of engraved plates intended for the second volume, some of them evidently only proofs, and on the one headed, * "Lib. 4, Chap. 6, fol. . .," fig. 18, is the annexed curious representation of the arms of the Free-Masons. The arms of this body have been often changed, and seem to be enveloped in considerable mystery in some of its forms; but to this subject I hope at a future time to return. However, the one given by Randle Holme is the



first and only instance, so far as I have been able to discover, of the two columns being attached to the arms as supporters. It is worthy of remark, also, that he figures the chevron plain, not engrailed as in the original grant to the Masons' Company of London. The towers are single, as in his description, and not the old square four-towered castles. The colours are the same as those in the original grant of arms to the Company of Masons.

Randle Holme describes the columns as being of the "Corinthian order," and of Or, that is, Gold. In Part III. of the Book † another description of the arms, differing in some particulars from that given above is added. It describes the plate fig. 18, from which the facsimile, the same size as the original, has been taken:—"He beareth, Sable, on a cheueron betweene three towers Argent: a paire of compasses extended of the first w^{ch} is the Armes of the Right Honored & Right Worshipfull company of free=Masons: whose escocchion is cotized (or rather upheld, or sustained or supported) by two columbes or pillars of the Tuscan, or Dorick or Corinthian orders."

According to modern Freemasonry this would perhaps be read "Ionic, Dorick, or Corinthian" these being now the three Masonic Orders.

The next arms worthy of selection is that of the ‡ "Joyners Incorporated 12. Q. E: G. a cheueron A. betw. 2 compasses open & a celestiall Sphere or Globe O, on a chiefe A, an Escalope B. betw: 2 roses G. (but of old the chief was triparted A & B. an escallop A. betw: 2 roses G.) the crest a demy Woodman ppr, holding of a Launce on his right shoulder O. & this it is borne by the auncient Wrights & Joyners of Chester.

Marblers, § ston-cutters||: not Incorporated unlesse ioyned wth y^e Masons. G. a cheueron A. betw. 2 [chipping-axes] A. & a mallet O. the crest an Arme imbowed to the dexter sleeue B. turn up A. holding in the hand a chicell, the point or edge Downwards A. The motto "Grind Well."

After giving a number of merchants marks, Randle Holme, winds up with the following quaint passage ¶:—"These with thousands more of seuerall variaties might be produced; but these may suffice, frō w^{ch} any Merchant may make his owne devise without offence to Armes, or the rules of Herauldry: these things as I sayd before, being but markes, seales, or tokens by w^{ch} one mans Goods are distinguished from another. So I shall conclude this chapter with my prayers for the happy & flourishing estate of all such who endeavour to liue by these foresaid Impleys that their Marks may neuer faile them, That stormes & Tempests may not sink or wrack them, nor the Pyrat or comō enimy haue power to assaile them; but y^t still they may arrive at their wished Haven. Amen."

* Fol. 63 of the Brit. Mus. numbering.

† Harl. MS., 2035, p. 56.

‡ Page 207.

§ Page 207 verso.

|| The Marblers were then the Rough-Masons?

¶ Page 214.

And thus may well end my extracts from this curious work ; many of them have a peculiar interest, but none so much so as that in which Randle Holme distinctly states that he was "*A Member of that Society called Free Masons.*" Both he and his father and grandfather before him were Heralds, and men occupying the high position of sheriff and mayor of Chester ; certainly they could neither of them have been *operative* masons. The wording of the sentence is peculiar—he says :—

"I cannot but Honor the Fellowship of the *Masons* because of its Antiquity, and the more, as being a Member of that Society, called *Free-Masons* : In being conversant amongst them I have observed the use of these several Tools following, some whereof I have seen born in Coats Armour."

Here, although he clearly draws a distinction between the "*Fellowship of Masons*" as builders, and the "*Society called Free-Masons*, at the same time he appears to wish a connection between the two* to be inferred, whether only in the similarity of name, remains yet to be discovered. That Randle Holme was not an *operative* Mason is clear.

Bro. Hughan, in his work, "*Masonic Sketches and Reprints*,"† when mentioning Harl. MS., No. 2054, writes : "Mr. Richard Sims informs us that the Masonic MS., and nearly the whole of the papers in vol. 2054, containing 259 leaves, is in the hand-writing of Randle Holmes [Holme] Herald of Chester, and mostly refer to charters, orders, and constitutions of Chester companies."

This copy of the old *Constitutions*‡ bears no date, but the time it was written has been fixed, probably from the fact of the handwriting of Randle Holme being known, at about 1650.

In the same MS.§ is, next in order to the *Constitutions* just mentioned, the following form of oath, also in the writing of Randle Holme.||

"There is seu'all|| words & signes of a free Mason to be revalled to y^u w^{ch} as y^u will answ : before God at the Great & terrible day of Iudgm^t y^u keep secret & not to revalle¶ the same in the heares of any pson or to any but to the M^r. & fellows of the said Society of free Masons so help me God, &c."

This is written on a small scrap of paper, evidently torn off the corner of a sheet. Probably it is a rough memorandum.

The next leaf in the same volume is another document also written by Randle Holme, recording the names of persons made Freemasons, with the initiation fee, as follows.**

William Wade w^b giue for to be a free Mason.

|||||	...	...	...	...	...	20s.	Robert Morris
|||||	...	...	...	...	...	10	Willm Street Aldm
|	...	...	...	...	...	15	John Hughes.
||	...	...	...	...	...	5	Sam Pikes taylor
|	...	...	...	...	...	8	Willm Wade

* Cf. Preston's "*Illustrations*," by Oliver, 1829, p. 159, n. : "And in former times, no man it also appears, was made free of that company, until he was initiated in some Lodge of free and accepted Masons, as a necessary qualification." And Anderson's "*Constitutions*," 1723 (reprint), p. 92. It is much to be regretted that this statement is given without any authority being mentioned.

† Unpublished Records, Appendix, p. 23.

‡ "*The Free-Masons' Orders and Constitutions*," reprinted by Bro. Hughan. "*Masonic Sketches and Reprints*," App., p. 42.

§ Harl. MS. 2054, p. 33.

|| The word *signes* erased here.

¶ Here some portion of the text is interlineated.

** *Ibid*, p. 46. I reprint it here, as some errors have crept into the text of Bro. Hughan's copy.

Willm Harvey	... ..	20	
Mich Holden	... ..	20	
Pet downham	... ..	20	
Tho ffoulkes	... ..	10	
Will Hughes	... ..	8	
Jo ffletcher	... ..	10	
Seth Hilton	... ..	15	
Ran̄ Holme	... ..	10	
Ric Taylor	... ..	10	
Ric Ratcliffe	... ..	20	
Will Woods	... ..	5	
Jo Parry	... ..	10	
Tho Morris	... ..	10	
Tho May	... ..	10	
Will Robinson	... ..	20	
James Mort	... ..	20	
Jo Lloyd	... ..	20	
Geo Harvey	... ..	20	
Will Jackson	... ..	10	
Robt Harvey	... ..	20	
John Madock	... ..	10	
			for 1 li ... 9
			for 10s. ... 9
			for 15s. ... 1
			for 5s. ... 1
			for 8s. ... 1

The reason for the difference in the amount of the entrance fees paid as given in the analysis at the end of the list, is not easy to explain. Why, it may be asked are the first five names separated from the others, and given in different form? Are they superior officers of the Fellowship, and are we to understand the marks occurring before their names as recording the number of their attendances at the lodge?

In this list the name of Randle Holme occupies the 13th place, he paying 10s.

Bro. Hugban says* that this MS. has no connexion with the other—i.e. Harl. MS. 2054, folios 29 to 33. the old charge and oath; probably this is correct as far as there being three distinct pieces of paper, but when we know that the volume is a collection of "Notes and charters, with generall things which concerne the companyes & occupations with in the city of Chester," and the whole series of facts are looked at as I have above placed them, doubtless, with myself, many will consider that in all probability there is a very clear connexion, and that we have here some of the original papers (or at least copies) belonging to a lodge of Freemasons existent at Chester somewhere about the middle of the seventeenth century.

Randle Holme, from the copious extracts from charters, minutes, &c. given in this and other of his MS. volumes relating to Chester companies, had access, probably in his position of Mayor, to many books and records of the town. On folio 9 of Harl. MS. 2054, there is a list of the "rates of seruants and hireres wages wth in the city of Chester" &c. at the time Sir John Savage was Mayor, 21 April, 7th Eliz. 1565. The eighth on the list is the "Rough Mason" who is paid xxvii.s. viii.d. and xlvi.s. viii.d. wages by the yeare, without meate & drinke, and iii.d. wages by the day wth meate & drinke, & vi.^d wages by the day wthout meate & drinke."

The "waller," "thatcher" and "Mr. Carpenter" occur also.

* Harl. M.S. 2054, p. 20.

& excellent in any Trade, or Manuall occupation whatsoever. If then though Arts, men attaine to wealth, Riches, & renoune, that w^{ch} doth depend thereon, viz.: Armes, or Coate Armour, as badges of worship & esteeme, may not be denyed such craffte-men, such Artificers & such maisters of Arts and Sciences * * * * Now, the persons to whom these Atchievements are prop[er]ly & of right due, are these chiefly ffor all the inferiour trades, as they are in Companyes, Societies, or Brother hoods, haue peculiar coates and crest assigned to them as they are corporations & endowed with power to plead, or be impleaded in the name of the said corporations, which said coates belonging to such or such a trade, any person of that trade (though not of the Society) may assume & make use off either as a seale Armes, or in the house, or on plate to be engraven or any other wayes as his owne prop[er] & peculiar coate, without any offence to any p[er]son whatsoever And if stranger, much more they of the fraternity may (nay doe) make use of such companyes coates as their pp. [proper] rights & dues w^{ch} coates with their crests & supporters are as followeth

“Companyes and Societies Coates of Armes.”*

After describing a coat, of an altar upon which is flaming fire, with clouds in chief, he says:—

“Under the notion of Riseing” [by their learning, care, industry, &c., &c.] “members in a kingdome, prouince, or civil government in citty, and corporations: May be these, clarks of the Crowne & peace, Marshalls, Lawyers counceills, Maisters, Wardens, & Stewards of Societies, comon counceills, sherriffs, Maiors, & other chiefe officers in corporations.”

Again, on p. 171, when dealing with the “Badges of Particular persons”:—

“The Gowne with loose sleeues hanging backwards is the badge of a cittyzen, or free Burgesse, and denison both of a citty and company: but by weareing a Tippet† & hood of scarlet and Green pty [party] coloured, shews the person to be an officer in his Brotherhood, as warden, Reeve, or steward: But a Long Tippet of scarlett & Green Taffaty worne about such a Gowne mans neck: shews him to be a councell man, a Master or Livery man or one in the way of advancement to places of higher power in their citty or corporation.”

“In the Last place,‡ we shall give some few examples of the Badges or Markes of Trades & Tradesmen & that under a double notion, first as they are Linked toghether in fraternities, societies, or companys, in w^{ch} respect each brotherhood hath a distinct coate or cognizance, secondly as they are disiunct [distinct] following their each perticular calling & Employ, & so most Tradsmen haue their own signe or Marke, Especially Merchaunts by w^{ch} their goods are marked.”

From amongst those given, I have selected only those more or less bearing on building. “*Carpenters* of London § were Incorporated 17 E. 4. A, a cheuron engrailed betw. 3 compasses S, the crest a torce A & S, an hand holding a square O, sleene G, turned [up], A. So it is in *Chester Armes*.

Masons, || or ffree Masons. S. on a cheuron betw. 3 towers A, a paire of compasses extended S (of olde the towers were triple towered),¶ “the crest on a Wreath, a Tower A, the Escocchion is cotized with two columes of the corinthion Order O. Motto is, In the Lord is all our Trust; the free Masons were made a company, 12. H. IV.”

* Book IV., Chap. viii., p. 81.

† On p. 293 the Tippet is thus explained, “A Tippet is a longe & narrow peece of Veluett or black-cloth falling frō the top of the foresaid mourning hood downe the back.”

‡ *Ibid*, p. 200.

§ Page 204.

|| Page 204, *verso*.

¶ The castles in the arms were originally *four* towered, but this is the only mention I have found of the change in the form of towers. Nothing is said, however, of the chevron having been “of olde” engrailed.

Harl. MS., No. 5955, is a collection of the engraved plates for "The Academie of Armory," a copy of the printed list of contents similar to that given in the published volume of the work, and an engraved title, dated 1682 (S.B., sculp.), but no text. The engraved title of the printed volume was the work of P. Edwards.



In it are a number of engraved plates intended for the second volume, some of them evidently only proofs, and on the one headed, * "Lib. 4, Chap. 6, fol. . .," fig. 18, is the annexed curious representation of the arms of the Free-Masons. The arms of this body have been often changed, and seem to be enveloped in considerable mystery in some of its forms; but to this subject I hope at a future time to return. However, the one given by Randle Holme is the first and only instance, so far as I have been able to discover, of the two columns being attached to the arms as supporters. It is worthy of remark, also, that he figures the chevron plain, not engrailed as in the original grant to the Masons' Company of London. The towers are single, as in his description, and not the old square four-towered castles. The colours are the same as those in the original grant of arms to the Company of Masons.

Randle Holme describes the columns as being of the "Corinthian order," and of Or, that is, Gold. In Part III. of the Book † another description of the arms, differing in some particulars from that given above is added. It describes the plate fig. 18, from which the facsimile, the same size as the original, has been taken:—"He beareth, Sable, on a cheuron betweene three towers Argent: a paire of compasses extended of the first w^{ch} is the Armes of the Right Honored & Right Worshipfull company of ffree=Masons: whose escocion is cotized (or rather upheld, or sustained or supported) by two columbes or pillars of the Tuscan, or Dorick or Corinthian orders."

According to modern Freemasonry this would perhaps be read "Ionic, Dorick, or Corinthian" these being now the three Masonic Orders.

The next arms worthy of selection is that of the ‡ "*Joyners* Incorporated 12. Q. E: G. a cheuron A. betw. 2 compasses open & a celestiall Sphere or Globe O, on a chiefe A, an Escalope B. betw: 2 roses G. (but of old the chief was triparted A & B. an escallop A. betw: 2 roses G.) the crest a demy Woodman ppr, holding of a Launce on his right shoulder O. & this it is borne by the auncient Wrights & Joyners of Chester.

Marblers, § ston-cutters ||: not Incorporated unlesse ioyned wth y^e Masons. G. a cheuron A. betw. 2 [chipping-axes] A. & a mallet O. the crest an Arme imbowed to the dexter sleeue B. turn up A. holding in the hand a chicell, the point or edge Downwards A. The motto "Grind Well."

After giving a number of merchants marks, Randle Holme, winds up with the following quaint passage ¶:—"These with thousands more of severall variaties might be produced; but these may suffice, frō w^{ch} any Merchant may make his owne devise without offence to Armes, or the rules of Heraldry: these things as I sayd before, being but markes, seales. or tokens by w^{ch} one mans Goods are distinguished from another. So I shall conclude this chapter with my prayers for the happy & flourishing estate of all such who endeavour to line by these foresaid Employes that their Marks may neuer faile them, That stormes & Tempests may not sink or wrack them, nor the Pyrat or comon enemy haue power to assaile them; but y^t still they may arrive at their wished Haven. Amen."

* Fol. 63 of the Brit. Mus. numbering.

† Harl. MS., 2035, p. 56.

‡ Page 207.

§ Page 207 verso.

|| The Marblers were then the Rough-Masons?

¶ Page 214.

And thus may well end my extracts from this curious work ; many of them have a peculiar interest, but none so much so as that in which Randle Holme distinctly states that he was "A Member of that Society called Free Masons." Both he and his father and grandfather before him were Heralds, and men occupying the high position of sheriff and mayor of Chester; certainly they could neither of them have been *operative* masons. The wording of the sentence is peculiar—he says:—

"I cannot but Honor the Fellowship of the *Masons* because of its Antiquity, and the more, as being a Member of that Society, called Free-Masons : In being conversant amongst them I have observed the use of these several Tools following, some whereof I have seen born in Coats Armour."

Here, although he clearly draws a distinction between the "Fellowship of Masons" as builders, and the "Society called Free-Masons, at the same time he appears to wish a connection between the two* to be inferred, whether only in the similarity of name, remains yet to be discovered. That Randle Holme was not an *operative* Mason is clear.

Bro. Hughan, in his work, "Masonic Sketches and Reprints,"† when mentioning Harl. MS., No. 2054, writes : "Mr. Richard Sims informs us that the Masonic MS., and nearly the whole of the papers in vol. 2054, containing 259 leaves, is in the hand-writing of Randle Holmes [Holme] Herald of Chester, and mostly refer to charters, orders, and constitutions of Chester companies."

This copy of the old *Constitutions*‡ bears no date, but the time it was written has been fixed, probably from the fact of the handwriting of Randle Holme being known, at about 1650.

In the same MS.§ is, next in order to the Constitutions just mentioned, the following form of oath, also in the writing of Randle Holme.||

"There is sear'all|| words & signes of a free Mason to be revealed to yⁿ w^{ch} as yⁿ will ans^r: before God at the Great & terrible day of Iudgm^t yⁿ keep secret & not to revaile¶ the same in the heares of any pson or to any but to the M^r. & fellows of the said Society of free Masons so help me God, &c."

This is written on a small scrap of paper, evidently torn off the corner of a sheet. Probably it is a rough memorandum.

The next leaf in the same volume is another document also written by Randle Holme, recording the names of persons made Freemasons, with the initiation fee, as follows.**

William Wade w^t giue for to be a free Mason.

11111111	...	...	...	...	...	20s.	Robert Morris
11111111	...	...	...	...	...	10	Willm Street Aldm
1	...	...	...	...	...	15	John Hughes.
11	...	...	...	...	...	5	Sam Pikes taylor
1	...	...	...	...	...	8	Willm Wade

* Cf. Preston's "Illustrations," by Oliver, 1829, p. 159, n. : "And in former times, no man it also appears, was made free of that company, until he was initiated in some Lodge of free and accepted Masons, as a necessary qualification." And Anderson's "Constitutions," 1723 (reprint), p. 92. It is much to be regretted that this statement is given without any authority being mentioned.

† Unpublished Records, Appendix, p. 23.

‡ "The Free-Masons' Orders and Constitutions," reprinted by Bro. Hughan. "Masonic Sketches and Reprints," App., p. 42.

§ Harl. MS. 2054, p. 33.

|| The word *signes* crased here.

¶ Here some portion of the text is interlineated.

** *Ibid*, p. 46. I reprint it here, as some errors have crept into the text of Bro. Hughan's copy.

Willm Harvey	...	...	20
Mich Holden	...	...	20
Pet downham	...	...	20
Tho ffoulkes	...	...	10
Will Hughes	...	...	8
Jo ffletcher	...	...	10
Seth Hilton	...	...	15
Ran Holme	...	...	10
Ric Taylor	...	...	10
Ric Ratcliffe	...	...	20
Will Woods	...	...	5
Jo Parry	...	...	10
Tho Morris	...	...	10
Tho May	...	...	10
Will Robinson	...	...	20
James Mott	...	...	20
Jo Lloyd	...	...	20
Geo Harvey	...	...	20
Will Jackson	...	...	10
Robt Harvey	...	...	20
John Madoek	...	...	10

for 1 li	...	9
for 10s.	...	9
for 15s.	...	1
for 5s.	...	1
for 8s.	...	1

The reason for the difference in the amount of the entrance fees paid as given in the analysis at the end of the list, is not easy to explain. Why, it may be asked are the first five names separated from the others, and given in different form? Are they superior officers of the Fellowship, and are we to understand the marks occurring before their names as recording the number of their attendances at the lodge?

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* Harl. M.S. 2054, p. 20.

On p. 59 of the same MS. it is recorded that "All Charters for Incorporation of Companies are granted by the Maior the Aldermen his bretheren & Councill under Citty seale to enable them if any occation be, to sue by the name of M^r. & wardens or Aldr. & Stewards of such a Society." As in the case of the Freemasons, Randle Holme gives lists of different dates of the members of the Companies of Chester, and in some instances their oaths. In a list of the trades in Harl. MS. No. 2104, also by the third Randle Holme (p. 4), the seventh on the list are the "goldsmaythes and masons" of Chester.

Randle Holme, and probably many of the others, the wills of whom I here print in the appendix,* must be numbered in our list of Freemasons. What the fraternity was at that time, and why he joined it, it would be difficult now to explain; perhaps his reason was, following up the precept of Gerard Leigh in his *Accedence of Armorie*,† "I maruell what Science, Art or mysterie it were, that a Herauld should haue none intelligence theoreof were it neuer so secrete or profound? For if he haue not of all thinges some vnderstanding, as well as of seuerall languages he is not worthie to be an Herehaught."

A MASON'S STORY.

(Concluded from page 76.)

WE left Penrhyn Falconer in our last considerably bewildered by the sudden appearance and solemn words of the old Hindoo Brahmin.

It would be untrue to say that he, on mature reflection, was inclined to dismiss the matter as a dream or as an hallucination. On the contrary, the more he thought over the subject the more he became convinced that it was not by mere accident or pre-arranged ideas that he had experienced this remarkable nocturnal visit. In it he began to see a faint glimmering of a providence ordaining everything for righteousness, and it was with this faint glimmer in his mind that he set out once more, with Lord Anglesea, to retrace his steps toward his native land.

Again they are travelling through the quaint old cities of Continental Europe. They have stood where the mighty Emperor of Imperial Gaul stood when he witnessed the conflagration of the noble city, and beheld the annihilation of his fairest hopes. They have sailed down the beautiful Rhine, with her castle-girt banks and verdant forests. They have glided through the picturesque fjords and the tiny creeks of the Norwegian coast, and drunk in all the glories of this beautiful earth, even to satiation; and now they are stopping at the noble old cathedral city of Antwerp, with its red roofs, over which the spire of the mediæval old church looks down with something akin to a parent's watchful eye. The scene is a totally new one to our hero. He has never seen anything so quietly peaceful as this, where the phlegmatic old Dutchmen smoke their long churchwarden pipes, and quaff their ancient Hollands, as they recline in the doorways in the cool of the evening, while the big canal rolls by, heedless of the activity which all day long has been taking place on its banks. Not alone for this shall Antwerp fill a place in his memory in the days that shall come. Though he will look back at the old city and its associations in

* The Appendix will be printed in the February number of the *Magazine*.

† London, 1597. Fol. 4.

after years as a pleasant place in which to live and die, his face will kindle, and his heart beat more quickly at the thoughts of a long low room, whose windows face towards the rising and setting of that orb of which his friend, the Brahmin, had spoken so enthusiastically, and of what took place thereat on a certain night, when an event transpired which changed the tenour of his whole after existence.

Through the mediumship of my pen I am addressing Masons, and there will be no need for me to describe in elaborate detail the proceedings of that solemn meeting, when Master, Past Master, Wardens, and officers of the glorious Craft were assembled in full conclave to welcome into their midst a new brother. I will not linger over the rite, nor the charge, as it was read by the hoary-headed, oldest past master present; suffice it to say that our friend Falconer, of whose doubts and fears, trouble and joys, we have seen so much during the last few years, was on that occasion received into the august fraternity which this magazine represents. As he finds his way home through the muddy streets, he has the words of the charge ringing in his ears, and a knowledge of the solemn promises which he has made. He begins to feel that, notwithstanding all that he has heretofore imagined to the contrary, there is a higher power than ourselves, to which we are and must be subservient. And the words which the Master had used in closing down the lodge that night—"The Eternal is our God,"—have opened up to him a more real knowledge of what the God is, whom every nation which he has yet seen has worshipped more or less. At last the light has come, and he realises the fact that henceforth life is worth living. It is to be made worth living before death can be made worth dying. I do not say Masonry has taught him this. There are other influences at work which are quite capable of performing that task. It may have been that he has been operated upon physcometrically, and that the visit of the Brahmin, with other attendant circumstances, have been produced by a power ever by him for good. More probably it is his inner consciousness which has done it, being helped thereto by a chain of circumstances over which he had no control. Be this as it may, however, Penrhyn Falconer has attained to a knowledge of that Great Being in whom dwelleth perfectness and holiness.

* * * * *

Once more it is the glad time of Christmas, and Falconer is again at home. The same peaceful scene greets us as when we first saw the two principal characters of our story. They are strolling under the venerable shadow of the quaint old steeple, and the dear old moon is shedding its refulgent beams o'er hill and dale. They are restored never more to be parted, for on the morrow they are to be joined indissolubly.

There is a quiet party in the old church, and the words of the white-robed priest echo impressively down the dim aisles of the sacred edifice: "Those whom God hath joined together let no man put asunder." Mr. Morton has given his daughter to the man with whom he could not agree, but whom he was bound to respect.

Mrs. Morton stands there, looking more contented than she was wont to do. She has entrusted the happiness of her daughter to one whom she knows will never abuse it, and she prays that her future home may be as happy as the one she is leaving.

Dick is there, in a jovial mood. He is acting as one of the "best men," but is mentally impatient at the length of the ceremony, and longing to be back at the viands which he inspected before coming to church. His animal propensities have not yet left him; nor, indeed, do I think they ever will.

Mr. Falconer is there, looking cynical at the ceremony of which he does not believe a word. Mr. Morton says he is improving, however, and I sincerely hope he is.

There is one figure, however, sitting at the back of the church, and that is Penrhyn's would-be rival. As everybody else appears to ignore him, we will follow their example.

And Mary. Has she no doubts or fears for the future? She has many of them. Not for her husband, however, for she knows he is as true and honest a man as was ever created in the image of his Maker; but for herself, lest she should not prove worthy of such a one. Penrhyn, knowing his own imperfections, will, I am sure, look on his wife's very leniently. At any rate, he does not look as if he is much to be feared, as he stands there with a happy smile on his thoughtful face.

And so the curtain drops on our little history. If it has not satisfied the expectations of our readers, bear with an author's difficulties and excuse him, for it has often been written in great pain and weakness. Perhaps at some future period we may again embark together in Bro. Kenning's magazine, and spend a happy time together.

And now, dear friends, farewell for many a day—
 If e'er we meet again I cannot say;
 Together have we travelled two long years,
 And mingled sometimes smiles, and sometimes tears.
 Now droops my weary hand, and swells my heart,
 I fear, good friends, we must for ever part;
 Forgive my many faults, and say of me—
 He hath *meant* well, who writ this history.

TO POVERTY.

BY ROBERT O'NEAL.

PUT on thy rags O poverty! shrink not
 From eyes that look on thee when passing by—
 The glare of nightly lamps discover naught
 But sunken cheek and strangely brighten'd eye.
 Think'st thou that hearts are mov'd at seeing thee;
 That thy poor rags plead stronger than thy tongue?
 That thou dost wake the God-like charity
 Whose virtues Poesy has sweetly sung?
 No, no, deluded wretch!—thou'rt but a sore
 That all see daily in the social state:
 Thy wealthy brother thinks of thee no more
 Than of the hybrid dogs that pass his gate.
 He knows not what thy hourly struggles are,
 Which shake thy heart, aye, to its very core:
 Dark hell-born Evil waging bitter war
 'Gainst hallow'd precepts—held its richest store.
 Could he divine thy thoughts when full of woe
 Thou gazest on the water at thy feet;
 Could he but guess how demons whisper low,
 And tempt thy flesh to close thy soul's retreat;
 Could he but see thy look of wild despair.
 Thy wrestling long, thy present victory,
 He would feel Pity urge its holy pray'r,
 And, doubting not thy worth, give aid to thee.

HISTORY OF THE AIREDALE LODGE, No. 387,

Giving also, incidentally (by notes of the Foundation of each Lodge in chronological order), a Record of the Progress of Freemasonry in Yorkshire.

BY BRO. J. RAMSDEN RILEY, P.M. AIREDALE LODGE, NO. 387,
Z. MORAVIAN CHAPTER, NO. 387.

SECTION IV.—1864 to 1879—*concluded.*

ON the 29th November, 1878, twenty-nine brethren attended the funeral of our late Bro. Thomas Murgatroyd, P.M. and P.Z. 387, forcibly reminding us of the uncertainty of all things. He was present at the opening of the new hall in the preceding month. Bro. Murgatroyd was a zealous Mason, and before illness compelled him to be absent from the lodge meetings, he interested himself earnestly in its welfare and prosperity. I had many opportunities of knowing him beyond the circle of Freemasonry, and probably felt his loss, both as an intimate friend and Mason, more keenly than others outside his own family.

Initiated at Baildon in 1864 (Apl. 20), just after the death of Dr. Fearnley, then D.P.G.M. of W. Yorkshire, he had but got through the rudimentary offices of Masonry when I became acquainted with him, as J.W., at my initiation, February 28th, 1866, he having served J.D. in 1865. He was appointed J.W. at the preceding St. John's, January 10th, 1866. The friendship then begun never diminished, and, I believe, up to the hour of his death, his regard for myself amounted almost to affection. I sent up the following memento to the *Freemason*:—

“ Bro. Thos. Murgatroyd closed his earthly labours on the 25th ult., at the early age of thirty-nine, and was interred with every mark of respect on the 29th November, at St. Paul's Church, Shipley, the vicar, the Rev. W. Kelly, officiating. Most of the shops in the town were closed during the funeral, and a large number of persons attended at the church to pay their tribute of respect to the memory of a highly-esteemed townsman. The funeral procession was in the following order:—The members of the Shipley police force; tradesmen and gentlemen of the neighbourhood; the medical profession; the W.M., officers, and members of the Airedale Lodge, No. 387; the hearse; mourning coaches containing the widow and friends of the deceased. Whilst the coffin was being lowered into the grave, the relatives and friends of the deceased placed flowers, and the W.M., officers, and members of the Airedale Lodge each a sprig of acacia, upon it, the latter ceremony evidently incomprehensible to the large assemblage in the churchyard.

Bro. Dr. Murgatroyd was born at Baildon Green, near Shipley, on the 9th February, 1839, and educated at Scaleboro' Park School, Burley-in-Wharfedale. He was afterwards apprenticed to Bro. Dr. Taylor, of Bradford, and eventually took his degrees as a surgeon in 1862, when he commenced practice in Shipley. During the sixteen years of his residence in the town his naturally generous and kindly disposition won for him the affection of all classes with whom he came in contact. He was surgeon to the West Riding Constabulary, and held other public appointments.

As a Mason, our late brother was universally beloved by the members of his lodge (Airedale, No. 387), in which, whilst at Baildon, he was initiated in 1864, and may be regarded as the connecting link between two generations. Though of a somewhat retiring disposition, he attained the dignity of W.M.,

in 1868; and acting for many subsequent years as Installing Master, he acquired from the members the name of "second father" of the lodge, a title justly merited for his Masonic attainments, fidelity to the ancient landmarks, and general earnest attachment to what he believed to be the true interests of the Order. Alike a faithful brother and a firm friend, he put into practice in private life the precepts inculcated by pure Freemasonry.

The many bystanders, however, who were moved to tears during the funeral ceremony, testified to his worth far more eloquently than any written eulogium on his character.

He had a hand, open as day,
To melting charity.

The lodge went into mourning for three months, and a letter of condolence was sent to Mrs. Murgatroyd; whilst such was the desire to show marked respect to the memory of so worthy a brother, that the installation of new Master being on December 11th, it was decided to have no banquet on that occasion, as customary. The Airedale, or, indeed, any lodge, can ill afford to lose members as zealous as our late Bro. Murgatroyd, and now that the earth has closed over his remains, it may not be unprofitable to reflect that there are few members of the lodge who, if they would look around them, could not do something towards filling up the void he has left us. In this year St. John's Lodge, Halifax, No. 1736; Leopold Lodge, Scarbro', No. 1760; and Ivanhoe Lodge, No. 1779, Sheffield, were constituted.

On January 8th, 1879, valuable presents made to the lodge before the opening of the new hall were duly acknowledged in the lodge, and the several donors were unanimously thanked for the same, viz.: The lectern, by Bro. John Hey, P.M.; W.M.'s ivory gavel, by Bro. Saml. Jackson, P.M.; mirror in preparing-room, by Bro. Chas. Honroyd, P.M.; mirror in committee-room, by Bro. Chas. Roebuck, P.M.; pedestal Bible, by Bro. S. A. Anty, W.M.; trestle tables in dining-room, by Bro. Fred. Ives, S.W.; and three Duke of York pedestals and curtains in Tyler's room, by Bro. C. W. Marchbank.

Owing to the severe distress in the district, and especially in Shipley at this time, I gave much thought to the subject of relief, and without communicating in any way with my lodge, I sent out a circular, first to the W. Masters, and afterwards to the 400 brethren in the Bradford district. From the first, however, I was warned that the project would not be supported, but the reasons assigned were so unsatisfactory that I would not attribute them to Masons, more especially as several distinguished and influential Past Masters not only highly approved of the scheme, but strongly urged me to carry it out. My own lodge meantime at once responded most generously, and others were willing earnestly to support me; but as I felt that for such a fund the credit of the Order should have primary consideration—and as this could only be assured by the movement being general and finding moreover that this was impossible, I was obliged to relinquish the plan and discontinue further action in the matter. Since then, however, we have had occasion to apply the same scheme for the relief of distress so successfully that on this ground I give a copy of the circular. (Appendix I.)

I have now only to state that since the opening of the new hall six candidates have been initiated in the Airedale Lodge. A son of our late Bro. Dr. Murgatroyd has, through the earnestness of the brethren and zeal of the Charity Steward, Bro. Fred. W. Booth, P. Prov. G.D.C., been elected to the Boys' School. I had marked out the latter event, and certainly now regard these generally satisfactory results as signs of prosperity with which I may fitly conclude my task. For the special effort of the lodge £36 has been raised for the Boys' School, and altogether £66 for the Masonic Charities during 1879.

May the next fifty-two years' history of the Airedale Lodge be as creditable and equally progressive, and may the bonds of fellowship and brotherly love

continue to unite all the members; and, as the elders pass away to their rest, may their places be filled by generations of worthy Masons anxious to tread in their footsteps. May these not only emulate their example, but so imbibe the true lessons of our Order that the differences and jealousies of our common nature be never permitted to act prejudicially either to a brother or to the lodge. I know of nothing more powerful for good than the chain of true Freemasonry, but if the links rust through disuse, or break away in consequence of any fancied slight or want of appreciation in the lodge, who can estimate the loss to that lodge, and, indeed, to society at large?

That some abler pen may take up the thread of history in the future, and derive as elevating pleasure from the task as it has been my lot and privilege to experience, is the wish most prominent to my mind inconcluding this unpretending account of my mother lodge.

THIRLMERE LAKE.

(Concluded from page 247.)

PART II.

AS we intimated in our former article, it was Mr. William Green, an artist, and writer of "A Guide to the Lakes," who was the first writer who seemed to have fully appreciated and explored this lake, and his two beautiful views of it, Nos. 25 and 26, being part of a series of sixty small prints published in 1814, are amongst the finest pictures in the collection. Mr. Green lived at Ambleside, and it would seem that excursions to Thirlmere were frequently made, both by the resident gentry of and near Ambleside and the tourists sojourning there. No. 25 is taken from a field near Armboth House. The Great Howe, which is on the Dalehead side of the water, is here a principal feature, and is finely diversified with rock and wood. Naddle Fell, and behind it Wanthwaite Crags, are seen in the distance. Mr. Green, in his description says:—"Who would neglect to trace the western side of Wyburn Water for the contemplation of scenes like the one before him, and for others equally deserving his attention?" The other view, No. 26, is taken from a part of the old road immediately west of the foot of the lake; and Helvellyn is seen from it, and that mountain is nowhere seen to such advantage as from this point. The woods, on the opposite side of the lake, and Dalehead Hall is seen amongst them. Between these woods and the Helvellyn range winds the high road from Ambleside to Keswick. From the sequestered position of Thirlmere, Haweswater, and some others of the smaller lakes, they have retained more of Nature's simplicity than the larger lakes of Windermere and Derwentwater. The hand of man has interfered less with their natural beauties. There are no villa residences, formal plantations, nor shrubberies to supplant the mountain ash, the yew, the holly, and the birch, which are scattered here and there on the mountain side just as Nature has planted them. It is well that the late Mr. Alfred Pettitt completed six excellent paintings of Thirlmere *as it is*, before its features become totally changed, as is to be the case when the Manchester Corporation begins its work. It is a bootless business to inveigh against a powerful Corporation, backed by an Act of Parliament, and yet it may possibly afford some instruction to consider a little the claims of such bodies to invade the lake country and submerge one of the most beautiful of its lakes. Thirlmere is at present 350 acres in extent. It is contemplated to erect a dam, which will raise the lake, so as to cover 800 acres. This will cause the present islets, promon-

tories, and the picturesque bridge to disappear, and the meadows, now so green and luxuriant, will be sunk deep in the dark reservoir. It was in vain that the lovers of Nature prayed to stave off the deluge. In vain was it pointed out that Ullswater would have afforded a supply which would have been sufficient, without materially disturbing the natural size of the lake. It was urged that Thirlmere naturally runs through the valley of St. John's to the Greta and Derwent, and to the sea at Workington. But now its flow is to be intercepted, and sent more than one hundred miles in the opposite direction to that which Nature sent it. And for what reason? Because Manchester says she wants it, although a very short time before she said she had a supply enough to serve for years and years to come. And so, because Manchester Corporation has a great purse, it overcame all obstacles, and proved the doctrine of the Skiddaw Hermit to be true, that "money power" is the god of this world. We ought to notice, before taking leave of Thirlmere, that the ghosts have taken flight from Armboth House. An honest and respected yeoman and dalesman will still tell you that he recollects a strange light hovering over him all the way from Wythburn, by the shore of the lake, to Legburthwaite. That when deaths occur at the house the bells ring, and strange clattering noises are heard. But these strange doings may be expected to disappear when Manchester engineers take up their residence at Armboth, as the Water Committee have already done by turns at Dalehead. The rock where the lake poets—Wordsworth, Southey, and Coleridge—have, like ordinary folk, immortalised themselves by incising their initials, W. W., R. S., S. T. C., and D. W., Dora, the poet's sister, will be sunk in forty or fifty feet of water, together with Clark's leap and its present surroundings.

But the great originator of the scheme promised that the great dam should become a carriage drive, and the lake being twice as big would be twice as beautiful, and all manner of graceful trees would be added to enhance its future grandeur.

It was in vain that evidence was produced to show that a terrific waterspout fell in 1749, on the 22nd of August. This was recorded in the "Gentleman's Magazine" some two or three years after by a writer who visited the scene from Cockermouth. Legburthwaite Mill was washed away, and one of the millstones buried in the rubbish and never recovered. A chasm was cut in the shivery rock by the waterspout, and Adam Walker states in his "Tour from London to the Lakes" that it "excavated in the side of the mountain a gully that would have held St. Paul's!" An old inhabitant produced his grandfather's diary, which gave evidence of nine distinct waterspouts, all of which fell within the ancient parish of Crosthwaite, wherein the vale of St. John's and Thirlmere are situated. He also spoke of one which he himself witnessed the effect of in the year 1846.

Mr. William Wordsworth, son of the late Poet-Laureate, also gave evidence of a waterspout which fell on Wansfell in June or July, 1822, which did immense damage. He thought that waterspouts might wash away the dam, and cause great devastation. Sir Edmund Beckett made merry at the fishing up of a "grandfather's diary," and also about the huge dam destroying the "picturesqueness of Thirlmere." But it was a foregone conclusion with the Committee, and the opposition might just as well have spared their patriotic feelings and their money at the same time. Manchester could have got a supply of water much nearer home if she liked; but there was novelty in tapping the Lake country, and turning the beautiful lake of Thirlmere to a deep, dark, swollen pool, and what Manchester has done may be also done by Newcastle-on-Tyne and other large places; only in future let them go to the larger lakes, and leave the smaller ones undammed. One thing, however, is certain—Manchester is paying handsomely for the property. Already a hole has been made into a quarter of a million sterling, and the Armboth estate is under an arbitrator's attention, with a demand of nearly £100,000 for the

ancient family heritage, the Dale Head estate having been bought for the comparatively moderate sum—manorial rights and all—for a little over £33,000. We are glad to see that the wild birds are taken under the protection of the Corporation. Robbing the nests of these birds was reported to the authorities, and Sir Joseph Heron issued a notice that legal steps would be taken against any future depredations of that kind. Speaking of Sir Joseph “Heron” reminds me of a circumstance which took place thirty years ago, when the Rev. James Bush occupied Dalehead Hall. Mr. Bush had the sole right to have a boat on the Lake and to fish thereon. His sons followed angling, but the good old clergyman never did. One day a bird was seen flying round a tree high above it, but never getting away. One of the young gentlemen went to the spot, and, on climbing the tree, found that a heron from Rydal Lake had been fishing on Thirlmere, and taken a perch which was a bait for pike, with a line and wooden float attached, and getting hooked, flew away in the direction of its own Heronry. In passing the tree, the float and line caught in its branches. Master John Bush drew the bird to him, unhooked it, and let it go back to its brood on Rydal Lake.

It is argued that, when the great work is accomplished, and a new road runs along the top of the dam passing round the western shore, that those who witness it will be delighted with the scene. Undoubtedly, Great Howe and Raven Crag, with Helvellyn and distant Blencathra, will still be in view, but the beautiful shore, with its indentations and promontories, will be gone. Those who never saw Thirlmere in its pristine beauty will no doubt rejoice in a scene still having much remaining grandeur; but those who know it as it now is, will be like the patriotic Israelites, who wept for the glory which had departed when the second temple was supplied the place of the former. It is to be hoped that the Manchester Corporation will throw open the navigation of the Lake to all comers, and that boating and fishing will alike become free under the rule of that omnipotent Free Trade Corporation. This will be some compensation to both natives and tourists which will be highly appreciated, and I believe it was one of the things promised by the originator to the people, to further the project and disarm opposition.

THE TWENTY-FOUR INCH GAUGE.

From an Unpublished Volume of Masonic Sonnets,

BY BRO. GEORGE MARKHAM TWEDDELL.

OUR ancient Brothers, operatives true,
 Learnt well the use of that numeric gauge,
 Of four-and-twenty inches. Every page
 Of history, all temples which we view
 Rais'd by their skilful fingers, prove they knew
 Full well the use of all Masonic tools:
 Our admiration of them never cools,
 But still keeps warm and constant: but in lieu
 Of literal measures, speculative we
 Apply them to our morals. Thus they may
 Remind us how to use the hours each day
 To bless us here and through eternity.
 Labour, rest, prayer, help to some poor Brother,
 All, each and every day, should follow one another.

Rose Cottage, Stokesley.

THE CHARTER OF COLOGNE.

BY MASONIC STUDENT.

I HAVE headed this paper with these words, but more properly, I think, the title would be the "So-called Charter of Cologne." I for one do not believe in its genuineness or authenticity. But I have thought well to reprint it here, because, for the first time, a "fac-simile" of the alleged signatures has come before me, and that other "consideration" fully decides my own opinion as to its pretensions. It may be noted that this remarkable document, so mysteriously sent to H.R.H. Prince Frederick, the late G.M. of the Netherlands, in 1826, is said still to be in the archives of the Dutch Grand Lodge in "Latin" and in "cipher." Is it? or where is it?

I publish here the Latin form of the document as given by Eckert in his curious and valuable work, "*Mysterien der Heidenkirche*," at page 329, and the facsimile itself from page 345; also the English translation, made by Bro. Alexander Deuchar from a copy sent to him by a Mr. Macleod, advocate at Nivelles, 1825, and given at p. 315 of Bro. D. M. Lyon's history of Mary's Chapel. There have been several translations published, but I think this is a very faithful one.

In December 1825, Bro. Alexander Deuchar, in the course of his correspondence with Continential Masons, obtained from M. De Marchot, an advocate in Nivelles, a copy of this document, and he afterwards presented the Lodge of Edinburgh with a literal translation of it, a transcript of which was, in January 1826, inserted under the attestation of a notary public in the fifth volume of its Records. It is there characterised "as a document of great importance to the interests of the Craft in general, and particularly to the Lodge of Edinburgh, inasmuch as it recognises the existence of the Lodge at a period thirty years further back than any document already in its possession, and far beyond the date to which any other Lodge in Scotland can trace evidence of its existence as a Lodge." This is incorrect. The date of the Cologne MS. is sixty-three years earlier than that of the oldest of the Mary's Chapel documents, and sixty-four years anterior to that of the Schaw Ordinance of 1599, the oldest authentic MS. extant in which the Lodges of Edinburgh and Kilwinning are mentioned by name. The copy of this deed, as now preserved in the archives of Mary's Chapel, is as follows:—

A. M. G. D. O.*

Nos electi magistri venerandae Joannique sacrae societatis, sive liberorum caementiorum ordinis socii, moderatores mansionum, seu tabernaculorum, quae Londini, Edimburgi, Viennae, Amstelaedami, Parisiis, Lugduni, Francofurti, Hamburgi, Antverpiae, Roteradami, Madriti, Venetiis, Gandavi, Regiomonti, Bruxellis, Dantisci, Medioburgi, Fabirai, atque in Agrippinae civitate constituta sunt, capitulatum in eadem civitate Agrippinae, anno, mensi, diebusque infra designatis, tabernaculi hac in civitate fundati magistro, fratre venerando, viro doctissimo, prudentissimo et providentissimo, praeside, unanimis nostris suffragiis, his ut negotiis praeesset cooptato, congregati, hisce ad omnes supra dictas mansiones transmittendis litteris, tam praesentibus quam futuris, sociis manifestamus: Siquidem nobis

S. M. G. D. O.*

We the elect Masters of the Venerable Society, sacred to John, or of the social order of Free Masons, Rulers of the Lodges or Tabernacles, constituted at London, Edinburgh, Vienna, Amsterdam, Paris, Lyons, Frankfort, Hamburg, Antwerp, Rotterdam, Madrid, Venice, Ghent, Konigsburg, Brussels, Dantzic, and Middleburg, Bremen, and in the City of Cologne in Chapter assembled in the said City of Cologne, in the year, month, and day aftermentioned, our Preses being the Master of the Lodge established in this city—a venerable Brother and most learned, prudent, and judicious man, called to preside over these deliberations, by our unanimous vote—do by these letters

* In some versions the initials are "A., M.G.D.O." Ad Majorem Gloriam Dei Optimi—To the greater glory of the Supreme God.

* Ad majorem gloriam Dei omnipotentis.

attendentibus ad ea, qua hisce temporibus calamitosis, et per civium dissentiones et discordias turbatis, nostrae supra dictae societati, omnibusque, qui huic caementariorum liberorum, vel Joannis ordini adscripti sunt, fratribus imputantur consilia, opiniones, machinationes, tam occultae, quam palam compertae, quas omnia, uti a nobis, ita quoque ab indole, proposito, praecipue hujus consociationis vel maxime sunt aliena; insuper constitit, hujus ordinis socios eo praesertim, quod inextricabilibus quae nos ligant, quaeque sanctissime, ab omnibus observantur arcanis atque pactis devincti sumus, atque certius ab exteris et profanis vituperemur, et publicae execrationi devoveremur, de redintegrandi templariorum ordinis crimine accusari, nosque publice ita vulgo designari; perinde ac si eo consilio essemus devincti et conjurati, ut huic quasi ordini adscripti, ejus bona atque dominia recuperare, postremi, qui fuit huic ordini praefectus, summi magistri necem in regem et principum, qui hujus criminis rei atque dicti ordinis extinctionis auctores extiterunt, posteros vindicare vellemus; hanc in finem in ecclesia schismata, in temporalibus autem imperiis et dominationibus conturbationem et seditionem moliremur; odio atque invidia in papam, pontificem maximum, imperatorem, omnesque reges flagraremus; nullorum exterorum potestati, solis vero superioribus et electis nostrae consociationis, per omnem terrarum orbem disseminatae, magistris obtemperantes, secreta ipsorum mandata et clandestina consilia secretis epistolarum commerciis, missisque nuntiis exsequeremur; nullis denique aliis ad nostra arcana aditum daremus, quam qui corporis tormentis explorati et perterriti, execrando sacramento se nostris ligaverint atque consecraverint conclavibus: Propterea, omnibusque iis perpensis, utile atque perquam necesse visum esse, verum statum nostrique ordinis originem, quoque tendat ipsius charitatis institutum, sicut ea singula a praecipuis, maxime in arte peritis, et genuinis instituti scientiis illuminatis, magistris comperta sunt et comprobata, exponere; eaque ita exposita singulis nostrae societatis conclavibus vel mansionibus in exemplar, a nobis subscriptum obsignatumque redacta atque exarata edere; quibus in perpetuam rei memoriam, de hoc nostro pacto renovato, deque intacta propositi integritate, constare possit: atque etiam, si qua civium gentiumque ad odia, invidiam, intolerantiam, bella, proclivitate in diem increbrescente, haec nostra consociatio in posterum magis magisque gravaretur, quo minus statum substantiamque suam conservare, eam in quibusdam terrae regionibus dilatari, eoque ipsam temporum progressu servare incolumem, intactam et incorruptam servare possit, nihilominus meliori tempore tempestateque magis commoda, si non omnia, attamen vel unum alterumque harum

addressed to all the above-mentioned Lodges, to our Brethren, present and future, declare, that forasmuch as we have been considering the designs which in these calamitous times, embroiled by civil dissensions and discord, have been imputed to our foresaid Society and to all the Brethren belonging to this order of Free Masons, or of John, opinions, machinations, secret as well as openly detected, all which are utterly foreign to us, and to the spirit, design, and precepts of the Association. It moreover appears that we the members of this Order (chiefly because we are bound by those inscrutable secrets of our connection and covenant, which are most secretly kept by us all), in order that we may be more effectually vilified among the uninitiated and profane, and that we may be devoted to public execration, are accused of the crime of reviving the Order of Templars, and commonly designated by that appellation, as if we had combined and conspired for the purpose of recovering, as members of that Order, its property and possessions, and avenging the death of the last Grand Master who presided over that Order, on the posterity of the kings and princes who were guilty of the crime, and who were the authors of the extinction of said order—as if with that view we were exciting schisms in the churches, and disturbance and sedition in the temporal government and dominions—as if we were influenced by hatred and enmity against the Pope, the chief Pontiff, the Emperor, and all kings—as if obeying no external power, but only the superiors and elected of our own Association which is spread throughout the whole world, we executed their secret mandates and clandestine designs by the private intercourse of correspondents and emissaries,—as if in fine we admitted none into our Mysteries but those who, after being scrutinised and tried by bodily tortures, became bound and devoted to our Conclaves. Therefore, having all these considerations in view, it hath seemed to us expedient, and even absolutely necessary to expound the true state and origin of our Order, and to what it tends as an institute of charity itself, according as these principles are recognised and approved by those who are most versant in the Highest Craft, and by Masters enlightened in the genuine sciences of the Institution, and to give forth to the Lodges or Conclaves of our Society, the principles thus expounded, digested, and organised, as an exemplar, authenticated by our signatures, whereby a perpetual record may remain of this our renewed covenant and the unshaken integrity of our purpose; and also in case, through the daily increasing propensity of the people to animosity, enmity, intolerance, and wars, this, our Society, should hereafter be more and more oppressed, inasmuch as to be unable to maintain its standing and consolidation, and thus be dispersed to some distant regions of

literarum exemplar remaneat, quarum ad normam, si labefactus, restitatur, sique corruptus, vel a proposito consiliisque, abalienatus sit, redintegratur ordo. Has ob causas hisce literis *katholikais*, secundum antiquissimarum chartarum, et quae de instituti consiliis, ritibus, et consuetudinibus, vetustissimique secretissimi nostri ordinis exstant, monumentorum contextus redactis, nos electi, verae lucis studio ducti magistri, per sanctissimam fidem obtestamur omnes, quibus hae literae nunc vel in posterum perveniant collaboratores: ne se ab hocce veritatis documento segregent: insuper tam illuminato, quam obscuriori orbi, quorum utriusque incolunitas nos tenet, atque strenue agitatur, nunciamus atque praedicamus:

A. Societatem vel liberorum caementariorum S. Joannis sacris adscriptorum fratrum ordinem, neque ex equitibus templariis, neque ex ullo alio, vel ecclesiasticorum, vel secularium equitum ordine segregatum, uno pluribusve juncto, ortum ducere; neque cum iis vel directe, vel quocumque vinculo intermedio ullam vel minimam habere communionem; omnibus vero hujusmodi equitum ordinibus esse antiquiorem, tamque in Palaestina et Graecia, quam in una alteraque Imperii Romani parte, jam ante bella sacra, equitumque supra memoratorum in Palaestina demigrantium tempora exstitisse; idque nobis ex variis comprobatae vetustatis monumentis palam et cognitum evasisse, hanc nostram consociationem jam inde a tempore, quo primum ob varias ethologiae christianae sectas, pauci, verae ethices doctrina, arcanorumque sana interpretatione imbuti, sese a multitudine segregarent adepti exorsam fuisse; tunc enim temporis docti et illuminati homines, veri illi, et paganismi erroribus minime infecti christiani, quum existimarent, per contaminatam religionem schismata, non vero pacem, non tolerantiam et charitatem, sed bella nefanda promulgari, sese sanctissimo sacramento devinxerunt, quo principia hujus religionis ethica, hominum animis insita, melius et incontaminata servarent, iis se deberent, quo magis magisque vera lux e tenebris exoriretur, prodessetque ad superstitiones debellandas, omniumque humanarum virtutum sectatione, pacem atque salutem inter homines stabiliendam: hisce faustis auspiciis hujus communionis magistros fratres Joanni sacros esse dictos, exemplo et imitatione utentes Joannis Baptistae, lucis oriundae praecursoris, primique inter luciferos martyris: eos porro doctores scribasque,

the earth, and in case, through lapse of time, the Society itself should become less observant of its integrity, purity, and incorruptibility, nevertheless, in better times and more convenient circumstances, there may remain, if not the whole, yet perhaps one or other of the duplicates of these presents, by which standard the Order, if subverted, may be restored, and if corrupted or estranged from its purpose and designs, may be reformed. For these causes by these our universal letters, compiled according to the context of the most ancient monuments which are extant concerning the objects of the institution, the rites and customs of our most ancient and most secret Order, We, Elect Masters, influenced by the love of the true light, do by the most solemn sanctions, adjure all fellow labourers, to whom these presents now or in time hereafter may come, that they withdraw not themselves from the truth contained in this document. Moreover, to the enlightened, as well as to the darker world, whose common safety concerns and strongly interests us, we announce and proclaim:—

A. That the Society of Free Masons, or Order of Brethren attached to the solemnities of St. John, derive not their origin from the Knights Templars, nor from any other order of Knights, ecclesiastic or secular, detached or connected with one or more, neither have any or the least communication with them, directly or through any manner of intermediate tie, that they are more ancient than any order of Knights of this description, and existed in Palestine and Greece, as well as in every part of the Roman Empire, long before the Holy Wars and the times of the expedition of the above-mentioned Knights into Palestine. That from various monuments of approved authenticity, the fact is to us quite notorious, that this, our Association, took its origin from the time when first, on account of the various sects of the Christian World, a few adepts, distinguished by their life, their moral doctrine, and their sacred interpretation, of the Arcanic Truths, withdrew themselves from the multitude, for the learned and enlightened men who lived in these times (the true Christians who were least infected with the errors of Paganism), when they considered that through a corrupt religion, schisms, and not peace, and neither toleration nor charity, but atrocious wars, were promulgated, bound themselves by a most solemn oath, in order more effectually to preserve uncontaminated the moral principles of this religion which are implanted in the mind of man; that to these they would devote themselves, that the True Light rising gradually from darkness might proceed to the subduing of superstitions, by the cultivation of every human virtue, and to the establishment of peace and comfort among men: that under these benign auspices, the masters of this community are

consuetudine illorum temporum magistros esse vocatos ex peritissimis et optimis discipulorum collaboratores collegisse atque cooptasse, unde nomen socii exortum, quum caeteri collecti, non vero cooptati, more hebraeorum, graecorum et romanorum philosophorum, discipuli appellatione designarentur.

B. Consociationem nostram, ut olim, ita et nunc, tribus hisce, discipuli, socii, magistrique gradibus, postremos autem, magistros, electis magistris, summisque electis magistris constare: omnes vero consociationes, vel fraternitates sic dictas, quae plures, aliasve, admittunt denominationes, subdivisiones, aliasve sibi adsciscunt originem, politicis vel ecclesiasticis negotiis se admiscentes, odium et invidiam cuiusquam juratae pollicentur atque obstentantur, quibusunque id tandem fiat titulis caementariorum liberorum, fratrumve Joannis sacris adscriptorum, aliisve, non ad nostrum pertinere ordinem, sed veluti schismaticas ex eo repelli atque ejici.

F. Illos inter doctores, hujusque ordinis magistros mathematicas, astronomicas, aliasve disciplinas exercentes, post illorum per totum terrarum orbem dispersum, matuum doctrinae atque lucis commercium constituisse, quo factum est, ut ex iis quidem electis magistris unus insuper eligi coeptus sit, veluti prae caeteris excellens, qui ut summus magister electus vel patriarcha veneraretur, solis electis magistris cognitus, simulque et visibile atque invisibile totoisue consociationis nostrae caput et princeps haberetur, quemadmodum et hodie hoc pacto supremus magister atque patriarcha, siquidem paucissimis notus, re vera existit. Hisce igitur praemissis, ex vetustissimorum membrorum ordinis, ipsiusque chartarum congerie collatis, nostri patriarchae auctoritate, sanctis cum documentis, in posterum praesidis ejusque successorum fidei commissis, sedulo comparatis ejusdem illustrissimi patriarchae auctoritate muniti, statuimus atque praecipimus.

Δ. Societatis nostrae regimen modus atque ratio, quibus lucis igneae radii ad illuminatos fratres, sicuti et in orbem profanum, deferantur atque promoveantur, sunt penes summos electos magistros: iis vigilandum est et videndum, ne quid contra vera societatis nostrae principia moliantur ejuscuque status et ordinis socii: iisdem etiam ordinis proceribus incumbit societatis defensio, ipsiusque incolumitatis conservatio atque tutamen: hunc, si casus inciderit, suarum fortunarum devotione, vitaeque periculo, contra omnes instituti

called Brethren dedicated to John, following the example and imitation of John the Baptist, precursor of the Rising Light, first among the Martyr Stars of the Morning. That these Doctors and Scribes who were also, according to the customs of those times, called Masters, did from the most experienced and best of the disciples (*i.e.*, Apprentices), collect and choose fellow labourers, whence arose the name of *Socius* (Fellow Craft). When others were elected but not chosen, they were designed after the manner of the Hebrew, Greek, and Roman Philosophers by the appellation of Disciple (*recti non vero cooptati*)—*i.e.*, Apprentices.

B. That our Association now, as formerly, consists of Three Degrees of Disciple, Fellow, and Master—the last, or Masters, admitting of Elect Masters and Superior Elect Masters, (*i.e.*, Masters of Lodges, and Provincial Grand Masters or rulers of Districts). But that all Associations or Fraternities so called who admit of more or other denominations or subdivisions, and who ascribe to themselves another origin, and intermeddling with political and ecclesiastical affairs, make promises and protestations, under whatever titles they may assume of Free Masons and Brethren attached to the solemnities of John, or others which belong not to our Order, but are to be expelled and ejected from it as schismaticas.

F. That among the Doctors, Masters of this Order cultivating the sciences of mathematics, astronomy, and other studies, a mutual interchange of doctrine and light was maintained, which led to the practice of electing out of those who were already Elect Masters. One in particular, who, as excelling the rest, should be venerated as Supreme Elect Master or Patriarch; being known only to the Elect Master, he was regarded both as the Visible and the Invisible Head and Chief of our whole Association, so that according to this ordinance the Supreme Master and Patriarch, though known to very few, yet still exists. The premises being compiled from the mass of parchments and charter of the Order itself committed by authority of our Patriarchs, and the sacred documents, in future to the charge of our Preses and his successors, and being therewith diligently compared, We, sanctioned by authority of the same illustrious Patriarch, ordain and command as follows:—

Δ. The Government of our Society, the mode and rule according to which the Flaming Light may be imparted and diffused among the Illuminated Brethren as well as the profane world, rest entirely with the highest Elect Masters. To them belongs the charge of watching and taking care lest the members (*Socii*) of whatever rank or order should attempt anything contrary to the true principles of our Society. Upon the same Chiefs of the Society are incumbent the defence of the Order, the preservation and safeguard of its welfare, which, should

nostri aggressores, quoties et ubicunque conveniat, tueantur.

E. Neutiquam nobis eluxit, hanc fratrum consociationem ante annum millesimum quadringentesimum quadragiesimum post Christum natum alia quam Joannaeorum fratrum denominatione notam fuisse; tunc vero primum, ut nobis patuit, fraternitatem liberorum caementariorum nomine, sicque quidem speciatim intra Valenciam Flandrorum, vocari coepisse, quo tempore in aliouibus Hannoniae plagis eorum fratrum ope et opibus, hospitia ad egenos, qui igne sacro, malo Sancti Antonii dicto, laborarent, sanandos aedificari coeperunt.

Z. Quamvis in benefaciendo nullam religionis vel patriae rationem habemus, necesse tamen et tutum adhucdum putamus, non alios, quam qui se in profanorum vel obscurorum coetibus christianos profitentur, ordine nostro recipere: in inquirendo, et periculationes instituendo eorum, qui se primi gradus initiationi, qui discipulorum est, offerunt, nulla corporis tormenta, sed ea sola, quae ad inquirendum de novitiorum ingenio, voluntatibus, et indole juvant, tentamina adhibenda sunt.

H. Iis quae jubentur, et solemnibus sacramento obtestanda sunt officio, adnumerantur fidelitas et obedientia secularibus et legitime nobis praepositis imperantibus.

©. Principia nostrorum actuum, et omnia ea quo quorsumque tendant nostra molimina, hisce duobus praecipis enunciantur: omnes homines veluti fratres et propinquos ama et dilige; Deo quod Dei, imperatori quod imperatoris est, tribuito.

I. Secreta atque arcana, quibus nostra conamina occultantur, huic unico scopulo inserviunt, ut sine ostentatione beneficemus, et absque turbatione agendo nostra proposita ad extremum prosequamur.

K. Sancti Joannis, Christi praecursoris, et communionis nostrae patroni, memoriam quotannis celebramus.

A. Hae instituti, caeteraeque his consentaneae ceremoniae, dum in fratrum coetibus vel designando vel dicendo, aliisve modis peraguntur, ab ecclesiarum ritibus nihilominus sunt alienissima.

M. Solus is quidem Joanneae societatis frater, vel caementarius liber reputatur, qui legitimo modo, auxilio praesidioque cujusdam magistri electi, adjuvantibus ad minimum septem fratribus nostris mysteriis est initiatus, aptusque signis et tesseris, quibus caeteri utuntur fratres, suam adoptionem comprobare. Quibus tamen signis et verbis et ea complectuntur, qua mansione vel tabernaculo Edimburgensi, ipsiusque affiliatis, nec non Hamburgensi, Rotteraedamensi, Mediodburgensi, et eo, quod Venetiis extruc-

tionem require, they are to protect at the expense of their fortunes and the risk of their lives, against all who attack our Institution — whatsoever and wheresoever this may be done.

E. To us it is by no means clear that this Association of Brethren, prior to the year one thousand four hundred and forty, were known by any other denomination than that of Joannite Brethren; but at that time we are informed, the Fraternity, especially in Valence in Flanders, began to be called by the name of Free Masons, from which period in some parts of Hanover, hospitals began to be built by the aid and pecuniary assistance of the Brethren for those who laboured under the sacred fire called St. Anthony's Evil.

Z. Although in works of Benevolence we pay no regard to religion or country, we, however, consider it safe and necessary hitherto to receive none into our Order but those who, in the Society of the profane and unlightened, are professedly Christians. In conducting the inquisition and trial of those who apply for the initiation of the First Degree, which is that of Disciple (Apprentices), no bodily tortures are employed, but only trials which tend to develop the nature, inclinations, and dispositions of the candidates.

H. To those duties which are commanded and undertaken by a solemn oath, are added those of fidelity and obedience to the secular rulers lawfully placed over us.

©. The principle on which we act, and all these, our efforts, to whatever purpose and direction they may tend, are expressed in the two precepts—"Love and regard all men as Brethren and Relations;" "Render to God what is God's, and to Cæsar what is Cæsar's."

I. The secrets and mysteries which veil our undertakings conduce to this end: that without ostentation we may do good, and without disunion of action prosecute our designs to the uttermost.

K. We celebrate annually the memory of St. John, the forerunner of Christ, and Patron of our community.

A. These and the rest of the corresponding ceremonies of the Institution, though conducted in the meetings of the Brethren by signs or speech, or otherwise, do, nevertheless, differ totally from the rites of the Churches.

M. He alone is considered a Brother of the Joannite Society, or a Free Mason, who, in a lawful manner, by the help and under the direction of some Elect Master, with the assistance of at least seven Brethren, is initiated into our Mysteries, and who is ready to prove his adoption by the signs and tokens which are used by other Brethren, but in which signs and words are included those which are in use in The Edinburgh Lodge or Tabernacle, and its affiliated Lodges; as also, in the Hamburg, Rotterdam,

tum invenitur, tabernaculis in usa sunt, quorum ministeria et labores, tanquam Scotorum more ordinati, in eo tamen, quae originem, propositum et institutionem spectant, non ab iis, quibus nos ultimur, divergant.

N. Haec dum nostra societas uno tantum et generali principe, diversa autem magisteria, quibus constat, variis superioribus magistris, pro variarum regionum, regnorumque ratione atque egestate, regantur, nihil magis necesse est, quam conformitas quaedam omnium per totum terrarum orbem dispersitorum, quasi membrorum unius vero corporis compositi, sicuti etiam nuntiorum et literarum commercium, ubicunque locorum sibi suisque doctrinis consentaneum: quam ob rem hae praesentes naturam atque indolem nostrae societatis testantes literae ad omnia singulaque ordinis, quae adhuc dum exstant, collegia mittentur.

Harum itaque, ob supra memoratas causas hunc in modum confectarum, literarum novendecim exemplaria unisona, ejusdem plane tenoris, nostris subscriptionibus et subsignationibus confirmata et munita, data sunt Coloniae Agrippinae ad Rhenum, anno millesimo quingentesimo tricesimo quinto, die vicesimo quarto, mensis Junii, secundum aeram quae Christiana inscribitur.

Harmanus †. Carlton. Jo. Bruce. Fr. v. Upna. Cornelis Banning. De Colligni. Virieux. Johann Schröder. Hofmann 1535. Iobus Praepositus. A. Nobel. Ignatius della Torre. Doria. Jacob Uttenhove. Falk. Nicolaes van Noot. Philippus Melanthon. Huyssen. Wormer Abel.

and Middleburg Tabernacles, and in that which is found erected at Venice, whose ministrations and labours, though they be ordained after the manner of the Scots, differ not from those which are used by us in so far as they respect the origin, design, and institution.

N. This, our Society, being superintended by One General Prince, while the different Governments of which it consists are ruled by various Superior Masters, adapted to various regions and kingdoms as requires, nothing is more necessary than a certain conformity among all those who are dispersed throughout the whole world, as members of one aggregate body; and likewise an intercourse of missionaries and correspondence harmonising with them and with their doctrines in all places. Wherefore these present letters testifying the nature and spirit of our Society, shall be sent to all [and] sundry Colleges of the Order, as yet existing. For these reasons above mentioned, nineteen uniform duplicates of letters composed in this form, exactly of the same tenor, confirmed and corroborated by our subscriptions and signatures, are given at Cologne on the Rhine in the year One thousand five hundred and thirty-five, on the twenty-fourth day of the month of June, according to the Era designated Christian.

Harmanus †. Carlton. Jo. Bruce. Fr. Von Upna. Cornelis Banning. De Colligne. Varioux. Johani Schröder. Hofman, 1535 Jacobus Praepositus, A. Nobel. Ignatius de la Terre. Doira. Jacob Uttenhove. Falck Nicolaes Va. Noot. Philippus Melanthon. Hugssen. Wormer Abel.

Certified in form to the printed exemplar deposited into the Archives of the Gr. and Sublime Chap. of the Temples Interior Sitting in the East of Namur.

The Gr. Chancellor of that Chief. Chap.,
‡ DE MARCHOT.

The Charter of Cologne is described as being written in medieval Latin, abounding in grammatical solecisms and errors of orthography. Its history as given by Br. J. G. Findel of Leipsic, the famous historian of Freemasonry, is as follows:—"In 1816, Prince Frederick (Grand Master of the Grand Lodge of the Netherlands) received a packet of papers, and amongst them a letter written in a woman's hand and signed C. nee von T., in which it was announced that the enclosed papers had been found amongst the manuscripts left by her father on his demise, and which had always been most carefully preserved by him: she believed he had received them from Mr. Van Boetzelaar. Another tradition maintains that these papers had been long in the possession of the family von Wassenaar. In the packet there were, together with some few unimportant writings, the following: 1. The so-called charter of Cologne, *i.e.*, a document signed by nineteen Master-Masons in Cologne, June 24, 1535, in cipher, on parchment. 2. The minutes of a Lodge supposed to have existed in the Hague from 1519—1638, het Vrededall or Frederick's Vredendall, and written in Dutch. . . The Grand Master of the Netherlands had copies of these documents made, sent the Latin text [of the charter] with a Dutch translation to all the Netherlandic Lodges in 1818, and had likewise the documents closely investigated by competent judges, who immediately raised doubts as to their genuineness. Notwithstanding this, some of the Lodges in the Netherlands believed in them.* The first German translation appeared in Br. Heldmann's

* The three hundredth anniversary of the alleged original promulgation of the Charter was celebrated by a Lodge at Amsterdam in 1835.

'The Three most Ancient Memorials of the German Freemason Fraternity' (Aarau, 1819). In Germany, Stieglitz, Prof. Heeren at Gottingen, Krause, and Mossdorf (Lennings Encycl.) immediately pronounced against them, which was confirmed by more recent investigation. . . . Writing in 1840, Dr. Bobrik brings the following remarks to bear upon the genuineness of the deed. 1. The motive for the supposed meeting does not exist. 2. The purpose of the document and the form in which it is carried out do not agree together; for, in order to refute a thing publicly, writing in cipher is resorted to, and to conceal a matter the signatures are written in common italics. Neither can we conceive any document legal without a seal. 3. The signatures are suspicious in the highest degree. 4. The assembly of the nineteen individuals cited is extremely doubtful; for Herman would have preferred the town of Bonn to that of Cologne, where he had many enemies. 5. Melancthon's participation is especially problematical, as well as that of the other subscribers. 6. The records of 1637, which are cited, cannot suffice as proofs, as there is nothing to show that there existed a Lodge Vredendall at the period. Br. Bobrik is of opinion that 'Patriarch' is a hint at the General of the Jesuits, especially if we transfer the forgery to the year 1816, when the Jesuits, after their restoration in 1814, began to exert their influence anew, which in Holland could only be by indirect means. The title and the expressions 'congregati institutum,' &c., he considers as evidences of its having had a Jesuit for its author." Br. Dr. Gustav Schwetschke remarks, "that after a careful comparison of the signature of Jacobus Præpositus at the end of the document, and the handwriting existing of his and proved to be genuine, the most glaring discrepancy is apparent, as also the signatures of the Archbishop Hermann, and that here pointed out as his, are most dissimilar." Kloss, G. H. M. Delprat, J. P. Vaillant: and other equal eminent continental authorities, also regard the document as spurious. Herr Findel maintains that it was "put together" about the end of the last century.

Of American writers, Br. Dr. A. G. Mackey betrays a strong leaning towards a belief in its authenticity. He professes to discover in the reference that is made in the Charter to the Masonic patronage of St. John the Baptist "one of the evidences of its antiquity."* It seems to us that this evidence is even more fabulous than the story it is adduced to support. The same writer also remarks, "The assertion of the Charter that the Brethren of the Joannite Society adopted the Scots ritual practised in the Edinburgh Lodge has led Rhigellini very appropriately to remark that they should then have recognised the Templar Order and the Degrees of Chivalry, since these were, at that time, practised by the Scotch Lodges." Statements of this kind, as to the Mason Craft having three centuries ago been the conservators of chivalric rites, are not now received as historical facts, except by the more superstitious of the Brotherhood. Of British Masonic writers, while Dr. Oliver quotes the Cologne Charter as a historical document worthy of credence, Dr. Burns James, in his 'Sketch of the History of the Knights Templars,' unhesitatingly, and in the most unqualified terms condemns it as an imposture.

I have had the so-called Charter printed in double columns, and appended to it Bro. D. M. Lyon's lucid remarks, based on Findel, p. 320-321, and a quotation from Kenning's Cyclopaedia, p. 107. I also give the so-called cipher according to the Handbuch. It is but fair to remark that in the copy of the Latin form, from a Dutch source, given in the "Handbuch," there are many errors, but that may arise from the careless rendering of the cipher.

CHARTER OF COLOGNE.—This document has been the subject of much animated controversy, all too long however for our limited pages. It has had its supporters and its impugnors, and the general voice of past and contemporary criticism is unfavourable both to its genuineness and its authenticity. Its history is now so well known that it appears to be almost a waste of time and space to repeat it here, the more so as, having considered all the evidence pro and con most carefully, both as regards its history and its actuality, we have come to the conclusion that it is a fictitious document, and really therefore critically and evidentially valueless. On three points especially the gravest doubts exist: 1st, the existence of the Lodge termed "Het Fiederiks Vredendall; 2ndly, as regards its warrant said to be written in English; and 3rdly, as regards the roll of the members of this supposed Lodge from 1519 to 1601. If these statements are untrue absolutely, the greatest suspicion rests on the document itself, on the well-known principle of law and evidence, that if one portion of the testimony be entirely untrue, the remaining portion is tainted by the original falsity. The charter which accompanies the other two documents therefore lies under very great suspicion, despite the apparent circumstantial statement of the attestation of Bro. Wassenaar von Opdam, mentioned by Mackey. The "Handbuch" changes the names, and states that the signature of the letter, which Mackey mentions was a child of V. J., was N. C. geb V. T., from Rotterdam, and supposed to be not the daughter of Van Jeylinger, but Van Teilingen, formerly G.M. Some also stated that Van Botzelaar had received the

* "The American Freemason," 1856. Edited by Bro. Rob. Morris, L.L.D.

documents from Wassenaar, and had desired a trusty person to deliver them to Prince Frederick of the Netherlands in 1816, which, as we know, took place. But on the whole the external and internal evidence are both unfavourable to the document, and we believe it to be a "fraus pia," and reject it as a portion of Masonic evidence, or as a Masonic document of any real value. It appears to us to be a document which has arisen out of the high grade complications of the latter part of the last century. Its supposed Jesuit origin we must unequivocally reject, as an utterly untenable and visionary theory.

A. M. D. G. O.

Nos electi bagistri (magistri) venerandae Joannique sacrae societatis sive liberorum (liberorum) aemteriorum (caementariorum) ordinis socii moderatores mansiorum (mansiorum) seu tabernaculorum, quae (quae) Londini, Edemburgi (Edimburgi), Viennae, Amsieldaemi (Amsteldami), Parisiis, Augduni (Lugduni), Francosurti (Francofurti), Hamburgi, Antverpiae, Rotteraedami, Madriti, Venetiis, Gandavi, Regiomonte, Bruxellis, Dantisci (Dantisci), Medioburgi (Medioburgi) Falirae atque (in) Agrippinae (Agrippinae) civitate (civitate) constituta sunt, capititulaim (capitulatim) in eadem (eadem) civitate Agippinae (Agrippinae) ano (anno (bensi (mensi) diebusque infra designatis tabernaculi, hac in civitate fundati magistro (magistro), fratre venerando viro doctissimo (doctissimo) prudentissimo (prudentissimo) et providentissimo praeside unanimis costris (nostris) suffragiis huic (his) ut negotiis praesesset cooptato, congregati: hisce ad omnes supra dictas mansiones transmittendens (transmittendis) literis tam praesentibus quam futuris sociis, manifestamus; siglidem (siquidem) nobis attendentibus ad ea, quae hisce temporibz (temporibus) calamitosis et per civium dissentiones (et) discoredias (discordias) turbatis nostrae (nostrae) supra dictae societati omnibusque (omnibusque) qui huic caementariorum liberorum vel Joannis ordini adscripti sunt fratribz (fratribus) imputantur constla (consilia) optnones (opiniones) machinationes tam occultae quam palam compertae (compertae), quae omnia uti a nobis, ita quoque ab indole proposito, praepositisque hujus consociationis vel maxime sunt aliena insuper constitit: hosce (hujus) ordinis socios eo praesertim quod inextricabiliubz (inextricabilibus) quae nos aigant (ligant) quaeque sanctissimi ab omnibus (omnibus) observantur arcanis atque pactis devincti suvus (sumus), utque certius ab extero (exterior) et profanis vituperentur (vituperentur) et publico (publicae) execratione devoverentur (devoverentur) de redintegrandi templariorum ordinis cribine (criminae) accusari, nosque publice ita vulgo designari perinde ac si eo consilio essemus devincti et conjurati, ut, huic quasi ordini adscripti (adscripti) ejus bona atque dominia recuperari postremi qui fuit huic ordini praefectus, summi magistri necem in regum et principum, qui huius criminis (criminis) rei, atque dicti ordinis extinctionionis (extinctionionis) auctores exstiterant posteros (posteros) vindicare vellemus, hanc in finem in ecclesia scismata (schismata), in temporalibus autem imperiis et dominationibus, conturbationem et seditionem moliremur, odio atque invidia in papam pontificem maximum, imperitorem (imperatorem), omnesque reges flagaremur (flagraremur), nullorum exterorum (exterorum) petestai (potestati), solis vero superioribus et electis nostrae consociationis (consociationis) per omnes (omnem) terrarum orbem disseminatae magistris obtensestantes (obtemperantes) secreta ipsorum mandata (mandata) et elaudestina (clandestina) consilia secretis epistularum (epistularum) commerciiis, missisque nuntiis (nunciis), exsequeremur, nullis denique, aliis (aliis) ad nostra arcana aditum daremus, quam qui, corporis tormegtis (tormentis) explorati et pertentati, exsecrando et horrendo sacramento se nostris (nostris) ligaverint (ligaverint) atque consacraverint (consecraverint) conclavibus: ei propter (propterea) omnibusque iis perpensis, utile atque perquam necesse visum esse, verum statum nostrique ordinis originem, quoque tendat ipsius charitatis institutum, sicut ea singuli (singula) a praecipuis maximi (maxima) in arte peritis et genuinis instituti scientiis illuminatis magistis (magistris) comperta sunt et comprobata (comprobata), exponere, eaque ita exposita singulis nostrae (nostrae) societatis conclavibus vel mansionibus in exemplar, a nobis subscriptum obsignatumque, redacta, aique (atque) exarata edere, quibus, in perpetuam (perpetuam) rei memoriam de hoc nostro pacto renovato, deque intacta propositi integritate, constare possit; utque etiam, si qua, civium gentiumque ad odia invidiam intolerantiam (intolerantiam), bella proclivitate in diem increbrescente, haec nostri (nostra) consociatio eo (in) posterum magis magisque gravaretur, quo minus statum substantiamque suam conservate (conservare) eam in quibusdam terrae regionibus dilatate (dilatari) seque ipsam temporibus (temporum) progressu (progressu) minus incolumem intactam et incorruptam (incorruptam) servare possit, nihilominus meliori tempore tempestateque magis commoda, si non omnia, attamen vel unum (unum) alterumve (alterumve) harum literarum (literarum) exemplar remanent (remaneat), quorum (quarum) ad normam, si labefactus, restituitur (restituatur), sique corruptus vel a proposito consiliisque abalienatus s (sit), redintegratur ordo. Has (Has) ob causas hisce aiteris (literis) katholikis secundum antiquissimum chatarum (chartarum) et que (quae) de instituti consiliis ritibus et consuetudinibus, vetustissimisque secretissimis nosti (nostri) ordinis extant (exstant) monumentorum contextus redactis, nos electi verae lucis (lucis) studio ducti magistri per sanctissimam fidem obtem- amur (obtestamur) omnes, quibus aiterie (literae) nunc vel in posterum pppveniant (pro-

veniant) collaboratores ne se ab hocce veritatis documento segregent: insuper, tam illuminato quam obscuriori orbi, quorum utriusque inclumitas nos tenet atque *stenne* (*strenne*) agitatur nunciandum atque praedicandum. . . .

A. Societatem vel liberorum caementariorum s. s. (S.) Joannis sacris adscriptorum fratrum ordinem neque ex equitibus templariis, neque ex ullo alio vel ecclesiasticorum vel saecularium (*saecularium*) equitum ordine s. s. segregatum s. s. (*segregatum*) uno pluribusve juncto ortum ducere, neque cum iis vel directe vel quocunque vinculo intermedio ullam vel minimam habere communionem, omnibus vero hujusmodi equitum ordinibus esse antiquiorem (*antiquiorem*), tamque in Palestina et Graecia, quam in una alteraque imperii Romani parte jam ante bella sacra equitumque (*equitumque*) supra memoratorum in Palestinam demigrantium tempore existisse, idque nobis ex variis comprobatae vetustatis monumentis palam et cognitum evasisse, hancce nostram consociationem (*consociationem*) jam inde a tempore quo primum ob varias ethologiae christianae sectas, cauci (*pauci*), verae ethicae doctrina (*doctrina*) arcanorumque sana interpretatione imbuti, sese a multitudine segregarent adepti, exorsam fuisse, tunc enim temporis docti et illuminati homines, veri illi et paganismi erroribus minime infecti christiani, quum existimarent, per contaminatam (*contaminatam*) religionem (*religionem*), schismata non vero pacem, non tolerantiam et charitatem, sed bella nefanda promulgare (*promulgare*), sese sanctissimo sacramento devinxerunt, quo principia huius religionis ethica hominum animas in *fitam* (*insita*) melius et *incontaminatam* servarent, iis se devoverent (*devoverent*), quo magis magisque vera lux et tenebris exoriretur prodessetque ad superstitiones debellandas (*debellandas*) omniumque (*omniumque*) humanarum virtutum sectatione; pacem aique (*atque*) salutem inter homines stabilendam: hisce *fastis* (*fastis*) auspiciis hujus communionis magistrorum fratres Joanni sacros esse dictos exemplo et imitatione (*imitatione*) utentes Joannis Baptistae aucus (*lucis*) oriundae (*oriundae*) praecursorum (*praecursoris*), primique inter *auciferos* (*luciferos*) martyris: eos porro doctores scribasque, consuetudine iacorum (*illorum*) temporum (*temporum*), magistros (*magistros*) esse vocatos, ex peritissimis et optimis discipulorum (*discipulorum*) *collibratores* (*collaboratores*) collegisse atque cooptasse, unde nomen socii *exortum* (*exortum*), quum caeteri collecti, non vero cooptati, more Hebraeorum, Graecorum et Romanorum philosophorum (*philosophorum*), discipuli (*discipuli*) appellatione designarentur (*designarentur*).

B. Consociationem nostram (*nostram*), ut olim ita et nunc, tribus hisce, discipuli socii magistrique gradibus, postremos autem magistros (*magistros*) electis magistris summisque electis magistris constare; omnes vero consociationes vel fraternitates sic dictas (*dictas*) quae (*quae*) *paucos* (*plures*) aliasve admittunt denominationes (*denominationes*) s. s. subdivisiones, aliamve sibi (*sibi*) adseiscunt originem (*originem*), politiciis (*politiciis*) vel ecclesiasticis negotiis se admiscentes, odium et invidiam cuiquam iurati (*inratae*) pollicentur atque obtestantur quibuscumque (*quibuscumque*) id tandem fiat *titulus* (*titulus*) caementariorum liberorum, fratrumve. Joannis sacris adscriptorum aliisve, non ad nostris (*nostrum*) pertinere ordinem, sed veluti *scismatici* (*schismatici*) ex eo *repelli* (*repelli*) atque ejici.

I. Illos inter doctores hujusque ordinis magistros (*magistros*) mathematicas (*mathematicas*), astronomicas, aliasve disciplinas (*disciplinas*), exercentes, post illorum per totum terrarum orbem dispersum, mutuum (*mutuum*) doctrinae atque aucus (*lucis*) commercium constituisse, quo factum est ut ex iis quidem electis magistris unum (*unum*) insuper eogi (*eligi*) coeptum (*coeptus*) *pit* (*sit*), veluti praeceteris *evalem* (*excellens*), qui ut summus electus magister vel patriarcha *neneraretur* (*veneraretur*), *folis* (*solis*) electis magistris cognitus, simulque et visibile et invisibile totiusque consociationes (*consociationis*) nostrae caput et princeps haberetur, quemadmodum et hodie hoc pacto supremus magister aique (*atque*) patriarcha siquidem paucissimis notus re vera existit.

Hisce igitur praemissis ex vetustissimorum membrorum ordinis ipsiusque chartarum corgerie collatis, nostri patriarchae auctoritate sanctis cum documentis, in posterum praesidis ejusque successorum fidei commissis, sedulo comparatis, ejusdem illustrissimi patriarchae (*patriarchae*) auctoritate muniti statuimus atque praecipimus.

Δ. Societatis nostrae regimen, modus atque ratio, quibus lucia (*lucis*) igneae radii ad illuminatos fratres (*fratres*), sicuti et in orbem profanum, deferantur atque promoveantur, sunt penes summos electos magistros: iis vigilandum est et videndum, ne quid contra verae societatis nostrae principia *moiantur* (*moiantur*) cujuscumque status et ordinis socii: iisdem etiam ordinis proceribus incumbit societatis defensio, ipsiusque incolumitatis conservatio atque tutamen: hanc, si casus inciderit, suarum fortunarum devotione vitaeque periculo contra omnem (*omnes*) instituti nostri aggressores, quoties et *utricumque* (*utricumque*) conveniat, tueantur.

E. Neutiquam nobis eluxit, hanc fratrum consociationem ante annum millesimum quadragesimum (*quadragesimum*) quadragesimum post Christum natum alia quam Joannorum (*Joannorum*) fratrum denominatione notam fuisse, tunc vere (*vero*) primum, ut nobis patuit, fraternitatem liberorum caementariorum nomine, sicut quidem speciatim intra Valenciam Flandrorum, vocare (*vocari*) coepisse, quo tempore, in aliquibus Hannoniae plagis, eorum fratrum ope et opibus hospitia (*hospitia*) ad egenos, qui igne (*igne*) sacro, malo Sancti Anthonii dicto, laborarent, *fanandos* (*sanandos*) aedificare coeperunt.

Z. Quamvis in beneficiendo nullam religionis vel patriae rationem habeamus, necesse tamen et tutum adhucdum putamus (putamus) non alios quam qui se, in profanorum vel obscurorum coetibus (coetibus), Christianos profitentur, ordine nostro recipere. In inquirendo et periculationes instituendo eorum, qui *pe (se) phymi (primi)* gradus initiatione (initiationi), qui discipulorum est, offerunt nulla corporis tormenti (tormenta), sed ea sola *qlae (quae)* ad inquirendum de novitiorum ingenio, voluntatibus et indole juvant, tentamina adhibenda (adhibenda) sunt.

H. Iis quae jubentur et solemnibus sacramento obtestanda sunt officiis, adnumerantur fidelitas et obedientia secularibus et legitime nobis eraepositis (praepositis) imperantis (imperantibus).

Θ. Principia nostrorum actuum et omnia ea, quo, quorsum qui (que) tendant nostra molimina, hisce duobus (duobus) praeceptis enunciantur: Omnes homines veluti fratres et propinquos ama et dilige: Deo quod Dei, imperator imperatoris (imperator quod imperatoris est tribuito).

I. Secreta atque arcana quibus nostra conamina occultantur, huic unico scorpulo inserviunt, ut sine ostentatione (ostentatione) beneficium (beneficium) et absque turbatione agendo nostra proposito ad extremum prosequatur (prosequatur).

K. Sancti Joannis, Christi praecursoris et communionis nostrae patroni, memoriam quodannis (quotannis) celebramus.

Δ. Haec instituta (instituti), caeteraque (caeteraque) huic (his) consentanea (consentanea) (ceremoniae), dum in fratrum coetibus vel designando vel dicendo aliisve modis peraguntur, ab ecclesiarum (ecclesiarum) ritibus nihilominus sunt alienissima (alienissima).

M. Solus is quidem Joanneae societatis frater vel cumentarius liber reputatur, qui legitimo modo, auxilio praesidioque cujusdam magistri electi, adjuvantibus ad minimum septem fratribus nostris mysteriis est initiatus, aptumque (aptusque) sit signis (signis), et tesseris, quibus caeteri uiuntur (utuntur) fratres, suam adoptionem (adoptionem) comprobare (comprobare). Quibus tamen signis et verbis et ea complectuntur, quae (quae) mentione (mentione) vel tabernaculo Edimburgensi ipsiusque affiliatis, nec non Hamburgensi, Rotterdamensi (Rotterdamensi), Medioburgensi, et eo quod Venetiis exstructum invenitur, tabernaculis in usa sunt, quorum ministeria et labores, quamquam Scotorum more ordinati, in eo tamen, *qlae (quae)* originem propositum et institutionem (institutionem) spectant, non ab iis, quibus nos utimur, divergunt.

N. Haec dum nostra *sofetas (societas)* uno tantum et generali principe, diversa autem magisteria, quibus constat, variis superioribus magistris, pro variarum regionum regnorumque (regnorumque) ratione atque (atque) egestati (egestate), regantur (regantur), nihil magis necesse est quam (quam) conformis (conformitas) quaedam omnium per totum terrarum orbem diaperitorum (diaperitorum), quasi membrorum unius vero corporis compositi (compositi), sicuti etiam nuntiorum (nuntiorum) et literarum commercium, ubicumque eorum (eorum) sibi suisque doctrinis consentaneum: *qlam (quam)* ob rem hae praesentis (praesentis) naturam atque indolem nostrae societatis (societatis) testantes (testantes) literae ad omnia singulaque (singulaque) ordinis quae (quae) adhucdum extant collegia mittentur.

Hagum (Harum) itaque ob supra memoratas causas hunc in modum confestarum (confestarum) literarum novemdecim exemplaria unisona ejusdem plane tenoris, nostris subscriptionibus et signationibus confirmata (confirmata) et munita, data sunt Coloniae Agrippinae (Agrippinae) ad Rhenum, anno millesimo quingentesimo trigesimo quinto, *gie (die)* vicesimo quarto (quarto) mensis Junii, secundum (secundum) quae (quae) Christiana inscribitur.

Harmanus †. Carlton. Jo. Bruce. Fr. v. Upna. Cornelius Banning. De Colligni. Virieux Johann Schröder. Hofmann 1535. Iacobus Prepositus. A. Nobel. Ignatius Del La Torre. Doria. Jacob Uttinghove. Falck. Nicolaes van Noot. Philippus Melanthon Huyssen. Wormer Abel.

I should be happy also to give—though I think it waste of space—the translation into Latin from the actual cipher, and which proves one of two things—either that the compiler was an ignorant man, a bad Latin scholar, or the cipher is not rightly deciphered.

Here we leave the matter, only asking the question, Who has seen the original documents? Does it still exist in Holland?

OLD RECORDS OF THE LODGE OF PEEBLES.

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

(Continued from page 183.)

THE following copy of affidavit sworn to by the Master of the lodge before the Justice of the Peace for the county was given yearly for the next four years, to which period the present minute book brings down the old records—viz., to 1804. The list of members, however, is not given each time.—(R.S.)

I, Robert Scott, Master of the Old Lodge of Peebles, No. 25, in compliance with an act passed in the last Session of Parliament, entitled an Act for the more efficient Suppression of Societies Established for Seditious and Treasonable Purposes, Do hereby certify: 1st, That there is a Lodge of Freemasons held within the Town of Peebles, in the County of Tweeddale and Kingdom of Scotland, under the name, stile, and title of the Old Lodge of Peebles, No. 25.

2nd, That said is held within the Masson's Lodge of Peebles, presently possessed by John Johnstone, Innkeeper there, and that their ordinary times of meetings are the twenty-seventh day of December (St. John's Day), the last Friday of March, the last Friday of June, and the last Friday of September; and lastly, that the following is a list of all the Members of the above lodge, who are in the use of attending at the ordinary meetings thereof, viz.:

- Robert Scott, Mason in Peebles, Master
- William Scott, Mason in Peebles, S.W.
- John Jamieson, Dyke-builder in Peebles, J.W.
- Thomas Grieve, Wright in Peebles, Treasurer
- 5 James Bartram, Writer, Peebles, Secretary
- Thomas Tod, Mason, Peebles, S. Steward
- William Hislop, Junr, Peebles, J. do.
- John Wallace, Mason in do., D.S.W.
- Andrew Ritchie, Mason in do., D.J.W.
- 10 John Johnstone, do., do., D.J.W.
- J. Murray Bartram, do. do., D. Secretary
- Thomas Brown English, Teacher, do.
- William Murray, Tenant in Cadismuir
- William Brown, Weaver at Tweed, Bridgend
- 15 Walter Ritchie, Shoemaker in Peebles
- James Morton, Merchant in Peebles
- Andrew Walker, Masson in Traquair
- Robert Scott, Junr., Masson in Peebles
- James Brown, Writer in Peebles
- 20 John Renwick, shoemaker at Kirkurd
- William Hislop, Candlemaker in Peebles
- Thomas White, wright at Kirkurd
- William Thorburn, Taylor in Peebles
- John Clark, Masson in Stobo
- 25 David Henderson, Residenter in Peebles
- William Hunter, Weaver at Tweed, Bridgend
- William Campbell, Dyke-builder in Peebles
- Christopher Young, Masson in Peebles
- John Hislop, Junr, Weaver at Tweed, Bridgend

- 30 William Kadie, Plasterer in Peebles
James Donaldson, Saddler in Peebles
George Low, Watchmaker in Peebles
Mr. William Oman, Rector of the Grammer School, Peebles
John Hislop, Senior, Masson in Peebles
- 35 Robert Smith, Butcher in Peebles
William Sanderson, Masson in Peebles
Robert Brown, Masson in Peebles
James Lambert, Masson in Traquair
John Veitch, Sergeant of the Volunteers in Peebles
- 40 Charles Lawson, Masson near Linton
George Donaldson, Taylor in Peebles
Robert Elphinston, Merchant in Peebles
- 43 James Kerr, Barber in Peebles

Follows the Depositions of Robert Scott, Master, and James Bartram, Secretary, at Peebles, the thirteenth day of August, Seventeen Hundered and Ninety Nine years, in presence of James Reid, Esquire, Provost of the Burgh of Peebles, and one of the Justices of the Peace, County of Tweeddale. Compeared Robert Scott, Master of the old Lodge of Peebles, No. 25, and James Bartram, secretary to said Lodge, and both members of the same, who being solemnly sworn and interrogated, deposes that the said old Lodge of Peebles has been usually held under the denomination of a Lodge of Freemasons, in Scotland, and that before the passing of an act in the last Session of Parliament, entitled "An Act for the more Effectual Suppression of Societies Established for Seditious and Treasonable Purposes." And this is truth as the deponants shall answer to God (Signed) Robert Scott, Master, James Bartram, Secretary. Sworn before (Signed) James Reid, J.P. The foregoing list, extracted from the Books of the old Lodge of Peebles, No. 25, which, together with the Depositions of Robert Scott, Master, and James Bartram, Secretary, is given in and Lodged with John Robertson, Esquire, Clerk to the Justices of the Peace for the County of Tweeddale, this thirteenth day of August, one thousand seventeen hundred and ninety-nine years, conform to Act of Parliament made thereanent.

The Grand Lodge of Scotland do hereby Certify that 1st—The Lodge of Peebles has complied with the whole requisites of the Act of Parliament, entitled an Act for the more Effectual Suppression of Societies Established for Seditious and Treasonable Purposes; and second, Also, with the resolutions of the Grand Lodge of 5th August, 1799. The said Lodge of Peebles is therefore intituled, and the Grand Lodge of Scotland hereby authorises them, to exercise their whole powers and functions of Free Masons in terms of and conform to their charter of constitution and erection.

Given under our hands and seal of the Grand Lodge of Scotland, and by the authority of the Grand Lodge, this fourth day of January, one thousand eight hundred years.

(Signed) JAMES STIRLING, G.M.
WILLIAM GUTHRIE, G. Sec.
JAMES BARTRAM, G. Clerk.

[Then follows minute of the usual St. John's Day meeting, on 27th December, 1799, with a list of forty-one brethren marked as having paid their dues, and the following office-bearers were duly elected and chosen by plurality of votes:—]

Thomas Grieve, Master	Andw. Walker, Junr. Steward
John Jamieson, Senr. Warden	John Veitch, Depute Master
Thomas Tod, Junr. Warden	John Johnston, D. Senr. Warden
Andrew Ritchie, Treasurer	John Wallace, D. Junr. Warden
James Bartram, Secry.	A. M. Bartram, D. Secr.
Willm. Brown, Senr. Steward	Wm. Moffat, Tyler

ROBERT SCOTT, Mr.

The Master Wardens and other office-bearers were then duly qualified by taking the *oath de fidelit*, &c., &c.

[The next minute has reference to the then prevailing custom of receiving entrants into the lodge without the fees being paid at the time. This had frequently come up before the lodge, and similar action had been taken thereon, but evidently the brethren had not kept to their previous resolutions.—R.S.]

Peebles, 28th December, 1799.

In consequence of previous warning given to the Brethren, the Lodge met this evening, as there had hitherto arisen some inconvenience, and even loss, from entering members who did not at the time pay the ordinary dues. In order to remedy the same, and to prevent any loss on this account, it was moved and duly seconded, that hereafter no person applying to be made a Masson shall be admitted unless he instantly and at the time pay the accustomed dues, as established by the regulations of the Lodge. And the motion having been taken into consideration, and having duly deliberated thereon, the meeting unanimously resolve that no person shall be admitted on credit—in other words, that the dues payable for entering, with the Lodge, and the dues of the Grand Lodge, shall be paid ready money.

THOS. GRIEVE, Master.

Thereafter Robert Chapman, painter, presently residing in Peebles, and George Scott, Schoolmaster at Stobo, applied to be admitted members of the Lodge, and, after using the due and ordinary solemnities required, they were duly and regularly admitted apprentices of said Lodge. Composition Twenty shillings Sterling each, and 2/9 each for entering with the Grand Lodge. And the Master choose for their intenders Brothers John Thomson and Andrew Ritchie, and these members and the Master subscribe this same.

THOMAS GRIEVE, Mr.

GEORGE SCOTT.

ROBERT CHAPMAN.

[Follows receipt from Grand Lodge for the fees of fifteen members, and certifying that their names were duly enrolled in Grand Lodge]

We have next recorded a somewhat threatening letter from Alexander Williamson, tenant of the house belonging to the Lodge:—

Peebles, 24th July, 1800.

The Right Worshipful the Mr. Mason of Peebles Lodge,—I have always been exceedingly reluctant to put your society to any expense in repairs for the house possessed by me from them. I have even laid out considerable expense in making repairs which I understood the proprietors bound to do; and for these I never charged one penny, but paid the rents without the smallest deduction. I have long, however, complained of the state of the roof of the house, and has spoke to several of the members on that subject, but without the smallest effect. I therefore take this opportunity of begging you will intimate to the Society my determined resolution of immediately taking necessary steps to have these repairs performed—and if in fourteen days from this date the society does not begin in earnest to have it accomplished legal measures will then be taken for that purpose. I have sustained very considerable damage for these several years past, from the wet and snow that comes in at the roof, and I will no longer tamely submit to it.

Sir, your Obedient Servant,

(Signed) ALEXR. WILLIAMSON.

The Right Worshipful Master laid said letter before the Lodge on the twenty-eighth current, and having considered it, it was agreed that the repairs complained on should be sett about and done with (without) loss of time.

At the next quarterly meeting, held on the 27th September, 1800, the letting of the house and stable belonging to the Lodge was brought up as follows:—The Right Worshipful Master made a motion that the Lodge, and the house and stable thereto belonging, ought to be sett (leased) before the taking

out of the ale licences, and a vote of the meeting being put whether they would sett for one year or three years, and whether they should all be sett, the lodge and the house together, or separate, which was carried by a majority that they should be sett only for one year, and also separately, and that they should be sett by roup, on Saturday the fourth day of October next, at seven o'clock, evening, and for that purpose the roup to be advertised through the town of Peebles by tuck of drum, on Monday next, and on Saturday immediately before the roup.

THOS. GRIEVE, Master.

[The details of the roup are rather amusing in their way, and as the minute relating thereto occurs frequently in the old records, we give it in full this once, as follows (R.S.)]:—

Articles of Roup of the Massons' Lodge of Peebles, this fourth day of October, Eighteen Hundred years, and the house or stable thereto belonging for one year after the term of Whitsunday next, and are to be sett up separately—the lodge to be sett up at Five Pounds Ten Shillings sterling, and the other house at Ten Shillings sterling, the highest offerer to be preferred; and to grant bill and sufficient caution to the satisfaction of the Master for payment of the rent, at the term of Whitsunday, Eighteen Hundred and Two, within ten days after the roup, under the penalty of Thirty Shillings sterling. And the members of said Lodge shall have the priviledge of said Lodge upon St. John's Day, their quarterly meetings, and for any other business that may exist—except on fair days. And if such security is not given within ten days after the roup, it is to be roup't anew, and the Worshipful Master is appointed Judge of the Roup, by whom the offers is to be determined, and the Master has power to adjourn the roup if he thinks proper.

THOS. GRIEVE, Master.

BIDS.

Bidden by Robert Smith, Five pounds ten shillings sterling.

ROBERT SMITH.

Bidden by David Hinderson, Five pounds twelve shillings sterling.

DAVID HENDERSON.

Bidden by John Johnston, Five Pounds thirteen shillings sterling.

JOHN JOHNSTONE.

Bidden by Nasmyth Henderson, Five pounds fourteen shillings sterling.

NASMYTH HENDERSON.

Bidden by Robert Smith, Five pounds fifteen shillings sterling.

ROBERT SMITH.

Bidden by John Johnstone, Five pounds sixteen shillings sterling.

JOHN JOHNSTONE.

Bidden by the said John Johnstone for the stable and in terms of the articles, twelve shillings.

JOHN JOHNSTONE.

The said John Johnstone being the last and highest offerer for both lotts is hereby preferred to a sett of the same for one year from Whitsunday next—the house at the sum of Five pounds sixteen shillings, and the stable at twelve shillings—but that only on his granting Bill and otherwise implementing fully the articles of Roup.

JOHN JOHNSTONE.

THOS. GRIEVE, Master.

(To be continued.)

ANOTHER YEAR.

ANOTHER year! Another year!
 Has faded from our ken,
 'Mid joy and sorrow, smile and tear,
 The cares, the woes of men;
 Another Zodiac of time
 Has sped its solemn way,
 And still, amid departing time,
 We greet a New Year's Day.

How many years can we recall,
 And stately days of yore,
 The dreams which daze and which appal,
 The longings of "nevermore;"
 All,—all, are gone and vanished
 From life's tumultuous scene,
 Fond joys we've sternly banished,
 Glad hours which "might have been."

And some we miss and sadly mourn,
 Poor "wayfarers" evermore,
 Some who have safely reach'd the "bourn"
 Of the eternal shore;
 And mem'ry conjures up an hour,
 And silvery voices low,
 Which tell so pleasantly the power
 Of a far, far "long ago."

Another year! Another year!
 Who can divine or say?
 How many still will linger here
 Another New Year's Day?
 For Time's surprises touch us all,
 The great and humble, grave and gay;
 The hours depart, the shadows fall
 In murky mists npon our way.

Life's gifts and gauds, its lurid strife
 Pass with each passing year,
 The joyous hours, the cares of life,
 Delight, distress, bring doubting fear.
 Amidst this crowd, time swiftly flies,
 Its purest blessings disappear,
 Ah, Mystery of Mysteries!
 These words proclaim, "Another year."

DOCUMENTA LATOMICA INEDITA.

THE following paper is the commencement of an attempt to supply to Masonic students, essays, papers, documents, etc., which have hitherto been unedited, and are, for the most part, inaccessible to, or overlooked by, those whose time is precious, and whose means of comparison, search after, and collation of such documents are limited.

It has been thought that such a collection might be rendered valuable by careful selection, and perhaps hereafter deserve reprinting in a separate form, more easily accessible and more readily preserved, than in the ephemeral pages of a passing magazine.

Accordingly, this collection has been began "bonâ fide," and with a sincere desire to aid plain Masonic students in laudable studies and difficult inquiries, and we trust that it will be both helpful in itself to many, and approved of by all the readers of the *Magazine*.

This account of the Freemasons is taken from the fourth volume of Banier and Mascrier's edition of Picart's "Ceremonies," published at Paris by Rollin Fils, 1741. It is chap. v., under the head of "Protestants," and divides itself almost naturally into four parts,—a preface, an account of the laws and regulations of the society, the ceremonies of the society, and a sort of "l'envoi" to the reader.

We propose to omit entirely the portion relative to the ceremonies, which has no real value to the Masonic archæological student, in fact, being simply a translation of oft-printed works, and, at the same time, is utterly irrelevant to the history or position of Freemasonry. But the account of a writer in 1741,—hostile though he be to our Order by profession, and unsympathetic by the tone and temper of Roman Catholicism,—has some value for us who are studying the same question, which is still in obscurity to-day, after the lapse of 140 years. The essay is found at pages 334—342 of the work above mentioned.

OF THE SOCIETY OF FREEMASSONS.

WE are going to acquit ourselves here of the promise we made at the commencement of this third portion of the Religious Ceremonies of Protestants by speaking of the famous Society of "Free-Masons."*

This society, so celebrated and so little known, is neither a sect nor a heresy. * * * We cannot say that it is a branch either of the Reformation or of Roman Catholicity. Roman Catholics and Protestants are, it is said, equally received therein. By this it would seem here to be out of place. Nevertheless, we are assured that it practices certain ceremonies which seem to have some relation to religion; at least, it makes use of an "obligation." Therefore, by this characteristic, it is within the scope of this work. On the other side, it had its birth in a Protestant country. It was established there, and there it exists, and it is thence that it has sought to extend itself in some of the neighbouring countries.

Whence it results that we can scarce place anywhere else, that which concerns it, but at the conclusion of the Protestant sects. The little that is known about it will not permit us to enter into a prolonged detail respecting it. That which we are about to say is derived from certain manuscript accounts which

* *Macons libres*. They write in English, Free Masons. Abbé, where is your Roman Catholic orthodoxy? Are they not condemned by the Bull of 1738?—Ed. M. M.

have come in appropriately for this occasion, but, above all, from two printed works little known in France. The first has been printed three or four times in London, under the title of "Masonry Dissected," &c. We cannot place any great reliance on this very obscure and very equivocal little work, therefore we shall only use it with caution. The second appears more approved of and more authentic. According to its title, it was printed in London in the year of the world, 5723, and of our Lord, 1723. It was dedicated to the Duke* of Montague, by order of the Duke of Wharton, his successor in the office of G.M. of the Order in the same year, 1723. It has for a title, "The Constitutions of a Freemason"—that is to say, Constitution of the Confraternity of the Free Masons, where we find the history and the regulations of this ancient and venerable brotherhood, for the use of the brethren, etc.

STATUTES AND REGULATIONS OF THE SOCIETY.

The secret of the society or Confraternity of Freemasons, very numerous and distinguished by the illustrious persons who are members of it, is said to be impenetrable, and of such a nature that up to the present time no one has dared to violate it. On this account different persons have formed different conjectures respecting the Freemasons.

By some they have been regarded as an assembly of libertines and Deists; by others as debauchees of every sort of rank, condition, and profession, distributed into a great number of classes, all in relation one with the other.

They have made of them alchemists, searchers after the philosopher's stone, chemists, and brethren of the Rose Croix, fanatics, etc.; and all these conjectures were renewed in 1735, when the "Free Massons" attempted to establish lodges here. Scarcely had that Republic suppressed the lodges, when the people, always indisposed towards those they see condemned, † defamed them openly as men who sought to make cabal against the State. Some even looked on them as debauchees who sought to establish the most infamous wickednesses, already proscribed and punished by the State—specially in 1730—in the most severe manner. On the contrary, those who reason and examine into things are persuaded that there has been neither debauchery nor libertinage in this society. What reality could there be in this as truth, seeing that since 1691 it has subsisted peacefully in England, that it now numbers 129 lodges, as well in the provinces of the Isle as in London; that it has been extended into neighbouring states, enemies of vice and well overlooked by a police, if it was a fact that the "Freemasons" were either Atheists, or Deists, or libertines, or factious rebels, or debauched and infamous? If these accusations are well founded, is it probable that persons of the highest rank could have consented to be made members of such a society, and participate in the iniquities of a host of scoundrels? No one is ignorant that they count among their brethren kings, princes, nobles, lords of a distinguished merit, and ecclesiastics clothed with the highest dignities of the Anglican Church.

Lastly, can anyone imagine that a secret of consequence, ordained to conceal the greatest crimes against God or against the State, could have been held amid so great a number of brethren, against the remorse of some, and the avidity of others.

* * * * *

The society is composed of noblemen, and of dukes and peers, of lawyers, of physicians, of theologians, tradespeople, artisans. Perhaps we might compare it to a republic, which ought to be composed of nobles, the middle class, and the lower classes, of learned men and ignorant persons, of sages and of

* The French writer says "Milord." We give to each nobleman his proper title.

† We think this was always so, in all countries and at all times. [Note by original writer.]

fools, of visionaries and the sensible. But it is equally impossible and ridiculous to wish to make known to others what they do not know themselves, and which they do not wish to discover to us.

It is, then, a mystery in civil society, this numerous fraternity, which has given umbrage in certain countries.

Until then they reveal everything to us, and make us acquainted with those tracts of wisdom or of folly, of reality or chimera, which it keeps to itself, let us see what is permitted to all the world to divine of this enigma.

The duties of a Freemason, and the statutes and regulations of the society, may be reduced to certain chief heads:—

1. In regard to God and to Religion, they only require of a Freemason to observe inviolably the natural law, and all that the ideas of God and of virtue in general prescribe to us, without entering into any detail of controversy and of particular opinion.*

2. In respect to the Sovereign and State, a Freemason ought to conduct himself as a faithful subject, nor give any idea of improper intrigues,† . . . nor enter into any faction (secret political society). The building art fears war and civil strife (confusion), which generally introduce rebellion and discord.

3. With reference to the lodges, they thus call the name of the place where the brethren assemble to work. In the same way a regular assembly of Masons is called a lodge. Seven persons form, or can form a lodge, to wit, two Wardens, two Fellow Crafts, two Apprentices. All the brethren belong necessarily to some one lodge, and must, not the less, submit themselves to its particular laws as well as to the general laws of the society; in the same way that all men, whoever they be, must necessarily reckon to depend on some state, while they recognize the laws general which are inseparable from reason.

In 1735 the society published a list of lodges which it acknowledged, arranged according to the date of their establishment, which has continued without interruption since 1671, according to the work entitled "Masonry Dissected," with the arms‡ of each lodge, such as we represent them here.

We find in this little work the year of the establishment of each lodge, and the days on which they assemble. Lord Weymouth, whose arms we see here,§ and who was G.M. of the Freemasons, and it is to him that Pine, the editor of this list, and himself a Freemason, has dedicated it.

4. The fraternity is composed of Masters, Wardens,|| Fellow-Crafts, (compagnons), and Apprentices. The compass, the rule, the square, and an apron, constitute the marks and ornaments of the "Free Massons." And to these the trowel, and many other things belonging to the "mystery" (metier) of a Freemason.

* The good Abbé is wrong. It is the moral law, based on the Bible, which is binding on English Freemasons. There is, in reality, no such thing as natural law, except as based on Divine law. The law of the Noachidæ, which some have termed a natural law, was also of God.

† A quotation from Anderson is here made which we need not repeat, that Freemasons, while they object to treason, do not repel the traitor. Such is not our present custom. The traitor would not find a "locus standi" in English Freemasonry.—Ed. M. M.

‡ The Abbé is wrong. The arms are the signs of the "houses" where lodges are held.—Ed. M. M.

§ This passage alludes to the famous print in Picart, with the list of the lodges in 1735, some Freemasons in costume, Lord Weymouth's arms, and a portrait of Sir Richard Steele. It deserves reproduction.

|| These guardians are like the secretaries and the keepers of the archives. [Note by writer.]

The G.M. wears a sun on his breast and a compass reversed. The plate* which is placed here represents the equipment of a Freemason and the chair of the Master, etc.

5. In the choice of Masters they do not mostly consider age, but merit. In the choice of the apprentice it must be ascertained† if he has fitting disposition, etc. Before admitting a new brother care must be taken that he is in his condition free, a respectable man, of full age, and of established respectability.

As regards females, it is not permitted to receive them into the society. The G.M. has the right of choosing for himself yearly a sort of sub-delegate, whom you may almost call the vice G.M. of the order, who, in the absence of his chief, represents him in all things, and enjoys the same honour and privileges.

6. This article concerns the labour of the brethren, and the consideration they ought to have, the one for the other.

For instance, they are to regard each other as brethren; to assist each other, to communicate to one another their "lights" and their opinions, their services, their purse, and their counsels.

They ought not to injure one another by envy or by jealousy, nor speak uncivily of each other, nor give each other injurious names and nick-names. They ought, on the contrary, to maintain a mutual fidelity, and, the better to cement their union, call each other always brother, "confrere," fellow, etc. With respect to the distribution of work and honours, they are expressly recommended to submit themselves to the orders of their superiors without murmuring, and without finding fault with such orders, etc.

7. By this article secret cabals are forbidden, or meetings without the leave of the Master. It is equally forbidden to speak hastily, to interrupt a speaker, to ridicule, to jest, when serious and important matters are treated of.

8. Every brother who shall have given cause for complaint is bound to submit himself to the decision of the lodge, unless, indeed, he has appealed to Grand Lodge, that is to say, the General Assembly.

9. It is permitted to the brethren to amuse themselves, but with decency and self-restraint, without excess,—in one word, without exceeding the limits of an honest liberty.

10. If any Freemason meets another in the street he is to salute him in the manner he has been taught at his reception. But if the brethren find themselves among strangers,—and by the term strangers we must understand all who are not Freemasons,—he must be cautious in his words. He must take care that nothing escapes from him which will give the means for these strangers to penetrate into secrets which ought not to be revealed to them; lastly, for fear of embarrassment, or of affording matter for indiscreet curiosity, they must immediately change the conversation, and guard with extraordinary precaution the honour of so respectable a fraternity.‡ The Freemason must use the same precautions in his family, with his friends, his neighbours, his relations, his wife.§

11. With regard to foreign brethren, they must begin by avoiding a surprise. Some one might call himself a Freemason, and persuade a brother, by his tricks and artifices, who is, after all, nothing but a false brother. If the strange brother, having been recognised as a true "confrere," is found to be in want, his brother must assist him, or furnish him by recommendation with the means of being succoured in other lodges.

* This is the plate already alluded to of 1735.

† Having no maim or defect in his body that may render him incapable.—*Constitutions*. [Note by writer.]

‡ The honour of the worshipful fraternity.—*Constitutions*. [Note by the writer.]

§ Especially the latter. [Note by the translator.]

12. They are recommended, above all things, to avoid drunkenness. This vice is so opposed to the mysteries and secrets of Freemasonry that it is impossible too much to exhort the brethren to avoid it. Besides these general regulations there are particular ones, which concern the rights of the G.M., of the Masters of private lodges, and of the subaltern officers of the confraternity, the time and the order of the assemblies, the manner of electing new brethren, etc.

One of these regulations teaches us that no one can be received a Freemason who has not reached the age of twenty-five years; that they can only receive five brethren in the same day; that no one can be received as a member of a private lodge without one month's notice, in order to give time for information as regards his morals and capacity; that he cannot be received but with the *unanimous approbation* of the brethren of the lodge; and that at his reception into the lodge he must make a liberal present to the brethren who assist at this ceremony;* he gives, also, a sort of offering to God which, from what appears, is more or less considerable, and such as the brother deems fitting, or is in a position to give. According to "Masonry Dissected,"† those of the inferior classes of society only pay six or seven shillings for their reception. This money goes into the lodge chest, and serves to augment the funds destined for the needs of the poor brethren.

There are also regulations in detail which tend to keep up a fraternal correspondence among all the lodges and their mutual relations, to maintain subordination among the members, and their submission to the laws of the fraternity; some to make remonstrances in case of need to the Grand Officers, and even to Grand Lodge; some others in order to keep an uniformity of usage, etc., among all the lodges.

The Grand Lodge, where the G.M. presides, acts as a court of appeal. It is there also that a review of the state of all the lodges is made, and, in a word, of all that concerns the fraternity. Lastly, it is there where an appeal is made from the decisions of the other lodges, as has been already stated.

We say nothing of other regulations which relate to the general chest and the treasurers of the fraternity; that which has to be done in the absence or sickness of some Grand Officer, the general assembly of all the London lodges, which is to take place annually, ceremoniously, and with befitting rejoicings. It is a solemn festival, and on that day the brethren make a procession in carriages through the town.

The G.M. has the right of nominating his successor, but the election is only made with the unanimous approbation of the brethren.

Here, it is said, is all that is known concerning the statutes and regulations observed in the society of Freemasons, and it must be admitted that these regulations have nothing in them but what is very wise and very reasonable.

* * * * *

We will finish the article by an extract from a letter‡ written from Utrecht, quoted by Mascrier in the same essay, March 16, 1736.

Let us see what it says concerning the society of Freemasons, established and persecuted in Holland.

"The spirit of party, of faction, of society, of fraternity, pushed beyond a certain degree degenerates into fanaticism. We have an example under our

* The extract says: "decently to cloath the lodge," that is, all the brethren present. This reduces itself, they say, to a pair of gloves, which is given to each brother. This custom was gradually given up. Apron and gloves were then given to the newly-initiated brethren. We are inclined to think, whatever may have been the original usage or meaning of the words, it resolved itself eventually into more material enjoyment. [Note by translator.]

† A most untrustworthy authority in all respects.

‡ Inserted in a little anonymous work called "Anecdotes on Lettres Secretes sur divers sujets de Litterature et de Politique. Avril, 1736."

eyes in the conduct of many of those persons who called themselves Freemasons in this very country. Their society was nothing but a sort of chimera; their combination was only founded on certain ridiculous ceremonies, which meant nothing, and led to nothing.

"In England there might be some reality in this association; but certainly in our provinces the assemblies which these worthies held had no other aim but eating, drinking, smoking, and mutual entertainment, as is done in a public house, and the obligation which they took to reveal nothing of that which passed in privacy among themselves rested upon nothing, since they did nothing but that which they could do anywhere. This has been established on evidence by all the inquiries which have been made, even by the authority of the magistrate.

"Nevertheless the greater part of these kind of brethren regard the edict against their assembling with the same feelings as a sect looks upon the suppression of its public worship. Some glorify themselves in suffering persecution for a matter so sacred and so important such as Freemasonry is. Nearly all say that they are ready to suffer martyrdom rather than reveal the secrets they had promised to keep. We see them exposing themselves with gaiety of heart to punishment, by holding assemblies in the Dunes and elsewhere. Others, more prudent, go outside the boundaries of the province to have the consolation of drinking and smoking in company with certain brethren with the required ceremonies. And more than this, we see proselytes who pass over the sea to be initiated in England, and then return to be able to participate in this country and the pretended persecution. In fact, we may remark in all such persons all the symptoms of a real fanaticism.

"The people, on its side, has taken up another bias. Seeing that the magistrates raged against assemblies of which no one knew the object, it has imagined that things took place among them worthy of the fire.

"Thus the Freemasons have another kind of persecution to suffer on the part of the populace; and, to disinculpate themselves of the most dreadful crimes, they have been obliged themselves to publish to-day that the Sovereign power has condemned their assemblages solely on account of suspecting them of caballing against the government in favour of the Prince of Orange. Wishing to give the air of mystery where there ought not to be any, they are compelled now to declare themselves suspected of one crime, to clear themselves of a greater one.

"We have followed in respect to the subject of Freemasonry the accounts of it which have appeared to us the least doubtful, without pretending to have unveiled its mysteries. The public is enlightened about it by several writings, and even by a comedy,—by everything, in fact, that has been tried to gain the result, without being able to assure ourselves that we have succeeded."

Without noticing the hostile criticism of the last writer, I may observe that the Abbé Mascrier's remarks previously have this value for us to-day, that they were written twenty-four years only after the revival of 1717, and present certain "points" for the Masonic student to note and consider.

AFTER ALL;

OR, THRICE WON.

BY HENRY CALVERT APPELBY,

*Hon. Librarian of the Hull Literary Club, and Author of "A Queer Courtship,"
"The Fatal Picture," etc.,*

CHAPTER XXI.

"Snatched thro' the perilous passes."—ENOCH ARDEN.

IN our last chapter we left Arthur Humberton and Olivia sinking for the last time below the surface of the dark river, but at that critical moment a boatman, providentially close at hand, had perceived them and caught their disappearing forms with his boat-hook, and gradually dragged them ashore, where his shouts had already attracted several persons. They were carried to a neighbouring house and every means taken to restore life to their cold, deathlike bodies. For a time the efforts used were seemingly unrewarded, and it was long before warmth was in any way restored to their frames.

Finally, they were conveyed to their respective residences, and every restorative made use of. Humberton was very weak, but after a long sleep he was much revived; but Olivia never regained consciousness, and her immersion caused a violent fever. Humberton was nearly crazy when he heard the news, and at the risk of his life he hastily dressed and left the house while his nurse's back was turned, insanely imagining that his presence would mend matters. But he was immediately conducted back by the doctors and attendants, and it was a week before he was allowed to leave his room. The first use he made of his liberty was to go and see Mr. Phane, and inquire after his daughter, who was still unconscious and delirious, and the fever had reached a more critical height. Mr. Phane and Arthur Humberton were almost wild with anxiety, and all their conversation was in connection with Olivia.

But gradually, as days rolled on, Mr. Phane, in his gratitude to the preserver, opened his heart and spoke of old times. "Speaking of poor Olivia," he said sadly, one night, "once, long ago, when you were anxious to pay your intentions to her, I roughly refused you the privilege. She was only young then, and I acted as a father, but I felt that I had been too harsh. I looked upon you (wrongly, I now know) as a rash, impetuous youth, who might easily change his mind; and I admit I was purse-proud too at the time, and had great ambitions for my only child. I have many things for which to ask your forgiveness and many things to thank you for. My daughter was young and beautiful (as she is yet), and you were by no means the only one who was struck with her beauty and gentle manners, though little she saw of society. It was only natural, then, for me to look upon your attachment as an ephemeral one, or one which two young and inexperienced persons might form unadvisedly. Many are the miserable couples living together in the world with uncongenial tastes and desires, and altogether unsuited for constant companionship. I bore all this in mind when I had my dear daughter's welfare in consideration, and I allowed the feelings of a father to carry me too far. I may now say, my dear Arthur, that I always had a liking for you, and looked upon you as a promising youth, and I am sorry I did not act kindlier towards you."

"Oh, my dear sir, you have been a second father to me. If it had not been for your prompt and generous treatment of myself when but a boy, I know not what I might have been now," said Humberton warmly, and willing to forget Mr. Phane's harshness in connection with his daughter.

"No, no, no, let that pass; 'twas merely my duty to a deserving, friendless youth, and I undid all that by my subsequent treatment. My unfeeling conduct towards you, too, when you happened that misfortune with the money, was simply cruel and unpardonable; but your guilt seemed so palpable, and the action (regarded as felonious) so treacherous to myself, for the hand of whose daughter you had sued, that I rashly closed my ears to every explanation. You have now heaped coals of fire upon my head. Bulliker always had a grudge against you somehow, and the whole affair was doubtless a scheme to get rid of you, mysterious as it appears. I begin to strongly suspect that man, and I fear that I may suffer from him before long. I should like to find a way of dispensing with his services, for I am afraid that I have trusted him too well, far better than he deserved."

"I am sure of it," broke in Arthur, "and I never could bear that man. I always thought there was something lurking underneath that shaggy countenance other than the honesty he would have you suppose. But perhaps you will imagine I am prejudiced against him for his treatment of myself?" he asked.

"No, no; I am sure you will say what you think, without malice."

"Well, if my advice is of any use to you, I should advise you to get rid of him; or, better still, search his books, and I think you will soon find a cause for dispensing with his services. It was because I was a little too inquisitive, and found out a few suspicious occurrences in connection with him, that he played me such a detestable trick, thus handicapping me in every way. I had very strong suspicions about the robbery from myself, though I am still in the dark concerning it. I should not speak so positively about Mr. Bulliker if I was not so certain of the truth of what I say against him. I have waited, and thought my turn would come at last, and I now take the first opportunity of warning you against him."

"I dare say you have already warned me in those letters I so inconsiderately burnt without opening," said Mr. Phane, in a regretful voice.

"I did," returned Arthur. "But it is not too late yet. I can't understand poor Merrisslope being so completely in his power. I am certain there is something wrong there, and I fancy your books might show something. I should suggest an instant examination, say, to-morrow night."

"Oh, dear! I beg your pardon—I mean, yes, if it is not too late. The horrible truth flashes through my mind. That villain, Bulliker, has ruined me," groaned Mr. Phane, now beginning to see that he had been thoroughly duped by a man whom he had trusted too well.

"Let us hope not, Mr. Phane," said Arthur, encouragingly; "all may yet be right."

"The man in whom I have placed so much faith, too; I can hardly believe it. But we shall see to-morrow. Let us forget the painful subject till then, when we shall know the truth. I suppose they never found the body of the unfortunate Merrisslope?" he asked, to change the subject.

"No; all search was unsuccessful," said Arthur, in reply.

"Poor fellow. You know I can't help feeling glad that my daughter was not sac—I mean, refused him after all. I think she would never have been happy with him. She has ever loved you, I believe, and I think you are still attached to her?" queried Mr. Phane.

"You are certainly right about the latter statement; I adore your daughter, but I am not perfectly certain whether she reciprocates my sentiments and still cares for me. I have been so peculiarly circumstanced that I have not been able, with propriety, to test the matter thoroughly; but I trust that every-

thing will be speedily cleared up and Olivia's convalescence continue favourably. She must not know that I attempted to save her from death, as I do not wish to claim her gratitude, but simply to know if the old, old love of long ago still exists for me. I had been asking her that very night, and she could not answer me," said Arthur, bitterly.

"My dear fellow, don't think that; I am certain she loves you devotedly. But to-morrow you will be able to clear your character, and I shall do all in my power to repair the past wrongs I have done you, though that will never be fully possible," returned Mr. Phane, feelingly.

A friendly grip of the hand was Arthur's only answer, as he prepared to depart, just as Olivia's nurse came down to announce a sudden improvement in the condition of her charge, who was now able to recognise those around her, and talk with them. She had asked for Arthur, so he and her father immediately attended the welcome summons. Before entering they consulted as to the advisability of entering too suddenly. Mr. Phane went in first, and was immediately recognised with a cry of joy from Olivia.

"I am so glad to see you, papa. I have been asleep so long. But where is dear Arthur? I dreamt that he had been running after me, to save me from falling down a precipice, or something horrible. Oh, no! it was Merrisslope, the mad Merrisslope, who ran off with me. Ah, yes; I remember it all now. Oh, it was fearful! He took me up and ran off with me, and I believe I screamed. Then I thought I saw Arthur a long way behind, trying to get up to us, and after that I forgot everything until I felt something cold and choking me. How long since was it, and where have I been, and how did it happen?" she asked, eagerly.

"Hush, hush, my child; you must not ask now," said her father, soothingly.

"I remember, too, that night Arthur asked me to be his own sweet darling, and I wanted to say yes, but couldn't," she went on, when Arthur opened the door and chimed in, "You did, my angel;" and she exclaimed delightedly, "My Arthur," as he kissed her thin face, and her eyes sparkled with joy.

"Bless you, my children," said Mr. Phane reverently.

(To be continued.)

LITERARY GOSSIP.

THERE is, this year, quite a deluge of Christmas literature. Annuals and numbers of magazines and journals swarm in the news-shops and on every extra bookstall: but while all are interesting and generally *à propos* of the season, we do not think the Christmas of 1881 will be remarkable for the popularity of the coloured presentation plates which it has called forth. "Mother Hubbard," painted by Mr. J. E. Millias from the same girl model which gave us last year the much admired "Cherry Ripe," is anything but as successful as its predecessor. A prominent London weekly summing up the Yuletide special issues now before the public, applies an adaptation from Longfellow's "Psalm of Life," slightly varied: "Tell me not in mournful *Christmas* numbers." The fact of the matter is, that quality has given place to quantity.

The Christmas number of *Harper's Magazine* is, however, an excellent one; a perfect harmony in black and white, as far as illustrations go. The art displayed, and its engraving also, are simply superb; while many of the

literary articles are both seasonable and interesting. Mr. Gibson's "Winter Idyl," with numerous exquisite illustrations from the author's graceful pencil; and an enjoyable article anent Stratford-on-Avon and its Shakespearian associations, are especially praiseworthy. But why have the otherwise enterprising proprietors served up once again, in their Christmas extra bill of fare, Longfellow's beautiful poem on Burns, and the grotesque verses, entitled "The Owl Critic," both of which have been known to, and admired by, the British public for many months past? Surely such a splendid thing as this prince of Christmas numbers need not have been marred by the insertion of stale articles.

The colour-printing displayed in the Christmas number of the *Graphic* is as good as ever. We note that the excellent *Day of Rest*—excellent in aim, excellent as regards contents—is announcing coloured illustrations as part of its future programme. We are "moving on" in our periodical literature; but our American cousins are still ahead of us in this particular.

Cassell's Magazine of Art is doing something to remove the reproach. Its engravings are very beautiful.

Hamilton, Adams & Co. have just issued a handsomely bound and neatly printed volume of the "Sonnets and Songs of Robert Millhouse," a poet in humble life, who has been fittingly termed the "Burns of Sherwood Forest." The collection contains many gems, which have been judiciously selected by the editor, Mr. John Potter Briscoe, F.R.H.S., a member of the council of the Library Association of Great Britain, who also furnishes an interesting biographical sketch of the poet whose writings he is introducing to the public, in volume form, for the first time. The productions of Millhouse are of such a high order of merit that they require only to be known widely to be universally admired. Mr. Briscoe should receive the thanks of all lovers of pure, simple, poetic excellence for rescuing from comparative oblivion so much that is worthy of enduring preservation. Here is one of Millhouse's "Sonnets," as a sample of his style:—

HOME.

Scenes of my birth, and careless childhood hours!
 Ye smiling hills, and spacious fertile vales!
 Where oft I wandered plucking vernal flowers,
 And revelled in the odour-breathing gales;
 Should fickle fate, with talismanic wand,
 Bear me afar where either India glows,
 Or fix my dwelling on the Polar land,
 Where nature wears her ever-during snows;
 Still shall your charms my fondest themes adorn,
 When placid evening paints the western sky.
 And when Hyperion wakes the blushing morn,
 To rear his gorgeous sapphire-throne on high,
 For, to the guileless heart, where'er we roam
 No scenes delight us like our much-loved Home.

"The Book of Oddities," by Mr. William Andrews, F.R.H.S., an *olla podrida* of out-of-the-way information concerning remarkable people and strange things, uniform in size and appearance with the same writer's work on "Punishments in the Olden Time," is just ready for delivery to the subscribers.

Shirley Smith, author of the popular novel entitled "St. Martin's Summer," has ready for publication a new story, to be called "A Field of Tares," the aim of which is the advancement of temperance truth. The lessons of the evils of over-indulgence in intoxicating drinks will be forcibly set forth through the medium of the narrative proper, instead of, as is too often the case in insipid attempts of a like character, almost every other page being

devoted to thirty or forty lines of "preaching." We wish the gifted author every success in his endeavour to do good in a legitimate way.

The December number of *The Burlington Magazine*, edited by Miss Helen B. Mathers, the popular authoress of "Comin' thro' the Rye," and numerous other novels in great demand "at all the libraries," contains one or two items of special excellence. "The Story of a Sin," a fascinating serial from the pen of the editor, is brought to a conclusion, and we may remark, *en passant*, that the novel may now be had in its entirety from Chapman and Hall, the publishers of *The Burlington*. "The Wrong Man" is a clever and entertaining little romance, signed "S. S." The author, whoever he or she may be, need not be ashamed of signing his or her productions, if they are all as meritorious as the present one; and initials, we think, are ever out of place in a magazine of any pretensions, for they smack strongly of the amateur. "One Winter's Night," by Horace Weir, is a most excellent story, full of power and deep human interest. It is founded mainly upon an appalling colliery explosion, which a few months back moved all England to the heart. The writer takes the facts, and weaves about them in a most masterly manner a thread of love narrative, which is carried on skilfully and consistently to the end. Many of the character sketches are finely and firmly drawn. Mr. Weir holds up a brief for the rough, manly-hearted, and brave collier, and defends him eloquently from the abuse which he has had to endure in the pages of the satirical press. This vindication of the miner as a man is very fine, and we will, with the reader's permission, recapitulate it. Here is the fragment from the story in which it occurs:

He does not get many yards before his foot strikes something that emits a metallic clang. It is a miner's tin tea-bottle. He holds it to the light of his lamp. There is writing upon it, evidently scratched with a nail. He reads the message—a message, doubtless from the dead.

Men and women—my readers—you may have read this message in the newspapers of the day. It is a sermon that many of us might fitly take to heart. The religion of the man who scratched the pathetic words may not have been Orthodox, but it was religious nevertheless. Think that in this man you see the typical miner. Let this rudely-written letter dispel the unreasoning prejudice which some of you entertain against those who toil by day and by night in the dark depths of the coal mine. Dispel from your minds at once, and for ever, the caricature that does duty for the miner in the pages of the satirical press, that impossible creature who regales his bull-dog with beefsteaks, toasts his friends in pint pewters of St. Julien or Veuve Cliquot, and—starves his wife and children. Think of the men and lads in the dark mine, praying and singing hymns in the hearing of poor Michael Jones, husband and father, whose thoughts turned from things heavenly to the watching wife and sick child at home. Think of that scene where love and faith triumphed over and defied death and all its terrors. "Take physic pomp; expose thyself to feel what wretches feel: So shalt thou shake the superflux of them; and show the heavens more just." Hear poor Michael Jones's dying words to his wife, and never more consider the miner less than "a man and a brother."

Dear Margaret—There was twenty of us altogether at 11 p.m.; some was singing hymns,—but my thoughts was on my little Michael. I thought that him and I would meet in Heaven at the same time. Oh, dear wife, God save you and the children, and pray for myself. Dear wife, farewell! My last thoughts are about you and the children. Be sure and teach the children to pray for me. Oh, what a terrible position we are in!—Michael Jones.

On this very night, the night of the disaster, little Michael took eternal leave of his galloping horse, his small bird that sang with a loud voice, "Home, sweet home," his battalion of wooden soldiers armed to the teeth, and his weeping mother, and was encircled in the loving arms of Him who suffers the little children to come unto Him, "for of such is the kingdom of Heaven."

There are passages in "One Winter's Night," which, for depth of pathos, are not surpassed by anything to be found in Bret Harte's "Luck of Roaring Camp."

The license indulged in by certain metropolitan so-called "society" journals is finding its counterpart in the provinces. Lewd papers of the baser sort are springing into existence in many large towns; their leading features being the retailing of coarse personalities and scurrilous chatter. Spiced with

real or imaginary reflections upon people of prominence, even though they reside in remote villages, these disgraceful prints generally manage to keep just within the libelling point. Their vulgar abuse and hazy inuendoes have, however, sufficient power in many cases to set the tongues of the gossips agoing, and so bring about a state of things extremely unpleasant for unoffending private individuals. The worst aspect of the question is that the publication of these vile burlesques upon legitimate journalism seems to pay. The speculators who produce them, and concoct their trashy contents, are contemptible in the eyes of all right-thinking men; and richly the rascals merit a lashing "naked through the world" from "every honest hand." Before pernicious prints of one kind or another can be finally suppressed, we are afraid a public press censor, with powers analagous to those vested in the Lord Chamberlain for the control of amusements, will have to be appointed. Literature of a vicious and demoralising tendency, specially appealing to the juvenile portion of the population, is also in urgent need of suppression.

We have just received "All in the Downs," the *Phonographic Annual* containing a budget of seasonable stories, sketches, and poems, from the pens of Charles Turner Graham, Horace Weir, William Goddard, Harry Blyth. T. Broadbent Trowsdale, John Ryley Robinson, LL.D., F.S.A., F.R.G.S., James Mortimer (of *The Figaro*), John Rowell Waller, F.R.H.S., John Brent, F.S.A., Ambrose Lee, George Brown, W. Davenport Adams, and G. J. Pratt. All the contributions of this long array of writers are printed in phonetic characters, and ably illustrated by an artist of considerable skill, Mr. Wybert Muir Huttula. The Annual reflects great credit upon the editor, Mr. William Goddard, and the publisher also, for the "get up" is inferior to that of no annual we have seen published in the ordinary form. "All in the Downs" ought to have an extensive circulation among shorthand writers, and their name is now legion. It may be obtained from Pitman, Paternoster Row.

Under the title of "Ten Terrible Tales," Mr. Henry Calvert Appleby is about to contribute a series of sensational stories simultaneously to several provincial papers.

MEET ON THE LEVEL AND PART ON THE SQUARE.

SONG, BY BRO. W. FRED. VERNON, P.M. LODGE KELSO, 58 S.C.

WHEN Masons assemble and close tyle the door,
 And all take their places for work to prepare,
 It matters not whether they're rich or they're poor,
 They all meet on the Level and part on the Square.
 The blessings of friendship 'tis theirs to bestow,
 Without which this life would be terribly bare;
 But in true Masons' hearts true friendship will glow
 While they meet on the Level and part on the Square.
 When the labours are over of their ancient art,
 They lock up its secrets with diligent care
 In the sacred and secret recess of the heart,
 And though met on the Level they part on the Square.
 Oh! were the whole world filled with Masonry pure,
 The sun had ne'er shone on a prospect so fair;
 All men would be brethren, and as such be sure
 They met on the Level to part on the Square.