

THE MASONIC MAGAZINE.

VOLUME IX.

THE
MASONIC MAGAZINE

FOR 1881-82.



VOL. IX.

London :

GEORGE KENNING, 16, GREAT QUEEN STREET, W.C.
(OPPOSITE FREEMASONS' HALL);

1, 2, 3, 4, LITTLE BRITAIN AND 197 AIDERSGATE STREET, E.C.

LIVERPOOL—2, MONUMENT PLACE. MANCHESTER—47, BRIDGE STREET.

GLASGOW—9, WEST HOWARD STREET.

PREFACE TO THE NINTH VOLUME.

WITH the close of the ninth volume, publisher and editor beg to tender their grateful thanks to many kind and able contributors, and many warm and steadfast friends. If the circulation of the *Masonic Magazine* has not increased commensurately either with the growth of the Craft, or the augmented æsthetic tastes of the hour, while the fact is in itself to be regretted, it is not abnormal in the present condition and amid the average prospects of Masonic literature everywhere. No one reality is more assured, or yet perhaps more explicable, than the apathy of the Masonic Order, in all lands and under all jurisdictions, for even the most intellectual developments of the Masonic mind and pen. Amid the hundred thousands of Freemasons in America, as in the serried ranks in Great Britain, the normal aspects and status of Masonic literature are neither striking nor encouraging, and though the "raison d'être" of this peculiar state of affairs may be explicable on many grounds, it is, we venture to think, much to be deplored in the interests of true Masonic progress and the dissemination of the sacred principles of Freemasonry. Our publisher has therefore determined to *persevere* in maintaining an admirable specimen of Masonic serial literature, which, despite its exclusively Masonic tendency, may compete and contrast favourably with more high-priced magazines.

With the commencement of a new volume we propose to inaugurate a new series.

Henceforth the magazine will be named the *Masonic Monthly, a Magazine for Gentlemen in Town and Country*. It will be a little smaller in outward size, but fuller in internal matter, while the paper will be better, and the typographical arrangement clearer.

Having the promise of support from numerous distinguished brethren, it is hoped that with the July number the foundation may be re-laid of a successful and pleasant Masonic monthly serial, which will alike commend itself to the taste of many readers, and receive that genuine and enlightened support which will reward at last the many sacrifices of the publisher, render all labour with its production light, and all responsibility for editorial supervision a privilege and a pleasure. So mote it be.

CONTENTS.

- ACTS of Parliament relating to Craftsmen, 326.
- Adonhiramite Masonry, 328.
- After All, 79, 125, 159, 201, 252, 303, 344, 473, 505.
- Among the Hills, 117.
- Ancient Scotch Masonic Medal, An, 397.
- Antiquity of Stone Buildings in England, Tho, 451.
- Architectural Puzzle, 371.
- BARNARD'S Inn, Holborn, 53.
- Bassenthwaite Lake, 96.
- Bit of Old London, A, 237.
- Buttermere Lake, 155.
- CARDINAL Virtues, The, 353.
- Carthage, 43.
- Charter of Cologne, 282.
- Chinese Freemasonry, 89, 133.
- Curious Correspondence, 389, 436, 480, 502.
- Death and Resurrection of Osiris, 500.
- DEFENCE of Archaeology, A, 194.
- Description of a Masonic M.S., 184.
- Descriptive Geometry and our Ancient Secrets, 65.
- Documenta Latomica Inedita, 297, 321, 359, 406, 446, 485.
- ECHOES of the last Century, 382.
- Egyptian Archaeological Discoveries, 165.
- Egyptian Book of the Dead, The, 77.
- Examination of a Mason, 23.
- Extract from Newspapers respecting Sir Christopher Wren, 8.
- FOUNTAINS Abbey, Yorkshire, 333.
- Freemasonry in China, 22.
- Freemasonry in the Seventeenth Century, Chester, 1650—1700, 265, 309.
- Freemasonry in the Seventeenth Century, Warrington, 1648, 221.
- From a Lodge of the Saints John, 468.
- GLEANINGS from the "Blue," 258.
- Gossip about Gretna Green, 430.
- Gossip of an Old Mason, 27.
- Guildhall, and the Charters of the Corporation, Tho, 67.
- HERALDRY, 197.
- History of the Airedale Lodge, No. 387, 31, 62, 112, 144, 190, 241, 277.
- History of Freemasonry, A, 37.
- History of Selby, its Abbey and its Masonic Associations, 105, 140.
- ILLUSTRATION, The, 51.
- Indiscriminate Charity, 30.
- Inigo Jones M.S., The, 1.
- JUNIUS, 98.
- KNIGHTS Templar, 453, 512.
- Komoso Society, The, 177.
- LANTERN at Plumpton Hall, 342.
- Las Memorias, 25.
- Legend of the Introduction of Masons into England, The, 398.
- Literary Gossip, 86, 130, 174, 212, 262, 305, 349, 386, 433, 476, 510.
- MADAME de Sévigné, 170.
- Masonic Symbolism, 66, 119, 186.
- Mason's Marks from Carlisle Abbey, 93.
- Mason's Story, A, 74, 274.
- Masonry and its Origin, 413.
- Masonry *v* Agnosticism, 11.
- Memoir of Elias Ashmole, 366.
- Memorable Year in English Masonry, 248.
- NOTES on St. Botolph and Little Britain, 167.
- OFF for a Holiday, 60.
- Old Masonic Address, An, 497.
- Old Mason's Tomb, An, 101.
- Old Records of the Lodge of Peebles, 39, 180, 292, 419.
- On the Rhine, 123.
- On the Water, 154.

PROCEEDINGS of a Captive Lodge, 14.
Pre-historic Brother, A, 240.

Poetry—

Advantage of a Confession, The, 49.
American Ideal, The, 496.
Andreas Hofer, 183.
Another Year, 296.
Autumn Hours, 154.
Come forth, my Love, 247.
Dame Fashion, 479.
Drifting Away, 236.
Faith, Hope and Charity, 169.
Falling, Fallen, Leaves, 188.
Flowers, 124.
Fortitude, 504.
Forty Years Ago, 73.
Freemason's Apron, The, 264.
Going Home, 251.
Hiram, King of Tyre, 445.
Immortality of the Soul, 200.
Impromptu, 435.
In a Hundred Years, 85.
In Memoriam, 208.
In Perilous Waters, 21.
King Solomon, 36.
Lament, A, 164.
Legends of the Craft, The, 338.
Level, The, 423.
Lines on the Death of a Friend, 148.
Maidenhood, 358.
Maiden's Bower, The; A Serenade,
59.
Many Years Ago, 100.
Masonic Beatitudes, The, 10.
Masonic Recitation, 257.

Poetry—(continued)

Masonic Sonnet, A, 173.
Meet on the Level and Part on the
Square, 308.
National Saxon Masonic Hymn, 381.
Nature in Repose, 129.
Queen and the Craft, The, 320.
Relief, 340.
Seaside Sights, 118.
Song of Sorrow, The, 509.
Strong House, The, 412.
To Poverty, 276
Twenty-four Inch Gauge, The, 281.

RECENT Discovery at Thebes, The, 215.
Reviews and Reviewers, 210.
Roman Collegia, The, 364.
Royal Volunteer Review at Edinburgh, 25th
August, 1881, The, 149.

SACRED Books of all the Peoples, 38.
Seal of the Abbey of Arbroath, 441.
Sunderland and Hamilton-Beckford
Libraries, 372.

Templar Reception, The, 402.
Thirlmere Lake, 245, 279.

USE of the Word Freemason, 341.

WEATHER, The, 138.
Work of a Masonic Session, The, 51.
Worshipful Master, The, 375, 420, 460.

YORK M.S. No. 5, A.D. 1670, The, 45.

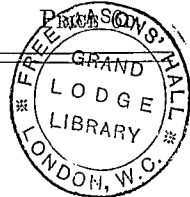
THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

No. 97.—VOL. IX.

JULY, 1881.



THE "INIGO JONES" MS.

THE MS. of which a transcript is now given to Masonic students, was originally sold by public auction in London, and fell into the hands of the well-known firm of Pickering and Co., formerly in Piccadilly, now in the Haymarket, from whom it was purchased by its present possessor.

It is a curious and valuable MS. "per se," not only on account of its special verbiage, but because it possesses a frontispiece of Masons at work, with "Inigo Jones, *fecit*," at the bottom. It is also highly ornamented throughout, both in the capital letters, and with "finials." It is, we apprehend, pretty certain that it did belong to Inigo Jones. It is of date 1607.

THE ANCIENT CONSTITUTION OF THE FREE AND ACCEPTED MASONS. 1607.

THE MIGHT of the FATHER of HEAVEN, and the Wisdom of the Glorious SON, through the Grace and Goodness of the HOLY GHOST, three *Persons* and One GOD; Be with us and Give us Grace so to Govern us here in our Living, that we may come to his Bliss that never shall have ending.
AMEN.

GOOD BRETHREN and FELLOWS, Our *Purpose* is to tell you how and in what manner this Worthy Craft of MASONRY, was begun; And afterward; how it was kept and Encouraged by Worthy KINGS and *Princes*, and by many other Worthy Men.

AND ALSO to those that be here; We will Charge by the Charges that belongeth to Every FREE MASON to keep; FOR in good Faith, If they take Good heed to it, it's worthy to be well kept FOR MASONRY is a Worthy Craft, and a *Curious* SCIENCE, and One of the LIBERAL *Sciences*.

THE Names of the Seven liberal Sciences are these

I. GRAMMAR, and that teacheth a Man to Speak and write truly.

II. RHETORICK, and that teacheth a Man to Speak fair, and in soft terms.

III. LOGICK, and that teacheth a Man to discern truth from falsehood.

IV. ARITHMETICK, which teacheth a Man to Reckon, and Count all manner of Numbers.

V. GEOMETRY, and that teacheth a Man the Mete and Measure of the Earth, and of all other things; which SCIENCE is Called MASÖRY.

VI. MUSICK, which Gives a Man Skill of Singing, teaching him the ART of Composition; & playing upon Diverse Instruments, as the ORGAN and HARP methodically.

VII. ASTRONOMY, which teacheth a Man to know the Course of Sun Moon and Starrs.

NOTE I pray you, that these Seven are contain'd under Geometry, for it teacheth Mett and Measure, *Ponderation* and Weight, for Every thing in and upon the whole Earth for you to know; That every Crafts man, work's by Measure. He y^t buys or sells is by weight or Measure. Husbandmen, Navigators, Planters and all of them use GEOMETRY; for neither GRAMMAR, LOGICK nor any other of the said Sciences, can Subsist without GEOMETRY; ergo, most Worthy and Honourable.

You ask me how this Science was Invented, My Answer is this: That before the Generall Deluge, which is commonly Called NOAH'S Flood, there was a Man called LAMECH, as you may read in ^c IV. *Chapter* of Genesis; who had two Wives, the One called ADA, the other ZILLA; By ADA, he begat two SONS, IABAL and IUBAL, by ZILLA, he had One SON called TUBALL and a daughter called *Naamah*: These four Children found the begining of all Crafts in the World: IABAL found out GEOMETRY, and he Divided Flocks of Sheep, He first built a House of Stone and Timber.

HIS Brother IUBAL found the ART of MUSICK He was the Father of all such as Handle the Harp and Organ.

TUBAL-CAIN was the Instructor of Every Artificer in Brass and Iron, And the Daughter found out the ART of Weaving.

THESE Children knew well that God would take Vengeance for SIN either by Fire or Water; Wherefore they Wrote their SCIENCES that they had found in Two Pillars, that they might be found after NOAH'S Flood.

ONE of the Pillars was Marble, for that will not Burn with any Fire, And the other Stone was Laternes for that will not drown with any Water.

Our Intent next is to Tell you Truely, how and in What manner these STONES were found whereon these SCIENCES were Written

THE Great HERMES (Surnamed TRISMAGISTUS, or three times Great) Being both King, Priest and Philosopher, (in EGYPT) He found One of them, and Lived in the Year of the World Two Thousand and Seventy Six, in the Reign of NINUS, and some think him to be Grandson to CUSH, which was Grandson to NOAH, he was the first that began to Leave off Astrology. To Admire the other Wonders of *Nature*; He proved, there was but One God, Creator of all Things, He divided the Day into Twelve Hours. He is also thought to be the first who Divided the ZODIACK into Twelve SIGNES, He was to OSYRIS King of EGYPT; And is said to have Invented Ordinary Writing, and Hierogliphiks. the first Laws of the Egyptians; And Divers *Sciences*, and Taught them unto other Men.

And at the Building of *Babilon* Masonry was much made of; And the King of *Babilon* the Mighty NIMROD, was a *Mason* himselfe, As it's reported by Antient Histories, And when the City of NINEVE, and Other Cities of the East, were to be Built, NIMROD the King of *Babilon* Sent thither Masons at the request of the King of NINEVE his Cousin; And when he sent them forth, He gave them a CHARGE in this Manner.

That they should be true to one another, and Love truely together; And that they should serve the Lord truely for their Pay, so, that their *Master* might have Honour, and all that belong unto him, And Severall other Charges He gave them; And this was the First Time that Ever any MASON had any Charge of his CRAFT.

MOREOVER when ABRAHAM and SARAH his Wife, went into EGYPT, and there taught the Seven *Sciences* to the EGYPTIANS; He had a Worthy SCHOLLAR whose name was *Eucljde*, and He learned right well, and became a Great Master of the Seven *Sciences*; and in His Days, it Befell,

That the Lords and the Estates of the Realm, had so many Sons; And they had no competent Livelyhood to find their Children.

Anno
Mundi.
MDCCCX.

* Anno
Mundi.
MXXLVIII.

WHEREFORE they took Councell together with the King of the Land, How they might find their Children Honestly as Gentlemen, But could find no Manner of Good way, And then Did they Proclaime through all the Land, that if there were any Man, that could Inform them, that he should be well rewarded for his Travell, And that he should hold him well pleased.

AFTER this CRY was made; then came the worthy CLARK EUCLYDE, and said to the King and the LORDS.

IF YEA will Give me Your Children to Govern, I will Teach them One of the Seven SCIENCES, whereby they may live Honestly, as Gentlemen should; Under Conditions, that Yea will Grant them, and That I may have Power to Rule them after the manner that Science ought to be Ruled. And that the King and the Councell Grant Anon and Seale his Commission And then this Worthy Clark EUCLIDE took to him these Lord's Sons, and taught them the SCIENCE of GEOMETRY, in Practick, for to Work in STONE, all manner of worthy Work, that belongeth to Building of CHURCHES, TEMPLES, TOWERS, CASTLES; And all other manner of Buildings; And He gave them a Charge in this Manner.

FIRST that they should be true to the King, and to the Lord, that they Serve; and To the Fellowship whereof they are Admitted; And that they should Love and be true to one another; And that they should Call Each other his Fellow, or Else BROTHER; and not his Servant or Knaves, nor no other foul Name; and that they should truly deserve their Pay of the Lord; Or the Master of the Work that they Serve.

THAT they should Ordain the Wisest of them to be the MASTER of the Work; And neither for Love nor Lynage, Riches nor Favour, to Sett another, that hath but little Canning, to be Master of the Lord's Work; whereby the Lord should be Evil Served, and they Ashamed; and Also, that they should Call the Governour of the Work MASTER in the time that they work with him.

AND many other Charges He gave them, that are too long to tell, And to all these Charges He made them Swear a great Oath, that Men Used at that time.

AND He Ordain'd for them, a reasonable Pay, whereby they may live honestly; And Also that they should come and Assemble together every Year Once, to consult how they might Work best to serve the LORD, for his profit, And to their Own Credit, And to Correct within themselves him that had trespassed against the CRAFT.

AND thus was the Craft Grounded there, And that WORTHY Clark EUCLIDE, Gave it the Name of GEOMETRY; And now it's call'd through all the LAND MASONRY.

SITHENCE Long time after when the Children of ISRAEL were come into the Lād of the IEBUSITES which is now call'd IERUSALEM King DAVID began the Temple, that is called (TEMPLUM DOMINI) with us the TEMPLE of IERUSALEM, alias the TEMPLE of the LORD.

THE same King DAVID Loved MASONS and Cherished them, and gave y^m Good Pay. And he gave them the Charges in manner as they were given in EGYPT, by EUCLYDE; and other Charges more, as you shall Hear afterwards.

* *

AFTER the decease of King DAVID.

SOLOMON sent to HIRAM King of TYRE for one who was a Cunning Workman (called HIRAM ABIF) the Son of a womā of the Line of Naphtali and of Urias the Israelite. &c.

1 Kings,
7 chap.
13 verse.

SOLOMON to HIRAM the King.

KNOW thou that my Father having a will to Build a Temple to God. Hath been withdrawn frō the Performance thereof by the

Continual warrs and Troubles he hath had ; for he never took rest before he Either defeated his Enemies, or made them tributaries unto him. FOR mine own part I thank GOD for the peace which I possess ; And for that, by the means thereof, I have opportunity (according to mine Own desire) to Build a Temple unto GOD ; for he it is that Foretold my Father, that his House should be Builded during my Reigne, FOR which Cause, I Pray you, send me some one of yo^r. Skilfullest men with my Servants to the wood *Libanus*, to Hew down Trees in that place ; for the MACEDONIANS are more Skilfull in Hewing and preparing Timber, than our People are ; And I will pay the Cleavers of wood according to your Direction.

HIRAM UNTO KING SOLOMON.

THOU hast Cause to thank GOD ; in y^t he had delivered thy Father's Kingdom into thy hands ; TO thee I say, who art a Man, wise & full of Vertue ; for which cause, Since no news can come unto me more gracious, nor Office of Love more esteemed than this, I will accomplish all that thou requestest : for after I have caused a great quantity of Caedar & Cyprus wood to be cut down, I will send it thee by sea, by my servants ; whom I will command (and furnish with Convenient Vessells of Burthen) to the end they may deliver the same in what place of thy Kingdome it shall best please thee ; that afterwards, thy Subjects may *Transport* them to *Jerusalem*. YOU shall provide to furish us with CORNE, whereof we stand in need, because we Inhabit an Island.

SOLOMON King David's Son to finish the TEMPLE that his Father had begun, sent for MASONS into divers Countries, and gathered them together, so that he had Fourscore thousand Workmen that were workers of STONE, and were all named MASONS, and he chose three THOUSAD of them to be Masters & Governours of his work.

AND HIRAM King of *Tyre* sent his servants unto SOLOMON, for he was ever a Lover of King *David* ; And he sent *Solomon* Timber and workmen to help forward the Buildig^r of the *Temple* ; And he sent one that was Named HIRAM* ABIF a widows Son of the Line of *Neptali* ; He was a Master of *Geometry*, and was of all his Masons, Carvers, Ingravers and workmen, and Casters of Brass and all other Metalls that were used about the Temple.

KING SOLOMON confirmed both the Charges and manners, that his Father had given to MASONS. thus was the worthy work of MASONRY Confirmed in *Jerusalem*, and many other Kingdoms. And he finished y^e Temple Anno Mundi MMM.

CURIOUS Craftsmen walked about full wide in divers Countries ; some to Learn more Craft and Cunning, others to teach them that had but little Cunning.

* Anno Mundi
MMMCCCCXXI

AND at the Destruction* of the FIRST *Temple* by NEBUCHADNEZAR, after it had stood ccccxxx years.

THE SECOND *Temple* Began in the Reign of SYRUS LXX Years after the Destruction, it being hindred ; It was XLVI Years in Building and was finished in Darius his reign.*

* MMMDXXII

MMMDCCCXIII.

IN the Reign of *Ptolmie* and *Cleopatra*, ONIAS built a Iewish *Temple* in *Egypt*, in the place Called *Bubastiss*, and Called after his own Name.

* MMMDCCCXLII

THE Tower of *Straton* (alias *Cæsaria*)* built by HEROD in *Palistine*, and many other curious works of Marble, As the *Temple* of *Cæsar* Agrippa to his Memory, in the Country called *Zenodoras*, near to a place called *Puvion*.

* MMMDCCCXLVI.

HE also pulled* down the second *Temple*, that was finished in DARIUS his reign, and appointed one Thousand Carriages to draw ston^e to y^e place ; And chose out Ten Thousand

Cunning and expert workmen, to hew, and mould Stone; And One Thousand he chose out and Cloathed, and made them Masters and Rulers of the work; And built a New* Temple on the Foundation, which SOLOMON had laid, not inferior to ye first; And was finished Nine years before the birth of our SAVIOR.*

* MMDCCCXLVII

* MMDCCCLVII.

AFTER the birth of our Saviour, *Aururiagus* being King of Britain, *Claudius* the Emperor came over with an Army; and fearing to be overthrow, made a League with him; and gave him his Daughter in marriage; and that he should hold his Kingdom of Romans, and so the Emperor thē returned. IN the Year XLIII after the birth of CHRIST, *Masons* came into England, and built a goodly Monastery near unto Glassenbury, with many CASTLES and TOWERS.

Anno Christi
XLIII

THIS sumptuous Art of GEOMETRY; it being profest by Emperors, Kings, Popes, Cardinals and Princes innumerable, who have all of them left us the Permanent Monuments of it in their several places of their Dominions; Nor will this I presume be denied, when well considered, that Renowned Example the TRAJAN COLLUM; it being one of the most superb Remainders of the Romans Magnificence, to be now seen standing; And which has more Immortalized the Emperor TRAJAN, than all the PENS of Historians. it was erected to him, by the Senate and People of Rome; In memory of those Great services he had rendred the Country, and to the end, the memory of it might remain to all succeeding Ages; and continue so long as the very Empire it selfe.

Anno Christi
CXVII

AND in Saint ALBANES time, the King of England that was a Pagan, Did wall y^e Town that was called *Verulam*; And Saint ALBAN was a worthy Knight, and Steward of the King's Household; and had got the Government of y^e Realm, and also the Town walls, and Loved *Masons* well and cherished them much, and he made their Pay Right good, standing as the Realm then did; for he gave them two Shillings per week, and three pence to their Chear—For before that time through all the Land, a MASON had but a Penny a day and his meat, untill Saint ALBAN mended it.

Anno Christi ccc

And he got them a CHARTER of y^e King for to hold a Councell Yearly. and gave it the Name of an Assembly; and was thereat himselfe, and helped to make MASON, and gave them charges as yea shall have afterwards.

IT happened presently after the Martyrdō of *St. Alban*, who is truly termed England's Proto-Martyr; that a Certan King Invaded the Land and destroyed most of the Natives by fire and sword That the SCIENCES of *Masonry*, was much decayed, untill the Reign of

ETHELBERT King of *Kent*, Gregory the First Surnamed Magnus, sent into the Isle of *Britaine* a Monk with other Learned Men, to Preach the Christian Faith, for this Natiō as yet, had not fully received it. this said *Ethelbert*, built a Church in Canterbury and Dedicated it to St. Peter, and St. Paul; and is supposed to have built, or restored the Church of St. Paul's in London: he also built the Church of St. Andrews in Rochester.

Anno Domini
DCCVI.

SIBERT King of the East Saxons by perswasions of ATHELBERT* King of Kent, having received the Christian faith; built the Monastery at Westminster, to the Honour of God, and St. Peter.

* Anno Domini
DCXXX

*SIGEBERT King of the East Angles began to Erect the University of *Cambridge*.

* DCXCXCV.

ATHELSTANE began his Reign he was a Man beloved of all Men, he had great devotion towards the Churches, as appeared in the Building, adorning and Endowing of Monasterys. He built one at Wilton in the Diocess

of Salisbury; another at Michelney in Somersetshire: besides these; there were few famous Monasteries in this Realm, but that he adorned the same, either with some new piece of Building, Jewells, Books, or Portions of Lands. he greatly Enriched the Church of York.

EDWYN Brother to King *Athelstane* Loved MASONS much more than his *Brother* did, and was a great Practizer of GEOMETRY, and drew himselfe to Commune and talk with MASONS, to Learn the CRAFT, and afterward for the Love that he had to MASONS and to the CRAFT

Anno Domini dccccxxii. He was made a *Mason*, and got of his Brother a *CHARTER, and Commission, to hold an Assembly; where they would within the Realm once a year; to correct within themselves, faults and trespasses, that were done within the CRAFT, and he held an Assembly him-selfe at YORK; and there made MASONS and gave them Charges, and taught the manner; and Commanded that Rule to be kept and made an Ordinance that it should be renewed from King to King. AND for ever after; and gave them the CHARTER AND COMMISSION to keep; when the *Assembly* was gathered together, he made a CRY, that all Old MASONS, and young, that had any writing or understanding of the Charges, and manners that were made before in the Land, or in any other; y^t they should bring and shew them. AND it was proved there were found some in French, some in Greek, some in English, and some in other Languages; and they were all to one Intent and purpose; and he made a Book thereof, how the Craft was founded; and he himselfe commanded, that it should be read or told, when any MASON should be made, and for to give him his Charges; And frō that Day untill this time, manners of MASOS have been kept in that form, as well as men might govern it.

FURTHERMORE at divers Assemblys certain Charges have been made and ordained, by the best advice of *Masters* and FELLOWS.

EVERY Man that is a Mason, take right good heed to these Charges. And if any man find himselfe Guilty in any of these Charges, he ought TO Amend, and pray to GOD, for his grace; especially you that are to be Charged —Take good heed that yea may keep this Charge right well; for it is a great perill for a Man to forswear himself upon a Book.

THE FIRST CHARGE IS THIS, That yea be true Men to God, and y^e HOLY CHURCH.

SECOND, THAT yea Use no HERESY, wilful; or run into Innovations, but be yea wise Men, and discreet in Every thing.

THIRD; That yea be not disloyall; nor Confederates in treasonable plotts; But if yea hear of any treachery against the Government, you ought to discover it, if yea cannot otherwise prevent it.

FOURTH; That yea be true to one another, (that is to say) to Every MASON of the *Craft* of MASONRY, that be *MASONS* allowed, yea shall do to them, as yea would they should doe unto you.

FIFTH; that yea keep all the Councell of your Fellows truly, be it in Lodge or in Chamber, And all other Councells that ought to be kept, by the way of Brotherhood.

SIXTH; that no *Mason* shall be a thief, or Conceal any such Action, so far forth as he may wit or know.

SEVENTH; that every Allowed *Mason* shall be true to the Lord or *Master* whom he serves, and shall serve him faithfully to his Advantge.

EIGHTH; that yea shall Call shuch *Mason* your *FELLOW* or *Brother* neither shall you use to him any scurrilous Language.

NINETH; that yea shall not desire any unlawfull Communication with yo^r fellows Wife; nor cast a wanton Eye upon his Daughter, with desire to defile her; nor his Maid servant or any wise put him to disworship.

TENTH; that you Pay truly and honestly for your Meat and Drink where-ever you *Board*; that the Craft be not Slandered thereby.

THESE be the Charges in Generall y^e BELONGS to Every free *Mason* to be kept, both by Masters and *FELLOWS*.

REHEARSE I will other charges in singular FOR MASTERS and *Fellows*.

FIRST, That no *Masters* or *Fellow* shall take upon him any Lord's work nor any other Man's work unless he know himself Able and sufficient to performe the same, so that the Craft have no sland^r: nor disworship thereby, but the Lord may be well and truly served.

SECOND, that no Master take no work, but that he take it reasonably, so that the Lord may be well served, and the Master get Sufficiently, to live handsomly and honestly, and to pay his *Fellows* truly their pay, as the manner is.

THIRD, that no *Master* nor *Fellow* shall supplant any other of their work, (that is to say) if another hath taken worke in hand, or stand *Master* for any Lord's work; he shall not deale under hand, to mischiefe or undermine him, to put him out, Except he be unable of Cunning, to perform y^e work.

FOURTH, that no *Master* nor *Fellow* shall take any Apprentice but for the full term of seven Years; And that the Apprentice be Able of Birth (that is to say) free borne, and whole of Limbs, as a Man ought to be.

FIFTH, that no *Master* nor *Fellow*, take any Allowance or bribe of any Man, that is to be made a *Mason*, without the Assent, Consēt, and Councell of his *Fellows*; and that he, that is to be made a MASON, be able in all manner of degrees (that is to say) free borne; Come of good kindred, true, and no Bōdman, and that he have his Right Limbs, as a Man ought to have.

SIXTH, That no *Master* nor *Fellow* take an Apprentice unless he hath sufficient Occupation to set him at work—Nay to set three of his *Fellows*, or two at least at work.

SEVENTH, That no *Master* or *Fellow* shall take no Mans work to Task, that Used, or was wont to lourney work.

EIGHTH, That Every *Master* shall give pay to his *Fellows* according as they deserve so that he be not deceived by false workmen.

NINTH, That no Man slander another behind his back to make him loose his good Name, and thereby also make him suffer in his way of Living.

TENTH, That no *Fellow* within the Lodge, or without; Misanswer, or give another reproachfull Language, without some reasonable Cause.

ELEVENTH, That every *Mason* shall Reverence his Elder, and put him in workshop.

TWELVETH, That no *Mason* shall be a Common player at Hazard, or at Dice, or at Cards nor any other unlawfull Game whereby the Craft might be slandered.

THIRTEENTH, That no *Mason* shall be a Common Leecher, nor *Pander*, or Baud whereby the Craft might be slandered.

FOURTEENTH, That no *Fellow* go into the City or Town in Night time, without he hath some one or other with him to BEAR Witness that he was in honest places.

FIFTEENTH, That every *Master* and *Fellow*, shall come to the Assembly, if that be within Fifty Miles about him, if he hath any warning, And if he hath trespassed against the Craft, then abide the Award of the *Masters* and *Fellows*, and make satisfaction accordingly, if they are able; But if not Submit to their reasonable Award; Then they shall go to Common Law.

SIXTEENTH; That no *Master* or *Fellow* make any Mould or Square, or Rule to Mould Stones with all; but such as are allowed by the *Fraternity*.

SEVENTEENTH, That every *Mason* shall Receive and Cherish strange *Fellows*, when they Come over the Cōuntry, and set thē at work if they will as

the manner is (y^t is to say) if he hath Mould Stones in his place, or else he shall refresh him with money to Carry him to the next Lodge.

EIGHTEENTH, That every *Mason* shall truly serve the LORD for his pay; And every *Master* shall truly make an END of his work; be it Task or Journey—If he have his Demand, and all he ought to have.

THESE Charges that we have now Rehearsed unto you and all other that belong to *Masons* Yea shall keep—So Help you GOD, and the Itallidom.

FINIS.

EXTRACTS FROM NEWSPAPERS RESPECTING SIR
CHRISTOPHER WREN.

BY THE EDITOR.

IT has been thought well to put together some “extracts” relative to Sir Christopher Wren, hoping they may educe others, in some form or other, as we do not at all suppose that these are complete, or exhaust the “mine” which we have only just begun to work. Far from it. There are many newspapers, not in the British Museum, which, if brethren will kindly search from 1717 to 1723, they may find therein other extracts interesting to the Masonic student, and valuable to Masonic writers.

The Weekly Journal or Saturday's Post, December 22nd, 1722.—We hear that Sir Christopher Wren has made an offer to the Sons of the Clergy, if they will purchase a piece of ground, to build them an house at his own expence for their Anniversary Meeting.

The Post Boy, No. 5243, from Tuesday, February 26th to 28th, 1723.—On Monday last died Sir Christopher Wren, aged 92. He was formerly Surveyor-General of the King's Works; he rebuilt St. Paul's Church, and all the rest of the Churches that were burnt down in the great conflagration; he was deservedly reckoned one of the best and greatest Architects in Europe, and was lately elected Vice-President of the Corporation of Clergymen's Sons.

The Post Boy, No. 5244, from Thursday, February 28th to March 3rd, 1723.—Monday last, in the 91st year of his age, died Sir Christopher Wren. He was the only son of Dr. Christopher Wren, Dean of Windsor and Wolverhampton, register of the Garter, younger brother of Dr. Matthew Wren, Lord Bishop of Ely, a branch of the ancient family of the Wrens of Winchester, in the Bishopric of Durham. In the year 1653 he was elected from Wadham College, into a fellowship of All Soul's College, Oxon. In 1657 was chosen Professor of Astronomy at Gresham College, London, and in 1660 Savilian Professor of Astronomy in Oxford. In 1661 was created Doctor of Civil Law at Oxford, and some time after at Cambridge. After the great fire of London in 1666 he was constituted Surveyor-General for rebuilding the Cathedral Church of St. Paul, the Parochial Churches, and all other Public Buildings of this City, all which he lived to finish.

In 1669 he was constituted Surveyor-General of all the royal Works, which office he held till April 26th, 1718, by letters patents during pleasure, under the great Seals of K. Charles 2, K. James 2, King William and Queen Mary, Queen Anne, and his present Majesty K. George. In 1680 he was elected President of the Royal Society, of which he had been one of the first promoters. In 1698 he was constituted Surveyor-General and Sub-Commissioner

for the repairs (pursuant to Act of Parliament) of the Collegiate Church of St. Peter's, Westminster, in which service he continued to the time of his death. His body is to be deposited in the great Vault under the Dome of the Cathedral of St. Paul.

The Post Boy, from Tuesday, March 5th to March 7th, 1723.—The following plain inscription is engraven on the plate upon Sir Christopher Wren's coffin, viz., Christiforus Wren, Eques Auratus, hujus Ecclesiæ Architectus, obiit February 25th, Anno Dom. 1723, Ætat 91.

The Daily Post, Wednesday, February 27th, 1723, contains the same as the *Post Boy*, No. 5243, except the following:—He was deservedly reckoned one of the best and greatest Architects in Europe, but as his character is universally known it is needless to enlarge upon that head.

The Daily Post, February 28th, 1723.—The body of the late Sir Christopher Wren is to be deposited in the great Vault under the Dome of the Cathedral Church of St. Paul.

The Daily Post, March 1st, 1723.—The obituary notice, word for word, the same as in the *Post Boy*, No. 5244.

The Daily Post, March 6th, 1723.—On Friday last, the Rev. Dr. Butler, President of St. Mary Magdalen's College, Oxford, was chosen Curator of the Theatre there, in the room of Sir Christopher Wren, Kt., deceased. The said Sir Christopher was last night interred in the great Vault under the Dome of St. Paul's. (Then follows the inscription as given in the *Post Boy*, of March 5th.)

London Journal, No. 188, March 2nd, 1723.—On Monday last died Sir Christopher Wren, the famous Architect, in the 92nd year of his age.

London Journal, No. 189, March 9th, 1723.—On Tuesday last, at night, Sir Christopher Wren was interred at St. Paul's.

London Journal, No. 193, April 6th, 1723.—Just published, The Constitutions of the Freemasons, containing the History, Charges, Regulations, etc., of that most Ancient and Right Worshipfull Fraternity, for the use of the Lodges, Dedicated to his Grace the Duke of Montagu, the last Grand Master. Authorized by the Grand Lodge of Masters and Wardens, at the Quarterly Communication. Order'd to be published and recommended to the Brethren by the Grand Master and his Deputy. Printed for J. Senex and J. Hooke, both over against St. Dunstan's Church, Fleet Street.

The British Journal, March 2nd, 1723.—On Monday died, aged 92, Sir Christopher Wren, Kt., formerly Surveyor-General of the King's Works, fam'd for his great perfection in Architecture. He rebuilt St. Paul's, and the rest of the Churches in this City, since the great Fire.

The British Journal, March 9th, 1723.—Sir Christopher Wren, that worthy Freemason, was splendidly interr'd in St. Paul's Church, on Tuesday night last.

The Weekly Journal, or Saturday's Post, March 2nd.—On Monday last died Sir Christopher Wren, aged 92. He was, near five years ago, removed from the Surveyorship-General of the King's Works, which post he had enjoyed for above 50 years, upon account of his known abilities, notwithstanding the change in Ministries and Government, till the time above mentioned. He was justly esteemed a great Mathematician, and the best Architect of his time. When he was very young he writ a little tract concerning the Laws of Motion, at the very same time that Dr. Huygens and Dr. Wallis published theirs upon the same subject, and these three great men, without knowing anything of one another's thoughts, agreed exactly in the same propositions. He had the fortune (which no other Architect ever had before) to begin and finish so vast a work as the Church of St. Paul's. He built all the Churches in London after the Great Fire. These, with Chelsea College, Hampton Court, and the Theatre at Oxford, etc., etc., will be perpetual Monuments of his skill and mastery in Building.

The Weekly Journal, or British Gazetteer, March 2nd, 1723.—On Monday last died Sir Christopher Wren, aged 92. He was formerly Surveyor-General of the King's Works. He rebuilt St. Paul's Church, and all the rest of the Churches that were burnt down in the great Conflagration. He was deservedly reckon'd one of the best and greatest Architects in Europe, but as his character is universally known, it is needless to enlarge upon that head. The Body of him is to be deposited in the great Vault under the Dome of the Cathedral Church of St. Paul's.

The Weekly Journal, March 9th, 1723.—Account of the burial and inscription word for word the same as the *Daily Post*.

The Weekly Journal, or British Gazetteer, March 9th, 1723.—Tuesday Evening the Body of Sir Christopher Wren, Kt., lately deceased, the most famous Architect in all Europe, was carried from his House in St. James's Street, Westminster, with great Funeral State and Solemnity, and was deposited in the great Vault under the Dome of St. Paul's Cathedral. (Then follows the inscription the same as before.)

The Postman, March 5th to 7th, 1723.—Last Tuesday night the Corpse of Sir Christopher Wren was carried from his late dwelling house to be interr'd in the Vault under the Dome of St. Paul's. The Hearse was preceded by a handsome Calvacade, and followed by 15 Mourning Coaches and six, as well as by several gentlemen's Coaches.

THE MASONIC BEATITUDES.

BY BRO. R. H. TAYLOR, NEVADA.

[If any brother can read the following lines without feeling his pulses quicken, then the true fire of the Craft has not illumined his soul.—*New York Dispatch.*]

MY brother of the Mystic Tie,
 Wherever you abide,
 Or on Nevada's mountains high,
 Or by the ocean's tide;
 Whate'er your station, rank, or fame,
 Where'er your native land—
 Because you bear a Mason's name,
 Here is a Mason's HAND!

As you and I our journey take
 Along life's rugged way,
 No adverse fate our Faith may shake,
 Or turn our Love astray;
 The bond between us, triple-strong,
 No power on earth may part;
 To you this tribute of my song
 Goes with a Mason's HEART!

While in the quarries of the Craft
 We work with one accord,
 A Mason's blessing let me waft
 To all who keep the Word;
 With Charity to all mankind,
 And Faith in God above;
 And these with gentle Hope entwined,
 Accept a Mason's LOVE!

MASONRY V. AGNOSTICISM.*

BY BRO. THE REV. HENRY G. PERRY, M.A., 32°, K.T.

THIS article would read as well were it entitled Masonic belief contrasting and contradicting unbelief, as it exists in the world without Masonry; for Freemasonry proceeds and builds upon Faith from the beginning, and fosters it. But, as Masons may enquire, first, "What of Agnosticism?" we answer, "It is the new name comparatively, for those who are not so much in contradistinction to "Gnostics" as they are of those who say because *we know* not what answers to divine things if there be such, we assert *no* belief in any thing positively. We do not *know* altogether, and need not therefore, *believe* at all.

Now this is not so much indifferentism as it is infidelity. Calling it scepticism does not materially vary or mend matters, for scepticism is but arrant doubt and denial of divine truth. Nor *that* only, as applied to the origin of the Redeemer of mankind's religion, in the Christian economy, under which we continue, enjoying the glorious liberty of the children of God.

The notorious sceptic school of Pyrrho, the Greek philosopher of Elis, 340 years B.C., had not Christ to antagonize; but it went on, all lengths and hazards, through teaching of Gymnosophists, Brahmins, Magi and the like, knowing vastly more than many of the modern blatant profane, who give their readers so many stale and vivid rehashes of Voltaire, Volney, Renan and Paine. And to what did it all lead? Remember some 2,222 years ago!—the great sceptic's answer, in all disputes, to his opponents, was the silly, shallow, senseless agnostic: "What you say may or may not be true I cannot decide;" and thus, in his school taught that truth cannot be reached. So vague, unreal, and worthless withal was all this that Pyrrho left no writings, even; and those of Timon, his follower, were lost; while we learn later from another, Sextus Empiricus, that the whole bent of their sceptic work was "rather to overthrow other philosophical structures than to build up their own," which amounted to nothing, if not mischievous, moreover and hurtful. For like motive God's haters would destroy the Book of Books, beg the question, rob faith, render nothing in return if not violence to authority, and sneak away under the "we don't know" cover. History repeats itself! and does so here, noticeably, in the very article of faithlessness.

The Gnostics were bad enough, but the modern agnostics appear worse; because, we maintain, according to revealed religion, *without God in the world*. Let us, to comprehend more clearly, see what the Gnostics were, as "ancient heretics famous from the first rise of Christianity" in the Eastern parts. If we refer to Holy Writ, in I. Timothy vi., 20; Colossians ii., 8; and I. John ii., 18, we are assured of this infection's obtaining in the earliest time. And, strange to add—*lucis a non lucendo*—extremists even then claimed to be beyond the practical common sense Christian of that primitive period! For instance, "they corrupted the doctrine of the Gospel by a profane mixture of the tenets of the old philosophy concerning the origin of evil, and the creation of the world." Ireneus accuses them of introducing into religion certain vain and ridiculous genealogies, *i.e.*, a kind of divine processions or emanations, which had no other foundation but in their own wild imagination. Their persuasion that evil resided in matter, as its centre and source, made

* We take this important paper from the *Voice of Masonry* for May.

them treat the body with contempt, discourage marriage, and reject the doctrine of the resurrection of the body, and its reunion with the immortal spirit." So these roved from one extreme general, or conjecture individual, perhaps, to another. We are told, some even asserting there was no moral difference in human actions; and thus, confounding right with wrong, gave loose rein to all the passions, and asserted the innocence of blindly following all their notions, and of living by their tumultuous dictates—"in whom the god of this world blinded the minds of them which believe not," that is, *rightly*, to say, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," and so arraign and rebuke their unbelief, excesses, folly, hardness of heart, and superstition.

The tenets of the ancient Gnostics, we learn, were revived in Spain, in the fourth century, by sectaries called Priscillianists, after him put to death in the year 382 by Maximus. In some sort, it seems, there are ever those who perversely follow them. Their doctrines and views are said to resemble those of the Manichæans, another sect; and so, along through the years since, there have been manifold changes of doctrine, with diverse displays of distrust, and more or less speculative unwisdom among men. But, without tracing the errors and extravagance of such philosophists from as late as the fifth to the nineteenth century, we may reasonably conjecture what so many theories in assortment of strange speculators they embrace, and how "science" so-called falsely affects them.

It is Gorgonian in effect and operation to remind one of famed Medusa's serpent tresses that they who contemplated—such the story—turned to stone. So scepticism, changing, petrifies the fount of faith, hardens the heart, and blunts and blights belief in Deity. As from a volcano of abnormal thought—chimerical cogitation coming to the surface—constantly has flowed forth much matter extraneous and corrupt, useless and effete as waste lava that clogs the way and covers with ashen deadening showers otherwise goodly field and vineyard; and thus have come many unhappy visionary figments and monstrosities of more modern mental affectation and vaunted freethinking. I say *mental* merely, because not spiritual technically, as God's law of standard propriety is indeed spiritual, and not of human invention. For of the human barely emanates bald "agnosticism;" to name it, that latest "moonflower" in the vague hapless mead of mortal efflorescences, adopted of adventure and born of philosophic speculation. It consists of mere specious arrangement in presenting, with kaleidoscope expression, man-pleasing notions. It is simply deifying the human will, and heralding self-satisfying ideas; of bringing all things in earth or heaven to the creature's grade and metre, or echoing the animal instead of the angelic! It is the creature paramount, man first, God last! Man's Creator questioned, discussed, criticised, disparaged, set aside, ceased to be thought of, deemed and determined unnecessary and superfluous, defied and finally vituperated and ignored. This is the *agnostic* passive of our day; for such is the outcome of agnosticism's milder *cultus*, if it be worth the name.

To claim non-knowledge as the reason for *not* believing, or rather for occupying the stool of professed uncertainty, belongs to either folly or ignorance. Idiot or ignoramus, with a table of logarithms before him of which he knows nothing, is less to blame for denying their fact and utility than the "fully informed" of this enlightened day, scriptures in hand, saying, "we don't *know* there is any God, and feel justified, therefore, not only in questioning the divine, but also in doing just as we lawlessly choose." That is but the selfish natural language of man's upstart lawlessness, after all, which he wishes and seeks unrestrictedly to indulge; for, in denying the source, the invalidity of that from it follows of a sequence that can be gainsaid and negated, the presumption is, with impunity by the wilful defiant. And this agnosticism, as other *isms* we are cursed with, claims, not conservative

liberty, but license and lawlessness and all that they crave. Hence, I ween, we can in great measure account for the restiveness and repugnance to restraint, if not outlawry, our age manifests, and that should be curbed and overcome for the common good. But we have not room here for longer argument and demonstration in this respect.

Every student and lover of right religious civilization and proper progress, in the march of events to date, will realize that the factor for such conduct and ruling to the canonization of good is Divine Providence overruling for human good really, and making even the wrath of man to serve Him. Out of the decalogue from God's word is declared, *keep my sabbaths; honour thy parents; do no murder, nor adultery, nor theft, nor perjury, and covet not!*

But, meanwhile, if the inordinate negative doctrine of such as agnosticism prevails, and the subject's assumed "I dont know that God is," suffices to excuse obeying what the Great Architect of the Universe commands and requires of mankind, then the devil doctrine succeeds to sap and supplant what is due the Divine. It is sowing the wind to reap the whirlwind; or over again, Esau-like, but bartering one's blessed birthright for the paltry pottage-mess. No man, if resisting, can readily be led into such faithless condition, nor permit himself to get there, or floundering from all faith, afford to warp about revealed truth, and so wrest it as to wrong and mistake His work and word, written as of God's hand for man's welfare throughout the world's ages, to which history, sacred and secular, testifies in time without suffering loss. And such storied statement and showing, with their logic and cumulative appeal to convince the reason of right reflection, mirror heaven's best gift of gospel treasure in holy religion by analogy of the natural and revealed.

Nature is gravid with God's witness, while agnosticism is but barren ignorance. Sun, moon and myriad stars give lie to such sham stuff as this assertion of man's baser self being *superior* to supernal belief? We *can* avow and attribute *implicit* faith in the Almighty! The very earth, in frame and space, within its airy orbit kept by Him who governs all, proclaims a Maker whom night and morning daily come to praise. It is not seemly, neither right nor wise, for pitiful man out of his native clay to disavow the celestial spark within the very soul and essence of his given form—that says of one's born better self, at least, I am Immortal, and not as the dumb beast. I am, and know that I am what I am, the one fixed in faith, before God, can articulate freely. For, the Infinite Supreme over all, the Great I am, self-sentient, ever existent, fashioned and gave us cognizance of our own organized being after Himself,—conscious of the highest for the creature's capacity communicated and inspired to seek of the Everlasting All-wise, begotten to all eternity—in Jehovah's care and covenant—beyond and above the base brute kingdom. Hence the true man *cultures his soul!—orients himself—and believes*, as conclusively Masonry conduces to express and convey our formulated belief and conviction.

From the outset the Master, as of inspiration, instructs the veriest novice and tyro in the Royal Art: Remember now thy Creator! Him the bard, though blind as bat, saw through *faith's* hoodwinked eyes,

God who oft descends to visit men
Unseen, and through their habitations walks,
To mark their doings!

And again, from another faithful soul, of gentler mould, admitting testimony of the Omnipotent—

Spirit! whose life-sustaining presence fills
Air, ocean, central depths, by man untried,
Thou for thy worshippers hast sanctified
All place, all time! The silence of the hills
Breathes veneration; founts and choral rills
Of Thee are murmuring; to its inmost glade
The living forest with Thy whisper thrills,
And there is holiness in every shade.



In vitally rebuking and combating all error so gross as Agnosticism's sodden, desperate presumptuousness, in which the worldly, reckless or professed religionist merely, immersed, may be amusing one's self, let us not be delinquent! With firm hand on the volume of God's Golden Rule and Law, at the altar of Masonic love and loyalty, we point to and renew the obligation indispensable and bond, both of belief in the Lord and hope of resurrection in body through Faith in and intercession by an atoning Saviour.

(*To be concluded.*)

PROCEEDINGS OF A CAPTIVE LODGE.

BY BRO. ROBERT FREKE GOULD.

AMONGST the Military Lodges formerly existing under the rule of the "Ancient" or "Atholl" Grand Lodge, we find at the number 183 a lodge duly constituted in the Royal Artillery, A.D. 1773, and another in the 9th or East Norfolk Regiment of Foot in the year 1803. It being the practice of the "Ancients" not to re-number their Lodges, but to fill up vacancies by re-granting former warrants, the Lodge of Freemasons established in Captain Webdell's Company of the Royal Artillery in 1773, becoming defunct in 1787, Warrant No. 183 was passed on to some brethren of the 9th Regiment in 1803.

An earlier lodge had, indeed, been established in this latter corps. The 9th Regiment, on its return from Gibraltar in 1749, was stationed in Ireland until 1755, and in the year 1754 was granted a warrant (No. 246) by the Grand Lodge of Ireland. The Irish Lodge appears, however, to have died out about 1770. In 1803 the regiment was quartered at Plymouth, when application was made for a warrant of constitution from the Grand Lodge of England "according to the old institutions." No. 183 was accordingly assigned to the regiment, and the lodge duly "installed" on 19th February, 1803.

On the 10th November, 1805, the 1st Battalion, 9th Regiment, embarked at the Cove of Cork, in three transports, in the expectation of taking part in the war on the Continent. Two out of the three transports were, however, driven by contrary winds to the Downs, whilst the third, the *Ariadne*, having the headquarters on board, was wrecked on the coast of France, near Calais, when the staff officers and 262 soldiers were made prisoners of war. The other two transports sailed on their appointed course, but the decisive victory gained at Austerlitz, on the 2nd of December, by Napoleon, over the combined Austrian and Russian armies, was followed by results which occasioned the return of the British troops without being engaged in any operations of importance.

Though the archives of the lodge appear to have gone down with the *Ariadne*, a sufficient number of its members "weathered the storm," and seem to have lost no time, after their involuntary descent upon French soil, in resuming their Masonic labours. The minute book of the Lodge is thus headed: "Lodge No. 183, England, Installed in the Ninth Regiment, at Plymouth Dock, 5803. Proceedings of the Lodge, commencing 30th January, 1806—5806. N.B.—The former Books Lost by Shipwreck on 16 Dec., 1805."

It may be conveniently stated, that the extracts which I shall proceed to give from the minutes of No. 183 are, as nearly as possible, *transcripts*, in all

cases. Where either condensation has been necessary, or it has seemed advisable to interpolate any observations of my own, brackets are employed.

Emergency.—Proceedings of the Military Lodge, No. 183. Held at the House of Brother Francis Smith, No. 7, Rue Cordon, at Valenciennes, on the 30th January, 1806 . . 5806 . . —

The Brethren of the Lodge, to the Number of Ten, being assembled and joined by the Ancient Masons of different Lodges under the Constitution of England, Ireland, and Scotland, present at Valenciennes, open'd in due form on the first degree in Masonry, with the W. Master, Brother Butler, in the Chair.

[Here follow thirty-two names of brethren certified as "present," including that of "Lord Viscount Barrington *by proxy*."]

Mr. Thomas Deputation was proposed, approved *nem. con.*, and initiated and passed, which being performed he returned thanks in due form, and the lodge [was] closed in peace, harmony, and Brotherly love.

J. Dow, Secy. Signed, E. BUTLER, Master.

[A *regular* meeting was held at the same place on the 6th February, and on the 21st February, and 15th May, at the Pavilion of Liberty, Valenciennes; the minutes commonly signed by the Master, Wardens, and Secretary; two or three meetings usually held monthly.]

19th June, 1806.—An election of officers took place for the ensuing 6 Months:—E. Butler, Master; John Bates, Sen. Warden, Robt. Ware, Junr. Warden; Jn. Dow, Secretary; P. Saunders, Treas.; T. Gregory, S. Deacon; Jn. Moore, J. Deac.; J. Cox, P.M.; and Jas. Moffat, Tyler.

St. John's Day.—The officers renewed their obligations, and Divine Service rehearsed by the W. Master. [Forty-two brethren present, including Colonel E. R. Cope. Capt. Geo. Kerr, and Monsieur de Chevrand "from the French Lodge."]

4th August, 1806.—Sergeants J. Jones, W. Leeds, Jas. Gilmore, S. Jarvis, Wm. Hickey, T. Walters, J. Robinson, Hy. Matthews, and Corporal Edw. Missitt, of the 9th Regiment, initiated and passed.

6th Nov., 1806.—Resolved that during the winter months the Lodge should only meet once a month.

27th Dec., 1806.—[Present] Lord Viscount Barrington and Colonel E. R. Cope *by Proxy*.

[Two meetings only were held in 1807, and none whatever in 1808. In the former year an application for relief was favourably entertained by the "Ancient" Grand Lodge.* The minutes of the Steward's Lodge—corresponding to our existing Lodge of Benevolence, recording the following:—

Steward's Lodge, 21st Jan., 1807.—Edward Butler, W.M.; John Bates, S.W.; John Dow J.W.; Pat Saunders; Robt. Ware; Isaac Cox, and others, Members of Lodge 183 in the 9th Regiment, prisoners of War at Valenciennes in France, being cast away and shipwrecked in or about March, 1806, and thereon carried to Valenciennes, and in great distress, were ordered 4 G.s. (Guineas) each.—40 G.s.

A further sum of twenty guineas appears to have been voted to the brethren of No. 183 by the Steward's Lodge, since, on a renewed application for assistance on the 16th September, 1807, the dispensers of the bounty of Grand Lodge declined to accede to it, upon the ground "that the 26 brothers, prisoners of war at Valenciennes, had already received 60 guineas from the general fund, and it also appearing that only five of the petitioners were members of Lodges under the 'Ancient' Constitution."]

* The Grand Lodge of England "According to the old Institutions."

30th March, 1809.—The Treasurer, Bro. Saunders, ordered to attend on the 1st Thursday in May and produce the cash.

Observation.—Brother Saunders made his escape on the 28th May without rendering any account of the cash to the Lodge. The Sum of money taken amounted to eleven pounds Sterling and one penny—in cash.*

[No further meeting of the lodge took place in 1809, and the next record appears under date of 1811.]

11th February, 1811.—Surgeon George Burleigh, Royal Waggon Train, proposed Captain Francis Miles Millman, Esqr., of the Coldstream Guards; John Taylor, Esq., Captain, of the Royal Regiment of Artillery; and Mr. John Beckford, Merchant Captain [and they were initiated and passed].

9th April, 1811.—At the apartments of Brother Lord Viscount Barrington, at Valenciennes.—James Slack, Esq., and James Robertson, M.D. [initiated and passed]. BARRINGTON, Secretary. Signed, E. BUTLER, Master.

22nd Dec., 1811.—[Forty-four brethren present] being all the Ancient Masons within hail. The W. Master made several proposals for the better government of the Society while in France, which were all adopted Nem. Con. Resolved that this Lodge should meet on the 1st and 3rd Thursday of each Month.

The W.M. laid before the Lodge several authentic documents respecting the conduct and behaviour of Br. Lord Viscount Barrington, not only derogatory to his dignity as a Mason, but shameful and scandalous as a man, being nothing less than a direliction of all his Masonic duties and breach of all his obligations; on which the Lodge unanimously expelled him.

2nd May, 1812.—[Forty-two members present.] The W.M., Bro. Butler, proposed to the Lodge a desire of uniting the members thereof to the Ancient Mother Lodge of France, by desiring a dispensation from the Grand Lodge to hold the Lodge in this Country under their patronage and support, which was approved Nem. Con., and petitions were immediately made out and sign'd to that effect, in order to send them to Paris.

2nd July, 1812.—Mr. H. Stewart was again proposed and rejected by a majority of 15 voices against 11.

7th January, 1813.—The Lodge visited by the R.W.B. de la Lain, Master of the Lodge of Perfect Union, Donary, and B. Richard Lovelace, Esq., Member of the said Lodge. [Bro. Lovelace, a honorary member of No. 183, was presented on the 18th February, 1813, with a Past Master's jewel, "as a testimony of gratitude for the services rendered by him to the Lodge.]

1st April, 1813.—The Lodge was visited by Bros. Wm. Russell, of Lodge No. 435, Ireland [83rd Regiment]; James Bartley, of No. 165; John Wilson, of 239; James McCollum and Henry Henderson, of 784; and James Austin, of 846 [Tyronne Militia]; who were unanimously approved of as members of this Lodge.

24th June, 1814, St. John's Day.—The Lodge assembled at Br. White, Rue de Bobineau, precisely at 12 o'clock. Fifty-four members present. The new officers were install'd for the ensuing six months, and gav'd their obligations. And an Oration was spoke from the chair suitable to the purpose, after which the Lodge passed to refreshment.

2nd December, 1813.—Mr. Richard Smith, Duckells, proposed to become a member. This Decision was Differed until next regular Lodge in order to inquire into his Character. [This procedure very common in the Lodge.] The

* In the G. L. Register (Ancients), under the No. 183, appears, "Pat Saunders ran away with the money."

Lodge visited by Brs. Peter Russell and Peter Le Cheminant, of Lodge No. 337, Guernsey, call'd the Unity, and by B. Amice Mignot, of No. 222, Ancient York Masons, Guernsey, and Likewise by Philip Langlos, No. 116, Guernsey.

Regular.—FRANCE.—Proceedings of Lodge No. 183, held at Bro. White's, Rue des Bobineau, in Valenciennes, on the 20th day of Jany., 1814, or the 20th day of the 11th Month, Masonic year 5813.

The Lodge being assembled, open'd in the 3rd degree of Masonry, with the following Brethren Present, Viz.: W. Master Br. Butler; B. Barron, S. Warden; Coles, J. Warden; De Jersey, Secy.; Seeds, Treasurer; Allen, S. Deacon; Fisher, J. Deacon; Clark, P. Master; Moffitt, Tyler.

The Lodge having heard the reports of the Different Brethren, Closed in perfect harmony and Brotherly Love, with 21 members present, and adjourned untill the fate of War shall have decided the contents of Europe. *On the 25th Jany., 1814, the brethren were all dispersed. There affairs were decided on 31st March, 1814 (5814) by the triumphal Entry of the Allies in Paris, and the overthrow of Bonaparte. The ARK was at Riom, in the Province of Auvergne, with only Brs. Butler and Ware present, who seperated, and Br. Butler brought the Lodge to England.—E. Butler.*

Signed by orders of the W. Master and Members,

ISAAC DE JERSEY, Secy.

[The above is a literal transcript of the *last* entry in the Minute Book of the lodge, during the captivity of the battalion to which it was attached. The words italicized were evidently interpolated by the W.M., Bro. E. Butler, at some later period.]

20th Sept., 1814.—*Lodge of Emergency.*—ENGLAND.—Proceedings of Lodge No. 221, held at Br. Blake's, in the King's Infantry Barracks at Canterbury. Present, W. Master Bro. Butler [and 16 others]. The Lodge proceeded to investigate several Letters received from the Grand Lodge, with Instructions concerning their future conduct on account of the Union being fully explained. The Lodge closed in harmony and Brotherly Love.

8th Dec., 1814.—*Regular.*—For Installation of the New Members, Dedication of Jewels, Furniture, etc.

The Number was changed on the Warrant and proclaimed to be no longer 183, but 221, with the usual Solemnities. [Bro. E. Butler re-elected Master.]

27th Dec., 1814.—Visitor, Br. W. Scott, of No. 5, Prov. G.L. of Andalusia.

7th Dec., 1815.—At the Duke of Wellington, Prospect Row, Brompton. The Lodge opened progressively to the Third degree, when Bros. Salter and Gilmore were proposed to become Masters of the Lodge, and passed the chair severally in due form.

19th Dec., 1815.—*Emergency* to initiate Mr. Thomas Whatley [passed 21st December, raised 5th January, 1816].

Memo.—In consequence of the small Number of Brethren—Brothers Salter, Coles, and Moffatt having left the Regt. and declared off from the Lodge on the 12th Jany., 1816.—the Meetings are postponed until time and circumstances may admit of their re-commencement. 24th Jany., 1816.

E. BUTLER, Master.

15th Feb., 1816.—[Resolved to purchase the second volume of the Book of Constitutions, just published. The Masters of the several lodges at Chatham and Brompton, together with Bro. Sampson Samuels, P.M. of No. 319, London [now Joppa, 188], elected honorary members.]

Memo.—The Lodge did not Assemble on 20th June or 24th, St. John's Day, having been ordered out from Chatham to Cobham, a small village without conveniences, during the election of a Member of Parliament for the City

of Rochester. Marched out 17th June and returned to Chatham on the 30th June, 1816. M. D. PALMER, Secretary.

31st October, 1816, Brompton.—Brs. Whatley, Mathews, and Palmer were proposed to become Masters of the Lodge, and were regularly Installed as such.

[During its stay at Brompton the lodge visited by Bros. Drake, 139; Judge, Hobart (W.M.), 306; Reeves, Weekes (W.M.), Seers, Chidley, Conter, Casper, 403; Thomas (W.M.), 328; Brown, 313 E.; Bullock, 522 I.; Lucy, 205 E.; Weinman, 393; Lyons, 154; Buford, 141.]

19th Dec., 1816.—[Bro. Whatley elected Master, Bro. E. Butler having hitherto filled that office, without a break, from 1806.]

20th Feb., 1817, Canterbury.—The W. Master, Br. Whatley, and the remainder of the Brethren being present, it was proposed and unanimously adopted, that Br. Butler, the late W. Master, be again placed in the chair until the 27th Dec., 1817, and that in consequence of the small number of Brethren present at the Depôt, that the W. Master, Br. Butler, be empowered to take the Ark, Warrant, Jewels, and Furniture of the Lodge out with him to France [to join the headquarters of the battalion], he having received orders to that effect. Br. Butler, of course, re-assumed the government of the Lodge, and the meeting parted in love and harmony.

3rd April, 1817.—At a Private Room in St. Amand, France. [Present, fourteen members, including Bros. E. Butler, W.M.; T. W. Whatley, W.P.M.; Camps, 281 Ireland; Rowland, 8 Canada; French, 246 Ireland (9th Regiment); and Conniston, 791 (Westmeath Militia). Future lodge meetings arranged to take place on the first as well as the third Thursday in each month.]

1st May, 1817.—Havrincourt, Near Cambray, in France. Determined, that the Monthly dues should be reduced from one shilling to sixpence for each member.

Memo.—Recommended that the Lodge meet regularly every third Thursday for general instruction in the different degrees.

15th May, 1817.—Visited by Brothers Green, Tiller, and Langden (W.M.), of No. 454, held in the 5th Regiment.

[During the Regiment's stay at Cambray, many non-commissioned officers in the 1st Battalion Rifle Brigade, 23rd Fusiliers, and Coldstream Guards, initiated in No. 221; and amongst the visitors were Brethren from Nos. 874, 443 E., 205, 242, 168 E., 454 (5th Regiment), 675, 253 I.]

20th Nov., 1817.—The Lodge proceeded to initiate for instruction.

4th Dec., 1817.—[Bros. Whatley chosen as Master and E. Butler as Secretary.]

27th Dec., 1817.—Bro. John Johnson, Assist. Surgeon 9th Regt., approved of as a Member. [So far as disclosed by the minutes, this was the first commissioned officer who became a member of the lodge, though I find in the register of Grand Lodge the names of Captains W. Bell and John Elliot, as having been returned in a list of members, A.D. 1806. Bro. John Johnson elected Secretary at the next meeting, 1st January, 1818, in the place of Bro. Butler, "who had temporarily volunteered to fill that office."]

19th Feb., 1818.—A communication read, enclosing certain Grand Certificates, which were executed and delivered. The Ancient Charges were then rehearsed, and the Lodge closed in due form.

[The minutes of meetings ordinarily signed by the Master, Wardens, and Secretary.]

19th March, 1818.—[The Senior Warden, Bro. Rowland, severely reprimanded by the W.M. for contempt of his orders and derision when without the Lodge, in the execution of his Military duties. Various alterations in the Bye-laws approved, and the names of all the brethren subscribed to the new code.]

2nd April, 1818.—Bro. Rowland [and six others] were passed the Chair as Excellent Masters in due form, and installed according to Ancient Custom.

16th July, 1818.—Bro. Jno. Wright, a certified Master of No. 332, held in the 58th Regiment, was received and eunegistered in the Book of Members.

6th Aug., 1818, Cambray.—Mr. Henry Clement, an accomptant in the Treasury Department, and Mr. Thomas Lands, a gentleman cadet in the Rifle Brigade, were severally and individually initiated [Bro. E. Butler “unanimously called to the chair of the Lodge,” vacated by Bro. Whately, owing “to the urgent calls of his military duties”^{*]} Declared that, from the advanced season and the number of brethren already undergoing initiation in the Lodge, that no more candidates could be received during the present Summer.

1st Oct., 1818.—Br. Eason [and others] having passed an examination, and being found duly qualified, were elected Masters in regular order, and passed the chair as Excellent Masons.

Memo.—On the 5th day of November, the regular Lodge Night, the Regt. was on the March in seperate Divisions between Canterbury and Winchester, consequently no Lodge could be holden.
E. BUTLER, Master.

27th Dec., 1818, St. John's Day.—At the Marquis of Granby, in High St., Winchester, a temporary Union was formed with the worshipful Lodges, No. 111, held by the Inhabitants, and 454 held in the 5th Regiment of Foot, for the purpose of celebrating the usual Festival.

St. John's Day [24th June, 1819?].—At the Hall of the Concord Lodge, No. 733, Ireland, Kingstown, St. Vincent, West Indies [No. 221, together with No. 733, marched to the Senate House, where a Sermon was preached by Bro. Rev. Lansdown Gilding, after which the brethren of the two lodges dined in company].

7th Oct., 1819.—Fort Charlotte, St. Vincent. The Lodge not being able to open in form owing to deficiency of Numbers—proceeded to instruct each other amicably as a Friendly Society, and separated in love and harmony at an early hour.

2nd Dec., 1819.—Present, Bro. E. Butler, W.M. [and four others, Bro. Rowland elected W.M., and the veteran Brother Butler, Secretary, *pro tem.*]

27th Dec., 1819.—[The two Lodges Nos. 221 and 733 again walked in procession to Church, and afterwards dined together].

17th Feb., 1820.—Not assembled in sufficient number.

In March.—The same.

20th March, 1820.—An Especial Lodge held in Freemasons' Hall, Kingston, in conjunction with the Concord Lodge, No. 733, Ireland, to take measures for presenting an address of condolence to H.E. the Governor, Sir Chas. Brisbane, on the decease of the ever-to-be-revered Sovereign, King George the Third, and that of our late Past Grand Master, H.R.H. the Duke of Kent, together with congratulations on the accession of King George the Fourth.

When the United Lodges being opened in due form in the Third degree, a committee was appointed to draw up the address accordingly, and it was ordered to be signed by the two Secretaries.

* Bro. Whatley was sergeant-major.

24th June, 1820, St. John's day.—The brethren assembled to the Number of five, when a sermon appropriate to the purpose was delivered by the Past Master, Br. Butler, after a regular rehearsal of Prayer.*

7th Sept., 1820.—Bros. Potter and Troop were unanimously elected to fill the chair of the Lodge, and they were accordingly Installed in Form in that excellent degree.

14th Dec., 1820 [Bros. Whatley, elected W.M., and Butler, Treasurer].

2nd May, 1821.—At Richmond Hill, Grenada [Bro. Butler present for the last time, Bro. Gilmore being elected Treasurer in his room].

26th June, 1821.—An invitation received from the Brethren of Lodge No. 252, to attend the Procession on the ensuing St. John's day.

27th July, 1821.—Richmond Hill, Grenada. The W.M. [Bro. Whatley, Regimental Sergeant Major] reported the improper conduct of Pro. Rowland, he having spoken disrespectfully of the W. Master and the Brethren. The W.M. and Lodge came to the following conclusion, that Bro. Rowland shall retire from the Lodge for six months, and if he then shows the same contrition he has done this evening, he may attend the Lodge as usual.

[Bro. Rowland re-admitted, and elected Master, 7th Dec., 1821; at the next meeting, however, on 11th Dec., the Senior Warden, Bro. Townshend, stated he had written Bro. Rowland's name instead of Bro. Whatley's, by a mistake, which left the numbers equal, viz., four to four, and he requested Bro. Whatley to exercise his casting vote in his own favour, and thus remain in the chair for another year. This Bro. Whatley consented to do, and on 21st Dec. Bro. Rowlands was elected Treasurer.

2nd February, 1821.—Bros. Sandes, Townshend, and Tucker passed the Chair as Excellent Masters.

21st Nov., 1822.—[Bro. Townshend elected W.M., but on 16th January, 1823, resigned the office, on the ground of his pressing duties as Messman, when Bro. Wall was elected in his room].

6th February, 1823.—Unanimously agreed that Bro. Townshend should never be considered as a Mason, his conduct being in many instances, un-masonic and immoral.

14th March, 1824, Richmond Hill, Grenada.—The Lodge settled sundry matters relative to the removal of the worthy P.M. Bro. Watley and Bro. Hopper, the former sent to England for his health, the latter discharged for long service, and pension'd according to his merits. Bro. Stockwell installed Master. Things being adjusted to the satisfaction of the Lodge it was closed until a fit opportunity should offer to resume their work (as the distance, duties, and bad state of health of Brother Cottingham preventing his attendance). Their being but four present in the absence of Bro. Cottingham.

The minutes of the Royal Arch Chapter, held under the sanction of the warrant of No. 183, commence 10th February, 1806, at Valenciennes, and terminate on the 11th June, at St. Vincent, the proceedings of twenty-eight meetings being recorded, over all of which except three, the indefatigable Bro. Butler presided as Z. No convocation appears to have been assembled after this veteran's departure from the head-quarters of the regiment.

No return seems to have been made to Grand Lodge after 1822, and the warrant was returned in 1829. From the minute-book it would appear that between 1803 and the 20th February, 1823, 159 brethren had enjoyed membership.

* No office seems to have come amiss to this worthy brother.

Few minute-books of regimental lodges are available for examination. I think, if records of the kind were more numerous, we should find, in the generality of instances, the honour, reputation, and well-being of each lodge to have been mainly dependent upon the enthusiasm and assiduity of one or two prominent non-commissioned officers. Bro. Edward Butler seems to have been the "mainstay" of the 9th Regimental Lodge, and it fell to pieces directly this worthy sergeant obtained his discharge from the service.

The only history of a British Military Lodge, so far written, was compiled by Sergeant-Major John Clarke, 20th Regiment, in 1849. The "Minden" Lodge, No. 63 on the Registry of the Grand Lodge of Ireland, was established in this distinguished regiment in 1748, Lord George Sackville, its then Colonel being the R.W.M.*

Bro. Clarke's "History" is a most readable one, though he falls into a few errors of quotation, and cites as evidence of the Lodge's vitality in 1772, a printed copy of bye-laws of that year (in the archives), bearing the signature of "William Dickey," Grand Secretary of one of the then Grand Lodges of *England*. In conclusion, it may be stated that the 9th Regiment of Foot was raised in 1685, in the south-west of England. According to my friend Captain Trimen (author of "Regiments of the British Army") it captured the colours of the "2nd Hampshire Regiment," at Fort Anne, U.S.A., in 1777, and during the Peninsular War obtained the sobriquet of "The Holy Boys," from a habit indulged in by the "rank and file," of selling their Bibles in order to procure the means of quenching a somewhat unruly thirst.

IN PERILOUS WATERS.

BOUT ship! O brother mariners!
 'Tis needful we should flee;
 For pleasure spreads her luring net
 Beneath this hungry sea.
 'Twere death to us did we but pass
 Yon ridge of creamy foam;
 There, in a sea-cave fathoms deep,
 The siren makes her home.

O'er lucent waves of golden green
 Soft breezes bear along;
 To ears that will not be beguil'd
 The wanton's dulcet song;
 We scorn the glamour on her face,
 A flame with hot desire;
 No charm lies in that baleful look
 Of eyes that scorch like fire.

Her kisses pall, her love is false—
 So quick to seaward sail;
 For kinder is the stress of waves—
 Less cruel is the gale.
 The haven of our hope doth lie
 Hard by a brighter shore;
 There may we strike our tatter'd sails
 And rest us evermore!"

* General Sir Arthur Cunningham, G.C.B., is a P.M. of this Lodge.

FREEMASONRY IN CHINA.

THE publication of Bro. Giles' and W. A. Pickering's works, both on Freemasonry and the Secret Societies, has directed our attention anew to China. That mysterious and wonderful land may yet bear witness to the antiquity and indigenoussness of Freemasonry, though at present these essays, strictly speaking, are only tentative efforts, rather than completed arguments, in regard to this complex and abstruse question.

So far, we apprehend, the evidence is on the whole but small which can connect the speculative Freemasonry of 1717 with China in any sense of existence or continuity previously to that date; yet, on the other hand, Mr. Pickering and Bro. Giles point each to a "phase" in the inquiry which is both interesting in itself, and important for us to note.

Mr. Pickering thinks that the "Triad" Society, the great "Shiang-Ti-Hiu" Association, was once really Masonic, though now perverted to a merely political association.

Bro. Giles, while he says, p. 2, that the "comparatively modern system" of Freemasonry at vogue in the present day, among western nations "does not exist now among the Chinese, and has never existed in China at all," goes on to quote the use of a seemingly Masonic symbolism from the time of Confucius, which is 481 B.C. We may add here, that in the library of 33, Golden Square, is a small image of Confucius, with a square and an apron, and they also possess in their museum an old and ornamented "square." Both these are in "Jade," and are said by "experts" to be very old indeed.

The square is not, however, our square, which contains an angle of 90 degrees. Constant references, we are told, occur to the use of the "square and compasses," or as the Chinese say, "the compasses and the square."

Thus "Mencius," a great follower of Confucius, who lived 200 years later, tells us, that "just as the most highly skilled artificers are unable without the aid of the square and compasses to produce perfect rectangles or perfect circles, so must all men apply these tools figuratively to their lives, and the level and the marking line besides, if they would walk in the straight and even paths of wisdom, and keep themselves within the bounds of honour and virtue."

Then also in his book, vol. i., we find these express words, "A Master Mason, in teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuits of wisdom must also make use of the compasses and the square."

In the work called "The Great Learning," between 300 and 500 years B.C., we find in chapter x., "that a man should abstain from doing unto others what he would not they should do unto him," "and this," adds the writer, "is called the principle of acting on the square."

In a celebrated poem, called "The Li Sao, or Dissipation of Grief," written by a certain statesman called Chii Ping in the fourth century B.C., we find these metaphorical allusions :

"Of a truth the workmanship of the age is specious !

"Neglected lie the square and compasses, our true guides.

"The measuring line is discarded, and the crooked is pursued.

"A showy elegance is the standard now aimed at by all."

Poor "Chii Ping's" words may be good of other ages besides his own.

And in the same poem is found, "inter alia," these lines :

"In the relation of sovereign and subject, seek the harmony of the square and the measuring line."

Bro. Giles, from whose interesting paper we take these extracts, adds, "I could go on producing a large number of similar quotations from various Chinese authors of note, such as the philosopher Wentzu, fourth century B.C.; the poet Lin Tsung Yüan, A.D. 773; the famous scholar and poet, Su Tung Po, 1086 A.D.; and can even "shew how this Masonic phraseology has found its place in the literary language of China even to the present day."

But not to weary the reader, I will merely mention that Bro. Giles gives us several proofs of the common use of, to us, familiar Masonic symbolism. Certain Masonic symbols, as the point within a circle, the level like that on a Past Master's apron, and even the tau may perhaps be traced. An "apron" is mentioned by Confucius, and an illustration is given by Bro. Giles; while the Chinese symbol for an axe represents Master Mason, which fact may interest Bro. Fort, in reference to Thor's hammer, and the like.

As regards the Triad Society, whatever it be now, many of its ceremonies have a Masonic character, and seem to point to a common origin. If they be pre-1717 they are very ancient indeed; if they are only the adaptation of English Masonic verbiage, then of course their value is represented by the "unknown quantity."

On the whole we are inclined to think, that in China as elsewhere, we are only on the threshold still of Masonic investigation. If the "relics" at Golden Square are veritable ones, and there seems no possible doubt in that respect, Freemasonry had an early existence in China, and, though perverted through the lapse of ages, seems to illustrate Oliver's old theory, of the connection of Freemasonry with primeval religion and the "ancient mysteries," which at one time were the only depositories of any "residuum" of religious wisdom, truth, and belief.

EXAMINATION OF A MASON.

IN *The Flying Post, or Post Master*, from April 11th to 13th, 1723, the following curious tract is found. Bro. R. F. Gould was the first, we believe, to publish "in extenso," in *The Freemason*, and to unearth, this "Catechism," though reference is made in Kloss to a catechism in the *Post Boy* of 1724-25-26, and Bro. Hughan and "Masonic Student" mentioned the fact of the existence of the *Post Boy*. Kloss also alludes to an earlier catechism, though he clearly had not seen this one. We have thought it well to re-publish it from another transcript for easy reference in *The Masonic Magazine*, as it has several important points.

EXAMINATION OF A MASON.

WHEN a Freemason is enter'd, after having given to all present of the Fraternity a pair of Men and Women's gloves and Leathern Apron, he is to hear the * * * * * belonging to the Society read to him by the Master of the Lodge. Then a Warden leads him to the Master and Fellows, to each of whom he is to say—

I fain would a Mason be,
As all your Worships may plainly see.

After this he swears to reveal no secrets of the Worshipful Fraternity, on pain of having his Throat cut, and having a double portion of Hell and Damnation hereafter.

Then he is blindfolded and the Ceremony of * * * * * is performed. After which he is to behold a thousand different postures and grimaces, all of which he must exactly imitate, or undergo the discipline till he does. After this the word, Maughbin, is whisper'd by the youngest Mason to the next, and so on, till it comes to the Master, who whispers it to the enter'd Mason, who must have his Face in due Order to receive it.

Then the enter'd Mason says what follows :


An enter'd Mason I have been,
Boaz and Jachin I have seen ;
A Fellow I was sworn most rare,
And know the Astler, Diamond, and Square ;
I know the Master's Part full well,
As honest Maughbin will you tell.

Then the Master says—

If a Master Mason you would be,
Observe you well the Rule of Three,
And what you want in Masonry,
Thy Mark and Maughbin makes thee free.

When you would enter a Lodge, you must knock three times at the Door, and they'll challenge you :

Q. Are you a Free Mason ?—A. Yes, indeed, that I am.

Q. How shall I know it ?—A. By Signs and Tokens  from my entrance into the Kitchen, and from thence to the Hall.

Q. What is the first point of your Entrance ?—A. Hear and conceal, on pain of having my Throat cut or Tongue pull'd out.

Then one of the Wardens will say, God's greeting be at this Meeting, and with the right worshipful the Master, and Worshipful the Fellows, who keep the Keys of the Lodge from whence you came, and you are also welcome, Worshipful Brother, into this Worshipful Society.

Then you salute as follows : The right Worshipful the Master, and the Worshipful Fellows of the Lodge from whence I came, greet you abundantly,

Q. What Lodge are you of ?—A. I am of the Lodge of St. Stephens.

Q. What makes a just and perfect Lodge ?—A. A Master, two Wardens, four Fellows, five Apprentices, with Square, Compass, and common Gudge.

Q. Where was you made ?—A. In the Valley of Jehosaphat, behind a Rush-Bush, where a Dog was never heard to bark, or Cock crow, or elsewhere.

Q. Where was the first Lodge kept ?—A. In Solomon's Porch ; the two pillars were call'd Jachin and Boaz.

Q. How many Orders be there in Architecture ?—A. Five, Tuscan, Doric, Ionic, Corinthian, and Composite, or Roman.

Q. How many points be there in Fellowship ?—A. Six : Foot to foot, Knee to Knee, Hand to Hand, Ear to Ear, Tongue to Tongue, Heart to Heart.

Q. How do Masons take their place in Work ?—A. The Master S.E., the Wardens N.E., and the Fellows Eastern passage.

Q. How many precious Jewels are there in Masonry ?—A. Four, Square, Astler, Diamond, and Common Square.

Q. How many lights be there in a Lodge ?—A. Three : The Master, Warden, and Fellows.

Q. Whence comes the pattern of an Arch ?—A. From the Rainbow.

Q. Is there a Key to your Lodge ?—A. Yes.

Q. What is't ?—A. A well-hung Tongue.

Q. Where is it kept ?—A. In an Ivory Box between my Teeth, or under the Lap of my Liver, where the Secrets of my Heart.

Q. Is there a chain to it ?—A. Yes.

Q. How long is it ?—A. As long as from my Tongue to my Heart.

Q. Where does the Key of the working Lodge lie?—A. It lies on the right hand from the Door, two foot and a half, under a green Turf, and one Square.

Q. Where does the Master place his Mark on the Work?—A. Upon the S.E. Corner.

To know an enter'd Apprentice you must ask him whether he has been in the Kitchen, and he'll answer, Yes.

To know an enter'd Fellow you must ask whether he has been in the Hall, and he'll say, Yes.

To know a Mason in the Dark you must say, There is no Darkness without Absence of Light, and he'll answer, There is Light without Absence of Darkness.

To compliment a Brother Mason, You put your Hand to the right side of your Hat, and bring your Hat under your Chin, then the Brother will clap his right Hand to the right side of his Hat and bring it to the Left Side under his Heart.

To meet a Brother you must make the first Step with your right Foot, the second with your Left, And at the third you must advance with your right Heel to your Brother's right instep, then lay your right Hand to his left wrist, and draw the other Hand from your right Ear to the Left under your Chin, and then he'll put his right Hand to his left Side under his Heart.

To Gripe, is when you take a Brother by the right Hand and put your middle Finger to his Wrist, and he'll do so to you.

To know a Mason privately, you place your right Heel to his right instep, put your right Arm over his Left, and your Left under his right, and then make a Square with your middle Finger from his Left Shoulder to the middle of his Back, and so down to his Breeches.

When a Mason alight's from his Horse, He lays the Stirrup over the Horse's Neck.

To call a Mason out from among Company you must cough three times, or knock against anything three times.

A Mason, to show his necessity, throws down a round piece of Slate, and says, Can you change this Coin.

LAS MEMORIAS.

AS the Spanish say, "Las Memorias," or "the Memories," are very abiding and very precious to us all.

And it is remarkable how very little to-day can touch the secret spring of memory, and unlock and open out its most hidden mysteries!

A touch, a word, a flower, a line of poetry, a song, a strain of music, a lock of hair, a casual expression, a smile, a tear, a chance meeting—all and each have a potent influence sometimes on us all alike, and in a moment the flood tide of memory rises, sweeping all before it, and carrying us away on its surging and impetuous waves to a long distance,—to a far-off shore!

We are in the midst of a busy and prosperous life to-day, surrounded by the artificialities of society, or the thronging interests of present existence, and yet, as it were by magic, an unseen power transports us, as on the "fairly carpet" of old, to quite a different scene, to other faces, voices, pursuits, pleasures, pains.

All comes out clear before us, and we invest with a thousand graceful fancies what, perhaps, at the time we ourselves cared little for before, because memory, bridging over the period between the present and the past, throws a

roseate colouring over "the things which once were and never can be" to us here again. Indeed, nothing is so domineering, or autocratic as Memory, in that it takes us completely at times away from the present—with its dull cares or petty trials,—and makes us denizens of another clime, where all was fresh and fair, fragrant and free, and when Hope, with its most halcyon tones, could breathe into us those glowing aspirations and anticipations which, alas, time and experience, and sorrow and separation, and treachery and change, have told us too surely and too sternly, are only, after all, "bottled moonshine," for the most part, for us poor mortals now.

For instance, I was looking over some dirty old papers the other day, preparatory for an "auto da fe," innocent and befitting, unlike the Inquisition of old, when I was attracted by a sealed envelope which had lain there many years, and which, when opened, contained the little crayon drawing of a fair face I once knew very well, the portraiture of one I cared for much and grieved for deeply, long, long years ago.

And then, in a magic minute, memory came to the rescue, and took me out of my little den, with its old books, and musty furniture, and countless old bachelor surroundings, to a distant epoch, now almost dim itself to me, and rejuvenated me, and hemmed me in on every side with the words, and songs, and smiles, and happiness, and gay ways, and cheery doings, the bright faces and loving hearts, of a very fair time and a very pleasant scene in my own humble career. What recked I then of to-day? I was far, far away! We were all young again.

And that very little drawing reminded me of one with whom some of my pleasantest days were passed, and yet such is the irony of fate, such the "perversity of things here," she had faded out of my memory and life just as she herself had passed in gentleness away, in life's young morn. And yet now memory supervening, had filled my room with the tender ghosts of the past. They were all there, not one was missing—old and young, grave and gay, fair maidens, sportive youths.

I could hear the quips and realize even the pranks of those old days, long forgotten now, but gracious even to recall to mind. How little pleased us then, gratified us then; how merry, how contented, how truthful, how real, we all then were!

Alas! how, too often, does the world change us all after a few short years, and what actors and hypocrites we do become. But then, how everything contented us, how satisfied we were with one another and with ourselves. In the immeasurable conceit of youth, we fancied that never any got on so well together before.

And yet, here to-day, I am all but the solitary survivor of that once gay, merry, and joyous gathering, and the old papers I destroy, and the old letters I read, and the old portrait I gaze on, are but the Memories, fading and evanescent, of a past which can never be recalled, of sympathies which time cannot renew, of friendship and affection which could only endure for a season, but, let us hope, may outlive even Time's "encroaching hand," survive even "decay's effacing fingers." But it is a mistake to suppose that when we get old we can reconstitute for ourselves the friendships of years.

As Horace Walpole well put it, a hundred years ago, we can live with the young and like the young, but their ways are not ours, nor ours theirs. They cannot interest themselves in what interested us long years ago. Each age thinks "no small beer of itself," and it will not allow us, who are inclined to dream that the past is superior to the present, to seek to make them believe that the faces were fairer, the hearts were warmer, the associations were more enduring, than those with which they are identified to-day.

The same writer tells a pretty story in one of his letters to George Montagu or to General Conway—I forget which—in illustration of what he contends for. He once gave a party to three of the most beautiful ladies of his

acquaintance, Lady Ailesbury, the Duchess of Richmond, and Lady Coventry, and after the partings were over, old Horace says, "Well, I can never see three prettier women; no party that any one can get together will ever excel them for me, and I shall always be satisfied in thinking, that my "three Graces" kept me company here. Three such charming women are not likely to meet here again."

So let us cherish "las Memorias" of the past.

They are a pleasant "shadow hand" for us all, to which we can have recourse when wearied and oppressed with cold formalities or lying frivolity to-day. There, at any rate, we can be at rest and peace; there professions mean something; friendship is a reality, and hearts are loyal and loving to the end. There we can be cheered and consoled when the world wearies us, or sickness depresses us, with the memories of the past, with the hopes of the future, when true friends shall meet true friends again, when the "day" shall "dawn" and the "shadows flee away."

GOSSIP OF AN OLD MASON.

BY BRO. ROB MORRIS, OF KENTUCKY.

IT may seem to amuse the readers of the *Masonic Magazine* if I offer them, in the character of "Masonic Gossip," some recollections connected with the preparation of the many "Reports on Foreign Correspondence" which have passed my hand. This branch of Masonic literature, though practically American, has attained such proportions during the last thirty years that the historian cannot pass it over. These reports afford, indeed, all the materials of Masonic history. Some of them, as those of Robbins, of Illinois; Howry, of Mississippi; Drummond, of Maine; and others, are almost exhaustive in reasoning upon questions of jurisprudence and analyses of current facts. I think a collection of the American Grand Lodge Proceedings for the past twenty-five years a library calculated to make its owner proud of the industry and erudition of their compilers and the progress of the Fraternity.

But to my own share in these things. I began the study of the current history of Freemasonry in 1846 by making collections of all sorts of facts bearing upon the subject, from a newspaper clipping to a tome of many pages. A few years later, when I was first appointed Chairman of the "Committee of Foreign Correspondence," I found this accumulation of facts right in my hand. Incidents of the slightest moment, when considered separately, form valued links in a chain of history. This I particularly observed when making a series of chronological tables of Masonic events. Had I a copy to send you, Mr. Editor, you would be amazed at the number of these, picked up here and there in the desert of desultory reading and wrought together for use.

In 1850, we had no extended reports upon foreign correspondence. Chairmen of Committees to whom the subject was entrusted satisfied themselves by hasty glances at the communications laid before them by Grand Secretaries, and generally reported, that "there was nothing in the papers submitted to them that particularly called for notice." In rare cases, indeed, like that of the serious *imbroglio* of New York Masonry about 1850, the subject was deemed worthy of closer examination, and occasionally a little sparring with neighbouring Grand Lodges was indulged in, only this and nothing more. My first "Report upon Foreign Correspondence," though more brief than later ones, went more fully into subjects of general interest to Masons than any that

had proceeded it. I reviewed the proceedings of twenty sister Grand Lodges, nearly all that were then in correspondence with us. Among these was *not* the Grand Lodge of England, neither of Scotland, Ireland, France, or, perhaps, any foreign organisation. My report concludes with the assertion that "the tone of the publications before me is uniformly cheering. It indicates high prosperity in the respective jurisdictions for which they emanate. They are replete with sound moral, often with profound religious, sentiments worthy the Order whose basis is the Word of God. In this respect they will bear comparison with anything the year has produced. To those who doubt or criminally deny the morality of Masonry, we may triumphantly hold up all these publications as testimonies that cannot be refuted.

For all the period until my term of Grand Mastership began, I was retained to prepare annual reports upon foreign correspondence for my Grand Lodge (Kentucky), as I am at the present time. From 1850 to 1858, I was living in the western portion of the State, near the Mississippi river. More than one of your readers will recall his visit to me in my "Old Kentucky Home" at Lodgeton. The days were those of slavery, and there was nothing more curious to an English traveller in our ante-bellum times than to observe the relations between master and servant. I will not shock your sensibilities by praising the institution of slavery. It has disappeared as well from the American Republic as the British Empire. But I am free to say I have witnessed (and so have your readers) many worse things in this evil life than the mild form of slavery that existed around my Kentucky residence thirty years since. But where is my gossip leading me?

It was my custom in those days, as now, to take the summer months to the preparation of "Reports upon Foreign Correspondence," and the other papers entrusted to me by Grand Lodge. Shall I ever forget those happy days, that happy employment? The weather was too sultry for much movement. My little table set its legs firmly in the rich alluvium in the deep shadow of the beech tree, and tempted me to its side. Was the classical allusion wanting? Had I not "the Mantuan Bard" (*Virgil. Delph.*), with *is sub tequaine fagi*? The great poplar tree of Southern Kentucky (*Liriodendron tulipifera*), which is our magnolia, throws its lofty shade upon the lower beech tops, and added a coolness to the same. My little children played around me, or enjoyed their *siesta* near by, or opened the pages for me, occasionally reading aloud or even copying a passage here and there as wanted. It was then that those three boys resolved "to grow up and be good boys, so that we may be good men and become Masons." Poor fellows! they have found life a hard and stony way, yet they were good boys, and they are good men, hard-working and faithful to a trust, and they *are* good Masons. Something then of good has grown out of those summer days at Lodgeton. There were seven of the children, six of them yet living, and the heads of families, and I have only to look over the family register to count fifteen of a new generation who call me "grandfather." And here comes the noisest of the lot, and I know from his clamour that I shall not get rid of him until I have replenished his little purse with coins.

As I went on with my reports my Masonic neighbours would come in by ones and twos, utterly unemployed at that hot season, and anxious to inflict their tediousness upon me. Good fellows! They have disappeared to the last man. The civil war swallowed up many; the scythe of the Destroyer reaped the rest. To them I read my notes while they smoked the strong Kentucky tobacco, and wondered that "one little head contained so much Freemasonry" (Cowper altered). My neatest passages, my sharpest thrusts, my keenest retorts have never excited so much approbation as from those favourable critics. Truth to say, we had not much talent employed in that line. The witty Corson had not fleshed his maiden sword then; the beaming Drummond had not brought his battery of logic and humour to bear in this direction; the cordial Frank Goulley (alas, for what a fate he was reserved—the death by fire!) was

not even a Mason. (I conferred the Third Degree upon him myself in 1857). O'Sullivan was working to make his calling and election sure as Grand Secretary of Missouri. Albert Pike, then a resident of New Orleans, was beginning to be heard of in Masonry, having taking a distant start towards it as an Oddfellow, and another as Grand High Priest of Royal Arch Masonry. My contemporaries in the work were such "good pens" as Mellen, of Mississippi; Philip C. Tucker, of Vermont (*facile princeps*); B. B. French, of Washington City; Finlay M. King, of New York; and Wilkins Tannehill, of Tennessee. Of this last a fact is recorded worthy of note. A few ardent souls at Nashville used to write an annual "Report on Foreign Correspondence," put his name to it, and procure an appropriation of 500 dollars from the Grand Lodge for his benefit. He was blind and poor. But few of his acquaintances knew of this circumstance, but supposed that the report was prepared by his dictation. I have overlooked, purposely, Bro. J. S. Parvin, of Java, who was then, as now, one of the best writers upon Masonic themes, of which our literature can boast. His reports would bear republication to-day as a good history of American Masonry for thirty years. It is a heartrending comment upon the above paragraph that every one of the names given as my contemporaries, save Parvin, has passed the boundary that separates earthly darkness from promised light.

And now to come down to the work laid out for the present year. My Grand Lodge meets in October. In time for that my report must be finished and printed, that a copy may be placed in the hand of each delegate, '600 in number. It will be about 250 pages in length, set up in small type, and must treat of all the variety of subjects suggested by the documents placed in my keeping. Here they are, a huge mass, indeed! Beginning with the Grand Lodges of this Continent, fifty-four in number, the bulk comprises 12,000 printed pages. Then here are circulars, charges, replications, bulletins, official serials, letters in manuscript, etc., enough to turn the brain of one whose moderate supply of brain material has not become indurated by so much experience.

In alphabetical order, commencing with "Alabama, Arkansas, British Columbia, etc.," I have laid out the piles, some eighty-five in number. Jupiter, what a mass and a mess! "The Orient" is printed in Bohemian. Other papers appear in Greek, Spanish, Italian, German, French—what not. Some of the works before me, as California, Illinois, New York, etc., run up to 600 pages each. To cull from each all that is novel were easy enough, for I have so long made study of these matters as to be able to sniff an innovation afar off, but to cull only such novelties as will interest Kentucky readers is not so easy. We Masons of "the dark and bloody ground" abhor innovations. Only call anything an "innovation" here and toss it away. The Grand Lodge will not abide it. We never can understand how "The United Grand Lodge of England" could innovate upon its ancient Constitutions at the tremendous rate they have done it. Was it a sudden or a gradual process? Was there no protest? Why, I have tried here for nearly thirty years to introduce the system of District Deputy Grand Masters, but in vain. It is an innovation. I wish your erudite contributors would show me how to introduce some of those radical changes which I observe in comparing your Constitutions of 1881 with those of 1722.

But I am making this paper much too long. It is the weakness of gossip that there is no (natural) end to it. "Men may come and men may go," but the old chatterbox talks on and writes on until his night cometh. However, I will wait to see whether you publish the present article, and if I find it in print will follow it up with a second batch, describing the subjects to be particularly considered in my report on foreign correspondence for 1881. We have a number of controversies on the *tapis*, quite a number of things settled every year for thirty years have to be settled again. Some grand new jokes are to be published. Many lamentable deaths are to be mourned. In brief, our reports for 1881 may be worth the reading.

INDISCRIMINATE CHARITY.

INDISCRIMINATE Masonic charity is many times a serious evil, instead of good, and often works harm for the fraternity. It affords too much encouragement to the professional beggar, who knows he is sure of a quarter at least, for his persistence, and that he will be easily disposed of at that; for it saves the donor the trouble of making any investigation as to his worthiness, and opens a field for quite an extensive business. For some reason these frauds are not as common as they used to be, but they put in their appearance occasionally, and should be treated as their unworthiness deserves. It is not a good plan as a general rule to dispense Masonic charity in an individual way, for Masons in their individual capacity are not prepared with all the means, or time, for testing the worthiness of the applicants, and should refer all such cases of charity to the officers of the lodge, whose duty it is to make investigation before dispensing alms.

It is not all who can recite the lectures, and who are possessed with the secret language of the fraternity, who can prove themselves worthy, and this is an important factor to be considered before going down into your pockets for assistance. If he is not found worthy he should receive no encouragement in his nefarious raid upon the good feelings of the fraternity, who are generally disposed to assist a brother whom they find in distressed circumstances; but when they have been deceived a few times they harden their hearts toward all who appeal to them.

The lodges should first look out for the needy ones in their own flock; adopt the worn-out adage, "Let charity begin at home," and practise it as liberally as their finances will allow; but when one presents himself who is not known, let him establish his worthiness before he is sent away replenished.

A brother in another jurisdiction, commenting upon this subject, expresses his astonishment at the readiness with which American Masons are swindled; for all our solemn and imposing machinery does not prevent the plodding tramp to work his brazen face into our lodges, deplete our treasury, and pass triumphantly on to new fields.

And he asks: "How shall we protect ourselves? Is there no way by which the Masonic Order can close its doors against brazen imposters? The man who comes wrapped up in the mantle of Masonic covenants, hailing for it in the language of Heaven itself, and demanding aid; will not somebody tell us how to *try that metal*, whether it be gold or pinchbeck?"

Experiences which have been brought to our notice during the twenty years of our connection with the fraternity, warrant, to some extent, the exclamations of our distinguished brother; but we know of no other rule which will prevent the unworthy from continuing to thrive on the liberality of others, than that which has already been suggested; and many times the mark of unworthiness is stamped so thoroughly on the individual, that little time or trouble is necessary to arrive at a safe conclusion on which to base action. A little attention to this subject of indiscriminate charity will soon settle the business, so far as the *gullers* are concerned, and the fraternity will be the better for it, not only in pocket, but their benevolent disposition will not become hardened when objects of real charity shall present themselves.—*Loomis' Musical and Masonic Monthly*.

HISTORY OF THE AIREDALE LODGE, No. 387;

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

BY BRO. J. RAMSDEN RILEY, P.M. AIREDALE LODGE, NO. 387;

Z. MORAVIAN CHAPTER, NO. 387.

SECTION III.—1833 to 1863 (*continued*).

GRADUALLY the Lodge regained its vitality once more, a strong proof of which is exhibited in the minutes of April 27th, 1842, which records that "it is but just to remark that, considering various circumstances, considerable merit is due to most of the worthy Brethren, who went through their work with true Masonic worth." A small part of this minute is in the Mark cypher.

On the 14th December, 1842, there were only six members present. These, being sterling workers, seem to have felt some disappointment at the absence of so many on this occasion, especially as it was the usual night for election of Master. Nevertheless, with true Masonic charity, they made the best of it, and the humorous way in which the Acting Secretary entered the minutes is a striking proof *his* lightheartedness in the matter.

Wednesday night, Decr. 14th, 1842.—At a meeting held this night there were present : Thos. Robinson, W.M. ; John Walker, senr., S.W. ; Nicholas Walker, J.W. ; James Brown I.G. ; John Smith, Tyler ; Nobody, Deacons ; His Rt. Hon. L. Barker, Secretary. The rest of the Brethren not being present, we proceeded to business without 'em, and transacted it nearly as well without them.

Bro. Thos. Robinson was again proposed to stand as Master for the next coming year.

Also, we agreed to canvass the members for attending St. John's, and those who agreed to attend should sign their names, and afterwards to be considered responsible for the expense of the Dinner, etc., in case of non-attendance.

The Business of the Lodge being settled, we closed in the usual form with solemn prayer. Of course we had a glass or so each after our fatiguing labours, and then bundled home.

At the foot of the page there is a note made by the Lodge Secretary (Bro. Wainman Holmes) a fortnight afterwards, and it needs nothing more to shew how utterly impossible dissensions must have been amongst, and how strongly the Masonic principle of Brotherly Love had entwined itself round the hearts of the veteran Masons of Airedale Lodge at this time. The note above referred to reads as follows :—

Dec. 29th, 1842.—After reading the above I cannot but note here how thankful I am for Bro. Barker's kind way of officiating for me, and should this remark come before a Lodge of Freemasons in one hundred years from hence, take my word for it, Bro. B. is a well beloved Bro. Mason.

(Signed) W. HOLMES, Sec.

For the edification of my brethren, more especially as Bro. Barker was present in good health, I read the note nearly thirty-six years after it was penned, viz., on the opening of the new Masonic Hall at Wellerroft, Shipley, October 2nd, 1878, and I hope that at the expiration of sixty-four years more there will be many brethren of Airedale Lodge who will feel pride and pleasure in, as well as take an example from, the memory of such Masons.

In 1843 the Huddersfield Lodge (then 365) completed its fiftieth year, and a jubilee in honour of the event was held, 24th April, being the date of its anniversary.

I was surprised to find that only six Past Masters were returned to Grand Lodge, 13th May, 1844, viz.: Joshua Bell, W.M. 1844; Thomas Robinson, 1843; Nicholas Walker, 1841; John Beck, 1837; John Walker, jun., 1836; and William Whitwham, 1835. As a memorial of the time, the following communication is peculiar—

ROYAL YORKSHIRE LODGE.

332, Keighley, June 5th, 1844.

Sir and Brother,—In consequence of the death of our late worthy brother, William Hopkinson, who departed this life at seven o'clock this morning, I am directed by the W.M. to inform you that his remains will be committed to Mother Earth on Sunday next, at 12 o'clock.

You and all your Brethren are hereby desired to attend a Masonic Procession on the occasion, and to meet in the Lodge Room on the above day not later than ten o'clock a.m. From yours fraternally,

R. C. SHARPE, Secretary.

N.B.—The Brethren to appear in Black Dress, with White Gloves and Craft Orders.

On the 17th April, 1845, the Wakefield Lodge (then 727, and held in Thornhill Street,) was consecrated, its warrant being dated March 1st, 1844. In the following month the Alfred Lodge, Leeds, No. 384, having completed its fiftieth year on the 27th April, commemorated the event by a grand Masonic ball, under the patronage of the R.W. Prov. Grand Master, the Earl of Mexbrough, at the Assembly Rooms, Crown Street. The Lodge held its meetings at this time at Scarborough's Hotel.

Lodge Truth, Huddersfield, No. 763, was constituted December 3rd, 1845.

Lycias Barker and John Mann rejoined in 1845.

On April 8th, 1846, it was found necessary to make a levy upon the subscribing members for twelve months:—

Bro. John Walker, W.M.; Bro. N. Walker, S.W.; Bro. John Beck, J.W.; Bro. Joshua Bell, P.M.; Bro. Joseph Walker, I.G.; Bro. John Smith, Tyler; Bro. Wm. Whitwham, Treas.; Bro. Thos. Robinson, Secy.

It was proposed by Bro. John Beck and seconded by Bro. Nicholas Walker, and unanimously carried, that the whole of the regular members pay a contribution of 6d. per month for 12 months, to defray the Returns and other expenses belonging to this Lodge.

On the 2nd September, 1846, Bro. M. Rogerson, W.M., and eleven members of the Lodge of Hope, attended as visitors, and the Airedale accepted an invitation to their Lodge, at Bradford, for the 5th October, 1846.

An important meeting was held on Sunday night, December 6th, 1846, there being present Bros. John Walker, W.M.; N. Walker, S.W.; John Beck, J.W.; Joshua Bell, P.M.; W. Holmes, Secretary; L. Barker, Treasurer; Thomas Robinson, S.D.; J. Walker, J.D.; John Mann, I.G.; J. Smith, Tyler. Bro. Thomas Robinson proposed the re-admission of Bro. Wainman Holmes. This was seconded by Bro. Joshua Bell and carried unanimously. Bro. Nicholas Walker proposed Mr. Nicholas Walker, jun., Baildon Mill, as a Candidate for Freemasonry. Bro. Lycias Barker proposed Bro. Wainman Holmes as W. Master for 1847, seconded by Bro. Beck, and carried unanimously.

However, from this date to the St. John's meeting at the end of 1847, only six meetings of the Lodge were held. On the fifth meeting, held 24th November, 1847, "it was proposed by Bro. John Beck, and seconded by Bro. Nicholas Walker, that Bro. Wainman Holmes stand as W.M. for next year." "No other being proposed, he was necessarily elected," adds the Secretary, Bro. Thomas Robinson.

The Cleveland Lodge, Stokesley, No. 795, was founded this year.

Strange to say, there are two versions of the minutes on St. John's Day, December 29th, 1847. One of these is, however, an undoubted, though only partial, copy—if not actually written in the new minute book *from memory*. I accept the original by Bro. Thomas Robinson, P.M., as entered in the old minute book, especially as it includes (in addition to other particulars usual on installation meetings) every entry of the later one. On this occasion, nearly

twenty-one years after his first installation, Bro. Wainman Holmes was again placed in the chair as W. Master, and Bro. Thomas Holmes was initiated. The returns to 31st December, 1847, were made February 28th, 1848, fifteen members being returned, inclusive of two initiates, during 1847.

On the 28th October, 1848, the following brethren attended our Lodge from the Royal Yorkshire, No. 332, Keighley:—Bros John Gordon, Thomas Brown, Thomas Lund, Joseph Buckley, John Ellison, James Emmett, Thomas Midgley, Abraham Shackleton, James Cawood, Daniel Town, John Hagar, William Simpson Servant, George Pool, George Falshaw.

And on the 10th January, 1849, Bro. Nicholas Walker, senior, was again elected W.M. On this occasion six brethren volunteered to provide the supper for the six following meetings.

Bye-laws had previously been found necessary, and many attempts made to frame them; but in this year (Thomas Holmes, Secretary,) strenuous efforts seem to have been made to have them compiled. On July 4th, 1849, they are thus referred to:—

The Lodge, after a short lecture, was duly closed after the negligence attending the delay of writing out our Bye-Laws was alluded to, and when each member was to be strictly requested to attend at the next meeting, that the business may be accomplished.

Again, on the 5th September, 1849 (the next meeting): "The completion of our Bye-Laws is a matter of business which stands over until next meeting, when it is hoped we shall be able to finish their compilation;" and on the next meeting following (October 3rd, 1849): "Bro. Wainman Holmes promised to arrange the Bye-Laws and submit them to the inspection of our next meeting for the approval of the Brethren." Notwithstanding these efforts and promises, the matter seems to have been allowed to pass out of mind, as it was twenty-one years after this that bye-laws were compiled and printed. The Zetland Lodge, Guisbrough, No. 820, and the St. Germain's Lodge, Selby, No. 827, were founded in 1849.

On February 26th, 1850, Bro. John Walker, senior, again rejoined, but the attendance was anything but satisfactory up to 1853 inclusive.

On Monday, 22nd September, 1851, the M.W. Grand Master, the Earl of Zetland, laid the foundation stone of St. George's Hall, Bradford, on which occasion, for the first time, a special Grand Lodge was held in the old Exchange Buildings (now the General Post Office), Kirkgate, Bradford, the Provincial Grand Lodge having been previously opened by Bro. Charles Lee, D. Prov. G.M. W. Yorkshire, at eleven a.m. Bro. William H. White, Grand Sec., Bro. Michael Costa, and other distinguished brethren, were present.

In May this year the Huddersfield Lodge, having a candidate for one of the Masonic charities, acknowledged the receipt of 120 votes from the Airedale Lodge.

On Wednesday, January 7th, 1852 (Nicholas Walker, junior, W.M., Thomas Wharton, Secretary), "it was proposed by Bro. Thomas Holmes, and seconded by Bro. John Ambler, that instruction meetings be held every Saturday night at 7 o'clock, one night at Bro. John Smith's and the other at Bro. Wainman Holmes's; it was unanimously agreed to. Bro. Joseph Walker, Bro. N. Walker, jr., and Bro. John Walker, jr., are particularly requested to attend." It is not very difficult to make out from this who were the chief workers in the Lodge at this date.

The Harmony Lodge, Bradford (No. 874), the North York, Middlesbrough (No. 876), and the Zetland Lodge, Cleckheaton (No. 877), were established in this year.

On the 8th September, 1852, £1 was voted from the Lodge funds to a sick brother, and the same amount on Nov. 24th, 1852. Bro. Jonathan Walker was again a joining member in this year, and more life was perceptible in the Lodge for many years following.



May 25th, 1853.—“The business being finished, Bro. Barker presented the brethren present with a good supper.” As I happen to know what “a good supper” means when thus expressed by a Baildon brother continually under the influence of the exhilarating breezes of the adjacent moors, I am inclined to think these plain and substantial but wholesome suppers often decided a wavering brother to attend his lodge even when perhaps his occupation or some social attraction of a different character to Freemasonry pulled in an opposite direction. How many hearts, rarely assailable, and purses, too, have been opened through the mysterious agency of a good supper.

I find brethren walked over the moors from Keighley and Bingley, and from Idle and Guiseley, regularly to attend the lodge at Baildon at this time, showing the perfect harmony and activity then existing.

October 19th, 1853.—“Jonn. Walker again proposed as joining brother,” at the St. John’s, and installation of Thomas Holmes, December 28th, 1853.

It was suggested by the W.M., and agreed to by all the brethren in the lodge that it be taken into consideration to look out for some competent and suitable person for an Outer Guard. It is proposed by Jonn. Walker, and seconded by Bro. Mich. Walker, that any respectable young man coming forward to be made a Mason, by being Tyler, shall tyle 40 regular nights, and be allowed 6d. each time to pay his own contribution fees and cost of certificate and registration.

The name of a candidate was brought forward next meeting, February 15th, 1854, but at the ballot (15th March) two black balls appeared against him, and his reception was *postponed*. However, the rejection was confirmed April 12th, 1854, and the names of the two objectors were made known by their own admission in open lodge, and entered in the minutes.

Henry Smith and Fredk. W. Mowbray proposed, balloted for, and accepted Friday, December 29th, 1854, Thomas Wharton being installed W.M. The Fredk. W. Mowbray referred to seems to have attended the lodge only once, viz., on December 6th, 1854. He was not returned as a joining member of our lodge. Bro. Smith acted in various offices, from O.G. to S.D. during 1854, and was first returned as a member July 3rd, 1856 (for 1855). He was not appointed to any office until the St. John’s Day, December 29th, 1854 (the date of his joining the lodge), when he obtained the position of J.W., and on the following St. John’s Day, December 24th, 1855, that of S.W. Bro. Smith was installed Master in the Airedale Lodge on December 29th, 1856.

St. Cuthbert’s Lodge, Howden, No. 913, was established in 1854, its warrant being dated March 24th, 1854. Bro. Lycias Barker “declared off” April 4th, 1855. In this year “Holme Valley” Lodge, Holmfirth, No. 937, was founded; also the Royal Filey, No. 926.

On February 20th, 1856, the lodge met for the first time at the Angel Inn (Bro. Wainman Holmes’s), the landlord of the Malt Shovel (Bro. John Smith) “having had to leave the house.” Notice of the removal was sent to the Grand Secretary, July 3rd, 1856. Camelodunum Lodge, Malton, No. 958, constituted. Bro. Nicholas Walker, jun., having died on the first or second day of this month, a letter of condolence, in most affectionate terms, was sent to his widow dated 13th of August, 1856.

September 17th, 1856. A brother was admitted “on the usual affirmation of an Episcopalian, *i.e.*, without swearing.”

October 5th, 1856. “It was decided that a paid Tyler should be appointed, commencing June 18th (?), and that the appointment be left in the hands of Bro. Joseph Walker.”

On November 12th, 1856, two pounds were voted to “the Chas. Lee Testimonial Fund.” Airedale raised five pounds seventeen shillings altogether.

It is very gratifying to record that on March 11th, 1857 (Thos. Wharton, P.M., as W.M., in the absence of Bro. Henry Smith as W.M.), “there was working and lecturing to a great extent in each Degree, which was very instructive and interesting.” At the next meeting

(April 7th, 1857,) the W.M., Bro. Henry Smith, was deputed by the lodge to represent it at the Provincial Grand Lodge meeting at Huddersfield on the 8th, and attend the business in connection with the Royal Benevolent and the Widows' Fund, and towards the former very liberal subscriptions were made. A meeting held September 2nd, 1857, indicates the new life which the lodge had begun to feel. It deserves more than a passing notice, and is therefore given nearly *in extenso* :

Wednesday, September 2nd, 1857.—Bro. Henry Smith, W.M. ; Bro. Nich. Walker, S.W. ; Bro. John Walker, jun., J.W. ; Bro. John Smith, I.G. ; Bro. Jos. Bell, O.G. ; Bro. W. Holmes, Secretary ; Bro. Thos. Wharton, P.M. ; Bro. Jesse Denby ; Bro. John Walker, P.M. ; Lycias Barker, P.M. ; Josh. Walker, P.M. ; and 13 visitors from "Hope" and "Harmony" Lodges, Bradford.

The lodge being opened in the 1st Degree, Bro. John Walker, jun., P.M., commenced the lectures, which were gone through by the members in a commendable manner. Bro. John Walker, jun., P.M., then gave the three first clauses in a very creditable form, which was highly spoken of by our visiting brethren. Our visiting Brother T. J. Robinson gave the first Tracing Board in a very solemn and impressive manner. The lodge was then opened up into the 2nd Degree, when lecturing, &c., were gone through, and the second "Tracing Board" was given by Bro. Joseph Walker, P.M., in a masterly style. The working in this Degree was excellent. The lodge was then opened in the 3rd Degree, in which the members were very much instructed and edified by the way in which Bro. John Walker, jun., P.M. ; Bro. Nicholas Walker, P.M. ; and Bro. Joseph Walker, P.M., conducted and went through the different lectures, &c., connected with this Degree. Our visitors were much pleased, and passed a high tribute of praise for the manner in which the lodges had been conducted and the working gone through."

Having previously referred to bad and indifferent minutes, it is a real pleasure to discover a meeting like this, and to express an opinion that it is alike most creditable to the W.M. and Past Masters of the lodge, and was, no doubt, one of the most instructive, interesting, and satisfactory meetings ever held in the lodge.

A letter was read on November 4th, 1857, from Bro. Thomas Brown, of Keighley, wishing to become a member of this lodge.

It was proposed by Bro. Geo. M. Wand, S.W., seconded by Bro. John Walker, and carried unanimously, that Bro. Thomas Brown becomes a member of this lodge, and that the Secretary be desired to write him, and to give him an invitation to our St. John's. At this meeting Bro. George Motley Wand was elected W.M., and a brother "returned thanks to the members for the kindness shown towards him in getting up a petition for relief to the Prov. Grand Lodge, although being too late it could not be received, and the sum of four pounds was collected. "Bro. W. Holmes was desired to get up a petition (assisted by his Bro. Secretary, Wm. W. Holmes) to the Grand Lodge for relief of the brother referred to."

The Secretary was also desired to return thanks to the Prov. Grand Lodge in the name of the same brother, for the relief given. At the next meeting, December 2nd, 1857, petitions for his further relief were signed, and a small sum was voted from the lodge funds. At this meeting the three first clauses were given by Bro. Josh. Walker, P.M. ; Bro. John Walker, jun., P.M. ; and Bro. Nicholas Walker, P.M., after which the W. Master feelingly referred to the death of Bro. Thos. Wharton, P.M.

On July 6th, 1857, the Loyal Ancient St. James's Lodge, 656, was removed to Halifax.

To be continued.)

KING SOLOMON.

BY BRO. THE REV. JAMES B. MURRAY, NEW YORK.

KING SOLOMON stood in his crown of gold,
 Between the pillars before the altar,
 In the House of the Lord. And the King was old,
 And his strength began to falter,
 So that he leaned upon his ebony staff,
 Sealed with the seal of the Pentegraph.
 And the King stood still as a carven king,
 The carven cedarn beams below,
 In his purple robe, with his signet ring,
 And his beard was as white as snow,
 And his face to the Oracle, where the hymn
 Dies under the wings of the Cherubim.
 And it came to pass as the King stood there,
 And looked on the house he had built with pride,
 That the hand of the Lord came unaware
 And touched him; so that he died,
 In his purple robe, with his signet ring,
 And the crown wherewith they had crowned him king.
 And the stream of the folk that came and went
 To worship the Lord with prayer and praise
 Went softly ever, in wonderment,
 For the King stood there always;
 And it was solemn and strange to behold
 The dead King crowned with a crown of gold.
 For he leaned on his ebony staff upright,
 And over his shoulders the purple robe,
 And his hair and his beard were both snow-white,
 And the fame of him filled the globe;
 So that no one dared touch him though he was dead,
 He looked so royal about the head.
 And the moons were changed and the years rolled on,
 And a new king reigned in the old king's stead,
 And men were married and buried anon;
 But the king stood stark and dead,
 Leaning upright upon his ebony staff—
 Preserved by the sign of the Pentegraph;
 And the stream of life as it went and came,
 Ever for worship, and praise, and prayer,
 Was awed by the face, and the fear, and the flame
 Of the dead king standing there;
 For his hair was so white and his eyes so cold
 That they left him alone with his crown of gold.
 So King Solomon stood up, dead in the House
 Of the Lord, held there by the Pentegraph,
 Until out from the pillar there ran a red mouse
 And gnawed through his ebony staff;
 Then flat on his face the king fell down,
 And they picked from the dust a golden crown.

A HISTORY OF FREEMASONRY.

BY THE EDITOR.

IN the last magazine appears an able article reprinted from *The Voice of Masonry*, in which English Freemasonry is said to be derived from the operative Germanic guilds.

Of this fact, however dogmatically stated, I am aware of no proof whatever. Bro. Findel originally claimed the Masonic Poem as a proof of the Germanic connection, on account of the legend of the "Quatuor Coronati," as identical with the legends of the German Steinmetzen. But it has been shown that no argument can safely be built up on this fact, as the "Quatuor Coronati" were part and parcel of the "Communis Religio," in that, canonized in the seventh century in England, their day had been observed, according to the Sarum Missal, in the eleventh century. They were canonized in the seventh century, a church was built at Rome in their honour, and they are mentioned in early hagiologies.

I am not aware of any published evidence of the "Steinmetzen" of Germany which precedes the Masonic Poem, certainly of quite early fifteenth century, if not late fourteenth date. The earliest so far published is 1462, though there are said to be some at Treves, so far unpublished, of earlier date.

Bro. Shaw used to like to say that our good Bro. Findel had "put the cart before the horse," and that the German Stonemasons took their ideas from England, inasmuch as there is earlier evidence of the legend of the "Quatuor Coronati" belonging to the Masons in England than in Germany. On this point much may be said on both sides, perhaps.

The incorporation of the Freemasons in the thirteenth century by the Pope has yet to be proved.

The earliest use, so far, of the word "Freemason" is in the contract to build Fotheringay Chapel, Wm. Horwood, Master Mason, 1435.

An earlier use may yet, however, be found. The word does not occur actually in the Act of Edward III. What the earliest use in Germany of the word Freemason is, I do not know; but certainly, so far as is proved, not earlier than the eighteenth century as "Freimaurer." The word "Freemason" does not occur in the original German Constitutions, though "Mason" does. This is a "fact" to be noted.

Previously to the thirteenth century the word is generally Cæmentarius Latomus, Le Maçon.

We may thus observe that here is really and truly the great difficulty of Masonic Students and Historians, the looseness and incorrectness of "Masonic Scribes." The amount of "sheepwalking" in Masonic essays is positively painful to contemplate. The same story is repeated over and over again with an air of gravity and an appearance of correctness, and yet all the while without "collation" of MSS. or verification of authorities, and when looked into clearly proves to be a complete myth.

Hence we must always bear in mind that Freemasonry has its mythical as well as its realistic period, its age of "gold" and its age of "brass," that we have a pre-historical epoch to deal with, in some respects a recent and a late one, and that our "Crux" consists mainly in this to-day, to separate critically what is true from what is false; what is fact from what is legend; what really took place from what "is said" to have happened. There will probably always be various theories as regards Masonic history. It is unlikely that we

shall agree in our delineation of the past, in our explanation of the cause and continuance, and secret and certainty of Masonic life in the world.

But what we ought to try to do to-day is, as it seems to me, to avoid handing on unverified statements, to test all previous assertions, so that, if it be possible, which may, perhaps, after all, be doubtful, we may present a rational and readable history of our truly great order, divested of childish fable and heated romance, and which will be equally acceptable to the Masonic reader and the non-Masonic critic,

SACRED BOOKS OF ALL THE PEOPLES.

BY BRO. JAMES B. GRANT, 32°.

THE Vedas or Vedams are the sacred books of the Hindoos, as the Bible is supposed to be ours. They are three in number, the Rig Veda, the Yadjour Veda, and the Sama Veda. These books are very rare, being written in the most ancient language of the Brahmuns. Those who count four Vedas have added the Altar Veda, which treats of ceremonies. In addition to these books there are a collection of commentaries upon them which are called the Oupanashada, of which we have a French translation, published by Anquetil Duperron, under the title of "Oupen Akhat"; a curious book this, and it gives an idea of all the others.

The date of the Vedas, twenty-five to thirty centuries before our era, and their contents, show that all the reveries of the Greek metaphysicians came from India. After the Vedas followed the Shasters, to the number of six. They treat of theology and science. Then comes to the number of eight the Pouranas, which treat of mythology and history. The book entitled "Manava-Dharma-Shastra" contains the laws of the first reformer, Menon, or Moses. After the sacred books of the Hindoos come those of the Persians, the Sadder and the Zend-Avesta, the religious code of the Bactrians, Assyrians, Chaldeans, and Medes; they contain the doctrine of Zoroaster. The Boun-Dehesch, the book of Genesis of the Parsees, successors of the ancient Persians, is a complication of the ancient laws of the Magi. After these come the five books of Hermes, the Priest-King of Egypt, founder of the castes, who lived about 3370 B.C. Then the Taote-King and the Chou-King of the Chinese, the first of which contains the metaphysical doctrines of the Lao-Tseu, and the second the sublimely moral doctrines of Kong Tseu, or Confucius; then in point of time may be ranked our Bible, the Old Testament of which contains the cosmogony of the Jews and Christians, and the laws of Moses, with a history of the Hebrew people, and the New Testament, which embraces the Gospels of evangelical morality, peace and charity of Jesus Christ, the founder of Christianity.

The Koran of Mahomet, containing the precepts and doctrines transmitted by him to his followers, would necessarily follow to make the list complete. Egypt is the only country which possessed a complete code of doctrines of great antiquity. Clement Alex., of Alexandria, has transmitted to us a curious detail of forty-two volumes which were used in the procession of Isis. "The Chief, or Singer," says he, "carries an instrument symbolical of music, and two books of Mercury (Hermes), one of them containing the hymns of the Gods, the other the list of the Kings. After him followed the horoscopist, observer of

the seasons, carrying a palm branch and a timepiece symbolic of astrology. He was supposed to know the four books of Mercury (Hermes) which treat of astrology; the first of which treats of the order of the planets, the second the rising and setting of the sun and moon, and the third and fourth of their movements in their orbits, and the aspect of the stars. Then comes the sacred writer, having some feathers arranged in his hair, and in his hand appears a book, an ink bottle, and a reed for writing, according to the manners of the Arabs. This officer understood hieroglyphics, symbolical of the language of the ancients, the description of the universe, the course of the sun, moon, planets, the division of Egypt into thirty-six districts, the course of the Nile, the sacred ornaments, and the holy places. Then follows the stole bearer, carrying the gage of justice, or measure of the Nile, and a chalice for libations, together with ten columns containing the sacrifices, the hymns, the prayers, the offerings, and ceremonies of the feast.

Finally appears the prophet, having in his bosom, but exposed, a pitcher. He is followed by those who carry the bread, as at the marriage of Cana. There is much more to be said upon this topic, but we will conclude by remarking that India offers us a civilisation the most advanced; from her proceeds science and philosophy, and her sacred books present the most striking resemblance known to the primitive Christian doctrine.

OLD RECORDS OF THE LODGE OF PEEBLES.

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

(Continued from page 460).

MINUTE BOOK THIRD.

This book commences at St. John's Day, 1794, as follows:—

At Peebles, the Twenty-seventh day of December one thousand seventeen hundred and ninety-four years, which day being the anniversary of St. John the Evangelist, and the Honourable Lodge of Massons, Peebles Kilwinning, Convened agreeable to previous warning given to the whole of the Brethren, and being constitute by prayer the Lodge proceed to the Collection of the quarter dues and paid as follows—(List of 38 paid and 2 not paid)—Then the Lodge so convened and constituted as said is proceeded to the Election of the Master, Wardens and the other office bearers of the Lodge when was duly elected and chosen by plurality (plurality) of Votes G.M. James Ker, D.G.M. John Hislope, S.W. Johnstone, D.S.W. James Gray, J.W. William Scott, Treas. James Donaldson, S. Stewd. James Scott, J. Stewd. James Morton, Sec. James Bartram. And the Master, Wardens, and the other office-bearers of the said Lodge were qualified by taking the oath *de fidei administratione officii* and the Master have signed this minute.

THOS. BROWN, Master.

Peebles Kilwinning Lodge sixth January seventeen hundred and ninety five years. And the Lodge being mett agreeable to previous warning the Brethren present Right Worshipfull Master James Ker, Worshipfull S.W. John Johnstone, Worshipfull J.W. William Scott, Treasurer James Donaldson, and 15 Brothers.

JAS. KER.

[At this Meeting the R.W.M. "was enjoined" to purchase the House and Garden to the north of the Lodge belonging to Margaret Low's daughter for £50 sterling, regarding which transaction a lengthy minute is recorded, embodying the correspondence ament the same; after considering which the bargain was concluded; the purchase money to be obtained as follows—£40 to be borrowed from the incorporation of hammermen, and £10 from John Girdwood Carter in Peebles.]

Peebles, 27th April, 1795.

The Lodge met according to appointment and found the Treasurer clearly settled and discharged, and Mr. Ballame found in his hand is three pounds, four shillings and three farthings sterling.

JAS. KER.

Peebles, 21st August, 1795.

"The Peebles Kilwinning Lodge having mett agreeable to previous warning," the Brethren take into consideration the repairing of the house purchased from Margaret Lows, and remit to Brother Oman and a Comitie of the office bearers to make out a plan, and reseive estimates for the work, to be executed by the term of martinmass next.

JAS. KER, Master.

Peebles, 3d Novr. 1795.

At this Meeting the Brethren come to the conclusion "that from the state of the funds the Lodge is not able to repair the said house conform to the Estimates given in, without incumbering the society with more debt, therefore they are of oppinion and think it proper to sell the said House to the best advantage, and for that purpose they instruct their Secretary to make out advertisements mentioning that private offers will be taken in by the Master of the Lodge betwixt and the 12th current, against which time if no private offers appear, the house will be exposed to public roup within the Masson Lodge upon Tuesday the — current.

JAS. KER, Master."

Peebles, 17th Decr., 1795.

The Peebles Kilwinning Lodge having mett agreeable to previous warning given to the whole of the Bretheren, and having considered the Minute of the 3rd Novr. last, and that the house therein mentioned cannot be got sold, and finds that it will absilutely be necessary that it will need some repairs before it can be left to any tenant to possess therefore they were of opinion that Brother Oman should make out a plan of said house and appointed Brothers Thomas Grieve and William Sanderson Wrights, and John Hislop Masson to give in estimates against St John's Day forenoon, &c.

At this meeting it was also agreed that there should be a Dinner in the Lodge upon St John's Day—and Brother John Johnstone is to provide accordingly for thirty Bretheren—and recommended to their Secretary to write cards to the whole of the Bretheren except the officebearers of the Lodge.

JAS. KER, Master.

Peebles 28th Decr 1795.

The foregoing minute being read to the Lodge, Brother John Hislop gave in a plan of said house. Therefore the Operative Masons agreed upon furnishing Lime, Stone &c., and to work the Mason work gratis—and the other Members of the Lodge to contribute what they think convenient. And appoints Thomas Grieve to buy as much wood at Neidpath* as will be necessary for repairing said house.

JAS. KER, Master.

* Neidpath with its wood and castle is situated about three quarters of a mile west of the town of Peebles, and is still much visited by tourists. The wooded eminence upon which the castle now in ruins stands, overlooks the opening vale of the Tweed, as is described by Dr. Pennequick in his history of Tweedale, as follows—

"The noble Nidpath Peebles overlooks,
With its fair bridge and Tweed's meandering brooks,
Upon a rock it prond and stately stands,
And to the fields about gives forth commands."

It was from this wood or plantation that the Masons of old Kilwinning Lodge, Peebles, commissioned their brother to buy timber for repairing the house recently purchased. The district is still thickly wooded, but about this time it seems to have been still more so, as about the close of last century and the beginning of the present, it is recorded that the last of the Dukes of Queensberry, who had no male issue to inherit the entailed estate, caused many of the valuable trees to be cut down and removed before the estate passed to the descendants of the family in the female line. The poet Wordsworth refers to this in the following lines—

Degenerate Douglas! oh, the unworthy lord,
Whom mere despite of heart could so far please,
And love of havock (for with such disease
Fame taxes him), that he could send forth word
To level with the dust a noble horde,
A brotherhood of venerable trees,
Leaving an ancient dome, and towers like these,
Beggared and outraged! Many hearts deplored
The fate of those old trees; and oft with pain
The traveller, at this day, will stop and gaze
On wrongs which Nature scarcely seems to heed.

The next four pages of the book is filled up with lengthy minutes still in connection with this old house, its repair, and its lease to a tenant for nine years, for the yearly rent of £6, and finishes up the records of what seems to be a bad bargain by borrowing another sum of £65 to pay said repairs. Although the "Operative Masons" agreed to do the mason work gratis, still the accounts for repairs amounted to the sum of £72 19s. 0½d. During 1794 and 1795 the following entrants were initiated, viz: Andrew Ritchie, Mason in Peebles; Mr. James Ingles, in Edinburgh; William Ker, of Peebles; John Ballantyne, of Peebles; and Wm. Thomson, Stocking Maker there (Jas. Ker, Master).

Upon St. John's Day, 27th December, 1796, a motion was made by the R.W.M., that the Lodge should be turned into a Mason's friendly Society, and the Lodge agreed that their should be a Comite appointed to make out proper regulations to be laid before a general meeting. The Comite is the office-bearers for the time: Brother Oman, Brother James Donaldson, Brother Bartram, and Brother John Hislope, and to meet when convenient. At this meeting thirty-four members are marked paid on list, and seven not paid. All the entrants this year seem to have been initiated in the month of December, viz:

Peebles, 2nd Decr., 1796.

Simon Brown, son of Mr. Brown, was duly and legally admitted a member of the Lodge; also Robert Oman, son of Mr. William Oman, rector of the Gramer School of Peebles.

Decr. 20th, 1796.

William Grant, of Smithfield, Esquire, and Walter Laidlaw, tenant in Hundhillshope, were admitted Apprentices.

Decr. 26th, 1796.

James Lawson, Robert Elphinstone, Merchant; and William Hunter were admitted Apprentices; also same day, William Brown, son of Mr. Brown, a member of the lodge, and John Hislope, son of John Hislope, also a member of the lodge, were admitted Apprentices.

Decr. 27th, 1796.

James Ker, Barber, in Peebles, was admitted Apprentice

Decr. 27th, 1797.

Anniversary of St. John held—37 members are marked present, and paid their dues, and 2 unpaid. James Gray is elected Master.

January 6th, 1798.

The following financial statement is submitted to the lodge by Brother Thomas Grieve, Treasurer :

Money reserved during the year	£50	2	4½
Do. expended as per voucher	44	8	6
Leaving a balance due by Treasurer of	£5	13	10½

Attested by
 THOMAS GRIEVE, Treasurer.
 JAMES GRAY, Master.

The next minute refers to the Master having to leave Peebles on account of his going to reside in Dundee, and he calls a meeting on 23rd May for the purpose of appointing a Depute Master, when Robert Scott, Mason, in Peebles, is appointed to preside over the lodge till St. John's Day next. The R.W.M., Bro. Gray, on this occasion presents the lodge with a copy of "The Young Freemason's Assistant."

June 25th, 1798.

This minute refers to the appointment of Mr. James Bartram, Writer, Edinburgh, as Proxy Master for the lodge, and a letter dated Decr. 12th, 1798, from Brother Bartram, is minuted thanking the brethren of Lodge Kilwinning, No. 25, for the high honour thus conferred, concluding with the following paragraph :

"It may, perhaps, be expected that I should give you some account of the business of St. Andrew's Day. Suffice it to say, that the Peebles Lodge appeared, as she has hitherto done, in that respectable light amongst her sister lodges, which she has uniformly desired, and which, while I have the honour to represent her, no efforts of mine shall be wanting to support, etc.

"Signed JAS. BARTRAM."*

Peebles Decr. 27th, 1798.

Which day being the anniversary of St. John the Evangelist the Hon. Lodge of Masons of Peebles Kilwinning convened &c. Follows list of 36 members marked paid and 5 unpaid, and at the election Robert Scott is chosen Master. At this meeting there was laid before the Lodge the following congratulatory letter from Brother James Reid, Provost of Peebles, which was unanimously agreed to be recorded in the minute book. Brother Reid was an old member of the Craft, and at this period, when free thinking and seditious tenets were prevalent, this letter is worthy reproduction.

"Peebles 27th Decr., 1798.

"Brother Reid greets The Right Worshipfull Master, Worshipfull Wardens, and Worthy Brethren with his best wishes for their lasting felicity, but now in the 46th revolution of the all Chearing Luminary since Brother Reid joined the Craft, he must be excused the Labours of the Day.

"He is happy to congratulate his Brethren here as being of the old stock who still devoutly Venerate the all Powerfull Architect of the Glorious Wonderful Universe, and hopes never to see his Bretheren tainted by the fascinating attempts of assuming Illuminati, who by specious reasoning to remove prejudices, try to Divert men of all principles, either religious, moral, or humane, thereby to turn the world into a waste of savage monsters, whose views end in the grave.

* Brother Bartram was originally a member of Peebles Kilwinning. For 40 years he filled the office of Grand Clerk in Grand Lodge of Scotland, and died in 1837.—R.S.

"May the Almighty Creator protect this favourite Island against the baneful effects of adopting such Diabolical Atheistical opinions, should be the prayer of every worthy Brother. Directed to the Brethren of Peebles, Kilwinning."

At this meeting James Ker, Barber, and Robert Smith refused to pay the Quarter Dues conform to the new Regulations, and therefore are to be considered as having no right to the benefit of the Society, in so far as connected with the Friendly institution present under consideration.

Also the Right Worshipful Master laid before the meeting a letter from the Grand Lodge of Scotland, with respect to erecting a Hall for the Masons of Scotland.

The meeting resolve that the subject be taken into consideration in regard to contributing, both as Individuals and as a body.

In the meantime recommend to the Secretary to send an answer to above letter, that the subject suggested has been talked of at St. John's Day meeting, and a Definite answer may be expected in the course of a month or two.

CARTHAGE.

A paper read before the annual meeting of the members of the York College of Rosicrucians at York, 26th February, 1881.

BY R.W. FRA. A. M. BROADLEY, VIII^o.

R. W. Chief Adept and Fratres,—I very much regret that my manifold occupations concerning the Carthage of the present have curtailed the few words I desired to say about the Carthage of the past. Our greatest bard has exclaimed, *speaking of the country I have designated the Carthage of the present, "This Tunis, sir, was Carthage."* How powerful the interest and how rich the associations concentrated in these few words! The general features of the history of the ancient Mistress of the South are doubtless known to you, and I, therefore, only need remind you that both Carthage and Tyre, as well as the Great Temple of Jerusalem, had a common origin. They sprang one and all, from the operative labours of the most ancient, and at the same time the most skilful of the old-world Masons, the fellow countrymen of H. A. The immediate descendants of the artificers of the Temple almost lived to see the walls of Carthage rise on the slopes of the African hills in the centre of the long coast-line of the Mediterranean. Never was site of city better chosen; overlooking a wide spreading bay, skirted with purple mountains, and bathed by the waves of a sea which vied for richness of colour with the azure African sky overhead, the site of Carthage was perhaps without an equal. It was here, amidst the palm trees, which became the emblem of their state, the Tyrian workmen built "Ancient Carthage." It was on the same site there rose in succession Roman and Byzantine cities, each on the ruins of its predecessor. The Phœnician remains, which are covered by the *débris* of the edifices of succeeding populations, are surpassingly interesting. They bear nearly all the emblems and signs familiar to the Masonic brotherhood, and present to the

inquirer problems of no mean difficulty—a puzzle, the final solution of which I must leave to others wiser than myself. I must, therefore, be understood to suggest rather than state conclusions. The great blocks of stone which once formed the Temple of Baal, the scene of the most tragic incidents of the Punic wars, bear a variety of symbols—triangles, circles, double triangles, lines, etc. Are these builder's marks only in the operative sense, or have they a mystic and moral meaning? I believe I can clearly distinguish three classes of builder's marks, viz., marks of approval, marks of particular artificers, and marks of conjunction of stones, but there are other symbols which seem to have another and a hidden meaning. The perpetuation of these symbols as amulets by the children of the same soil in our own days, lead me to think they had ever then a moral signification. The double triangle is found alike on the foundation of the ancient Phœnician Harbour, the walls of the Roman temples, the lamps of the early Christians of the time of Cyprian and Augustine, the key-stones of the gates of the Moslem city of Tunis, and the state swords of its Princes. The same symbol engraved on golden plates, and enclosing a sacred word known to all of us, is worn to-day as a charm by the Israelite settlers, who for centuries have inhabited this Phœnician site.

Another problem of interest are the Gnostic relics, which the ground often discloses when turned by the plough of the Arab, or removed by the spade of the antiquary. These remains consist of engraved stones, apparently for rings and seals, and bear symbols almost identical with those before referred to; and, very strange to say, below these marks one of the familiar and revered words of the Masonry of the present is inscribed in every conceivable combination of syllables. The idea, therefore, suggests itself that there may have been, even in those remote times, a Speculative as well as an Operative Masonic brotherhood, and that some link of union may be traced between the Gnostics and the contemporaneous building societies.

The remains of Carthage now visible are not numerous, but are of great interest. The ancient ports of both Roman and Phœnician Carthage can be clearly traced; the amphitheatre and "stadium" are still discernable; the lower portion of the façade of the Temple of Esculapius is still tolerably perfect, and even exhibits to-day the traces of that great funeral pyre which consumed the cowardly Phœnician leader with his family and treasures; and the greater and lesser cisterns are almost entire, so much so that they may be, perhaps, once more utilised in irrigating the fields which cover the subject of that relentless sentence, "*Delenda est Carthage.*"

Speaking to you in York, a place famous in the annals of Operative Masons and Operative Architects; equally celebrated in the history of the Speculative Masonry of our own times, and destined, I feel sure, to play an important part in that archæological and scientific Masonry of the future. I trust I have said enough to show you that the site of Ancient Carthage will amply repay a visit, and afford a rich and comparatively untried field for the patient and zealous Masonic investigator.
