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FREEMASONRY IN THE SEVENTEENTH CENTURY : CHESTER, 1650-1700—APPENDIX.

BY BRO. W. HARRY RYLANDS, F.S.A.

RANDLE HOLME, in the list preserved in Harl. MS. No. 2054, gives the names of twenty-six persons who had paid various sums of money to be free masons. Amongst these his own name is found. This list must have been written before 1700, and is an extremely valuable document, being, I believe, the only list of the kind (of an English lodge) in existence of such an early date. The fact that the names of Randle Holme, gentleman, William Street, Alderman, and Samuel Pikes, tailor, are included in the list, shows very clearly that the Fraternity, or Lodge, was not composed entirely of *operative* masons. I am inclined to think that these are not the only "free Masons" in the list to be classed as speculative masons.

Some explanation of the manner of selection of the wills may be considered necessary. Being at once satisfied on looking over the memorandum of Randle Holme that it referred to persons connected with the City of Chester, I selected from a list of the names mentioned therein, as recorded in the Index of Wills, etc., at Chester, all the documents referring to persons bearing the same names described as "of Chester." When two occur, they are both here given.

In some of the wills the testator is distinctly stated to have been a *mason*, for example, William Wade, 1716. William Woods. 1699. James Mort, 1684. John Lloyd, 1674-5; and the name of "Peter Bostock of the City of Chester, *Mason*" is recorded as one of the Executors of the will of William Woods mason, dated 1699, proved 1706. This date, 1699, may perhaps help us in deciding the date of the document left by Randle Holme, as, had Peter Bostock been a mason when the list was compiled his name, ought, we may suppose, to have been included. Another point may add some weight; if the John Lloyd, mason, whose will is here printed, is the John Lloyd occupying the twenty-second place in Randle Holme's list, then the list must have been made before 1675,* the date on which the will was proved. It may be worth noting that in these wills the title of "Mason" is used, and not "Freemason," as in the will of Richard Ellom,† 1667, and other records of which I have notes.

* If the will of John Fletcher, of Chester, Clothworker, be accepted as that of the Freemason, the date of the list must be about 1665.

† *Masonic Magazine*, vol. ix., Dec. 1881, p. 235.

The names of William Street, alderman, Michael Holden, Peter Downham, Seth Hilton, Thomas May, and George Harvey, do not appear in the index of wills at Chester, either as being of Chester or elsewhere. William Street, alderman, appears, however, as legatee of the will of Mr. Richard Ratcliffe, and *Edward* Street was one of the witnesses to the same document.

The name of George Harvey of Chester, Bricklayer, appears in the will of Robert Harvey, Alderman, proved 1669. The others are, I believe, all Cheshire names. There is no Thomas Morris of Chester to be found in the Index of Wills at Chester; Parry is a Welsh name; and only the administration bond of *Robert* Morris, of Chester, glazier, 5th Aug. 1708, as printed below, appears to be extant, but I hope at some future time to be able to add some information about the names now wanting.

In the following pages are printed for the first time a series of abstracts of wills, bonds, etc., from careful transcripts made for me, from the original documents preserved in the Court of Probate at Chester. They cannot fail, I think, to be of interest to others besides Masonic students, embracing as they do, the names and families of many persons living in Chester during the years 1665—1716. They include records relating to the names of—

Robert Morris, of Chester, Glazier. 1708, and Robert Morris, his son, Glazier.

John Hughes, of Chester, Slater. 1683.

John Hughes, of Chester, Husbandman. dated 1708, proved 1713.

Samuel Pyke, of Chester, Tailor. 1698.

William Wade, of Chester, *Mason*. 1716.

William Harvey, of Chester, Alderman. dated 1684, proved 1687.

Thomas Foulkes, of Chester, Carpenter. dated 1712, proved 1713.

William Hughes, of Holt, co. Denbigh, gentleman. dated and proved 1693.

John Fletcher, of Chester, Clothworker. dated and proved 1665.

Randle Holme, of Chester, Gentleman. dated 1704, proved 1707.

Richard Taylor, jun., of Chester, merchant. 1693.

Richard Taylor, of Chester, Button Maker. dated 1710, proved 1714.

Richard Ratcliffe, of Chester, Gentleman. dated 1682-3, proved 1685.

William Woods, of Handbridge, co. Chester, *Mason*. dated 1699, proved 1706.

William Robinson, of Chester, labourer. dated 1680, proved 1685.

James Mort, of Chester, *Mason*. dated 1684, proved 1685.

John Lloyd, of Chester, *Mason*. dated 1674-5, proved 1675.

William Jackson, of Chester, Tanner. 1677.

Robert Harvey, of Chester, Alderman. dated and proved 1669.

John Maddock, of Chester, Alderman. dated and proved 1680.

The will of the third Randle Holme is not to be found at Chester, but I give here, on account of its peculiar interest, that of his son, the fourth of his name.

It will be noticed that at the beginning of the will the name of the brother of Randle Holme is written *Holmes*, but at the end it is given correctly *Holme*; probably the former is merely a clerical error of the person who drew up the will and wrote it out.

Of course I am aware it may be urged that of the wills here given, except in the case of four, in which the Testator is specially called "mason," are not, or may not be the wills of the persons mentioned in the MS. by Randle Holme. But out of the twenty-six names given by him the wills of only nine, including that of the third Randle Holme, are wanting; all those here printed are of persons resident in or near Chester. In my own mind, I am only doubtful if in either of the documents here printed under the name of Hughes we have the will of the Freemasons; and of the wills of Richard Taylor, merchant, and Richard Taylor, button maker, I should select the former.

It was my intention to have made an analysis of the names in the different wills, showing how they might be connected from internal evidence, but such a collection would run to great length and probably be of but little general interest when completed. The following wills follow the same order as the names in Randle Holme's list.

ANNE MORRIS [ROBERT MORRIS, GLAZIER].

Know all men by these presents that I ANNE MORRIS *widow relict of ROBERT MORRIS late of the City of Chester, glazier, deceased*, do renounce the administration of all the goods and credits of *my said late husband ROBERT MORRIS, deceased*, and I appoint Mr. John Hulton one of ye Procurators of the Consistory Court at Chester to be my true and lawful proctor for me, and in my name to procure this my proxy of renunciation and to procure the administration of my said late husband's goods, &c. to be granted to ROBERT MORRIS *my son*. Witness my marke and seale. 4. Aug. 1708.

(Signed), the mk / of

ANNE MORRIS.

[Small red seal a fess, in chief a mullet voided, in base three roundles.]

Witnesses present at the sealing and signing hereof

Tho barton,

Wm. Plumley.

Bond by which ROBERT MORRIS *of the City of Chester, glazier* and Robert Winnington of the same, plaisterer, are bound to the Bishop of Chester in £100. 4. Aug. 1708.

The condition is that *the above bounden ROBERT MORRIS, natural and lawful son*, and Administrator of the goods &c of ROBERT MORRIS *late of the City of Chester, deceased* do exhibit an Inventory.

(Signed), *Robert Morris*

Robert Winnington.

Endorsed, Administration granted 5. Aug. 1708.

No Inventory.

JOHN HUGHES, SLATER.

A true and perfect Inventory taken 9 Nov. 1683 of the goods &c of JOHN HUGHES, *late of the City of Chester, Slater, deceased*.

Total. £6. 1. 4.

Exhibited, 17. Jan. 1683 [-84] and administration granted to *Mary his relict*

JOHN HUGHES, HUSBANDMAN.

In the name of God. Amen. I JOHN HUGHES, *of the City of Chester, Husbandman*. My body to be interred at the discretion of my executors. To *my wife Alice Hughes*, all my worldly goods whatsoever, and I make her my sole Executrix, Dated 10. Dec. 1708.

(Signed) JOHN HUGHES.

Witnesses

Roger Maddock

Dorothy Kenion

John Myers.

his O marke

Proved. 27. May 1713 by *Alice Hughes his relict*.

SAMUEL PYKE, TAYLOR.

CATHERINE PYKE, *of the City of Chester widow*, and Edward Partington of the same City, merchant, are bound to the Bishop of Chester in £500. 26. Oct. 1698.

The condition is that *the above bounden Catherine Pyke, widow*, relict and Administratrix of all and singular the goods and credits of SAMUEL PYKE *late of the City of Chester, Taylor, her late husband, deceased*, do cause a true inventory of his goods chattells &c to be made.

(Signed) The mark X of *Catherine Pyke*

Edw. Partington.

There is now no Inventory with the above administration bond.

WILLIAM WADE, MASON.

Bond by which JANE WADE of the Parish of St. Michael's in the City of Chester, widow, and MARY WADE, of the same parish, spinster, are bound to the Bishop of Chester in £80. Dated 7. May. 1716

The condition is that the above bounden Jane Wade, widow and relict and Administratrix of the goods &c of WILLIAM WADE late of the parish aforesaid, mason, deceased, do exhibit an Inventory

(Signed) Jane Wade
her V mark
Mary Wade
her O mark.

WILLIAM HARVEY, ALDERMAN.

[The lower part of this will is quite destroyed by damp.]

August ye 27th 1684.

In the name of God, Amen. I WILLIAM HARVEY of the Cittye of Chester Alderman, and Justice of the Peace. My body to be interred in the parish church or chancell of St. Bridgetts [in Chester] To GEORGE HARVEY, senior, and Joan his wife, and all his children twelve pence apiece, and to GEORGE HARVEY, junior his wife and children, twelve pence, to Edward Gray his wife and [children] Capitaine John Spark, and Mr. Richard Harrison overseers of this my last will, and I give to either of them 40s. to buy them rings, and to Mr. John Hulton, 20s. to buy him a ring. To Mr. William Glegg and Mr. Thomas Swanne 40s., apiece to buy them rings.

Signed sealed &c in
the presence of
John Sparke,
Richard Harrison
Tho : Swanne

(Signed) WILL HARVY
(good signature but
rather shaky)
fine seal armorial, on a bend 3
cross-crosetts fitchée, a crescent
in the sinister chief, for difference,
crest (?) a stag trippant

Note. With this will is a paper much mutilated by damp, relating to some dispute about proving the will, and dated 28. April 1687. being between George Harvey and Elizabeth Grey wife of Edward Grey, against Mary Harvey widow, relict of the deceased, Decided in favour of Mary Harvey. Proved by Mary Harvey his relict 28 June, 1687.

THOMAS FOULKES, SENR., CARPENTER.

In the name of God, Amen. Nov. 17, 1712. I THOMAS FOULKES senior of the City of Chester, carpenter, My body to the earth. My debts and funeral expenses to be paid. My granddaughter MARGARET FOULKES, daughter of my son THOMAS FOULKES shall have the disposing of all my goods, money &c. except my pay which is or shall be due from my pencion. My son THOMAS FOULKES to have one shilling and all my wearing apparel. She the said MARGARET FOULKES my granddaughter is not to give or lend anything either to her father or mother. To my son JOHN FOULKES one shilling. To each of my grandchildren one shilling, and I make my said granddaughter Margaret Foulkes sole Executrix of this my said will,

[Signed] Tho. folkes

Signed sealed &c in
the presence of
Job. Stathum. Simon Lowe
John Taylor. Tho : Mulleley

Proved 2. Aug 1713. [No Inventory]

WILLIAM HUGHES, GENTLEMAN.

In the name of God, Amen. 12. Aug. 5 William and Mary, 1693.
 I, WILLIAM HUGHES of the town of Lyons, alias Holt, co Denbigh, gent. being sick and weak in body. My body to the grave to be buried in Christian burial at the discretion of my Executor or Executrix hereinafter named, Impr. I devise those two parcels of land &c. in the township of Lyons alias Holt, aforesaid, heretofore purchased of George Draycott, deceased, unto my daughter ELIZABETH and her heirs for ever, subject to redemption by my son THOMAS by payment of £120. to my said daughter Elizabeth. And upon such payment I devise the said premises to my son Thomas and his heirs, and in default of such, I devise the same to my said daughter Elizabeth and her heirs for ever, Item, I devise the reversion of a lease of the message &c situate in the said town of Lyons alias Holt, wherein one William Hammer now dwells, after the decease of the said William Hammer, to my said daughter for the remainder of the said lease, towards the enabling her to pay my debts, subject to the condition hereinafter contained. All the rest and residue of my goods &c to my said daughter Elizabeth, whom I nominate and appoint Executrix of this my will. If my said son Thomas shall give security for the payment of my debts, to my said daughter Elizabeth, then I devise the reversion of the said lease, after the decease of the said William Hammer, and all my said goods and chattels, to my said son Thomas for the paying of my debts, and do hereby nominate and appoint my said son Thomas my Executor. But if he neglect to give security as aforesaid, then I devise the said Reversion and goods and chattels to my said daughter Elizabeth, If my said daughter Elizabeth become my Executrix (upon the neglect of the said Thomas to give security as aforesaid) and that there remains any overplus after payment of my debts, then my will is that my said daughter Elizabeth, deliver the same to my said son Thomas, first keeping thereout sufficient payment for her trouble in the execution of this my will. I devise my loving cousin Robert Roberts of Nerquis, gent. to be assistant in the execution of this my will, my daughter to give my said cozen 40s. for his pains.

Sealed & in
 the presence of
 Joseph Gibbons.
 Thomas Ridgway.
 Richard Hesketh
 Thomas Crue

(Signed) WILL: HUGHES

P.S. That whereas I stand indebted to Thomas Ridgway by bond in the sum of £30, and also in the sum of £30 by bond unto Peter Griffith of Bangor, shoemaker, my will is that the said bonds be paid by my son Thomas out of the personal estate and the rents in arrears due from the tenants, if he undertake to be my Executor.

I, Elizabeth Davies alias Hughes sole Executrix named in the Will of the above named William Hughes, Gent. deceased, do acknowledge this copy to be a true Copy of the original Will of the said William Hughes, delivered into my hands out of the Registry of the Consistory Court of Chester. Witness my hand this 19th day of October Anno Domini. 1695.

Proved, 5 Oct. 1693.

(Signed) ELIZ. DAVIES

JOHN FLETCHER, CLOTHWORKER.

I, JOHN FLETCHER, of the Cittie of Chester, Cloathworker. My body to be buried in St. Michaels Church in Chester. To my very loving and faithful friend Mr. Thomas Halliwell £20. To the parish of St. Michaels in Chester £10, the interest to be given to the poor of the said parish each 1st Nov. yearly for ever. To Mary the wife of James Heylin £5. To Anne Woods and Elizabeth Woods sister [? sisters] of the said Marie £10 each. To Ellen the daughter

of Ralph Fletcher late of the Cittie of Chester, ironmonger, deceased, £5. And the rest and residue of all my goods &c and personal estate to *my dear and loving wife* ELIZABETH whom I hereby make sole Executrix I remit to John Dawson of the City of Chester, feltmaker £5 of the £10 he owes, and I acknowledge that the said Thomas Halliwell and I are even upon all accounts of moneys.

Dated. 7. June. 16. Charles. 1665.

Signed sealed &c
in the presence of

Thomas Acton

James Heylin

The marke of Sarah Bedward.

Tho: Halliwell

Proved. 3. July. 1665

(Signed)

The marke of

JOHN FLETCHER

Small red seal armorial, too small to enable the quarterings to be clearly identified.

Inventory of all the goods &c of *John Fletcher late of ye Cittie of Chester, Clothworker* deceased, taken &c 4. July 1665.

Chiefly household goods furniture &c

In good debts by speciality	£180. 00. 00.
More in other debts without speciality	23. 00. 00.

RANDLE HOLME, GENTLEMAN

In the name of God. Amen, I RANDLE HOLME of the City of Chester, gentleman My body to be buried with my ancestors in the parish church of Saint Mary in the said City of Chester at the discretion of my Executors. I devise all my messuages and lands within the said City of Chester to *my loving wife* MARGARET HOLME for her life, and after her death to my Executors for the term of 200 years, to raise the sum of £300 for payment of the legacies hereafter mentioned, and then their trust to cease, and determine, and then I devise the same messuages and lands to *my brother* GEORGE HOLMES, and the heirs of his body, and for want of such issue then to *my brother* JOHN HOLMES and the heirs of his body, and for want of such issue to *my nephew* RANDLE BURROWS, and the heirs of his body, and for want of such issue then to *my nephew* WILLIAM BURGANEY, and the heirs of his body, and for want of such issue to *my niece* RACHEL BURGANEY and the heirs of her body, and for default of such issue to my own right heirs for ever. To *my niece* Barbara Lloyd £60. To *my niece* Rachel Burganey £60. To Mary Speed and Barbara Speed daughters of Richard Speed of Wrexham, co Denbigh, Ironmonger, £40, to each £20. To *my niece* Margaret daughter of Robert Jones of Denbigh, gentleman £10. To my two Executors hereafter named £10 apiece for mourning. To the poor of Saint Mary's parish £10, the interest to be distributed to poor widows living within the Bridge Gate of the City of Chester, every Christmas. To *my nephew* Randle Burrows £50. To the Mayor and citizens of the City of Chester £30. to be employed for the maintenance or education of one poor boy of the said Parish of Saint Mary in the Charity School lately erected for the education of poor boys in the said City. To *my cousin* Elizabeth ffoulks daughter of Peter ffoulks of Ryviat Esquire £20. All which said sums amount in the whole to the sum of £300, to be raised out of the profits of my real estate, from and after my wife's death. And as to my personal estate, I give "the bed, hangings, and furniture of that Room in my dwelling in the Bridge Street, of the said City, which Room was formerly made use of as a Printing House or Place" to my said niece Barbara Lloyd, I give and bequeath all my books and Collections of Heraldry to *my said Brothers* GEORGE HOLME and JOHN HOLME, to be equally divided between them, they paying £40, that is to say £20 apiece to my Executors hereafter named, which with the residue of all my personal estate (after my debts and funeral expenses shall be thereout paid and satisfied) I give and bequeath to *my said loving wife* MARGARET HOLME, and I appoint *my loving brother in law* Edward Lloyd of Llanarman in

the said County of Denbigh, gentleman, and William Proby of the City of Chester, gentleman, Executors of this my last will and Testament. Dated. 2. June 1704.

(Signed) *Randle Holme*
red seal with the letters R.H.

Signed sealed &c
in the presence of
Rr. Comberbach,
Gr. Powell,
Tho: Togg. (?).

Proved 22. Sep. 1707. No Inventory now remaining.

RICHARD TAYLOR. JUN. MERCHANT.

A true and perfect Inventory of the goods &c of RICHARD TAYLOR Junr. late of the City of Chester Merchant, deceased.

This is a very long Inventory and includes, Furniture &c in the kitchen, in the parlor, in the Back house, in the Back room, in the children's room &c. &c In the Malt Kiln.

There is a long list of the debts due to the defunct, and of "Desperate Debts."

Total £527. 16. 10.

Inventory exhibited 21. Nov. 1693, and Administration granted to ELIZABETH TAYLOR, his relict.

RICHARD TAYLER, BUTTON MAKER.

In the name of God, Amen, 13 March 10. Anne. 1710. I RICHARD TAYLER of the City of Chester Button Maker. My body to the earth to be decently buried in Christian manner. Item. I devise unto my loving daughter Mary Cooper now wife to Nicholas Cooper of the City of Chester, officer, all that house situate in Nicholas Street, wherein I now dwell, with the appurtenances, with all my personal estate, also one-half of my barn adjoining St. Martin's Church for her life. Item, I give to Thomas Cooper son to the said Nicholas Cooper the said dwelling house after the decease of his mother Mary Cooper, for his life, or the lives in the said lease mentioned. Item. I devise unto Jane Cooper daughter of the said Nicholas Cooper the other half of my barn adjoining St. Martin's Church, to enter upon the same at my decease, and at the decease of Mary Cooper her mother, to enter upon the whole barn, and to convert the same into a dwelling house, the same to be to the said Jane and her heirs during the remainder of the term then unexpired. Item, I give to my son JOHN TAYLER and to his wife Mary Tayler, and to their children 12d. apiece. Item, to my son PAUL TAYLER and Elizabeth Tayler his wife, and to their children 12d. a piece. Item, To my son in law Nicholas Cooper's children, besides the said Thomas and Jane 12d. a piece. Item. My will is that my daughter Mary Cooper shall pay out of my real and personal estates, all my debts, legacies, and funeral expenses, I nominate and appoint my loving daughter Mary Cooper my sole Executrix, and also my loving son in law Nicholas Cooper my Executor.

The marke of
(Signed) RICHARD TAYLER.
R.

Signed sealed &c in
the presence of
Charles Bingley
Robert Phillips
Thomas Lamb

The Executors renounced and the will was proved by James Mainwaring, Alderman, one of the principal creditors of the deceased, 18 May. 1714.

RICHARD RATCLIFFE, GENTLEMAN,

In the name of God. Amen, I RICHARD RATCLIFFE, As to my temporal estate which is my annuity, which lyeth now in the hands of Mrs. Elizabeth Swift,

widow, which is £30. bating 12 shillings due at Christmas last, Also the sum of £10. which was given by the City. £10 apiece to five of my fathers children, the said money being paid by Alderman Mannering then treasurer. The foresaid sums of £29. 8s., and £10 I do give and bequeath unto William Street of the City of Chester Alderman for the satisfaction for what he hath layed out for my dyet, lodging and apparell. If there be any overplus, then the remainder towards my funeral expenses and to pay some small debts. Dated 29. Jan. 1682 [-83].

Signed sealed &c
in the presence of
Richard Ashton
Edw. Streete
William W. Woods
his marke

(Signed) RICHARD RATCLIFFE

Endorsed. Mr. Ratcliffs Will.

[Note. This is apparently an autograph will]

PROVED as the will of RICHARD RATCLIFFE, *late of the City of Chester, gent. deceased*, exhibited, 23 Sep. 1685 and execution granted to William Street the legatee, in the said will named.

WILLIAM WOODS, MASON

In the name of God, Amen, I WILLIAM WOODS of *Handbridge co. Chester, mason*, being sick in body. My body to the earth to be decently buried at St. Mary's Church in Chester, I give all that messuage with the appurtenances situate in Handbridge aforesaid, and made use of as two dwellings, viz. one as a little cottage, and the other that wherein I now dwell, to *my son FRANCIS WOODS* for ever, he paying to Madame Lettice Whitley of the City of Chester £5. and also paying part of my funeral expenses and debts, Item. I give all that my other messuage with the appurtenances in Handbridge, wherein John Sproston now dwells, to *CHARLES WOODS baker, my youngest son*, and his heirs for ever, he also paying part of my funeral expenses and debts. Item, I give to *my daughter ALICE* the two houses &c adjoining the messuage devised to *my said son CHARLES WOODS*, at the upper end thereof towards Maypole, to her and her heirs for ever, she also paying part of my funeral expenses and debts. Item, I give to *my daughter LETTICE* and her heirs, all my title to the messuage with the appurtenances situate in Handbridge aforesaid, wherein *my son WILLIAM* now dwells, she also paying part of my debts and funeral expenses. Item. I give my two other houses in Handbridge, which now stand void adjoining the house devised to the said *CHARLES WOODS*, to Jane Clerk and her heirs. Also I give to *my eldest son FRANCIS* my other messuage with the appurtenances lying by Deeside towards Walkmills during all my term therein. My will is that *my wife* shall have all my houses &c for her life. Item. I give all my goods money &c. equally amongst *my son FRANCIS, my son CHARLES, my daughter LETTICE, and my daughter ALICE*. And I appoint *my son FRANCIS, and Peter Bostock* of the City of Chester, mason, my Executors, Dated 8. Nov. 1699.

Signed Sealed &c
in the presence of
Thomas Hancock.
John Heyward
Ri. Cartwright.

(Signed) WILLIAM WOODS
his W mark

[red seal, Ermine a fess engrailed
between three fiery balls. Cart-
wright arms]

PROVED 17. May. 1706.

WILLIAM ROBINSON, LABOURER.

In the name God. Amen, I WILLIAM ROBINSON of *the Cittie of Chester labourer, senior*. My body to Christian burial, To *my wife JANE* the house that I dwell in, in barkers Lane in the suburbs of the said Cittie for her life, she paying the chief rent of £4. 6s. per annum, and after her decease to *her daughter*

Jane Newton All my goods &c to *my said wife Jane* To *my son WILLIAM* one dublet &c To *Thomas Simcoke* 1s. and I appoint *my wellbeloved wife Jane Robinson* and *her daughter Jane Newton* Executrices, and my wellbeloved friend *John foster* of the said city, overseer, Dated 23. March 1680.

Witnesses (Signed) *William Robinson*
Margrett foster his mark. O
her M mark
John foster

Proved. 8. Aug. 1685.

JAMES MORT, MASON

In the name of God Amen. I *JAMES MORT* of the *City of Chester* Mason. My body to the earth, All my goods both real and personal to *my dearly and wellbeloved wife ELIZABETH MORT* she only paying unto *Alice Wright my leins-woman* and to *her mother* one shilling, and likewise discharging my funeral expenses and I make *my said wife* sole Executrix. Dated 29. Oct. 1684

Signed Sealed &c in (Signed) *JAMES MORT.*
the presence of [very shaky]

John Sutton
Thomas lloyd
Tho : Brereton

Proved 11. Dec. 1685

INVENTORY of the goods &c of *JAMES MORT* late of the *City of Chester*, mason, deceased, valued &c. 30. Nov. 1685 by *Thomas Birkened* the elder gent, *Samuell Rymmer*, clothworker, and *John Parkes* weaver

The deced ^s . Bookes and wearing apparell.	} 03. 10. 00.
Total	

JOHN LLOYD, MASON

In the name of God Amen. 21. Jan. 1674 [-5] I. *JOHN LLOYD* of *Chester*, mason, My body to be buried at the discretion of my Executrix hereafter mentioned. To *my dear mother Margaret Gennow*. 2s. 6d. to be paid once every year on Dec. 25, for her use. To *my brother John Gennow*. 1s. to buy him a pair of gloves to wear in remembrance of me. To *my servant and cousin Dous' Griffis* [*? Doucibel Griffiths*] 5s. to buy her gloves to wear in remembrance of me. All the rest of my houses, leases, lands, tenements and goods I give to *ANNE my wife* upon condition that she pay all my debts and legacies and I make her sole Executrix

(Signed) *John lloyd*

Small red armorial seal: a fesse wavy, in chief 3 boars' heads, impaling ermine on a bend five mullets or stars.

Signed Sealed &c in
the presence of
Richard Buckley,
Henry Rathborne.
Jona. Barford.

Proved 10. April 1675. [A long Inventory is preserved with the will].

WILLIAM JACKSON, TANNER

A true and perfect Inventory of the Goods and Chattels of *WILLIAM JACKSON* late of the *City of Chester*, Tanner

A great number of hides
Goods in the house,
A payre of virginals. 1. 00. 00
4 Bibles.
4 other little bookes.

Proved 1677.

ROBERT HARVEY, ALDERMAN

In the name of God, Amen. I ROBERT HARVEY of the City of Chester Alderman being sick and weak in body. My body to be buried in the parish church of St. Olive's in the said City of Chester, in the place where my ancestors were usually buried. I devise all my lands, tenements &c within the said City of Chester and elsewhere to my loving wife ELIZABETH for her life, and my will is that my sister MARY shall have the house wherein she now dwelleth for her life, and also that Elizabeth Taylor shall hold the Room wherein she now lodgeth, for her life, and that my wife and my heirs after my said wife's decease shall pay to my said sister Mary and the said Elizabeth Taylor £4 apiece yearly, to be paid out of the rents of the residue of my real estate, excepting those lands &c which I have formerly conveyed to charitable uses by deed dated 19 Oct. 1666. After my wife's decease I devise my three tenements situate in Foregate Street of the said City unto Richard Wright the younger son of Richard Wright of the said City Innholder, and to his heirs male for ever. Also I devise after my said wife's decease all that messuage &c. late in the holding of Edward Ashton deceased, and now in the holding of Randle Aston situate in Cleaton lane in the said City on the north side, to Charles Moreton my servant, one of the sons of William Moreton, deceased, and to his heirs and assigns for ever, All the rest and residue of my real estate except as before excepted after my said wife's decease I devise to my nephew ROBERT HARVEY of *Halstead co. Hertford, gent.* and to the heirs male of his body and for default of such issue then to the use of HUGH HARVEY of the said City of Chester, *glover*, and his heirs male, and for default of such issue then to the use of WILLIAM HARVEY of the said City Innholder, and his heirs male, and for default of such issue then to the use of ROBERT HARVEY of the said City, *bricklayer*, and his heirs male and for default of such issue then to the use of GEORGE HARVEY of the said City *bricklayer*, and his heirs male and for default of such issue then to the use of JOHN HARVEY of *Wreatham co. Denbigh grocer*, and his heirs male, and for default of such issue then to the use of the right heirs of me the said Robert Harvey for ever. To the said Richard Wright the elder and Grace his wife 20s. apiece to buy them rings. To Margate Phillips widow, her son Miles Pemberton, and his sister Cutton, 10s. apiece to buy them rings. To Richard Skerrett and his wife 10s. apiece to buy rings. To George Buckley and Randle Bennett his son in law, gentleman 10s. apiece to buy rings. To Ales [Alice] Birkhened, widow, Thomas Birkhened, her son, gent, and Mrs. Margaret ffisher, widow 20s. apiece, to buy rings. To Diana Birkhened wife of the said Thomas Birkhened, Elizabeth Birkhened, spinster, sister of the said Thomas and Thomas Birkhened an infant, son of the said Thomas 10s. a piece, to buy rings. To Richard Porter, wheelwright, Mary his wife, and Richard their son 10s. apiece. To the said William Harvey innkeeper and Mary his wife 20s. apiece, to buy rings. To Sampson Shelley and Elizabeth his wife 20s. apiece. To John Bridge the younger now yeoman of the Pentice, Mary his wife, and Elizabeth their infant daughter 20s. apiece. To William Moreton, Edward Moreton, Elizabeth Jones, and Ales Moreton, sons and daughters of William Moreton, deceased, 20s. apiece. To Charles Moreton of Croughton 10s. and to his son Thomas Moreton 20s. To Ralph Gorst 10s. I remit and forgive to the said Robert Harvey, *bricklayer*, all debts and sums of money owing from him to me. All the rest and residue of my personal estate, my debts &c. being first paid, I devise, unto my said wife Elizabeth And my mind is that the said Richard Wright, the elder, and Grace his wife, shall hold the said three messuages without the Eastgate for their lives, and the life of the survivor of them, and after their respective deceases to the use of Richard Wright the younger, their son, and his heirs male for ever. I nominate and appoint my said loving wife Elizabeth Harvey

sole Executrix and revoke all former wills by me made. Dated 1st April, 1669.

Signed sealed &c. in the
presence of
Richard Skent
Richard Porter
Tho: Birkhened.

(Signed) ROBERT HARVEY (shaky)
small seal, much blurred, apparently
3 cross-crosetts (?) on a bend.

Proved, 1 June 1669.

JOHN MADDOCKE, *Alderman.*

In the name of God. Amen. I JOHN MADDOCKE of the City of Chester Alderman, being weak in body, My body to be buried at St. John's Church in the grave wherein my first wife Elizabeth was interred. I give and bequeath to my dear wife MRS. FRANCIS MADDOCKE my silver watch and the tenement in Calveley for her life, and it is my desire that she be furnished with necessary mourning and to be maintained out of my estate until she receive her rent. To my eldest son JOHN MADDOCKE the house wherein I now dwell with the appurtenances, and certain furniture in the kitchen, larder, and buttery. All such moveable goods in my house, my desire is shall be praised, the money to go for the use of Benjamin, Richard, and Honkay (?) the younger children, and to be made up out of my personal estate £5 apiece to the three younger children. Item, To my son JOSEPH MADDOCKE. the house wherein he now dwells with the appurtenances, and also my lease of my field and meadow for the remainder of the term therein unexpired. Item, I give my lease from the City of Chester, being 20 yards long and 18 feet broad to build upon, paying 5s. a year to the said City, to my said son JOSEPH MADDOCKE, and also my tenement in Calveley after the decease of my present wife FRANCES MADDOCKE, during the remainder of my lease therein. Item, all my moveable goods &c bills and bonds which are owing to me, to my son in law Mr. Richard Taylor, and my son Joseph Maddocke, to be praised and sold to pay my debts and funeral expenses, and the remainder to be distributed betwixt my grandchildren, my son Joseph's son, and Ann Taylor and Elizabeth my daughter's children. I ordain my son Joseph Maddocke and my son in law Richard Taylor my Executors, and I desire my kinsman Samuel Davenport Esq. to be overseer, and for his pains I leave him 20s. to buy him a ring to ware for my sake. My three gowns [? gowns] to be sold, and my wearing apparel to be disposed of provided my grandchild John Maddocke have one sheet and cloke and hat. To my son Joseph my signet ring and my bever. To my son in law Richard Taylor my other ring with death's head, and the velvet chair in the parlour, and the twegen chair [? chair made of twigs] in the chamber. Dated 22. April. 1680.

Witnesses

Edward Batho.

Wm. Briston [Bristow]

Henry Holl

(Signed) JOHN MADDOCKE

Proved, 26. Jan. 1680.

A true and perfect Inventory of the goods and chattels of John Maddocke late of the City of Chester Alderman, deceased, taken and praised the last day of September 1680 by Rich: Taylor senior, and John Rock.

Tctal. £257. 3. 5.

Exhibited. 26. Jan. 1680.

From the Act Book as the Administration and Inventory cannot now be found the following entry is taken:—

12. Dec. 1684.

Letters of administration to the goods of JOHN MADDOCK late of the City of Chester, deceased, granted to BRILIANA MADDOCK his widow and relict.

THE QUEEN AND THE CRAFT.

“THE Queen and the Craft!” What mystic power,
 Have these well-known words for aye,
 As they summon up many a sunny hour
 And kind “mates” who have pass’d away.
 How they carry us back to an ancient time
 Half faded from our view,
 And much of Masonic faith sublime,
 And loyal hearts and true.

“The Queen and the Craft!” A friendly voice
 We still can hear of yore,
 As it bade all honest hearts rejoice
 In our brotherhood evermore.
 Yes, we still can list to the ringing cheers
 Which greeted that toast of old,
 Tho’ we are looking back from failing years,
 When hearts and hopes grow cold.

“The Queen and the Craft!” The Master still
 Is speaking in joyous tone,
 As he calls upon us “with a will,”
 These long prized words to “own.”
 And once again as the sands outrun,
 And life’s hours pass away,
 In youth, in gaiety, and in fun,
 We drink, “The Queen and the Craft!” to-day.

“The Queen and the Craft!” Many seasons have fled,
 Since we first heard those words, old friend,
 How many merry, merry mates are dead,
 And those glad hours have had an end.
 ’Mid restless times and folly’s shame,
 As old things drift on a drifting wave,
 We’ll keep ever close to our ancient fame,
 And the toast our fathers gave.

“The Queen and the Craft.” Let no man dare
 Such good old words assail,
 In loyal devotion everywhere,
 True Craftsmen will never fail.
 Let trusty lips with might and main
 Still give the “Three and Three,”
 “The Queen and the Craft!” again and again,
 And God speed Freemasonry!

DOCUMENTA LATOMICA INEDITA.

PART II.

THE epithet "Inedita" does not perfectly apply to the document below, as the English translation of the German origin has been given both by Findel and Steinbrenner, whose work is derived to a great extent from Findel.

But I am not aware that the German and English have ever been given together, or paginally, and so I think it well to set them before my readers to-day. This German Catechism or Examination of a Maurer Geselle said by Fallou to have been given to him by a Master Mason of Hamburg though what its real antiquity is, it is somewhat difficult perhaps to say. It appears to me to be of some ancient date, and seems to point to the early days of the Steinmetzen. It is interesting, I think, as throwing a light on the esoteric teaching of the German Steinmetzen, assuming that it is a veritable document, and clearly indicates that there then was some connection between English Speculative Masonry and the Steinmetzen Bauhütten in Germany; yet that there was, if this be a real representation of their customs and ceremonial and doctrines, a wide margin between them.

That fact, I think, is indicated by the history of German Freemasonry, and so I will say no more, but allow the document to speak for itself.

I am sorry to add that recent studies of German authorities do not strengthen the authority of Fallou in my opinion. On the contrary, they convince me that a good deal which has generally been accepted about the Steinmetzen, etc., rests on his "ipse dixit," and that as he does not give us his authority, he, like poor old Oliver, must be equally weighed in the balance of critical truth, and too often like him, alas, will also be "found wanting."

AUSWEIS ODER EXAMEN DES FREMDEN MAURERGESELLEN BEI SEINER ANMELDUNG.

Mit Gunst und Erlaubniß! Gott ehre diesen Plan und Ull, die hier um uns stehen!

Mit diesen Worten treten zwei Altgesellen vor und legen ihre Masstäbe über's Kreuz.

Der älteste von ihnen führt das Wort.

EXAMINATION OF A GERMAN "STEINMETZ."

Stranger. With your favour, I desire to gain admittance.

Warden. You have my permission. From whence come you?

S. I come from. N. N.

W. What do you bring with you?

S. A courteous greeting from the worthy and worshipful Craft of Masons there to the Master and Fellows of the worthy and worshipful Craft of Masons here, and to all connected with it, according to the usage and custom of the Craft.

W. Approach. What is your request?

S. I desire to have my honest name inscribed in the book of the Craft, as other honest fellows have done before me, and will also pay my *groschen*, that the worshipful Craft may be strengthened and not weakened. With your favour and permission, God bless this plan, and all who stand here around us.

W. Stranger, are you a letter-mason or a salute-mason?

S. I am a salute-mason (*Grüsser*).

W. How shall I know you to be such?

S. By my salute and the words of my mouth.

Altgesell: Fremder! bist du ein Briefer oder in Grüsser?

Fremder: Ich bin ein Grüsser?

Altgesell: Woran erkennt man diess?

Fremder: Un meinem Gruss und meiner Mundsprache.

Altgesell: Wer hat dich ausgesandt?
 Fremder: Mein erhabener Lehrmeister, meine ehrbaren Bürgen und das ganze ehrbare Maurerhandwerk zu N. N.

Altgesell: Worauf?

Fremder: Uf ehrbare Beförderung, Zucht und Ehrbarkeit?

Altgesell: Was ist Zucht und Ehrbarkeit?
 Fremder: Handwerksgebrauch und Gewohnheit.

Altgesell: Wenn fängt sie an?

Fremder: Sobald ich meine Lehrzeit tren und ehrlich bestanden habe.

Altgesell: Wenn endigt sie sich?

Fremder: Wenn mir der Tod das Herz abbricht.

Altgesell: Woran erkennt man den Maurer?

Fremder: An der Ehrbarkeit.

Altgesell: Wo ist das ehrbare Maurerhandwerk in Deutschland zuerst aufgerichtet worden?

Fremder: In Madgeburg im Dome.

Altgesell: Unter welchem Monarchen?

Fremder: Unter Kaiser Karl II. im Jahre 876.

Altgesell: Wie lange hat dieser Kaiser regieret?

Fremder: Drei Jahre.

Altgesell: Wie hat der erste Maurer geheisen?

Fremder: Anton Hieronymus, und das Werkzeug hat Walkan erfunden.

Altgesell: Wie viel hat der Maurer Worte?

Fremder: Sieben.

Altgesell: Wie lauten diese Worte?

Fremder: Gott grüsse die Ehrbarkeit, Gott grüsse die ehrbare Weisheit, Gott grüsse das ehrbare Handwerk, Gott grüsse die ehrbaren Meister, Gott grüsse den ehrbaren Polir (Parlier), Gott grüsse die ehrbare Gesellschaft, Gott grüsse eine ehrbare Beförderung hier und aller Orten zu Wasser und zu Lande.

Altgesell: Was ist die Heimlichkeit an sich selbst?

Fremder: Erde, Feuer, Luft und Schnee, wodurch ich auf ehrbare Beförderung geh'.

Altgesell: Was trägst du unter deinem Hute?

Fremder: Eine hochlöbliche Weisheit!

Altgesell: Was trägst du unter deiner Zunge?

Fremder: Eine hochlöbliche Wahrheit.

Altgesell: Nozu trägst du deinen Schurz?

Fremder: Dem Handwerke zu Ehren und mir zum Bortheil.

Altgesell: Was ist die Stärke bei unserm Handwerk?

Fremder: Dasjenige, was Feuer und Wasser nicht verzehren kann.

Altgesell: Was ist das Beste an einer Mauer?

Fremder: Der Berband.

W. Who has sent thee abroad?

S. My worshipful master, my worshipful sureties, and the whole worshipful craft of Masons at N.

W. For what purpose?

S. For honourable promotion, instruction, and honesty.

W. What is instruction and honesty?

S. The usages and customs of the Craft.

W. When do they commence?

S. As soon as I have honestly and faithfully finished my apprenticeship.

W. When do they end?

S. When death breaks my heart.

W. How do we recognize a Mason?

S. By his honesty.

W. Where was the Worshipful Craft of Masons in Germany first instituted?

S. At the Cathedral of Madgeburg.

W. Under what monarch?

S. Under the Emperor Charles II. in the year 876.

W. How long did that Emperor reign?

S. Three years.

W. What was the name of the first Mason?

S. Anton Hieronymus, and the working-tool was invented by Walkan.

(Perhaps corruptions of *Adon-hiram* and *Tubal-Cain*.)

W. How many words has a mason?

S. Seven.

W. What are they?

S. God bless all honesty—God bless all honourable wisdom—God bless the Worshipful Craft—God bless the Worshipful Master—God bless the Worshipful Warden—God bless the Worshipful Society—God bless all honourable promotion here, and all places on sea or land.

W. What has secrecy in itself?

S. Earth, fire, air and snow, through which to honest promotion I go.

W. What dost thou carry under thy hat?

S. A laudible *Wisdom*.

W. What dost thou carry under thy tongue?

S. A praiseworthy *Truth*.

W. Why dost thou wear an apron?

S. To honour the Craft and for my profit.

W. What is the *Strength* of our Craft?

S. That which fire and water can not destroy.

W. What is the best part of a wall?

S. Union.

SLOANE MS.

Here followeth there private discourse by way of question and answer.

Quest. Are you a mason? *Ans.* Yes I am a free mason.

Q. How shall I know that? *A.* By perfect signes and tokens and the first poynts of my entrance.

Q. Which is the first signe or token? show me the first and I will show you the second. *A.* The first is heale and conceal or conceal and keep secrett by no less paine than cutting my tongue from my throat.

Q. Where were you made a Mason? *A.* In a just and perfect or just and lawfull Lodge.

Q. What is a just and perfect or just and lawfull Lodge? *A.* A just and perfect Lodge is two Interprentices two fellow craftes and two Masters more or fewer, the more the merrier the fewer the bett^r chear, but if need require five will serve that is two Interprentices two fellow craftes and one Master on the highest hill or lowest Valley of the world without the crow of a cock or the bark of a dogg.

Q. From whom do you derive your principall. *A.* From a great^r than you.

Q. Who is that on earth that is great^r than a free mason. *A.* He yt was caryed to the highest pinnicall of the Temple of Jerusalem.

Q. Wheth^r is your Lodge shat or open. *A.* It is shat.

Q. Where lyes the keys of the Lodge^d doore. *A.* They lye in a bound case or und^r a three cornered pavement about a foote and a halfe from the Lodge door.

Q. What is the key of your Lodge door made of. *A.* It is not made of wood Stone Iron Steel or any sort of metal, but the tongue of a good report behind a Broth^r's back as well as before his face.

Q. How many Jewles belong to your Lodge. *A.* There are three the square pavement the blasing Star and the Danly tassley.

Q. How long is the cable rope of your Lodge. *A.* As long as from the lop of the Liver to the root of the tongue.

Q. How many Lights are in your Lodge. *A.* Three the sun the mast^r and the square.

Q. How high is your lodge. *A.* Without foots yards or inches it reaches to Heaven.

Q. How stood your Lodge. *A.* East and west as all holy Temples stand.

Q. Which is the masters place in the Lodge. *A.* The east place is the master place in the Lodge and the Jewell resteth on him first and he setteth men to worke wt the masters have in the foornoon the wardens reap in the Afternoon.

In some places they discourse as followeth (viz.).

Q. Where was the first word given. *A.* At the Tower of Babylon.

Q. Where did they first call their Lodge. *A.* At the holy Chapell of St. John.

Q. How stood your Lodge. *A.* As the said holy Chapell and all other holy Temples stand (east and west).

Q. How many lights are in your Lodge. *A.* Two, one to see to go in and another to see to work.

Q. What were you sworn by. *A.* By god and the square.

Q. Whether above the clothes or und^r the clothes. *A.* Und^r the clothes.

Q. Und^r what Arme. *A.* Und^r the right Arme. God is Gratefull to all Worshipfull masters and fellows in that worshipfull Lodge from whence we last came and to you good fellow wt is your name.

A. I or B. then giving the grip of the hand he will say Broth. John griet you well you.

A. God's greeting to you dear Brother.

THE GRAND MYSTERY OF FREE-MASONS DISCOVERED.

Wherein are the several Questions put to them at their Meetings and Installations:

As also their Oath, Health, Signs, and Points, to know each other by.

As they were found in the Custody of a Free-Mason who Dyed Suddenly.

And now Publish'd for the Information of the Publick.

*Ambubajarum collegia, Pharmacopole,
Mendici, Medici, balatrones, hoc genus omme.—HORAT.
Mulus scabit Mulum.*

London: Printed for T. PAYNE near Stationer's-Hall. 1724.

(Price Six Pence.)

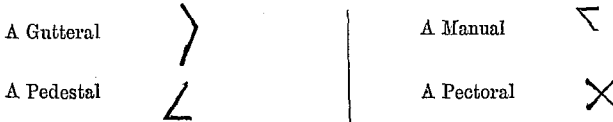
PREFACE.

THIS Piece having been found in the Custody of a FREE-MASON, who died suddenly, it was thought proper to publish it in the very Words of the Copy, that the Publick may at last have something Genuine concerning the Grand Mystery of *Free-Masons*.

There was a Man at *Lovain* who publish'd he had, with great Toil and Difficulty, found out, overcome, and tamed, and was now ready at his Booth, to shew at the rate of six Stivers a-piece, the most hideous and voracious Monster, the Common Disturber of Mankind, especially in their Adversity.

People flock'd from all Parts to see this Monster: They went in at the Fore-Door; and after they had seen the Creature, went out at the Back-Door, where they were ask'd whether the Monster was worth seeing. And as they had, at their Admittance into the Booth, promised to keep the Secret, they answer'd, it was a very wonderful Creature; which the Man found his Account in. But by some Accident it was divulged, that this wonderful Creature proved to be a LOUSE.

THE FREE-MASON'S SIGNS.



THE GRAND MYSTERY OF FREE-MASONS DISCOVER'D.

- Peace be here. A. I hope there is
 Q. What a-Clock is it. A. It's going to Six, or going to Twelve.
 Q. Are you very busy? A. No.
 Q. Will you give, or take? A. Both; or which you please.
 Q. How go Squares? A. Straight.
 Q. Are you Rich or Poor? A. Neither.
 Q. Change me that. A. I will.
 Q. In the Name of &c., are you a Mason? What is a Mason? A. A Man begot of a Man, born of a Woman, Brother to a King.
 Q. What is a Fellow? A. A Companion of a Prince.
 Q. How shall I know you are a Free Mason? A. By Signs, Tokens, and Points of my Entry.
 Q. Which is the Point of your Entry? A. I Hear and Conceal, under the Penalty of having my Throat cut, or my Tongue pull'd out of my Head.
 Q. Where was you made a Free-Mason? A. In a just and perfect Lodge.
 Q. How many make a Lodge? A. God and the Square, with five or seven right and perfect Masons, on the highest Mountains, or the lowest Valleys in the World.
 Q. Why do Odds make a Lodge? A. Because all Odds are Mens Advantage.
 Q. What Lodge are you of? A. The Lodge of St. John. $\frac{\Delta}{\gamma}$
 Q. How does it stand? A. Perfect East and West as all Temples do.
 Q. Where is the Mason's Point? A. At the East-Window, waiting at the Rising of the Sun, to set his Men at Work.
 Q. Where is the Warden's Point? A. At the West-Window, waiting the Setting of the Sun, to dismiss the Entered Apprentices.
 Q. Who rules and governs the Lodge, and is Master of it? A. *Irab* ✕ *Iachin*, or the Right Pillar.
 Q. How is it govern'd? A. Of Square and Rule.
 Q. Have you the key of the Lodge? A. Yes I have?
 Q. What is its Virtue? A. To open and shut and shnt and open.
 Q. Where do you keep it? A. In an Ivory Box, between my Tongue and my Teeth, or within my Heart, where all my Secrets are kept.
 Q. Have you the Chain to the Key? A. Yes, I have.
 Q. How long is it? A. As long as from my Tongue to my Heart.
 Q. How many precious Jewels? A. Three; a square Asher, a Diamond, and a Square.
 Q. How many Lights? A. Three; a Right East, South and West.
 Q. What do they represent? A. The Three Persons, Father, Son, and Holy Ghost.
 Q. How many Pillars? A. Two; *Iachin* and *Boaz*.
 Q. What do they represent? A. A Strength and Stability of the Church in all Ages.
 Q. How many Angels in *St. John's* Lodge? A. Four, bordering on Squares. $\frac{\Delta}{\gamma}$
 Q. How is the Meridian found out? A. When the Sun leaves the South, and breaks in at the West-End of the Lodge.
 Q. In what Part of the Temple was the Lodge kept? A. In *Solomon's* Porch at the West-End of the Temple, where the two Pillars were set up.
 Q. How many Steps belong to a right Mason? A. Three.
 Q. Give to me the Solution? A. I will. - - - The Right Worshipful, Worshipful Masters, and Worshipful Fellows of the Right Worshipful Lodge from whence I came, greet you well.
 A. That Great God to us greeting, be at this our Meeting, and with the Right Worshipful Lodge from whence you came, and you are.

Q. Give me the *Jerusalem* Word. *A.* *Giblin.*

Q. Give me the *Universal* Word. *A.* *Boaz.*

Q. Right Brother of ours, your Name? *A.* *N.* or *M.*

Welcome Brother *M.* or *N.* to our Society.

Q. How many particular Points pertain to a Free-Mason? *A.* Three; Fraternity, Fidelity, and Tacity.

Q. What do they represent? *A.* Brotherly Love, Relief, and Truth, among all Right Masons; for which all Masons were ordain'd at the Building of the Tower of *Babel*, and at the Temple of *Jerusalem.*

Q. How many proper points? *A.* Five; Foot to Foot, Knee to Knee, Hand to Hand, Heart to Heart, and Ear to Ear.

Q. Whence is an Arch derived? *A.* From Architecture.

Q. How many Orders in Architecture? *A.* Five; the *Tuscan, Dorick, Ionick, Corinthian,* and *Composit.*

Q. What do they answer? *A.* They answer to the Base, Perpendicular, Diameter, Circumference, and Square.

Q. What is the right Word, or right Point of a Mason? *A.* Adieu.

THE FREE-MASON'S OATH.

You must serve God according to the best of your Knowledge and Institution, and be a true *Leige Man* to the King, and help and assist any Brother as far as your ability will allow: By the Contents of the Sacred Writ you will perform this Oath. So help you God.

A FREE-MASON'S HEALTH.

HERE'S a Health to our Society, and to every faithful Brother that keeps his Oath of Secrecy. As we are sworn to love each other. The World no Order knows like this our noble and Ancient Fraternity: Let them wonder at the Mystery.

Here, Brother, I drink to thee.

SIGNS TO KNOW A TRUE MASON.

1. To put off the Hat with two Fingers and a Thumb.
2. To strike with the Right-Hand on the Inside of the Little Finger of the Left three Times, as if hewing.
3. By making a Square, viz. by setting your Heels together, and the Toes of both Feet straight, at a Distance, or by any other Way of Triangle.
4. To take Hand in Hand with Left and Right Thumbs close, and touch each Wrist three Times with the Fore-Finger each Pulse.
5. You must Whisper, saying thus, the Masters and Fellows of the worshipful Company from whence I came, greet you all well.
The other will answer, God greet well the Masters and Fellows of the worshipful Company from whence you came.
6. Stroke two of your Fore-Fingers over your Eye-Lids three Times.
7. Turn a Glass or any other Thing that is hollow, downwards, after you have drank out of it.
8. Ask how you do; and your Brothers drink to each other.
9. Ask what Lodge they were made Free-Masons at.

N.B. In the Third of King *Henry* the Sixth, and Act of Parliament was pass'd, whereby it is made Felony to cause MASONS to confederate themselves in Chapters and Assemblies. The Punishment is Imprisonment of Body, and make Fine and Ransom at the King's Will.

I now leave the matter, important as it is from an historical point of view, in the hands of Masonic students, believing that for the first time these three curious old Masonic "formulæ" and the translation of the German one, are collected and collated together for perusal and study by the intelligent and studious of the Craft, the "Wissenden," in fact, the expert readers and bright Masons of our excellent and useful brotherhood. Steinbrenner says, indeed, page 148, "that no one who 'attentively reads these two examinations,' that is to say, the examination taken out of the Grand Mystery, 1724, and that of the German Steinmetzen just given, can fail to be struck with the general resemblance of the style and ideas of both." I therefore give the earlier one from the Sloane MS., 3329, and a copy of the Grand Mystery from a folio edition, 1724. All I think that any fair and attentive reader can say is, that the English examinations are much more full than the German one, and that perhaps the difference of idea and symbolism is to be attributed to the different ways of different nations.

ACTS OF PARLIAMENT RELATING TO CRAFTSMEN.

BY THE EDITOR.

I PUBLISH this transcript of two most important and interesting Acts of Parliament relative to the "Handicraftsmen," artificers, and Freemasons, made from an original printed copy in his possession by an esteemed friend of mine, Bro. W. H. Rylands, and kindly placed at my disposal. It is, in fact, an attempt to deal with the processes and customs of the Guilds Craft, dissolved 1. Edward VI., 1547.

By the first Act Licensed Victuallers and others are forbidden to "conspire" to sell their their "victuals but at certayne prices," and artificers and workmen and labourers are forbidden to "confederate" and swear "mutual othes" to arrange the price at which they should work, and the hours and tymes, under certain severe penalties. And the Act goes on to relate that if any societie, brotherhood, or company of any craft, mystery, or occupation do the same it shall be dissolved.

Another proviso is that, that if any interference is made with any Freemason or artificer "borne in this realme, or made Denizens" (naturalized), "in his work, heavy penalties are to be enforced by the Justice of Assyse and Peace," etc.

By this Act the power of the Craft Guilds was seriously affected, but in the third year of Edward VI., 1549, in consequence evidently of the complaint of the London Companies and the introduction of foreigners, the previous Act is repealed.

It seems to me that we have full proof of the existence of a previous Guild Regime in social life, and its gradual breaking up and extinction, outside the London Companies.

But I may be wrong.

ACTES OF PARLIAMENT RELATING TO CRAFTSMEN.

Session held at Westminster "upon prorogation." 4th of November, IInd Edward VI. [1548] "and there continued & kept to the .xiiiij. daie of Marche, in the. iiii. yere of oure saied soueraigne lorde, as foloweth" [1549]. Printed by Richard Grafton, April, 1549. Folio xxiiiij, etc.—

The XV. Chapter.

An act touchyng victaylers and handy-craftesmen.

Forasmuche as of late dayes diners sellers of victuales, not contented with moderate and reasonable gayne, but myndyng to haue and to take for their victuals somuche as lust them, haue conspired and couenaunted together to sell their victuals at vnreasonable price : And likewise artificers, handycraftesmen and labourers haue made confederacies and promises, and haue sworne mutual othes, not only that they should not medle one with one anothers worke, and perfourme and finishe that another hath begon, but also to cōstitute and appoint, how muche worke they shal do in a day, and what houres & tymes they shal worke, contrary to the lawes and statutes of this realme, & to the great hurt and empouerishment of the kynges Maiesties subiectes : For reformaciō therof, it is ordayned and enacted by the kyng our soueraigne Lorde the Lordes and Commons in this present Parliament assembled, and by the authoritie of thesame, that if any Bochers, Brewers, Bakers, Poulters, Cookes, Costermongers, or Fruterers, shall at any tyme from and after the first day of Marche next commyng conspire, couenaunt, promise or make any

othes that they shall not sell their victuals but at certayne pryces : Or if any artificers, woorkemen or labourers do conspire couenaunt or promise together, or make any othes that they shall not make or do their woorkes but at a certayne pryce and rate, or shall not enterprise or take vpon them to finishe that another hath begon, or shall do but a certayne woорke in a day, or shall not woорke but at certayne houres and tymes, that then euery person so conspiryng, couenaūtyng, swearyng or offendyng beyng lawfully conuict therof by witnesse, confession or otherwyse, shall forfait for the first offence X. pound to the Kynges highnes, and if he haue sufficient to paye thesame, and do also paye thesame within VI. dayes nexte after his conuiccion, or elles shall suffer for the first offence XX. dayes imprisonment, and shall onely haue bread and water for his sustinaunce. And for the seconde offence shall forfait XX. pound to the kyng, if he haue sufficient to paye thesame, and do paye thesame within VI. dayes next after his conuiccion, or elles shall suffer for the second offence punishment of the Pylloury. And for the third offence shall forfeite XL. pound to the kyng, if he haue sufficient to paye thesame, and also do paye thesame within VI. dayes next after his conuiccion, or els shall sit on the Pilloury and lose one of his eares, and also shall at all tymes after that, be taken as a man infamous, and his saiynge, deposicions or othe not to be credited at any tyme in any matters of iudgement. And if it fortune any suche conspiracie, couenaunt or promise to be had and made by any societie, brotherhead or company of any craft, mystery or occupation of the victailers aboute mencioned with the presence or cōsent of the more part of them, that then immediatly vpon suche act of conspiracy, couenaunt or promise had or made ouer and besydes the particuler punishment before by this act appointed for the offender, their corporacion shalbe dissolved to al intentes, construccions and purposes.

And it is further ordayned and enacted by thauthoritie aforesayd, that all and synguler Justices of Assyse, Justices of Peace, Maiors, Bailieffes and Stewardes of Letes, at all & euery their sessions, Letes and courtes, shall haue full power and auctoritie to inquire, heare and determine all and singuler offences committed against this statute, and to punishe or cause to be punished the offender accordyng to the tenour of this statute.

AND it is ordained and enacted by the auctoritie aforesayd that no person or persones shall at any tyme after the first day of April nexte cōmyng, interrupt, deny, let or disturbe any Free Mason, Rough Mason, Carpēter, Bricklayer, Playsterer. Joyner, Hardhewer, Sawier, Tyler Pauier, Glasier, Lymeburner, Brickmaker, Tylemaker, Plummer, or labourer, borne in this realme, or made Denizen, to worke in any of the sayd craftes in any Citie, Borough, or toune corporate, with any person or persons that will retaine him or them, albeit thesayd person & persons so retained, or any of them do not inhabite or dwel in the citie, Borough or toune corporate where he or they shall worcke, nor be free of thesame Citie, Borough or toune, any statute, lawe, ordinaunce, or other thyng whatsoever had or made to the contrary in any wise notwithstanding : and that vpon paine of forfeiture of V. pound for euery interrupcion or disturbance done contrary to this statute, the one moyte of euery suche forfeiture to be to the kyng, and the other moyte thereof to be to him or them that will sue for thesame in any of the kynges courtes of Recorde, by bill, plaint, accion of debt or informacion, wherein no wager of lawe, essoyne, nor proteccion shall be allowed.

In the acts passed at a Parliament "holden vpon prorogacion at Westminster the iiij. daie of Nouember, in the third yere of the reigne of, &c. &c. Edward the VI. &c. [1549] continued and kept to the first daie of Februarij, in the iiij. yere of oure saied souereigne lorde, as foloweth." [1549-50]. Printed by Richard Grafton, February, 1549. Folio xxiiij.

The. XX. Chapter.

An act touchyng the repeale of a certayne braunche of an acte passed in the last Session of this Parliament, concernyng victuallers and Artificers.

Where by a certayne act made in the Parliamēt holden at Westminster by prorogaciō, the fourth day of Nouēbre, in the second yere of the reigne of our most dread soueraigne Lord the king that now is It is enacted and established, that no persō or persons, should, at any time after the first day of April then next ensuyng, interrupte denie, let, or disturbe any Free Mason, Roughe mason, Carpenter, bricklaier, Plasterer, Joyner, Hardhewer, Sawyer, Tyler, Pawler, Glasier, lime burner, brickmaker, tilemaker, Plummer, or laborer, borne in this realme or made Denizen, to worke in any of thesaid craftes in any citie, boroughe, or toune corporate, with any persō & persons, that wil retaine him orthē, albeit thesaid person or persons, so retained or any of them, do not inhabite or dwell in the citie, boroughe, or toune corporate, where he or thei shall worke, nor bee free of thesame citie, borough, or toune, any Statute, lawe, ordinaunce, or other thyng whatsoever before had, or made to the contrarie in any wise notwithstanding, and that vpon pein of forfeiture of fyue pounce, for euery interrupcion, or disturbaunce, done contrarie to thesaid Estatute, the one moitie of euery suche forfeiture to be to the Kyng, and the other moitie therof, to be to him or them that will sue for thesame, in any of the Kynges courtes of Recorde, by byll, plaint, accion of debt, or Informacion, wherein no wager of lawe essoine, nor proteccion should be allowed, as by thesaid act of Parliament amongs other thynges more plainly appereth.

And forasmuche as in the citie of London beyng the Kynges chambre, and moste auncient citee of this Realme, the Artificers and Craftesmen of the artes, craftes and misteries, aforesaid, are at great costes and charges, aswell in bearyng and paiying of taxes, tallages, Subsidies, Scot, Lot, and other charges, aswel to the Kynges maiestie, as to the saied citie, and at many and sundrie triumphes, and other times for the Kynges honour: and that if Forrens should come and worke amongst them, within the liberties of thesaid citie, contrarie to their auncient priuileges, that thesame should be a great decaie of conning, and an impouerishmēt, and driuyng awaie of the free men, being artificers of the craftes and artes, and misteries aforesaid, within thesaid citie of London, to the great hurte or destruccion and thesaid citie.

For reformacion whereof, the Kynges maiestie is pleased and contented, that it be enacted by authorite of this present Parliament, with the assent of the Lordes Spirituall and Temporal, and the commons in this present Parliament assembled, that thesaid acte onely touching the article and clause aforesaid, and al and euery sentence and braunche contained in thesaid acte, concernyng thesame article, shall from henceforth be resumed, repealed, adnulled, reucked, adnichilated and vtterly made voide for euer. Any thing cōteined in thesaid former act touching the clause or article aforesaid, in aniwise to the cōtrarie notwithstanding.

ADONHIRAMITE MASONRY.

A DONHIRAMITE Masonry is a French "departure" towards the latter part of the last century. It arose from confounding Adonhiram with Hiram Abiff. For those who read the Bible, these are two distinct characters, and though it be true that the name of Adonhiram does appear in our Masonic traditions, its use there is, in so far as it comes in, both historically and chronologically correct. Not so with the "Maconnerie Adonhiramite." The use there made of Adonhiram, is a "post hoc propter hoc" use, for a pu

pose, to square with certain preconceived formularies and theories, and constitutes both a grave defect and an unhistorical usage of the name.

Louis Guillemain de St. Victor, who wrote under the anagram of Gaminville about 1784, seems to be the "father" of this interesting but unhealthy bantling.

In an edition of 1809, now comparatively scarce, though not of much value, except for "bibliomaniacs," there is an introduction, or "Precis Historique de la Maçonnerie," so very well written, though we need hardly point out that it is not correct in its premises, nor are we bound to accept either its assumptions or conclusions, yet deserves to be remembered, (being probably long forgotten), and noted by the Masonic student to-day. I therefore have translated it for the benefit of others, like myself, who are seeking amid Masonic myths and legends for reasonable explanations and lucid statements, for facts not fiction, for historical accuracy and actual completeness instead of hopeless "sheep-walking" and childish inconsistencies! "Allons," as the French say, "à nos moutons."

HISTORICAL PRECIS OF FREEMASONRY.

If ever a society existed in the world which has justly merited the protection of sovereigns, the esteem of philosophers, and the respect of peoples, it is, without doubt, that of Freemasonry. In fact, as all men find pleasure in whatever condition they be, with what satisfaction should kings and magistrates see introduced and become general in their states and governments that society, above all, which maintains among men the knowledge of the Supreme Deity, respect for religion, the obedience of subjects to their rulers, restraint of our passions, love of our kind, and humanity towards the unfortunate.

Here is the basis of Masonry; and it is that which has sufficiently defended it for ages against calumny, ignorance, fanaticism, and tyranny. The splendour and support which this order has at this moment in France,* places it above the attacks of the vulgar and the prejudiced; and if the ridiculous and criminal compilations which some have dared to put together against it, have been able to degrade it amongst the commoner sort of men, time, religion, and above all the virtues, render it respectable in the eyes of the philosophers. And I may confess here, without indiscretion, that not only Freemasonry is honoured in having as members and protectors august sovereigns; it numbers upon its registers some of the greatest princes of Europe, and the most remarkable geniuses of the world, such as Frederick, Helvetius, Voltaire, Lalande, Franklin, Lacépède, etc., etc. What is astonishing is, that among an infinite number of men of letters, who form part of this society, not one as yet, so far as we know, has employed his powers in seeking out the true origin of this institution, in order to be assured as to its existence, and to destroy the errors which ignorance daily introduces respecting it among Masons themselves. The efforts which I have made for that purpose during eight years have procured for me, it is true, materials more than sufficient to write the entire history of this Order, but it would have been pleasing to me to behold this ground gone over by some of those illustrious "savans" who possess so justly the esteem and confidence of all men. Again, I avow ingenuously that I have not published this work but with the unanimous wish and consent of initiated Masons; nevertheless, as the collection which I offer to-day to the newly-initiated, and to Masons in general, is a certain instruction concerning the mysteries and the true principles of the Order, I think that I am obliged to declare here, that all the researches I have made have convinced me that Masonry derives its origin from the Egyptians.

The Magi, the priests, and the philosophers combined among themselves all the sciences of that time, and especially morality, physics, and astronomy.†

* Probably written about 1784. [Note by translator.]

† See "Les Mœurs des Sauvages," par Le P. Lafiteau. Tom. i, L'Origine de la Maçonnerie.

All ancient authors agree that these Magi had receptions for their initiates, to whom they taught the secrets, and unfolded to them the knowledge of mysteries impenetrable for everyone else.

They alone were charged with the education of the kings and of the grandees, because they were the only persons who understood "the arts and nature;"* and, whatever were the prejudices against them, it is indubitable that their doctrine was nothing but a natural theology, founded on the "Cultus," and adoration of a Supreme Being, as Arnobius has remarked. But as everything with them was symbolical, their great number of hieroglyphs has caused many errors to be imputed to them, of which they were incapable. It is easy to judge of this by the great illumination which possessed those whom they had instructed; and we must admit, by all that is told us in the history of Abraham, of Jacob, of Joseph, and, above all, of Moses, that these great men owed much of their knowledge to those sages of Egypt, and that they followed their maxims in that which regarded the police, the government, war, offices, the public safety, &c.

The Magi, especially those at Memphis and Heliopolis, were so much considered, and their reputation extended so far, that all the great warriors, philosophers, strangers of a superior rank, came to Egypt to be initiated among the priests to learn the secrets of the priesthood. Then, as each returned into his own country he made his fresh knowledge subserve either his own interest or self-love,† and instituted doctrines, games, festivals, mysteries, following his own views and his opinions. It was from among them that Lycurgus and Solon drew a portion of their moral teaching; that Orpheus came to be initiated, which fact furnished him with the means of instituting the festivals in his own country, and which gave birth to the Grecian Mythology. It was among them that Thales was instructed, that Pythagoras obtained his metempsychosis,‡ that Herodotus collected an infinity of information, Democritus his secrets, and thousands of others alike.

There it was that Moses, brought up among the Magi, profiting by the wisdom which he had received, made it serve to deliver the Israelites from the slavery of the Egyptians, and above all to establish the worship of the one true God. We know how much trouble he had to maintain obedience among his people when they were in the wilderness, and that he required nothing less than a purified morality and all the learning of the Magi, as much as regards physics as astronomy, to enable him to succeed. It is true that the ignorance of the Israelites did not contribute a little to his designs; for what knowledge could men have who had always been slaves amongst a people where all learning was in the hands of the priests? We know that Moses made use of probationary trials for the Levites; that the secrets of the priesthood were impenetrable to all other Israelites, and that their maxims were preserved until the time of Solomon. Besides, we must be persuaded, after what the sacred books tell us, that all that was in the temple was emblematical, like the candlestick with seven branches, the twelve oxen, the bread, the book of seven seals, etc. But after the destruction of Jerusalem the Jewish people, whether wandering or enslaved, finding themselves dispersed in all parts of the world, could not prevent Paganism from taking possession of the remaining portion of their secrets, and the probationary trials which it employed the better to judge of those to whom they confided their mysteries.‡

Accordingly they neglected none of these means to give credit to all the new institutions, even the most ridiculous and the most unworthy,§ and

* Bossuet "Discours sur l'Histoire Universelle."

† Like as among the Indians. [Note by original writer.]

‡ This seems both very obscure in meaning and very doubtful in reality. [Note by translator.]

§ We know the festivals of Rome and of all antiquity, instituted in honour of the Pagan deities. [Note by writer.]

thus it was that that which, in its origin had served to find out the sentiments of men, the better to instruct them and enlighten them, was now nothing more than a pretext to conceal the most scandalous passions. This disordered state of society was general until the time of the publication of Evangelical truths.

Soon a party of mortals, enlightened by the morality of Christianity, paying homage to this new religion, separated from the rest of men to practice in silence the sacred mysteries of the Gospel, and persecution having followed upon the institution of this doctrine, zealous Christians found themselves compelled to symbolize all their religious practises.*

It was then that they took up borrowed names, and that they made use of, with all possible severity, of the trials of the ancient Magi. But from the time that religion had nothing more to fear—that it had temples and ministers,—the knights Masons† sought to worship God in the true Church, and contented themselves with thanking Him for His benefits, and rendering homage to Him by the practice of the virtues. And knowing the weakness of human nature, they imposed on themselves such severe laws which engaged them mutually to correct the vices into which they might fall, and cultivate those services which are useful to the human race; to have all their goods in common, to succour travellers and the unfortunate.

Thus we see that these last sentiments enjoined them not to associate themselves with cowardly or pusillanimous minds. This is the reason why they preserved their probationary trials, and made constitutions nearly resembling those of the priests of Memphis.‡

And this is the way they arranged it. Whenever they made a new proselyte they began by making him pass through the the trials of the four elements in order to be certain of his courage, and notwithstanding any firmness which he displayed, they did not allow him to know any of the mysteries, for the reason that they did not think they knew enough of his sentiments. When he presented himself to the assembly they contented themselves with asking him about the trials through which he had passed; and the moral explanation which he gave of them made them able to judge of his intelligence and capacity. Three years passed before that he received any other explanation; they even took care to conceal from him the slightest secrets, on the fear of giving him curiosity, and that this conduct might only be fictitious; they made him only understand that this society was an assembly constructed of courageous and virtuous men, and that time alone would enable him to merit the prerogatives which they possessed among themselves. During these three years the knights§ studied with attention the morals and the opinions of our "aspirant," and when they were convinced of his wisdom and virtue they received him as a compagnon (Fellow Craft), that is to say, they began to share with him the mysteries, which they concealed with so much care from others, as we can see by the obligation which they had handed to the companions (Fellow Crafts). This wise custom was preserved for long, but the

* This seems to be the late Bro. Dr. Leeson's theory of the very doubtful "Disciplina arcani," being the basis of the highest grades of Freemasonry. [Note by translator.]

† It is curious to note this idea of the introduction of Knightly Masonry long anterior to the Crusades. [Note by translator.]

‡ These Constitutions are found among the religious Greek Masons, called for that reason "schismatic," who minister in Jerusalem in the magnificent temple which Constantine the Great caused to be built, about the year 327 A.D. These brethren are probably the only possessors of the true statistics of the Masonic Order. A respectable missionary, as enlightened as he is a good Mason, has assured us that he read them in 1731 during the four days he remained among them. See also "Les Cultes Religieux," par Jovet: tomes, i. and ii. [Note by writer.]

§ This seems to be Ramsey's theory most wonderfully drawn out. The confusion of chronology is very noteworthy also. [Note by translator.]

troubles which masonry underwent* often obliged the members to separate, and even to conceal themselves. Then the lodges became less frequent, the instruction less full, and soon the symbols which pointed out what was in its origin became unintelligible for the newly initiated.†

At last the neglect of instruction was carried so far that there rose up—it is about forty years ago—a schism among the Freemasons. Many, without knowing the reason why, adhered to the leadership of “Hiram,” skilful artist in the metallurgic art, whom the Bible tells us was the son of Hur, a Tyrian, and of a widow of the tribe of Naptali. Many others, still less instructed, wished to substitute Hiram, King of Tyre, when there appeared a printed catechism‡ in which was re-established the emblematic names (Adonhiram) on which Masonic Mastership is truly founded. But whether the author was entirely ignorant of the meaning of the allegories, or by bad faith he wished to be silent about them, to throw discredit and ridicule on Freemasonry, he only preserved in his instruction mutual demands—that is to say, those which conceal the greatest symbols, confining himself to give the explanation of the mysteries of the Order, the most piquant irony, and the most immoral intentions, two things very far removed from the principles of Masonry.

Notwithstanding the mistakes and the follies which this work contained,—despite the vices which it imputed to Masons, the majority of Masters adopted it; many followed it from point to point; and the multitude of received candidates whom these initiated succeeded in rendering the respectable emblems of Masonry forgotten, and above all, the virtues which it is intended to teach. They therefore contented themselves with founding the order on the rebuilding of the Temple by King Solomon.

Those who desired to instruct themselves read the Bible, history, and the Talmud. But what did they find?

* * * * *

Accordingly, one party espoused the name of Hiram, the other that of Adonhiram. The partisan of the former supposed that the word Adon was a surname which had been given to Hiram.§

* * * * *

And as Josephus, and all the sacred authors say, so as to leave no doubt, that Hiram was a Tyrian and worker in metals, therefore Adonhiram ought to be honoured.

* * * * *

And here we stop to day. Hiram and Adonhiram were clearly two different personages, but the Maçonnerie Adonhiramente, which we believe practically is still worked in France, rests on the error of Adonhiram.

* See in Jovet the persecution which the brethren Rose Croix underwent in 1600. At Paris, from 1728 until about the year 1750, the government and the police persecuted the Freemasons and forbade the lodges. [Note by writer.]

† We know that since 1750 the Masons were very heavily persecuted at Naples, and at Cleves in 1779.

‡ It has for title, “Catechisme des Francs Maçons, ou le Secret des Maçons.” Previously to this none had been printed in France. The first edition is of 1744, and the second is of 1747. The author, whom it is thought is an abbé, signed this work in the name of Leonard Gabanon. There have appeared several editions since, under different names, but they only were the echoes of the former, except one entitled “Les Francs Maçons Ecrases,” which we can distinguish from the others by the ignorance, and above all, by the wickedness of the intentions of the author.

§ In the Catechism of 1744 it is said, “Besides the cedars of Lebanon, Hiram made a much more precious gift to Solomon in the person of Adonhiram, issue of his blood, son of a widow of the tribe of Naptali. His father was called Hur.”

FOUNTAINS ABBEY, YORKSHIRE.



(Read by Fra. J. Maffey, IV^o, at a meeting of the York College of Rosicrucians, at Ripon.)

THE site of this monastery was granted in 1132 by Turstan, Archbishop of York, out of his Liberty of Ripon, to a body of monks who had separated themselves from the Benedictine Abbey of S. Mary at York, resolved to adopt the sterner rule of the Cistercian order, then becoming famous from the reputed sanctity of S. Bernard.

The sites of all the abbeys of this order appear to have been selected for several reasons, and these were all but invariably the same; in the first place, a spot was selected at a distance from towns, in a remote and quiet situation, on the banks of a stream, so necessary for the supply of fresh water, and the important item of fish to such a community; and, for the purposes of drainage, always in a valley, and usually in the narrowest part of the valley, so as to be as much as possible surrounded by hills, they were thus protected and secluded. I believe in no instance were these conditions departed from, or a hill chosen for the site in preference to a valley.

Here, then, in such a place Richard, the prior, a sub-prior, and ten monks of S. Mary, together with Robert, a monk, of Whitby, retired in the depth of winter to the secluded and then uncultivated dell in which we now stand. In such a spot as you now see these monks took up their abode, without shelter, save that afforded by the trees or impending rocks.

The winter over, they consulted as to their future, sent messengers to S. Bernard, to inform him they had selected him as their spiritual father, and were ready to abide under his rule. He sent as their instructor, Geoffrey, a monk of Clairvaux; he taught them to lay out and build their abode, humble enough at first; meanwhile, seven clerks and two laymen are added to their body; but no property was acquired, and they were still dependent upon their benefactor, S. Bernard, for the means of livelihood. A famine ensued, and they were driven to such straits that the abbat went over to see S. Bernard, and it was arranged for their removal to Clairvaux, in Champagne. Whilst, however, he was absent, Hugh, Dean of York, from declining health, retired to Fountains, bringing much wealth and a valuable collection of books of the Holy Scriptures. This changed the aspect of affairs so much that the emigration idea was given up.

It was about this date, probably, that permanent settlement was made, and the lands were legally conveyed to the monks by the charter of Archbishop Turstan, which has thus been translated: "Turstan, by the grace of God, Archbishop of York, to the Archbishop of Canterbury, and to all Bishops, Abbats, Clerks, Barons, and Laymen of all England, and their successors, greeting. We make known to you all, that we have given in alms to God and S. Mary, of Fountains, and to the abbat and monks, part of the wood of Herleshaw, according to the boundary which we have pointed out to Richard, the first abbat of the same place; and that we have allowed (or conceded) that portion of land which Wallef, the son of Archil, our vassal, gave to the same church, which is adjoining the same wood in which we have founded the said church. Moreover, we have given to the aforesaid church, two carucates of land, in wood and open ground, in Sutton, except one plough-land which lies on the east side of the way leading from Ripon to Stainley; and let this be clear to you all, forasmuch as they have professed to live according to the rule of the Blessed Benedict. All the aforesaid things we have granted in alms

aforesaid; quit and free of all land service due to us and our successors, under these witnesses:—Witness, William the Dean, and William the Treasurer, Hugh the Precentor, Osbert the Archdeacon, Walter the Archdeacon, Fulk the Canon, Serlo the Canon, William de Percy, Anfrid the Canon, Garfrid the Canon, Achard the Canon, Letold the Canon, and all the canons of St. Peter. Witness also, William Marton and Robert de Pinkney, and Simon, and Clibert, and Gislebert, Canons of St. Wilfred. Witness also, William the Steward, and Robert the Constable, and William Uuahait, and Richard the the Thief-taker, and Hugh, son of Hulric, and Robert of Herleshow, and Walleif of Studley, and Richard his brother, and Hulchil the Bailiff.”

Again were the settlers enriched by members of the Church of York. Serlo and Tosti, Canons, retired here with great wealth to add to the stores of the fraternity. Shortly after, too, Robert de Sartis and Reginalda his wife, who owned the vill of Herleshow, contiguous to the Abbey, conveyed it to the brethren with some other lands and the forest of Warshall. Then also Serlo de Pembroke bestowed upon them at his death the adjacent vill of Cayton. King Stephen, when at York, in 1135, confirmed them in their possessions with exemption from the usual services to superior lords, taxes, &c. Such is briefly the position of the homeless monks of three years before, they having now laid the foundation of the magnificence of which such ample testimony still remains around you.

Between this date and 1150 no less than eight bands of monks went forth from Fountains, and settled, one at Newminster, near Morpeth; another at Kirkstead, in Lincolnshire; a third at Hawksholme, near Sleaford, eventually removing to Louth; a fourth to Woburn, in Leicestershire; a fifth and bolder undertaking was a missionary venture of thirteen brethren, who carried the Cistercian rule to Norway on the request of Sigward, Bishop of Bergen, establishing there the monastery of Lysa, near Bergen; a sixth, on the 19th May, 1147, by a body of twelve brethren, including Serlo the Chronicler, went forth to Barnoldswick, in Craven, to take possession of the estates there assigned for founding a monastery by Henry de Lacy, of Pontefract Castle; but the climate proving unsuitable, they abandoned the site four years later for the fertile spot on the Aire, near Leeds, and there arose the Abbey of Kirkstall. Five days later a seventh party went out to establish at Bytham, in Lincolnshire, a house sometime later removed to Vaudey Abbey. Meaux, founded in 1150, was the last of the daughters of Fountains; but from these were in many instances offshoots sent out; as, from Newminster was founded Pipewell Abbey, in Northamptonshire, Sawley Abbey, in Craven, and Roche Abbey, in South Yorkshire.

The splendid work, “The Memorials of Fountains Abbey,” published by the Surtees Society, from the pen of the late J. R. Walbran, F.S.A. a native of the City of Ripon, minutely relates the history of this abbey, and of which I can this afternoon attempt but a cursory sketch. It would, I think, be well here to direct your attention to a most remarkable feature of the abbeys erected under the Cistercian rule, which consists in the uniformity of the plan upon which they were all built. Doubtless there were variations from local causes in the different structures; but find them where you will in England, France, or Germany, one uniform plan was adopted, the variations, where they do occur, being such that they go to prove, rather than disprove, this assertion. For the elucidation of this fact the name of Edmund Sharpe, M.A., F.R.I.B.A., must be ever held in high esteem. To demonstrate this point we will take the model plan of the buildings of a Cistercian settlement of Mr. Sharpe, as given in the manual prepared for the meeting of the Royal Archaeological Institute of Great Britain and Ireland, at Ripon, in 1874. You will here find a central cloister quadrangle, surrounded upon its four sides by the different conventual buildings. On the north side you will, with only one or two exceptions, find the monastic church, placed here I should imagine for one main

reason, because the magnitude of its buildings made it a shelter from the north winds to the remainder of the buildings, which were chiefly residential in their character. This, running east and west, then formed the entire north side of the establishment, and was, of course, the most important building therein. The main features of the churches are that they are always built in the form of a cross. The choir was short; the east end usually square (seldom is an apse found, though there are instances). The transept had no aisles but undeviatingly two or three small chapels on the eastern side of either wing, and each having its altar and piscina. Many had a portico extending the whole of the west front and covering the west door, with usually a lean-to roof against the west wall. No lofty towers as seen here (at Fountains) until after the rules of the order became relaxed; only low towers of one stage, or wooden bell turrets over the crossings. No carving of the human figure was permitted during the first two centuries. Stained glass was prohibited being used. Only royal personages or Bishops might be buried in their churches; the abbats finding a resting place in their chapter house, and the fratres in the cloister quadrangle. They used pointed arches as their arch of construction, and rounded where only required for purposes of decoration. Leaving the church at the eastern end of the south aisle by a door for the access of the monks from the east walk of the cloisters, we find a narrow space between the south end of the transept and the chapter-house. This was usually divided into two parts; one approached only from the transept, was the sacristy or vestiarium; and the other, approached by a doorway in the east walk of the cloister quadrangle, the purpose of which is problematical, but most likely was a penitential cell. Next to this was the chapter-house, which, after the church, was the most important building of the monastery. It was approached by a handsome archway, which was always open, and not fitted for doors. This was usually divided by either a double or triple arcade of beautiful pillars and arches, and had a vaulted roof. Next to this was a passage with a door at either end. Its use is doubtful. It has also been called the parlour, and by others the locturium, and may have been used on special permission for the monks to see and converse with friends or relatives, but this is very uncertain. Next to this was another passage, most probably the road to the abbat's lodge, which was usually placed in the precincts on the east side of the conventual buildings proper, and by it the abbat could readily reach the main parts of the establishment. Lastly, on the east side, is found the fraternity or living room of the monks. Its axis was north and south, and extended beyond the other buildings in the latter direction. In the early days of the order this was without fireplace, and open to the south at the end without doors. Over this was the dormitory of the monks, approached by a staircase on the outside, and the first object noticed on the southern side of the quadrangle as you come from the east walk.

The first building on the south side was the kitchen, appropriately placed next to the refectory. The refectory was approached by a doorway in the centre of the south walk; its axis was also north and south, and extended southward beyond the other buildings. After the chapter-house and the church this was the finest of the monastic buildings, and usually very elegant in its architectural details. Close to its entrance was placed the lavatory. On the west side of the refectory, but still on the south side of the quadrangle, were various offices, probably the domestic offices and storerooms.

The most important, probably, in some respects, of the conventual buildings is the last I shall name; and it is due to Mr. Sharp to say that he has proved to demonstration what this building was, and its uses. It is the one which takes up the entire west side of the quadrangle, and often projected far beyond it, southward. This was no doubt the *Domus Conversorum*, or house of the lay brethren or conversi, and contained their day-room and work-room in the lower part, and in its upper storey their dormitory. It was usually the longest

building in the monastery, this of Fountains being the longest known. There was always an approach from this building to the west end of the church, and thus the conversi were able to obtain access to that part of the church they occupied, whilst the fratres would reach it at the east end; their functions necessarily occupying them about the choir at the east end of the church, access from their dormitory being acquired by a second storey being placed over all the buildings between the fraternity and the south wall of the transept, and a flight of stairs thence into the transept. This second storey contained the library or scriptorium, a very important part of the establishment as it was where the books and illuminated MSS. were kept and written by the accomplished monks of the Middle Ages, to whose labours we owe so much. The abbats' lodge, infirmary, abbey mill, and gate-house were situate as local circumstances necessitated.

You will thus find we have on the north of the cloister quadrangle the conventual church; on the east, the south wing of the transept, the sacristy, and penitential cell, the chapter-house, passages, and fraternity, whilst over the chapter-house and cells is the scriptorium; on the south side the stairs to the monks' dormitory, the kitchen, refectory, and offices; and on the west side the *Domus Conversorum*. Perhaps no Cistercian abbey remaining could be examined where the whole of these arrangements can be demonstrated so fully as the one within whose precincts you now stand. I need scarcely point out the fact that some considerable time must have been occupied in the erection of this vast pile of masonry. The crossings, transept, nave, narthex (portico), chapter-house, refectory, *Domus Conversorum*, fraternity, the buildings on the west side, and the infirmary, were mostly built during the latter part of the twelfth century, and are transitional in character. During the whole of this time the work of building could never have ceased. We learn from "The Memorials of Fountains Abbey," from the narrative of Hugh, monk of Kirkstall, that after the election of the abbat Murdac, some partisans of his deposed predecessor, disappointed in their expectations of finding Murdac at Fountains, set fire to the monastery, which, together with half the "oratory," was consumed. The monks, aided by the neighbouring gentry, soon repaired this, which, doubtless, included only the inflammable portion of the building, as no trace of its effects remain. Early in the thirteenth century (1203) John Abbat, a Yorkshireman, projected the erection of the choir. He died, and the work was carried on by John, after Bishop of Ely, and ultimately finished by another John, a Kentishman. He (John of Kent) also built the lady chapel, the southern half of the monks' dormitory, with an undercroft for the purpose of an ambulatory, an infirmary, and two houses for the entertainment of strangers; he also built the abbat's house, which assigns him the distinction of having erected one of the noblest works of domestic architecture raised within the kingdom in his time. He died in 1247, having possibly seen the buildings of the Abbey nearly completed. A subsequent period of distress and poverty was in the next century followed by great prosperity, many persons of power and opulence purchasing sepulture within its walls by large gifts to the Abbey. Kings, popes, and prelates held it in high favour; and, enriched by a series of princely gifts, it became one of the wealthiest monasteries in the kingdom. The church was amongst the fairest in the land, and its domains comprehended a vast extent of territory.

The monastery was surrendered by deed in 1539, and in 1540 the king sold it to Sir Richard Gresham; by his descendants it was sold, in 1597, to Sir Stephen Proctor, of Warsell, who pulled down the abbat's house and the minor offices, thereby making a quarry to obtain materials for the building of the mansion now standing near the west gate. The widow of Sir Stephen Proctor sold the property, in 1623, to Sir Timothy Whittingham, from whom it passed to Humphrey Wharton, Esq., of Gillingwood, who, in 1627, sold it to Richard Ewens, Esq., of South Cowton, whose daughter and heiress carried it into the

family of Messenger, of Newsham. John Michael Messenger, in 1768, sold the Abbey, with its franchises, to William Aislabie, Esq., of Studley, for £18,000. He was the maternal grandfather of the late Mrs. Lawrence, from whom it passed to the late Earl de Grey, uncle of its present noble owner, the Marquess of Ripon.

Mr. Aislabie did a great deal during his time in the way of altering and clearing the ruins of the *débris* which had collected therein, but with such a want of scientific knowledge was this effected, that great debasement of the beauties of the architectural features of the structure was the result. His leveling of the nave and choir floor was a terrible piece of vandalism. This state of affairs existed until subsequently to the visit of the British Archaeological Institute in 1846, after which a powerful appeal by the late John Richard Walbran, F.S.A., as local secretary of the society, to the late Earl de Grey resulted in the clearing out of the conventual church and its buildings, which was accomplished during the next few years, under the loving care and direction of the late William Harrison, of Ripon.

To point out the details, we will take them in order as we enter what was formerly the outer court, by crossing what used to be the mill bridge. On the right, and close to the bank of the stream, is seen the hospitium, or guest house, now remaining as two gabled ruins, and said to have been built by John de Cancia. To the east of these two buildings stands a wall containing the chief doorway and three upper windows of a structure most probably used as the infirmary, also built by John de Cancia in the early part of the thirteenth century. The other walls are destroyed, but an excavation shows it to have had three aisles, divided by two arcades of four arches each.

We now come to the main buildings of the Abbey; and will enter it by the west cloister, as it was formerly vulgarly called, but which is really the *Domus Conversorum*, or the House of the *Conversi* or lay brethren. This communicated by a large and handsome doorway with the church; over it was the dormitory of the *Conversi*, divided at one time into forty cells by wooden partitions, having a passage down the centre, which was lighted by a large window at the south end. At the south-west are two spacious *garde-robes* communicating with the dormitory, and conveniently situated over the brook (*skell*). The dormitory is still approached by the original stairs, winding over what has been often termed the Porter's Lodge, but which was far more probably the residence of the Master of the Converts; it was also reached by a staircase at the northern extremity, leading to the church.

Before examining the church, I may state that the floor was excavated and cleared of rubbish in 1854, which had accumulated in places to the extent of three or four feet. We will enter at the west end.

Between 1170 and 1180 Robert de Pipewell, Abbat, built the western porch or galilee, with a double open arcade in front throughout its whole façade, and fifteen feet in width. This appears to have been a favourite burying-place. During the excavations a large image of the Blessed Virgin and Child was found, which the late Lord de Grey, in 1859, caused to be restored to its original niche, where it may now be seen, over the great west window.

Through the west door we reach the nave, which is a fine plain example of the Transitional Norman period. On entering, the effect is exceedingly impressive, the first object which strikes the eye being the pointed arcade resting upon massive columns, 23 feet high and 16 feet in circumference, but without the relief of a triforium between these and the plain splayed windows above; there is a succession of eleven bays, divided by broad and shallow pilasters, and occupied by an equal number of round-headed lights without shaft or moulding. The great west window was introduced by Abbat, Darnton, in the place of two or three Norman lights; above it, on the outside, is a niche, which is supported by an eagle holding a crozier, and sitting on a tun, from which issues a label "Dern, 1494," the arms of Darnton, Abbat.

The aisles are conterminous with the nave, each bay of the aisles has been covered by a pointed transverse vault, divided by semi-circular arches, the imposts of which are placed considerably lower than those of the pillars to which they are attached. The eastern half of the aisles have been divided by lattices into chapels, the matrices of their furniture being traceable on their piers. There was also a wooden screen across the nave at the seventh pillar eastward.

The transept was built in the same period as the nave, but shows little of the pointed character which marked the progress of the period; so much so is this the case that on the outside it might almost be considered pure Norman.

At the intersection of the nave with the transept was originally a tower, all trace of which, however, is gone, excepting fragments of its arches (which were pointed and moulded) at its south-easterly and north-westerly angles. Probably its insecure condition led to the erection of its present magnificent substitute.

Two gloomy chapels abut on the east side of each wing of the transept. On the north side one chapel is dedicated to S. Peter, as is gathered from a now all but obliterated inscription. The next chapel is dedicated to S. Michael the Archangel, the inscription being over its entrance "Attare s'ci Michaelis Arch!" In its south wall (part of the original or first choir) is a large round-headed piscina, with a recess or locker in the side. At the east end, some fragments of the stone altar and of a geometrical pavement may yet be seen. The chapels in the eastern side of the south wing are partitioned with lattices. One had an entrance from the choir aisle and an east window. The other has remains of a tessellated pavement, showing it was of John de Cancia's time. Near the entrance to this chapel is part of the monumental slab of Abbat Burley.

The tower, a magnificent, majestic, and scientific specimen of the Perpendicular period, is placed at the end of the north wing of the transept, most probably introduced here as more convenient and safer than to replace the original tower over the crossings, and it most certainly would not have grouped so effectively with the chief buildings of the monastery if it had been placed at the west end of the nave. Its height is $168\frac{1}{2}$ feet, and the internal area of its base is about 25 square feet. On the outer side, above the lowest window, is an angel standing on a canopy, holding a shield, on which is carved a mitre enfiled with a crosier, and the letters M. H., for Marmaduke Huby, the builder of the tower, and abbat from 1494 to 1526. It was most probably built about the end of the fifteenth century.

The existing choir was commenced in the early part of the thirteenth century by the eighth abbat, John de Eboraco. It replaced the Norman choir, which was smaller and less beautiful. The outer walls of its aisles are of most elegant, and at the same time, powerful design. Each bay contains only one plain lancet light, but as it is placed in the interior, under an arcade of one pointed between two round-headed arches, a remarkable effect is produced by the archivolt of its adjuncts, which, resting one extremity on the single columns, flanking the light, descend on the opposite side, with the curve of the groining to a shaft, capped at an inferior elevation, and clustered with that which has carried the ribs of the vault. A most picturesque effect is produced also by the trifoliated arcade, which is deeply recessed and supports this arrangement, though it is now much spoiled by the absence of the grey marble shafts which once adorned it.

Just within the choir is a magnificent sepulchral slab of blue marble, the inlaid brass of which showed the figure of a mitred abbat under a canopy, holding his pastoral staff in his right hand. It, no doubt, covered the remains of Abbat John de Ripon, who died March 12th, 1434. Of course, the brass is gone long since.

The tessellated pavement of the high altar was, doubtless, bestowed by John de Cancia, between 1219 and 1247, and is therefore an early example of this

elegant mode of decoration. The upper and chief platform is in three compartments, and has been relaid with due attention to its original design. Near the north-west corner of the high altar a stone coffin was found, which is still to be seen, which is supposed to have contained the remains of Henry, Lord Percy, of Alnwick, obit. 1315.

The Lady Chapel, or the Chapel of the Nine Altars, is considered the most beautiful part of the church; it adds much to the magnificence of the building, but was not a very usual addition. In this case it extends the eastern façade of the church to the fine extent of 150 feet in length, and presents a plain and somewhat massive specimen of Early English architecture, with numerous well proportioned details. It was completed by John de Cancia, though some additions were made to it as late as the end of the fifteenth century.

The great east window and appurtenant buttresses display the magnificence of the latest period of Gothic architecture. It had nine lights and a transom, but all the tracery has long since disappeared. The other original windows of this front which still remain are beautified outside in the lower range by banded shafts and divided by massive half-octagonal buttresses. In each gable a large plain window has been inserted, in place of the original wheel windows. Some innovations were made in the time of Abbat Darnton, and there are several sculptured figures, showing they were insertions of later date than the chief erection of John de Cancia, as the human figure was not introduced until after the time when the rule of the order became more lax than in the thirteenth century.

Nine altars were introduced into the chapel by John de Cancia, but no record of their particular dedications is known to exist. Indications of their several piscinæ, which were of wood, can be traced, and one curious example in stone is nearly perfect.

It is a curious fact that in the excavations only a few scraps of glass were found. I presume, owing to its great value, it would be sold at the time of the Reformation.

The cloister court is reached from the church by a doorway in the south-east corner of the south aisle of the nave. A base of masonry is seen in the centre of the quadrangle, supporting the lavatory, I believe now in its original position, where it was replaced in 1859. It had at one time been used as a crab or cider-mill by one of the owners of Studley. Formerly the quadrangle was surrounded by a penthouse cloister. It is 128 feet square.

Here I may point out to you the arrangements of the general plan of the Cistercian order of architecture already detailed. On the north, the conventual church; on the east, the chapter-house and other buildings used by the monks of the fraternity; on the south, the refectory, kitchen, and other offices; and on the west, the buildings allotted to the lay brethren.

The chapter-house is separated from the south wing of the transept by the sacristy and penitential cell. It is of a date between that of the building of the transept and the Early English choir, and bears no assimilation in style to the other buildings of the Abbey. It was most probably built by the fourth abbat, Richard Fastolph, formerly Prior of Clarevaux, who obtained the design from Clarevaux, where he had resided. In size it is little inferior to any rectangular chapter-house in the kingdom, being 87 feet 7 inches by 41 feet. Ten rounded marble columns divided it into three aisles, but these are ruined to their bases. A triple tier of stone benches remain as used by the convent in its chapters. From 1170 to 1345 it was the invariable burial-place of the abbats, with two exceptions. Over the chapter-house was the library and scriptorium, and other apartments, the extent of which can be judged from the outside of the south wing of the transept which they joined, and from which they were approached.

The frater-house, in the south-east angle of the eastern range of buildings, was a fine vaulted apartment of Transition Norman work, 104 feet long by 29 feet broad, with a dormitory over corresponding in size.

The central apartment on the south side was the refectory, a very beautiful structure of the Early English period, 109 feet long by $46\frac{1}{2}$ feet broad, and divided by an arcade with four columns. East of this was the great kitchen, and on the west the buttery and other offices. The whole of the apartments of the Abbey proper have now been viewed, disclosing perhaps the most perfect example of the monastic system remaining in the kingdom. I must, however, add a few words upon the abbats' house, of which but little remains, though at one time it must have been a magnificent structure. Sir Stephen Proctor, as I have before said, used it as a quarry to build Fountains Hall. It was approached by an alley from the east side of the cloister court, which was formed by a beautiful trefoil arcade. The hall to which this passage led was 171 feet by 71 feet. It was divided into a nave and two aisles by eighteen cylindrical columns. Opposite the principal entrance was the staircase. To the right of the staircase is a room not yet cleared out. The next apartment southward was the abbats' chapel, the stone altar in which still remains tolerably perfect. At the north side of the chapel is a vaulted apartment said to be a cellar or storehouse. Detached from the chapel, on the south side, was the kitchen, which contains the remains of two great fire-places. To the west of the great hall was a large apartment, which, from the dais at its west end, seems to have been the refectory. Still to the north of this room was another, and to the west of it was the coal-yard, where the last supply of the abbat was found during the excavations, also a heap of cinders and rubbish, which contained a silver spoon, broken pottery, a silver ornament, a silver ring, a brass ring, several Nuremburg tokens, part of a perforated leaden window ventilator, venison and beef bones, bushels of oyster, mussel, and whelk shells, etc., etc. A large quantity of encaustic tiles were found also in excavating the different apartments. Though so little remains of this once splendid range of buildings, enough is to be seen to show that it must at one time have been the home of almost regal magnificence.

R E L I E F.

From an Unpublished Volume of Masonic Sonnets,

BY BRO. GEORGE MARKHAM TWEDDELL.

OPEN thine ear to listen to the tale
 Which Sorrow longs to tell thee; let thy heart
 Sympathise with all sufferings; or no part
 Of Masonry is thine. If thy hand fail
 To deal such bounty as thou can'st afford;
 Or thy heart fail in sympathy, though thou
 May give Relief reluctantly,—bestow
 Alms thou had'st rather hoarded; sweet accord
 With our dear Craft dwells not within thy soul.
 We must relieve the destitute, or we
 Are rank impostors in Freemasonry,—
 Which all our thoughts and actions should control
 To give Relief by kindly word and deed,
 To Brother, Widow, Orphan, and all who need.

USE OF THE WORD FREEMASON.

IN my letter to the *Freemason*, November 26th, of last year, from want of space I could do no more than give mere extracts of the different documents so often referred to. The most important one, which owing to imperfect references has been so difficult to trace, forms a portion of a series of volumes of collections made by Rymer, but of which no more than the titles were printed at the end of Vol. XVII of his *Foedera*, London 1717, in the *Syllabus seu Index Actorum Manuscriptorum quae LIX Voluminibus compacta (Præter XVII Tomos Typis Vulgatos) Colligit ac descripsit Thomas Rymer, Quæ in his Voluminibus in Bibliotheca Cottoniana nunc reservatis continentur.*

These volumes Ayscough, in his catalogue of the Sloane Manuscripts, informs us, were ordered by the House of Lords to be deposited in the British Museum as an addition to the Cottonian Collection of Manuscripts.

In the *Syllabus* before referred to (*Foedera*, Vol. XVII), on page 55, the 25th article is thus described:—Pro Archiepiscopo Cantuar. de Licentia Lathomos & Operatores pro Collegio suo de Maideston capiendi.

In the Sloane Collection. No 4595, page 50, is the following copy of the original document, dated 14th June, 19th Richard II., or A.D. 1396.

14 June. Pro Archiepiscopo Cantuar.

(Pat. 19 R. 2. p 2. m. 4.) Rex omnibus ad quos &c. Salutem Sciatis quod concessimus Venerabili in Christo Patri Carissimo Consanguineo nostro Archiepiscopo Cantuar. quod ipse pro quibusdam operationibus cujusdam Collegii per ipsum apud Villam Maidenston faciend. viginti et quatuor lathomos vocatos ffre Maceons et viginti et quatuor lathomos vocatos ligiers per deputatos suos in hac parte capere et lathomos illos pro denariis suis eis pro operationibus hujusmodi rationabiliter solvend. quousque dicti operationes plenarie facte et complete existant habere et tenere possit. Ita quod lathomi predicti durante tempore predicto ad opus vel operationes nostras per officarios vel ministros nostros quoscumque minime capiantur.

In cujus &c.

Teste Rege apud Westm xiiij die Junii

Per breve de Privato Sigillo.

The following extracts are from *Mathæi Parisiensis monachi sancti Albani Chronica Majora*, edited by Henry Richards Luard, B.D., and published under the direction of the Master of the Rolls.

1237. [Vol. III. p. 391.] “Ad ejusdem quoque spectat præconium immortale, quod ecclesiam Saresbiriensem a loco convexo, arido, et castro comitis vicino, ad locum transtulit competentem. Et consilio nobilium artificium quos et remotis convocaverat, amplum jecit fundamentum, ipso primum lapidem componente. Ad quod opus promovendum, non tantum episcopus, immo rex, et cum eo multi magnates, manum porrexerunt adjutricem, unde quidam ait:—

Rex largitur opes, fert præsul opem lapidæ;

Dant operam; tribus his est opus ut stet opus,

These lines, we are informed in a note by the Editor, are by Henry of Avranches, who was a kind of Court poet to Henry III. 1245.

[Vol. IV. p. 427]. *Rex jubet ecclesiam Westmonasterii sumptibus suis ampliari.*

Eodem vero anno, dominus rex, devotione, quam habuit adversus sanctum Ædwardum, submonente, ecclesiam Sancti Petri Westmonasterii jussit ampliari. Et dirutis antiquis muris partis orientalis cum turri [*cum turri* introduced by Paris in the margin. There is also a picture of the new church] præcepit novos, videlicet decentiores, suis sumptibus subtilibus artificibus construi convocatis, et residuo videlicet occidentali, operi coaptari.

1251. [Vol. V. p. 242]. In recording the death of Paulin Piper, the following occurs in the description of his possessions:—Hic emptor terrarum insatiabilis maneriorum ædificator extilit incomparabilis. Et ut de aliis sileamus, unum, videlicet Tudintunam, adeo palatio, capella, thalamis, et aliis domibus lapideis et plumbo coopertis, pomariis [or porneriis] et vivariis communivit, ut intuentibus admirationem parturiret operarii namque pluribus annis ædificiorum suorum qualibet septimana centum solidos et pluries decem marcas recipisse pro stipendiis asseruntur.

1257. [Vol. V. p. 608] *De inventione mauselei Sancti Albani in ipsius ecclesia.*

Contigit [Contigitur. M.S.] eodem anno, ut propter quasdam hiantes rimas de quibus timebatur pars orientalis ecclesiæ beati Albani, de consilio abbatis et conventus, ut firma repararetur, in Adventu Domini dissoluto tecto, muri prosternerentur. Et dum lignibus in pavimento cementariorum ministri insisterent, per tinnitum instrumentorum et pedum strepitum perpendebant, aliquid ibi insolitum et incognitum latitare. Profundius igitur perscrutantes, invenerunt sub terra, sed non profunde, unam tumbam lapideam, satis eleganter compositam, in loco qui fuit inter altare Sancti Oswini, ubi scilicet consuevit missa matutinalis celebrari, et altare Sancti Wlstani, ubi quoque collocatum fuerat antiquum feretrum pictum, et quædam tumba marmorea cum columnis marmoreis, qui locus et tumba dicebatur vetus tumba Sancti Albani.

W. H. RYLANDS, F.S.A.

THE LANTERN AT PLUMPTON HALL.

MY attention having been drawn to an article on the above, in the Christmas number of the *Freemason*, I think it incumbent on me to state really and truly what I know concerning Plumpton Hall.

As the writer of the article has observed, Plumpton has long been associated with weird stories and legends. It is an antiquated building, very strongly built in different styles of architecture, and situated near to the sea. It is a place which one would naturally imagine to be the resort of ghosts, if it be true that these denizens of the unseen world ever favour us with their visits. What I am about to relate in connection therewith can easily be verified.

My aunt, who though upwards of seventy years, is still in full possession of her mental faculties, says,—

“Mrs. White—the then occupant of the hall—informed me thirty years ago that there resounded through the house, at all hours of both the day and night, most unearthly sounds, as though of some persons in pain. Sometimes the sounds took the form of deadly conflict, at other times they would sink

into piteous cries. Mrs. White was unable to account for this in any way whatsoever. The house had been carefully searched from top to bottom, and still nothing could be made of it. At last Mrs. White relieved herself by quitting the scene of so much unpleasantness."

Coming to a later date, say within the last ten years, Mrs. James Croasdale detailed to two Ulverstonians the following experiences:—

1st.—One night, soon after they had taken up their abode at Plumpton, and not believing in the ghost at all, they were startled by a low moaning wind which seemed to fill the house, immediately followed by a pattering round the bed, more like the pattering of a flock of sheep than anything else she could name.

2nd.—When in bed and asleep one night they were awakened by a sound as of some heavily falling weight, which resounded through the house. It seemed to be like the falling of a fifty-six pound weight from the ceiling to the floor of the hall, and startled them exceedingly.

3rd.—As they were seated in the parlour opening out of the hall one calm day, in the broad light, there came a most chilling wind, which made itself felt all round the room. The handles of the doors, cupboards, presses, and all that was in the room were also shaken round most violently, as though some unseen agency was endeavouring to open them.

Mrs. Croasdale was firmly persuaded of the truth of all she related, and she told these things calmly and dispassionately, without any tincture of exaggeration.

A relative informed me, that when a boy he was walking through the fields leading from Plumpton Hall to Next Ness, when they were covered with snow. When about half way across, he was struck with the print of a figure indented in the snow, which was exactly the shape of a man's body. Over it were sprinkled drops of blood; by it was a smaller figure, evidently that of a dog. The most singular part of it all was that there were no footsteps near excepting his own. The question then arose in his mind, how had the marks come there? and not being able to solve the problem, he brought his father and brother to look at it.

Now these things are authenticated by credible and reliable witnesses. The social positions of those who relate these marvellous facts are, an old lady, enjoying the esteem and confidence of the inhabitants of the village in which she lives; the confidential clerk to one of the most influential merchants in the district; and a matter-of-fact young man, of average intelligence, not likely to be scared by any hobgoblin stories or fancies.

Laugh as we may, we cannot deny the fact that there are many so-called haunted houses in England, which possess mysteries of their own impenetrable to anybody.

Plumpton Hall Dobby is one of the incapables of solution, and as such it will possibly remain till the day when psychological laws come to be better understood among us.

FURNESSIAN.

AFTER ALL;

OR, THRICE WON.

BY HENRY CALVERT APPLEBY,

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

CHAPTER XXII.

Ruin upon ruin.—MILTON.

OLIVIA PHANE now knew how it happened that Arthur Humberton had saved her, and he was dearer than ever in her eyes. She shuddered as she thought of the perilous position they had occupied, and how near the doors of death they had been. A kind Providence must have been watching over her destiny, and reserving for her and her lover a life of usefulness.

She had much to be thankful for, though she had experienced great griefs. There was the loss of her mother, coupled with the distress of her father, and followed so soon by the lamentable death of Mervyn Merrisslope. These were severe trials, but she had still her dear father left, and Arthur Humberton was true to her, while little Dolly—her loved mother's pet—grew a bonnier and more winsome creature each day.

Soon after her recovery she asked for the dear child, and the innocent little thing was delighted to see Olivia getting better again. Its merry prattle worked wonders upon Miss Phane, as her recollection of the old scenes revived while it chattered pleasantly of bygone days, and how it had wished for "Olly" to be better for such a long time. The fresh gaze of the happy child inspired her with new hopes and faith that she would soon be well again. Long she listened to the almost unconscious talk of the pretty darling, whose rosy cheeks and lily-shining skin would soon bud into beautiful girlhood, anon to blossom into blooming womanhood. Very comforting was it to kiss the little gem once more and smooth its lovely flaxen ringlets, so like what her own had once been. Sweetly the little jewel encircled Olivia's neck, tenderly embracing her as she kissed her "Good night;" and, as Dickens had done, the convalescent sufferer likened its smiles to "halos of heaven shedding sunshine of love" on her face.

Pleasant were her dreams that night, seeming like a new life bursting upon her after a sad and weary journey. All the joys of her past life appeared to have accumulated into one vast lake, with a lovely sheeny surface, studded with beautiful lilies. In this she seemed to float ecstatically, and forget all her past troubles, which had filtered to the bottom of this Lethe, while overhead hung a gorgeous sky—a poetical vision of silent peace, bright and smooth, in which Time had no measure. Thus heaven sweetly flowed upon her soul, like a soft amber light stealing gently over and penetrating her very being, which she imagined to have continued for ages, until she forgot everything; and then she awoke from this fair and glorious dream, peopled with "footless fancies," to a bright and exhilarating morning, such a morning as made it seem impossible for anyone to be unhappy. The dawn blushed in rosy steps over the east, breathing freshness and fragrance upon the rested earth as its eyelids opened to its beauties. Slowly Aurora flooded the landscape, until the whole was a dazzling blaze of light, and the genial influence of Phœbus rapidly dispelled that of Morpheus. Cheerily the birds whistled in their

gushing glee, as they shook the spangling dew-drops from their silky plumage, and seemed to live in a new world.

To one, however, this seemed to have a melancholy import; he could not appropriate the exuberance of the atmosphere; it seemed to be mocking him with others' immunity from anxiety and disaster. This was no other than Mr. Phane, who, although exceedingly glad that his daughter was improving, was much troubled about his business prospects, which affected her happiness as well as his own. The tangled web of commerce had been too closely woven with his life, until his every action and motive tended only in one groove. Domestic affairs, pleasures, recreations, all things were saturated with the speculative calculations of business, until the straining monotony grew almost unbearable; and now that a calamity seemed impending, after all his unwearied exertions, it was heart-rending to think that the sickening toil of a lifetime should end in a disastrous failure. He had struggled and fought that he might have left his beloved daughter a handsome fortune, and have watched her prosperity in his old age; and now she would be penniless. Hard, hard fate! It nearly turned his brain to think of it; and yet there was no escape; disgrace was inevitable. So the bright morning beamed not for him but to taunt him with the thought that he could not enjoy it. What were its beauties to him, viewed from the trembling brink of a precipice, with visions of a stony dungeon? Better had it rained torrents from a leaden, relentless sky! Better had his fate been learned from the fatal lightning flash, amid the reverberating roar of thunder! Far, far better that all should be ominously horrible than that the calm, bright day should mock him with its gleeful prospects.

With weary steps and bent head he slowly walked towards his place of business; a business he had carefully built up and watched all his life. Many and many were the plans he had worked out on the same road, with painful calculation for the success of his designs; and now he was travelling towards it, perhaps for the last time, to watch it totter to ruins. What he had a short time ago considered a substantial fabric would soon be a crumbling memory—a tarnished name! While he thus wandered, rather than walked, he was overtaken by Arthur, whose exuberant spirit strangely contrasted with his own.

"I thought I should catch you," he said, cheerily. "You do not seem to be hurrying this bright morning!"

"One does not generally hurry to hear one's death sentence," answered Mr. Phane, gloomily.

"Come, come, Mr. Phane, my dear father that is to be, you must not despond like this. We have our little plans for defying misfortune, and there is hope yet. All is not lost; it may even turn out upon investigation that our fears are perfectly groundless. Even if the worst come (which is highly improbable, and, I trust, impossible) we have health and strength—two bounties more than equal to any wealth—and our own dear Olivia is better, too. Cheer up, sir, all will be well; at present all augurs for good. Cast away haunting suspicion for one day, at least, and think of all your causes for happiness. I have just left my darling looking wonderfully better, happy, and cheerful, except that she is troubled with the shadow of your careworn looks!"

"I would I could look otherwise!"

"Try, my dear sir; you must, for her sake. She is a real treasure, and we now thoroughly understand each other. You have a perfect angel for a daughter, sir!" said Arthur joyously, and endeavouring to raise Mr. Phane's spirits.

"Thank you, thank you; you are very good, Arthur, and I feel that I hardly deserve it. You have done me good, and I will endeavour to be more cheerful, and bear up against my misfortunes more like a man."

"That's right; but do not give any hint to Mr. Bulliker. Let him suspect nothing, and to-night we will clear up (if we can) the mystery that seems

to hang round him. I hear that Oakrush estate belongs to him, and that Merrislope died worth nothing but his mortgaged lands. Bulliker must be rich! Where did——; but to-night will tell. Till then we must be cautious.”

“*Au revoir!*” and Mr. Phane again lapsed into gloom. Much he feared that all was now over. The office and everything seemed to wear a different look. A sort of reproachful melancholia appeared to linger about the furniture, as though it were bidding a silent *adieu* to its owner. The place now, where money had been made for so many years, seemed worthless, aimless, profitless. He hardly dared to look at Mr. Bulliker, for fear he should feel inclined to challenge his integrity. When, however, the cashier came into his room, and excitedly sat himself down with a muttered excuse, he felt that a climax was at hand.

“We shall have to wind up the business, sir!” blurted out the cashier. “We can’t possibly hold out after to-morrow!”

Mr. Phane was thunderstruck, though he had been expecting and trying to prepare himself for this.

“You’re a villain, Mr. Bulliker!” he screamed, unhinged by the sudden state of affairs.

“Thank you, Mr. Phane. I suppose it’s my fault,” answered Mr. Bulliker, suddenly, believing that his master had no suspicions of the truth.

“I do. You’re a—but then—,” and Mr. Phane paced the floor, excitedly, to keep down his temper, which would spoil all his plans if shown too soon. After some minutes of discomfort to both of them, the one endeavouring to stifle his rage and disappointment, the other trembling lest his deeds should be discovered before he had time to obliterate the signs of their existence, Mr. Phane asked, angrily, “Why did you not tell me this before? I had no idea I was so near ruin,” and he buried his face in his hands.

“I was afraid to tell you all.”

“I should think you were—” began Mr. Phane, when he stopped short, and refrained from saying anything further.

“I am sorry this has upset you so much, sir, but you know you have been drifting towards it a long time. Can I offer any suggestion, sir?”

“No, leave me; let to-morrow come first.”

“That’s what I think best myself, sir; something might happen between now and then.”

“Yes, something might,” returned the merchant, with emphasis; and the cashier slowly left the room, a fiendish grin spreading gradually wider on his unprepossessing countenance as he did so. Had Mr. Phane seen him then, he would not have hesitated to have pronounced him a villain. His heavy brows lowered as he descended the stairs, and his little eyes peered cautiously out of his eye corners, while he softly rubbed his hands and meditated.

“To-night, to-night,” he muttered, “and then I have completed my plans. A little suspicion, of course, I cannot help; all *good* men are belied in that way, ha, ha! But there will be no proof, no proof! Ha! ha! ha!” he softly chuckled to himself as he paused on the stairs, “I’m master now. I’ve ruined Merrislope, ruined Humberton, and ruined old Phane. A few more hours and all will be complete, and I, poor, unsuspected Bulliker, shall reap the whole benefit.”

CHAPTER XXIII.

“A most impatient, devilish spirit.”—TAMING OF THE SHREW.

LET us take a look back to the time when Humberton was so unfortunate as to lose the hundred pounds from Mr. Phane’s office. Perhaps the reader will recognise the characters in the following scene without much trouble. Two

men are sitting in a richly-furnished room, in earnest and excited conversation. Between them is the corner of a table, on which are placed a couple of glasses, and as many decanters, the former full of a red liquor, the latter nearly empty. Evidently they had both been freely imbibing the wine in front of them, especially the younger man; but, still, they cast cautious glances around as they continued their conversation with renewed vigour. Every little rustle appeared to disturb and alarm them, and they would get up and peep behind the heavy curtains and underneath the furniture, as if fearful lest some intruder should have been present and overheard them.

"You credit him with more honour than he possesses," said the older one; "he will yield to it like a child. Besides, he is no friend of yours, and has often cast a stigma on your name. His very action with your *fiancée* should have told you all this before now," continued the speaker, insinuatingly.

"Yes; curse him! That's where it galls me," answered the other, bitterly.

"Of course; and you must remember, too, it is the old man's wish and suspicion as well as mine, and must now be carried out."

"Yes, but all at your instigation."

"Well, you know I don't bear him any love, but if he falls into the snare it will be his own voluntary fault."

"I don't see it exactly in that light myself; and it seems hard lines on the poor fellow, though I do hate him."

"Yes; but look at the triumph, look at the prize, rightfully yours, taken away under your very nose. Depend upon it he deserves it."

"Damme, but it's a scurvy trick, and I don't like it; but something must be done, and all's fair in love and war."

"Decidedly. That's a sensible view of the question; and then, remember, there isn't the slightest risk of being detected. The old man acts entirely under my direction, and is easily led off the scent. So we shall have it all our own way, reap the benefit, and laugh in our sleeves at short-sighted humanity."

"I don't half like it; but I suppose it must be done."

"Certainly it must, and speedily, unless you wish to see the usurper marry *her* and carry all before him, after you have so nearly won the prize yourself."

"Damme! it shall be done! Torment me with no more arguments. I banish all my scruples to the devil. Miserable tempter, you have made me mad; you have gained my assistance in your vile plots—you, who have no other motive than a petty revenge; while I am goaded to desperation by the unrequited passion of love," said the younger one, wildly, inflamed by the wine he had imbibed. And then, in more cautious tones, he added, "But I am with you, count on my assistance," and he drained off another glass of the deceitful liquor.

All this time the eyes of the elder man glittered from beneath his heavy brows as he gleefully watched the effect of his words, as the other worked himself into a passion over his real or supposed injuries. All his mental suffering seemed to be enjoyment to him, and he administered his poison in small doses, being by no means anxious to shorten the agony of his victim. It was a picture worthy the inimitable pen of a Dickens to portray, or the unique pencil of a Hogarth to delineate. On the one hand, there was the disappointed, dissipated youth of fashion, reluctantly yielding his vacillating will to the committal of a cowardly crime; on the other hand, sat the hardened hypocrite, the deep lines on whose deceitful face told of a vindictive nature that had long forgotten all interests but those connected with self, and whose sinister smile seemed to be gloating over his prey with moistened lip. After a short silence, during which many conflicting emotions were experienced by the worthy couple (co-partners in the same object, but with very different feelings), the elder spoke again:

"Remember," he said, "to bring the crape I brought you with you, so as to be ready; we must not give him a chance to discover us; and, you know, it is fifty pounds in your pocket. So here's success," and he sipped the wine before him, carefully avoiding taking more than would leave him with a clear head. "To-morrow night, then," he continued, "and we shall test whether he is a rogue or not. You know the meeting place. If this business is successful you may always count upon me as your friend. If ever you are in difficulties come to me, and you will find me a true friend to those who stand by me;" and, with an impressive "Good night," he took his departure.

Doubtless the reader has ere this guessed the actors in the above scene correctly, as James Bulliker and Mervyn Merrislope. The latter was already entering the toils which were soon so to entangle him with their appalling intricacy that extrication became impossible. Bulliker was killing twobirds with one stone: while he was blasting the reputation of one he was undermining the stability of the other. Humberton was his first prey, and, after whetting his appetite with his downfall, he would compass that of Merrislope.

The next night he had almost to drag the other to the office, that they might watch their unsuspecting victim. For three nights they watched thus, and on the third night Humberton fell into the trap. Like hungry wolves they dogged his footsteps, and at the loneliest part of his journey homewards they waylaid him with craped faces, took away the money, and hurriedly decamped. Merrislope had no sooner committed his share of the cowardly action than he cursed himself, and wished it undone, while Bulliker had very little compunction in transferring the notes to his pocket. To Merrislope's credit be it said, that the more he reflected on the crime the more he felt the sting of remorse. He strove in vain to forget it, or to think of it as a freak of the imagination, or something that had never occurred. When he arrived at home he took his share of the plunder and burnt it, as ill-gotten goods only likely to lead to sorrow, and little calculated to aid prosperity. He could not reason with the indifference or malignity of his accomplice, Bulliker, that Humberton was guilty of the intention of appropriating the notes to his own purposes; he had more faith in Humberton's sense of honour and gratitude. He had helped to blast the fair fame of an innocent man undeservedly, and for purely selfish motives. Little as he had exercised the higher faculties of his nature, he still was not callous enough to be able to think unfeelingly of the wrong he had committed. Now that it was too late he regretted it. How could he woo the pure idol of his heart with this stain on his soul; a stain that meant treason to her happiness? How could he offer her a love worthy of her acceptance, when he had already conspired to take away her joy? Her very presence would constantly remind him of his cowardly treachery, whose results would fill her soul with sorrow and indignation. Even if he triumphed to the fullest extent, he knew that he would be enjoying his success at the expense of Humberton's degradation; while, in Olivia's soul, would always linger an incurable sorrow for her irretrievably lost and dishonourable lover—for such he would appear in her eyes.

Merrislope, we say, now that the crime was accomplished was stunned—sickened by the dastardly cowardice of his offence. It made him *think*, and the result was that he had almost determined to make a clean breast of the disgraceful affair, and thus reinstate Humberton to his rightful position, but he could not bear the thought of the humiliation. He at last endeavoured to quiet his conscience by Bulliker's mode of thought, and he attempted to drown his finer feelings by forgetting, if possible, that such an event as the one oppressing him had ever occurred. But he could not, and his only hope was that time would soften the pangs of the unrepeatable. It was now impossible for Humberton ever to be united to Olivia; and Merrislope gradually brought himself to the conclusion that he could, by wooing her, in some measure repair

her wrongs and soothe his own guilty memories—with what success we have seen—the memory of his sneaking act continually haunting him with its tormenting taunts. He could not look steadily into the trustful eyes of Olivia, much as he loved them, for it made him feel so totally unworthy of her pure soul, and he seemed to himself like an irreclaimable evil spirit stealing away her life.

As for the brutal Bulliker, he was incapable of any such feelings; if he had ever had any resembling them they had long ago died within him. His exulting joy was unalloyed with remorse, and he gleefully chuckled at the success of his devilish plans. When his wife questioned him about Humberton's misadventure, the unfeeling coward answered the uncomplaining and pitiable woman with a heavy blow. She winced with the pain, and felt how powerless was her miserable effort to assist any who were suffering from the unscrupulous machinations of the cruel thing she almost hated to call "husband"; that name simply meant infamy to herself, and she wondered how she had ever been weak enough to become his wife—how it was she had not before found out the real character of the slimy reptile.

(To be continued.)

LITERARY GOSSIP.

TRUTH is stranger than fiction. The point of this ancient aphorism is specially emphasised in a series of stories entitled "Romance and Reality," which Mr. Horace Weir has prepared for publication. The dramatic incidents of these tales are not drawn from the imagination, but are supplied by the bare unsympathetic newspaper accounts of actual occurrences.

Miss Rosa Mackenzie Kettle, authoress of more than a dozen high class novels of sterling worth, is about to re-issue her popular story, "My Home in the Shires," in one handsome volume. This romance, full of prose poetry, and picturesque pen portraiture of pleasant landscapes and interesting characters, faithful to life in every particular, has made Miss Kettle more friends, perhaps, than any other of her works, and we are very glad to see another edition called for. Fiction of this healthy class can never be over circulated.

Some time ago we alluded to the eminently practical papers which were appearing in the pages of the *Railway Official Gazette*, under the title of the "Duties and Difficulties of Railway Officials." Their author, Mr. James Little Maclean, of the Caledonian Company's service, has revised the articles for publication in volume form, and at no distant date they will be issued thus separately by Messrs. McCorquodale and Co., of Cardington-street. To all connected with the iron road the book will be invaluable, as Mr. Maclean writes from the high standpoint of large experience, and is moreover a cultured

journalist. In another way the work will accomplish great good, in that it cannot fail to awaken in the public mind a larger sympathy with, and appreciation of, the multitudinous army of energetic men to whom they are so much indebted in these days of ceaseless travel.

Bro. Herr F. Reinhold Müller, Mus. Bac. Oxon, of Hull, who has recently been on a tour through the United States, has just published, through Chappel and Co., of New Bond-street, a very pretty piece of pianoforte music for the drawing-room, entitled "A Souvenir of Niagara," dedicated, by permission, to the American President.

The January issue of *The Burlington* contains a sensible and scathing article, entitled "True Æsthetics," which fittingly holds up to ridicule the fashionable sham miscalled æstheticism, and pleads for genuine purity in art and poesy, the outcome of sound morality and nobility of thought, in an eloquent and masterly manner. John Ruskin, we understand, has written to Miss Helen Mathers, the editor of *The Burlington*, a characteristic letter, expressing approval of this paper, but avowing his belief that it is useless longer to try to open blind eyes to the truth that the perception of beauty must include moral as well as physical perfection. In the same magazine there is a very entertaining contribution from the pen of Dr. W. H. Russell, the veteran war correspondent, strangely headed "A 1," which is presumably a record of personal experiences of Scottish society. There are also other readable papers, poems, and stories, including the commencement of a new novel by Miss Mathers, entitled "Jock o' Hazelgreen." *The Burlington*, issued at sixpence, is equal to any of its higher priced contemporaries.

"Trust Her Not" is the title of a new novel by Helena Gullifer, the promising author of "A Bunch of Snowdrops," "The Apostle of Matrimony," &c., which recently came to hand from the publishing house of Messrs. Tinsley Bros. The author is by no means unknown, her numerous contributions to various periodicals having in the past attracted a good deal of attention. The novel before us is both clever and interesting; the characters are particularly well drawn, and some of them will leave other than an ephemeral impression on the reader's mind. Vere Estcourt, though a trifle too coquettish for our taste, is altogether a delightful creation, and in reading the story we have here and there ardently longed to put her right through very love of her. Cecil Treherne, albeit a noble fellow, did not give poor Vere a chance from the beginning; and the author, in dealing with him and his strict sense of honour, has here and there verged on the impossible, or, at any rate, the improbable; though we confess to a feeling of genuine satisfaction when, towards the end of the third volume, the malicious designs of Lady Alicia are frustrated, and Cecil takes Vere to his heart and (inferentially) home. Clifford Treherne, in many respects a heartless fellow, is very sincere in his love for Vere, and one of the finest bits in the book is that where he annuls his engagement with the pining girl. Godfrey Vane is not an impossible creation, though he is, unquestionably, a fool; and Ino Blake's innocent devotion deserves a better finale. We should have much preferred to see him comfortably married and settled to some one other than Vere. Interwoven with the main story is a delightful little French romance, which forms a pleasant change from what, however, could never be considered monotonous, except, perhaps, by the most *blasé* readers. The dialogue throughout is bright and sparkling, and though the completeness of the story might have been enhanced by a little more atmospheric effect and literary landscape painting, yet so cleverly does our author hit off the characteristics of various people met with in society, and so quickly does incident follow incident, that we scarcely seem to notice their absence. Speaking generally, "Trust Her Not" is a work of which any young author

may be pardonably proud, and we shall be much surprised if its reception by the reading public is not such as will warrant the accomplished writer in taking even a bolder flight. It is calculated to go a long way in the direction of establishing a reputation, the foundation of which has been most successfully laid.

Mr. Edward Walford, M.A., has commenced the conduct of a new monthly devoted to the study of the past, under the title of *The Antiquarian Magazine and Bibliographer*, which is published by Mr. W. Reeves, of 185, Fleet-street. The initial issue for January contains several valuable papers; one, the first of a series, on "Gilds," by Mr. Cornelius Walford, F.S.S., who may justly be considered *facile princeps* with regard to this especial theme, and another of great interest describing "A Year's Work at the Record Office." "The Scope and Charm of Antiquarian Study" is a very practical paper; and one describing a curious font at Hildesheim, with illustrations, will be entertaining to all. The rest of the matter, including antiquarian and bibliographical articles, notices of the meetings of learned societies, antiquarian notes and news, and correspondence, is all readable, instructive, and interesting. The magazine is handsomely printed, and "got up" in antique style, reflecting equal credit on editor and publisher, and we heartily wish it all success.

Mr. Frederick Ross, F.R.H.S., is engaged upon a history of the Earls of Northumbria for the Yorkshire Archæological Society.

From Simpkin, Marshall, and Co. we have received a copy of "The Book of Oddities," an entertaining little volume from the pen of Mr. William Andrews, F.R.H.S., the publication of which was announced in these pages a short time ago. It is, we are pleased to see, very neatly printed, and contains much very entertaining matter on curious themes. "Revivals after Execution" are dealt with, and not a little information detailed that will be altogether new to nine out of ten readers. A chapter on "Female Jockeys" is very readable, and contains an account of Mrs. Thornton, the famous Yorkshire lady, who rode in a match on the Knavesmire course at the York August meeting of 1804; besides allusions to several less known exploits of a similar character. "People and Steeple Rhymes," "Odd Shows," "Whimsical Wills," "Singular Funerals," and "Curious Epitaphs" are all treated at length; the instances adduced in each case being at once extraordinary and remarkably well selected. Mr. Andrews has a most intimate acquaintance with the curious in literature, and his "Book of Oddities" gives evidence of the industry with which he has peeped into the countless out-of-the-way corners of the storehouse of historical information. The volume shows also a careful collation of authorities and general accuracy, without being unnecessarily encumbered by references. Among curious characters we have notices of Kitty Hudson, "the human pincushion;" Charles Thompson, a Nottinghamshire eccentric; and John Metcalf, the blind road maker. There are also articles headed "Dog Whippers and Sluggard Wakers," "The Caistor Gad-Whip Manorial Service," and "Playing at Cards for a Town." On the latter theme we are told that—

There is an old tradition that the town of Alfreton was once played for, lost, and won, at a game of cards—"put." It is said that the loser exclaimed on the cards being dealt out—

"If I have not an ace, a deuce, and tray,
Farewell, Allfreton, for ever and aye."

A similar couplet we have heard respecting Carnfield Hall, near Alfreton. It is related that the owner of a large farm in Goosnargh, called Lonscales, staked his land at the game of "put." He received his three cards, which were a "tray," a "deuce," and an "ace," and he "put"—that is, he struck the table with his fist, in proof of his resolution to abide by the

issue of his cards. His opponent had two "trays" and a "deuce." The farm was consequently lost, and its owner exclaimed—

"Ace, deuce, and tray,
Londscale go thy way."

This is sometimes used as a caution against relying upon a merely probable certainty.

The Rev. W. Henry Jones, F.R.S.L., is preparing a work on the folk lore of Holderness, and will be glad to receive communications from any person interested in the subject, at his residence, Pryme Street, Hull.

An eminent Yorkshire antiquary and philologist has just passed away in the person of Mr. Francis Kildale Robinson, author of a "History of Whitby and its Abbey," and of a valuable glossary of "Yorkshire Words and Phrases."

"The Pantomimes and all about them," is the title of a little book by Mr. Leopold Wagner, brought out at a seasonable time. It contains much appropriate information; but where the matter is more original than the portions which have been compiled, the style is slipshod, and not always in the best taste. We doubt not, however, that the booklet will have a large sale. Heywood is the publisher.

We are glad to learn that a third volume of "Old Yorkshire" will be published towards the end of the year. The volumes already issued are both useful and popular, and do great credit to their editor, Mr. William Smith, F.S.A., S.

The Hull Literary Club held its annual dinner on the 10th January. We are very pleased to note that the club continues to be a great success. On the 23rd January the Rev. Sir George W. Cox, Bart., M.A. lectured before the members on "Myths, or Migrations of Fables."

Golden Hours is now edited by the Rev. J. Jackson Wray, of Whitfield's Tabernacle, author of "Nestleton Magna," and several other semi-religious stories, in which surprising powers of depicting character are evinced.

The *Art Chronicle* is a worthy and interesting periodical, well calculated to keep its readers *au courant* with art events.

The *Portfolio*, edited by Philip Gilbert Hamerton, continues as excellent as ever. The January issue contains some splendid artistic contributions, while the literary contents are supplied by first class writers.

The absence of international copyright between Norway and any other State has recently forced itself into notice in a peculiar way. It appears that Henrik Ibsen and Bjornsen, the two Norwegian poets whose fame is European, are each in receipt of a pension from the Government. Ibsen has written a letter, published in a newspaper at Christiania, urging that the amount of these pensions should be increased. In the absence of a literary convention with other countries, his books, and especially his plays, are reproduced everywhere without the slightest profit to himself. On the other hand, he finds the home market flooded with foreign books, which equally pay no copyright to any one, and compete unfairly with his own. The curious point is that Ibsen does not press for any change in the law. He admits that it is of the first importance for the Norwegian people to get their literature at the cheapest rate. He only suggests that national authors, being thus sacrificed to the public interest, should receive compensation from the State. His own compensation he asks for in the form of an increase to his not excessive pension, which at present amounts to only 80*l.* a year.