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H. LIGG DUJARDIN

IMP. CHARDON-WITTMANN

Yours fraternally  
L. C. Pratt

368 105

Ans 71

V. 3

— † † Ars † † —

# Quatuor Coronatorum

*Being the TRANSACTIONS of the*

**LODGE QUATUOR CORONATI, NO. 2076, LONDON.**

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS., 19,851,  
CIRCA, 1500 A.D.

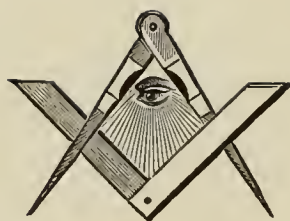
*EDITED BY G. W. SPETH, P.M., SECRETARY.*

VOLUME III.—PART 1.

**Margate :**

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# Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

*Lodge Quatuor Coronati of A.F. & A.M., London.*

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VOLUME III.

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FRIDAY, 3rd JANUARY, 1890.



THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. Lieut.-Col. S. C. Pratt, W.M.; W. M. Bywater, P.G.S.B., S.W.; Prof. T. Hayter Lewis, J.W.; G. W. Speth, Sec.; Rev. C. J. Ball, J.D.; R. F. Gould, P.G.D., P.M., D.C.; W. H. Rylands, P.G.Stwd.; C. Kupferschmidt; Dr. B. W. Richardson; and F. H. Goldney, P.G.D. Also the following members of the Correspondence Circle—Bros. G. W. Taylor; F. Weiss; F. A. Powell; Prof. F. W. Driver; J. J. Pakes; J. Newton; F. King; E. Storr; Max Mendelssohn; R. A. B. Preston; R. A. Gowan; H. Warner; and C. F. Hogard, P.G.Std.B.

Bro. HAYTER-LEWIS was invested as Junior Warden.

and adopted.

The Report of the Audit Committee, as follows, was taken as read, approved,

QUATUOR CORONATI LODGE,

No. 2076.

PERMANENT AND AUDIT COMMITTEE.

The Committee met, on the kind invitation of Bro. Professor Hayter Lewis, at 12, Kensington Gardens Square, W., on Friday, 20th December, 1889, at 6 p.m.

*Present* :—Bros. Colonel Pratt, W.M.; Prof. Hayter Lewis, J.W.; Dr. W. W. Westcott, S.D.; Rev. C. J. Ball, J.D.; W. M. Williams, Std.; W. Simpson, I.P.M.; R. F. Gould, P.M.; G. W. Speth, Secretary.

The Secretary produced his books and the Treasurer's Accounts, which were examined by the Committee and are certified correct.

The Committee agreed upon the following

## REPORT.

BRETHREN,

In submitting our third Annual Report we are glad to state that with one exception, to be noticed later, everything connected with the Lodge and its undertakings is most satisfactory.

We began the year with 25 Lodge members; and the accession of five brethren during Bro. Simpson's year of office, has increased our roll to 30. It is needless to point out that in accepting these new members we have not derogated from the high standard of attainments which we have always thought it advisable to insist on in candidates for our Lodge.

During the same period 305 Brethren and Corporate Bodies have applied to join our Correspondence Circle and have been duly admitted, raising the total of membership to 725.

We have met six times for Lodge purposes, and the records of our proceedings, together with much other valuable matter, have been embodied in three numbers of *Ars Quatuor Coronatorum*.

The Library, which now contains close upon 1000 books and pamphlets, has been much used by members of both Circles.

One proof of the widened extent of our operations is the large amount expended in **Postages**. From £17 16s. 4d. in 1886, and £56 7s. 1d. in 1887, it has this year reached the figure of **£97 10s. 2d.**

**LIBRARY ACCOUNT.**

	£	s.	d.
Subscriptions to Periodicals and purchase of books ... ..	14	11	3
Binding books and framing prints, &c....	10	18	11
Preparing a Deed of Trust ... ..	6	8	4
Fitting book-shelves, printing, &c. ...	4	14	0
	<hr/>		
	£36	12	6

**Stationery** has amounted to **£22 Os. 1d.**, and **Miscellaneous Printing** to **£15 9s.**

**LODGE ACCOUNT.**

<b>Receipts.</b>			<b>Expenditure.</b>				
	£	s. d.		£	s. d.		
Balance from 1888 ... ..	11	18	8	Gould Testimonial Fund ... ..	10	10	0
Subscriptions and joining fees, 1889 ...	58	6	0	Tyler ... ..	3	3	2
				Waiters and attendance ... ..	1	17	6
				Advertising meetings, Secretary's petty outlays, &c. &c. ... ..	3	16	0
				Postages ... ..	1	10	2
				Balance to 1890 ... ..	49	7	10
	<hr/>				<hr/>		
	£70	4	8		£70	4	8
	<hr/>				<hr/>		
<b>Assets.</b>			<b>Liabilities.</b>				
	£	s. d.		£	s. d.		
Balance brought forward ... ..	49	7	10	Rent for rooms, owing to Grand Lodge	7	7	0
One subscription in arrear ... ..	1	1	0	Dues and quarterages owing to G. L.	6	15	0
				Balance ... ..	36	6	10
	<hr/>				<hr/>		
	£50	8	10		£50	8	10

It has been already stated that Bro. H. J. Whympier is in the habit of remitting us monthly £5— with the intention of gradually contributing £105 towards the expenses of our series of reprints. We are, however, of opinion that each volume should of right pay for itself, and that instead of expending these donations it would be better to regard them as a reserve fund, enabling us in each case to start work before announcing the volumes and opening the subscription list, and only really falling back upon it in case of a miscalculation and consequent loss. In this way Bro. Whympier's generous subsidy would be converted into an endowment, and become of permanent, instead of transitory, benefit to the Lodge.

**THE WHYMPER FUND.**

<b>Receipts.</b>			<b>Expenditure.</b>				
	£	s. d.		£	s. d.		
Balance from 1888... ..	50	0	0	Payments made for Mr. Whympier ...	30	18	5
Remittances, 1889... ..	60	0	0	Balance to 1890 ... ..	79	1	7
	<hr/>				<hr/>		
	£110	0	0		£110	0	0
	<hr/>				<hr/>		
Balance brought forward ... ..	79	1	7				

There are now several accounts which are free of all future liabilities, and show balance to profit. With these balances we have opened a **General Fund**, from which in future many expenses that are difficult to justly apportion can be met.

**REPRINTS.—VOL. I. ACCOUNT.**

<b>Receipts.</b>			<b>Expenditure.</b>				
	£	s. d.		£	s. d.		
Balance from 1888 ... ..	13	15	6	Balance to Lithographer ... ..	11	14	0
Subscriptions received in 1889 ... ..	58	12	0	Printer's account ... ..	51	16	9
				Clerical assistance and minor expenses	1	13	0
				Balance transferred to General Fund	7	3	9
	<hr/>				<hr/>		
	£72	7	6		£72	7	6
	<hr/>				<hr/>		
<b>Assets.</b>			<b>Liabilities.</b>				
	£	s. d.		nil.			
Subscriptions outstanding ... ..	3	1	0				
	<hr/>						
Stock exhausted.							



**MEDALS ACCOUNT.**

Receipts.		£	s.	d.	Expenditure.		£	s.	d.
Various, for medals ordered	...	76	4	7	Balance from 1888...	...	4	18	0
Balance	... ..	4	18	11	Kenning, for medals received	...	76	5	6
		<hr/>					<hr/>		
		£81	3	6			£81	3	6
		<hr/>					<hr/>		
Assets.		£	s.	d.	Liabilities.		£	s.	d.
Arrears outstanding	... ..	35	2	0	Balance	... ..	4	18	11
and					Medals ordered, or received and not				
Dies (cost price £15 15s.)					yet paid for	... ..	17	13	0
		<hr/>			Balance, <i>exclusive of value of dies</i>	... ..	12	10	1
		£35	2	0			<hr/>		
		<hr/>					£35	2	0
		<hr/>					<hr/>		

**BINDING AND CASES ACCOUNT.**

Receipts.		£	s.	d.	Expenditure.		£	s.	d.
Sale of Cases, & binding Vols. to order		9	18	11	Payments to Binder	... ..	9	12	6
		<hr/>			Balance to 1890	... ..	0	6	5
		£9	18	11			<hr/>		
		<hr/>					£9	18	11
		<hr/>					<hr/>		
Assets.		£	s.	d.	Liabilities.		£	s.	d.
Balance brought down	... ..	0	6	5	Unpaid accounts	... ..	1	7	0
Arrears of payment	... ..	2	13	0	Balance, <i>exclusive of stock</i>	... ..	1	12	5
and							<hr/>		
9 Cases for Reprints, Vol. I.]		£2	19	5			£2	19	5
		<hr/>					<hr/>		
		<hr/>					<hr/>		

**GENERAL FUND.**

Receipts.		£	s.	d.	Expenditure.		£	s.	d.
Balance from Reprints, Vol. I.	... ..	7	3	9	Secretary's salary for 1888	... ..	100	0	0
"    "    1887 Publications	... ..	81	18	6	Library account	... ..	36	12	6
"    "    1888	... ..	47	14	6	Stationery account	... ..	22	0	1
Transferred from 1889 Correspondence					Miscellaneous Printing	... ..	15	9	0
Circle Account	... ..	60	0	0	Balance to 1890	... ..	22	15	2
		<hr/>					<hr/>		
		£196	16	9			£196	16	9
		<hr/>					<hr/>		
Balance	... ..	£22	15	2			<hr/>		
		<hr/>					<hr/>		

**SUMMARY OF CASH ACCOUNT.**

Receipts.		£	s.	d.	Expenditure.		£	s.	d.
Balance from 1888	... ..	140	2	8	Postages	... ..	97	10	2
Lodge subscriptions and fees	... ..	47	5	0	Library	... ..	36	12	6
Whymper Fund	... ..	60	0	0	Stationery	... ..	22	6	7
Subscriptions to Reprints, Vol. I.	... ..	58	12	0	Miscellaneous Printing	... ..	15	9	0
"    "    Vol. II.	... ..	1	0	6	Gould Testimonial Fund	... ..	10	10	0
"    "    Vol. VII.	... ..	0	10	0	Lodge expenditure	... ..	8	16	8
"    Transactions, 1887	... ..	64	15	6	Payments to Bro. Whymper's orders	... ..	30	18	5
"    "    1888	... ..	64	7	0	Balance of cost for production of				
"    Cor. Circle, 1889	... ..	324	7	0	Reprints, Vol. I.	... ..	65	3	9
"    "    "    1890	... ..	43	0	6	On account of Reprints, Vol. II.	... ..	71	14	6
For Medals	... ..	76	4	7	Balance of cost of Transactions, 1888	... ..	5	6	0
For Bindings	... ..	9	18	11	Expenses on Cor. Circle Account, 1889	... ..	185	19	9
For Stationery sold	... ..	0	6	6	For Medals	... ..	76	5	6
		<hr/>			For Bindings	... ..	9	12	6
		<hr/>			Secretary's salary for 1888	... ..	100	0	0
		<hr/>					<hr/>		
		<hr/>			Balance.	£	s.	d.	
		<hr/>			Cash in London & County				
		<hr/>			Bank	... ..	154	3	4
		<hr/>			Cash in hands of Sec.	... ..	0	1	6
		<hr/>					<hr/>		
		£890	10	2			154	4	10
		<hr/>					<hr/>		
		<hr/>					£890	10	2
		<hr/>					<hr/>		



side, I shall discuss generally, and whether any place above the line can be assigned to them at all, I shall discuss specially, in the body of my paper. By this I mean, that while putting before you some speculations with regard to the remote past of our Society, which are not inconsistent with the shreds of evidence that have come down to us, these are subsidiary to my main design, which is, to satisfy your minds, that beyond all reasonable doubt the essentials of the Three Craft Degrees must have existed before the formation of the first Grand Lodge—that of England—in 1717. More than this, I shall not seek to establish, though I hope at the close of my lecture, the inclination of your judgment may be in the direction of my own, which is that the balance of probability is in favour of as early an origin being attributed to our symbolical as to our written traditions.

But if there should prove to be, at the close of the discussion which will follow this paper, anything at all approaching a consensus of opinion that the ceremonial of Masonry pre-dates the era of Grand Lodges, a highly important object will have been attained.

Scholars and antiquaries take but a languid interest—there is no use in disguising it—in the history of Modern Masonry. They do not believe that the system of Masonry, as understood by the founders of the first Grand Lodge, is capable of indefinite expansion. Degrees, in their judgment, cannot be multiplied *ad infinitum*. But the history and origin of Ancient Masonry are regarded by them in quite a different manner. These, they are not only willing but eager to study and investigate, yet an unwelcome doubt obtrudes itself which checks, if it does not wholly dissipate, the ardour of their research.

Conjointly with the old MS. Constitutions, which are of undoubted antiquity, the symbolical teaching in our Lodges—though possessing a remoteness of origin less assured—has a peculiar fascination for all genuine votaries of archæology.

Here, however, the doubt referred to, creeps in, and the scholar or antiquary who has a longing to trace the antiquity of our symbolism, is checked by similar reflections to those which occurred to Gibbon, who kept back an hypothesis he had framed with regard to the real secret of the Ancient Mysteries, “from an apprehension of discovering what never existed;” and to the elder Disraeli, who much in the same way, excused his imperfect speculations with regard to the shadowy and half-mythical Rosicrucians. But if the Symbolism of Masonry, or a material part of it, can be proved with reasonable certainty to ante-date the year 1717, the doubt, upon which I have enlarged, will disappear, and with it we may venture to hope, the present disinclination on the part of really competent investigators, to extend their researches into the only field of inquiry—the domain of Ancient Masonry—which offers any prospect whatever of rewarding the patient student of our antiquities, by a partial revelation of the origin, and by the recovery of some portion at least of the lost learning of the fraternity.

Before, however, proceeding with my main argument, let me introduce a few historical *data*, which if kindly kept in mind, will give a better grasp of the very complicated subject I have to deal with in this paper.

It is well known, that the first Grand Lodge, that of England, was founded by four London Lodges in 1717; also, that by students of the Craft, it is customary to speak of the Masonry which existed before that date as Ancient, and of the Masonry which followed afterwards as Modern.

The Grand Lodge of England pursued the even tenor of its way, without much variety occurring, until the year 1721, which is the next date I shall ask you to carry in your recollection. In this year two important things happened. First of all, a great nobleman, the Duke of Montagu, was elected Grand Master, and the Society rose at a single bound into notice and esteem. Secondly, Mr. James Anderson, a graduate of Marischal College, Aberdeen, and who was then a Presbyterian Minister in London, was selected by the Grand Master and the Grand Lodge as the most competent person to adjust, as it were, the Masonry of Ancient times upon a Modern basis.

The following is an extract from the minutes of Grand Lodge, 29th September, 1721:—“His Grace’s *Worship* and the *Lodge* finding fault with all the copies of the *Old Gothic Constitutions*, order’d Brother *James Anderson*, A.M., to digest the same in a new and better method.” The Constitutions referred to were certain old documents, usually in roll or scroll form, containing the Legend of the Craft and a Code of Ancient Regulations, both of which it was the custom in old days to read over to the operative Masons on their first admission into the Lodge.

By the aid of these MS. Constitutions, Anderson compiled the first “Book of Constitutions,” which was published in 1723. This work contained a quantity of “Regulations,” No. XIII. of which runs as follows:—“Apprentices must be admitted Masters and Fellow Craft only here [*i.e.*, in the Grand Lodge] unless by a dispensation.”

This usage, however, was again varied by the Grand Lodge, on November 25th, 1725, when it was ordained, "That the Master of Each Lodge, with the consent of his Wardens and the Majority of the Brethren, being Masters, may make Masters at their discretion."<sup>1</sup>

From the foregoing it will appear that only *two* degrees (or distinct ceremonies) were recognised by the Grand Lodge of England in 1723, Apprentice, and Fellow Craft or Master, the two latter being convertible terms; also, that in 1725, the restriction was removed and that "Masters" could be made by private Lodges at discretion.

The period embraced by some of the figures I have given you, viz., from 1717 to 1723,<sup>2</sup> has been styled the Epoch of Transition, because in the opinion of many leading authorities, the system of Masonry we now possess (or in other words, the three degrees of pure and Ancient Masonry, as we are accustomed to call them), was then manufactured or concocted.

Against this view, however, we find arrayed, the conviction of another set of authorities, who are firm believers in Masonic degrees, and discredit the notion that any alterations were made by the Grand Lodge of England, in the secrets of Masonry—except in what may be termed non-essentials, or to speak with more precision, in the method adopted of imparting them.

Thus, there are two theories or schools of thought with regard to the degrees, or to use an expression I prefer, *the Symbolism of Masonry*, a wider term, and one which will cover everything done or practised in the Lodges at a later period than the so-called Epoch of Transition (1717-23), and for which (it is alleged on one side) no equivalent is to be found in the doings and practices of the Lodges in existence prior to 1717.

Each of these views or theories has its supporters, and to whichever side the argument may for the moment seem to preponderate, we cannot be too careful to recollect—that there is evidence to the contrary.

The number of authorities, indeed, by which either of these two beliefs is upheld, is so evenly balanced, that there is no middle course between reading the testimony on one side, and despising the other so thoroughly, as to refrain from ever looking at it, or to do as I shall propose to you in the present instance, that is, to give each side a patient hearing.

To-night, indeed, I can only put before you one branch of the case, namely the arguments which I think may be adduced in favour of the antiquity of degrees, or to use the wider expression already adopted, of Masonic Symbolism. But they will go far I trust, towards covering the whole ground, and if not, in the general reply to which I shall be entitled at the close of the discussion, I will do my best to grapple fairly with any counter-arguments which may be advanced in support of the other side of the question.

By this method of treatment, I shall be able to present you—not so much with my personal conclusions, as that with what will serve as an ultimate basis for your own. There is an old saying, *Quot homines, tot sententiae*, "as many men, so many opinions"—and if for "men" you read "lecturers," it stands to reason, that while every person who reads a paper before you, might give a different opinion if you invited an expression of his individual judgment or crotchets upon a question in dispute—on the other hand you would be always sure to evoke some useful information, calculated to assist you in arriving at an independent conclusion, if you were to ask what could be said both on the one side and on the other.

Of the important part played by the Rev. James Anderson in the moulding of Ancient Masonry, 1721-23, upon what are averred to have been "new lines," I shall have more to say, when I get to the body of the lecture, but I ask you to carefully note the fact, that when, in 1721, it was designed to consolidate the "Constitutions of Ancient and Modern Masonry," the task of doing so was confided to a Scotsman, and who as there is good ground for believing, had been received into the Society while a resident in Aberdeen.

It may now be convenient to formulate in words, the precise question which will constitute my main contention this evening. It is this:—

Is the Symbolism of Masonry an inheritance derived from the old Masons who flourished before the era of the Grand Lodges; or has it been borrowed from the Rosicrucians or others, after 1717?

There is also a secondary contention (or series of speculations) to which I have already referred, viz., that the Symbolism of Masonry, is very old indeed—much older than

<sup>1</sup> Grand Lodge Minutes.

<sup>2</sup> Although the Grand Lodge Records are silent as to the exact date on which three degrees (or distinct ceremonies) were recognised by the Governing Body, it can be proved *aliunde*, that they were wrought in London in 1724, and probably earlier.

the seventeenth century, but I freely admit having been led to this supposition by a chain of conjectural evidence, which facts alone can substantiate.

For convenience sake, however, and in order to illustrate more clearly the line of argument I shall pursue, let me also formulate in words the bye or side issue, which I am desirous of raising for your consideration :—

Is there ground for supposing that the Symbolism of our present Freemasonry, existed in mediæval times, and that it has decayed *pari passu*, with the operative Masonry of that period, and come down to us, divested of much of its real significancy, as a legacy or inheritance from the working Masons of those early times ?

In the next place, and before I proceed to state my case, let me, in order that you may better understand it, when duly laid before you—make use of a comparison.

Unlike that of other nations, the civilization of Egypt presents a continuous deterioration from the earliest ages to the latest. The further we go back the more consummate is the art, the more complete the command of mechanical processes and appliances. In other words the civilization of Egypt must have culminated before the very earliest dawn of its recorded history. If Egypt is not altogether exceptional and abnormal, the use of the mechanical methods employed by the Pyramid builders points to an antecedent civilization of which the extent in time becomes literally incalculable, while it seems to become more and more inexplicable the more its real character is investigated and brought to light.

In the same way, I conceive that there is ground for reasonable conjecture, whether the Symbolism of Masonry, to a considerable portion of which, even at this day, no meaning can be assigned which is entirely satisfactory to an intelligent mind—must not “have culminated before the very earliest dawn of its recorded history.” Also, that it underwent a gradual process of decay, which was arrested but only at the point we now have it, by passing into the control of the Grand Lodge of England in 1717.

Against this view, it may of course be contended, and—as many will think—with, perhaps, equal plausibility, that instead of a decline, there was an advance, a progressive development of Masonic Symbolism, and that with the solitary exception of a rude form of initiation or reception, we have inherited nothing external to the operative practice of our ancestors, the working Masons.

But as the old proverb says, “If you run after two hares you will catch neither.” In maintaining the affirmative of the proposition, that the Symbolism of Masonry, has come down to us with a very respectable flavour of antiquity, I cannot undertake at one and the same time, both the attack and defence.

At this stage, and before proceeding any further with my remarks, it may be convenient if I re-state the two propositions of which I shall maintain the affirmative.

To take the wider and more comprehensive one in the first instance :—“It is, that the Symbolism of Masonry, or at all events a material part of it, is of very great antiquity—and that in substance, the system of Masonry we now possess—including the three degrees of the Craft—has come down to us, in all its essentials from times not only remote to our own, but also to those of the founders of the earliest of Grand Lodges.

The foregoing embraces the *general* contention which will pervade this address, and I shall therefore hope to be excused for once more bringing it under your notice, though I ask your more particular attention to the narrower proposition of the two, viz., that the Symbolism of Masonry is older than the year 1717.

This is my *special* contention which I shall endeavour to press home, and should our united labours result in the determination of what has hitherto been a moot point with Masonic scholars, a very distinct advance will have been made, in the path of inquiry, which it is the object and mission of the Lodge to follow up.

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In dealing with the complicated problem, which I have undertaken to treat in this lecture, I feel that I shall have need of your indulgence, while I attempt to place before you in a clear and connected form, the scattered shreds of evidence wherein we may see, as in a glass dimly, a pale reflection of some of the historic past of Freemasonry. But on the other hand, I am no less convinced that the lecturer who is unable to make the abstruse moderately simple, is not gifted with a very clear intellect, or is lacking in that modicum of literary ability which the members of a Lodge like our own, have at least the right to expect in any one of their number, who takes upon himself the function of attempting either to instruct or entertain them. Hence if I fail to put my points before you, with all the clearness that might be desirable, the fault will be my own, nor shall I register an apology in advance—for as the Duke well says to the Weaver, in *A Midsummer Night's Dream*, “Never excuse, if your play be a bad one, keep at least the excuses to yourself.”



Chart

[TO ILLUSTRATE THE LECTURE.]

12TH CENTURY.

Masons' Tool-Marks in Europe betray a *Western* Origin: Transition from the Norman to the Gothic or Pointed Style of Architecture, and possible introduction of Symbolic or speculative teaching among the stone-masons of Britain practising that style.

13TH CENTURY.

ENGLAND.

SCOTLAND.

Progressive development of the Gothic or Pointed Style, and of its accompanying symbolism. The Masons' tool-marks betray an *Eastern* Origin.

The old style of tooling continued.

14TH CENTURY.

Continued  
Progressive development.

War of Independence; building stayed: decay of Mediæval Operative Masonry when only partially developed.

15TH CENTURY.

Wars of the Roses; dormancy of the Craft in both its Operative and Speculative features; partial reproduction of the Gothic style.

Lodges exist for trade purposes only, though fragments of an incomplete symbolic (or speculative) system are handed down in an imperfect manner: Ceremonial very simple.

16TH CENTURY.

The Reformation; no more churches built; the builders die out.

As above.

17TH CENTURY.

Lodges survive, mainly for Speculative purposes; Elias Ashmole initiated, A.D. 1646; "Manner of adoption very formall;" and probably adumbrated by that of the . . . . .

As above.

Lodge of Aberdeen, A.D. 1670.

18TH CENTURY.

"Signs and Tokens" of the Freemasons alluded to in print, 1709; Formation of the Grand Lodge of England, 1717; Dr. Anderson ordered to "digest" the old MS. Constitutions, 1721; printed book of Constitutions, 1723.

Lodge procedure characterized by great simplicity until after 1717; English system of three degrees gradually introduced; Grand Lodge of Scotland erected, 1736.

The task immediately before me, is to make a beginning in historical Masonry. Let us therefore, in the first instance, put entirely on one side the speculations of Modern writers, and ascertain what independent authorities there were, before the era of Grand Lodges, by whom any period of origin has been assigned to our British Freemasonry.

Three such authorities may be cited, Sir William Dugdale, Sir Christopher Wren, and Elias Ashmole, whose several opinions have already been recorded in our *Transactions*,<sup>1</sup> One of these, however, the statement ascribed to Dugdale, probably the greatest antiquary of his age, must again be referred to. John Aubrey, in his *Natural History of Wiltshire*, written (though not published) in 1686, observes:—

"S<sup>r</sup> William Dugdale told me many years since, that about Henry the third's time the Pope gave a Bull or diploma to a Company of Italian Architects to travell up and downe over all Europe to build Churches. From these are derived the *Fraternity of Free-Masons*. They are known to one another by certayn Signes & Watch words: it continues to this day. They have Severall Lodges in severall Counties for their reception: and when any of them fall into decay, the brotherhood is to relieve him, &c. The manner of their adoption is very formall [*please note this*], and with an Oath of Secrecy."

Very much to the same effect are the opinions of Sir Christopher Wren and Elias Ashmole. Upon the strength of these great names, it was customary for a very long period to fix the establishment of the Freemasons in England about the early part of the reign of

<sup>1</sup> A.Q.C., i., 68.

Henry III., at which period, it was averred, that Gothic Architecture—which first of all began in the East—came forward into practice as a regular established order, and the inference was suggested (as being irresistible) that the invention and introduction of this bold and very highly scientific order of architecture must be referred to these chosen and selected artists.<sup>1</sup>

Just fifty years ago, however, Sir Francis Palgrave observed:—"The number of writers, at home and abroad, who have discussed the origin of Gothic architecture, and each of whom drives his own theory round his own park, is probably now not much less than a hundred. Yet, as far as we can judge, no one of these enquirers ever persuaded another to adopt his own opinion<sup>2</sup>.

During the half century which has elapsed since the foregoing statement first saw the light, a great host of additional writers have fastened upon the same theme, and a few words expressed thereon by myself, in 1883, may not, perhaps, be deemed out of place.

"Gothic is not only the last link in the chain of genuine and original style, the architecture of the modern as distinguished from that of the ancient world, but it was also the product of a peculiar romantic temperament developed at that particular period, which was totally unlike anything that has been seen either before or since, even among the same nations, and which showed itself, not only in architecture, but literature, and even in politics, notably in the great movement of the Crusades."<sup>3</sup>

"It is good sheltering under an old hedge," but I have a stronger reason for placing before you, as a basis for our inquiry, the alleged connection of the Freemasons with Gothic architecture, than the mere contention that a theory grows venerable by its age.

In the autumn of 1888, the British Archæological Association held its annual session in Glasgow, and among the papers read before it was one by our present Junior Warden, (Professor T. Hayter Lewis), which bore the following title:—"Scottish Masons' Marks compared with those of other countries."

Among the conclusions formulated by this excellent authority, all of which he satisfactorily establishes by comparing the Masons' Marks in our own and foreign countries, are,

1st, That certain definite methods of marking the general surfaces of the stones, characterised the masonry of the styles which we call Norman, and that this had apparently a *Western* origin.

2nd, That in the thirteenth century there was introduced, with the Early Pointed Style [which is another name for Gothic], an entirely different method of finishing the surface, and that the source of this method was apparently from the *East*.

3rd, That Masons' Marks do not appear to have been commonly used in Europe until late in the twelfth century.

4th, That some of the most prominent of these marks appear to have been used continuously, from very early times, in Eastern countries.

Our Bro. J.W. then draws attention to the opinion of Viollet le Duc, that the clergy who were in the company of the Crusaders returned to Europe with the knowledge of what had been done by the Saracens, and endeavoured to apply what they had seen—the art of the Saracens having thus a great influence on that of the West.

He next observes:—"I know that it will be said that the evolution of the Pointed [or Gothic] style was that of gradual development. So, no doubt, to a large extent, it was, as must be the case with every invention, no matter what. But I absolutely refuse to believe that so great a change, made in so short a time, was the result of a mere system of gradual improvement; nor can I believe in the theory which would assign the change to a partnership of minds, be they monks or citizens, in monasteries or guilds. In every great movement which the world has seen, some one great mind comes forth as a pioneer; nor can I think that it has been otherwise with our art." Our Bro. J.W. winds up with the following:—"I am not enthusiastic enough to suppose that the marks which the workmen have left will ever be so outspoken as to tell us of the *man*; but I do believe that the search into their meaning—a search which was not even begun until some fifty years since—may lead us to the *place* and to the means by which its influence was so powerfully and quickly spread."

It is not too much to say, that Masons' Marks, which have hitherto been regarded by our advanced students, as presenting a sentimental value out of all proportion to their serviceable worth, are now, owing to the research of Professor Hayter Lewis, shewn to be a very important factor in the complicated problem of Masonic history.

According to Sir William Dugdale, or to put it in another way, according to the popular belief or the oral tradition prevailing in his time, the Freemasons derived their origin from a company of architects empowered "to travell up and downe over all Europe

<sup>1</sup> *Parentalia, or Memoirs of the Family of the Wrens*, 306; *Archæologia*, ix., 110-26.

<sup>2</sup> *Edinburgh Review*, Ap. 1839.

<sup>3</sup> *History of Freemasonry*, i., 256.

to build churches"—“about Henry the Third’s time,” *i.e.*, the thirteenth century, while, at the same period, if we follow the Junior Warden, there was introduced with the Early Pointed (or Gothic) Style, “an entirely different method of finishing the surface, and that the source of this method was apparently from the East.”

“It is good to have two strings to one’s bow,” or as otherwise expressed—

“Good riding at two anchors, men have told,  
If one fail, the other may hold.”

Those who disregard the opinions ascribed to Sir William Dugdale, Sir Christopher Wren, and Elias Ashmole, viewing them as mere assertions, and wholly devoid of proof, will however, look very differently on the careful and close reasoning of Professor T. Hayter Lewis.

Indeed, as it seems to me, the arguments of the Junior Warden, virtually re-instate the old tradition, that is, in its material features, *viz.*, the connection of the Freemasons with Gothic architecture, and the derivation in some measure of that art or style from the East.

In his learned work—“*Europe in the Middle Ages*”—Hallam tells us:—

“Some have ascribed the principal ecclesiastical structures to the fraternity of Freemasons, depositaries of a concealed and traditionary science. There is probably some ground for this opinion; and the earlier archives of that mysterious association, if they existed, might illustrate the progress of Gothic architecture and perhaps reveal its origin.”<sup>1</sup>

The passage last quoted is a typical one, and in the idea it embodies has of late years been regarded as reaching the high water mark of credulity. But, as we have seen, the essay or paper read by Professor Hayter Lewis, says, in effect, almost, if not quite the same thing, the only difference being, that in recommending a search for the origin and progress of Gothic architecture, the Professor is the more practical guide of the two, as instead of looking for archives which do not exist, he prudently counsels a careful examination of the marks or emblems wrought by the Mediæval Masons—which are to be met with at this day.

It will be in the recollection of my hearers, that the Junior Warden advances a very daring hypothesis. He says:—

“In every great movement which the world has seen, some one great mind comes forth as its pioneer; nor can I think that it has been otherwise with our art.”

He does not believe in the theory which would assign the change from the Norman to the Early Pointed (or Gothic) Style, to a partnership of minds, be they monks or citizens, in monasteries or guilds.

Thus, instead of a School, he boldly suggests that it is a Man, to whom we must look as the pioneer of the great architectural movement which set in during the 13th century.

“The stream can never rise above the spring-head,” so, if such a master-mind there was, the genealogy of the Freemasons, so far at least as it synchronizes with the rise of Gothic architecture, is exhausted.

But let us see whether the idea thrown out by Bro. Hayter Lewis, can be utilized in the particular inquiry we are pursuing.

If the Early Pointed Style of Architecture (one of the phases of Gothic) was due to the genius and commanding personality of an individual, it may be fairly assumed, that like the youngest son of King Athelstan, as recorded in the Masonic document<sup>2</sup> standing next in point of antiquity to the Regius MS.,

“Of speculatyfe he was a master,”

or, in other words that he was amply skilled in the *knowledge*, as well as in the *practice*, of the science of geometry, and a proficient, so to speak, both in speculative and in operative Masonry.<sup>3</sup>

After the Early Pointed, came another phase of Gothic,<sup>4</sup> the Middle or Perfect Pointed Style, known in England by the name of Decorated. It lasted from the end of the 13th to the end of the 14th century, and during this period immense progress had been made in the *technique* of the art. Stone had become, so to speak, as ductile as wax in the hands of the builders, who had surmounted every difficulty of construction. After the Decorated Style, the finest age of Gothic architecture is at an end. Still, though English architects appear,

<sup>1</sup> Edit. 1853, iii., 358.

<sup>2</sup> Mus. Brit., Addl. MS. 23,198, ll. 623-4.

<sup>3</sup> The following distinction was drawn by Addison—March 1, 1711—between a speculative and a practical member of a trade or profession:—“I live in the world rather as a spectator of mankind, than as one of the species, by which means I have made myself a speculative statesman, soldier, merchant, and artisan, without ever meddling with any practical part in life.”—*Spectator*, No. 1.

<sup>4</sup> The usual designation, ‘Gothic Style,’ took its rise amongst the Italians. By it they meant to distinguish a barbarous from a classic style, and this inapt appellation has become so familiar that it is difficult to get rid of it. For want of a better name, the term ‘Pointed Style’ might in all cases be preferred to a term which signifies nothing, and which is only used from force of habit.—Rosengarten, *Architectural Styles*, 288.

after the close of the 14th century, to lose something in wealth of spontaneous invention, the feeling for beauty of ornamental work was not yet to decay till at least the royal chapels of Windsor, Westminster, and Cambridge, and other fascinating fan-roofed buildings, were finished,—with which the true Gothic Architecture of England went out “in a blaze of glory” under the Tudors.

Yet, although with the construction of the Churches and Cathedrals of the 13th and 14th centuries, the vitality of Gothic as a pure style of construction came to an end, many futile attempts to reproduce the style were made, and the practice was continued down to the death of Queen Elizabeth (1602). But by this time the great object for which Gothic had been invented—the suitable celebration of a gorgeous religious ceremonial, by which an unlettered nation might be instructed, impressed, and governed—had ceased to exist, and after the Reformation, as soon as other means for the instruction of the people were provided, the Gothic cathedral was employed for other purposes, the Gothic style of architecture all but died out, and its constructive principles and processes, *and even its traditions*,—as I shall hereafter more particularly suggest to you—were forgotten.

Thus the decline of Mediæval Architecture was due to natural causes, like the fall of monasticism and all things mediæval, and the one followed suit on the other. No more churches were built, and hence the builders died out; and with them, to a great extent, I believe, died the skill in arch and vault building, which was, perhaps, the great characteristic of the builders of the Middle Ages.

Gothic, however, never quite died out, and I shall now suggest to you, that the same thing may be predicated with regard to the Symbolism of the Craft—if it existed at all, within the period covered by the rise and fall of Mediæval Operative Masonry?

Reasoning by analogy, there is evidence from which a belief that it did exist, will spring up in many minds.

“In the oldest of the Chinese Classics—the *Book of History*—which embraces a period reaching from the twenty-fourth to the seventh century before Christ, we meet with distinct allusions to the Symbolism of the Masons’ art. But even if we begin,” says Mr. Giles, “where the ‘Book of History’ ends, we find curious masonic expressions to have been in use—at any rate in the written language—more than seven hundred years before the Christian era; that is to say, only about a couple of hundred years after the death of King Solomon himself.” Also, in a famous canonical work, called THE GREAT LEARNING, which is referred to the fifth century before our era, we read, 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.” Mr. Giles also quotes from Confucius, B.C. 481, and from his great follower, Mencius, who flourished nearly two hundred years later. In the writings of the last-named philosopher, it is taught that men should apply the square and compasses 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. In Book VI. of his philosophy we find these words:—

“A Master Mason, in teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and square.”<sup>1</sup>

Bro. Chaloner Alabaster tells us:—“Going then to the records we possess of the earliest historic times in China, I find clear evidence of the existence of a mystic faith expressed in allegoric form, and illustrated, as with us, by symbols. The secrets of this faith were orally transmitted, the chiefs alone pretending to have full knowledge of them. I find, moreover, that in these earliest ages this faith took a Masonic form, the secrets being recorded in symbol buildings like to the Tabernacle Moses put up in the desert, and the Temple his successor Solomon built in Jerusalem; that the various offices in the hierarchy of this religion were distinguished by the symbolic jewels held by them during their term of office, and that, as with us, at the rites of their religion they wore leather aprons, such as have come down to us, marked with the insignia of their rank.”<sup>2</sup>

According to the same authority, the mysteries of this ancient faith have now become lost, or at best obscured, though attempts at a revival may be traced in the proceedings of existing brotherhoods, whose various rituals and signs are supposed to be in some measure founded on ancient rites and symbols which have been handed down from the earliest ages.<sup>3</sup>

The preceding extracts I shall use no farther than to assume, on the strength of them, that among a very ancient people, and prior to the Christian era, there was a moralization of the implements of the Masons’ trade, together with a symbolical teaching which in course of time became lost or obscured.

Indeed, the first learning of the world, consisted chiefly of symbols. “The wisdom of all the Ancients that is come to our hands,” says Dr. Stukeley, “is symbolic.” Also, as it

<sup>1</sup> Giles, *Freemasonry in China*, 4, 6, 8; Legge, *Chinese Classics*, i., 219-45.

<sup>2</sup> *A.Q.C.*, ii., 120.

<sup>3</sup> *Ibid.*

is well put by Dr. Barlow, " emblems, symbols, types, all have this in common : they are the representatives of something else for which they stand."<sup>1</sup>

The last definition is that upon which I shall rely, in advancing the hypothesis that with emblems, symbols, or types, the stonemasons of the 14th century were familiar.

" During the splendour of Mediæval Operative Masonry," observes Bro. Albert Pike, " the art of building stood above all other arts, and made all others subservient to it. It commanded the services of the most brilliant intellects, and of the greatest artists."

Very much to the same effect, though somewhat differently expressed, are the remarks of Professor Rogers, who states :—

" I have never studied the history of the Craft, but there can be no reason to believe that any very important principles of so mechanical an art as architecture were incommunicable except to these mystics, if indeed the brethren for whom so remote an antiquity and so wide spread an association, is claimed by their whimsical representatives in modern times, had any virtual existence. I am disposed to believe that just as when one sense is extinguished in any person the rest are stimulated to preternatural acuteness, so in the ages with which we are concerned, when literature was so scanty, and the means of occupation so unvaried, the single art which was developed in any notable degree was studied with such intensity and concentration as to bring about results which we, in our wider modes of thought, study and application, find it difficult, if not impossible, to rival."<sup>2</sup>

It is well known that the symbolical method of instruction which had been in use from the earliest times in Egypt, was adopted by the Jews. Hence under the cloak of symbols, Pagan philosophy gradually crept into the Jewish schools, and the Platonic doctrines, mixed first with Pythagorean, and afterwards with the Egyptian and Oriental, were blended with their ancient faith in their explanations of the law and the traditions. The society of the Therapeutæ was formed after the model of the Pythagorean system ; Aristobulus, Philo, and others, studied the Grecian philosophy, and the Cabbalists formed their mystic system upon the foundation of the tenets taught in the Alexandrian schools.

From various causes, between the third century and the tenth, but few traces of the Cabbalistic mysteries are to be met with in the writings of the Jews, but their peculiar learning began to revive when the Saracens became the patrons of philosophy, and their schools subsequently migrated to Spain, where they attained the highest distinction. These in the 13th and 14th centuries became the resort of Christian artisans, to instruct themselves in the useful arts. The Universities of Toledo, Cordova, Seville, and Granada, were sought by the pale student from other lands, to acquaint himself with the sciences of the Arabs, and the treasured lore of antiquity.

There can, indeed, be little or any doubt, that with the termination of Mediæval operative Masonry, many of the most abstruse and abstract principles of the building art were wholly lost. For this a reason has been suggested—which may possibly be true—that these principles were presented in symbolic form.

But however this may be, it is at least certain that in the 13th and 14th centuries, the unlimited resources of architectural skill were everywhere applied to develop divine ideas through symbolized stone. The single object which presented itself to the Masonic architect was to find suitable expressions for the heart yearnings and moral aspirations of the people.<sup>3</sup> Nor was symbolization unknown to the actual workmen or stone-masons. Our early operative brethren, though somewhat coarse, were in their way, extremely witty. Stone caricatures are still to be met with, equal in strength and coarseness to those of Rowlandson and Gillray, nor need we be astonished to find a good deal turn upon the clergy, as do a great number of those of our English draughtsmen, especially in the matter of tithe ; and these, together with indecencies which are, after all, not quite unknown in more refined ages, were probably the amusements of grimly-humorous workmen, when they thought they could indulge in them without fear of discovery. Thus in old churches and cathedrals we find portrayed, a nun in the embraces of a monk, a Pope descending to hell at the last judgment, a fox in priest's robes preaching to a congregation of geese, an ass performing high mass, etc.

That the class of workmen last referred to, possessed some knowledge of architectural symbolism, or to use more familiar words, that they symbolised the implements of their trade, has been assumed by many writers, a conclusion to which I am also led, and although incapable of strict proof, may, as it seems to me, be fortified to some slight extent by analogy.

We have already seen that during the splendour of Mediæval Operative Masonry, the art of building, stood at the head of all the other arts, but there is a remarkable circumstance connected with the Masons' trade, to which I shall next advert, in further illustration of its unquestionable supremacy.

<sup>1</sup> *Proc. R.I.B.A.*, ii., 97.

<sup>2</sup> *History of Agriculture and Prices in England*, from 1259 to 1793, i., 257.

<sup>3</sup> Fort, *Antiquities of Freemasonry*, 154.

*By no other craft in Great Britain has documentary evidence been furnished of its having claimed at any time a legendary or traditional history.*

Our written traditions are carried back—speaking roundly—to the 14th century, and to me at least, it does not appear one whit more extraordinary, that our symbolical traditions may have enjoyed an existence in a period of time equally remote.

This leads us to the next branch of my general subject, the written traditions of the Freemasons, in the earliest of which, as we shall presently see, there is much to confirm the idea I have already thrown out, that symbolical Masonry was coeval with the most ancient writings of the Craft that have come down to us.

To pass, however, to our written traditions,—there are in the first instance, two histories of, or disquisitions upon, Masonry or Geometry, dating—according to the British Museum Authorities—from about—1425, and afterwards a long series of documents dating from about 150 years later, to which the name of Manuscript Constitutions has been applied. Of the two histories or disquisitions, one is in metrical and the other in prose<sup>1</sup> form, and it is with the former, the Regius MS. or Masonic poem, (in the present inquiry) that we are alone concerned. This manuscript, evidently belonged to a guild or fraternity of Masons, as it gives the legendary history of their Craft, and furnishes regulations for their conduct. But it is chiefly remarkable on account of the last hundred lines being almost exactly the same as a non-Masonic poem, called *Urbanitatis*, giving minute directions for behaviour—in the presence of a lord—at table—and among ladies—all of which being clearly intended for *gentlemen* of those days, it has been argued, would have been out of place in a code of manners drawn up for the use of a Guild or Craft of artisans, and hence that the MS. must have been possessed by a Guild or fraternity, which commemorated the science, but without practising the art of masonry, that is, that they were what we should now call, speculative or Symbolical Masons.<sup>2</sup>

It is stated, in the introduction to the Masonic Poem, that the craft of geometry was founded in Egypt by Euclid, and given the name of Masonry; and in reference thereto, Bro. Albert Pike<sup>3</sup> says:—“Many of the symbols of the old religions, of Pythagoras, and of the Hermetics of later days, were geometrical figures . . . Some of these were symbolic because they represented certain numbers, even among the Assyrians and Babylonians. To the knowledge of these symbols, perhaps, the name ‘geometry’ was given, to avert suspicions and danger. The architects of churches revelled in symbolism of the most recondite kind. The Pyramids are wonders of Geometrical science. Geometry was the handmaid of Symbolism. Symbolism, it may be said, is speculative Geometry.”

In the preceding views all indeed, may not concur, but the point should not escape us, that in the oldest writing of our Craft—for such the Regius MS. undoubtedly is—we meet with inculcations which are very far removed from the mental range of the operative brethren to whom the Manuscript Constitutions were rehearsed at a later era.

This will accord with the supposition that Masonry as a speculative science, declined or fell into decay, *pari passu*, with Masonry as an operative art.

Leaving these two histories of, or disquisitions upon Masonry, which date as before stated, at about the year 1425, let me next take you to the Manuscript Constitutions, of which the oldest dated form is the “Grand Lodge” MS. of the year 1583.

Between these two periods there is a gap of 158 years, and with regard to it there are some considerations for which a further quotation will assist in preparing us.

The Rev. W. Denton, in his *England in the 15th Century*, tells us:—

“What was true of morals and material wealth, was true also of art. Architecture had yielded to the spirit of the age; it had lost much of its nobleness, though it had not yet descended to the depths it afterwards reached. The hand of the English sculptor had

<sup>1</sup> *Brit. Mus. Add. MS.*, 23,198; to be published in the next volume of our reprints, with a commentary by the Secretary.

<sup>2</sup> *Quatuor Coronatorum Antigrapha*, i., 49, 50.

<sup>3</sup> To quote still further from the same high authority:—“I am quite ready to believe, and think it can be shown, that there had been symbolism in Masonry long before 1717, but that the working-class of Masons in the Lodges had no knowledge of it, it being confined to the men who, of another class, united themselves with the Lodges. If that was even so, those Lodges which had no members of that class had no symbolism in their Masonry. So that I do not think we can be warranted in assuming that, among Masons generally,—in the *body* of Masonry,—the symbolism of Free-Masonry is of earlier date than 1717: while I think you *can* prove, that among Freemasons of a certain class and limited number, the same symbolism, or a larger part of the same, afterwards placed in the degrees, did exist before, perhaps some centuries before, 1717.”

Too much weight cannot be attached to any conclusions of Bro. Albert Pike, and especially with regard to Masonic Symbolism. Hence, I gladly reproduce in this note, a view that is in direct opposition to my own.

Like our excellent Bro. Pike, I believe in the hoar antiquity of Masonic Symbolism; but unlike him, I also believe that it had become the inheritance of “the working class of Masons in the [English] Lodges,” before 1717. By whom it was originally introduced, and when, are questions, however, towards the solution of which I can only cherish the hope that the present paper may in some slight degree pave the way.

grown stiff, and the forms from his chisel no longer vied in grace with the productions of the Italian artist. Henry VII. came to the Throne at the close of the long and savage War of the Roses. During the continuance of the struggle the nation went back in many ways from the refinement of the 14th century. The cultivation even of house fruits ceased with the ruin of houses and manors and the desolation of orchards and gardens. The population dwindled. The arts lost their vigour and beauty. The architecture, sculpture and metal work were not equal to what they had been, and fresh life was needed when peace was once more secured.

In the beginning of the reign of Henry VIII., we have the complaint of Sir Thomas Elyot, which would have sounded strange in the ears of a contemporary of Edward I., that "in painting and carving, in graving and embroidery, Englishmen be inferior to all other people."<sup>1</sup>

In Scotland, the deterioration of the arts was even greater. "The victory of Bannockburn drove from Scotland the very elements of its growing civilization and its material wealth. The artisans of North Britain were at that time mostly English. These retired, or were driven from Scotland, and with them the commercial importance of the Scottish towns was lost. The estates held by Englishmen in Scotland were confiscated, and the wealth which through the hands of these proprietors had found its way from the southern parts of the kingdom and fertilized the more barren soil of the north, at once ceased.

No cathedral was built after the reign of David I. in 1153, and almost every monastery was founded before the death of Alexander III. in 1286. All these marks of refined taste and religious zeal, of wealth and public spirit ceased with the rebellion of Bruce.<sup>2</sup>

It will be seen therefore, that while England went back many degrees in civilization during the Wars of the Roses, an even greater relapse into comparative anarchy took place in Scotland owing to the War of Independence.

These historical gleanings will aid our comprehension of the extreme simplicity of the Scottish Masonic ritual, as generally known to have existed, in the 17th century. In what was then the leading Magazine of the Craft, Bro. W. P. Buchan—at that time one of the foremost investigators of Scottish Masonic history—thus expressed himself in 1869 :— "Seeing how difficult it is even now, with all the aids to help and oft-recurring meetings, to get office-bearers and brethren to work our ceremonies properly, how did the old Lodges get on before 1717, who only met once a year? Oh, how elaborate must the ceremony have been, when one Mason could make another? Or, where could brethren learn our present system, had such been in use before 1717?"<sup>3</sup>

To indulge in a further quotation from the same writer :— "Those who indulge in dreams about the mysterious sciences (!) taught in pre-eighteenth century Masons' Lodges, only retail the groundless fancies of a heated imagination, while those who assert that the Masons occupied a higher position in the public estimation than any of the other Crafts are mistaken. The old Weavers used to carry a pretty high head, and Edward III., of England joined the 'Linen Armourers,' and if it were properly looked into, in a truthful manner, we would find that the operative Masons some centuries ago were no greater geniuses than they are at present. In fact, [*and here I ask your special attention*], the question is open to investigation whether the progress of the art of building, say in Britain, e.g., has it or has it not kept pace with the progress of the other arts?"<sup>4</sup>

I have quoted from Bro. Buchan, for whom as a Masonic student I have a great respect, for a double purpose. First of all because he puts into vigorous and incisive language a theory or belief, which is in direct opposition to the hypothesis I am presenting to you this evening; and secondly, because from the point of view I am now arguing, I think it can be shown that both facts on which he bases his own inference, viz., the decay of the building art, and the simplicity of the Lodge ceremonial before 1717, may equally well represent cause and effect, and if so, not only do not militate against, but are in exact harmony with, the line of argument I am submitting for your consideration.

Let me now return to the Manuscript Constitutions, whose place in Masonic history I shall next attempt to define.

You may have noticed just now, that while alluding to the early Scottish Masonic ceremonial, I said nothing about its English equivalent. Of this indeed, we know little or nothing, for the Manuscript Constitutions, which, in a certain sense, may be described as "tombs without an epitaph," convey very scanty information with regard to living Freemasonry in the South. We know indeed, that they were used, *i.e.*, read over to

<sup>1</sup> Denton, 123; Pollen, *Gold and Silversmith's Work*, 233-35; Sir Thos. Elyot, *The Governor*, 46.

<sup>2</sup> Denton, 39.

<sup>3</sup> *Freemason's Magazine*, (1869), 409.

<sup>4</sup> *Ibid*, 483.

candidates of the operative class, at their reception into the Lodge, but as to the formulary observed at the admission of gentlemen we are ignorant.<sup>1</sup>

Lodge minutes there are none, that is, of earlier date than the 18th century, and here a word of caution must be thrown out, against the too prevalent habit of confounding the systems of Masonry prevailing in Scotland and England respectively, the one with the other.

It is of course both easy and natural to do so. Each system presents some evidence in which the other is lacking, but we shall find I think in both cases, that like streams of water flowing in divergent courses from a common source, they have grown more impure the farther they have run from the fountain-head.

In both countries, during the 17th century, there was speculative as well as operative membership in these Lodges. Yet a difference is found which should be noted. In Scotland, the Lodges existed for trade purposes, but in England not exclusively so, indeed, quite the reverse, if we limit our observation to the only 17th century Lodges, of which any particulars have come down to us.

From this it will at least be a plausible conjecture—I shall put it no higher for the present—that while in the one instance—Scotland—the ancient symbolism of Masonry had descended to the level of the ordinary artisan; in the other instance—England—more of the old framework still existed.

Much light would be shed on this point if there were English minutes to refer to, but as the English Lodges were not kept together for trade purposes—like the Scotch—they must have some other *raison d'être* for their continuance, which if it were not a fuller ceremonial, and more ornate ritual, than was usual in the North—lands us in a still greater puzzle than that which we are attempting to solve.

I have already stated on the authority of Sir William Dugdale, what in the 17th century appears to have been the popular belief with regard to the Freemasons, and let us not forget, that :—

“ Common fame,  
Is seldom to blame.”

The Freemasons, we are told by Dugdale, “ are known to one another by certayn signes & watch-words. . . The manner of their adoption is *very formall*.”

That there was a plurality of signs, we also find stated by Dr. Plot, in 1686,<sup>2</sup> and a plurality of “ words and signes ” is attested by a manuscript dating from about 1665.<sup>3</sup>

In 1709, that is to say, eight years prior to the establishment of the earliest of Grand Lodges, Mr. (afterwards Sir Richard) Steele, wrote, in a journal called the *Tatler*, about a certain class of people, of whom he says :—

“ *They have their signs and tokens like Free-Masons.* ”

In 1717, as previously explained, the Grand Lodge of England was founded by four London Lodges, and as for about two hundred years all the London Companies have, with insignificant exceptions, ceased to be connected in any real way with the trades whose names they bear, I must not exclude any evidence from which it has or may be contended, that the Society, remodelled in 1717, was a Company of Freemasons, that at some previous time had relinquished the occupation which gave them a name. Such evidence will be found in *Harl. MS.*, 1942, and the *Antiquity MS.* These are copies or versions of the *MS. Constitutions*, and in the former which as a written document dates from about the beginning of the 17th century, the following occurs among the charges and inculcations :—

4thly. “ You shall secure and keepe secret the obscure and intricate parts of the science, not disclosing them to any but such as study & use the same.”

The same *MS.* uses the expression “ accepted free Mason,” who is required to provide himself with a certificate from the Lodge that “ accepted him,” and there is a clause which I quote at length :—

“ That for the future the sayd Society, Companie, & fraternity of Freemasons shallbee regulated, & governed by one Master, & Assembly, & Wardens, as ye said Company shall think fit to chose, at every yearely generall Assembly.”

The “ *Antiquity* ” *MS.*, the other copy of the *MS. Constitutions*, has the following attestation clause :—

<sup>1</sup> While anxious not to overload the text with digressions, I cannot resist the temptation of suggesting in a note, that in attempting to explore the remote past of our Society, a careful study of the written should precede that of the symbolical traditions of Masonry. For this many reasons might be assigned, but I shall content myself by giving one, which is, that (as stated above) of the ancient formulary of reception, we are only certain with regard to a single point,—*the legend and laws of the Craft were rehearsed*. That “ the manner of adoption was very formall,” we also know, though only in a general way, but the said rehearsal and formality really constitute all that is absolutely known of the symbolism (as forming a part of the ceremonial) of the early Lodges.

<sup>2</sup> *Nat. Hist. of Staffordshire*, 316-18.

<sup>3</sup> *Harl. MS.*, 2054,



“Written by Robert Padgett, Clerk to the Worshippfull Society of the Free Masons of the City of London in the second year of the Raigne of our most Graecious Sovereign Lord King James the Second of England, &c. Annoq Domini, 1686.”

Here, then, we have two pieces of evidence, one telling us that in the beginning of the 17th century, the government of the Society, Company, and fraternity of Free Masons, was confided to one Master, Assembly, and Wardens. And the other, that towards the close of the same century, viz., in 1686, there was a copy of the MS. Constitutions, written by the clerk of “the Worshippfull Society of the Free Masons of the City of London,” which it is possible may have been the identical Society, Company, or fraternity of Free Masons, founded, or as it were, welded together, about 60 or 70 years previously.

These documents, however, leave much to be desired. They come down to us very insufficiently attested, and are uncorroborated by evidence from any other quarter, which would be admissible in a court of law. The silence, therefore, of all the other versions of the Manuscript Constitutions with regard to points of such importance, and as one might naturally suppose, of such notoriety, has led most students to regard them as among those puzzles that are occasionally met with in Masonic history, which in the absence of further evidence are insoluble.<sup>1</sup>

Still, “all feet tread not in one shoe,” and I must not omit to state, in fairness to a minority of students, who may be satisfied as to the authenticity of these documents—that in the City Companies there have always been three grades of members. The first was that of freeman or freewoman; the second, membership of the livery; and the third a seat in the Court. Here, some may think we have the framework of our three degrees of Speculative or Symbolical Masonry.

The foundation of the Grand Lodge of England was a great event, and has been styled “the *Revival*, of A.D. 1717,” which indeed it may have been, though not in the sense generally employed, viz., as the resuscitation of a pre-existing Grand Lodge. The late Bro. Woodford said with much force:—“Where did the Freemasonry of 1717 come from? To accept for one moment the suggestion that so complex and curious a system, embracing so many archaic remains, and such skilfully adjusted ceremonies, so much connected matter, accompanied by so many striking symbols, could have been the creation of a pious fraud or ingenious conviviality, presses heavily on our powers of belief, and even passes over the normal credulity of our species. *The traces of antiquity are too many to be overlooked or ignored.*”<sup>2</sup>

Nor is it indeed, in my own judgment, entertainable for an instant, that the old London Masons of 1717 would have looked calmly on, had the forms and ceremonies to which they were accustomed been as suddenly metamorphosed, as it has become, to some considerable extent the fashion to believe.

Neither can we credit that at the close of Ancient, and the beginning of Modern, Masonry, there was an instantaneous change of actors—the old party retiring and the new one coming in. One generation of men, as Hume remarks, does not go off the stage at once, and another succeed, as is the case with silkworms and butterflies.<sup>3</sup>

The continuity of the Society, which was maintained by a constant succession of new members, may be compared to that of a woven cloth, the stiches of which interlace, so that its texture is not divisible into intervals or stages.

It was thus very different from the continuity of any one Lodge, which perhaps may be likened to that of a chain formed of single links.

Four Lodges, at least, took part in the so-called “Revival” of 1717, and both the Grand Master (Sayer), and the Grand Senior Warden (Lamball), then elected, remained active members of the Grand Lodge, until long after the “Epoch of Transition.”

But I must proceed by steps. The Society of Freemasons established on a new basis in 1717, made very slow progress in public favour. Dr. Stukely, the celebrated antiquary, tells us in his diary, under the date of January 6th, 1721—on which day he was initiated—“I was the first person made a Freemason in London for many years. We had great difficulty to find members enough to perform the ceremony. Immediately upon that it took a run, and ran itself out of breath thro’ the folly of the members.”

The “run” referred to by Dr. Stukely, took place, no doubt, owing to the *prestige* acquired by the Society in the same year, through the acceptance by the Duke of Montagu of the Grand Mastership, and it was also in the same year, 1721, that Mr. James Anderson, a

<sup>1</sup> It is worthy of recollection, however, that beginning with the earliest period of *Modern* Masonry, there has been a great falsification of Masonic documents. Thus, the old M.S. Constitutions were freely “embellished” by Dr. Anderson, and subsequently a variety of spurious Charters and MS., alleged to be both Ancient and Masonic, found their way into print. See further, *Hist. of F.*, chap. xi. (*Apocryphal MSS.*), and *A.Q.C.*, i., 80. (Forged versions of the M.S. Constitutions).

<sup>2</sup> *A.Q.C.* i., 30.

<sup>3</sup> *Essays*, ii., 12.

Scottish Presbyterian Minister, was selected by the Grand Master and Grand Lodge to revise the old, or Manuscript Constitutions of the fraternity—which saw the light in 1723.

Mr., or as he afterwards became, Dr. Anderson, was, as you already know, a graduate of Marischal College, Aberdeen, and I shall now submit to you the extreme probability that he was also a graduate of the Masonic Lodge in that city.

The three degrees of pure and ancient Masonry, viz., those of Master Mason, Fellow Craft,<sup>1</sup> and Entered Apprentice, bear titles which were evidently borrowed from the vocabulary of Scotland. Master Mason, it is true, was a term common in both kingdoms, but viewed in conjunction with the others, the *three* expressions may be regarded as having been taken *en bloc*, from the operative terminology of the northern kingdom.

All these expressions will be found in the Schaw Statutes—1598—the records of Mary's Chapel, Edinburgh—1601—and the Laws of the Aberdeen Lodge—1670—(Scottish documents). But the same terms—Master Mason, Fellow Craft, and Entered Apprentice, *as grades of symbolical Masonry*, are not alluded to in any book or manuscript of earlier date than 1723. Indeed, with the exception of the first-named—Master Mason—the expressions themselves do not occur—at least I have never met with them in the course of my reading—in the records of the building trades, or in the printed or manuscript literature of England preceding the publication of Dr. Anderson's "Book of Constitutions," produced according to the mandate received by him from the Grand Lodge of England, in 1723.

The question then is, whence did the doctor derive them? which renders it essential that we should take a closer view of the system of Masonry, under which there can be little or any doubt, that he himself had acquired his knowledge of the Craft.

The oldest register of the Aberdeen Lodge, is dated 1670, and contains the names of 49 members, who are described as "the Authoires of and Subscryuers of this Book."

The Master was "Harrie Elphinstone," collector of the King's Customs. Four noblemen were among the members, and of the whole 49, eight only are estimated to have been operative Masons. From this circumstance it is usually supposed, and I think rightly, that the large speculative membership of the Lodge must date back many years at least.

The 11th signature in the register is that of the Scribe, described as  
"James Anderson, Glassier and Measson, and wreatter of this book,"

And curiously enough, his namesake, Dr. James Anderson, the Presbyterian Minister, not only imitates the form in which the signatures are shown on the Aberdeen roll, when he gives the names of the representatives of the English Lodges who signed the 1st Book of Constitutions in 1723, but also fills in his own as

"James Anderson, A.M.,  
The **Author** of *this Book*," } Master.

This strengthens the presumption of Dr. Anderson's connection with the Lodge, as well as with the University of Aberdeen, and there is further evidence from which the same may be inferred, though space forbids my doing more than indicate where it may be found.<sup>2</sup>

Among the "Lawes and Statutes" ordained by the Lodge of Aberdeen, on the 27th December, 1670, are the following:—

"Wee ordaine that no Lodge be holden within a dwelling house where there is people living in it, but in the open fields except it be ill weather, and then let a house be chosen that no person shall heir or sie us. (3rd stat.)

"Wee ordaine lykwayes that all entering prentieses be entered in our antient out-field Lodge, in the nearnes in the parish of Negg, at the stonnie at the poynt of the Ness." (5th stat.)

Now it is very remarkable that we have here, in these "Lawes" of the Aberdeen Lodge of 1670, the *only* evidence which throws any light whatever on the actual ritual of the Ancient Masons—by which I mean the catechism or formulary, in use at the reception of a new member, prior to the formation of the Grand Lodge of England in 1717.

There is absolutely no evidence at all from English sources, and only the above quoted laws from any Scottish one.

It was the practice, as we have seen, of the Aberdeen Masons, to hold their Lodge and enter their apprentices in the open air. Next let me read you some extracts from publications which appeared after Dr. Anderson had printed his book of Constitutions in 1723.

<sup>1</sup> "Fellow" (or "Master"), is the *English* equivalent for the *Scottish* "Fellow-Craft" (or "Master"). Thus Elias Ashmole says in his diary—11th March, 1682—"I was the Senior *Fellow* among them," and he gives the names of the other "*Fellowes*" also present at the Lodge held at Mason's Hall, London. "Good Brethren and Fellowes," meaning Apprentices, and (in the old sense) "pass'd Masters" who had been admitted to the freedom of their Craft—are expressions which will be found in most versions of the MS. Constitutions. They come in directly after the Invocation, and immediately before the Legend of the Guild.

<sup>2</sup> *Hist. of F.*, ii., 292, 354; iii., 472.

The 1st is from the "Mason's Examination," also published in 1723. It runs:—

Q. Where was you made?

A. In the valley of Jehosophet, behind a Rush-bush, where a Dog was never heard to bark, or Cock crow, or elsewhere.

The 2nd is from "The Grand Mystery of the Freemasons Discover'd," printed in 1724:—

Q. How many make a Lodge?

A. God and the Square, with Five or Seven right and perfect Masons, on the highest Mountains, or the lowest Valleys in the World.

The 3rd is from "Masonry dissected," 1730.

Q. Where does the Lodge stand?

A. Upon Holy Ground, or the highest Hill, or lowest Vale, or in the Vale of Jehosaphat, or any other Secret Place.

Now if we look closely into these catechisms,—that of 1723, mentions the "Valley of Jehosophet," but *not* the highest hills and lowest valleys." The next one, of 1724, does just the opposite,—the "Valley of Jehosaphat" is *not* named, but "the highest Mountains, and lowest Valleys" *are*; while in the catechism of 1730 we find both phrases in full—from which we may, I think, conclude, that by incorporating what was given in the two others, it really goes back beyond or behind them, and reproduces in an ampler form, many details of a still earlier catechism than has come down to us.

These pretended revelations must be handled with due caution. In the year 1730, Deputy Grand Master Blackerby spoke in the Grand Lodge of the author of "Masonry Dissected" as "an Impostor," and "of his Book as a foolish thing not to be regarded." But even a sullied stream is a blessing compared to a total drought, and in the absence of evidence upon which we can confidently rely, even waifs and strays from the most tainted sources are not to be disregarded, provided they bear at least the impress of antiquity.<sup>1</sup>

We may assume, however, from the publications I have cited, without endeavouring either to reconcile their discrepancies, which would be a manifest impossibility, or to look for meanings which probably never had any existence, that the practice of Lodges meeting, and of persons being made Masons, in the open air, and under conditions favourable for secrecy, was at least an article of popular belief in 1723-30, and in it we find an echo or survival of the usage so strictly enjoined by the statutes of the Lodge of Aberdeen, in 1670.

Upon this two claims may be founded,—the first, that many real customs observed in Modern Masonry (1723-30), may also rest on a similar basis of antiquity, although no actual proofs are forthcoming: and secondly, if any part whatever of the ritual of Modern Masonry was founded on the Ancient Masonry prevailing at Aberdeen in 1670, it would again be carried back—but how far I will leave you to decide for yourselves—as it is a moral certainty that the customs of a Lodge composed of forty-nine members, of whom all but eight were Speculative or Symbolical Masons, had not all grown up in a day.

Whether the Masonry of Aberdeen, and inferentially of that existing in some other parts of Scotland, was *sui generis*, or an importation from England, cannot be determined, but the latter supposition, if we accord due weight to the predominance of operative Masonry as a living art, in the South, seems to be the more probable of the two.

The next question for our consideration is, did Dr. Anderson remodel the ancient ritual as well as the ancient laws of the Freemasons? The subject however is enveloped by too much confusion for a definite reply to be possible. It is probable that he did, and that we owe to him the introduction of the Scottish operative titles, and the expansion of the system of degrees, though it is quite possible that the third degree, by which I do not mean a new ceremony, but an alteration in the method of imparting the old ones, was the work of other hands.

In Dr. Anderson's Book of Constitutions, 1723, two grades only of Freemasons are mentioned, Entered Apprentice, and Fellow Craft or Master, the same as existed in the Lodge of Aberdeen. But about 1725 the titles of Fellow Craft and Master became disjoined, and as Dr. Anderson was absent from the deliberations of the Grand Lodge of England, between June 1724 and June 1731, it is perhaps a fair inference that he was not concerned in the alteration.

To sum up. It is, I think, abundantly clear, that the Masonic body had its first origin in the trades-unions of Mediæval operatives, but we must now ask ourselves, whether there

<sup>1</sup> *E.g.*, Sloane M.S. 3320, has:—"To Discourse a Mason in France, Spaine, or Turkey, the signe is to kneel Down on his left knee and hold up his right hand to the sunn, and the out landish Broth<sup>r</sup> will presently take him up but [adds the compiler, who is evidently a bit of a wag], beleave me if they go on their knees on that accot they may remain there." *Per contra*, however, and as illustrating the position maintained in the text, the same MS. states that by virtue of a particular sign, a Mason must come down if required to do so from the top of a steeple. This, though also ridiculous, and doubtless equally devoid of real meaning, nevertheless lends colour to the statement of Dr. Plot, that something precisely similar was included among the traditionary observances of the Staffordshire Masons in 1686.—See *A.Q.C.*, i., 69.

was a Survival of their Symbolism,—or indeed if they possessed any at all—when Ancient Masonry put on its Modern attire, and became as it has since continued to be, a purely speculative science.

In other words, did the Freemasons of 1717, and later, retain, many forms, ceremonies, words, and symbols, which they derived from their direct ancestors, the Working Masons.

Before, however, adducing the strongest evidence I possess, in favour of the antiquity of our existing Masonic Symbolism, and which I have purposely kept back until the last moment, let me briefly state a counter-theory that has its supporters.

It is, that some men, being learned in astrology, alchemy, and cabbalistic lore generally, were also Freemasons, and took advantage of this circumstance to indoctrinate their colleagues with their own fantastic belief, and so, under the cloak, and by means of the organization of Freemasonry, to preserve tenets which might otherwise have fallen into complete oblivion.

According to Vaughan, "Mysticism has no Genealogy. The same round of notions, occurring to minds of similar make, under similar circumstances, is common to mystics in ancient India and in modern christendom.<sup>1</sup> The same writer observes:—"As the revival of letters spread over Europe, the taste for antiquity and natural science began to claim its share in the freedom won for theology; the pretensions of the Cabbala, of Hermes, of Neo-Platonist Theurgy became identified with the cause of progress."<sup>2</sup>

I shall pass lightly over a subject which has lain out of my course of study, and is, perhaps, beyond my sphere of comprehension. But I believe it may be assumed, that according to the theory of which I am trying to give you an outline, the mystical knowledge or symbolism of the Craft, is supposed to have been introduced into the Lodges by the Hermetical philosophers, or Rosicrucian adepts, whose studies appear to have embraced the same objects, and between whom therefore the only difference seems to have been one of title, the former appellation being the earlier of the two, but the latter (owing to the alleged existence of a *Society* of Rosicrucians, with which, however, the *other Rosicrucians* must not be confounded) ultimately becoming the more common term by which those votaries of the "Chymical Art," or "Sons of the Fire," were alluded to.

It has been maintained by some writers, that the influence of Hermeticism upon Masonry, made itself felt during the time of Elias Ashmole, while by others it is affirmed that the symbolism of our Society is of much later institution, and that it came to us after 1717, at the hands of the Rosicrucians.

There is also a third contention—to which I have previously referred—partaking of the other two, and it is that Hermetic symbolism had penetrated into Masonry, *before*, "but that the working-class of Masons in the Lodges had no knowledge of it," until *after*, the era of Grand Lodges.

With regard to these several theories, I shall first of all put the following case. Let us suppose that we find in an individual certain habits or idiosyncracies, and that it is confidently asserted that he has inherited them from his grandfather. Further, let us imagine that with regard to his intermediate ancestor, no information whatever is forthcoming, and I think it represents fairly enough, the stretch of faith that is required of us, to yield an implicit assent to the dogma of Hermetic ancestry with which we are presented.

We should, in the one case, I think, endeavour to trace the *immediate paternity* of the individual whose habits or idiosyncracies were the subject of consideration, and this is precisely what I shall ask you to assist me in doing in the other case.

Under the Grand Lodge of England, within the first decade of its existence, there was a ceremonial, or, to vary the expression, certain ritual and emblematical observances were wrought in the Lodges, and whether these were then new or old, is, shortly stated, the main issue for our determination.

If I notice the fact that the Hermeticists or Rosicrucians, are not known to have practised themselves, any mystic or symbolical ceremonies which they could have passed on to the Freemasons, it is merely that I may proceed with the observation, that what is incapable of proof, is of course equally incapable of refutation.

But these alchemistical philosophers did not pursue their curious studies in one country only, and why if they fraternized with, or in any way made use of, the Masons of Britain (or their organization), they should have as resolutely refrained from doing the same thing on the Continent, is a mystery of which the explanation is withheld from us.

Much weight has been attached to the undoubted fact that Elias Ashmole was both an Hermetical philosopher, and a Freemason. Still, conjecture must not be allowed to take the place of evidence, and we may well ask for the requisite information that will enable us to consider the influence of Hermeticism as it appears in the general body of Masonry, and not as it was circumstanced in any individual member of the Craft.

<sup>1</sup> Hours with the Mystics, i., 60.

<sup>2</sup> Ibid, ii., 30.

Bro. Albert Pike tells us, in words which are so beautifully chosen, that I shall need no apology for reproducing them:—

“The Symbolism of Masonry is the Soul of Masonry. Every symbol of the Lodge is a religious teacher, the mute teacher also of morals and philosophy. It is in its ancient symbols and in the knowledge of its true meanings, that the pre-eminence of Freemasonry over all other Orders consists. In other respects some of them may compete with it, rival it, perhaps even excel it; but, by its symbolism, it will reign without a peer, *when it learns again what its symbols mean*, and that each is the embodiment of some great, old, rare truth.”<sup>1</sup>

You will have in your immediate recollection, the words to which I specially invited your attention:—“*When it learns again what its symbols mean.*” They proclaim a truth which is a cardinal feature of the theory or hypothesis that I am presenting to you this evening.

It is, that the meaning of a great part of our Masonic Symbolism has been forgotten, and here I shall proceed to show you, why in my judgment, there are grounds for believing that this partial obliteration of its import *must* have taken place before the era of Grand Lodges.

If this view be tenable, then we may put on one side the suggestion that “the legend of the Third Degree was introduced by the new comers into Masonry, who brought into it all that is really symbolic and philosophical in the Three Degrees.”<sup>2</sup>

It is unlikely—not to say impossible—that any men of intellectual attainments, who joined the Craft under the Grand Lodge of England, during the first decade of its existence, would have introduced any Symbolism of which they did not understand the meaning, and I think it can be very easily shewn from the ceremonial of that period, that it must have been quite as obscure and unintelligible in many parts, in those days as it is in our own.

But as a preliminary, let us hear what a Commentator on one of the printed catechisms wrote with regard to it at the time of its publication.

Dr. Anderson himself is said to have been the writer, though I deem this to be incorrect, but the piece was written by someone possessing great ability, and was reprinted in the Book of Constitutions, 1738. It was styled “A Defence of Masonry,” and the design of the 3rd chapter was to remove the general impression produced by the publication of *Masonry Dissected*, “that the principles and the whole frame of Free-Masonry was so very weak and ridiculous, that it reflected upon Men of the least Understanding to be concerned in it.” In proof of which, it was alleged that the “Dissection” discovered “nothing but an unintelligible Heap of Stuff and Jargon, without Common Sense or Connection.”

Upon this, the learned and ingenious author of the “Defence,” who professed it to be his object to make “a few impartial Remarks upon the *Dissection*, without contending for the Reputation of Masonry on the one hand, or reflecting upon the *Dissector* on the other,” observes:—

“I confess I am of another opinion . . . the system as taught in the regular Lodges, may have some redundancies or defects, occasioned by the indolence or ignorance of the old Members. And, indeed, considering through what obscurity and darkness the Mystery has been delivered down; the many centuries it has Survived; the many countries, and languages, and sects, and parties it has run thro,” we are rather to wonder it ever arrived to the present Age without more Imperfections. In short—I am apt to think that Masonry, *as it is now explained* [I ask your alteration to these words, which are in italics in the original], has in some circumstances declined from its original purity: it has run long in muddy streams, and as it were, underground; but notwithstanding the great rust it may have contracted, there is, (if I judge right) much of the old Fabrick still remaining: the Foundation is still intire; the essential Pillars of the Building may be seen through the Rubbish, though the Superstructure may be over run with Moss and Ivy, and the Stones by length of time disjointed.

And, therefore, as the *Busto* of an old Hero is of great value among the curious, though it has lost an Eye, the Nose, or the Right Hand, so *Masonry* with all its blemishes and misfortunes, instead of appearing ridiculous, ought (in my humble opinion) to be received with some Candour and esteem from a Veneration to its Antiquity.”<sup>3</sup>

The passage I have just read to you, lends no colour to the supposition that any new comer into Masonry could have remodelled the ancient ritual. Indeed, as you have seen, by the general public, “the principles and the whole frame of Free-Masonry was deemed so weak and ridiculous, that it reflected upon men of the least understanding to be concerned in it.”

Of this a further example is afforded by some inuendoes in the “Ode to the Grand Khaibar,”<sup>4</sup> 1726, which besides allusions to the “unintelligible Gabble,” and “Solemn Fooleries,” of the Freemasons, has the following:—

<sup>1</sup> *Official Bulletin (U.S.A.)* Sup. Council, S.J., viii., app. 16.

<sup>2</sup> *A.Q.C.* ii., 43.

<sup>3</sup> *A Defence of Masonry*, 105, 106.

<sup>4</sup> *Q.C.A.* i., pt. ii., No. 5.

attention

“ With empty Names of Kings and Lords  
The MYSTIC LODGE may sooth the Fancy,  
Words without Meaning it affords,  
And Signs without significancy.”

But to pass into a higher sphere of criticism, we may infer from the “ Defence of Masonry ” having been reprinted with the Book of Constitutions, 1738, that in the opinion of the leading Masonic authorities, the ancient “ Fabrick ” (of Masonry) had sustained such ravages at the hands of time and neglect, as to raise doubts as to *how much of it* was “ still remaining.”<sup>1</sup>

The proper thing to do, however, is to examine the ritual for ourselves, and here, as time presses, I must ask those brethren who are unacquainted with its peculiar phraseology to at least so far yield me their confidence, as to believe in my statement that it abounds with archaisms, which are clearly survivals of more ancient forms of speech. I will also premise, that in choosing a title for this paper, I have been influenced by the consideration, that while the Symbolism of Ancient Masonry may have embraced many things that were absent from its Ceremonial, still all we can learn of the former must be derived from our actual knowledge of the latter—a fragment it may well be, of the symbolic teaching of more remote ages, but nevertheless, all that we can rely upon with any approach to certainty, as affording a real clue to the lost secrets of the Society.

[A verbal exposition was then given of the early ritual and ceremonial under the Grand Lodge of England, together with typical illustrations of the lost meanings of some portions of the Symbolism of Masonry.<sup>2</sup>]

That the Symbolism of Masonry existed before the era of Grand Lodges (1717) is, I think, a point upon which, if we reflect at all, there can be little or any variety of opinion. But if the minor contention, which has been laid before you, is established to your satisfaction, you will find, I think, that you are carried a very great way towards accepting the major one.

In other words, if the symbolism (or ceremonial) of Masonry is older than the year 1717, there is practically no limit whatever of age that can be assigned to it. *After* the formation of a Grand Lodge, there was centralization. *Before* it there was none. Each Lodge then met by inherent right, and even if we go so far as to admit the possibility of new and strange practices being introduced with any one of them, there was no higher body by whose authority these innovations could have been imposed on the other Lodges. To put it in another way. If we once get beyond or behind the year 1717, *i.e.*, into the domain of Ancient Masonry, and again look back, the vista is perfectly illimitable, without a speck or shadow to break the continuity of view which is presented to us.

It is therefore very far from being an arbitrary hypothesis—that the Symbolism we possess has come down to us, in all its main features, from very early times, and that it originated during the splendour of Mediæval Operative Masonry, and not in its decline.

With regard then to the antiquity of all that is of primary importance in Masonic Symbolism, some remarks of a non-Masonic writer will fit in very well by way of conclusion; he tells us:—

“ That in very ancient times much knowledge of all kinds was embodied in mystical figures and schemes, such as were deemed appropriate for its preservation. Also, that many of these figures and schemes are preserved in Masonry, though their meaning is no longer understood by the fraternity.”<sup>3</sup>

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The W.M. having called for comments on the paper just read, the Secretary stated he had received the following observations, from several brethren, based on the advance proofs which he had forwarded them.

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Bro. Gould's paper requires more time for careful study than is permitted to me, prior to the Lodge meeting, so that I must not now do much beyond expressing my warm thanks to our gifted brother for his deeply interesting and instructive essay; one of many for which we as members feel indebted.

It appears to me that unless we are prepared, on solid grounds, to admit “ the antiquity of Masonic Symbolism,” we need not trouble to say aught about *Free-masonry* prior to the last century. Symbolism in connection with Freemasonry antedates our oldest Records, and without the first-mentioned, the latter would be lifeless; either actually or retrospectively.

I am unable, however, to assent to Bro. Gould's *main design* (at least, without exact definition), wherein he seeks to prove that “ the essentials of the Three Craft Degrees must have existed before the formation of the first Grand Lodge.” What is meant by the term “ essentials ”? In the absence of an explanation I can only reiterate my belief that Degrees are post “ Revival,” but Masonic Symbolism goes

<sup>1</sup> “ As well might we believe that the sun travels round the earth, instead of the earth round the sun, as to believe in all the incongruities which have been taught to Masons in the Symbolic degrees.—Dalcho, *Orations*, 38.

<sup>2</sup> See *A.Q.C.*, ii., 43, 44.

<sup>3</sup> Heckethorn, *Secret Societies*, i., 248.

back to pre-historic times. "Degrees" as we understand the term—conferred only on the favoured ones, to the exclusion of all others, with "peculiar secrets attached to each," separate obligations as respects their esoteric character, and distinct ceremonies,—are to my mind wholly modern.

That there was a Masonic Ceremonial as Bro. Gould puts it—prior "to the era of Grand Lodges," is equally clear and has emphatically been proved over and over again; but precisely what that ceremony was, has so far eluded our grasp. One of the Masonic MSS. in the Harleian Collection, as well as Dr. Plot's Staffordshire—both of the 17th century—indicate that this Ceremony consisted of more than a simple word, for "signs" evidently were included in the "secrets." I should like much to support Bro. Gould with all the strength possible, in his desire to see more justice done to the "Old Charges of British Freemasons," for including the "Regius MS.," and the "Additional MS." (14th and 15th centuries), we have a number of trustworthy witnesses, extending over five hundred years, all of which are peculiar to the Masonic Craft, and are of immense value and importance in relation to the origin and character of that aged Society. Take the question of Masonic Symbolism so interestingly and suggestively treated by Bro. Gould. The "Melrose MS." given by me in the "Masonic Magazine" (January, 1880), through the kind offices of Bro. W. F. Vernon (C.C.) represents an original of the year 1581 or earlier, the preserved transcript (in the satisfactory custody of the *old* Melrose Lodge) bearing date December, 1674.

In it we read, in reference to "Loses" or Cowans, that Masters and Fellows were cautioned against letting "ym know ye priviledge of ye compass, Square, Lovell, and ye plum-rule." At the end of this "Old Charge" is an affidavit by "John Wincester Master frie mason" that "Robert Wincester hath lafully done his dutie to the science of Masonrie," the former in testimony thereof, not only did "subscrib his name," but also "sett to his *Mark* in the year of our Lord 1581."

As to "Catechisms" and "Exposures" generally, they all seem to me to partake of the Grand Lodge era, though doubtless some contain in them the germs of the old régime. There must have been some common bond between the two systems to account for the ease with which old brethren were received into the new organizations, and in like manner also as respects the "constitution" of Lodges.

I am glad also to find Bro. Gould so warmly appreciates the researches of our esteemed Junior Warden in relation to Masons' Marks, for that is surely a department that has almost been overlooked by our students, and yet will repay us far more than many have the least idea, or anticipation. Let any sceptic as to this point carefully read Bro. Gould's "History of Freemasonry" in relation to the Aberdeen Lodge and its unique "Mark Book," and then remember that it is but one out of many evidences that can be consulted, and the wonder will be that such a mine of wealth has so long been neglected.

It will not do for me to go over again the ground travelled by me when reviewing Bro. Gould's very able Commentary on the "Regius MS.," save to congratulate him that he has secured such an able exponent of his views as our mutual friend, General Albert Pike.

With respect to Dr. Stukeley and his initiation in 1721, I am of the opinion that the learned antiquary is for once in error, either as to the date, or the precise circumstances; for surely at the period he names his could not have been the premier reception "for many years."

In conclusion, I have not the slightest objection to subscribe my name to the declaration of Bro. Gould's that "the balance of probability is in favour of as early an origin" of Symbolism as of our written traditions.—W. J. HUGHAN.

I am pleased to have an opportunity of adding my mite to the discussion which I trust may arise on Bro. Gould's admirable paper. It is a subject in which I feel a keen interest. Personally, I have long held the opinion that, both the ceremonial and ritual (in a somewhat crude form, but sufficient as a real groundwork) must have been known to the "Revivalists" of 1717. I have never been able to satisfy myself that a number of individuals (and particularly Masons) then met together *to frame a new and such a wondrous system*; nor can I yet understand how the members of four lodges could *agree* to that which, *if new to them*, must have excited the ridicule, if not the disgust, of other Masons. We know there were many Masons in London besides those of the "four old lodges," but setting these aside, is it reasonable to suppose that the older members of the lodges which met at the Apple Tree Tavern (and there are always old members) would quietly acquiesce in the formation of a system and ceremonial previously unknown to them? All subsequent Masonic experience is antagonistic to such a notion. Unless it be urged that the Masons in 1717 were all willing to receive a new system and falsify their old practices, how can it be maintained that Symbolic Masonry was then originated?

Whether Bro. Gould has proved that the Symbolism of Masonry, or an appreciable portion of it, was already known to the so-called Revivalists of 1717, does not seem to be quite what we are asked to determine however. Indeed no one knows better than Bro. Gould the difficulty of *proof*, which is so great as to be frankly acknowledged here and there throughout his most interesting paper. In dealing with this subject our learned Brother exhibits, besides the skill of the well-read and deep searching student, an ardent interest in this lodge which must augur well for the future. He gives us, along with his *theory* of the antiquity of Masonic Symbolism, an opinion (which I note is shared by our Bro. J.W.) that the study of Mediæval Masons' Marks is likely to be of great importance in either demolishing or substantiating it. I am perhaps assuming a little too much, but his words may easily be thus construed. However, his frank suggestion must be regarded as a most valuable one by the members of the Quatuor Coronati Lodge, the more so as this branch of study has been notoriously neglected of late years.

Bro. Gould's theory that during the 15th and 16th centuries the Craft declined along with all the Arts, is ingenious. It has the very great merit of being plausible, and as an important stone in the fabric of his general hypothesis will no doubt carry due weight in the minds of his hearers. Thos. Sprat, Bishop of Rochester, who wrote the History of the Royal Society (1667) at a time when the ravages of the great fire, plague, and civil commotions were rarely absent from his mind, makes many pertinent allusions to the losses then felt, from a student's point of view, through those national calamities. In one place he touches upon the very essence of Bro. Gould's contention. He says (p. 118), referring to Philosophy (but it includes within its meaning most of the intellectual Arts), "If we reckon from its first setting forth in the east, we shall find, that in so long a tract of time, there have not been above four or five hundred years, at several

“intervals, wherein it has been in any request in the world. And if we look back on all the alterations and subversion of States that have happened in Civil Nations these three thousand years, we may still behold that the *Science of Men's brains* has been always subject to be far more injured by such vicissitudes than “the *Arts of their hands*.” The inference is, as it seems to me, that the handicraft of Masonry might well survive revolutions whilst the symbolism decayed.

As regards Ancient Masonry in China, the tools of operative Masons are universally allowed to be of great antiquity, but a philosopher's application of them in a symbolic sense 400 years B.C. neither proves the existence of the Freemasonry with which Bro. Gould deals, nor identifies (as it should do) such philosopher as a Mason. I prefer Bro. Gould's suggestion of Mediæval Marks as more sensible than looking (at present) 2,000 years back either in China or elsewhere. All the ancient philosophers found it convenient for their purposes that their principles should be “veiled in allegory and illustrated by symbols,” and probably the use of such then highly prized instruments as the square and compasses, very soon suggested their significance to a moralist like Confucius. It is not unlikely that even he was a mere borrower from some earlier teacher of Ethics. However, the extract from Book VI. of Mencius is, to say the least, startling, and if it be really authentic there is every excuse for the deductions which I presume led Mr. Giles to connect symbolic Freemasonry with so remote a period.

But seeing that I agree in the main with Bro. Gould, it is hardly fair to monopolise too much of the time allowed for discussion. I will therefore for the present be content with expressing an opinion most sincerely felt, viz., that the subject has been handled in a masterly manner, and if the discussion upon it does no more than enlighten us all on a most difficult question, it must be felt to be convincing proof of the utility, nay even the necessity, of our existence as a school of Masonic culture.—J. RAMSDEN RILEY.

I wish to congratulate Bro. Gould on this important paper. There are brethren in the Lodge much more competent than myself to discuss most of the questions which it brings forward, so my remarks will be few. The value of this contribution to our studies will be great, and I wish to call attention to one of its lesser qualifications. It is always important to know where we are,—to know what ground we have gone over, so that we may have an idea of what is before us. Those who have sailed on the sea will understand why the captain is so particular about his latitude and longitude. This paper gives us our latitude and longitude—our position on the chart—in our voyage of discovery into the regions of Masonic archæology. It tells us what has been done, and indicates fairly well what is generally recognised as accepted in our inquiry, and by this means it demonstrates what has yet to be laboured at, and in what direction we should work in the future. If Bro. Gould's paper contained nothing more than this, it would well deserve our thanks. I shall only add a word on the supposed origin of the Third Degree. According to Bro. Gould, it is now commonly accepted by the Craft, that it, with other mysteries, were derived from the Rosicrucians or the Hermetical adepts. This may have been so, but it seems to me that Masonic students have overlooked the monastic orders. If there were in former times bands of Masous who travelled about Europe building cathedrals, they would be more likely to be brought into intimate contact with the monks than with Rosicrucians or Hermeticists. The Benedictines were the learned order, they studied geometry, and the liberal sciences of the time—a connecting link in itself. The monastic orders were Brotherhoods—another link. Much might have been borrowed from this direction, including the main features of the Third Degree. The orders of knighthood, I am inclined to suspect, had ceremonies which may possibly have been the source, and a careful study of their rites of initiation might repay the Masonic student. The real difficulty is not the absence of such rites, but it appears that the task is to find the data by means of which a connection with any of them can be traced. However obscure the subject seems to be, we should not lose hope. Let us go on—let us work, and some simple fact may turn up that will throw light on the point where we desire it to shine. Brother Gould recognises the importance of studying symbolism. Masons have done this, but rather, I think, from an exclusively Masonic standpoint, or, to put it in another way, they have limited themselves to interpreting symbols in a Masonic sense. Symbols are as old as human civilization, and have been the common property of all humanity,—to understand them properly, they must be studied by the comparative method. The more important Masonic symbols are ancient, and their true meaning can only be found by tracing them back into the past. This will be found to be particularly the case with the Third Degree; its true meaning can only be realized by the study of similar rites which appear to go far back into the history of our race. I will only add that the symbolism of triangles, squares, circles, etc., is only of very secondary importance in comparison with the meaning that underlies our profoundly Symbolical Third Degree.—W. SIMPSON.

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Bro. W. H. RYLANDS said he agreed with Bro. Gould in his main contention. It had always appeared to him impossible to imagine that in 1717 an entirely new system arose. Gradual changes there were no doubt, and supplemental matter may have been introduced; but to his mind the greater part of our symbolism certainly anteceded the Grand Lodge of England.

Bro. F. H. GOLDNEY said:—I am glad that Bro. Gould has alluded in his paper to Masons' Marks' for, if we are not able as yet to make use of them in our endeavours to throw back the antiquity of speculative Masonry to earlier times than present proofs afford, they at least may be of considerable value and interest from an antiquarian point of view. It has been intimated that our learned Junior Warden is about to prepare a paper upon Masons' Marks, to be read at one of our meetings; from what he has made known to us on the subject, in his admirable address on Scotch Masons' Marks, delivered before the British Archæological Society at Glasgow in August, 1888, it is sure to be a valuable contribution to the *Transactions* of our Lodge. I will briefly mention a few of the many points which readily occur, and which it is to be hoped he will be able to elucidate. For instance, who made the Masons' Marks? They would hardly have been made by each individual workman, but more probably by a “Fellow” or “Master” who employed a certain number of hands, and, if so, it would seem that the stone work was done by sub-contract or piece-work, rather than by daily wage. The same system of marks to indicate the particular work done by the different “gangsters,” “butty-men,” or whatever their designation may be, obtains at the present day



amongst free-stone workers, colliers, and, doubtless, other operatives. On the other hand it is possible that these marks, in early times, represented work, passed as good, by the Menatschin or Overseers, or, as we should now call them, Clerks of the Works. However that may be, they could scarcely have been intended for ornament, for it is singular that notwithstanding the examples of beautiful designs constantly before them, these marks should have been always, with but rare exceptions, and universally the simplest and crudest arrangements of lines and angles, which never broke out into pretty compositions, such as those found amongst trade marks. And further, this simplicity seldom lent itself even to initials; still less to a representation of the human or animal life around the makers, or objects of their everyday use, not even of the implements of their art. Attention has been called to these marks having been made upon the other side of the stone than that presented to view in the building, so as to avoid a disfigured surface being shown. It may be taken, then, that where these marks are now observed on ancient structures, it indicates that such portion of the building has been reconstructed with original stones, which have had their hidden surface brought to view to replace the former damaged one, or stones which may in the first instance have been built over, or otherwise covered up. For example, no Masons' Marks have been found on Salisbury Cathedral, whilst they may be seen on an adjacent wall, which is known to have been built with stones brought from Old Sarum. In following out this subject much useful work may be done by brethren who do not pretend to the learning of Bros. Gould and Hayter Lewis, if they will follow the only safe rule in all investigations, of whatever nature, viz., to be careful in observation, and accurate in describing the exact portions of the buildings where the marks noted by them are found. This is most important as giving a clue to the date.

Bro. DRIVER wished to confirm the observation made by Bro. Goldney relative to the marking of stones by modern working masons. An architect lately informed him that this is still the ordinary practice, the object being that, in the event of any defect of workmanship, the mark on the stone might show by whom it had been wrought.

Bro. SPETH said:—I will not detain you with expressions of admiration at our brother's lecture. Bro. Gould and I have so long worked together that we are perhaps apt to allow our feelings of friendship to colour our appreciation of each other's efforts. But I believe the lecture comes none too soon: that there are learned brothers amongst us who would gladly investigate our symbolism were they sure it was not all spurious and of late origin—were they only certain of its antiquity they would readily admit the possibility of an explanation involving something deeper than the mere play upon words which our present ritual discloses, and would not deem it beneath their serious notice. My object is to support Bro. Gould's contentions by a somewhat different process from that he has chosen; to strengthen his abstract arguments by an appeal to concrete facts. Bro. Gould maintains that the ritual of 1724-30 was not understood at that time and is still less understood now. Let us take one example which will demonstrate both positions. A prominent symbol of ours is the 47th problem of Euclid. The symbol existed as early as 1723, being figured on the frontispiece of the Book of Constitutions of that date, and again below an essay in that of 1738. Can any brother tell me what it is the symbol of? Neither then nor since has any explanation been vouchsafed in our Lodges. Its practical use is known to every bricklayer and mason; it is known to them as the "Rule of 3, 4, 5." By measuring off three units along one wall of a building and four units along another, the hypothenuse should be five units, if the angle be a true right angle. Last year I was disputing with a teacher of mathematics whether his tennis-lawn was square, and astonished him by proving, with the aid of a walking-stick that it was not. For twenty years he had taught geometry daily, and had never learnt to apply it practically. For 150 years, at least, we have used the symbol and do not yet understand it; have never made any attempt to understand it, for even this practical explanation is not given us, still less any of a symbolical nature in our ritual. It was a symbol to Pythagoras. He is said to have sacrificed 100 oxen for joy at its discovery. Let us admit that this was only an exaggerated and traditional account of his great joy, yet the fact of his exultation remains. Surely not because he had discovered a new version of 2 and 2 make four, but because he saw some strange and striking connection between the properties of a right angled triangle and some great important truth, probably of a theosophical character. There is nothing impossible in the thought that our mediæval brethren knew this explanation of their symbol. Certain it is, we do not know it. I have seen one explanation, upon which I will not enter now and curiously enough it requires that the lines subtending the angle shall be as 3 to 4, a form in which it is rarely presented Masonically. In any case we have here a symbol which is not understood now, and was not understood in 1738—for had it been understood then, we should not have lost its meaning. Much of our early symbolism lingered on through the 18th century and was rejected in 1814, at the crystallization of our present ritual. I must not now cite many instances, but will only mention the "Broached Thurnel." It was never understood by Grand Lodge Masons, the various and contradictory uses ascribed to it at one and the same time prove this. It was dropped in 1814 because probably utterly meaningless to the masons of those days; they dared not even attempt to explain it, however lamely. Nay, more. There are architects here present, can any one even describe *what* it was? It was an appliance evidently of use in a masons' stone yard or lodge; but what was it? Well, here are two cases of symbolism perfectly incomprehensible at the beginning of last century. Can we believe that Anderson, Desaguliers, or any one else, deliberately introduced them in 1717-25 or subsequently, being absolutely unable to attach any significance to them? They are obviously survivals, and consequently the masons of 1717 were esoterically degenerate. I could quote passage after passage of our old rituals and show they were not understood then and are not now; but it would occupy too long. But the fact proves that we inherited them from the masons of the 17th century, and how much earlier it is impossible to say. There is, however, one very pretty piece of evidence of the early years of the 16th century still extant. In the year 1830 a very old bridge (Baal's Bridge) near Limerick was being rebuilt. Under the foundations was found an old brass square, containing on its two surfaces this inscription:

I will strive to live with love and care  
Upon the level by the square,

and the date 1517. I am not concerned to deny that some of our symbolism may be modern, but I fail to understand how any one can argue that none of it is ancient. I believe the greater part (including all essentials) is undoubtedly mediæval at least, and probably centuries older than that. Bro. Gould, in one or two passages, seems to imply that our old MS. Constitutions afford little or no indication of our earliest ceremonies. I believe they state with tolerable precision both their number and nature. First

they state that when a youth is to be made a mason, *i.e.*, apprenticed to a fellow of the Lodge, the Book of Constitutions, *i.e.*, the traditional history of the foundation of the Craft, as given in the MSS. themselves, shall be read to him. That then one of the Elders shall present to him the Bible, on which he is to take an oath to maintain the charges of a Freemason, which are then also read to him, these forming the concluding portion of the MSS. As far as we can see there was nothing symbolical in all this, it was a purely business transaction, and at the most was accompanied by the communication of one or more secret words and signs. Now what I believe to be the earliest and purest form of these Constitutions is contained in the second part of the Cooke MS., of early 15th century transcription. From this we learn that every year (if necessary) a general assembly was to be held from province to province (therefore not specially at York) in order, amongst other matters, to pass masters, *i.e.*, to free the apprentices from their indentures at the end of their seven years' service. Being made masters, they entered the fellowship of the Craft, probably *ipso facto*; and the MS. gives us the outline of the ceremony. "They that (are to) be made masters should be examined of the articles after written, and ransacked whether they be able and cunning to the profit of the lords." That is, there was a purely business examination as to their knowledge of Craft laws and regulations and respecting their technical proficiency. But it goes on to say they are to receive their charge, and then follows the well-known series of charges. Here we have some confusion, because these charges had already been given to the apprentice, and he was required to prove his knowledge of them before passing. I cannot therefore believe that the second charge, given to the masters, was identical with the first, and I do believe it is not further defined simply because it contained vital secrets. In any case we obtain a description of two separate ceremonies, and the second shows signs of esoterism. I would now call your attention to three extracts from three documents, first—Regius Poem: about 15th century, or perhaps 14th:—

"The privities of the Chamber tell he no man,  
Nor in the Lodge, whatsoever be done."

secondly, Cooke MS., 15th century,

"That he hele the counsel of his fellows in Lodge, and in Chamber, and in every place there as Masons be."

and the third from the Grand Lodge MS., date 1583 (and this represents fairly all the other versions),

"And also that ye keep all the Counsels of your Fellows truly, be it in Lodge or Chamber, and all other counsels that ought to be kept by the way of Masonhood."

Now in all three extracts we have one set of secrets, those of Lodge and Chamber—to which I will revert shortly. But in the Grand Lodge MS. we have beyond this "and all *other* counsels that ought to be kept by way of Masonhood," probably also alluded to in the Cooke MS. under the words "and in every place there as Masons be." We have thus two distinct sets of secrets. Now it is only possible to imagine two kinds of secrets, technical and esoteric, and the Freemasons are known to have possessed both. Let us assume that "every counsel by way of Masonhood" refers to the technical secrets of the craft,—then the counsels of Chamber and Lodge must be the esoteric secrets, which, taken at their lowest possible valuation, were at least secrets of recognition. But in every case these are described as twofold, *viz.*, of the Lodge and of the Chamber, corresponding to the two ceremonies already described. Colloquies of the 18th century replace the words Lodge and Chamber by Kitchen and Hall, and state the Apprentice will say he has been in the Kitchen, the Fellow will say he has been in the Hall. On the whole (and I have but given a portion of the evidence) I submit we are perfectly justified in maintaining the following propositions:—1st, From the 14th to the 18th centuries two ceremonies existed—that of making masons, or binding to the Craft—and that of passing masters and admitting to the Fellowship. 2nd, That there were secrets, other than those of the manipulation of stone attached to each. 3rd, That the masons of 1717 inherited symbolism of the meaning of which they were ignorant, and 4th, That to produce this ignorance a long course of decay and deterioration must have obtained, thus carrying our symbolism back for an indefinite period. In a lecture I have prepared, to be delivered in Yorkshire at the end of this month, I have elaborated my arguments and attempted to prove that the secrets of those days were identical with our present ones. But the lecture takes one-and-a-half hours to deliver, and I cannot therefore do justice to the subject now. But I trust these short remarks, although somewhat lengthy viewed as a contribution to the discussion of Bro. Gould's lecture, may at least tend to support his arguments.

Bro. C. J. BALL thought it a far cry from the 18th century to the time of Confucius, but he thought Bro. Gould perfectly justified in quoting the interesting passages he had done, and he himself intended to go further still. He then cited the Babylonian term for Square, and showed that at that remote date it comprised much that was now known as Masonic.

Bro. T. HAYTER LEWIS said:—As Bro. Gould has alluded to a short paper on Masons' Marks and Tooling which I read recently at Glasgow, I think it right to mention that I drew it up with special reference to Scotland and without any idea that it would be of much interest to our Craft. As, however, Bros. Speth and Gould consider that some suggestions in it, if worked out, would have a considerable bearing upon the origin of Freemasonry, I have re-written the paper and placed it at the disposal of the Lodge. I welcome Bro. Gould's paper with great pleasure inasmuch as it certainly gives strong indications of the existence of our Degrees and Ritual in old times. To me, I confess, the history of Masonry in times so modern as the 18th century has scarcely any interest. But the subject bears an entirely different character if it can be shewn that its forms were a survival of those of the old times wherein arose the exquisitely beautiful buildings of the 12th and 13th centuries. Much of our Ritual seems absurd now, but I believe it to be composed in the main of fragments of a past age, just as we use in our modern buildings the stones and granites of a long past era.

Bro. B. W. RICHARDSON having further supported the lecturer, a vote of thanks was unanimously accorded on the motion of the Worshipful Master.

While we may differ from our veteran historian as to the course to be adopted in pursuing this important enquiry, we must all join in congratulating Bro. Gould on the "new departure" which he has undertaken. If the Royal Art is indeed "veiled in allegory and illustrated by symbols" no apology can be needed for the consideration of this momentous but hitherto neglected branch of Masonic lore. Our students may be roughly divided into two classes, one of which, to a greater or less extent, obtains inspiration from Hermetic sources, while the other takes nothing on trust, but demands chapter and verse for every statement, forgetting that, in dealing with "secrets," it may not be possible to discover "*Prichards*" in the earlier centuries. In certain directions far too much has been said about the *exposures* of 1723, *et seq.*, and, because of the absence of such questionable information, is it reasonable for the critical school, so ably headed in the past by Bros. Gould and Hughan, to assume that there was no Symbolism and no symbolic teaching prior to the Revival of 1717-24? We must bear in mind that the "Secrets" were always safeguarded by an O.B. as binding as our own, and further that, until comparatively recent times, there were no written or printed records of the ceremonial or ritual employed. Even the "MASON WORD," referred to in the Scotch minutes is lost: and such being the case with their very simple form of admission, a similar result might be safely predicated for the equivalent on the south side of the Tweed, where the members were of a much superior social position.

To my mind there is no question that the *essentials* of the Three Degrees long ante-date our premier Grand Lodge, one very cogent reason being that it is much easier to believe it to be so than to credit any of those whom we know to have been prominent members of the craft 1720 *circa*, with the cognition necessary for the invention of our rituals; keeping in view that they were men of artificial culture, disdainng colloquial or archaic English as barbarous, and unfit for the lips of classical scholars. Every Latin student must have remarked in our ceremonials, striking similarities to the main features of the ancient mysteries, and noted the allusions thereto in Virgil, Apuleius, Theocritus, etc., and only by following out this hint can much of what is now dark be made clear to us.

The question presents itself "Is our system of speculative Freemasonry necessarily bound up with, or a lineal descendant from, the old operative bodies?" In fact must the two systems run together, sharing each other's joys and sorrows like the Siamese Twins? The use of the triangle or pentalfa by a labouring hewer does not prove his acquaintance with the tenets supposed to be conveyed by these signs: for it is impossible that such a person could have even a rudimentary knowledge of Geometry or Euclid. Bro. Gould, in his erudite commentary on the Regius MS., conclusively proves that this was not the class addicted to "Gemetry." The Swastika, equal-limbed cross, circle, and other solar signs, found on Danish ornaments, ascribed to the earlier bronze age, had undoubtedly at that time some religious meanings:—the markings on the Newton stone owed their origin to theosophical reasons—the cromlechs of our ancestors had a devotional *raison d'être*, whether employed for initiation, sepulture, or worship—and we still have in our midst evident remains of phallic and other faiths, the existence of which we do not dispute although as little able to prove their descent step by step, as to establish the unbroken continuity from ancient mysteries of those dim shadowy rites which are still practised in our assemblies.

Although tempting, it is dangerous to build too much on *Masons' Marks*, for many of these forms are discernible in every part of the world, on metal as well as on stone, and are identical with some of the tribal and caste marks still common in the East. The immediate purpose for which they were chiselled on the blocks of stone, in this country at any rate, was merely to identify the hewers who cut them; and who certainly could have no idea of their esoteric meanings. Granted that our Cathedrals were built on geometrical lines it only goes to prove that those responsible for these structures were conversant, perhaps by rule of thumb, with the architectural requirements necessary for their erection, and does not by any means establish any "symbolical" knowledge; though such is indeed probable in the case of monastic overseers trained at Rome, which had long been the Western repository of Eastern wisdom and science.

A thoughtful consideration of our principal ceremony irresistibly leads us to the doctrine that was typified by the *pastos* in the king's chamber of the Great Pyramid, and connects with the main characteristic of all the mysteries, which embodied the highest truths then known to the illuminated ones.

Must symbolical Freemasonry stand or fall with the operative art? Not necessarily so, though we freely concede, in general terms, that the conditions—peace and prosperity—which are favourable to the industrious tradesman are equally so to the meditative student; for the instructive chart in which Bro. Gould compares England and Scotland shows that during the Wars civilization retrograded in both countries.

The 12th century witnessed an outbreak of mystic Symbolism, perhaps unparalleled in our era, and gave us the religious legends of the Holy Grail, which point to an Eastern origin: this period coincides with the greatest popularity of the Templars, whose fall is contemporaneous with the decadence noted by the lecturer.

Without pressing the argument, I may here suggest that some portion, at least, of our Symbolism may have come through a Templar source, Romanist yet deeply tinged with Gnosticism—while at a later date the Lollards, (supposed to be inheritors of Manichæism), and who were but one of the many religious-political societies with which Europe was honey-combed, possibly introduced or revived some of these teachings, still tainted with similar tenets, though in a more democratic form as became their inferior rank. These bodies usually met in fields and at night, reminding us of the regulation in the Aberdeen minute book.

The *crux* still remains unsolved,—if we demand testamentary "evidence, admissible in a court of law," *pace* Bro. Gould,—how and whence did Freemasonry obtain its SYMBOLS? It must be abundantly clear that these are almost from the beginning of time, and that they were employed to transmit important dogmas. No doubt the master artificers responsible for rearing the great temples and tombs of olden days were held in great esteem, in Egypt as in England, and were men of considerable culture, but that does not satisfactorily account for the use by humble labourers of these emblems.

The Symbolism at the Revival in 1717 was evidently not understood—and therefore not then newly introduced—nor is it yet by the majority of the brethren: possibly on the principle "*omne ignotum pro magnifico*," the language had been conserved for centuries after its last exponent had been laid to rest, but nevertheless it is perilous to base any hypothesis on the archaisms which our early Grand Lodges have handed down to us. The Symbolism may be very ancient, while the ceremonies themselves might be comparatively modern.

One proposition may be advanced with safety: *viz.*, *That Operative Masonry can not explain the symbols employed in Freemasonry.*

Much stress is laid on the entries in Ashmole's diary, but he was an alchemical student, and Mainwaring was certainly not an operative any more than Randle Holme—why did these gentlemen join a

Lodge? Was it not probably because at Warrington, as in many other parts of the country, these bodies interested themselves in mystic pursuits? Some colour is lent to this supposition by the fact, that while three of the old Lodges, in 1717, were weak in numbers and low in station—*operatives* in fact,—the fourth was chiefly, if not entirely, composed of *gentlemen* who dabbled in architecture, geometry, and recondite studies, and who may well have been the disciples and successors of the astrological and similar clubs which flourished, as we are aware, many years earlier. This Lodge must have been a powerful factor in the new scheme, and no doubt exerted the leverage necessary to raise it in such a short time to the importance that justified great noblemen in accepting the dignified position of Grand Master.

Aubrey speaks of *Italian architects*, which points to the Western centre of culture, but this again was periodically nourished from the East. If the *Marks* of the 12th century betray a Western origin, while in the next period they are of Eastern extraction, we must either discard the axiom, *Ex Oriente Lux*, or assume that the original lender has been lost sight of.

One thing is certain, that satisfactory renderings of our symbols can only be obtained by a study of Eastern mysticism: Kabbalistic, Hermetic, Pythagorean, and Gnostic. Down the centuries we find enrolled the names of philosophic teachers who veiled their doctrines in figures similar to those in vogue among the Rosicrucians and still more recent students, and often identical with the signs we blazon on the walls of our Lodges and Chapters. The real reason of the palmary position assigned by Pythagoras to the 47th problem (as we term it) was only discovered after long and persistent enquiry by him whom Bro. Speth has so happily designated "the Nestor of American Freemasonry," and I heartily commend to every reader of our *Transactions* the dictum of the same venerable master (Bro. Albert Pike) as quoted in the thesis under review, "that Symbolism is the soul of Masonry,"—and his further remark, "that it is in its ancient symbols and in the knowledge of its true meanings that the pre-eminence of our order consists." Symbolism is mute allegory, and without a just appreciation thereof we are not worthy to be called Craftsmen. The Operative trace will only yield fragmentary results unless combined with Hermetic enquiry.

I am not without hope that the "*new departure*" may yet bring our eminent lecturer into closer touch and sympathy with other than the purely operative side of our earlier history. By this carefully thought out contribution to Masonic study Bro. Gould has earned the warmest gratitude of every intelligent member of the Fraternity he loves so well, and for whose best interests he has ungrudgingly spent so many years of his life.—EDW. MACEAN, I.G.

My best thanks are due to those brethren who have taken part in the discussion—oral and written—which has followed the paper I had so recently the pleasure of reading before the Lodge. Indeed, my sole regret is, that some of the speeches on the 3rd January last, notably those of Bros. Ball and Rylands, have been cut down almost to vanishing point, in the process of reproduction.

The various remarks on my lecture, and among them I include whatever criticisms from an outside source that have yet fallen in my way<sup>1</sup>, suggest at the outset of this reply, that two of our stock terms in the Lodge are capable of a more varied application than has hitherto been accorded to them. These are the phrases "Inner" and "Outer Circle," which though only used at present to distinguish the actual members of the Lodge, from the subscribers to its *Transactions*, may, as it seems to me, with perfect propriety, be employed in a double sense, the new one being, that by Inner Circle shall be understood those brethren by whom a paper is actually considered *in the Lodge*; and by Outer Circle, the full members and others who read the printed proceedings of our meetings, but take no part in the *oral* discussions. This idea I throw out, because if the proposed amplification of our Lodge vocabulary be deemed permissible, it will convey in a nutshell, the distinction to be drawn between the extent to which the secrets of Masonry may be legitimately discussed within a close-tiled Lodge, or in the columns of the press, respectively. These prefatory observations may serve to explain why I pass somewhat lightly over points in my paper where I am charged with expressing myself either obscurely, or with ambiguity. In both contentions, however, which I submitted to the Lodge, at its last meeting, I was sustained by the whole voice of the Inner Circle (in the new sense of that expression), but while I shall do my best, I cannot hope in a written reply, to satisfy the doubts or perplexities of that larger (or Outer) Circle, who, on the 3rd January were not actually present with us in the flesh.

Thus, I cannot very well indicate, to Bro. Hughan, on paper, what I mean with regard to "the essentials of the degrees" (*i.e.*, the first Three), being the same both before and after, the so-called Revival of 1717. Neither can I pursue at any length, the distinction drawn by Bro. Pike, between a "Philosophically Symbolic" and a "Morally-Symbolic" Masonry—the one, he thinks, having existed before, and the other after, the era of Grand Lodges. Hence, I shall notice the points thus raised by these two brethren, in a single sentence, which, however, it will be my object to make as clear to them as possible. I am of opinion that the Masonic Secrets as existing at about the second decade of Modern Masonry, or to speak with greater precision, during the Grand Mastership of Lord Kingston (1729), had their origin in a period of time far anterior to the great event of A.D. 1717. If this view be correct, the ceremonial of Masonry, which we know to have been Morally-Symbolic in 1729, was equally so before the era of Grand Lodges, and the existence of a Philosophically-Symbolic Masonry—at any time—becomes one of those shadowy speculations, to which, in the absence of further light, we can only assign a place in the vast realm of conjecture.

At the so-called "Revival," of A.D. 1717, the introduction of a new Symbolism would have been impossible, but it is contended, that to a more or less extent new ideas were ingrafted on the transmitted Symbolism. This there is no evidence to support. Indeed, quite the contrary. The earliest Masonic Symbolism we have any clear knowledge of, is that practised in the English Lodges from about 1723 to 1729. Whether the ceremonial of those days is best described as Morally-Symbolic, or by any other name, is immaterial. Whatever it was at that epoch, it had been from a period of time then remote—as I shall venture to lay down with confidence, on the authority of the consensus of opinion arrived at by the members and others who were present at the last meeting of this Lodge. I therefore pass away from the lesser contention which pervaded my address of the 3rd January.

With the larger one it is not easy to deal in the short compass which is here allowed me, nor, indeed, does its full discussion fall within the scope of my paper<sup>2</sup>. A dozen papers at least would be required to do

<sup>1</sup> *e.g.*, "A letter touching Masonic Symbolism"—8th Nov. 1889—from Bro. Albert Pike to the writer; and an article in the *Freemason's Chronicle*—7th Dec. 1889—entitled "Masonic Antiquity, Bro. Gould's Newly Assumed Championship For."

<sup>2</sup> *Ante*, p. 30—note 3.

justice to it. Still a few words on the way in which the problem should be worked out, with some passing allusions to the subsidiary puzzles which yet await solution, may have their value as presenting a rough chart or map, that will guide the student into these bye-paths of Masonic history, from whose thorough exploration much benefit may be anticipated.

With regard to the derivations of Masonry, there are, briefly, three possibilities.

It may have down to us

I. Through a strictly Masonic channel.

II. Through the Rosicrucians.

III. Through a variety of defunct societies, whose usages and customs, have been appropriated, not inherited, by the Freemasons.

The first possibility has already been considered with some minuteness in the body of my paper, and the theory I then advanced, will be fortified or the reverse, by the degree of probability which, on a fair examination, can be reasonably attached to either of the remaining theories of Masonic origin.

II. THE ROSICRUCIANS.—In 1782, Christoph Friedrich Nicolai, a learned bookseller of Berlin, advanced a singular hypothesis, *viz.*, that English Masonry had its origin in the "New Atlantis" of Lord Bacon, and was the actual product of an Hermetical and Rosicrucian fraternity, of which Elias Ashmole and others were leading members. This fraternity sought to arrive at truth by the study of Alchemy and Astrology. It was established in 1646, at Warrington, and afterwards, in order to conceal their mysterious designs, the members were admitted into the Masons' Company of London, and took the name of "Free Masons."

Another German writer—Johann Gottlieb Buhle—attempted to prove, first of all in Latin (1803), and subsequently in his native language (1804), that the Freemasons were originally Rosicrucians, and derived their real origin from a secret fraternity of the latter, of which John Valentine Andrea (born 1586, died 1654) was the founder.

The theory of Professor Buhle is dead, and I am not going to raise its melancholy ghost, but the older speculation of Nicolai, may be said, in a modified form, to have its adherents even at this day.

It is well known that Ashmole was made a Freemason at Warrington in 1646, that he attended a Lodge held at the Hall of the Masons' Company, London, in 1682, and that his diary records his presence at the annual Astrologer's Feast.

Upon these facts, Nicolai seems to have erected his hypothesis, in which as a cardinal feature we find that Elias Ashmole is made to figure as the connecting link between the Freemasons and the votaries of Alchemy and Astrology. Yet there is not only a total absence of proof to warrant our belief that the Symbolism of the Hermetic Art was imported by Ashmole into Masonry, but it may also be affirmed that to do so would be to violate every canon of probability.

In the first place, it would seem, that even if possessed of the will to benefit Masonry at the expense of Hermeticism, he apparently lacked the necessary ability to carry his purpose into effect. Ashmole, according to the best authorities, "was never an Adept, and began to write when he was but a disciple." But let us judge him out of his own mouth. His diary records under the 13th of May, 1652:—"My father Backhouse lying sick in Fleet Street, over against St. Dunstan's Church; and not knowing whether he should live or die, about one of the clock, told me, *in syllables*, [*italics mine*] the true matter of the Philosopher's Stone, which he bequeathed to me as a legacy."

Upon the foregoing it has been remarked:—"By this we learn that a miserable wretch knew the art of *making gold*, yet always lived a beggar; and that Ashmole really imagined he was in possession of the syllables of a secret."<sup>1</sup>

The belief, however, in an Ashmolean influence having been exercised upon Freemasonry, demands our attention, notwithstanding that one scarce knows how to be serious in the confutation of an absurdity that shews itself at the first sight. It is the main prop of the theory that the Symbolism of Masonry is of late Rosicrucian (or Hermetic) origin, and its recent revival I can only attempt to explain by the following. It is related that after the decay of Paganism, a certain Roman on being rebuked for making a profound obeisance before the statue of Jupiter, excused himself by advancing the conjecture—"that perhaps his time might come round again." A somewhat similar idea is conveyed by the old English proverb:—

"He that falls to-day, may be up again to-morrow."

As a matter of fact, at the time Ashmole flourished, the study of the Hermetic Art had fallen into great disrepute, and in my judgement we must go far higher for any possible trace of its influence upon Freemasonry.<sup>2</sup>

The study of Alchemy, of which Hermes Trismegistus is supposed to have been the founder, was at first limited to the East<sup>3</sup>, and the search for the Philosopher's Stone, after a dormancy (or unrecorded period) of several centuries, was again taken up in the eighth century by the Arabians, who in the tenth, pursued it with vigour in Spain, whence it spread or was re-extended throughout the rest of Europe. It therefore seems to me, that if Freemasonry is in any way indebted to Hermeticism for its Symbolism, the period in which the Arabian learning found its way into England, is the epoch wherein we must look for the occurrence.

Here, however, I invite attention to the remarks of our I.P.M. on my paper. Bro. Simpson cavils, and with good reason, at the too common assumption, that the Symbolism of our art *must* have been derived

<sup>1</sup> Disraeli; *Curiosities of Literature*, i., 286.

<sup>2</sup> Ashmole is, after all, only one among a crowd of persons (and not all of them *brethren*) who, living in the 17th and 18th centuries have been elevated into Masonic heroes by writers of the Craft. Thus, Wren was never Grand Master, and there is no proof that he was a Mason at all. Desaguliers' great Masonic reputation crumbles wholly away on a close examination. Martin Clare never revised the Ritual. Ramsay did not invent a single one of the numerous Rites that have been fastened on him. The young Pretender (Charles Edward) was *not* a Freemason. Lastly (though the list could be extended), Dunkerley's labours as a Ritual-monger, are as imaginary as those of Martin Clare.

<sup>3</sup> "The Alchemists pretended to derive their science from Shem, or Chem, the son of Noah, and that thence came the name *Alchemy*, and *Chemistry*. All writers upon Alchemy triumphantly cite the story of the golden calf in the 32nd chapter of Exodus, to prove that Moses was an Adept, and could make or unmake gold at his pleasure."—Baring Gould, *The Philosopher's Stone*, *Gent. Mag.*, Jan. 1890.

from the Rosicrucian or Hermetical Adepts. Of course it *may* have been, though at a more distant date than has been ascribed to the assimilation, but I am in full accord with our I.P.M., in the doubts he expresses with regard to the reality of such a derivation.

If we go back to the Ancient mysteries, we meet with dialogue, ritual, darkness, light, death, and reproduction. Many features of the Mysteries were preserved until a comparatively late era, and to me at least, it seems a not unreasonable conjecture, that some of them may have survived without break of continuity, and are now a part of Masonry.

Other ancient sources of possible origin might be cited. "The language of signs," as observed by a recent writer, "is probably older than that of sounds, and among the ancient Hebrews, it was still a living language, to a much greater extent than it is among ourselves." Their prophets presented their own bodies in strange and humiliating ways as signs to the people. Isaiah stripped himself naked, and showed himself in the streets of Jerusalem.

Space forbids my more than glancing at the fact, that among all, or nearly all religions, there is a remarkable affinity with respect to the Incommunicable name of God, also that according to some authorities it was the great secret of the Mysteries.<sup>2</sup>

III. Societies now defunct, whose usages and customs may have been appropriated by the Freemasons.

This is what Bro. Simpson in a general reply to the discussion on his "Worship of Death," has very happily termed "the old clothes theory." Its principal supporter was the late Dr. Armstrong, Bishop of Graham's Town, South Africa, who contended that "the Freemasons possess the relics and cast off clothes of some deceased fraternity," and in a strain of lively banter, compared their doings with those of an imaginary Hottentot, whom he pictured as being presented with the full-dress regimentals and equipments of the 10th Hussars, and proceeding to induct himself, without instruction, into the mystic and confusing habiliments.<sup>3</sup>

In dealing with this theory, I shall put the following case:—Let us suppose, 1—that in different parts of Great Britain there were to be found carefully preserved suits of clothes, of an obsolete pattern and of very ancient manufacture; 2—that they were all alike, without counterparts elsewhere, and varied only from each other in the quality of the material; and 3—that they were either owned by, or had been derived from, in each case, persons bearing the same family name. We should conclude, I think, that whatever story or tradition was attached to those garments, must be looked for in the history of the family into whose custody, either nearly or remotely, they could be traced.

In the same way, I believe that the Manuscript Constitutions, the "old clothes" of my apologue—which are of great antiquity, bear a close resemblance to one another, and were used by the Masons' trade only—afford conclusive evidence that the story or tradition of Masonry must be looked for in the history of our own Craft. Also, I believe, though freely admitting that the inclination of my opinion rests upon no definite proof, that the class of persons who, in the 14th century, or earlier, constructed the Craft legend, were also capable of understanding, and did understand, to a greater extent than ourselves, the meaning of a great part of the Symbolism which has descended from Ancient to Modern Masonry.

I shall next touch upon those points in my paper, which open up some of the greatest puzzles in Masonic history. One of these, and perhaps the most insoluble, is the Harleian MS. 1942, which fairly bristles with difficulties of every kind. A second is the Antiquity MS.; a third, the use of Scottish operative terms in the English Constitutions (1723) and Ritual; and a fourth, Old Regulation XIII, (1723) ordaining that the degree of Fellow Craft (or Master), should be conferred in the Grand Lodge only.<sup>4</sup> Each of these might well form the subject of a separate study, and until they are better understood a great part of the later history of the Ancient, and of the earlier history of Modern Masonry, will continue to lie very much in the dark. As a fifth puzzle, I might instance Mason's Marks, but as the J.W. will shortly read a paper on that subject, there can be no doubt that under his able treatment of it, many of our difficulties will disappear, and that at all events, our ignorance with regard to so interesting a branch of our antiquities will be less profound.

In conclusion, I cannot urge too strongly, that the study of our written traditions and of our Symbolism should be proceeded with conjointly. To depend upon either alone—and there is rather a disposition to exalt the symbolical at the expense of the written traditions of Freemasonry—is like the case of a man using only one leg, though in the possession of two. Symbolism, as Bro. Albert Pike tells us so truly, is the *Soul* of Masonry. I am unable to complete the metaphor by saying of what the *body* consists, but the garments in which it is clad, and has come down to us from very remote times, are our Manuscript Constitutions, the connecting links—in a corporeal sense—between Ancient and Modern Freemasonry.—  
R. F. GOULD, P.M.

<sup>1</sup> Turner, *Hist. of the Quakers*, 104.

<sup>2</sup> See "A contribution to the History of the lost Word."—Fort, *Early His. and Antiq. of F.* 449 et seqq: and Mackey, *Encycl. of F. s.v.*, Adonai, Jehovah, Name.

<sup>3</sup> A.Q.C., ii., 44-48

<sup>4</sup> The legislation of this period, had reference only to the Masons of London and Westminster. This it is desirable to recollect, as otherwise, so arbitrary an enactment would have virtually blotted out a portion of the ancient teaching from the Masonry of the country Lodges.



## EVIDENCE OF STEINMETZ ESOTERICS.

BY BRO. F. F. SCHNITGER.



THE question of Esoteric Symbolism in connection with the Masons' tools has recently been attacked from more than one side, and the statement made that their esoteric meaning was given them in 1717, the date of the first Grand Lodge. Bro. Speth has denied that the German Masons, or Steinmetzen, ever were possessed of an esoteric science at all; see *A.Q.C.*, vol. i, pp. 22 and 23.

In 1623 J. V. Andreae printed his book "Ehrenreich Hohenfelder von Aister Haimb," which contains the following verses:—

Gott ist der beste Logikus  
 Dem nicht fehlet ein inger Schluss  
 Er sagt—so ist's; Er will, so steht's  
 Er blaesst—so liegt's, Er haucht, so lebt's  
 Sein Wort bleibt wahr, auch ohn Beweis,  
 Sein Rath geht fort, auch ohn Gcheiss,  
 Darum kein Mensch sein'm Schluss wohl trau  
 Wenn er nicht hat in Gott sein'n Bau.  
 Will denn uns hier gefallen bass,  
*Zirkel, Richtscheit, Bleiwag', Kompass*  
 Da muessen wir ja nicht vergessen,  
 Das Maass damit uns Gott thut messen.

The best logician is our God  
 Whom the conclusion never fails:  
 He speaks—it is; He wills—it stands;  
 He blows—it falls; He breathes—it lives;  
 His words are true—e'en without proof,  
 His counsel rules without command,  
 Therefore can none forsee his end  
 Unless on God is built his hope.<sup>1</sup>  
 And if we here below would learn  
 By *Compass, Needle, Square, and Plumb,*  
 We never must o'erlook the mete  
 Wherewith our God hath measur'd us.

I have to thank Bro. Speth for kindly assisting me in putting the original into English. It presents many difficulties which, without his aid, I should hardly have surmounted.

It may here be argued that J. V. Andreae was not a Steinmetz but a man of high scientific status and a theosophical student.

It is not my purpose now to enquire whether he was a Rosicrucian or not, although with your indulgence I may be permitted to say that it is strange he should write against an Order of Rosicrucians, if such a society was not in existence before and at his time. How he could expect his contemporaries to understand what he meant if they did not know of the existence of such an order before he wrote against it, I cannot conceive. Moreover, his writings do not war against the Rosicrucians proper, but against impostors who said they were members of the society. If Freemasons denounce impostors, surely that is not an argument against the existence of Freemasonry.

However, it is not necessary for my contention that Andreae should be a Rosicrucian or an initiated Steinmetz. He was a man of learning and of piety, whose pen was directed against the many abuses rampant in the Church, and who couched his lance on behalf of purity in religious thought and practice.

How such a man should happen to use the tools of the Steinmetzen symbolically, unless he had their application in this sense from the Steinmetzen themselves, is not easy to say. He must have invented this application himself for the purpose, unless we admit the other and more natural explanation. Again, if such emblematical use was not readily understood by contemporary readers and consequently known in wider circles, why did he employ terms which he knew his readers would not appreciate?

I readily admit there is no direct proof that Andreae received the symbols from the Steinmetzen who employed these tools practically; yet he does attach an esoteric meaning to them, while common report and tradition say the Steinmetzen also symbolised their implements in a like sense in very early times, in fact from time immemorial.

The only logical conclusion I can come to, seems to point to the Steinmetzen for the source of Andreae's information: and in the time of their decadence, when Andreae wrote—say 1616—nothing is more likely than that such a man should get hold of some information, even assuming he was not duly initiated as a lay brother, and adept in mathematical science.

I think it must be admitted that Andreae uses the symbols exactly as they were used in 1717 and afterwards, and, that being so, we have proof that, say one hundred years before Grand Lodge, the same emblematic meaning did attach to these tools as the existing Lodges inculcate.

This alone is a long step towards disproving the 1717 theory, but taking into con-

<sup>1</sup> The verbatim translation of this would read "Unless in God he has his building."

sideration the recorded statements of our forefathers and our traditions, which assert that this emblematic use was a continuation of an old established custom, we cannot go far wrong if we say that this custom existed prior to Andreae, and there is no reason why it should not have prevailed centuries before him: on the contrary, the occurrence of these emblems on monuments and in churches, where no other reasonable meaning can attach to them, points to a very remote antiquity.

Anyhow, the theory falls to the ground that the esoteric meaning was added in 1717 for the purposes of what is now called the newly founded symbolic Freemasonry. It is quite possible that some operative Lodges had forgotten their esoteric catechism, but to apply this to all the Craft does certainly require better proof than has hitherto been adduced.

As to pass-words, one section of masonic students denies that such existed previous to 1717, and maintains that the Steinmetzen certainly did not have any.

Against this I beg permission to quote an extract from the old Ordinances of the Halberstadt Guild of Masons (which includes the Steinmetzen) laid before their reigning prince in 1695.

“A Master shall enjoin a workman in his service whom he has passed<sup>1</sup> according to custom of the Craft that he (the servant) shall keep enclosed in his heart on peril of his soul's salvation that which has been entrusted to him ‘of words’ (*das was ihm an worten anvertraut ist*) and by no means make the same known to anybody, but an honest (lawful) mason by loss of his Craft.”

To a German scholar I need not point out the importance of the expression “an worten,” “of words,” as compared with “in worten,” “in words.”

It appears obvious that the communication “of words” refers to certain well-known and specific pass-words, or the reading must have been “in words,” in which latter case it could have been explained away as referring to the “gruss” or examination.

It is furthermore known that the verbal examination (examinations in words or *der gruss*) is not here referred to, as a passing or visiting brother would call at the building where operations were being carried on and make his usual salutation *coram populo*, as apprentices and labourers would certainly be present, and the owner of the building himself might easily be about. Now all these were not members of the mystery and not in possession of the passwords, consequently the *gruss* or salutation,—the hearty good wishes—is not referred to. This is an additional proof that “of words” refers to the mystery of the passwords.

We know from other sources (including Berlepsch, who wrote under the guidance and with the approval of many old masters), what these words were.

- |                        |                   |
|------------------------|-------------------|
| 1. Emperor Charles II. | (Kaiser Carl II.) |
| 2. Anton Hieronymus    | (Adon Hiram ?)    |
| 3. Walkan              | (Tubalcain ?)     |

and no amount of simple denial can get over these facts. We also have a right to ask for proofs to the contrary, before we attempt to minimise the importance of these and the injunction contained in the Halberstadt ordinances.

The fact that the words Anton Hieronymus and Walkan convey no meaning is beside the question. They are evidently mutilated and debased by passing from mouth to ear for many generations. The suggestion of Adon Hiram for Anton Hieronymus and Tubalcain for Walkan has been made long ago, and is not at all improbable.

Will any masonic student deny that much more serious mutilation has taken place within the last fifty years, and in many instances?

We must also remember that, centuries before this time, the mysterious Vehmic brotherhood used pass-words, one of which

REYMER-DER FEVERE

has given no end of trouble, as it appears to have no meaning.

Considering that it was not to be written, and that the majority of the initiated could not write, I make bold to suggest

Reyn	Erde	Fever
Rain	Earth	Fire

a symbolic allusion not without its attractions and readily remembered.

The words of the kindred Compagnonnage also give trouble, and in connection with this society it may be interesting to note that nationality was no bar to the secrets of the Craft; as we find “*Welsche*” or “French” Steinmetzen at Breslau, collaborating with German Craftsmen. They were severely admonished for trying to evade some of the ancient customs. *Welsch* means either French or Italian, generally “French.”

I am afraid my contribution already exceeds the limits, but hope it will prove as interesting to my readers as the writing of it has been to me.

<sup>1</sup> *Ausgewiesen* = i.e. fully shown or taught, and therefore whose indentures and education are completed.



## MASONIC COLLECTORS.

**A**N encouraging sign of the times is the increase of Masonic Collectors, both private and corporate. Of the latter class, the provincial lodges are ahead of the metropolitan. Having acquired premises of their own, Masonic prints and pictures gravitate naturally towards them to adorn their walls, by-and-by a glass case is purchased to exhibit curios of a Masonic interest, and a book-case is procured to preserve gifts of old and modern literature. In several provinces, West Yorks, Leicester, and Worcester, for instance, more pretentious libraries have been established, and the result must eventually be a higher status of general intelligence amongst Craftsmen.

As regards individuals, general collectors also exist; but in most cases their chief efforts are devoted to one particular class of objects. Book collectors are the most numerous. We would point out to these brethren that they would confer a great benefit on students by printing catalogues of their libraries for judicious distribution. The cost is trifling, and students would be grateful to them, as thereby they would know where to apply in order to examine any book not otherwise obtainable. We have lately seen the advance sheets of a very interesting library catalogue about to be published by Bro. W. Watson, of Leeds.

Collectors of jewels are fairly numerous, and such collections are very instructive as well as pretty. Much may be learnt from a study of old jewels and regalia.

Masonic medals, of course, are excellent teachers of Masonic history. The collection of Bro. G. L. Shackles, of Hull, is well-known, and is the result of many years of untiring watchfulness and perseverance. We recently passed several hours in examining his cases with much profit to ourselves. Given, as in this instance, 600 or 700 medals, each with a history of its own, and it is obvious, the happy possessor must not only have perforce acquired some knowledge himself, but is the means of rendering such information accessible to others.

Some collectors direct their efforts chiefly to the accumulation of Lodge summonses. At first sight this appears puerile: but reflection will convince us that much interest attaches to the really old specimens, and that in good time the modern ones will interest our successors. If such an album had been started one hundred and fifty years ago, and preserved till to-day, who can appraise its present value to the student?

A very interesting collection, on wider lines, is that of Bro. F. J. W. Crowe, of Ashburton, Devon. It already fills to repletion a huge imperial folio volume of 400 pages, made for the purpose, and is increasing daily. It will simply be invaluable as a work of reference. To give an idea of the contents is almost impossible, but its chief feature is perhaps the Certificates. These are of every country under the sun almost, and number several hundreds, such out of the way documents as diplomas and seals of Greek, Roumanian, Liberian, and extinct Hungarian, Grand Lodges, at once arresting attention. As regards England alone there are complete sets of certificates for the Craft since the Union, for the Mark, Arch, and Templar bodies, seals of the "Ancients" and "Moderns," certificates of the Ark Mariners, Royal and Select Masters, Allied Degrees, Red Cross of Constantine, Royal Order of Scotland, Rosicrucian Colleges, Swedenborgian Rite, and the Order of the Secret Monitor. Almost all the Continental Grand Lodges are represented, the donors in most cases being the Grand Secretaries or Grand Masters themselves. Add to this a large collection of curious Masonic seals, ancient and modern, drawings of clothing and jewels, autographs of prominent masons, summonses of an artistic or special character, and old Warrants of Constitution, and the interest and value of the collection must be evident.

Nor is our admiration of this collection and our desire to see its value enhanced, purely platonic. Bro. Crowe has taken steps to ensure that at his death, which we trust may be long deferred, the collection shall be handed over intact to Lodge Quatuor Coronati, recognising that it will thus become accessible to all Masonic students and properly cared for. We feel, therefore, that to a great extent, he is working for our benefit, and naturally wish him every success.

That he should have constituted us his Masonic legatee is a gratifying tribute to the position our Lodge is acquiring, which has quite recently been confirmed by a similar act on the part of Bro. W. Hammond, of Liskeard.







The large white letters on the black ground would at first seem to indicate that everything, Symbols, Royal Arch, Knight Templars, etc., either did not exist, or at least were to be abolished, a sort of "No Popery!" exclamation. But I read it otherwise, and as showing the sequence in which these Degrees were given at the time. The expressions are elliptical. "Symbolic Masonry" is used abroad to distinguish the three degrees of the Craft from the extraneous degrees. I therefore read "If there be no Symbolism there can be no Royal Arch," etc.—or more briefly "Without Symbols, no Royal Arch, without the Royal Arch no Knight Templars, without the Knight Templars no Order of Heredom, without Heredom, no Kadosch Degree."—G. W. SPETH.

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## OUR FRONTISPIECE.

WE have repeatedly been asked from various quarters to give the portraits of our Worshipful Masters and prominent members. The wish, on the part of our members at a distance, to view the "counterfeit presentment" of the rulers of a Lodge in which they take so deep an interest is very natural, and would have been gratified long since but for financial reasons. The Committee has now resolved to comply with this general desire, and will in future give as a frontispiece to each yearly volume of *Ars Quatuor Coronatorum*, the portrait of the Worshipful Master for the year. We accordingly commence with the present W.M., one of the Founders of the Lodge, Bro. Lieut.-Col. Sisson Cooper Pratt. In order to make up for lost time, two additional portraits of Founders or Past-masters will be given each year, until the nine have been reproduced. Part ii. of 1890 will therefore contain the portrait of Bro. Walter Besant, Founder and only Treasurer; and part iii. that of Bro. George William Speth, Founder and only Secretary. The portrait of our lamented Brother, Rev. A. F. A. Woodford, Founder and acting I.P.M., was given in volume i. at the time of his death.



FRIDAY, 7th MARCH, 1890.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Brothers Lieut.-Col. S. C. Pratt, W.M.; W. M. Bywater, P.G.S.B., S.W.; W. H. Rylands, P.G.St, as J.W.; G. W. Speth, Sec.; R. F. Gould, P.G.D., D.C.; W. M. Williams, Steward; S. T. Klein; C. Kupferschmidt; and Dr. B. W. Richardson. Also the following members of the Correspondence Circle:—Brothers E. Haward; H. Chintamon; F. W. Levander; F. E. Remfrey; Col. J. Mead; R. A. B. Preston; Prof. F. W. Driver; Jabez Hogg; F. A. Powell; H. C. Houndle; Max Mendelssohn; H. L. Warner; J. E. Le Feuvre, P.G.D.; J. G. Pakes; H. Elliott; C. F. Hogard, P.G.St.B.; W. M. Graham; G. Gregson; and R. A. Gowan. And the following visitors:—Brothers W. W. B. Beach, Prov. Grand Master Hants and I. of W.; C. F. Williams, 72; Col. J. F. Crease, C.B., P.M. 257; Gordon Miller, P.M. 257; E. J. Barron, P.G.D.; A. Brockenshire, 871; H. Sadler, G. Tyler; W. G. A. Gilbert, P.M. 257; N. Clarke; C. J. Pencour, P.M. 1607; and E. Goble, P.G.S.B.

Seven Lodges and fifty brethren were admitted to the membership of the Correspondence Circle, raising the number of intrants to 852.

Bro. Klein brought forward a suggestion for life membership, and was instructed to prepare a scheme for the consideration of the Permanent Committee.

Amongst the letters read was one from Bro. W. Hammoud, of Liskeard, informing the Lodge that he had taken steps to ensure his Masonic papers, books, jewels, etc., being delivered to the Lodge at his death. The Secretary was desired to thank Bro. Hammond on behalf of the Brethren.

Brother Colonel J. F. CREASE, C.B., read the following paper:—

## THE MASONIC CHARACTER OF THE ROMAN VILLA AT MORTON, I.W.



THREE years since whilst visiting the Roman buildings discovered a few years previously at Morton, between Brading and Sandown in the Isle of Wight, the writer of this paper observed on the floor pavement at the western extremity of one of its rooms a sign of Eastern origin, which appeared to him to have been adopted with a Masonic significance. He announced this fact at a meeting of the Phoenix Lodge shortly afterwards, so that any brother Masons, visiting the Roman remains in question, might notice this symbol with a view to further investigation and for the purpose of discovering if there was anything more connected with it worthy of record.

Some few months ago the writer being in the neighbourhood of Brading again made a point of inspecting this Roman Villa, he then discovered Masonic traces in all parts of the building, so much so as to induce him to come to the conclusion that it had been used, if not devoted altogether, at some time or other, to Masonic or similar purposes.

On a communication being made to this effect to the Provincial Grand Master of Hants, Mr. Beach, M.P., he, accompanied by Bro. Le Feuvre, D.P.G.M., Bro. Goble, P.G.S., Bro. the Rev. J. Palmer, P.G.C., and the writer again visited the Roman Villa: the opinion of these gentlemen after a very searching and careful inspection being, that the subject was one replete with interest to all members of the Craft, and well worthy of such ventilation as would invite an expression of public Masonic opinion upon so important an enquiry.

With this object the writer has ventured, with much diffidence, to bring this matter to the notice of the members of the Quatuor Coronati Lodge, and through them to that of the whole Craft, but he would like to mention that he could not have done this had he not obtained the very kind help of Mr. F. Hilton Price, F.G.S., who has given him for this purpose the use of all his most carefully designed and beautifully executed drawings of the floors of the Villa, and has permitted the writer to quote his most exhaustive and perfect history of the Roman occupation of the Isle of Wight, as well as his description of the various pavements under discussion. The writer feels he cannot in justice to Mr. Hilton Price, quote in any way these admirable descriptions but in the fullest manner, and he may add that had Mr. Hilton Price been a brother Mason he would have asked him to read this

paper, fully acknowledging how much more justice Mr. Hilton Price would have done to the subject than himself.

Before discussing the "Remains" it would be as well, perhaps, to give a short statement of the Roman occupation of Britain.

Britain or Albion as it was originally called in the descriptions by Agathemerus and Ptolemy, probably from the Roman *Albus* or the Sabine *Alpus*, signifying white, on account of the chalky cliffs on its southern shores, was first invaded by the Romans under Cæsar (who landed at or near Deal) fifty-five years before the Christian era. At this period the Celtic inhabitants had been driven from the shores of the Island into its interior, being replaced in the south-east portion of the island by colonies of Gothic descent, who are credited therefore with being amongst the chief ancestors of the English nation.

This invasion was not successful, inasmuch as a greater resistance was offered to it than expected, which led to Cæsar's retirement the same year to Gaul. Early next year, however, with increased means of attack, and with a force consisting of five legions and two thousand horse, Cæsar again made a descent upon the English coasts, where he landed and advanced to Kingston-on-Thames. After various battles in which the English chief Cassivelaunus much distinguished himself, the Britons were vanquished, and having extorted a promise of tribute, Cæsar withdrew once again with his victorious legions.

Augustus and Tiberius do not appear to have meddled with the Britons further than to exact tribute. Caligula, however, landed in Britain with a strong force, but his action was more marked by insanity than by any reasonable attempt at further conquest. In the reign of Claudius, Aulus Plautius and Vespasian, two of his generals, landed with forces varying by report in strength from 50,000 to 60,000 men; but owing to the incredible efforts made by Caractacus, the then English leader, the solidifying of the Roman occupation south of the Thames was delayed for seven years, during which time many battles were fought. Ostorius Scapula extended the Roman province to the banks of the Severn, and transferred the seat of warlike operations to Wales; here another decisive battle was fought in which the Britons under Caractacus were again worsted, and his wife and children made captives. Caractacus himself escaped, but was afterwards given up by Cartismandua, his stepmother, and conveyed to Rome, where he was released by Claudius, the Emperor, and treated as so brave and honorable a man should be, with all kindness and honour. Suetonius Paulinus, the next Roman commander, subdued Wales and attacked Druidism in its stronghold in Anglesea, he also defeated Queen Boadicea (who headed an insurrection) with great slaughter. This broke the power of the Britons, but the Brigantes and Silures were not overcome until seven years later, in the time of Vespasian, by Cerealis and Frontinus.

Under Cneius Julius Agricola, the Romans advanced their conquest of the Island northward to the foot of the Grampian Hills, but this took seven campaigns to accomplish. A battle was fought at the foot of the Grampians of a decisive character, in which the Caledonians, it is calculated, lost 10,000 men. This last campaign of Agricola's offers the peculiarity of a joint naval and military operation, his fleet having accompanied the army in its march along the coast. Agricola also established a line of forts between the Forth and Clyde. After Agricola, Hadrian built a second wall from the Tyne to Solway Frith, and after him came Antonius and Severus, the latter of whom built a stone wall right across the frontier.

From the time of Agricola to the end of the third century, little is written about Britain from a Roman point of view, it had become practically a colony of Roman soldiers, dotted with military stations and traversed by military roads.

Later we read that our country assumed such importance in Roman history, that in the division of the Roman Empire between Constantius and Galerius, Britain fell to the share of Constantius; where Constantius resided is uncertain, but it is known that he died at York, and was succeeded by his son Constantine, and it is pleasing to think that so great a man as he became, one who exercised such an enormous influence in the history of the world by his adoption and protection of the Christian religion, was for the most part educated in Britain, and first issued into public life in the City of York.

The history of Britain from this period to that of Honorius, about the middle of the fifth century, is simply one of Roman intrigue and frontier fights with the Picts and Scots; invasion on the one side, expulsion on the other.

Finally, Rome herself, harassed on all sides by powerful enemies, and with an empire weakened by internal dissensions and foreign wars, was compelled to withdraw for her own protection her legionaries in occupation of Britain. After, therefore, repairing the wall of Severus and organising the Romish-Britons so as to be able to defend themselves from their northern enemies, the Romans finally quitted this country just 475 years after the first descent of Julius Cæsar on its southern shores.

The Roman occupation of the Isle of Wight is so thoroughly, well, and admirably described in Mr. T. Hilton Price's paper, extracted from the Transactions, 1880-81, of the Royal British Institute of British Architects, that I venture to read it as it stands.

“The discovery of Roman buildings at Morton, between Brading and Sandown, contributes a chapter of no ordinary interest to the history of the Isle of Wight. So little is actually known of its condition, either prior or subsequent to the Roman occupation, that any information calculated to augment the scanty materials possessed will be readily welcomed by the historian and archæologist. In attempting, however, a description of the discovery made, it becomes desirable to place on record such facts as have been well authenticated, which bear upon the early history of the Island. With the exception of the indications of buildings discovered some years ago along the coast line by Gurnard Bay, and since demolished by the encroachments of the sea, the villa at Carisbrooke has up to the present time, enjoyed the distinction of being the only illustration of a veritable Roman building existing in the Island. Etymology, however, has preserved a singular proof of Italian influence, namely in the letter W in Wight: the Roman consonant V,<sup>1</sup> long after the Imperial rule had ceased, continued to be pronounced as W by the native tribes. To the Belgæ, Venta, and Vectis meant Went and Wight, as did *Vinum* wine. Pottery also, with coins, urns, tiles and sepulchral relics, have in more than one locality afforded ample testimony to the presence of Romans or Romanized Britons in the Island, but it does not appear, with the exception of the illustrations mentioned, that any indication of domestic settlements, of a building or buildings adapted to either private or public uses, which could be associated with the conquering race, has until now been recorded. It is well known that the insular position enjoyed by Britain was an advantage well appreciated in the great scheme of colonization, and this doubtless was no less an attractive force in the case of the Isle of Wight. The colonizing expeditions which left the shores of Italy would include in their ranks many for whom the beauty of the climate and the charming scenery of Vectis would provide a genial home. The native Belgæ, a warlike race, slow to yield, though disaffected among themselves, soon learned to appreciate the advantages of the organisation under which they were to live, and to value the sense of security attained; trade and commerce naturally became stimulated, and the valuable natural products of the Island turned to account under the influence of civilizing arts and manufactures. A combined and increasing population would soon develop resources at command, and as time rolled on, the Island would become, both in a commercial and military sense, an addition of some importance to the growing and prosperous province of Britain. That it was annexed to the Empire towards the middle of the first century is well authenticated. Vespasian at the time when Claudius was engaged in Britain, was in command of the Second Legion in Germany; of this he was legate, and with it he came to Britain to assist in the enterprize. Suetonius records how he engaged the enemy in thirty battles, reduced two powerful tribes, captured twenty towns, and subdued the Isle of Wight. Similar testimony is also rendered by Eutropius. It is to be assumed, therefore, that it was the Second Legion which, as a military force, first occupied the Island, but of this we have no evidence at present. This division of the Roman army was longer in Britain than any other; arriving with Vespasian it remained until the close of the occupation, having, at the time of the compilation of the *Notitia*, its head-quarters at Richborough, in Kent.

“Late in the third century, Vectis is again mentioned, but only incidentally; Constantius had prepared to invade the province which Carausius had severed from the rule of Diocletian and Maximian. Allectus, the successor of Carausius, stationed a portion of the Romano-British fleet off the Isle of Wight to intercept the invaders under the prætorian præfect Asclepiodotus, but a dense fog so obscured the ships coming from Gaul, that they passed unobserved, and gained the coast of Britain in safety. These appear to be the only trustworthy references in classical literature connected with the Island, but much has been written by various authors, whose learning and experience entitle them to respect, to prove the identity between Vectis and Ictis of Diodorus Siculus. The Greek historian speaks of an Island lying off Britain as one where the natives were accustomed to convey tin extracted from the Cornish mines, in waggons at low tides across the mainland, and thence to Gaul for shipment to other lands. The late Mr. Thomas Wright refers to the identification of the Island as being ‘*in front of Britain,*’ and that the tin when purchased from the miners was transported to Gaul and carried overland on packhorses a journey of thirty days to the mouth of the Rhone. The arguments learnedly set forth by Dr. Whitaker, the historian of Manchester, and by the Rev. Edmund Kell, F.S.A.,<sup>2</sup> of Newport, also deserve careful study and attention, especially in their relation to present discoveries, for it may hereafter be shown that, in the remains now in course of investigation, there are traces of such an important settlement in the vicinity of Brading as can only point to trade and commerce, practised may-be for centuries, but the actual proofs of which have yet to be ascertained.

“The connection of the Island with the Saxon rule may be briefly referred to, for it strangely marks the sequence of history. At the collapse of the Empire, the military forces of

<sup>1</sup> See *The Romans of Britain*, by Henry C. Coote, F.S.A., London, 1878. 8vo.

<sup>2</sup> See the *Journal of the British Archæological Association*, vol. xxii., p. 351.



Rome were withdrawn from its numerous and distant provinces, and with many other prosperous settlements in this, one of the most loyal of the dependencies of Rome, Vectis was subdued by the Saxons. The chronicler Bede, under the year A.D. 449, and some thirty years after the Roman Government had ceased, speaks of the German tribes who arrived in Britain, and among them the Jutes, whence came the 'Kentish-men' and the 'Wightwarrians,' the latter a tribe which, as he writes, 'now dwells in Wight.' Again, in A.D. 530, Cerdic and Cynric conquered the Island and slew many men at Wight-garasbyrg, now known as Carisbrooke. In A.D. 534, is recorded by the same writer, 'they gave the whole island of Wight to their two nephews, Stuf and Wightgar.' Our learned friend Mr. H. C. Coote, F.S.A., in his recent work, *The Romans of Britain*, refers to the 'doughty Wihtgar' as a nonentity, and that on dissection he is no other than a reproduction of *Wightwara*, the men of the Isle of Wight; *Wihtwara byrig*, he remarks, the city of the men of Wight, was so called by the Jutes in supercession of its true Roman name, just as *Durovernum* was called by their brethren 'Cantwara byrig,' the city of the men of Cantium; *Wihtwarabyrig* is the modern Carisbrooke. Succeeding writers turned this into *Wightgares-byrig*, the castle of one Wightgar, and thus Wightgar became an entity. Under the year A.D. 661, in the *Anglo-Saxon Chronicle*, we are told that one Wulfhere, the son of Penda, laid waste Wight and gave the people of Wight to Ethelwald, King of the South-Saxons, because Wulfhere had been his sponsor at baptism; and Eappa, the mass-priest, by the command of Wilfrid and King Wulfhere, was the first of men who brought baptism to the people of the Isle of Wight. The entry is of interest to our present inquiries from the connection it has with the introduction of Christianity to the Island. Dr. Lappenberg in his *History of England under the Anglo-Saxon Kings*,<sup>1</sup> speaks of the hard fate which befel the Isle of Wight, which had been severed from the Kingdom of Wessex by Wulfhere of Mercia, and ceded to Sussex, though governed at the time by its own prince. The twelve hundred families which were dwelling in the Island were nearly all slaughtered. Dr. Lappenberg writes that at this period the Island had not embraced the teachings of Christianity, and that the slaughter was effected by the then unbaptized Ceadwalla, in fulfilment of a vow that, if he took the Island, he would devote to Christ the fourth part both of the land and spoil. This he performed by assigning it to Wilfrid, Bishop of Wessex, who happened to be present for religious purposes; by him the same was transferred to his nephew Bernwin, who, assisted by a priest named Hiddila, effected the conversion of the Island. The Danes are said to have been in possession in A.D. 787, but as to how long they held it, is doubtful, for in the reign of Alfred they are reported as again landing and plundering the inhabitants. It was twice plundered by Earl Godwin in the reign of the Confessor, and again by Earl Tosti in the time of Harold. In *Domesday Book* the number of families is set down as 1,124 only.<sup>2</sup> The reference therein to Carisbrooke indicates that it was, then, an important position in the Island, the pioneer it has been termed of Newport, and in its Roman buildings, not yet sufficiently explored, are the indications of its origin. Newport, at the head of the river, which, marking a natural division in the island with the two Hundreds of East and West Medina, defines the capital, suggests in the modern configuration of its streets the familiar plan so universally adopted in the formation of a Roman town. The Saxon interments, discovered in the cemetery on Chessell Downs, favourably compare with similar remains in Kent; the contents of the graves possess a marked resemblance, and as remarked by Mr. Roach Smith, F.S.A.,<sup>3</sup> there are points of analogy which indicate a close relationship between the Saxons of the Isle of Wight and those of Kent, such as seem to bespeak a more than general affinity, and tend to show that Bede, when he wrote that the people of Kent and the Isle of Wight descended from a common origin (the Jutes), had good authority, either written or traditional, for the assertion.

"The local histories unfortunately contain but little information as to the presence of Roman antiquities; indeed Sir Henry Englefield,<sup>4</sup> writing in the year 1816, remarks:—'*Of the Romans there is not a vestige in the island, and it is singular that not even a coin should have ever been found excepting five mentioned by Mr. Warner, which were discovered in a field near Carisbrooke, and which seemed to have been accidentally dropped there. When it is considered that they had very considerable establishments at Porchester and Bittern, near Southampton, and*

<sup>1</sup> See *A History of England under the Anglo-Saxon Kings*, by J. M. Lappenberg, translated by B. Thorpe, Lond., 1845. 8vo.

<sup>2</sup> *Introduction to Domesday Book, &c.*, by Sir H. Ellis, Lond., 1833. 8vo. :—

Tenants in Capite	- - - -	37	Servi	- - - -	8
Under Tenants	- - - -	45	Vavassores quidam habens vaccas	-	11
Bordarii	- - - -	441	Villani	- - - -	360

<sup>3</sup> See *Collectanea Antiqua*, by C. Roach Smith, vol. vi., p. 150.

<sup>4</sup> See *A Description of the Principal Picturesque Beauties, Antiquities, and Geological Phenomena of the Isle of Wight*, by Sir H. C. Englefield, Bart. Lond., 1816. 4to.

that the Isle of Wight must have been a most convenient station for an army, secure if its numbers were small, and affording every advantage to the most considerable body of forces, it is not a little extraordinary that it should have been so totally neglected. It appears to have been equally free from the operations of war in Saxon times, as not a single vestige of any camp or entrenchment is discoverable upon it. Mr. Wyndham, whose accuracy of research is well-known, visited every part of the Island for the express purpose of investigating the subject, and his research was fruitless.' Sir Richard Worsley also in his *History of the Isle of Wight*, a work abounding in information, writes to similar purpose. Some forty years, however, after the publication of Sir Henry Englefield's work, the important discovery was made to which we have already referred: a Roman villa was found by Mr. W. Spickernell at Carisbrooke, which found an able chronicler in the late Mr. George Hillier, who published an account of his own investigations.<sup>1</sup> The remains of the villa thus uncovered were in the grounds of the Vicarage House, and they were announced to the world as the first discovery of a building associated with the Roman occupation of the Isle of Wight. These remains have never been thoroughly explored, nor indeed their extent ascertained; the excavations have been carefully protected, and are of considerable interest. They contain good examples of mosaic, a bath with its hypocaust, wall-paintings, roofing-tiles, pottery, and other objects. The portion uncovered is 118-feet long by about 49-feet wide, inclosing several chambers, with a small semi-circular compartment strongly resembling one recently developed at Morton. The coins were few in number, but they were of late date, and comprized examples of Gallienus, Postumus, and the Constantine family.

"In 1833 two distinct hoards of Roman coins were discovered. One collection was found at Cliffe, near Shanklin, and comprized no less than six hundred brass and six silver coins, chiefly of the reigns of Theodosius, Arcadius, and Honorius, inclosed in an urn. The other, found in the same year in Barton Wood, a spot now belonging to the Queen, consisted of nearly a gallon measure of Roman brass coins. They had been inclosed in a box and became so amalgamated and corroded that separation was difficult; examples were, however, identified of Augustus, Trajan, Antoninus Pius, Lucius Verus, and of Faustina, wife of Marcus Aurelius. In 1854, the Rev. Mr. Kell records some excavations by the late Mr. George Hillier, on Brightstone and Bowcombe Downs; certain barrows were examined and found to contain interments by inhumation associated with personal objects of metal, with coins of late date.<sup>2</sup>

"In 1862, while excavating for the Cowes and Newport railway, a stratum of earth was intersected which contained a considerable quantity of broken urns and amphoræ, together with wood ashes, and it is stated with calcined bones. These remains were found near to the town of Newport.<sup>3</sup>

"In 1863, a discovery occurred at Farringford, near Freshwater, the seat of Mr. Alfred Tennyson, the Poet Laureate. An urn was found containing no less than two hundred and fifty Roman coins, examples of Gallienus, Tetricus, Postumus, and Claudius Gothicus. In a letter recently received from Mr. Tennyson we learn that, near to the urn was a horse's head surrounded by a circle of stones. In 1867, Mr. Roach Smith reported the finding of Roman remains at Comby, upon the northern side of Arreton Downs, and upon the farm, Mr. John Lock, jun., discovered vestiges of Roman buildings. Roman urns of large dimensions have been found at Swanmore, near Ryde, and they are deposited in the Museum of that town.

"In 1864, the discovery of Roman buildings to which we have briefly alluded, occurred at Gurnard Bay; the remains adjoined an ancient way known as Rue Street, a road which, according to the Rev. Mr. Kell, proceeds in a direct line through the Island from Gurnard Bay to Niton and Puckaster Cove. The coins found were of a good period, examples of the reign of Vespasian and others of the age of the Antonines. The pottery, roofing slabs, nails and other objects, strongly resemble those recently found at Morton, and point to a common date. One of the most interesting features, however, was the discovery of a large number of leaden *bullæ*, or tickets, which, from the letters and designs upon them, were seen to be of Roman date and had doubtless served as marks or seals attached to some description of merchandize. Indications of Roman occupation have further been traced at Brixton and Clatterford, Newtown, Bonchurch, and indeed in many other parts of the Island.

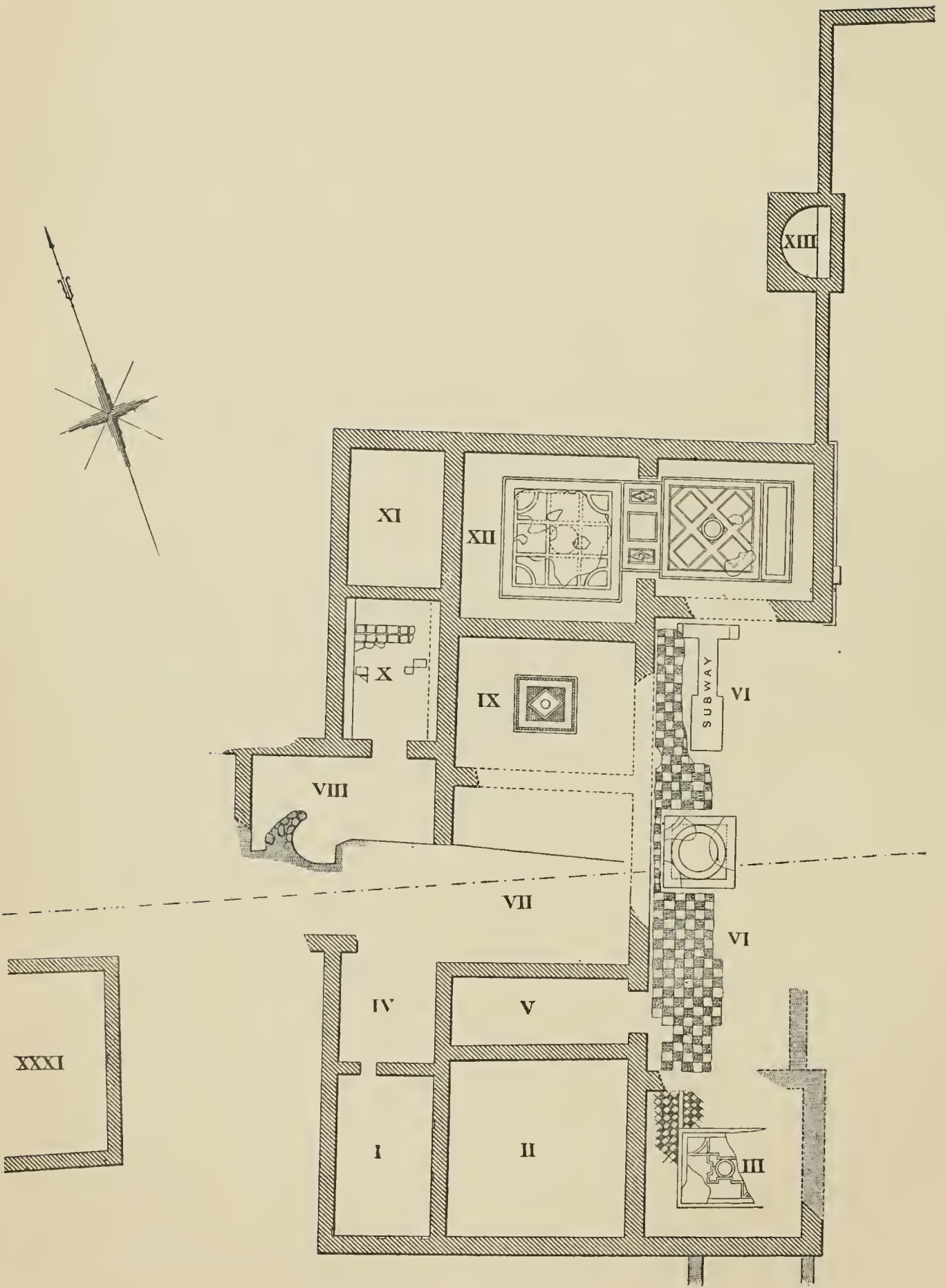
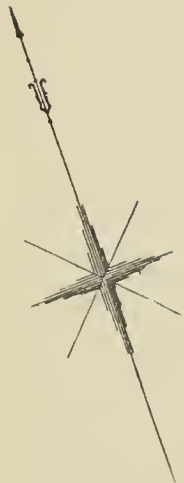
"The foregoing facts tend to show what important changes have been produced in the district by the action of the sea since the withdrawal of the Roman legions, and how great must be the change which has taken place in the configuration of the land; the extensive system of embankment, either executed by the Romans, or those who immediately succeeded

<sup>1</sup> See *History and Antiquities of the Isle of Wight*, by George Hillier; also *Collectanea Antiqua*, C. Roach Smith, vol. vi. A plan, copied from that published by Mr. Hillier, of the Carisbrooke villa is given at page 88 of the Proceedings, 1880-81.

<sup>2</sup> See the Journal of the British Archæological Association, vol. xix., p. 307, and vol. ii., p. 36.

<sup>3</sup> See the *Gentleman's Magazine*, Feb. 1862.





them, has considerably altered its geographical character, and it is thought that when the present explorations are more advanced, careful study will show that the locality has been one of vast importance in the maritime operations of a now remote period. In few parts of the Island are these changes more apparent than in the immediate vicinity of Brading. At high water the haven has all the appearance of a lake; it incloses an area of 840 acres opening to the Solent, between the headlands of Bembridge and St. Helen's. At low water it is mostly an expanse of mud, with a narrow channel through which the Yar meanders to the sea. Many attempts have been made to reclaim this valuable tract, but without avail. It is said that, in the course of an attempt to throw an embankment across the mouth (which the sea quickly washed away), a well cased with stone was found. It was near to the middle of the haven, demonstrating that the site had once been dry land, and that the sea had overflowed it within the historical period. Captain Thorp, of Yarbridge, is under the impression that he has discovered an ancient ford in the direction of Yaverland and the shore line. We have recently come across indications of traffic in the direction of this spot. It may probably be found to have some connection with an interesting site, known as Centurions Copse, a name preserved by tradition and strangely suggestive of military occupation. There are traditions of ancient buildings having once existed in the vicinity of Woolverton Wood, and pieces of carved stone, heaps of rubbish and broken pottery, have been found. Aged residents speak of bits of masonry and traces of foundations in adjoining fields. The existence of such wall can be now readily understood, for they can well be associated with the Roman settlement at Brading. All surface materials, however, that could be utilized, either by the builders of the middle ages or of later times, have gradually disappeared. Associated with this locality are remains said to belong to a mediæval chapel, but which are probably to be connected with a much earlier period.

“The site of the buildings now in course of excavation is a remarkably fine one. At the present time these remains lie partly on the property of Lady Oglander, of Nunwell, the Nonelle of *Domesday Book*, an estate of some extent and of historical interest, including within its boundaries many sepulchral barrows, foundations of ancient buildings, and other matters of archæological value. The other portions of the remains now in course of exploration are on the property of Mrs. Munns, the line of demarcation running through three of the apartments excavated. The two fields are known respectively as ‘Seven Acre Field’ on one side, and ‘Ten Acre Field’ upon the other, forming together an elevated site, which, looking towards the high road separating them from the lowlands and marshes, appears as a gentle slope of cultivated land. Looking seawards, there is to the left Brading Down and the bold chalk range of hills terminating in the promontory of Culver Cliff, while to the right is the growing town of Sandown, with the picturesque hills and vales leading onwards to Shanklin and Ventnor. Skirting Brading Down, and marking a boundary line to the field in which our excavations are situated, is a fosseway, which as a bridle path has probably in turn been used by Celts, Romans and Saxons; it runs at the base of the hills by Arreton and Gatcombe to Newport and Carisbrooke. At very high tides the position is one mostly covered by water, the site as selected by the Roman colonists was then insulated, so to speak, from Bembridge Down and the adjoining heights; but the indications already referred to, of buildings at Brading Haven show how much has yet to be investigated, in a geographical point of view, ere any opinions can be confidently expressed.”

Referring to the plan of the buildings, the first part discovered was a portion of pavement in Chamber No. VI. on land belonging to Mrs. Munns. A workman digging a hole at that spot for a gate-post or something similar, found two or three feet below the surface an obstacle he fortunately could not overcome without enlarging the hole, this operation disclosed a pavement, which further investigation proved to be of Roman origin; more excavation revealed distinct traces of buildings, which further opening of the ground under the skilful superintendence of Mr. Hilton Price proved to be Roman remains of very great importance.

On looking at the plan the buildings are seen to consist of two distinct portions, that to the north<sup>1</sup> is popularly set down as having been occupied by the servants of the distinguished general or official who is assumed to have resided in the other and more southerly portion. This may be the case, but if the buildings be carefully examined, it will be seen that the northernmost one is certainly the best adapted for residence, inasmuch as it has larger chambers, more sleeping rooms, a southern aspect, is on slightly higher ground, and commands much more extensive and pleasant views; it therefore is certainly the more suitably placed from a residential point of view. In the smaller building, the long corridor No. VI., leading from a small Chamber No. III. to a large double room (XII.) which has but one outlet, does not seem to conform to the ideas of comfort in the arrangement of their habitations with which the Romans have, whether justly or not, always been credited. Another

<sup>1</sup> Beyond the margin of our plate on the upper right hand.

peculiarity which strikes one on examining these buildings is the fact that the smaller building is not placed, as it might have been, at right angles to the larger one, for which deviation there seems to be no particular reason, certainly none so far so concerns the conformation of the ground on which the buildings are placed.

Moreover, a suspicion arises that this arrangement is not accidental, inasmuch as further inspection shows that the smaller building—allowing for the variation of the compass—is placed due north and south; the true direction being obtained, if the Romans were unacquainted with the variation of the compass, by observation of the Polar star. Closer examination of the smaller building impresses us with the fact that it assumes the shape of two squares, one of them being formed by the rooms III., VI., and XII., before alluded to; the direction of the so-called corridor being due north and south, and that of the two large rooms at its extremity due east and west; and in a building of this importance these peculiarities could hardly have been, with the Romans at all events, the result of accident.

Commencing with Chamber No. III. the Guide Book<sup>1</sup> describes it as follows:

“CHAMBER NO. 3.—This measures  $15\frac{1}{2}$ -feet by  $17\frac{1}{2}$ -feet; the centre containing the mosaic measures  $9\frac{1}{2}$ -feet by  $10\frac{1}{2}$ -feet, and the margin of this pavement is chequered. This was the first pavement discovered; and the subject of it is very remarkable. On the western side are two gladiators, one has a trident and the other a net; they are represented as engaging in combat. The panel to correspond with this one is destroyed. On the north side is a fox under a tree, probably a grape vine; in the central portion of the picture is a house with a cupola, the remainder is destroyed. The most perfect and at the same time most curious panel is on the south side, it consists of a man with the head and legs of a cock, standing in front of a small house, with a ladder or flight of steps leading up to it, on the right hand of which are two griffins, represented as moving in opposite directions. The central subject is the head of a Bacchante with a staff, enclosed within a circle; on the north-western side is a like figure, with a staff over his right shoulder, having a small cross on the top of it; it is highly probable that similar figures occupied the other three angles, now wholly destroyed. In this chamber, fragments of wall plaister with fresco, iron nails, bits of black, Samian and other pottery, broken flue tiles, and two coins were found.”

This is a very correct description, but looking at this pavement, a Mason will note that the two figures (as did most probably the third one also) face to the west: this in a design which may naturally be supposed to have an *Eastern* significance is, to say the least, very peculiar.

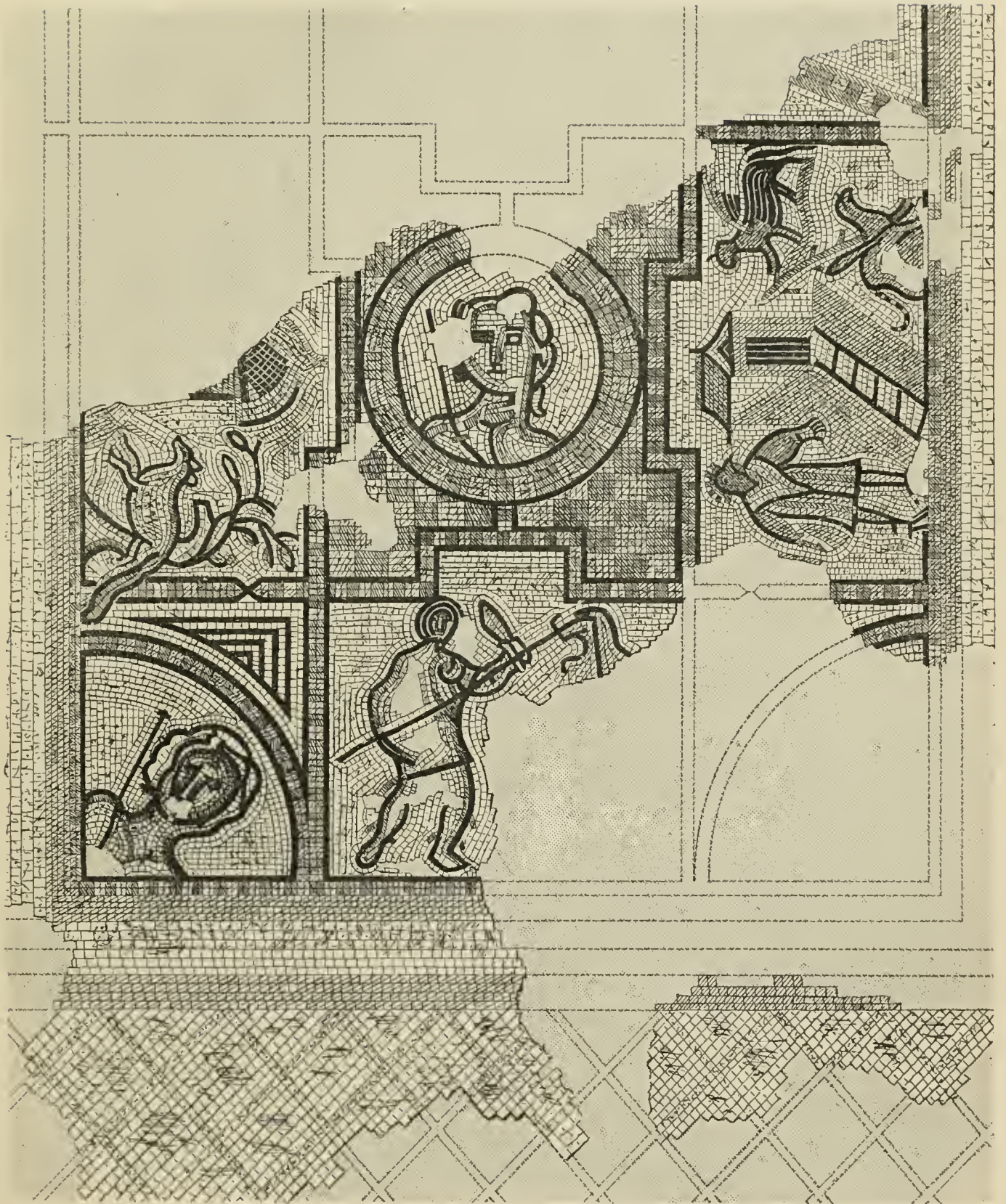
These three so-called Bacchante appear from the position they hold, and from the staves they carry in their hands, as well as from their general appearance, to be so placed in the performance of some duty. It may be noted here that the Temple at Jerusalem was considered of such importance that it had its own guards of Priests and Levites. The posts which had to be maintained were twenty-four in number. The three most important of these were guarded by the Priests, each post according to its importance being in charge of an official of high priestly rank. It is possible, therefore, that these three figures, if the panel have anything of a Masonic signification in allusion to the Temple, may be suggestive of these three officials, and hence illustrative of the three (Master and two Wardens, or their equivalent) who rule a Lodge. The *western* position of these figures is very important for reasons which will be explained further on when Room No. XII. is dealt with in detail.

The panel containing the Persian Sun God in connection with the worship of Mithra is no doubt typical of “Light.” Masons will quite understand this veiled allusion, but there are other signs in connection with this matter of deep significance. The cock all over the world is a symbol, and rightly so, of vigilance. In the Temple the priestly adornment, as most suitable to be used in the service of the Architect of the Universe, was of gold and blue (light) and purple and scarlet and fine linen. Mithra here is so clothed; he has, moreover, a golden *collar*—he stands at the foot of a ladder of five steps, which leads to a building in blue facing east and west and with a red roof, the entrance to the building, as in the Temple at Jerusalem, being from the east.

Masons may well conjecture that Mithra in this case is typical of a Guard outside a Lodge, to be entered by Masons only who have made the necessary five steps to Masonic knowledge. The building we may assume to be typical of a Lodge, or its equivalent, from its position east and west, also from the fact of the presence of winged figures, or griffins, or sphinxes. These winged figures are possibly intended for Cherubim. The true form of these is unknown.

Tacitus has described the Cherubim as “winged animals never before seen by man.” Ezekiel also speaks of them as animals. The main function of the Cherubim was that of

<sup>1</sup> A clever and exhaustive pamphlet, compiled by Mr. T. Pine, F.S.A., and Mr. F. G. Hilton Price, F.G.S. (15th edition).



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guardian to watch over the Mercy Seat and Altar and what was in it., viz., the Sacred Law. Looked upon as "Guardians" in this symbolical picture, surely Masons may be permitted to imagine that they are still performing their important functions with respect to the building in front of which they are placed, which, if a Lodge or its equivalent, would surely have somewhere safely bestowed in it that Great Light in Masonry, the volume of the Sacred Law.

The Gladiators, looked at Masonically, might, in the symbolic victory obtained by the Secutor over the man who holds the trident and net, symbolize that the race is not always to the swift, but that a bold heart, and a skilled and rightful use of the means afforded to us to defend ourselves from evil, will in the end lead to safety and success, and crown with glory him who at all times is armed for the fight.

The northern panel exemplifies the well-known fable of the Fox and the Grapes. Cowans may well learn by this not to depreciate that philosophical science which they fail, though perhaps much wishing it, to attain. There is also perhaps another hidden meaning in this illustration, inasmuch as arched domes, such as the one here shown, have been found at Nepata in Meröe, the cradle of Egyptian art, and in pyramidal remains at Djebel el Berkel. The arched dome seems to have taken its origin in Etruria and was used in all probability by the Augurs, whose business it was to observe the flight of birds; the stations of these Augurs were called *Templa* and placed on the summits of hills. To shelter such and give a free view no building was more proper and suitable than a dome on columns. The *Templa*, therefore, might be typical of the Temple at Jerusalem, supposed to have been built by Masons, and this suggestion seems confirmed in a great measure by the presence of the grape vine, the entrance to the Porch of the Temple being also adorned by a colossal vine and grapes, symbolical of the "Noble Vine" and "Vineyard."

The passage along the corridor from Room No. III. is over a tessellated pavement of four or five different colours. It is probable, so says the Guide Book, "that this corridor included "room No. 3—as we are not at all certain whether a satisfactory wall existed between them, "in which case the whole length would be  $65\frac{1}{2}$  ft." Looking at the plan this seems very likely—probably there were short projecting piers from each side of the corridor connected by an arch. A curtain across this would then make No. 3 Room either a part of the corridor or not, as most convenient.

I may mention with reference to the colored pavement in the corridor that the outer court of the Temple was paved with stones of *various colours*. We are taught also in Masonry that as the steps of man are attended by various and uncertain accidents of life, and as our days are chequered with a strange contrariety of events, and our passage through existence often beset with a multitude of evils, so is a Masonic Lodge furnished with tessellated or Masonic work to remind us of the precariousness of our state on earth.

In the centre of this passage, or corridor, or colonnade, which is 50-feet long (or with chamber No. III., a total length of  $65\frac{1}{2}$ -feet) is a square panel of ornamental pavement enclosing a medallion on which is a representation of Orpheus and which the Guide Book most accurately describes as follows.

"Here occurs an interesting subject representing Orpheus seated, wearing a red Phrygian cap and playing a lyre, by which he is attracting several animals, *i.e.* a monkey with a red cap, a coote, a fox, and a peacock. Orpheus pavements have been discovered at Woodchester, Withington, Horkstow, Winterton, Littlecote-on-Humber, and Saltford, between Bath and Bristol, but none have yet been noted in which a monkey forms portion of the design. Such a representation of Orpheus accords with the period to which the occupation of the Villa may be assigned. The subject was one especially favoured by the early Christians, indeed it has been clearly shown, that in advocating the new faith its promoters frequently selected the divinities of antiquity as creations familiar to the popular mind, and in the figure of Orpheus a convenient type existed for the illustration of the Good Shepherd and other symbols more especially associated with Christianity. It is remarkable that when Alexander Severus placed pictures of Abraham and of Christ in his Lararium, he included that of Orpheus also."

This design of Orpheus would seem to have a double signification. Other representations of this Deity are generally fully robed which this figure is not: but Orpheus here is clothed Masonically as, on close inspection, it will be seen that he is garbed with a Mason's apron, and of the oldest pointed type moreover, and his red robes would seem to be partially withdrawn in order to give prominence to this fact. Not impossibly this Orpheus was also typical of another Orpheus, an ancient philosopher whose idea was that Ether, or the Heavens, was created by the Counselling Light, Invisible, Incomprehensible, and Creator of all things.

The prominent position of this Orpheus lozenge is almost a guarantee that the Roman building was constructed and used for other than heathen purposes.

Seven feet beyond the Orpheus square is a stone subway 7-feet long, and 7-feet again beyond this subway is the entrance to the Room No. XII., making a total of 21-feet of corridor from Orpheus to Room XII.

This subway is supposed to have led to a furnace for heating the hypocaust beneath floors of Rooms XIII. and IX. The entrance to this furnace seems very peculiarly situated, placed as it is in the centre of a handsomely paved corridor, and at the entrance to the main and most important room in the building. We can hardly imagine that such designers, as were the Romans, could have permitted so questionable an arrangement as this without some specially good reason. There is no lack of space in this Villa and an entrance to the furnace, or indeed the furnace itself, might well have been constructed in some other locality where it would have equally well performed its necessary function of heating the rooms.

Looking at this arrangement from a Masonic point of view, and with the knowledge that the Romans did not bury but burnt their dead, is it not possible that this peculiarly shaped recess may have been used for the purpose of a typical cremation? or utilized in some similar manner at a very solemn part of the ceremony?

Passing from No. VI. passage we enter the eastern division of No. XII. Chamber, which, says the admirably written Guide Book, "contains the largest and most important of the mosaics yet discovered. In the centre is a large medallion containing the head of Medusa, one of the Gorgon sisters,<sup>1</sup> such as are represented both at Bignor and Bramdean; its position is slightly orientated. Springing from this centre are four compartments arranged crosswise, as shown in the accompanying illustration; each of these is bordered by the guilloche pattern. At the angles, north and south, east and west, are triangular compartments illustrating figures of bucolics blowing the *buccina*, or neatherd's horn; on their heads is the petasus of Mercury. Over the left shoulder is a *pallium* or other form of cloak. The designs which make up the four panels referred to are of considerable interest, each containing two figures, a male and female. The subjects appear to be of a pastoral character, as evidenced by the south-west compartment of the lower portion of the pavement. It presents a group admirably worked in small tesserae of varied colours. There is a female figure partially draped after the manner of the *Saltatrix* or dancing girl of Greece and Italy, the musical instrument upon which she is playing with the right hand, is suggestive of some of the Pompeian paintings which illustrate the *Tympanistria* or female player of the *Tympanum* or tambourine, her companion is a male figure of more than ordinary interest, on account of the peculiarities presented by the costume worn—he wears a Phrygian cap, a skirted tunic with small cloak or *pallium* fastened on the right shoulder, and what is very unusual with such figures he appears with *braccæ* or trousers, these are loose and plainly distinct above the ankle, and *calceus* or the boot or shoe beneath. The peculiarity of this dress leads to the opinion that it may be that in fashion at the time the mosaic was laid down, because the form given to the *braccæ* is different to that usually met with in the costume attributed to the 'barbarians' or provincial nations in Roman sculpture. The Pandean pipe, a musical instrument formed from stalks of reed or cane, which is held by the figure in the right hand, and the presence of the shepherd's crook denote the pastoral meaning of the group.

"A second panel comprises a design, the meaning of which is at once intelligible, a female figure, tall and closely draped is seen bearing in one hand a staff, and in the other ears of corn, which she is presenting to a man, who though perfectly nude holds by the left hand the *bura* or *buris*, viz., the hinder part of the ancient plough. The subject is clearly that of Ceres offering the fruits of the earth to Triptolemus, who according to the stories of mythology was the inventor of the plough and agriculture. In the Georgics of the ever to be remembered Virgil we read how Ceres first taught humanity to plough the land<sup>2</sup> with iron

‘*Prima Ceres ferro mortales vertere terram instituit,*’

and again, how the sower was both to plough and sow naked,

‘*Nudas ara, sere nudus*’

writes the poet, a passage which from the words in another place ‘*leviter vestiti*’ may be rendered as ‘lightly clad,’ a condition requisite in an uncertain climate, but in the pictorial representation before us we note even more than a literal translation.”

On entering No. XII. Chamber and examining its mosaics Masonically, one is struck at once with the fact that the circular lozenge which is in the centre of the square, together with the four rectangular shaped panels by which it is flanked, are diagonally placed in another large square, which contains the whole of the mosaic; but whilst this design is hardly of true Masonic form it has nevertheless a hidden meaning of its own.

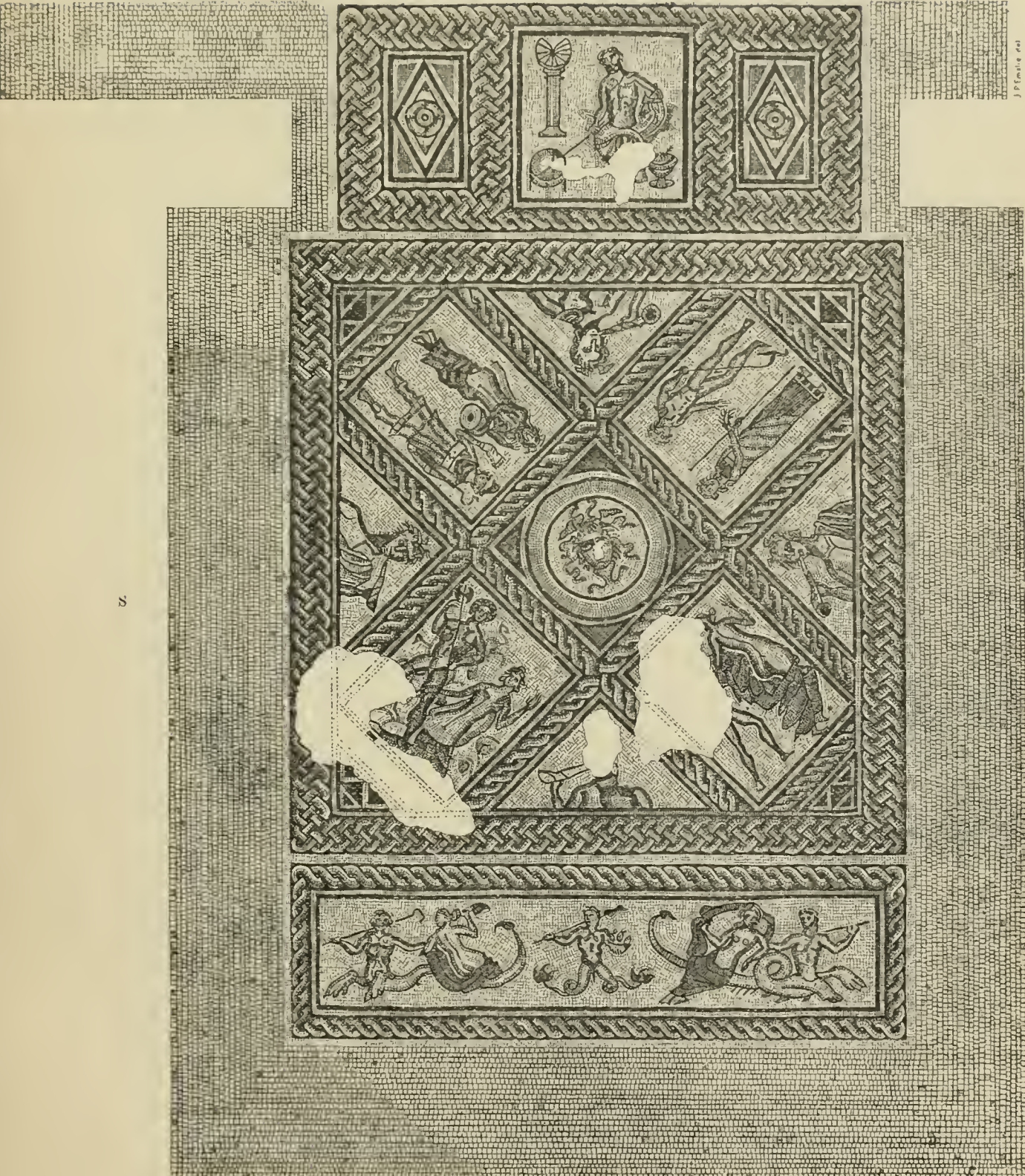
The subjects on this floor are very certainly Pagan or heathenish in signification, but the *form* in which the diagrams are placed is that of the well-known Grecian cross. The arrangement is peculiar but striking, and is emphasized by the triangles in the corners of

<sup>1</sup> According to heathen mythology there were three, Stheino, Euryale, and Medusa. Of these the latter alone was mortal, her locks of hair were transformed into serpents by Athena. As an emblem in ancient art the head of Medusa is, as a rule, significantly Pagan. It often symbolises Death, and is typical of all that is hopeless and lost.

<sup>2</sup> Georgics, lib. i, 147.

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the design which are clearly Masonic. These triangles, as indeed are all those shown on these designs, are right-angled triangles, which after all is the true form of the Masonic triangle. Each of these corner triangles, which are here coloured black, contains three white triangles and four black ones, making a total of seven—the Pythagorean most sacred number. The Egyptians considered that all creatures born in the seventh month were placed out of danger as regards early dissolution. Amongst Masons the number seven is considered the perfect number, as no Entered Apprentice Lodge can be opened without seven being present, who may consist of one past master, two master masons, two fellow-crafts, and the same number of the first degree. Thus all absent numbers are virtually present by their representatives, viz., the master acting on behalf of all belonging to that degree; the past master for all past masters; the wardens on behalf of the fellow-crafts; the deacons for all the entered apprentices; the inner guard and tyler acting as the faithful guardians of the Lodge. Hence the symbolic emblems of the seven stars or a single star with seven points are restricted to the first degree.

These triangles may be read again in another manner as referring to the steps to perfection, viz., 4, 5, and 7.

Spes.	Fides.	Caritas.
“When Virtue her examples drew in Heaven Seven steps to reach them were to mortals given, Hope so desirous first attains Four of the seven. But Faith five precepts gains, Love is the chief, for Love the two excels, And in the virtue of Perfection dwells.”—JOHN OWEN.		

Lastly these triangles have undoubted reference to the “triple trine” which will be described fully further on.

The central figure of Medusa’s head is turned from the entrance of the room and only meets one face to face when circling round it, at the N.E. Corner. In every Mason’s Lodge silence is a well known requisite; this virtue was also much prized amongst the ancients, more especially amongst the Pythagoreans, and no figure could more effectively convey its desirability and necessity to acolytes of that day than the exhibition to them of the head of the dreaded Gorgon.

The Bucolic figures sounding the buccina or neatherd’s-horns, would, if this were a Masonic Lodge, not impossibly be intended to represent the proclaiming of the Lodge and its master in the N.S.E. and W., and the petasus of Mercury as shown on their heads would fitly describe them as heraldic messengers for this purpose.

Masonically speaking, the four compartments containing the figures might represent four virtues. Triptolems and Ceres might stand for Prudence or Industry; the two figures with the pipes and tambourine, combined with the shepherd’s crook, might represent Innocence, the picture being one of a pastoral nature; Lycurgus and the Nymph in the background with vines and olives would stand for Temperance; and the defaced picture for Chastity, seeing that the woman in it seems to be flying from her pursuer.

The great peculiarity of this floor lies in the Heathen subjects on it being placed in a Christian Cross, in the orientation of Medusa’s head, and in the most striking arrangement of the black and white right-angled triangles in each corner of the design. As regards the panel containing Tritons and Nymphs, there seems to be nothing to note in connection with it as yet.

The Guide Book further states:—“Between the stone piers already named and dividing the two pavements of the apartments is a subject of considerable interest: in the centre is a square panel containing a male figure wearing a black beard, seated in what appears to be a chair; he is semi-nude, there being but little drapery except at the lower portion of the figure. At the left side there stands a pillar, surmounted by what some observers take to be a gnomon or sun-dial, but which we ourselves believe to be an illustration of the twelve houses; the number of the compartments corresponds with the signs of the Zodiac. Beneath the pillar is a sphere or globe which appears to be supported on three legs, the tesserae are so arranged as to define the four quarters of the earth, to this the figure is pointing with a wand as though casting a horoscope; at his right hand side is a cup or vase, in which is an object which some consider to be a pen, but this we have not yet identified with certainty. This illustration of an astronomer in the exercise of his profession is one of the most interesting of the novelties yet revealed, the figure is probably intended for Hipparchus, a celebrated student of antiquity—he, it is said, was the first to prosecute the science in a regular and systematic manner, his observations were made between the years 160 and 125 B.C., his catalogue of the fixed stars has been preserved by Ptolemy, and one work, the only one extant, is his commentary on Aratus, according to Pliny he could never be sufficiently commended; he had proved the relation of the stars to men, he attempted to express such relation by appropriate names, and devised instruments by which he might

mark the places and the magnitudes of each particular star. The nature of these instruments has never been ascertained, but there is nothing improbable in the notion that those shown in our mosaic are those which are associated with his discoveries. On each side of this panel is a geometrical pattern, composed of a centre with a circle from which radiate four divisions enclosed within a larger circle, this is again placed in a diamond or lozenge-shaped figure, the whole being contained in a parallelogram, in the angles of which are figures of triangles; the border, as in other cases consists of the guilloche pattern. These designs are similar to those figured by Mr. H. Ecroyd Smith in his description of the pavements at Aldborough, the Roman station of Isurium."

This panel is one of great importance, placed as it is at the entrance or threshold of the inner or sacred chamber. In the outer chamber the subjects are all mythological and heathen in intent, but this panel is of self-evident simplicity, and refers to subjects which in the day it was laid down must have been clearly and well understood. The centre portion is a square, the geometrician's "perfect figure," and is made prominently conspicuous, as a geometrical figure, by the absence of any other near it. The draped figure in it very probably refers to Pythagoras, who discovered the rotundity of the world, the precession of the seasons, and many other things connected with Geometry with which he has never been credited.

Pythagoras was born about the year 586 B.C., at Sidon. Iamblicus, in A.D. 193, wrote his life, and finishes a eulogistic statement as to his virtues, by declaring that he seemed among his countrymen as being superior to humanity. He was learned in the mysteries of the Egyptians, having acquired them under the priests of Memphis, among whom he resided for twenty-two years, studying Geometry and other arts.

After twelve years more in Babylon he returned to Samos, where he began to teach symbolic philosophy. Pythagoras was the first among the ancients to discover that the world was round and inhabited on all sides; he built up the science of astronomy, and founded a school of philosophy from which Plato, Aristotle, Xenocrates, and others borrowed the best portions for the foundation of their schools.

None of the Pythagorean doctrines or mysteries were ever placed on record in writing, but were committed to memory, and so handed down: hence few, if any, of their secrets were ever divulged.

Pythagoras died in the Temple of the Muses at Metapontum about B.C. 506.

The precepts of Pythagoras resemble very much those of the Craft, being veiled in allegory and illustrated by symbols, and most probably this figure of his was placed in the position it occupies with reference to that fact.

Pythagoras or Hipparchus is shown in this panel pointing to the Globe. If this were a Tracing Board in a Masonic Lodge, we should surmise that it was intended to demonstrate that Masonry was universal and spread over its whole surface; afterwards would be pointed out the upright column with the globe, sun-dial, or glory on its top, without which column no Masonic Tracing Board would, as we know, be complete. This one column might fairly be so placed to recall to Masons the miraculous pillar of fire and cloud set up over the Tabernacle by God in the Wilderness. What the bowl is intended to convey it is difficult to say. No doubt some meaning will be found for it by some of the members present.

The parallelograms at each side of the square are replete with interest, and to the Craft a study of themselves; moreover they, in connection with the centre square, stamp the whole panel as being one of truly Masonic signification.

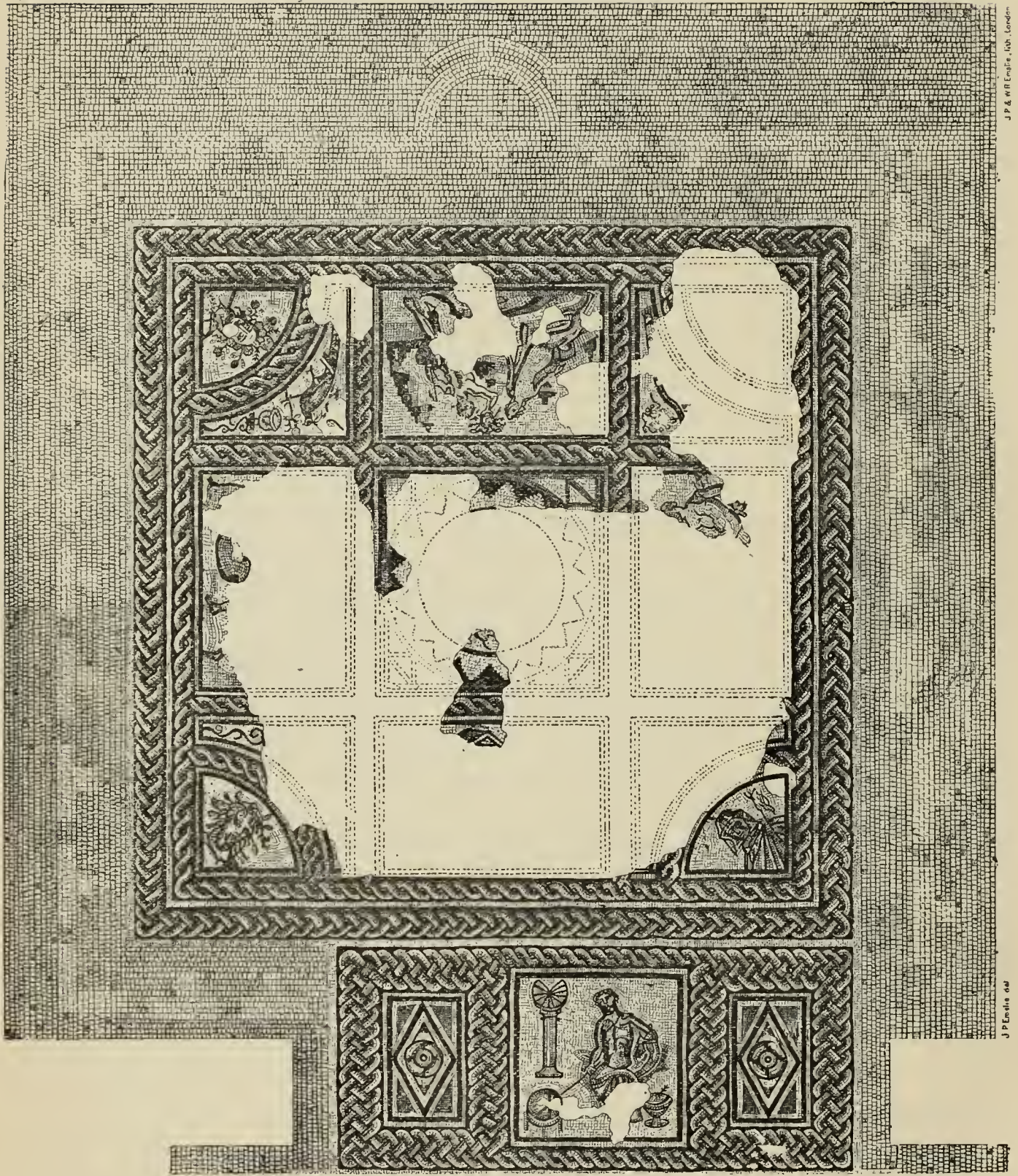
The sudden change in the character of the mosaics which takes place at the threshold of what may be termed the "Sacred Chamber," and between it and the outer one is most significant, and goes a long way to prove the Masonic and symbolic character of the building itself. Referring to these parallelograms they enclose four elongated right-angled triangles forming a lozenge in shape of two baseless equilateral triangles with the extremities of their sides resting one against the other.

Inside this lozenge is a point enclosed in a circle, surrounded by another circular figure. Doubtless the combination of the lozenge and its contents has some very significant meaning taken as a whole,—dissecting it we recognize 1st, a very ancient Egyptian and also Chinese sign ☉ signifying the sun or light, and typical of the great Deity; around and outside this sign is another one of Egyptian origin, viz. ☉, country, the land, the world. The sign △, in Chinese *Tseih*, signifies Union, and the letter ◇, *Müh*, in Chinese, means eye. This combination of them therefore might be interpreted—The great Deity and origin of Light, who rules the world—and to Masons is significant of the "All-seeing eye" of a watchful Providence which never ceases to look upon us, whether we mix in the busy haunts of man, retire to privacy, or seek the silence of darkness or night. It is an emblem to us of the greatest import, whether as regards the present or the future. Nor can we fail on reflection to consider that all our actions are under constant and superin-





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J.P. & W.B. Emery, lith. London.

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tending view, which awes and fills our mind with dread and excites grateful emotions in the heart, according as we tread the opposite dictates of virtue or vice.

Picked up amongst the *débris* in one of the rooms of this building was an object in bone, shaped and marked thus . This would almost appear a sort of pass or charm.

This lozenge-shaped figure as shown on the floor has yet another Masonic signification. It will be seen that the outer circumference of the outer white circle partly hidden by the sides of the lozenge, rests on two parallel white lines of the surrounding parallelogram, thus forming a circle with a point inscribed between two parallel lines. It is well known to Masons that a Circle, when used as a Masonic symbol, and bounded by two parallel lines, represents Moses and St. John, two sure guides to eternal happiness: and signifies that so long as the rule of our Masonic conduct is bounded by the Law and the Gospel we may look forward with stedfast hope of a glorious eternity, and that if we traverse the bounds of duty therein inculcated it is impossible we can materially err.

Passing the threshold of what we may term the Inner or Sacred chamber which measures 20-feet 11-inches by 20-feet, the Guide Book states—"The pavements in this room are of great beauty, that at the west end is almost square, its dimensions being 13-feet 6-inches by 13-feet 10-inches, divided into compartments, all edged with the guilloche in half-inch tesserae of white, black and red. The design may be described as in three divisions with a central circular medallion also bordered by the guilloche, but the subject is destroyed, sufficient however remains to show that it contained a similar little house to that already mentioned in Chamber III. Upon either side are oblong panels containing mythological subjects, and at the corners are quadrants enclosed in compartments, these being occupied, with the exception of one which has perished, by busts symbolical of the four Seasons, that which is missing, at the north-west angle, being probably Spring. Summer appears at the south-west corner, and is tolerably well preserved, the head is that of a female whose hair is decked with poppies, typical perhaps of Juno. It is enclosed by the guilloche border. In the angle of this compartment there is a figure of a peacock with flowing tail represented pecking at flowers in a vase; the plumage of the bird is beautifully worked in many colours. There are also traces of a bird in the injured composition supposed to contain Spring. It is therefore probable that there were figures of birds in each compartment suitable to the season of the year. Autumn is also a female figure treated in a similar manner to the former, her hair is decorated with ears of corn in illustration of Ceres. She wore a torque around the neck, and is suggestive of a similar subject discovered in the mosaic pavement from Carthage now in the British Museum,<sup>1</sup> and in our own country, at Cirencester the Roman Corinium. The last is Winter, the most perfect of all; this is also a female figure closely wrapped, her garment being fastened across the left shoulder by a brooch or fibula, attached to the dress is a cucullus or hood, which could be drawn up over the head in rough weather, similar to that worn by ecclesiastics at the present day. The centre of the pavement is much injured, but the central design was evidently contained in a circular medallion bordered with the guilloche pattern. Around this were four oblong panels placed between the angles containing the figures of the Seasons. These probably represented mythological subjects, because in the one which is preserved appear figures of Perseus and Andromeda; the former is seated, and in his right hand holds aloft the Gorgon's head, and in the left the weapon with which the head was severed; the latter figure is nude, and is likewise seated, apparently upon a rock, the representation of which has been well worked in dark brown and other coloured tesserae—at their feet are apparent indications of the monster associated with the myth. Doubtless all the other panels like this one were bordered by the guilloche pattern."

Looking at the floor of what we may call the inner or sacred chamber, it will be observed that the panels on the floor assume the true Masonic form, viz., that of a square on whose prolonged sides are formed four other squares, the centre square thus having another one at each of its four angles. The pavement in this chamber is much damaged and most probably intentionally so by the Romans themselves for purposes of concealment; enough, however, is left in each panel to shadow faintly what was intended. The north and south panels contained figures, the eastern one a building of some sort whose direction was very curiously east and west, and taking this fact into consideration with the house shown in Room No. III. it would seem to clearly prove a connection between the two separate designs although placed at opposite ends of the house. Of the centre panel also most fortunately a fragment remains, enough to show what was intended to be placed in it.

The Seasons, as illustrated in the four corners of the design, seem most appropriate, Summer and Autumn being on the south side, Spring (presumably) and Winter on the north.

<sup>1</sup> Carthage and her Remains, by Dr. N. Davis, p. 190.

These designs, Masonically speaking, would seem to illustrate the fact that at all seasons in the yearly progress of the world round the sun, to the true Mason the science and practice of true Masonry will remain for ever constant and unchanged.

On entering this chamber, across the threshold the Mason cannot fail to see and observe what all Masons expect to see in all well-constituted Lodges, viz., a "Great Light."

In the centre medallion is the representation of the "Blazing Star" or of the "Sun," remarkable from the fact that all its rays are represented by right-angled triangles. Again here, as if to convince one of its Masonic signification, in each corner of the square in which this circle is so Masonically inscribed, is found the inverted right-angled triangle. In the outer chamber this right-angled triangle is white, here, however, it is black. This right-angled triangle inverted within another right-angled triangle is a most cherished symbol amongst Masons; it represents the "Triple Trine" and the source and fountain of Light, hence its positions in this panel around the Sun are most appropriate.



Beyond the centre Sun, and immediately opposite to what there is reason to believe will prove one of the most curious and sacred Masonic signs in existence, is the panel containing a Mosaic supposed to illustrate the fable of Perseus and Andromeda. Perseus is here assumed by one reading to be showing the head of Medusa to the sea dragon, who thereby is converted into a rock. Andromeda meanwhile is shown reclining in a nude state on the edge of the shore, rejoicing in her escape and admiring the reflection in the water of Medusa's head.

Another reading suggests that Perseus is holding aloft the Gorgon Medusa's head, which he has just severed from her body with the weapon shown in his left hand, Andromeda being seated beside him.

This mythological fable has been variously rendered, but it is always understood that when the Gorgon was killed Andromeda was not present, consequently, if the Gorgon's body is intended to be shown in the panel the female figure cannot well be that of Andromeda.

The sea monster who was killed by Perseus, one fable says, was stabbed in the shoulder and fell into the sea. Another version states that the sea dragon was turned to stone by being shown Medusa's head.

The most generally accepted history of Perseus is as follows:—

Perseus, the son of Danae and Jupiter, was brought up at Seriphos, one of the Cyclades, by the priests in the Temple of Minerva, and under the protection of that goddess. Having promised the head of Medusa, being so prompted by Minerva, to Polydectes, the king of the country in which he lived, he set out to fulfil what he had undertaken. Minerva had a deep grudge against Medusa, (who was, some fables say, a beautiful woman,) she having defiled one of Minerva's temples by residing there for a time on intimate terms with Bacchus. To assist Perseus in his expedition Pluto gave him a helmet, Minerva a buckler, Mercury wings, and Vulcan a diamond dagger or *herpe*. The fable goes on to say that after various adventures Perseus traversed the air to the western borders of the earth, conducted by Minerva, and eventually finding the Gorgons when asleep, encouraged by Minerva, he cut off Medusa's head, whose body thereupon assumed the form of a dragon, and her lovely auburn locks that of writhing serpents.

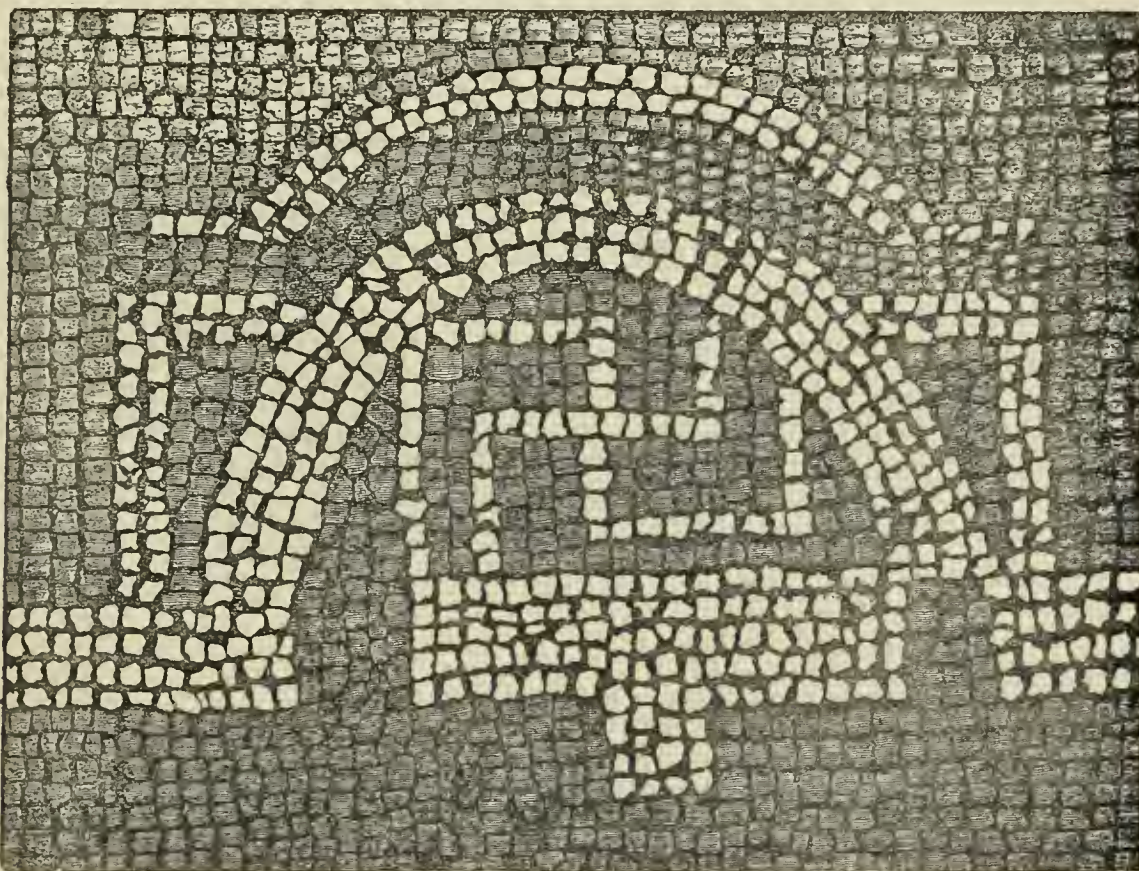
Perseus, after undergoing further adventures, whilst flying back through the air, perceived Andromeda on the coast of Ethiopia chained to a rock, awaiting the arrival of a sea monster who was to destroy her. Perseus, on a promise of marriage being given by her father, flew through the air to meet the advancing monster, and stabbing him in the shoulder with his "herpe," hurled him dead into the sea.

With this fable so told it seems difficult to assume that the dragon shown in the design is the sea monster, it would appear more probable that the body is that of Medusa, who has just been decapitated. If this be the case, the female figure is intended to represent Minerva; and so translated, this panel becomes a very really Masonic one, as it typifies vividly the "penalty of the obligation" which it also seems probable it was intended to convey, the more so from the fact that it was on this spot, in the west of the building, that obligations of some sort were taken, it being immediately in front of the marginal sacred sign. The decapitated body lying not a cable tow from the edge of the shore, as shown here is very suggestive, and no better selected fable or one more discreetly veiled could possibly have been chosen than this, to illustrate to Masons a very interesting subject.

Round the mosaic design on the floor of this inner room are borders of Tau's, having in the centre of the western portion a Svedic sign of deep Masonic significance.

The writer will quote here at length the very valuable and exhaustive comments made on this sign by Mr. F. Hilton Price, and which are well worthy of your best attention.

“The whole of this chamber is bordered with red inch-tesserae, that portion in the western division containing a fret pattern laid in white, terminating at the head of the chamber in a figure of the *Svastika* or vedic cross. The presence of this symbol has been noted before upon remains of Roman buildings discovered in this country. As a religious emblem, it is probably the most ancient symbol extant, and it has been cited as a gnostic symbol derived by the early Christians from Oriental creeds. With the Buddhists it was viewed as an emblem of resignation, and appears upon the sacred relics of the Vaishnavas. It occurs on the oldest Greek coins, on Etruscan vases, and on the Newton stone at Aberdeen, which is a Celtic monument. Dr. Schliemann has noted its presence on pottery found at Königswalde on the Oder, around the pulpit of St. Ambrose at Milan, in the Catacombs at Rome, on a Celtic urn at Shropham in Norfolk, and on Corinthian and Attic vases. It also appears upon the celebrated cinerary urn found some years ago at Colchester, where it is a portion of the ornament upon a shield of one of the figures there seen in combat. We have likewise met with it upon Roman glass from London excavations. The Rev. J. C. Bruce has




recorded its presence on a Roman altar dedicated to Jupiter, found at Amboglanna, the modern Birdoswald in the North of England, where it is associated with the Greek cross; and it appears on an altar dedicated to Minerva, from High Rochester, now in the Museum at Alnwick Castle. Mr. M. J. Walhouse, in an article on the *Svastika* in the *Indian Antiquary* for July, 1878, refers to its existence also in China and Japan. It is there seen on the lids of coffins, being supposed to act as a charm to protect the corpse against the attack of a demon, in the shape of a cat called *Kinasha*, which is said to seize and mangle the dead bodies of human beings. It may be seen in heraldry, and it was repeated upon ecclesiastical vestments with doubtless a belief in its efficacy as a charm. It is also to be found on ancient bells in some of our parish churches, illustrating, as remarked by Mr. Walhouse, the belief in demons, the powers of the air being driven away by the clang of church bells. On our pavement at Morton, the position of the emblem (see woodcut) is at the head of this chamber (No. XII). It was probably the site of an altar or a presidential chair, the former if the chamber were used for religious ceremonies, and the latter if as a hall of justice.

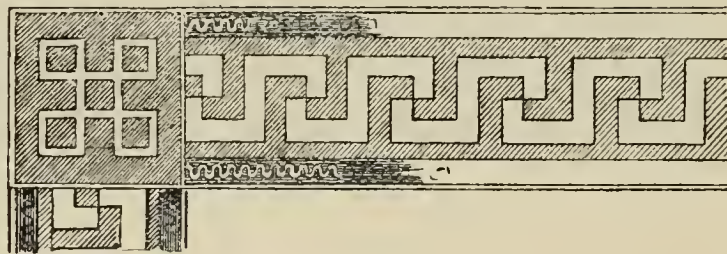
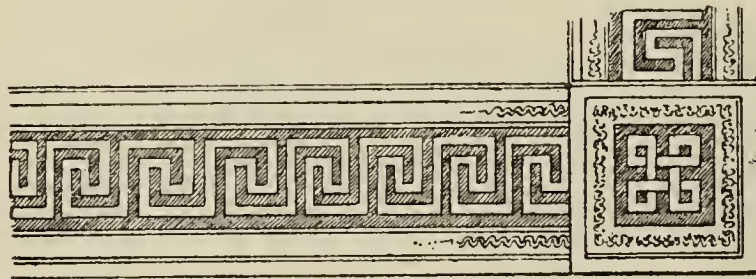
The Taus round this Chamber were at first taken to represent an ordinary fret border and indeed in some drawings, by mistake, have been shown as such. Careful examination, however, will prove that they are present with a very different intention.

The most curious point about these Taus lies in the fact that those on the north and south borders of the room, all point in one direction; further that there are seven on each side, the southern and not the northern angles of the room being marked by a square.

The Tau has always been considered essentially Masonic, and the position chosen for these Taus has a significance hardly to be over estimated. Placed with their bases to the south they may be said to be "resting on light," and so arranged would typify the solid and secure basis upon which Masonry may truly be said to be fixed—what more enduring than the great light and truth by which Masons stand redeemed from darkness and are become sons of light. What seven virtues more dear to Masons than Faith, Prudence, Temperance, Hope, Fortitude, Justice, and Charity, which may be cherished worthily as children of light: showing that we have cast away the works of darkness and put upon us the armour of light, discharging acceptable service on which the Great Master of all from his beatitude looks down with approbation.

The so-called Svastika is most curiously placed in this room in the west and not in the east. As an ancient, indeed one of the most ancient signs in existence, this position is singular. In the true Svastika sign the arms are reverted thus  from left to right; in the one we have here they are turned in the opposite direction, from right to left. With arms prolonged as they are in this border they form two squares, which being Masonic would seem to indicate, that Masons of old selected the then oldest sign known on which to graft, as it were, a true Masonic signification, but the single square is of great antiquity: it was common amongst the Egyptians, and not impossibly older far than even the Svastika itself.

In so-called "Egyptian borders" the Svastika, as shown in an improved form, is common; on modern floor-cloths, on ground-glass window panes, on china ware, the pattern meets one at every turn. Shown here are two of the commonest patterns in vogue; for borders these forms were used by the Romans as well as the Greeks.



On the floor of the Roman Villa discovered some years since at Cirencester, this Egyptian border is well marked. There is nothing, in fact, uncommon about this pattern.

The use of a portion of the pattern here indicates probably the origin of the design, and as such it must have pointed to periods even in those days of very ancient date, and therefore somewhat beyond the realms of profitable discussion at this time.

The first question which arises with respect to this sign is, why, it being apparently of entirely eastern signification, is it placed in the west, and if so placed in the west how can it possibly have any Masonic signification? The connection that existed of old between the Egyptians and the Jews is well known: not less well realized is that which subsisted at a later date between the Jews and Romans. Some of the greatest works ever executed in Masonry were erected in Egypt—the school, in fact, of Israel. Of what the Jews accomplished themselves at Jerusalem and elsewhere we have ample evidence. We profess to believe that our Masonic ideas and inspirations arose in Jerusalem. Why then marvel at discovering

that the Romans, a clever, talented people, and most highly civilized, should have learnt from the Jews Masonic science and the worship of the true God? Masonry was even then, as now, universal, and if the Romans in God's good providence could be christianized, what difficulty was there even as Pagans, in their imbibing the Masonic belief?

They must have done so, and if we value as we ought Masonry as derived from its true source, such Masonry in fact as would be illustrated by the Romans in Britain, the Masonic traces in this building should have for us a value next to incalculable.

At the period of this building the fiat against the Jews had gone forth and they were as a nation scattered over the face of the earth. There were Jews in Rome for considerable periods even before this. It is unlikely therefore that amongst the Romans in Britain there were not also Roman Jews, men who were instructed also in Masonry and Masonic science in its highest and purest degree.

This might well be and most probably *was* the case; and for this reason, if for no other, the question before us is one well worthy of intelligent discussion by all earnest and deep thinking Masons.

With respect to the western position of the sign under discussion, it must be remembered that when the Israelites left Egypt, and set up by God's own command their Tabernacle in the Wilderness, the Holy of Holies in that erection was set in the *West* and not in the *East*. The pillar of cloud by day and fire by night rose over the western portion of the Tabernacle, not over its eastern end, and the worship of the Israelites in the Wilderness was to the west and not the east.

This clearly was so ordered to show that the Israelites had, on leaving Egypt, in the worship of the one and true God turned their backs for ever upon all the idolatries of the Egyptians, and their worship of many gods. The worship of Isis, Baal, the Sun, Fire, the Groves, etc., was all towards the *East*, and, as opposed to all this false worship, the Israelites adored the one and true God towards the *West*.

In the Holy Temple at Jerusalem the Holy of Holies was to the west, and our Saviour himself so worshipped. In the early Christian churches the altar or communion tables were all placed in the west, and indeed, at the present day, in one of the earliest churches at Rome the altar is still so placed.

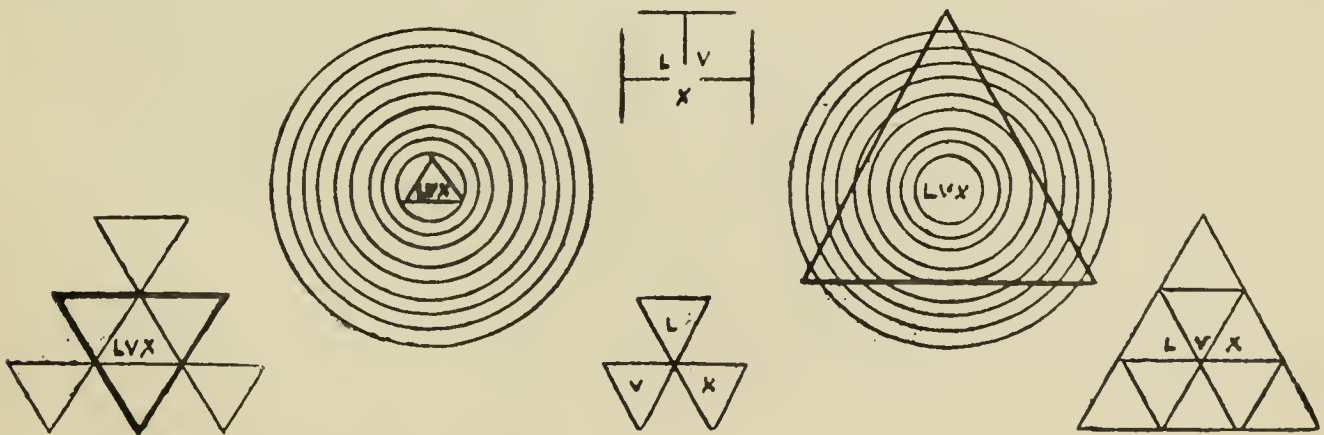
If, therefore, at the time this Roman building was erected this sign had been placed in the East, it could not have been *Masonic*, all things in connection with the Craft being distinctly opposed to *Heathenism* in every shape and form. At the same time, as this sign *is* in the west it can hardly be of heathen signification, and this distinction is very important, as it indicates that whatever rites were carried out in this room, they were of western and not eastern position, and therefore most probably entirely Masonic.

Taking these facts into consideration the decyphering of this sign becomes a more simple task.

It has for its foundation the Triplic Tau or Triple Trine, symbolical of the nine orders in which the Heavenly Host are supposed to be constituted, and which are classed into three principal divisions.

- 1.—Seraphim, Cherubim, Thrones.
- 2.—Dominions, Virtues, Powers.
- 3.—Principalities, Archangels, Angels.

Hence the Triple Trine which, symbolized, has been variously depicted, and of which the following are specimens.



This division into classes has been considered as sanctioned by the Scriptures, and they are supposed to surround the immediate Throne of God, somewhat in accordance with our notion of the Solar system.

Dante describes them as follows:—

. . . A point that darted light  
 So sharp no lid enclosing may bear up against its keenness  
 And so far off :  
 Perchance, as is the Halo from the Light  
 Which points it—when most dense the vapour spreads  
 There wheeled about the point a circle of Fire  
 More rapid than the motion which first girds  
 The World—Then circle after circle round  
 Enringed each other ; till the seventh reached  
 Circumference so ample, that its bow  
 Within the span of Juno's messenger  
 Had scarce been held entire. Beyond the seventh  
 Followed yet another two. . . . .  
 Heaven and all nature hang upon that point.  
 In the first circle are *Seraphims* and *Cherubims*. Thus swift  
 Follow their hoops, in littleness to the point  
 Near as they can approaching ; and they can  
 The more, the loftier their vision. Those  
 That round them fleet, gazing the Godhead next  
 Are *Thrones*, in whom the first *Trine* ends.  
 The other *Trine* that with still opening buds  
 In this eternal spring tide blossom fair,  
 Rejoicing *Dominions* first, next them  
*Virtues* and *Powers* the third, the next to whom  
 Are *Princedom*s and *Archangels* with glad sound  
 To tread their festal ring, and last the *Band*  
*Angelical* disporting in their sphere.

Next, supported by this “triple trine” (the sign of the *Royal Arch*), we observe in the figure an arch ; and the grandest and most perfect arch in the Universe, the rainbow, seems to have been selected for this purpose. To convey the exact illustration of this in stone, considerable ingenuity seems to have been exercised.

1st. The Bow has one extremity of its circumference set firmly on one Tau, whilst the other extremity is made to rest on the points of the opening between the next two. Rainbows are generally delineated with one leg resting on the land and the other in the clouds or on the sea.

2nd. There is an outer arch, it being shown of half the thickness of the inner one and with its ends reverted, symbolizing a double rainbow, in the outer one of which the colours are of half the density of that of the inner bow, and reversed in order.

This arch so formed, the most noble and royal that can be imagined in nature, may be intended to allude to the Bow of Promise set in the clouds, when the Lord said, “I will not again curse the ground,” and also added “While the earth remaineth “seed time and harvest, and cold and heat, and summer and winter, and day and “night shall not cease” ; also “I do set my bow in the cloud, and it shall be for a token of “a covenant between me and the earth, and the bow shall be in the cloud, and I will look “upon it that I may remember the everlasting covenant between God and every living “creature of all flesh that is upon the earth.”

Inside the arch is the so-called Svastika, which is converted here into two Masonic squares, one springs from the arch (or heavens), and communicates with the other, which rests on one of the Taus (or earth beneath), the whole forming by their junction five squares. Outside, supported on the two outer Taus, are two more squares, making a total of seven squares, or the sacred number. The whole is typical perhaps of the five steps necessary to make a Mason, and the seven virtues, the practice of which would make him acceptable to the Great Architect of the Universe. It may refer also to the seven periods of the creation of the world destroyed by the flood, or perhaps, in remembrance of the fact that seven months elapsed before the ark touched the ground after the flood, it may contain a prophetic allusion to the seventh thousand year or the millennium of the world.

The two outer squares very possibly may be meant to represent two letters. One of the oldest languages known is Sanscrit, the letters of which are written in the Devanagari character or “alphabet of the gods.” Some words in Sanscrit are known to have an age of from 4,000 to 5,000 years. The base of the Sanscrit alphabet is the square 7, and most, if not all, of the letters in that language are formed in some way or other upon it. These squares and the letters formed from them are poetically described in Sanscrit as being “the pillars of knowledge, entwined with the garlands of thought.”

The reversal of the two squares outside the arch would seem to indicate the first and last signs of such alphabetical root.

Read Masonically the interpretation might be that all the letters as contained between these two roots of the then oldest known language in the world would be insufficient to convey the depth of meaning and sacredness of the enclosed symbols.



As a whole this most curious and interesting relic of the ages long past is difficult of comprehension : read as such and interpreted in a measure by what I have but too feebly endeavoured to explain, it might be translated as symbolizing :—

“The Supreme Being, Sovereign Author of Heaven and Earth, Omniscient, Omnipotent, and Omnipresent, Jehovah, Divine Author of the Hierarchies of the Heavens, Ineffable Architect, who with impenetrable wisdom regulates time and seasons, seed-time and harvest, cold and heat, day and night ; who has set the Divine Arch which spans the firmament and earth in the Heavens, and which will remain to true Masons as long as the world has existence, a sign and covenant of his protecting favour and love.”

The writer has endeavoured to the best of his ability to translate what he believes to be the Masonic signs traceable in the remains of this Roman building. Doubtless all the points he has dealt with are capable of being exemplified in an entirely different manner and even more plausibly than they have been in this paper, but the pavements treated of are unique in character, and coming from so remote a period as they do are entitled to every respect and consideration.

Were all the Lodges in Great Britain destroyed to-morrow, hardly any remnant of Masonry, as we know it, would be discoverable from their remains, and any Mason looking at these Roman floors of 1700 years ago, whose pictures and hidden meaning are written in stone, must feel compelled to own that in comparison with our modern Tracing Boards, these relics, damaged though they be, are far more impressive, whatever the Philosophy or Religion may be which they are intended to exemplify and teach. And it must be remembered when tracing hidden meaning that Masons have universally and from time immemorial adopted the plan of inculcating the tenets of their order by typical figures and allegorical emblems, to prevent their mysteries from falling under the familiar notice of inattentive and unappreciative novices, from whom they might not receive that attention and veneration which is clearly their due.

The usages and customs of Masons have ever corresponded with those of the Ancient Egyptians, to which they bear an unmistakeable affinity. These philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their tenets and principles under hieroglyphical figures and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath not to reveal them.

Masonry is not only the most ancient but is also the most moral institution that ever existed, and every emblem in it tends to the practice of virtue.

Peculiar customs and ceremonies are ancient and common to all ages of the world ; at all periods have sublime truths and points of knowledge been conveyed by allegorical and mythological symbolism, the better to secure their integrity and to prevent them from descending into the possession of the unbelieving or unappreciative, who might distort or mar their intention and effect.

The age of Masonry as known and practised by us is an open question. The earliest written records of Lodges which we possess are comparatively of recent date, (1717), but these were not by any means the first Masons, they simply formed the pioneers, as it were, of a lapsed, not lost philosophy, of which we their descendants, are, I hope, surely, though slowly regaining a practical knowledge.

It is well known that the Popes of old encouraged Masonry, both practical and speculative, and that with the Masons of their days the science of architecture and the trade of building went hand in hand. As early as 1140 A.D., we read, that wherever the Roman Catholic religion was taught, there Masonry was sanctioned and patronized. The Abbey of Kilwinning in Scotland was built by Masons and a Kilwinning Lodge is mentioned in an unmistakeable manner as far back as the fifteenth century.

English Masonry is said to have been introduced into England by St. Alban the proto-martyr, about the third century. If so, it is not impossible that St. Alban himself may have officiated as one of the Masters of the Roman Lodge at Morton, if Lodge it really were.

King Athelstone, according to our traditions, granted a Charter to the brethren, and his brother Edwin summoned a meeting of Masons at York in A.D. 926, for what particular purpose is not authentically known, although it is asserted, and possibly correctly so, that it was for the purpose of meeting in Grand Lodge.

But really an interruption in the sequence, so to speak, of so well recorded a moral philosophy as Masonry is of no vital consequence in establishing its truth and reliability, provided always the true secrets are recovered or preserved. Would Christianity be less true, less valuable, and less precious to Christians, if it ceased in England, say this very year, and were not re-established in this country by our descendants until five hundred years hence ? Would our children believe that it had never before existed, because they had not seen

it, and could produce nobody in possession of a Church of England Service and the Thirty-Nine Articles and a list of every one who had published them, up to date?

As regards Masonry, we either believe in our Ritual or we disbelieve it.

If the things we are taught in it with reference to King Solomon, Hiram Abiff and other notable Jewish worthies are merely padding to empty and senseless ceremonies, then let us in all decency have the honesty and courage to say so, and thus place ourselves in a position to mend our ways in the future; but if Masonry, even as we possess it, contains, as I believe it does, sublime truths and a veiled morality of surpassing tenderness and worth, the valued and treasured gift of High Providence to the Patriarchs of old, then let us not fear the results of searching investigation, or of availing ourselves in every legitimate way and to the fullest extent in our power of our inheritance as Masons in the Masonry of the past.

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BRO. W. HARRY RYLANDS said: Bro. Col. Crease has certainly opened up a new subject for consideration when he claims for the Roman Villa at Brading a Masonic origin. I must confess that when I visited it a year or two ago, and went very carefully over it, no such idea occurred to me. There seem to me to be many serious difficulties to overcome, before the theory put before us this evening can be accepted as proved. Some stress has been laid on the supposed peculiarity in the arrangement of this particular villa, but I do not think any argument can be based upon this, as I believe a comparison of the ground plans of other Roman Villas in England shows that the builders did not follow any settled rule of arrangement. They were guided largely by the situation, prospect, and other natural causes, which made one position better or more convenient than another. Some rooms had tessellated pavements—presumably the best rooms in the house—some had inferior ones, and others had none. The subjects ordinarily in use for these pavements do not appear to vary very much from those found at Brading. Orpheus is a favourite subject, also Bacchus, and the Medusa head, as well as mythological subjects, and fanciful incidents representing the Seasons. The patterns also of the Brading pavements appear to follow, to a large extent, the ordinary and well-known designs; indeed, in dealing with geometrical patterns principally formed by straight lines it seems difficult to imagine any arrangement in which squares and triangles would not necessarily form a very prominent part. The time at my disposal is so short, that I will not attempt to criticise the very elaborate symbolism put together by Col. Crease, but I think when we find any remains, fulfilling requirements perfectly well-known, and agreeing very well with facts definitely established, we should hesitate to set this evidence aside, without very cogent reasons. My own opinion is that the remains at Brading are those simply of a Roman villa, and have nothing Masonic about them. The great danger of building up a theory upon a theory, such as we have heard this evening, is the liability of finding too much, for as has been well expressed by a French writer:—*lorsqu' une fois on est entré dans la voie des suppositions on va, on marche sans savoir où l'on s'arrêtera.*

BRO. W. B. RICHARDSON supported the views of the last speaker.

BRO. BARRON, P.G.D., P.M. No. 2, remarked that he could not agree with Bro. Col. Crease's theory, for which he could not see any sufficient foundation. As regarded the subject of the man with the head of a cock in Chamber III. it had puzzled all the Antiquaries. He himself inclined to the opinion that it represented some fable now lost; and if Bro. Crease was right in assuming that the opposite and corresponding panel in the same pavement represented the fable of the Fox and the Grapes, that was an additional reason for considering the cock-headed man also a fable. With respect to the number of triangles in the angles of the pavement in Chamber XII. it was quite as easy to make 8 or even 9 triangles as 7. We were taught that all squares and other geometrical figures were signs proper to Masonry, but it by no means followed that whenever we found geometrical designs we were to conclude that they were Masonic. As a matter of fact geometric figures were common to most of the Roman pavements.

BRO. S. T. KLEIN said: I rise with considerable diffidence, having been so lately admitted to this Lodge, to criticise the subject so ably and interestingly brought before us to-night in Col. Crease's paper. It would, indeed, be a new and interesting discovery to find that Freemasonry, as a symbolic and speculative science, was known to the Romans and introduced by them to these shores, but we must not on that account allow our imagination to find evidence of Freemasonry in every circle, square, or triangle, used so commonly in every age for decorative purposes, or for filling in spaces not covered by central designs. The fact as to whether this Villa was or was not designed for Masonic Rites rests, as I take it, principally on the meanings of the mosaics in Room XII., and it is therefore to that room that I will confine the few remarks I propose to make to-night. The panel placed on the *threshold* of this room is evidently of astronomical significance suggesting in a forcible manner that the designs on the floor, if they mean anything, are to be looked at from an astronomical point of view, and it is with that idea that I make the following suggestions. The figure in the centre of the panel might apparently represent any one of the many Ancient Philosophers including Hipparchus and Pythagoras, but when we take it in connection with the designs in the room to which it acts as *threshold*, I think I can show conclusively that it was meant for "*Thales*," the founder of the primitive Ionic School of Philosophy (Aristotle says "*ἀλλὰ θαλῆς μὲν ὁ τῆς τοιαύτης ἀρχηγὸς φιλοσοφίας.*") He lived from 639 to 546 B.C., and was considered by the Greeks and Romans, according to Plutarch, Galen, and Cicero, etc., in addition to Aristotle, as the leader among philosophers, and is described in general terms as the founder of Geometrical Science in Greece: he was noted, according to Herodotus, for predicting the eclipse of the sun which separated the Median and Lydian armies under Cyaxeres and Alyattes and, what interests us most respecting the mosaics in this room, he was credited with having first discovered the seasons, to have predicted the *solstices*, and to have determined the *course of the sun* from solstice to solstice. The object on a pillar to the right of the figure is evidently the *πόλος* or *σκάφιον*, on which the hours were always marked by their numbers up to 12:—the cup on the left of the figure is probably the gold cup offered by Cræsus as a prize to the wisest man, which was won by Thales (vide *Diog. Laert. i., 29*;

Diod. ix., 7; Bekker, *Phœnix op Athen*, xi., p. 495, D.; *Plut. Solon* 4; *Val Max* iv. i., *ect.* 7; *Schol: Aristoph. Plut.* 9). The lozenge shaped figure on each side of the square is clearly meant for the *Clepsydra*, or water time glass, believed to have been invented by Thales, and used at the time of Aristophanes in all the law courts for regulating the time allowed for speeches of accused persons. Now it will be noted that the figure of Thales is pointing with a wand to a sphere, as though calling attention to a certain point on that sphere, and my argument will be that that point is meant to be an index to the design of the mosaics in the inner room. Now Thales' greatest astronomical discovery was the solstitial points, and it is evident, therefore, that the figure (if I am correct in my surmise that it represents Thales) is pointing to one of the solstices,—it is clear also from the engraving that this point is above the Equator,—it follows, therefore, that the index for the mosaics in the next room is the summer solstice, and with this in mind we will now examine the designs to be found there. Room XII.—The centre figure is not very clear in the engraving, and is probably therefore mutilated or indistinct in the original, but from an astronomical point of view, there cannot be a doubt that it represents the Constellation of Cancer. Now Cancer is a long way (nearly 35°) distant from the summer solstice, and at first sight the whole argument seems as though it would fall to the ground, but on closer examination we are startled by the discovery that owing to the slow change of seasons caused by what is termed the "Precession of the Equinox" (taking 25817 years to make a complete revolution of the heavens, viz., 360°) the summer solstice was actually located in the Constellation of Cancer when Thales made his discovery, circa 2500 years ago: this is the most conclusive point of my argument that the figure is meant for Thales, and that the mosaics in the room represent his discoveries of the solstice and the changes of the seasons: it is remarkable also to note as another proof of the astronomical significance of this design that the Constellation is not orientated with the room and the other mosaics, but is designedly placed at an angle of about 23°, the angle which the Ecliptic makes with the Equator when the sun passes from the summer to the winter solstice. (N.B.—The obliquity of the Ecliptic = 23°, 27', 17.55", and it is to be noted that the Constellation of Cancer, being one of the signs of the Zodiac, would have to be placed at this angle to be in its true position relative to the four points of the compass.) The whole design is probably a copy from a much older composition in Rome or elsewhere, and slight variations may have crept in from an imperfect study of the original, this may explain the likeness to a Medusa head, or, by design of the architect to harmonize with its surroundings, as in the case of the figures in the north, south, east, and west, which clearly represent the four winds, it will be seen that those in the south and east, viz., the winds blowing from the Channel are using *Triton* shells, whereas the off-shore winds from north and west are blowing the ordinary "*tubæ*." I will not try to explain the groups in the four parallelograms, except to point out that the summer solstice ushers in the harvest and that Ceres (or Virgo?) is therefore rightly depicted as presenting the ears of corn (*Spica* =  $\alpha$ , Virgo) to mankind. It may also not be carrying my argument too far if I point out that the whole design of Room XII. seems to portray the co-existence in the world of the extremes, "ignorance *v.* science," "folly *v.* wisdom," "animal propensities *v.* moral restraint." At one extreme, the east of the room, we have the representation (in the Tritons) of the fables and myths of astrology, coupled with (in the two eastern parallelograms), mundane lust and human passions, whereas at the other extreme, at the west, we have (in the figure of Thales) the lofty thoughts and mental conquests of astronomy, combined with (in the two western parallelograms) conscientious work and legitimate pleasure. I need not say with what pleasure I have listened to the lecturer, but I regret I cannot agree with him that he has found any true signs of Masonic occupation in the Roman Villas at Brading.

BRO. R. F. GOULD, in proposing a cordial vote of thanks to the lecturer, said at that late hour he should not attempt to again go over the ground which had been already covered by the speakers who had preceded him. Colonel Crease had read them a most interesting paper, from which it was quite evident that he had more at heart the increase of Masonic knowledge, by the collection of new matter, than the desire of imposing his own views with regard to it, upon any audience he might address. At the last meeting of the Lodge, there had been a general agreement that the Symbolism of Masonry was not of the modern date that had been so arbitrarily ascribed to it, and now the lecturer of the evening had carried it back to the third century of the christian era. The speculations of Bro. Crease, however, had already been canvassed with some fulness in the discussion. But there were, nevertheless, some positive statements in the paper, which, if allowed to pass unchallenged, would be calculated to mislead. These he ventured to term illusions, and were firstly, that "the Popes of old, encouraged Speculative Masonry"—This was exactly contrary to the actual fact. Secondly, "that Masonry was always universal"—If so, why was it they never heard of it until the eighteenth century, save in Britain? Thirdly, "that something very akin to our existing Masonry existed in very ancient times." Upon that point, however, he (Bro. Gould) was inclined to agree with Bro. Richardson, and furthermore, the silence of history with regard to the existence of an ancient Freemasonry at all like their own would be deemed by many minds conclusive on the subject. There were two ways of tracing a pedigree, to begin at the bottom and work up, and to begin at the top and work down. The later method had been adopted that evening by Colonel Crease, though it was due to him to state, that it was by no means a departure from the ordinary practice in the Quatuor Coronati Lodge. There was just a word he wished to say in conclusion. The previous papers read before the Lodge had been contributed by full members, and that was the first occasion on which one had been actually read by a brother who was, so to speak, an outsider, both as regarded Lodge and Circle. It seemed to him that such a circumstance was of very hopeful augury. Colonel Crease had paid the Lodge a high compliment in selecting it as the medium through which his most interesting paper would see the light, and he (Bro. Gould) thought it afforded valuable evidence of the satisfactory progress achieved by the Quatuor Coronati Lodge, in enlisting the sympathy of the general Masonic public in its special labours.

A vote of thanks to the Lecturer was proposed and carried by acclamation.

BRO. COL. CREASE, in reply, said: I have to thank you, Worshipful Master, and the members of the Quatuor Coronati Lodge, for the kind and patient hearing which you have given to my paper, and I only regret that time has not allowed the prolongation of so interesting a discussion as it has evolved. I did not come here with any intention, or indeed expectation, of converting any of you at once to the idea that the Roman Villa (the subject of this paper) was of Masonic origin. My wish was merely to lay before you all the facts which I had gathered together relative to these "Remains," and the impressions conveyed to me

by them in such manner that you, and, I hope through you, all the Corresponding Members of the Lodge might have their attention directed to a matter which in the end will become, I am certain, one of deep interest to the Masonic world. The work in connection with this paper has been a labour of love, and I hope I may be allowed to express the pride and pleasure it has given to me to have obtained the privilege of laying it before you.

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ADDITIONAL NOTE.

I was much disappointed that the want of time prevented me saying a few words at the meeting as a protest against the general tone of dissent which pervaded the discussion on this interesting paper, because I hold that much may be said from the lecturer's point of view. Not that I believe the villa in question to be Masonic in the narrowest sense of the word;—the absence of the square and compasses, which are so prominent in the so-called Lodge room at Pompeii, seems fatal to such a proposition,—but I do believe there is good reason for surmising that this building was devoted to analogous rites.

A matter on which the guide book leaves us in doubt is the subway in the corridor. It says "this probably led to the furnace for heating the hypocaust." There is therefore no certainty about this fact from actual observation, and it must be evident that the entrance would have been more naturally placed outside the east wall of the corridor than in the middle of a highly ornate colonnade with a tessellated floor. Then again, the passage is but 3-feet deep, rather scanty head room for the stoker.

Assuming for the moment that this excavation (for until it can be shown to lead somewhere, we are hardly entitled to call it a subway), symbolises a mortuary cell, our assumption is slightly confirmed by finding that the adjoining room undoubtedly displays in the most prominent position possible, not "Cancer" as Bro. Klein ingeniously believes it to be, but the anciently universal symbol of death, the dread Gorgon's head. The head, moreover, is not placed symmetrically, as we might expect, considering that it forms part of a geometrical pattern; but we must skirt the room and arrive at the north-east corner before getting face to face with it. This may be only a co-incidence, yet it should be noted.

Leaving this room, devoted to death, we cross the threshold and enter one adjoining consecrated to life, as evidenced by the bordering of Taus, the universal emblem of life in the East. Now had the Taus been arranged symmetrically, even all this might have been a mere co-incidence, but this is not so. The rest of the floor proves with what symmetrical accuracy the artizan could work, and yet we find that although the Taus on three sides point inwards, those on the north side point outwards, and that two of them are not on the same level as the other five. Further at the south corners we have squares, which are absent on the north side. What this irregular arrangement may be intended to signify I will not stay to inquire, but few things can be more certain than that it is done of "malice prepense," and is not the result of want of skill, or of accident.

At the west end we find, external to the border of Taus, the Swastika within the rainbow arch. This again is evidently placed there for some purpose other than mere ornament. Mr. Price, in the Transactions of the R.I.B.A., suggests that an altar or judgment seat may have stood here. I think the altar exceedingly likely. One interpretation of this symbol, which is gradually gaining general assent, is that it is a wheel, representing the solar system, and not unconnected with the Buddhist Praying-Wheel.<sup>1</sup> This idea, if it be correct, would point to the presence of an altar. The Swastika is curiously absent from our Masonic symbols, nevertheless a certain sign, intimately connected with prayer, and which bears a resemblance to the Swastika is known to the Craft.

These various points, each considered separately, would have little weight, but taken conjointly,—the open grave, the chamber dedicated to death, the chamber of life, the Swastika and probable altar, the peculiar arrangement of the Taus,—they seem to me to indicate that these rooms were used for some mystic rite. The one most in fashion at Rome at that epoch, and which we know penetrated to England, was the mysteries of Mithras; and in view of the presence of the Cock-man in one panel, the blazing sun in another, and other indications, I see reasonable grounds for presuming that the Mithraic rites were practised in these chambers.

Now, as has already been pointed out by many, and lately by Gould<sup>2</sup>, Freemasonry is either a survival, or an imitation, of the Ancient Mysteries. The theory that it is a deliberate counterfeit, fabricated at the beginning of last century has, I trust, been permanently laid to rest by the consensus of opinion at our January meeting; that the resemblance is a coincidence is beyond human belief: there remains therefore only the alternative of a survival. Personally I hold it to be a survival, and the fact that I can only grasp the two ends of the chain and look for the intermediate links in vain, is exasperating, but does not shake my opinion in the least. And further, I thoroughly agree with Gould.<sup>3</sup> "If Masonry is regarded as the direct descendant, or as a survival of the mysteries, the peculiarities of the Mithraic worship—the latest form of Paganism which lingered amidst the *disjecta membra* of the old Roman Empire—will mainly claim our notice." "If without break of continuity the forms of the Mysteries are now possessed by the Freemasons their origin must be looked for in the rites of Mithraism." And this theory should even gain the assent of those who urge that the Gnostics and Hermetics were the chief factors in evolving our Craft system, because the influence of Mithraism upon these sects is proved and acknowledged. But, if by any conceivable route, we derive directly from some other of the mysteries, the Osiric, or Eleusinian, or Dyonisiac; still the Mithraic are worth studying, because, as far as we can perceive, there was one primeval idea which pervaded all these societies and a great similarity in rite, and the Mithraic form being the latest and nearest to our times is more likely to reward our researches.

Although, therefore, I cannot go wholly with Bro. Crease, and look upon this Villa as distinctly *Masonic*, I do hold that it is and must be of great interest to Masons and well deserving of careful study, because it is, in all probability, closely allied to Masonry.—G. W. SPETH.

<sup>1</sup> See Goblet d'Alviella and W. Simpson, *A.Q.C.* Vol ii., 175.

<sup>2</sup> History, i., 13.

<sup>3</sup> History, *loc. cit.*

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## NOTES AND QUERIES.

**S**WASTIKA.—I forward to you a letter from Bro. Schnitger about the Swastika, which is valuable evidence; in the first place as an instance of the use of the symbol by the Roman Auxiliaries in Britain; and in the second, as supplying a possible means by which it was brought to this country. According to Count Goblet d'Alviella the Swastika appeared in Britain about the second century A.D., a date that would agree fairly well with that of the Gammadion on the Altar of the Roman Wall. I think Bro. Schnitger's note is worth publishing, but I cannot venture on any opinion as to whether it solves the question or not. It may be doubted if any one in the present state of our knowledge could speak with any certainty on the subject. If the Swastika was brought by the Romans, or their Auxiliaries—which is highly probable,—they may have brought other Symbols as well, and on this account the thing is worth noting, not so much relatively to the Swastika, which is not directly a Masonic Symbol, but from the fact being valuable in its bearing upon Symbols which belong to the Craft.—WM. SIMPSON.

DEAR SIR AND W.M.,

“Your note on the Swastika and its distribution interests me deeply, and at once brought to my mind that I had met with the Gammadion on the Roman Wall in our immediate neighbourhood. I take the liberty of enclosing Dr. Bruce's book on the Wall where, on page 190, you will find it depicted. Interesting in connection with your article is the fact that it was the first cohort of the Dacians who were stationed at Amboglanna—*vide* the Altar on page 183. They were using their own arms, brought with them their own religion, and while not disdaining to sacrifice to the gods of their masters retained their own.

We know from many records that for instance Mithraic worship was carried on in the wilds of the borderland by these Roman Auxiliaries, and together with it all its mysteries and secret rites, (pages 143 and 158-9). It strikes me as being worthy of examination from your point of view, to ascertain if this transplantation of Eastern mysteries to the Scotch borders gives a sufficient basis for explaining the Fylfot and the customs of the Scotch peasants. These same Auxiliaries did undoubtedly traverse the greatest part of Northern Europe, and it is not, in my opinion, unlikely that the Priests of the inhabitants and the Druids, or some of them, were initiated into these mysterious rites.

I do not know what you may think of my explanation: it is merely a suggestion, and submitted to you as such. If admitted it would go far to warrant your suggestion of a secret mysterious brotherhood (priesthood?) spreading from the East to the Ultima Thule.”—FR. SCHNITGER.

CHOICE SONGS ON MASONRY.—“To the Wigan Free Library has just been added a copy of a rare and interesting musical volume, ‘Sacred Harmony,’ consisting of a collection of songs and catches,—in two, three, four, and five parts,—from the works of the most eminent masters, to which are added several choice songs on Masonry by Thomas Hale, of Darnhall, Cheshire; which appeared in 1763,” (*Pall Mall Gazette*, 3/2/90.) The Wigan Free Library already possesses a pretty collection of Masonic books, but if it can now boast of some really “Choice Songs on Masonry,” it will be worth making a pilgrimage to. The Masonic Muse has perpetrated a great deal of rubbish, and a few, very few, specimens of real poetry; but a really good Masonic song, in which both words and music are a credit to the Fraternity, is a rarity indeed. Who was Thomas Hale?—G. W. SPETH.

Nothing whatever is known of Thomas Hale of Darnall beyond the fact that he must have existed when he produced his “Social Harmony,” 1763. I exhibited his book at the Caxton Exhibition in 1877, and then sought to find out something about him, but failed, and nothing has turned up since.—WM. ALEX. BARRETT, Mus. Doc.

MAISTERSTICK.—Dear Bro. Speth: Just a line *re* Bro. Gould's notes on the Aberdeen Incorporated Trades, *A.Q.C.*, Vol. ii., 167. The translation of Maisterstick into Masterstick will certainly not have escaped your attention. I regard this word as direct, important and valuable proof that British Masonry did take its features from Saxon foundations.

I need not tell you that the *Meisterstück* to the present day is the masterpiece furnished by Craftsmen in Germany. Now *Meister* in High German was formerly written *Maistar*, and *Maistra*, *Stück* was written *Stuck* or *Stic*, and we have *Maistarstic* as the absolute equivalent in the fifteenth century of the Scotch *Maisterstick*; only it is not the preliminary essay of the “budding Fellow Craft” but the piece of work which stamps him a Master of the Craft, his Masterpiece. Evidently a fellow of his Craft was a master—when he did not serve another master as a paid fellow of his Craft.

I am glad this welcome proof has been furnished me by *A.Q.C.*—FR. SCHNITGER.

THE ANCIENT MYSTERIES.—“I am forced to proceed in my intention of exposing those secret mysteries of theirs, which to the initiated, with a vast amount of plausibility they deliver who are not accustomed first to disclose [to any one] till, by keeping such in suspense during a period [of necessary preparation], and by rendering him blasphemous towards the

true God, they have acquired complete ascendancy over him, and perceive him eagerly panting after the promised disclosure. And then, when they have tested him to be enslaved by sin, they initiate him, putting him in possession of the perfection of wicked things. Previously, however, they bind him with an oath, neither to divulge [the mysteries], there was no longer any need of an oath. For he who was content to submit to the necessary purgation, and so receive the perfect mysteries of these men, by the very act itself, as well as in reference to his own conscience, will feel himself sufficiently under an obligation not to divulge to others; for if he once disclose wickedness of this description to any man, he would neither be reckoned among men, nor be deemed worthy to behold the light, since not even irrational animals would attempt such an enormity, as we shall explain when we come to treat of such topics.”—Hippolytus, *Refutation of all Heresies*, B. I., the Proœmium.

THE NAASSENE.—“In this manner, [the Naassene] says, the knowledge of the Perfect Man is exceedingly profound, and difficult of comprehension. For, he says, the beginning of perfection is a knowledge of man, whereas knowledge of God is absolute perfection.

“The Phrygians, however, assert, he says, that he is likewise ‘a green ear of corn reaped.’ And after the Phrygians, the Athenians, while initiating people in to the Eleusinian rites, likewise display to those who are being admitted to the highest grade at these mysteries, the mighty, and marvellous, and most perfect secret suitable for one initiated into the highest mystic truths: [I allude to] an ear of corn in silence reaped. But this ear of corn is also [considered] among the Athenians to constitute the perfect illumination [that has descended] from the unportrayable one, just as the Hierophant himself [declares]; not, indeed, emasculated like Attis, but made a eunuch by means of hemlock, and despising all carnal generation. [Now] by night in Eleusis, beneath a huge fire, [the Celebrant], enacting the great and secret mysteries, vociferates and cries aloud, saying, ‘August Brimo has brought forth a consecrated son, Brimus;’ that is, a potent [mother has been delivered of] a potent child. But revered, he says, is the generation that is spiritual, heavenly, from above, and potent is he that is born. For the mystery is called ‘Eleusin’ and ‘Anactorium.’ ‘Eleusin,’ because, he says, we who are spiritual come flowing down from Adam above; for the word ‘eleusesthai’ is, he says, of the same import with the expression ‘to come.’ But ‘Anactorium’ is of the same import with the expression ‘to ascend upwards.’ This he says, is what they affirm who have been initiated in the mysteries of the Eleusinians. It is, however, a regulation of law, that those who have been admitted into the lesser should again be initiated into the greater mysteries. For greater destinies obtain greater portions. But the inferior mysteries, he says, are those of Proserpine below; in regard of which mysteries, and the path which leads thither, which is wide and spacious, and conducts those that are perishing to Proserpine, the poet likewise says:—

‘But under her a fearful path extends,  
Hollow, miry, yet best guide to  
Highly honoured Aphrodite’s lovely grove.’

These, he says, are the inferior mysteries, those appertaining to carnal generation. Now, those men who are initiated into these inferior [mysteries] ought to pause, and [then] be admitted into the great [and] heavenly [ones]. For this, he says, is the Gate of Heaven; and this a House of God, where the Good Deity dwells alone. And into this [gate], he says, no unclean person shall enter, or one that is natural or carnal; but it is reserved for the spiritual only. And those who come hither ought to cast off their garments, and become all of them bridegrooms, emasculated through the virginal spirit. For this is the Virgin who carries in her womb and conceives and brings forth a son, not animal, not corporeal, but blessed for ever more. Concerning these, it is said, the Saviour has expressly declared that ‘strait and narrow is the way that leadeth unto life, and few there are that enter upon it; whereas broad and spacious is the way that leadeth unto destruction, and many there are that pass through it.’” Hippolytus—*Refutation of all Heresies*, B. V., c. iv., Clark’s Ed., vol. I., pp. 146-8. This series of the Ante-Nicene writers is edited by the Rev. Alexr. Roberts, D.D., and James Donaldson, LL.D. Hippolytus is translated by the Rev. J. H. Macmahon, M.A., pub. 1858.

It will be noticed that these are not the ideas of Hippolytus, but of the Naassene. Hippolytus was born in the second century, and martyred A.D. 235-39, so this sect was one of the early ones; and supposed to be Oophites;—the author derives their name from *Naas*, in Hebrew, a serpent,—this was no doubt the word, נָחָשׁ, *Nachash*.—W. SIMPSON.

A BELGIAN GUILD OF THE QUATUOR CORONATI.—Thinking it may interest you, I send you the inscription on Agnessens’ monument—P. TEMPELS.

“FRANÇOIS AGNESSENS. Doyen du métier des IV Couronnés, né à Bruxelles le 25 Fevrier 1660, mort sur l’échafaud le 19 Septembre 1719 pour avoir defendu contre le despotisme les franchises communales. Le peuple reconnaissant le vénéra comme martyr.”

A STRANGE IDEA FOR AN INITIATORY RITE.—Oveis Karayne is the name of a follower of Mohammed, who out of love to the Prophet had all his teeth knocked out, the latter having lost two teeth in the battle at Ohud, through a blow from the enemy's weapon. After Mohammed's death he even intended to found an Order, with this self-mutilation as a condition of membership; but his efforts proved unsuccessful.—*Sketches of Central Asia*, by Vambery, p. 132.

THE "WEISE KING."—Appropos of the paper by Bro. Schnitger, and the note of Bro. Hoser,—will some of our good brethren report on the Weise King? It is said to be a work for which the Emperor Maximilian furnished the materials—say about 1500—and every alternate page has an engraving showing how the "Weise King" attains instruction in painting, architecture, language, magic, astrology, and all the arts and sciences. Paracelsus in some translation I once saw, is styled "Grand Master of Mechanical Secrets," and Luther after his marriage, styles himself "Past Master in Clock Making." I have only seen the translation in d'Aubigne.—JOHN YARKER.

GREAT GEOMETRICIAN.—Hippolytus uses the term "Great Geometrician" as a title of the Deity, which he ascribes to Pythagoras.—*Refutation of all the Heresies*, B. vi., c. 23.

JOHN WILKES AND BURKE.—Copy of MS. Note in "A List of Regular Lodges according to their Seniority & Constitution by Order of the Grand Master. Printed for and Sold by Benj<sup>n</sup>. Cole Engraver and Copper Plate Printer, the Corner of Kings-head Court, Holbourn." Lond. 1763, oblong. *Engraved*.

"Extract from Obituary of the celebrated John Wilkes, Esq., 1797.

"Dec. 26, at y<sup>e</sup> house of Miss Wilkes, in Grosvenor Square, in the 72 year of his age, John Wilkes, Esq., Ald<sup>m</sup> of the ward of Faringdon without, and Chamberlain of y<sup>e</sup> City of London."

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"In Jan<sup>y</sup>. 1764, he was found guilty in y<sup>e</sup> King's Bench, of having repented the North Briton, No. 45, & an infamous Book called the 'Essay on Woman'; at the same time the City of London took the Author under its protection, by voting some curious resolutions in his favour. In August following he was outlawed. Some idea of his spirit at this time may be formed from the following letter, which he wrote to a friend on this occasion:—'Dear Bob, Damned hard times! Churchill is dead; Lloyd in the Fleet; and Wilkes little better than in transport for life. Damned hard times, indeed!'"

\* \* \* \*

"We shall be excused by our readers for amusing them with the following anecdote. All Societies and all Parties were carried away with the y<sup>e</sup> popular frenzy of 'Wilkes and Liberty'; and among y<sup>e</sup> rest, the quiet and peaceable Freemasons came in for their share:—'March 3, 1769, y<sup>e</sup> Members of y<sup>e</sup> Lodge, held at y<sup>e</sup> Jerusalem Tavern, in Clerkenwell, attended at the King's Bench Prison, and made Mr. Wilkes a Mason.'" "

\* \* \* \*

"In 1779 he was elected Chamberlain of y<sup>e</sup> City of London, and y<sup>e</sup> year following re-elected for Middlesex. The same year he performed a signal service by his activity in preventing y<sup>e</sup> rioters from seizing on the Bank of England."

\* \* \* \*

"He was a man of shrewd parts, much strengthened by profound Erudition, but it is to be lamented that his genius and talents were shaded by scepticism and licentiousness."

A MS. note at foot of folio 4 of this Engraved List of Lodges, etc., refers to No. 44, St. John Jerusalem, Clerkenwell, and remarks thereon, "Burke's Lodge."—F. C. PRICE.

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## OBITUARY.

**W**E regret to record the death, on the 2nd December, 1889, of Bro. HERRM. GROOTHOFF, of Copenhagen. He joined our Correspondence Circle in May, 1887, and was well known in Denmark for his researches into the antiquity of the Craft. He was an officer of the Grand Lodge of Denmark.

Also of Bro. JOHN WILLMOTT, of Hongkong, at Eastbourne, on Friday, 18th October, 1889, who joined us in October, 1888.

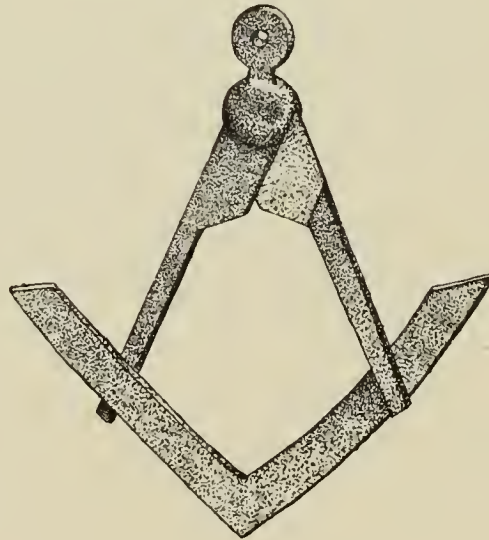
And of Bro. J. FRANKLIN KNIGHT, of Philadelphia, who joined us in March, 1887. He was a member of the Library Committee of the Grand Lodge of Pennsylvania.

## AN OLD JEWEL.

**T**HE square and compasses, of which a sketch is here given, was presented to the Lodge by Lieut. Carr, H.M.S. "Scout," and Col. M. Ramsay, District Grand Master of Malta, conjointly last November, and exhibited at our January meeting.

Its history is briefly as follows. The family of Bro. Lient. Carr owns property in Corfu, and as the "Scout" was cruising off the island last summer, our Brother ran over to see the estate. The gentleman in charge showed him a large collection of coins and vessels of the 8th and 9th centuries which had recently been unearthed in digging out new wine vaults. Among these relics was the jewel in question. He was allowed to keep possession of it, as of no intrinsic value, but the rest of the find was claimed by the Greek Government. On his return to Malta he offered it to Col. Ramsay, but at the latter's suggestion it was decided to deposit it in our hands.

The jewel is of bronze and very much corroded, and there can scarcely be a doubt that it is Masonic. Its age, however, is difficult to ascertain with any certainty. The other relics found with it are no guide at all, or rather, may be very misleading, because, in most places that have had a succession of occupants, antiquities are generally found of all the periods of the occupiers; much depends on the various levels at which they occur and information is always vague on this point. In this case it is absent altogether. Any attempt at a decision is therefore merely a matter of opinion based upon general appearances, and we are unable to do more than place on record the opinion of those who are accustomed to handling antiquities. For this purpose we showed it to the officials in the Department of Mediæval Antiquities, British Museum. Mr. Franks, F.R.S., the Keeper of the Antiquities was absent, but his chief assistant, Mr. Reed, and some other gentlemen who inspected it, were inclined to ascribe it to the 17th century, a very early date for a jewel of this form.




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## CHRONICLE.

### ENGLAND.

**T**HE Subscriptions and Donations to the Central Charities during the past year amounted to £39,995 17s. 5d., divided as follows: Royal Masonic Benevolent Institution, £15,118 16s. 8d.; Royal Masonic Institution for Girls, £11,073 8s. 5d.; and Royal Masonic Institution for Boys, £13,803 12s. 4d. The Board of Benevolence relieved 429 cases at the cost of £9,144 0s. 0d.

At the annual festival of the Royal Masonic Benevolent Institution for Aged Freemasons and their widows, on Wednesday, the 26th February last, the amount collected was £13,095 1s. 6d.



ST. JOHN'S LODGE No. 279, Leicester, entered upon its centenary year on the 1st January last. Bro. W. Kelly, 2076, Past Provincial Grand Master, was placed in the Chair of the Lodge, which he has already filled four times, the last occasion being in 1888, when he celebrated his Masonic jubilee, having been made in St. John's Lodge 50 years previously. He is not only the senior member of the Lodge but the oldest Mason in the province.

BRO. CHAS. BESSELL, of Lodge No. 1388, lectured before the brethren of the Horsa Lodge, No. 2208, Bournemouth, Monday, the 16th Nov., 1889, on the "Ionian Philosophers and Pythagoras." The lecture was in continuation of one on "Sun Worship," noticed by us at page 136 of vol. II., and we hear that it was highly successful.

BRO. G. W. SPETH delivered his lecture on "The Degrees of Ancient (pre-1717) Masonry" before the Wakefield Masonic Literary Society, the Bradford Masonic Literary Society, the Albert Victor Lodge, York, the Humber Installed Masters' Lodge, Hull, and the eight associated Lodges of Leeds, on the 20th, 21st, 22nd, 23rd, and 24th of January respectively. Also before the Liverpool Masonic Literary Society on the 22nd February. The latter is a new society, of which the Prov. G.M., Lord Lathom, is the honorary, and Bro. J. Hawkins, the acting, president.

The next lecturer at Bradford is to be Bro. J. Ramsden Riley, 2076, on "Grand Lodge and Grand Chapter Certificates," Monday, 24th March; and at Liverpool, Bro. J. Finlay Finlayson, 2076. The brethren in Lincolnshire are also preparing to invite Bro. Speth down for a week's tour in April.

The Lodges warranted by the Grand Lodge of England in 1839 are as follows:—

- No. 2291. West Ham Abbey. Stratford, Essex.
- „ 2294. Wavertree. Wavertree, Lancashire West.
- „ 2295. Scarsbrick. Southport, Lancashire West.
- „ 2296. United Service. Launceston, Tasmania.
- „ 2297. Harding. Roebourne, Western Australia.
- „ 2298. Southern Cross. Palamcottah, Tinnevely, Madras.
- „ 2299. Mount Currie. Kokstad, East Griqualand, Natal.
- „ 2300. Aorangi. Wellington, New Zealand.
- „ 2301. Fortitude. Bluff, Otago and Southland, New Zealand.
- „ 2302. St. Mary's. Southwell, Notts.
- „ 2305. Stour. Ashford, Kent.
- „ 2306. Toowong. Toowong, Queensland.
- „ 2307. Friendship. Ajmere, Bombay.
- „ 2308. Viator. London.
- „ 2309. George Gardner. Datchet, Berks.
- „ 2310. London Scottish Rifles. London.
- „ 2311. Saint Alkmund. Whitechurch, Shropshire.
- „ 2312. London Irish Rifles. London.
- „ 2313. Johannesburg. Johannesburg, Transvaal.
- „ 2314. El Dorado. Malmani, Transvaal.
- „ 2315. Royal Albert. Klerksdorp, Transvaal.
- „ 2316. Princes. Liverpool.
- „ 2317. Bisley. Bisley, Surrey.
- „ 2318. Lennox Browne. Buckhurst Hill, Essex.
- „ 2319. Scots. London.
- „ 2320. St. Martins. Castleton, Manchester.
- „ 2321. Acacia. Bradford, Yorks West.
- „ 2322. Centurion. Manchester.
- „ 2323. Bushey Hall. Bushey, Herts.
- „ 2324. Horwich. Horwich, Lancashire West.
- „ 2325. Rose of Lancaster. Southport, Lancaster West.
- „ 2326. Wigan. Wigan, Lancashire West.
- „ 2327. St. Oswin. North Shields.
- „ 2328. Albert Victor. York.
- „ 2329. Victoria. Buenos Ayres.
- „ 2330. St. Lawrence. Pudsey, West Yorks.
- „ 2331. Ravenscroft. Chipping Barnet, Herts.
- „ 2332. Borough of Greenwich. East Greenwich.

In addition to the above, four lodges, Nos. 2292, 2293, 2303, and 2304, were warranted in the Colony of Victoria, but have since joined the Grand Lodge of that jurisdiction. The four London Lodges are all distinctly "class-lodges;" No. 2308 being confined to Commercial Travellers, Nos. 2310 and 2312 to Volunteer Regiments, and No. 2319 to Scotsmen. The numbers were last closed up in 1863, since when 383 Lodges have lapsed from the roll under the following headings: Extinct, 6; Warrant cancelled, 4; Warrant returned, 73; united with neighbouring Lodges, 10; erased, 16; and joined independent Grand Lodges, 274. This leaves at the end of 1889, a net muster of 1949 Lodges under the Grand Lodge of England.

#### GERMANY.

MAGDEBURG.—"When lately in Magdeburg I became aware of a strong current of feeling against the local Lodge Ferdinand zur Glückseligkeit, of which the General-Anzeiger newspaper was the mouthpiece. This Lodge has hitherto exercised a contracted right over the orchestra of the theatre, inasmuch as it was entitled to require their services, against a fixed payment, on any Wednesday, and gave the finest concerts in the town. But the theatre was thus precluded from producing an opera on Wednesday nights. The theatre having now been acquired by the municipality, this right has lapsed, and the authorities are considering whether they shall in future show the Lodge any favour in this respect."—*Bro. Beck, Dresden.*

#### UNITED STATES.

BRO. THOMAS R. PATTON, a member of our C.C., presented the Grand Lodge of Pennsylvania, of which he is Grand Treasurer, with £5000 at the last quarterly communication, wherewith to found a fund for the relief of widows of Freemasons, in memory of his late wife. The deed of gift provides for a part of the interest accumulating till the capital shall have reached £20,000.

#### SOUTH AUSTRALIA.

ON Wednesday, 18th December, 1889, a new Lodge was consecrated at Adelaide, St. Alban, No. 38. The aim of the promoters are:—"To cultivate a higher standard of Masonic work; to promote literary effort and the diffusion of Masonic lore and knowledge, and to offer membership to those brethren whose tastes and acquirements may desire the advantage of a congenial fellowship." The *South Australian Freemason* adds: "The promoters, therefore to a large extent, intend the new Lodge to follow in the steps of the Quatuor Coronati Lodge, London. The success of the latter Lodge, which was founded purely on a literary basis, has been phenomenal, and although we have not in South Australia such Masonic literary giants as Gould, Hughan, Speth, and others, we welcome in the field a Lodge whose members are desirous of in some degree participating in the work in which the Quatuor Coronati is engaged."

#### INDIA.

IMITATION is the sincerest flattery, and the news from South Australia is capped by a circular just received from the Punjab. It has been resolved to found a Lodge called the Albert Victor to consist of English Past Masters only, and to be located at Lahore. It is to consist of an Outer Circle of Corresponding Members, and an Inner Circle of 36 full members. No portion of the Lodge funds are to be devoted to "refreshment" of any sort, but entirely to working the Lodge, Charity, and "to the purposes of Masonic literature, culture, and instruction." Our brother Whymper is, of course, a member, although he writes us that he had "nothing whatever to do with forming the Lodge." The fees appear to us to be rather high, but perhaps we are not a competent judge of Indian matters. We certainly could not obtain them here. The restriction to past masters, and those of the English Constitution only, seems an unnecessary restraint, and calculated to interfere with the prosperity of the Lodge. But here again the local brethren probably know their own business best, and after paying us the compliment of imitating our pursuits, methods, and even expressions, we can not do otherwise than wish them "God speed."

It is indeed a great gratification to us to record, in almost every number, some fresh instance of a stir amongst the dead bones, an awakening of Masons to intellectual life, and to the absorbing interest of Masonic Archæology. We have sown the seed broadcast, and after very few days, comparatively speaking, it is producing fruit. No better recognition of our efforts can be imagined, than an endeavour elsewhere to go and do likewise.





ELLIOTT & FRY, PHOTOGRAPHERS, LONDON

HELIOS DUJARDIN, PARIS

Walter Assant

FRIDAY, 2nd MAY, 1890.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bro. W. Simpson, I.P.M. as W.M.; W. M. Bywater, P.G.S.B., S.W.; Prof. T. Hayter Lewis, J.W.; G. W. Speth, Sec.; Dr. W. Wynn Westcott, S.D.; W. M. Williams, Steward; R. F. Gould, P.G.D., P.M., D.C.; W. H. Rylands, P.G.St.; J. Finlay Finlayson; S. T. Klein; C. Purdon Clarke, *C.I.E.*; E. J. Castle, *Q.C.*; and C. Kupferschmidt. Also the following members of the Correspondence Circle, viz.,—Bros. F. Budden; Prof. F. W. Driver; F. A. Powell; R. A. B. Preston; F. Wood; H. M. Hobbs; F. Weiss; H. Chintamon, F. W. Levander; Col. Sir Norman Pringle; F. H. Miller; G. W. Taylor; R. Roy; J. S. Cumberland; H. Elliot; R. A. Gowan; E. T. Edwards; W. F. Sheppard; and Geo. Gregson. And Bros. H. J. Poole; D. R. Clarke; J. L. Wilkinson; and H. H. Riach, visitors.

One Provincial Grand Chapter, seven Lodges, and 48 brethren were admitted to the membership of the Correspondence Circle, raising the total of intrants to 908.

The Secretary was instructed to write a letter of congratulation to Bro. T. B. Whytehead on his appointment to the office of Grand Sword Bearer.

BRO. T. HAYTER LEWIS read the following paper:—

## MASONRY AND MASONS' MARKS.



THE paper upon which the present one is founded was read by me at Glasgow in 1888, and is printed in the Transactions of the British Archæological Association. It there referred chiefly to modern marks, and I have re-written it in a different and enlarged form at the request of our indefatigable Secretary, with special reference to the antiquarian part of the subject, viz., from the earliest times down to the 13th century, with only casual reference to modern times.

It must, however, go over much of the same ground as the former one, and I have, therefore, to ask the patient forbearance of our brethren in this respect.

I must, also, at the outset, express my great obligations to Bro. Gould for his admirable history of our Craft. I had no idea until I had read it, that he could have brought together so large a store of information on every part of the subject, and had mastered so many difficult points relating to my own profession. I must look, however, upon the subject from a different standpoint, viz., from a survey of the buildings themselves, in our own country and Palestine, chiefly in the 12th and 13th centuries, leaving the documentary evidence to be obtained from his writings and those of Mr. Fort and others.

To put the matter briefly, I propose to shew that there was a certain distinct style of masonry as well as of architecture both here and in Palestine at about the middle of the 12th century; secondly, that there was another peculiar type of masonry and toolmarks of the 13th century scarcely known in England until near the time at which the Crusaders were driven out of Jerusalem, viz, in 1187; and that the lowest courses of the wall which supported the Temple platform there present the most eastern, and, possibly, the most ancient, example of the 13th century toolmarks. I give this example simply to assist in proving their distinctly eastern origin. Further, I propose to show that the architecture of the Crusaders in Palestine was mainly designed and carried out under the superintendence of western architects and masons, and that there was a strong eastern influence in the 13th century masonry in England after the return of the Crusaders.

The kind of masonry to which I first alluded was that which we usually term Norman. It was developed at the end of the 11th century, became more refined at the middle of the 12th, and was then superseded by the beautiful early English; the first of these dates coinciding very nearly with the capture of Jerusalem, 1099, and the last with its recapture by the Kurds under Saladin in 1187.

The masonry of the Normans, in its early stages, was very rude, being composed of stones of various sizes, with wide rough joints: but in the 12th century it became highly finished, the stones well squared, of a much smaller size than those used in the 13th century,

close-jointed, and admirably put together, the whole effect being so good and peculiar that it will be recognized at once wherever the Normans built. It has, also, one definite peculiarity, viz., the cross tooling, which was used in no other style, and which is in parallel lines, always diagonally across the surface if it were plain, but following the lines of arches, mouldings, and other curved surfaces.

To shew the value of these toolmarks as a mode of identification, I will quote the words of the well-known antiquary, Mons. Clermont Ganneau, who was unacquainted with their use in Norman work, but who was struck with them in his researches in Palestine. He describes them at considerable length, and says that "all stones showing what I call mediæval dressing were worked by the Crusaders. It appeared with them and disappeared with them."<sup>1</sup> Further, that accurate observer, Major Conder, says "the masonry is sufficient to class buildings, viz., diagonal dressing, which was not in earlier work than the Crusades."<sup>2</sup>

Personally, I know of no instance of such markings being used in any other style, nor anywhere after the 12th century, and, when we find it, no matter how far eastward, we can trace it distinctly to Norman influence. Nor was it acquired by them in Palestine.

It appears, almost as saw marks, in our early buildings; and the diagonal dressing, very rude and coarse, and done, doubtless, by the adze, is distinctly shewn in the rough work of the earlier periods of the style.

I have not the slightest doubt that this Norman work was distinctly the product of western art, and that it was imported into Palestine, Sicily, and wherever else found at the time of the Crusaders. There was nothing like it in Palestine, so far as I am aware, before this time.

The immense amount of work executed by them was to an extent unsuspected, I think, by most persons.

Dr. Cunningham Geikie<sup>3</sup> gives the facts clearly. He says that "every part of the country bears witness to the gigantic energy of the western nations, great forts, churches, hostelries, being built as if to last for ever." "Palestine must have been as thickly covered with churches as England is now—so mighty was the living force of the western world 700 years ago." I know the country fairly well and entirely endorse Dr. Geikie's statements.

Nearly all these mighty works were erected in the few years between 1140 and 1180—all were designed in the same style, and all of the same type as that of similar kind of buildings erected at the same time in Europe. It was the great building time there as in Palestine, and about the era of our great Cistercian Abbeys in England.

Towards the end of this period there was a change apparent in the Masonry which Mons. Ganneau notices thus: "I have remarked another group of stones also dressed obliquely, but in which the cuts are represented by a series of dotted lines. 'Do these belong to the same epoch as the others?'"<sup>4</sup>

These dots are the remains of the deep scores of the claw tool, the surface having been partially worn away.

At quite the latter end of the 12th century there appeared in England that beautiful style—the Early English—bearing the general outlines of the Norman forms, but clearly marked out from the Norman by its exquisitely beautiful details, which distinguish it, also, clearly, from French works of the same period; and with the altered style came altered tools and altered modes of working them. The neat diagonal dressing was abandoned and, in place of it, there was used the claw tool to which I have above referred, the strokes being usually upright where the surfaces are flat, but following the lines of curves and mouldings as in Norman work.

Through the kindness of the young Messrs. Poole, (managers to Messrs. Bayne,) who succeeded their father as Master Mason to Westminster Abbey, I am able to shew you some specimens of these different modes of tooling.

I also shew to you a specimen of very delicate claw tooling which I found during a recent visit to Jerusalem.

These changes had, no doubt, been shadowed forth in buildings in the later period of the Norman style, but, nevertheless, the contrast between characteristic specimens of the two styles is so clear and sharp as to be altogether unmistakeable: and although you will find instances of the claw tool being used during the Transition period, I can call to mind scarcely one instance in which the diagonal dressing was used after the advent of the pure Early English style.

Now whence did this claw tooling come? It was not an invention of the 13th century. You may trace it back, ages before it was known in England, through Italy and Greece to Palestine. I can trace it no further eastward.

<sup>1</sup> *Palestine Exploration Fund, Quarterly Statement, 1874, pp. 92, 93.*

<sup>2</sup> *Palestine Memoirs, iii, 447.*

<sup>3</sup> *Holy Land and the Bible, 8<sup>o</sup>, 1887, ii., p. 126, 233.*

<sup>4</sup> *Quarterly Statement, 1874, p. 92.*

Not to weary you with many examples, I may say, shortly, that it was used in the 6th century in the grand mausoleum of Theodoric at Ravenna—a singular work covered with a single stone, cut as a dome, 41-ft. 9-in. diameter externally, and weighing about 200 tons. There is nothing like it in Europe, and De Vogüé states<sup>1</sup> that it bears a strong resemblance to many buildings at Antioch, and he believes it to have been the work of Syrian Masons brought over by the Byzantines. Very much earlier the tooling may be found in nearly every monument in the Forum at Rome where tooling is to be seen. Crossing the Adriatic you will find it at the great Roman Amphitheatre at Pola. Further eastward and centuries earlier (409 B.C.) these well-known marks are found in the marble of the beautiful Erectheum at Athens, and, more eastward still, in those of the great Theatre at Ephesus.

Now we come to Jerusalem. The rock cut tomb of Queen Helena, of the first century, A.D., 1000 years or so before the Crusades, has been finished off with the same familiar tool.

So have been the stones of the Jewish wailing-place, and the famous foundation stones of the colossal Temple wall. Further eastward I can find no trace of it in ancient times, though the serrated adze is now there the common tool.

I am fairly well acquainted with the grand remains of temples and tombs in Egypt, but the few marks left, so far as I could find, were done with a flat tool. It may, perhaps, interest our brethren to know that the chief instance which I noticed, viz., the vaulting of the Apis Tombs at Sakhara shew the same kind of chisel marks (viz. flat and  $\frac{5}{8}$ -in. wide) as those found in the great quarries of Jerusalem whence the stones for the Temple are supposed to have been taken.

Of Assyria and Babylonia I know nothing except from specimens in Museums, but the result, so far as I can see from them, is the same as in Egypt.

Beyond the limits of Egypt and Mesopotamia I know of no buildings of interest now existing which show Masonic skill anterior to the time of Solomon except those in Greece, which are usually termed Pelasgic. Those at Tiryns and Mycenæ are, in general, too weatherworn to be cited; but I happened to be at the latter place soon after Madame Schliemann had cleared out one of the hitherto buried tombs, and I there saw several of the stones which had been slightly moved, so as to show the dressings both of the beds and edges. But no distinct tool marks were to be seen.

Now the date of the Jerusalem Haram area walls is the subject of great controversy; but, assuming for the present that their foundations were really the work of Solomon, they appear to show the very earliest use of this ancient and peculiar tool, so well known to our English masons of the 13th century. I have brought for your inspection an enlarged plan of the Haram area especially to show the positions of the Jews' wailing-place and the south-eastern angle, the foundation stones of which now lie at the depth of 80-feet below the present surface of the ground.

They were discovered by our P.M. Col. Sir C. Warren, who sank shafts in numerous places; and, by driving tunnels and galleries from them under circumstances of great difficulty and danger, was enabled to make accurate drawings of many of the main portions of the walls, every stone uncovered having its position, dimensions, and characteristics carefully marked.

As to the dates and builders of the walls we have the opinions of Col. Warren, Col. Wilson, and Major Conder—three men who are qualified beyond all others to advise us, but it happens, unfortunately, that they are hopelessly at variance. Col. Warren considers that the south-east corner foundation stones are in their original position and were parts of Solomon's work; Col. Wilson believes that they have been removed from other positions, and now form part of, perhaps, Nehemiah's wall (c. 457 B.C.), whilst Major Conder assigns the whole to Herod the Great (c. 20 B.C.)

The shafts and galleries were all closed up before my first visit to Jerusalem; but I believe that our P.M. Simpson was in time to go down, and he will, I hope, give us the benefit of his visit. It appears to me that, so far as our present interest in this matter is concerned (viz., the date of the walls and their builders), Col. Wilson's opinion is not so very different from those of Col. Warren as may at first appear: for if it be admitted that the stones are not in their original position (as to which Col. Wilson has given me, personally, his reasons), but were placed where they are by Nehemiah, I know of no other builder than Solomon who could have placed them where they originally stood.

This applies also to the Masonry of the Jews' wailing-place, which Sir Charles also believes to have been a reconstruction. Major Conder's objection is a more radical one. His reasons are too much in detail to be given here, and I am not quite sure that I follow them correctly, but any opinion from him deserves very attentive consideration.

For myself, I will only venture to offer a few suggestions which have occurred to me during the study of the subject for a different purpose from the present. One refers to the

<sup>1</sup> *Syrie Centrale*, 1860, p. 22.

masonry of the great wall of the Mosque at Hebron, which is admitted to be similar to that of the Jerusalem walls, and is most probably of the same date : but there is no record of any work having been done at Hebron either by Solomon or Herod.

Josephus<sup>1</sup> gives a list of Solomon's works beyond those at Jerusalem, and they relate only the building of strongly fortified cities ; so that an enclosure wall such as that at Hebron might very well have been omitted. But Josephus gives also (both in his *Antiquities*, xv. and xvi., and *Wars*, i.), long detailed lists of Herod's works, many of such small importance that the omission of so sacred a work as that at Hebron is remarkable.

Again, it has been noted that some masonry, supposed to be of Herod's time, has peculiar cross tooling and drafting. But this is now distinctly visible at the Erectheum at Athens, as Major Conder has noted and as I can personally testify, and which was completed some 400 years before Herod's time.

And, finally, the famous foundation stones are marked with characters which are admitted to be Phœnician ; and it was a Phœnician architect, with Phœnician workmen, who constructed Solomon's mighty walls.

Major Conder notices that such characters were used on coins and buildings up to Herod's time, and the marks cannot, therefore, be held to be decisive evidence as to date ; but they seem to give, at least, strong presumptive ground for the belief that, in these splendid foundation stones, we may see the actual work of the Phœnician Hiram for his great master Solomon.

In respect of the Phœnician character of the tooling I may be allowed to mention a somewhat curious fact, viz., that many of the inscribed tablets in the British Museum, brought from Carthage, and which, Mr. Renouf tells me, probably range from 100 B.C. to 100 A.D., have, as a ground work, this same tooling, no such ground work being, so far as I am aware, found in any other inscribed tablet in the Museum : and one of the most curious Phœnician objects in the Louvre, brought from Syria by Mons. Renan, is worked all over with this tool.

A singular instance of tool markings is found in the remains of the Temple of Diana brought from Ephesus by the late Mr. J. T. Wood. Those of the later Temple were clearly worked with the claw tool : but there is no trace of this in those of the earlier Temple built in the time of Crœsus.

But whether this tooling was, in its origin, Phœnician, or whether it was Greek, does not affect my statement of the fact that it came to us from the East, and I think that I have shown, as I proposed, that this distinct kind of toolmarking was used in the East from very early times, that it was introduced into England at the end of the 12th century, viz., at the earliest time of our beautiful Early English architecture, and that it quickly superseded another style, whose origin had been in the West.

I may finally remind you that a question is now pending respecting the authorship of some of the finest sculptures in existence, viz., those at the Acropolis at Athens, hitherto attributed to Pheidias, the answer to which question depends upon the tooling, inasmuch as a considerable portion is now stated to have been worked with a particular tool which is known to have been invented after his time.

Now I come to the Masons' Marks.

I need scarcely say that these are found on masonry, ancient and mediæval, and are still in use amongst us to distinguish the handiwork of one mason from another, being now known as banker marks, and deeply cut on the bed of the stone, so as to be very prominent until the stones are placed in position. But generally, in ancient times, they were cut on the *face* with very delicate lines so that they are often difficult to detect unless in good light ; but they are to be found by careful search in most mediæval Masonry.

Through the kindness of Mr. Poole, who, until his well-earned retirement, was Master Mason of Westminster Abbey, I am able to bring before you rubbings of some of the marks there which will shew how delicately they were cut. Sometimes, however, in olden times they were cut on the bed, as I found on an overturned column in the ruined Mosque of Amru at Cairo ; and other marks have been found at Ascalon in Palestine, and Amman in Moab.

In respect of mediæval buildings I have a list given to me by Mr. Irvine (the zealous and painstaking clerk of the works to Mr. Ferrey and Sir G. G. Scott at Wells, and now in charge of Peterborough Cathedral works for Mr. Pearson) from the *beds* of the decayed stones which had to be removed from the west front of Wells. They are less elaborate than usual, and I think it likely that they marked the intended positions of the stones.

I have, also, an elaborate set of marks sent to me by the kindness of Mr. Herbert Carpenter from his clerk of works (Mr. Smith), at Sherborne, they having been found in the *beds* of a conduit built there in 1510.

Doubtless many more might be found in similar positions, but, in general, ancient and

<sup>1</sup> *Antiq.* viii., c., v., 1.











mediæval marks were placed on the face. The subject is a very large one, and I shall, in this paper, refer chiefly to the marks found in this country, and in such eastern countries as are apparently related to their early history. The temptation to refer to those of France, Germany, Constantinople, etc., is very great, but would make this paper of an inordinate length.




I append a list of the most characteristic marks, ranged in the order of their presumed antiquity. In addition to what I have said in this paper I have to express my obligations to Brother Purdon Clarke for some Persian contributions, and to Mr. Pearson, R.A., and to Mr. Whitley of Coventry for lists kindly given to me.





In the search as to one source, at least, from which our marks have been derived, I was led to turn to Runic characters by suggestions made by Mr. Fort and by the well-known French antiquary, Mons. D. Rameé (*Manuel de l'histoire d'Architecture*). I know scarcely anything of Runic beyond what I have learned from the *Archæologia* and such sources of information, and the only specimens of any great length which I have seen are those in the well-known Maeshowe at Kirkwall. But the Runes altogether want the most characteristic forms of our marks, nor could I find any very clear resemblance to the Runic letters in the numerous marks in the neighbouring cathedral of Kirkwall.

I turn now to Eastern countries and notice a few of the most remarkable. The earliest marks now known to exist are those found by Col. Vyse in the Chambers of the Great Pyramid at Gizeh. I quite acquiesce in the opinion of the late Dr. Birch that these are not strictly *Masons'* but quarry marks. But some of them require especial notice inasmuch as they continued in use, as *Masons'* Marks, through all the centuries down to mediæval times—and many even to the present. The one to which I will here call your attention is the Greek P, which, in a slightly altered form, is found in the foundation stones of the Temple wall at Jerusalem, was largely used by the Crusaders, and by our own masons in the 12th and 13th centuries, and is one of the marks on which Mons. Rameé founds his Runic theory.

Another of these ancient Egyptian marks  bears a striking resemblance to some of the signs which Mr. Flinders Petrie has discovered on pottery at Illahun  which probably ranks next in date to the above and which he has kindly allowed me to copy. And these forms, very slightly varied, have been continued in Persia, in Arabic work east of the Jordan, and in Crusaders buildings in Palestine. Even in Norman work they are sometimes found. I need scarcely allude to the + and its varieties, as it occurs in all ages from the earliest to the present.

Next to this comes the alpha-like form, which, from the ancient Egyptian form  to the present, is prominent in every age. The first use of it, however, as a mark, so far as I know, is found in Mr. Petrie's collection from Illahun. Thence it passed through the change as shewn at Tel-el-Yahudeh to  and then to its ornamental forms amongst the Crusaders, etc. Another letter of Greek form E, found at the Tel, was used, with slight varieties, in ancient times in Persia, in Crusaders work in northern Syria and Palestine. It is singular that a mark of such easily made form has been little used in modern times.


Another form, the hour glass,  is, also, amongst Mr. Petrie's collection, and, in some form, very slightly modified, has been  used in every age since down to the present. An equally familiar form, the pent- alpha is likewise in his collection, and has been largely in use in every age and country down till now. All these and others which I need not trouble you with are of Egyptian origin: but more interesting to us are those found by Col. Warren on the foundation stones at Jerusalem.

There is no doubt, as I before mentioned, that these characters, whatever their date, are Phœnician, but I do not find that any of them, (except perhaps, modified forms of the P and ρ) have since been used as *Masons'* Marks. My own impression is that they were, like those of the Great Pyramid, quarry marks. I will mention only two more ancient marks the prototypes of which are not to be found, so far as I can ascertain, in Egypt. Both are still in common use. The first is the well-known shield of David  the earliest use of which, to my knowledge, was by the Saracens. Mr. Hyde Clarke points out that it was used by the Sultan in his presents to the Hadjis. Quite recently I saw it as the chief charge on a splendid banner, borne at the funeral of a distinguished Arab at Ramleh. The other one is the figure resembling our 4, the early Greek  or Phœnician  (r) of which I can find no earlier use than that in Bro. Purdon Clarke's  list from Persia, but which, in scarcely altered form has been used from that time to this.

Now the more ancient of the above marks clearly had their origin in Egypt, and have thence, I apprehend, been carried by the Phœnicians and Greeks elsewhere, just as the germs of their written alphabets were carried.

But a claim has been made for an Indian parentage for some of the later ones, viz., David's shield and the trident, they being, no doubt, caste or sacred marks in India. But

although India has a very ancient sound, we must remember what Mr. Fergusson has emphatically stated, viz., "that there is not one building—not one sculptured stone—which has been found in the length and breadth of the land, which can be proved to date before" Asoka, c. B.C. 250, and it seems to me to be quite as likely that the Greeks, to whom the design of David's shield has been assigned, may have carried these marks with them through Persia to the East, all these marks having probably then a mystical signification now lost.

One very curious circumstance I must mention, viz., that on carefully examining recently the masonry of those grand vaults (Solomon's stables) at Jerusalem, in company with Mr. Petrie and Dr. Chaplin, we found on *one* of the springing stones these marks,  The date of the vault is a matter of dispute, the great stones of which they are built having clearly been re-used from some former building.

I think that we may assume, as certain as to the above, that most of the characteristic signs now called Masons' Marks were originally developed at a very early period in the East, and have been used as distinguishing signs of some kind through the middle ages in Persia, Syria, etc., and thence down to the present time. That they appear to have been introduced into this country in the first quarter of the 12th century, *i.e.*, many years after the conquest of Jerusalem by the Crusaders: that the same marks continued to be so used throughout the 13th century, and that, except the +, which was as old as ancient Egypt, none of the signs have any distinct connection with christian signs or emblems. Of this much only we can, I think, be certain. Further, my own view is that these marks were not given, or taken generally, in the middle ages by ordinary Masons as they now are for the purpose of identifying their work, but that they were given to master masons (or whatever other name given to the leaders) only, or used for some special work. This agrees with the fact noted by the late Mr. G. E. Street, R.A., in Auvergne,<sup>1</sup> viz., that the marks which he found were on stones used in arches and other superior work. He found none in plain walling, jambs, etc.

Generally I have found them chiefly on main piers, much less frequently in walls, and then in the lower courses. Major Conder, who has studied this subject, says, very fairly, that the marks are too artificial to have been separately invented by different races, and he suggests that they were the results of direct connection between the early religious emblems and ideas of Asia and the later mysticism of Europe.

I have now stated, so far as my knowledge will allow me, the general facts relating to Masonry and its Marks. But as to the deductions to be made from them I feel myself to be only a learner and no more qualified to judge than many of our brethren here—as to many of them, not so much so. But my views are these.

1st: That the work in Palestine carried out in the 12th century by the Crusaders was so extensive, and has so much the same character in masonry, mouldings, and other details, with other work of the same period, viz., Transition-Norman, and Romanesque, in Western Europe, that we must not only assign its authorship to the western nations, but, further, to some particular definite source from which it was derived, and through whose agency it was carried out in both Europe and Asia contemporaneously. It is scarcely requisite for me to quote authorities as to this, but I may cite the opinions of Count de Vogüé (*Les Eglises de la Terre Sainte*) who has studied most carefully the subject on the spot, and he says "one finds in the Holy Land all the tendencies of the west and its modes of construction—their architects of the same school, *i.e.*, the western." Again, "the work is so uniform that it is not possible to attribute it except to a definitely formed school."

2nd: That I know of no other school as a central authority than the great religious orders.

No one could be a better judge of their influence than Viollet le Duc, and he writes thus: "The religious communities before the 13th century included all that there was of men of letters and learning." And a later writer, W. H. White, who has a thorough knowledge of the history of French architecture, states that "the original design of the great buildings—during the 12th and 13th centuries, emanated from the Abbey of Cluny, or from men trained there." With these opinions I agree.

The work of the Cistercians in their splendid abbeys of Yorkshire, built in the same style as those of the Crusaders we know well, and for the work in Palestine I feel no doubt that trained architects, masters of the works, and leading masons were sent from the great orders in Europe; but the actual manual labour must have devolved, to a large extent, upon the native population—part Christian, part Moslem—accustomed to work under the influence of the Persians, whose capital, Bagdad, was the great centre of Eastern art in the 9th to the 13th century.

These native workmen would be, at first, altogether in subjection to the Crusaders, but many of them would, in course of time, rise higher in the scale of work, and so, gradu-

<sup>1</sup> *Trans. R.I.B.A.*, 1860, i.

ally, influence, in various ways, the western art of their masters. That they actually did so influence it I fully believe, more especially in the important use of the pointed arch, which, owing to the same eastern influence, had been already introduced in Southern France.

Towards the end of the 12th century the Crusaders' hold on Palestine became very insecure, and, in 1185, Heraclius, the Patriarch of Jerusalem, together with the Grand Masters of the Hospitallers and Templars, gave to our Henry II. the keys of the Holy Sepulchre as an appeal for help. He then dedicated our temple church.

In 1187 Jerusalem was captured by Saladin, and the Christians were soon after expelled from nearly all Palestine, though Antioch was not taken until 1268, nor Acre until 1291. And this expulsion was not a mere nominal one, but applied to every Christian who would not turn Mussulman or remain a captive. Thus there must have been forced into Germany, France, and Britain thousands of skilled men accustomed to work under the guidance of the monastic orders and under vows or oaths, more or less strict.

In pointing this out, I have not the slightest wish to suggest that our beautiful Early English work was the result of Eastern influence, for in none of the Crusaders' work in Palestine which I have seen, can I find definite traces of our lovely ornamentation or other details. All that I suggest is, that by that influence the Norman style was gradually lightened in detail, its round arches raised to the pointed form, and its Masons' Marks and tooling obtained.

I quite admit, also, as I have always done, that in the early periods of the pointed style, the French were in advance of us, as we might well suppose from the fact that the headships of the great monasteries were in France.

But, at the time of the expulsion, these orders had fallen into the rapid decay which three-quarters of a century of power and wealth had produced, and thus the bonds by which art workers, and more particularly the architect and mason, had been connected with monastic life were loosened, and the Monk gave place to the Layman. As Viollet le Duc says, "once escaped from the monasteries, architecture became a profession. The master of the works is a layman. He belongs to a corps and commands workmen who form part of a corporation," and we have such names as Geoffrey de Noyers at Lincoln, Pierre de Montereau at Paris, and Hugh Libergier at Rheims, coming into fame. But we must bear in mind that the training of the early architects and masons must have been in the chapters of the monks, and the natural result would seem to be a lay continuation, to some extent, of the clerical organisations—by tests as to the fitness of joining members for apprenticeship, and of apprentices for the work of master masons, all being under the direction of some central authority.

On no other theory can I reconcile the fact of the change of style at the end of the 12th century, and the severance, then, between the style of England and France.

At the early period of the Norman style, France and England went hand in hand in its progress, and this was the case, to a great extent, even in its later work. But after the expulsion from Palestine, French and English art went quite different ways and from different centres. Very clearly was this expressed by Viollet le Duc on his visit to Lincoln. He says, "I expected to find the French style of architecture but I could not find in any part, any trace of the French school of the 12th century, the lay school of 1170 to 1220. The construction is English, the profiles of the mouldings—the ornaments—belong to the English School."<sup>1</sup>

Here, then, we have a school of art distinctly English, and it must, so far as I can see, have been ruled by some such central body as the Freemasons, bound together by ancient ties, and, no doubt, by such oaths of secrecy as were common enough in mediæval times. Not moving about from place to place in quest of work, but sending out, when required, skilful masters of the Craft to lead the numerous bodies of men who were retained in regular pay by the king, by each great church and each large city to execute their works.

Such bodies are described by Sir G. Scott in his account of Westminster Abbey, and by Mr. Street in his account of Spain. Mr. Fergusson goes somewhat further. He says, "The Masons became more completely organized than other trades, capable of carrying out any work. But they seem never to have attempted to execute their calling except under the guidance of some superior personage, either a Bishop or Abbot or accomplished Layman. In the great age of Gothic art there is no instance of a Mason of any grade as furnishing a design."<sup>2</sup>

In this I entirely agree. As I have said elsewhere I absolutely refuse to believe that so great a change as that from the Norman to the Pointed style, made in so short a time, was the result of gradual development; nor can I believe that it was the result of any partnership of minds, be they monks or laics, monasteries or guilds. No great work in the world was ever done yet which had not some great mind to start it.

Whether the seclusion of the Cloister or the Guild shall ever surrender this identity

<sup>1</sup> *Gentleman's Magazine*, 1861.

<sup>2</sup> *History*, i., 478.

to us, one may fairly doubt; but I do believe that the study of the marks which the Masons of old have left us—a study so much in its infancy that it owes its origin only to our late friend George Godwin—may ultimately lead us to the knowledge of the place from which came the influence of the master mind.

A passage in Sir F. Palgrave's history of Normandy gave me strong hopes of learning something as to this. He says in his account of the founding of the great abbey of Fecamp (dedicated 996), "that the details given by Dudo de St. Quentin shew the distinctness of the Masonic calling, and the talent and skill which the Craft demanded. The diligent inquiry for a competent architect proves that qualified masters of the science were rare."<sup>1</sup> This was the time of Cluny (founded 910), but it was 100 years before the Cistercian began work. The quotation seemed to promise some insight as to what was done then, but on looking through Dudo's life in the Latin editions of 1619 and 1865 (Paris) I have not been able to verify this statement. (We have, I think, no English translation of his life).

There is an interesting description of the search for a proper site, the best kind of materials, and other details, but I cannot find anything to throw light upon the special object of my search.

As to the oaths which are used in our ceremonies and the secrets not to be divulged, we must remember that oaths of various kinds were common enough in old times, and that in our own Craft we have an instance in the Masonic poem, line 437, "All shall swear the same oath."

And as to ancient times, I need only quote two instances, in two different countries, viz., those of the Essenes in Palestine, and the Secret Societies in Rome to shew this. As to Rome, I quote from Sig. Lanciani's most interesting book,<sup>2</sup> recently published, and speaking of the Secret Societies, which in the 3rd and 4th centuries, A.D., comprised "the leaders of the Pagan faction and other representatives of the old aristocracy. The whole party were initiated into the mysteries of secret Eastern sects." To the religious symbolism of one of these, Lanciani attributes the singular mosaic figures from Pompeii of a death's head and Masonic symbols which Bro. Russell Forbes sent us for our album. Lanciani further says, "they make use of a peculiar kind of phraseology unknown in classic times, and evidently copied in a ridiculous manner from christian models. They testify with unbounded pride, to having received the baptism of blood—from a ram or a bull. Eminent men, mostly senators of the Empire, were initiated into the horrid mysteries and into the various degrees of the sect." As to the former, I take the following account which I have condensed from Bishop Westcott's, who gives the substance of what has been told by Josephus, Philo, and others. "The candidate passed a year's noviciate, in which he received, as symbolic gifts, an axe, an apron, and a white robe. At the close of this probation, he was submitted to a fresh trial of two years—the membership was then imparted—when the novice bound himself by awful oaths."

And yet the doctrines so solemnly guarded seem to be merely those of the Pythagoreans.

There is, also, in the paper by Bro. Rylands on "Freemasonry in Chester," under date 1650, the following: "There is several words and signs of a freemason to be revealed to you—will answer before God at the great and terrible day of Judgment to keep secret." The idea of there being any secrets in our Craft appears also now to be somewhat absurd, but it ceases to be so if we consider the difficulties of construction in the stone-work of a great building, the methods of building up the slender columns of Early English work, taking the thrusts of the arches, flying buttresses and great vaults, the angles of the octagonal spires, and above all, in the geometrical arrangement and proportion of the various parts, so as to form a graceful and well proportioned whole.

These were, very possibly, secrets known only to the skilled, and I could mention some which are well-nigh secrets even now. I cannot satisfy Bro. Gould by proving that a supreme Guild existed, but I feel certain that no detached bodies of men, or of detached teachers could have started, within a few years of each other, the completely formed mouldings, ornaments, general design and masonry of the Early English style in such distinct places as Lincoln, Chichester, and Hereford.

Some organization of an advanced kind must have had a leading headship in the work, and no such body has been suggested which can vie with the claims of the Freemasons, and it is an important part of history wherein to seek the traces of such a headship as gave to us the exquisite beauties of Lincoln and Salisbury, Ely and Winchester.

<sup>1</sup> Vol. iii., p. 22.

<sup>2</sup> Ancient Rome in the light of recent excavations, 1868, pp. 164, etc.

BRO. SIMPSON said:—The paper of our Bro. J.W. is without doubt a very valuable one. It gives us the result of considerable industry in collecting, and at the same time great care in the working out of the subject. The paper modestly refrains from the assumption that it finally settles the question dealt with; but it certainly inspires a hope that some glimpse of Cosmos may yet be found in the chaos in which the subject has up to the present appeared to us. I find myself referred to in the paper as having seen the lower courses of the Haram wall at Jerusalem, when Bro. Sir Charles Warren made his explorations. On the occasion of these visits, in which I was between 70 and 80 feet below the surface, I was busy making sketches, and I had not the advantage of the paper of this evening, as a guide, telling me what to look for, so I fear that my observations at the time will be of little practical value, so far as they relate to the subject before us. You have heard the opinions of Sir C. Warren, Sir C. Wilson, and Major Conder, about the age of the Haram wall. Although they differ so widely, still they are the first authorities, as the Junior Warden affirms, on this point, and I have no pretence to any knowledge that would entitle me to judge between them. From the time of my visit to Jerusalem, which was in 1869, I have been impressed with the great advantage it would be if we could by any means arrive at even an approximate date of the wall, and I have often remarked that the working on the stones—comparing it with that of other ancient walls in Palestine—would be the guide to this, should any one but take up the subject and work it out. I ought to be grateful to our Bro. J.W. for at least so far realizing my idea. The marks at the south-east corner of the Haram, which are generally accepted as Phœnician, are not on the bed of the stones, but in each case on the face<sup>1</sup>; and there is this peculiar feature about them, that some are incised while others are painted. The paint used was red, the same as that used for a similar purpose on some of the stones of the great Pyramid. This peculiar manner of marking might have been derived from Egypt, or Egyptian workmen may have been employed, but the data are by far too slight on which to form an inference. The paper refers to the shield of David, by which I suppose the double triangle is meant; in Indian architecture I only know of it in Mahommedan buildings as an ornament. In the Purana Kilah, one of the old Delhis, it is an ornament in the spandrels of the arch forming the principal gate of the place. This example is not likely to be older than the early part of the 14th century, and I should say in this case is wholly Mahommedan in its origin. This symbol, as well as the pentalpha and other combinations of triangles, squares, hexagons, octagons, etc., all geometric figures, are well enough known in India, and are yet used by the Tantric, or Sacti worshippers, but how far back these can be traced I have no information. I do not remember ever having seen them on Hindoo temples. The trident has also been mentioned as of Indian origin. It is a very marked symbol on Buddhist monuments; and figures of Maha Deo, or Siva, are generally represented with the trident as a sceptre held in the hand, but this is not exclusively an Indian symbol. The trident was the sceptre of Poseidon, and I have a representation of this deity, along with Apollo, building the walls of Troy, and Poseidon is holding up his trident as if it were one of his working tools. Ruling the sea was not the only occupation of Poseidon, he was connected with building as well, and was the progenitor of the Cyclops, those builders from whom we derive the word "Cyclopean," which has been applied to such megalithic walls as those of the Haram at Jerusalem. So far as I know I can trace no connection between building and the trident, and Bro. Hayter Lewis's reference to it is the first I have heard of it as a Masons' Mark. I lately read a paper on the *Trisula*, the Brahminical name of the trident, before the Royal Asiatic Society, and shall have much pleasure in presenting a copy of it to the Lodge. So far as my observations went I never noticed Masons' Marks on the temples or buildings of India. Bro. Hayter Lewis is quite correct in stating that there are no remains of structures in India older than the time of Asoka. In the northern part of Persia, sun-dried bricks, or mud, was the building material, and in important structures the walls were covered with coloured tiles. All that remains of a deserted city in that region are mounds, and Masons' Marks are out of the question. Bro. Purdon Clarke should be able to tell us if such marks are to be found any where in Persia. I acknowledge to being more interested in the new suggestion of the origin of Gothic, which the paper deals with, than in the Masons' Marks. Such a subject requires a great knowledge of details to enable anyone to venture on the question; knowledge I can make no pretence to, and even if I had I should hesitate to differ from our brother, for I know that in the past he has turned out to be in the right regarding a good many speculative and intricate questions of architectural archæology. I confess that the usually accepted "transition" theory seemed the natural one, for it was only one of the many changes which the Gothic underwent. Style in architecture may be said to be always "on the move;" and in all countries we find that it gradually changes. In the east also the pointed arch is supposed to have resulted from a process of transition. In the Haram at Jerusalem we have three buildings which are a good illustration of this. In the Golden Gate the arch remains as a bent entablature; in the Dome of the Rock the entablature has entirely disappeared, but we have still the round arch; in the Aksa we have the further development, and the arch is pointed. Here is the whole story according to the theory of transition. I have lately had a suspicion, but it is a very slight one, that the pointed arch may possibly have been brought from the banks of the Tigris to the shores of the Mediterranean by the Persian architects. Here again I have to confess that my knowledge of details is not sufficient to enable me to speak with anything like certainty. This question of the pointed arch only requires patience and study, and in due course, I feel confident, that it will be wrought out. I hope also that the Masons' Marks will become classified, and I think that Bro. Hayter Lewis is to be warmly congratulated on the progress he has already made.

It may interest Bro. Schnitger, as well as others, to know that the late Mr. Emanuel Deutsch saw the "Marks" on the large stones at the south-east corner of the Haram, and that there is a notice of them, written by him, published in the *Quarterly Statement* of the Palestine Exploration Fund, Vol. i., 1869, p. 33, in which he deals with the Phœnician characters as numbers.

BRO. W. F. SHEPPARD asked whether Bro. Hayter Lewis had studied the relations between figures used as Masons' or Potters' Marks, and the same figures used as sacred symbols. The Pentalpha, usually called Solomon's Seal (though by a confusion of nomenclature the latter term was sometimes applied to the six-pointed star formed of two equilateral triangles), might be taken as an instance. It was found on Mr. Petrie's Fayoum pottery as an ordinary Potters' Mark, but amongst the Hindoos, at a later period, it had a

<sup>1</sup> Some marks which I sketched on the walls of Pompeii—they were given in the *Ars Quatuor Coronatorum*, Vol. ii., 127—were also on the face. It did not appear to me at the time that the stones had been moved, but I cannot now speak with certainty on this.

special significance. It was difficult to imagine that this sequence was natural, and therefore difficult to imagine any connection between the two. It would also be interesting to know whether, when used as sacred symbols, these figures were drawn according to strict geometrical rules. The Pentalpha was described by some writers as being a regular five-pointed star, and by others as being formed in a way which gave a different result.

BRO. SIMPSON, said that the confusion of terms seemed to be general, and suggested that the name "Solomon's Seal" should be dropped altogether.

BRO. HAYTER LEWIS said that he had looked closely at various representations of the sacred symbols alluded to, and they did not seem to be depicted with any regard to uniformity.

BRO. GOULD said it was the desire of the Lodge members that those brethren who listened to their papers should not be fatigued, and they would prefer in all cases that the audience should go away with a craving for more information, than that any member of it should return to his home with a feeling that he had been treated to a great deal more than was agreeable to him. This made brevity a necessity at the close of a discussion. He could, not, therefore, enlarge upon the sterling merits of the paper, though he might be permitted to characterize it as a contribution of great value to the literature of the Craft. The J.W. had referred to the study of Masons' Marks having been practically set on foot by the late Mr. Godwin, in his well-known letters to Sir Henry Ellis, which appeared in the *Archæologia*. But he might have added, and with perfect truth, that it had been left for himself (the J.W.) to adopt a method of treating the subject which, for the first time, offered any prospect whatever of investing it with real interest to students of the Craft. A striking feature of the paper was the corroboration it afforded of the early and popular belief with regard to the origin of Freemasonry in this country. This was, as they learnt from the statements ascribed to Dugdale, Ashmole, and Wren, that the Freemasons were church builders, that a Saracenic influence was apparent in their work, and that they came into England in the time of Henry III. Towards the end of the 12th century, as the J.W. had told them, the Crusaders' hold in Palestine became very insecure. Thousands of skilled workmen were compelled to retreat to Germany, France, and Britain. This movement must have been at its height during the reign of Henry III., who succeeded to the crown of England in 1213, and whose death occurred in 1270, the date of the eighth and last crusade.

BRO. C. PURDON CLARKE said:—In answer to Bro. Simpson's question respecting Masons' Marks in Persia, I only noted two extensive series of markings, one at Besitoon, near Kemanshah, the other at Ispahan, the old capital of the Sefavee dynasty. At Besitoon the marks occurred on a single course of Ashlar facing of the plinth of the brick built Caravanserai of Shah Abbas. The stones were about eighteen inches high by two feet long, and were most probably not more than five inches thick. Each bore a mark about two inches high right in the centre and strongly cut in. The masonry in this plinth seemed to be material from another building adapted to a purpose for which it was not originally designed, and a careful examination convinced me that the marked stones were turned round and thus presented their former backs. At Ispahan the marks were also very numerous, they occurred on almost every stone of the paving of a large court yard in the old Palace. As the stones did not show very much wear I asked one of the guardians whether the pavement was new. He replied that it was of the time of Shah Abbas, but as it looked unworn and showed the Masons' Marks the probability was that the whole had been turned and relaid; upon being asked whether such marks were general, he stated that masons were very ignorant men and could neither write nor count so they marked their work as a tally to ensure due payment. This remark about masons in Persia was fairly correct, they are only stone cutters and in every way inferior to the brick and plaster workers who are highly trained craftsmen. It is worth noting that although both buildings belonged to the early 16th century, the marks differed in character, those at Besitoon appearing distinctly European in several out of the ten or twelve varieties. At Ispahan there were about thirty different marks, many being conventional emblems, such as a cypress tree or branch. In India I noted some marks in Scind, also at Delhi, both in Mohammedan buildings of about the same date as those in Persia. At Ajmere I turned over at least three hundred blocks of carved masonry, the remains of a Jain temple destroyed by Altamash in A.D. 1200, without finding Masons' Marks, but at Buddh-Gaya some were found on portions of votive stupas, which probably belonged to the 7th or 8th century, A.D., and these were only to indicate the corresponding sides of joints and not masons' signatures. In Kashmir and several other parts of Northern India, workmen signed receipts with their marks in addition to the use of the seal engraved with their names. Sometimes a bird, a flower, or small ornament, but known and recognised as the man's mark. With respect to Bro. Lewis' valuable investigation of the origin of Pointed Architecture I venture to offer some details of the history of Indian foliated arches which may be useful in separating them from the cusped arches of Europe. In our pointed style the cusp is but an ornamental adjunct hanging within a constructional arch, but in India it is the arch line, and can be traced back to early Buddhist rock-cut shrines, where the triforium arch was but a sunk margin round the head and shoulders of a standing figure. Then, later on, when Brahmanic influence corrupted the religion, and a group of three had to be provided for, the outline of the shrine received two more curves, and the five-cusped arch was formed, which is common in Nipel and occurs in Southern India. The six-pointed star, constructed from crossed triangles, in India is an emblem of Brahma. When separate the triangles represent Shiva, fire, and Vishnu, water, the first erect, the second inverted.

BRO. J. FINLAY FINLAYSON said: The paper by Bro. Prof. T. Hayter Lewis is a valuable one; it brings into focus a subject which has not hitherto attracted much attention, but which may possibly be of considerable importance in ranging architectural remains into their several epochs and origins. The paper may be properly said to contain two subjects, for though "Masons' Marks" and "Masons' Tool Marks" jingle together suggestively, they are certainly not very closely allied, nor does the author make any serious attempt to unite them. Whether any masonic significance underlies the variance of "diagonal tooling" and "claw tooling" is not demonstrated, though to some extent the paper appears to hint that it does. The author takes pains to point out that "diagonal tooling" is a characteristic of early Western, or Norman (Round Arch) architecture, while "claw tooling" is a characteristic of Eastern and twelfth century Western (Pointed Arch) architecture. Further, on referring to the sudden appearance of "Gothic" in the western world, he says:—"As I have said elsewhere, I absolutely refuse to believe that so great a change as that



from the Norman to the Pointed style, made in so short a time, was the result of gradual development, nor can I believe that it was the result of any partnership of minds, be they monks or laics, monasteries or guilds. No great work in the world was ever done yet which had not some great mind to start it." In some of this I am in full sympathy with the author. I have always considered the imputed evolution of Gothic from the pointed arch which appears in the interlacings of round arches, as seen in arcades, to be a most lame and impotent conclusion. Nevertheless, I by no means accept the "one great mind" theory. I believe that the germ of Gothic, the pointed arch, the "Greek arch" of antiquity, was first taken by the Byzantine builders into Syria when they were called upon to design the mosques of the triumphant Islamites, and that the Crusaders, seizing the distinguishing characteristic of Aramean architecture, evolved from it the elaborate and airy Gothic. I seek to prove my point. Bro. Hayter Lewis tells us that the constructions of the Crusaders in Palestine were of the west—Western, i.e., Transition-Norman, and Romanesque; and gives Ganneau and Conder as authorities for the work of these western men being characterised by "diagonal tooling." He, moreover, quotes de Vogüé (*Les Eglises de la Terre Sainte*), translating him to say, "one finds in the Holy Land all the tendencies of the western and its modes of construction—their architects of the same school, i.e., the western." The italics to the word school are mine. Now, in spite of all this, the frontispiece of the work quoted is a representation of the Church of the Holy Sepulchre at Jerusalem, the *capo d'opera* of the Crusaders, built in A.D. 1149, just eleven years before the appearance of Gothic in the Ile de France. The circle of the arch is as broken as in Nôtre-dame at Paris or in Westminster Abbey, and de Vogüé himself, in "Syrie Centrale," page 20, thus speaks of it, "la voûte à arcs-ogives ou nervures, les portes et fenêtres à ébrasements moulurés et à colonnettes contannées." Nor is this a solitary specimen of Crusader Gothic. Take the Church of St. Anne, the tomb of the Virgin, in fact, the major part of the "western school" work in Jerusalem, and you have before you the pointed arch as its special feature. The pointed arch has a venerable history in the east. Here, among many, are two examples. Attached to the Ottoman mosque, called the "Hadji Bairam," which is built up against the ruins of the temple of "Rome and Augustus" at Angora in Galatia, is the Ak-Médressé, or White School of the Islamites. It is held in the *cella* of the temple, and is entered through the main doorway, the bronze gates of which are said to have been carried off to Damascus after the Mahommedan conquest, the doorway was then partly walled up, and afterwards pierced by the Ottomans with a "pointed arch" door to give entry to the school. This may be seen in plate 15 of Perrot and Guillaume's *Explorations Archéologiques de la Galatie*. The Qoubbet es-Sakhrâm (Dome of the Rock) in the Haram-eck-Cherif, dating from 72 A.H. (681), has pointed arches both internally and externally. They are thus referred to in the records of the Survey of Western Palestine, vol. on Jerusalem, page 248:—"The pointed arch is said to have been first used by the Arabs in the ninth century. Pointed arches may be seen in the Octagon Wall of the 'Dome of the Rock,' indicating that it was built in the ninth century." Thus far it is clearly proved that western builders erected Gothic buildings in the east eleven years before they erected them in the west, and, consequently, it is only fair to say that Gothic came from the east. It would be interesting and valuable if Bro. Hayter Lewis could point out in which stage of their transition the western architects left off their home bred "diagonal tooling" and took up the eastern "claw tooling," that was executed with the fine adze, eight teeth to the inch. I now crave indulgence for a few words on the second subject of the paper, "Masons' Marks." Bro. Hayter Lewis states his opinion very firmly concerning the origin of the painted marks on the foundation stones of the wall around the area of Solomon's Temple. "The famous foundation stones are marked with characters which are admitted to be Phœnician." "There is no doubt, as I before mentioned, that these characters, whatever their date, are Phœnician." "I assume in this that the Phœnician marks noted by Col. Warren were of the time of Solomon. Those marked in red were so coloured on the stones." Now if these statements were based on an actual fact we should have reason to rejoice that not only were we on the threshold, but actually entered into the doorway, of an important masonic discovery. It takes no very profound scholarship to decipher a Phœnician inscription. We have convenient reference to many specimens of Phœnician epigraphy. We have not only the Moabite stone, which is two hundred years more modern than the building of the Temple, but we have the inscription on the Bronze Bowls of the temple of Baal Lebanon, which in the characters of the actual period relate to King Hiram, who was the contemporary of David and Solomon, and himself accessory to the building of the Temple. Compare the two characters. The foundation stone characters may be seen annexed to a note by Bro. Simpson in *Ars Quatuor Coronatorum*, vol. ii., part ii., page 125. The Baal Lebanon characters may be seen in vol. i. of Dr. Isaac Taylor's *Alphabet*. It wants no expert to declare that they are utterly dissimilar. The Phœnician characters are markedly angular, and their stems lean from right to left. The wall characters are markedly circular, and their stems lean from left to right. The test of comparison is a crucial one, but even beyond this I have the opinion of Mr. P. le Page Renouf, as well as that of other learned authorities, that the characters of these marks, as they are to be seen in *Ars Quatuor Coronatorum*, the record of the Palestine survey, and the publications of Bro. Sir Chas. Warren, are definitely *not* Phœnician. There is yet more to be said. Bro. Warren tells us that the stones of the foundation wall pierced a strata of "fat red mould" eight to ten feet deep before they rested on bed rock. The painted marks were found on the second and fifth courses. The second course was 7-ft. 11½-in. from the rock, the fifth course 19-ft. 5½-in. The red paint in the second course might thus have been a few inches below the surface. It is hard to believe that the natural percolation of the surface earth and wall drainage would not have obliterated these painted marks in so variable a climate as Jerusalem. But even if the second course could be open to doubt, what may be said concerning the painted marks in the fifth course, standing some twelve feet or more above the shelter of the "fat red mould" exposed to the wind and the rain, the frost and the sun of over a thousand years? The proposition is untenable. Bro. Sir Charles Warren, in his *Underground Jerusalem*, page 420, speaks of the O.Y.Q. inscription, and here, notwithstanding the scholastic weight of the "Phœnician stamp," it seems to me that truth jumps out of the well. The characters have a strong Roman flavour all around them. In the words of the record of the Palestine Survey, "No conclusion as to the date of the wall can be drawn from the characters painted on the stones of the bottom courses, we are without any monumental inscription of the time of Solomon with which to compare them. The letters have been pronounced Phœnician by the late Mr. Deutsch, but their forms are far too rude to give any clear indication of their age. They may have been painted by Herod's masons quite as well as by Solomon's." Since the above appeared monumental inscriptions of the era of King Solomon have come to light, and their testimony is dead against the theory of Phœnician origin. Thus the antiquity of the painted marks is doubly combated, and the probability remains that they are either the marks of Herod's masons or marks of instruction to the demolitionists of Titus. If this admirably-considered

paper of our Bro. T. Hayter Lewis enables us to thrash out any new kernel from the old Gothic nut, and to disillusionise an erroneous opinion concerning the hand-writing on the wall, it will certainly have answered a most excellent purpose.

The brethren passed a cordial vote of thanks to Bro. T. Hayter Lewis, who briefly replied.

I have read the remarks made upon my paper by Bro. Simpson. I think that he will find that the pointed arches of the Aksa Mosque are not part of Abd-el-Melik's original building (c.690), but date from the 8th century when it was thrown down by an earthquake, and rebuilt (c. 780) by the Sultan Al Mahdi.

But I am not concerned in this instance with the early use of the pointed arch, as suggested by Bros. Simpson and Finlayson, as it simply assists my view that it came from the East and influenced the Crusaders' work. I am afraid from some further remarks that I have not made my views quite clear as to the formation of the Early English style.

In my paper at Glasgow, I put it, perhaps, more clearly thus, as to its being gradually developed, "No doubt it was so, to a large extent, as must be the case with every invention, no matter what." Take the case, *e.g.*, of the steam engine, the parts of which were gradually developed by Savary, Papin, Newcomen, and others, but it required one master-mind to bring the whole work well nigh to perfection, and to give us the grand motor, the name of which will ever be associated with that of James Watt.

Bro. Finlayson notices that the arches of the entrance to the Church of the Holy Sepulchre and to several other churches are pointed, as to which I have alluded above; but no one could enter these churches, and such others as those of Samaria, Ramleh (now a mosque), Abu Goash, or Lydda, and not see at once that they were Romanesque, influenced in a marked way, by Eastern art.

In reference to the Dome of the Rock I may point out that the original arches to the exterior were semi-circular, the pointed ones being additions in tile work of far later times, viz., when the whole was decorated by Solyman the Magnificent, to whom also the pointed arches in the marble lining of the interior are also due. The question as to the Phœnician origin of the marks I leave to be settled by Eastern scholars. I have a great regard for Mr. Renouf, and regret that the lamented Dr. Deutsch has not been spared to discuss the subject with him.

It is an interesting one to us Masons, but of no importance whatever as to the main subject of this paper.

I ought to mention that the well-known archaeologist, Mr. Flinders Petrie, (who is one of the few who have kept careful notes as to toolmarks), tells me in a recent conversation with him that he believes that the claw tooling was an invention of the Greeks.—T. HAYTER LEWIS.



## MASONS' MARKS :

AND THEIR RELATION TO THE SECRET MAGICAL ALPHABETS AND  
NUMERALS OF CORNELIUS AGRIPPA.

BY BRO. W. WYNN WESTCOTT.

P.M. 814, P.Z., S.D. 2076.



IN addition to the Magical Numerals given by Cornelius Agrippa in Book ii., chap. 19, of his *Occult Philosophy*, and which he describes as "most elegant" — "quædam elegantissimæ numerorum notæ," he gives in book iii., chap. 29 and 30, several curious alphabets which have been copied by later authors, notably by Francis Barrett in his *Magus*.

They may be suitably mentioned here because many of the letters either closely resemble, or are identical with, some of the Masons' Marks; and, moreover, it is even more probable that a mason should mark his initials on a stone than that he should bear a definite number.

The *De Occulta Philosophia, libri Tres* is dated 1531, but contains a letter referring to its dedication to Johannes Trithemius, Abbot of Spanheim, dated 1510. Agrippa refers to Porphyry who died A.D. 305, as an authority on secret writings, and to Peter of Abano, a famous philosopher, who died about 1300, and to Honorius the Theban, after whom one alphabet is named. Here, also, will be found perhaps the earliest copy of the nine-chambered alphabet, now appropriated by the Mark Masters' Degree: but in this work the idea is more fully developed than in the present mode of use.

The symbols are not only written one after the other, but combined to form a compound symbol which, perhaps, was the origin of the present day Monogram: Agrippa gives the example of Michael.

in Latin. in Greek. in Hebrew. in Cyprier

from "מִיכָאֵל" and thence "מִיכָאֵל"

The transliteration into cypher, I must remark, is in this example from the Hebrew letters, Mem, Yod, Kaph, Aleph, Lamed, מִיכָאֵל corresponding to the English MIKAL and not MICHAEL.

The writing called *Transitus Fluvii*, or the "Crossing of the River Chebar," is curious: these letters I have seen in ancient Rosicrucian and Hermetic MSS., they represent Hebrew letters, or rather Agrippa allots them to Hebrew rather than Roman letters.

<i>Aleph</i>	<i>Beth</i>	<i>Gimel</i>	<i>Dalcth</i>	<i>He</i>	<i>Yaw</i>	<i>Zain</i>	<i>Heth</i>	<i>Teth</i>	<i>Yod</i>	<i>Kaph</i>
<i>Lamed.</i>	<i>Mem</i>	<i>Nun</i>	<i>Samech</i>	<i>Ayin</i>	<i>Pe</i>	<i>Tzaddi</i>	<i>Qoph</i>	<i>Resh</i>	<i>Shin</i>	<i>Tau</i>

The *Celestial Alphabet* was peculiar because it was asserted that the configurations of the letters could be traced in moments of ecstasy among the stars.

<i>A</i>	<i>B</i>	<i>G</i>	<i>D</i>	<i>E</i>	<i>V</i>	<i>Z</i>	<i>CH</i>	<i>T</i>	<i>I</i>	<i>H</i>
<i>L</i>	<i>M</i>	<i>N</i>	<i>S</i>	<i>O</i>	<i>P</i>	<i>TZ</i>	<i>Q</i>	<i>R</i>	<i>SH</i>	<i>TH</i>

The writing called Melakim, or Malachim, that is Regal.

A	B.	G	D	H	V	Z	CH	T	J	K
X	Σ	†	Γ	Π	I	T	Π	U	Δ	∩
L	M	N	S	O	P	TZ	Q	R	SH	TH
⚡	∩	Δ	∩	∩	∩	∩	∩	∩	∩	∩

In *Ars Quatuor Coronatorum* vol. ii., p. 126, will be found many Masons' Marks, which from Sidon and Syria may have been related to these alphabets.

### MASONS' MARKS.

BY BRO. F. F. SCHNITGER.



WHILE perusing the Cabbala of Heinrich Cornelius Agrippa von Nettesheim, I came to his Book on Numbers, which contains many interesting remarks on Roman, Greek, Hebrew, and other numerical Symbols. In addition it gives a Deaf and Dumb Alphabet and the Magical Numbers, which are taken, according to the Author, from two very old Astrological and Magical books.

Γ	†	†	†	†	†	†	†	†	†
1	2	3	4	5	6	7	8	9	
Γ	†	†	†	†	†	†	†	†	†
10	20	30	40	50	60	70	80	90	
L	†	†	†	†	†	†	†	†	†
100	200	300	400	500	600	700	800	900	
∩	†	†	†	†	†	†	†	†	†
1000	2000	3000	4000	5000	6000	7000	8000	9000	

He then proceeds to show how any sequence or series of numbers may be expressed by a combination of these numbers.

∩	∩	∩	∩	∩
1510	1600	1411	1485	3421

The similarity of these combinations to Masonic marks struck me forcibly and a very short examination satisfied me that a large number of Masonic Marks can be readily deciphered with the assistance of the above magical numbers.

In order the better to explain my meaning I will now proceed to give a few examples of marks, which also form magical numbers, but I beg leave to premise that my enquiries are by no means exhaustive and that the examples given are taken at random.

Y = 4	Carlisle Cathedral.	T = 2211	Carlisle
† = 22	"	∩ = 1310	"
↑ = 33	"	∨ = 3003	" & Canterbury
Υ = 40	"	∩∩ = 3043	"
Ψ = 88	"	∩∩∩ = 3300	Carlisle & Aberdeen Mark Book.
⤴ = 132	" & Aberdeen Mark Book	∩∩∩∩ = 3311	"
∨ = 330	" & Canterbury	∩∩∩∩∩ = 3322	Carlisle
⋈ = 400	"	∩∩∩∩∩∩ = 4000	"
∟ = 1000	Carlisle	∩∩∩∩∩∩∩ = 4004	Aberdeen Mark Book
⊥ = 1122	"	∩∩∩∩∩∩∩∩ = 4444	Canterbury
⤴ = 1133	German	∩∩∩∩∩∩∩∩∩ = 8800	Carlisle
∩∩ = 1440	Carlisle	∩∩∩∩∩∩∩∩∩∩ = 8811	Aberdeen Mark Book.

It is perfectly obvious that these combinations may be varied exactly in the same way as any sequence or series of numbers from 1 to 9, and any figure without exception may be expressed by these magical numbers; hence the process of identifying existing marks is laborious, and one which the assistance of the large circle of corresponding members of Quatuor Coronati alone can effectively accomplish.

I grant that all marks cannot be explained by these numbers, at least I have not succeeded in so doing, but it is not necessary at all for my purpose that such should be the case.

Any explanation of this peculiar coincidence I am not prepared to give. If permitted to theorise on this difficult but interesting subject, I must do so from insufficient premises.

Each *important* stone in a stately building may well have been granted a number, indented on its surface, so as to identify it easily when required to be placed in its proper position. Say 8500 stones were required for a certain building, of these say 7000 were ordinary stones, practically of the same size and form, the other 1500 were either sculptured, moulded, rounded, arch stones or of any other special size and form. These latter may well have been given a number corresponding with a number on the draft or plan board, and the master, foreman, or workman would by these means be quickly able to assign the proper place to each separate stone by reference to its number and to the plan.

The postulate being granted it is easy to imagine that such a number may have been expressed by means of the magical numbers of Agrippa, which lend themselves readily to such a purpose, as they consist of straight lines and may be contracted into a small space.

Another hypothesis is that the workmen were numbered to identify the man himself and his work. This would suggest that a register of all Craftsmen was kept—probably at some central place.

The figures cannot refer to a date, as some of them have five figures and more.

I again beg leave to place it on record that the above suggestions are mere speculation and will have to be accepted with all reserve for what they may eventually prove to be worth. I have not been able to find any reference to this subject anywhere and consequently claim the paternity of the idea for good or for evil.

It may not be out of place here to remind the brethren that an additional number of Masonic Marks would readily form numbers if we take to our assistance the Greek numerical

symbols, for instance  $\pi$  *pente*, = 5;  $\Delta$  *deka* = 10; H, *hekaton* = 100; X, *chilioi* = 1000; and M, *myrias* = 10000.

This argument, according to the bias of the hearer, is evidence for and against my theory and stands for what it may be worth.

If a systematic collection and comparison of old marks could be made no doubt many other valuable hints would be found either for or against my theory, but such collection would have to be made with scientific exactness and accuracy. As will be readily perceived it is not the same whether a mark is in its proper position or upside down. Again, an examination of any building should be made from the proper starting point, *i.e.*, the north-east corner of the building, and thence proceed by east, south, west, back to north. If there be anything in my theory, I believe a proper sequence of marks or numbers would be obtained; at all events the particular mark would remain identified, whatever might be the meaning and recorded in its proper position.

May I ask the large number of members of the Correspondence Circle to examine any marks in their possession with a view to contributing material for future examination? Numbers of workers alone can prove or disprove my theory as to these numbers and some interest undoubtedly attaches to it.

It may not be out of place here to give a few biographical notes on Cornelius Agrippa von Nettesheim. He was born at Cologne in 1486. His family was ancient, rich, and of knightly degree; their patronymic being von Nettesheim. He studied law, but devoted more time to occult sciences than to his profession, and, according to his own statement learned eight languages. In 1507 he went to Paris where he founded a secret society for the study of occult sciences which spread over Germany, France, England, and Italy. The year 1508 finds him serving as a soldier in the wars. In 1509 he became a Professor of Theology at Dôle in Burgundy, but owing to continuous persecution by the monks and clericals he had to leave his situation. In 1510 we meet him in England. Returning to Cologne in the same year, he was made an Imperial Councillor and employed in the administration of the Imperial Mines. In the war against the Venetians, under Maximilian I., he became a knight of the "Holy German Empire" for personal bravery in the field, and was appointed Colonel in the Imperial army.

Shortly afterwards he was called by Cardinal de Sainte Croix, as a theologian, to the Council of Pisa. As a reward of his labours at this Council Pope Leo X. wrote a letter thanking him for his services, as a defender of the Papal Chair and Faith. This letter is dated 12th July, 1513.

In 1515 he is lecturing on Hermes Trismegistos at Pavia. In 1518 he is Syndic, Advocate, and Orator for the city of Metz. In 1523, Doctor of Med: in Freiburg. In 1524 and 1525 he resides at Lyons and Paris, and in 1529 King Henry of England offered him an appointment. He preferred, however, the position of Imperial Archivarius and Historiographer to Margareta of Austria, in the Dutch Provinces.

After many vicissitudes he died in great poverty and distress at Grenoble in the year 1535.

He corresponded with, and knew amongst others, Luther, Melanchthon, and Erasmus.

Brethren who may desire to know more about him will find reference to him and his works, amongst other sources, in the writings of

Gabriel Naudé, Apolog: des Grands hommes.  
Allard, Bibliothèque de Dauphiné.  
Joh. Wier, De Magis.

Finally, I have to apologise for the length of this contribution and to express the hope that it will lead to some investigation of this interesting point.

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The above theory is ingenious, but I am afraid untenable. I can only speak from a limited experience of marks, *practically* confined to Canterbury Cathedral. There, at least, the same marks recur over and over again in every part of the building, therefore not numerically; and a large proportion of them are not resolvable into the above numerals—the well-known hour-glass, for instance. The zigzag mark, 3003, (see above), is prominent beyond all others at Canterbury, and, curiously enough, is seldom found *alone* on a stone, but almost always in conjunction with some other mark, as if it were the countersign of a foreman, or inspector. One other mark is also used in this way, III, and in one case, in the north wall of the nave these two countermarks are found side by side on a stone with a third mark, a species of spear-head. If *all* marks were resolvable by Bro. Schnitger's theory, then his suggestion that the workmen were numbered would be the more likely alternative.

My limited experience runs counter to Bro. Hayter Lewis' suggestion that marks are seldom found on the plain wall stones, but chiefly on carved work. At Canterbury the opposite is the case. In the long north wall of the nave hardly a stone but has at least one mark, besides usually the countermark already mentioned; but on the columns hardly a mark is to be seen. On the south wall the marks are not quite so plentiful, but I believe many of the stones in this wall have been turned, because the hoofs, etc., of the horses at one time stabled along this wall had occasioned much damage.—G. W. SPETH.

## THE MUMMERS, OR GUISERS.

BY BRO. W. SIMPSON.



OLD ceremonies and customs are dying out. Some of these yet linger in out-of-the-way places, and the students of folk-lore are doing good service in collecting accounts of such things before they completely disappear. This example is worthy of imitation by students of Masonry wherever there is any custom or ceremony still existing, from which there is a chance of deriving the slightest touch of light upon our ritual. In accordance with this I propose giving some account of the performances of the Mummers or Guisers before they become extinct. I have had the advantage, in this case, of having seen these rustic actors, and although it is now long ago the simple drama that was gone through is yet fresh in my memory. In Scotland they were generally called "Galawshins,"<sup>1</sup> a word I never heard explained. The performance was gone through by boys, and by this means they managed to raise a few coppers for the New Year's holidays. In England it was done just before Christmas for the same purpose. The boys made paper cocked-hats, and other articles of costume, the two principal actors had wooden swords. I remember the childish excitement when the noise of feet at the door, accompanied with a murmur of many voices, announced that the Galawshins had come. If they received permission to perform—which was not always given—the first actor entered. The floor of the kitchen became the stage, and the outside of the door served as the "side-wing." Flourishing his wooden sword, he began :

" Here comes I, Galawshins, Galawshins is my name,  
A sword and pistol by my side I hope to win the game."

After some more doggerel of this kind, performer number two comes in, and defies Galawshins, telling him :

" The game Sir, the game, Sir, it is not in your power,  
I'll cut you down in inches in less than half-an-hour."

This bold style of talk evidently means fighting, which is performed with the wooden swords, and Galawshins slays his opponent, who falls dead upon the floor. The conqueror then asks for a doctor,—one of the performers enters and announces himself as follows :

" Here comes I, Dr. Brown, the best doctor in the town."

To this he adds a rigmorle doggerel of the various diseases he can cure. Among them he can change an old woman of seventy into a girl of seventeen. He is asked if he can cure a dead man, and he at once declares his ability to do so by his wonderful skill, and his fee will be a bottle of wine and £10. The bargain is made, and the doctor produces a vial which he holds to the nose of the dead man, who jumps up to his feet; and they sing :

" Once I was dead, but now I'm alive ;  
Blessed be the doctor that made me revive.  
We'll all shake hands, we'll never fight no more,  
We'll be as good brethren as we were before."

This ends the piece, and a collection is then made, after which the party move off and repeat the performance in other houses.

The part of this simple drama which will interest Craftsmen need not be pointed out. The plot of the piece—if plot it may be called—is not likely to have originated among the class to which the actors belong. This becomes still more evident when we find that the piece is known and acted over nearly the whole of England and Scotland. When a boy I have seen it repeatedly in the west of Scotland, where it was very common. It was also known in the eastern side of the country,<sup>2</sup> and I was told only a few weeks back that it used to be performed as far north as Moray Shire. Bro. Macbean has kindly procured for me copies of the drama as it is performed in some parts of England, and these show that it was known in North and South Wales, Staffordshire, Worcester, and as far south as Hampshire. The "libretto" of the English version is fuller than the Scotch, other characters are introduced, the hero being St. George; in South Wales Oliver Cromwell is introduced,—who changes into the "gentleman in black," which would point to a date when the cavalier sentiments were in the ascendant. In the Worcester play "Bold Bonaparte" is killed by St. George, showing changes of a very late period. In some parts of Scotland Sir William Wallace is the

<sup>1</sup> This is the name by which they were always called in Glasgow. As this would be something like the Scotch pronunciation of Galatians, I always supposed that the words were the same.

<sup>2</sup> Sir Walter Scott had the Guisers at Ashestiel and Abbotsford to perform before his family at the New Year's time.

hero, and in direct opposition to historical data he kills Monteith, a name execrated in Scotland as the betrayer of Wallace. In most of the English versions Beelzebub appears, and as he was a favourite character in the old mystery plays, his introduction would tend to prove that it is as old at least as mediæval times. In one St. George kills a Turkish Knight; in another it is the Black Prince of Morocco. If we assume that the piece performed by the Mummers is old, this is more likely to be nearer to its earlier form. Although the characters vary, and the words differ widely, yet here and there some of the verses in the English plays are almost word for word with the Scotch; showing that it is in reality the same piece. But this identity is still more evident from the "plot," the essential part is the same in each. The Doctor in them appears and performs his part.

It would no doubt be interesting to read and compare all the versions of this piece, but many are possibly already familiar with them; and as the versions are numerous they would have occupied too much space: so I have only given a mere sketch of the subject, which may be looked upon as a slight addenda to the "Worship of Death." There is no supposition intended here that this drama throws light on the Hiram Legend. It only adds another illustration to those already given in my former paper. Masonic Students seemed—and not so very long ago—to think there were only the Eleusinian Mysteries to look back to for illustrations of rites allied to our own; now the field of study in this direction has widened out, and the present contribution, although only a fragment, may be worth preserving before the Guisers and Galawshins finally disappear, which, I understand, is fast becoming the case.

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## THE MOSAICS AT MORTON.

BY BRO. S. RUSSELL FORBES, ROME.

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ALTHOUGH believing that the ancient Romans practised Masonry, I cannot endorse the interesting and ingenious views of our Brother Colonel J. F. Crease, C.B., as regards the Villa at Morton. I first visited the Villa in the autumn of 1881, and then read the mosaics; and notwithstanding the angles and taus, then noted, failed, then as now, to see anything Masonic in them.

The Crux Gammata (Svastika or Vedic cross) and the Greek cross are not Masonic, neither are they exclusively Christian.

The cable, rope, or guilloche border is a common one in Roman mosaics, and there are examples of it in the baths of Caracalla.

The pattern of the pavement in Room IX. is to be seen upon the Palatine. There is a whole border composed of triangles in the House of Germanicus.

The triple trine occurs in Hadrian's Villa.

There is a whole floor of Taus in the Palace of Caligula.

This will show that these designs are not uncommon, and I might easily quote other examples.

Our Brother assumes that the cock is the Persian Sun God in connection with the worship of Mithra. The cock had nothing to do with Mithras. The crow was his bird. Mithraic temples, I am familiar with several, were caves naturally or artificially made. The Gnostic god Abraxas is represented with a human body, a cock's head, and serpents for legs. The cock amongst the Romans was a symbol of Mercury, and of Apollo; and likewise a military ensign.

I very much doubt the truth of the statement that Orpheus was "especially favoured by the early Christians." The figure of Orpheus occurs four times only in the Roman Catacombs, and there in Pagan tombs. In three of these he is represented in a circle, as in the mosaic, but in the fourth, recently discovered in the Catacombs of S. Priscella, he is in a long panel.

It is not correct to say that "the Romans did not bury, but burnt their dead." Both systems were in vogue; and then, as now, it was a matter of choice from the foundation of the city, 753 B.C., till the Pagan religion was abolished in 392. The Roman Christians did not cremate.

In ancient art Ceres is not represented as being "close draped," but naturally with flowing robes. Hence the figure in the mosaic, Room XII., is not, I think, Ceres.

What is our Brother's authority for asserting that "Medusa's head was typical of silence"? There was no occasion to thus represent silence, when they had the god Harpocrates. Medusa's head was typical of death. There is a splendid example of it in the grand mosaic in the Salla Rotonda of the Vatican Museum.



He says the figure in the centre of Room XII. "very probably refers to Pythagoras, who about 586 B.C. discovered the rotundity of the world." This is altogether a mistake. Aristotle speaks of the round world. There is no sense in many parts of Homer if the world was not a sphere; and Numa made the temple of Vesta round, 720 B.C., as a symbol of the earth. We have in Rome a fresco of the time of Domitian showing just such a globe and pointer, with a crucible or mortar and pestle.

My reading of the Mosaics is as follows:—

No. VI. is the vestibule, this with III. and XII. form the east side of the Villa, and so face the rising sun; the whole of the mosaics refer directly or indirectly to Apollo, that is, Sol.

Orpheus was instructed by and received his lyre from Apollo. The head in the centre of III. is the Pythian Apollo, the bust in the corner is also Apollo; though not alike they are intended for the same being. The staff is not the Thyrsus of Bacchus, it is perhaps meant for the pastoral staff when Apollo served King Admetus.

The mantled cock represents Apollo Ægioclus, the Ægis bearer. The mantle or cloak of Jupiter was used by the deities to render them invulnerable, and Apollo held the office of carrier and occasionally used it himself. The cock is the well-known symbol of Apollo; and here the two are blended together.

The edifice reached by five steps is probably his temple at Delphi.

The winged griffin was sacred to Apollo.

The round temple is that of Æsculapius, Apollo's son by Calliope, the tree is a bay, and the animal is a dog; the bay and the dog were both sacred to Æsculapius; and his temple in Rome was round. The Gladiators probably represent the fight between Apollo and Idas.

Room XII.—The Tritons, Naiads, and Medusa's head refer to Poseidon, the particular friend of Apollo; as also was Mercury, who is blowing the horn, in the angles between the arms of the cross. The panel at the bottom of the cross, on the right in entering the room, represents Apollo and Cassandra; the next, to the right, Apollo and Daphne; the next, Apollo receiving his wages from Admetus, Apollo has in his hand a shepherd's crook, it is not like the Roman plough, still in use here. There is a likeness in the nude figure (Apollo) in this and the first panel. The last is Midas, with a Phrygian cap to conceal his asses ears, and Leucippus disguised as a maiden. As there was nothing in common between the worship of Apollo and Mithras, I do not think it represents Mithra and Vibia.

The man with the column, globe, and crucible is Æsculapius, the son of Apollo.

I believe that in the centre of the west compartment was the Sun, Phœbus himself. As Persius and Andromeda occupy one arm of another Greek cross, the opposite one was probably Apollo and the centaur Chiron; the other arms may have represented the story of Marsyas and Niobe.

The corner of which the figure is lost was I suppose Spring, then comes Summer with the peacock, Autumn crowned with the vine, and lastly Winter with the cowl. The Seasons were Apollo's half sisters.

The Gammata Cross, at the west end of the room, is the real "Masons' Mark," for it designates the rank and position of the occupier of the villa, probably the governor of the island. It is found on the Roman altars for *χιλιαρχος*, that is, *Tribunus*, the commander of a thousand men, who generally held the rank of *Præfectus* when acting as governor.

As regards the irregularity of the Tau bordering in Room XII., the design at page 49 *Ars Quatuor Coronatorum* shows the base of the Taus towards the wall, or north; and the first two at the east end, or entry, are not on a line with the others; whilst the bases of those on the south side are inwards. There are seven in each row. My edition of Price's guide to the Roman Villa, plate 3, page 20, does not agree, for it shows the Taus on the south side also to have their bases outwards, or towards the wall, south. It shows six on each side opposite to one another, then there is another design at the end of each row, the left hand one imperfect. If the drawing in *Ars* is correct, I might suggest that in the north row the designer made a mistake in symmetry in putting the bases outwards. Query, have they been restored? How is it that the first two are not in a line with the others? If the original designer did not make a mistake, the modern copyist in Price's guide did, which is the more extraordinary as he had simply to copy.

Now I would suggest that these Taus are the symbol of Apollo. I cannot prove this, but the gods may have been represented by geometrical designs or Greek letters.

Suetonius and Josephus inform us that there was a balcony in the Palace of Caligula, and off the balcony were twelve chambers dedicated to the *Dei Consentes*, and that on the murder of Caligula Claudius hid himself in the Hermæum, or chamber of Mercury, where he was discovered by a soldier, taken to the Prætorian Camp and made Emperor. Now Apollo was one of the *Dei Consentes*, and amongst these chambers, still existing, is one which has a pavement composed of Taus in black and white mosaic. At first appearance, the black Taus

seem to form the pattern, but on examination the pavement is seen to be composed of black and white Taus. All their bases are to the east except two on the south side of the pattern, which is narrower than the other sides, these two have their bases to the north. The north border seems to be composed of black  $\gamma$  squares or angles, but examination shows them to be Taus, half white and half black. Two squares back to back make one Tau. I might ask does this refer to day and night, the appearance and disappearance of the sun—Apollo?

Now if one looks at the border as given in *Arts*, it will be seen that there are dark Taus between the light ones, which have their bases towards the wall on the south side, and from the wall on the north side, whilst on the west side they are towards the west.

I look upon them as simple geometrical patterns and nothing more; and that it is an accident that the north side is not symmetrical with the other sides; and I quote the above example to show that in such designs the borders were not always regular.

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## FREEMASONRY IN HOLLAND.

BY BRO. F. J. W. CROWE.



HERE is a tradition that as early as the year 1637, there existed a Lodge at the Hague, but as the "papers and proceedings of the said Lodge" came to light, together with the apocryphal Cologne charter, no reliance can be placed on it.

The authentic history of Dutch Freemasonry dates from the year 1731, when the Grand Lodge of England issued a charter for a Lodge at the Hague, and in 1734, Lord Chesterfield, the English ambassador there, initiated the then Grand Duke of Tuscany, who afterwards became the Emperor Francis I.

The authorities of the States of Holland did not at first favour the Order, because the staunchest friends of the Prince of Orange were amongst its members and rulers, and in 1736 they forbade all assemblies of Masons: but their opposition was short lived, and shortly afterwards they ceased to meddle with the Craft. The Dutch Lodges remained under the direct obedience of the Grand Lodge of England until 1756, during which time many warrants were granted both for Holland itself and its foreign settlements, but in that year the first Grand Lodge of Holland was founded, and the first National Grand Master was elected, although the formal declaration of its independence was not granted by the Grand Lodge of England until May 16th, 1770, the Dutch Grand Lodge being from 1756 to 1770 considered as an English Provincial Grand Lodge, and its Grand Master as a Provincial Deputy for the Grand Master of England. After the latter date no further warrants were issued from England, and the Grand Orient of the Netherlands was fully recognised.

The present system in Holland only *acknowledges* the three Craft degrees, but under the Grand Mastership of Prince Frederick of the Netherlands (1817 to 1881), the Dutch system comprised three sets of degrees, the Prince himself retaining the supreme power in all, appointing three Deputy Grand Masters as working rulers. The origin of the higher degrees was, as I gather from Bros.: A. M. Maas Geesteranus, D.: G.: M.: and J. P. Vaillant, G.: See.: as follows:—Very soon after the introduction of Freemasonry into Holland several of the Lodges worked two degrees beyond the M.: M.: namely "Elu" or Elect Knight, and "Ecoissais" or Scotch Knight, the said Lodges being, according to French usage, called "Scotch Lodges." These degrees were worked until 1776 or 1778, when the degree of Rose Croix made its appearance from some source not yet definitely ascertained (although Bro. Vaillant is busily engaged in researches on this point), and brethren were from time to time initiated until 1807, when the Supreme Chapter was instituted, and the first warrants issued for the formation of private chapters. The rite then really became what is known as the French or Modern Rite of seven degrees, *i.e.*, 1, E.: A.: 2, F.: C.: 3, M.: M.: 4, Elu or Elect Knight; 5, Ecoissais or Scotch Knight; 6, Knight of the East, or the Sword, and 7; Rose Croix, the first three being worked in the symbolic lodges, and the remaining four by the chapters. All were worked in full, but since 1854 Nos. 4, 5, and 6 are given by communication, and only No. 7 in full. This provides us with a reason for the offices of *two* of the Deputy Grand Masters, but the *third* is unique in Masonic history. When Prince Frederick was Grand Master, he did not altogether approve of the Rose Croix degree, on account of its, apparently, somewhat sectarian and exclusively Christian tendency; so after a few years he discontinued working it, and instituted what were called the "Upper Blue degrees," consisting of "Elected Masters" and "Upper Elected Masters." These were not in reality separate degrees, but simply sections of the third degree elaborated, although each was made

the subject of a distinct initiation, and the office of the *third* Deputy Grand Master was to govern this section of Masonry. I am indebted to Bro. Vaillant, Grand Sec. of the Grand Orient of the Netherlands, for the following interesting particulars with regard to these degrees: "No clothing was admitted except the medal, which was worn round the neck by a small blue cord. All brethren wore their evening dress of black suit and white neckcloth; even the Prince was always in that dress, and also all the military officers. Ribbons and badges of knighthood, of military and civil orders, were all put off, not being allowed to be worn, in order to inculcate the most strict equality between men and brothers without any distinction of rank or social position." About five years ago these two degrees were united in one, which, although it is still worked, numbers very few adherents.

The certificate of the degree reads as follows:—

3-POINTED  
STAR.

**Wij Frederik, Prins der Nederlanden.**

President der Kamer van Administratie der O. U. M. V. M. gevestigd in het Koninkryk der Nederlanden:

aan allé B. B. U. M. en O. U. M. V. V. M. M. verspreid over de opperblakte des Aardbodems.

Salut' doen te weten.

GEZIEN hebbende de Registers de O. U. M. waaruit blykt dat de Br. ———, in de A. L. ——— gevestigd te . . . . ., als O. U. M. is aangenomen, zoo verleenen Wy gemelden Broeder daar van dit **Diploma** en verzoeken alle Broederen **Opper = Uitverkoren = Meesteren** denzelve als zoodanig te erkennen en te behandelen.

En zal genoemde Broeder gehouden zyn dit Diploma aan het Bestuur der voornoemde Werkplaats te vertoonen, ten einde het aldaar geregistreerd en met de handteekening des Houders, in tegenwoordigheid van den A. M. wordt voorzien.

Gegeven in s'Gravenhage den.....dag der..... Maand van't Jaar des Lichts .:—  
Handschrift van———  
gesteld in tegenwoordigheid van my.....

A. M. .: der L. .: in't O. van——  
Geregistreerd aldaar den.....



\_\_\_\_\_ In kennisse van my  
.....

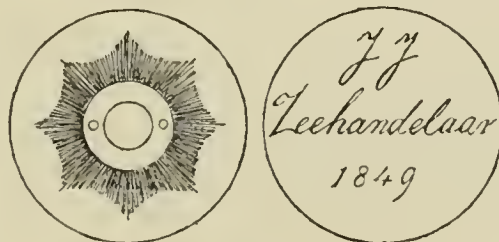
*Secretaris der Kamer  
van Administratie.*

No.

*Secretaris*

The specimen in my own collection is dated 5849, and is signed by "Frederik Pr: der Nederlanden" himself. The seal represents a Doric temple, above which shines a star, and in the open porch stands a tree with a black dot on each side of it, and around the edge is the inscription, "Omnia quæcumque vultis ut faciant vobis homines et vos facite illis."

The medal mentioned by Bro. Vaillant, and of which a specimen was kindly sent me by Bro. Maas Geesteranus, is of silver, with a small hole to pass the blue cord through. On one side is engraved the symbol of the Order, and on the other the name of the brother to whom it belongs. I give a sketch of my own specimen, of the exact size.



After the death of Prince Frederick in 1881, however, a difficulty arose. He was succeeded in the Grand Mastership by Prince Alexander, and as this Grand Master possessed neither the Rose Croix nor the Elected Master degrees, he could not be the ruler of Masonry beyond the third degree, unless he allowed himself to be further initiated, which he declined. The point was solved by the members of the higher degrees electing a Grand Master for each, and since 1882 their existence has been entirely separate from that of the Grand Orient.

At the present time Masonry flourishes under the Grand Orient, or "Groot Oosten der Nederlanden," both at home and in the colonies. The Grand Officers consist of:—A Grand Master: a Deputy Grand Master "for the symbolic degrees" (this title being still retained, although the other two D. :. G. :. M.'s. :. do not now exist); Deputy Grand Masters, for the East and West Divisions of the Dutch East Indies: for Surinam; for Curacao and the Island belonging thereto; and for the South of Africa and adjoining country; two Grand Overseers; Grand Orator; Grand Secretary; Grand Treasurer and Almoner; Grand Librarian; Grand Master of the Ceremonies: Grand Examiner; Grand Steward; and Assistant Grand Secretary; the seat of government being at the Hague. The clothing of the Grand Officers consists of apron and collar only. The apron is of white silk, bordered with blue and fringed with gold, having the square and compasses embroidered on it, also in gold. The collar is of broad light blue silk ribbon, with an acacia branch embroidered in gold, to which the jewels are suspended.

Every private Lodge has its own colour, which is expressly laid down in its warrant of constitution, and this colour is used in the ribbon of its seal, the borders of its members' aprons, the collars of its officers, and the furniture of the Lodge. The aprons are of white leather edged with the proper colour, but every member is at liberty to ornament his apron as much as he likes, "a liberty," says Bro. :. Maas Geesteranus, "that is profusely made use of."

Candidates are admitted at their majority, *i.e.*, twenty-three years of age, or when married if before, it being the civil law of the Netherlands that a man obtains his majority by his marriage. From initiation to F. :. C. :. a month, and from F. :. C. :. to M. :. M. :. a year must elapse, unless a dispensation be granted by the Grand Master to shorten this time. It is curious that the words and passwords of the first two degrees are exactly the reverse of the English usage, and the battery in all three degrees is entirely different. Both E. :. A. :. and F. :. C. :. receive a certificate on paper, but the M. :. M. :. certificate is issued by the Grand Secretary and the officers of the Lodge fill it up, and attach the seal and ribbon of the same to it.

There are no restrictions as to sequence or duration of offices under the Grand Orient. The Master need not have filled any office before the chair, neither is there any limit to the time he may continue in it, or any other officer in his office.

The constitution of the Grand Orient is very curious. It is not composed, as with us, of Masters, Past Masters, and Wardens, but of Delegates from the symbolic Lodges, and the strongest anomaly is that the Grand Officers *per se* have *no vote* in Grand Lodge, although they may take part in the debates; therefore, unless they are delegates, and vote as such, they have absolutely no power of any kind. Each Lodge elects three or fewer delegates from its numbers, who by the *Constitutions* must be Master Masons, but need not hold any office in their Lodge. In some Lodges, however, the *by-laws* rule that the Worshipful Master and Wardens shall be the regular delegates to Grand Lodge. In the case of Lodges in South Africa, and the East and West Indies, the usage is similar to the "proxy" system of the Scottish Grand Royal Arch Chapter, that is, each Lodge may either delegate three or fewer of its own members, or three or fewer Master Masons who are members of one of the home Lodges to look after its interests.

Another anomaly is, that the delegates vote *per caput*, not *per Lodge*, so that a Lodge whose geographical position makes it difficult to send more than one delegate, has only one vote, whilst those nearer the Hague are always fully represented and get their three votes; and it also happens sometimes that of three delegates of any Lodge, two may vote on one side, and one on the other. These points are considered by Dutch brethren as very unsatisfactory, and will probably be altered at some future date.

The Grand Orient has two seals. The smaller is an oval showing the sun in splendour, and bearing the legend "Omnibus" in token of the universality of Masonry. The other, or "Great Seal," is circular, and the device is an altar (near which is a sprig of acacia growing) inscribed in front "Groot Oosten," and on the end with a double triangle in a circle similar to the English Royal Arch jewel. On this altar rests a book with seven seals, above which is the all-seeing eye in a triangle, from which rays of light cover the remainder of the seal. Surmounting all is a ribbon with the legend "Silentio et fide."

The M. :. M. :. Diploma, and the official note paper bear a still different device, consisting of an oval with an indented border, on the upper part of which is the same motto as on the great seal "Silentio et fide." On the left of the enclosed space is a pyramidal monument ornamented with the square, compass, and segment of a circle, and resting on a square base, which bears a skull and cross-bones. On the right is a lion standing with one paw resting on the volume with seven seals which lies in the centre. In the foreground are the level, trowel, 24-inch gauge, plumb rule, and mallet, and in the background the sun, in full splendour, sheds its radiance on all.

I append the following statistics of all degrees in Holland :—

	Lodges	Chapters	R.C.	Lodges of E. Masters
Netherlands	51	9		6
East Indian Colonies	12	1		0
West „ „	2	2		0
South Africa	20	8		0
	(some, however, dormant).			
Total	85	20		6

Nos. of Membership.	Lodges	Chapters	Lodges E.M.
Netherlands	4000	200	100
East Indian Colonies	568	not given	—
West „ „	139		—
South Africa	347		—
Total	5054	?	100

## THE BALLOT IN, AND THE ORGANIZATION OF, THE GRAND LODGE OF HUNGARY.

BY BRO. LAD. DE MALCZOVICH, BUDAPEST.



It is well-known, the present Grand Body of Hungarian Freemasonry, the “Symbolic Grand Lodge of Hungary,” was formed by the Union in 1886, of the former “Grand Lodge of the St. John’s Rite” and the “Grand Orient” (A. & A.S.R.) of Hungary. The Constitutions of these Grand Bodies differed from each other on very many and important points, more especially concerning the rule governing the ballot for initiation. The Constitutions of the St. John’s Grand Lodge, essentially grounded on the same principles as those of the Grand Lodge of England, provided that, on a ballot taken for the initiation of a candidate, *three black balls* should exclude, irrespective of the number of the brethren voting; whereas the Grand Orient (following its French model) required one-fifth of the votes to be black to entail rejection. At the preliminary negotiations for the Union of the two Grand Bodies the Grand Lodge stipulated as a *conditio sine qua non*, that its rule should be adopted by the new Grand Lodge about to be created. This was agreed to and accepted, and so the rule of the three black balls was incorporated in the Constitutions of the Symbolic Grand Lodge.

Very great was the astonishment of the brethren when, at the General Annual Meeting of Grand Lodge, November 1888, the Council of the Order laid before the meeting a proposition for altering the conditions of the ballot in the sense that instead of *three black balls* one-fifth of the voters should be required for the refusal of a candidate. It was but natural that this proposition should awaken some bitterness, and, after a very long and hot debate, it was rejected by a large majority. At the same meeting it was decided that the General Annual Meetings should thenceforth be held in the Spring instead of Autumn and therefore the very next General Meeting was held in March 1889. The Council of the Order thought proper to re-introduce the proposition rejected at the *last* General Meeting *only a few months previously*. But as the debate upon it grew very warm they foresaw that the result would be exactly the same if voted upon, and therefore they moved, at the last moment, an amendment that (instead of three black balls, and instead of a fifth part) one-seventh of the votes given *should be adopted* as requisite for the exclusion of a candidate, *as a general rule*; at the same time conceding to *every private lodge* the liberty to increase the severity of this rule, but not to mitigate it. This amendment was then carried and adopted as the new rule.

A short time afterwards all the Lodges presented their by-laws to the Grand Lodge for confirmation. The result was that the greater part of the *Lodges*, and almost *all* the former Johannite Lodges and a portion of the others, *kept* the *three black balls*, some of them even reduced this to *one*, and only a small minority adopted the general rule (one-seventh part of votes), without further modification.

Even the Lodge which had taken the first step in the whole matter regretted its former proceedings and *retained* the former regulations with *three black balls*. To sum up: The present state of the question in this jurisdiction is a very anomalous one, considering that, whilst formerly three black balls rejected *everywhere indifferently*, there are at

present Lodges in which *three* (or *two*, or even *one*,) black balls reject a candidate, and others in which he can be accepted even if seven to ten black balls have appeared against him.

The former St. John's Grand Lodge—in the *strict sense* of the word—consisted of (1) the Grand Master; (2) the Deputy Grand Master; (3) the twelve Grand Office Bearers of Grand Lodge, (Grand Senior Warden, Grand Junior Warden, and so forth.) They formed the *central and permanent* administrative body of the Hungarian Craft, which was, however, answerable to (4) the General Annual Meeting of Grand Lodge, consisting of the Worshipful Masters and elected representatives of *all* the daughter Lodges (this with the permanent body forming the Grand Lodge in a *larger sense*). There was also, as in England, a ladder of strict hierarchial distinction in rank and dignity between the various Grand Officers.

*Not so* in the former *Grand Orient* of the Ancient and Accepted Scottish Rite. This consisted only of (1) the Grand Master, (2) the Deputy Grand Master, (3) *the Council of the Order*) consisting of members *all equal in rank*.

There were *no special* Grand Officers, but the Grand Master filled the offices, according to his pleasure, with different members of the Council, for the time of each meeting only. Thus the organization of the Grand Orient was more democratic, that of the Grand Lodge more aristocratic, in one sense; but the high degrees rendered the Grand Orient exclusively aristocratic; (4), there was a General Annual Meeting to which the Council of the Order was answerable.

By the Act of Union both systems were united. The new *Symbolic Grand Lodge* consisted of (1) the Grand Master; (2) two Deputy Grand Masters; (3) twelve Grand Office Bearers; (4) twenty-four elected members. *All these* formed *the Council of the Order*, which is the governing administrative body of the Grand Lodge. It was however, decided at the last General Meeting (March, 1890), that Honorary and Past Grand Masters should also be members of the Council, and that the number of *elected* Members, exclusive of the Grand Officers, should be increased from twenty-four to thirty; these are elected for three years, a *third part* to retire every year, but to be eligible for re-election. The Council of the Order, therefore, now consists of (1) the Grand Master—elected for three years; (2) the two Deputy Grand Masters—these are elected for one year only, but can be elected anew; (3) Honorary and Past Grand Masters—for life time; (4) twelve Grand Officers—elected for three years; (5) thirty members of the Council—*bearing no other title*—elected for three years. All these brethren wear the jewel of Grand Lodge.

A word about the *Supreme Council*. With the former *Grand Orient* there were connected besides the Craft Lodges, Chapters of the 18th degree, Councils of the 30th degree, and a Supreme Council of the 33rd degree of the Ancient and Accepted Scottish Rite. The *Grand Master* of the *Grand Orient* was always *ex officio* president of the Supreme Council.

As the St. John's Grand Lodge recognised only the three symbolic degrees as *pure Masonry*, it was decided by the Act of Union that henceforward the *Symbolic Grand Lodge* should be the *only legal authority for the Craft*, the Supreme Council controlling the high degrees only, of which the 18th, 30th, and 33rd degrees are alone worked. At the same time it was decided that the Lodges formerly under *the Grand Lodge* should *not* recognise the high degrees, in spite of the Union, and consequently *do not even now permit their members* to take the high degrees of the Ancient and Accepted Rite. Lodges to be established *after* the Union should be at liberty to declare whether they would or would *not* recognise, and take, the high degrees. It follows from this arrangement that the Supreme Council, *although maintained in principle*, lost every significance, because there are many Lodges which are not represented in the Chapters, Council, and in the Supreme Council, and many of the most illustrious brethren (oftentimes even Grand Masters and Deputy Grand Masters), being only Master Masons and no more, do not join the high degrees. Thus, for instance, the former Grand Master, as well as both of the actual Deputy Grand Masters, and one Past Deputy and Honorary Grand Master are but Master Masons.

As it may happen that the Grand Master may be a Master Mason only, it follows that the Grand Master of the Symbolic Grand Lodge cannot be *ex-officio* President of the Supreme Council, but these two dignities are separated from each other now, and the Supreme Council, as a whole, is only very loosely connected with the Grand Lodge. The actual Grand Master, Bro. Rakovszky is a 33rd degree (he was a Past Grand Master of the *Grand Orient* and President of the Supreme Council), but he desired to be only *Vice-President* of the Supreme Council, the presidency remaining with old Bro. George Joannovics.

As I have shown above, it is impossible, under the present circumstances, that the high degrees (considered by Johannite Masons as an *additional* and not *pure* Masonic system) should have any practical importance, and they are only maintained with a view to history and as affecting our relations with such Masonic Grand Bodies as comprise also Supreme Councils of the 33rd degree.

## ST. JOHN'S IN HARVEST,

24th JUNE, 1890.



THE Lodge met at Freemasons' Hall, London, at 5 p.m., to celebrate the Masonic Festival of St. John in Harvest. The following members were present:—Bro. R. F. Gould, P.G.D., in the chair; W. M. Bywater, P.G.S.B., S.W.; Prof. T. Hayter Lewis, J.W.; G. W. Speth, Sec.; Dr. W. W. Westcott, S.D.; W. M. Williams, Steward; W. H. Rylands, P.G.St.; S. T. Klein; J. Finlay Finlayson; and Dr. B. W. Richardson. Also the following members of the Correspondence Circle: Bros. H. Chintamon; E. W. Carns-Wilson; Col. M. Petrie; Col. M. Ramsay, Dis. G.M. Malta; Z. Milledge; R. P. Couch; Col. J. Mead; B. Lightfoot; S. R. Baskett; H. M. Hobbs; C. W. Mapleton; R. Greenwood; and R. A. Gowan. Visitor, Bro. J. M. Clapp, P.M. of Temple Lodge No. 412, Pennsylvania.

One Dist. G. Lodge, seven Lodges, and 40 Brethren were admitted to the membership of the Correspondence Circle, raising the roll of intrants to 956.

The question of Life-membership was referred back to the Committee for further consideration.

The Secretary read a letter from Bro. Simpson explaining his unavoidable absence in Berlin, although the paper of the evening stood in his name.

The Secretary therefore read the following paper:—

### BRAHMINICAL INITIATION.

BY BRO. WILLIAM SIMPSON, I.P.M.



HAVING had lately to look up some information for a couple of papers I have been writing for the Quatuor Coronati, I chanced, in some of the volumes of that valuable series, "The Sacred Books of the East," to meet with a number of passages bearing on Brahminical initiation; and from the light which these throw on that particular rite, as well as upon initiatory rites in general, it seemed to me that the passages should be collected and put into form for the benefit of Masonic students. As many of the passages have been already incorporated into the two other papers, this will explain why some of them appear again.

As the ceremony of initiating a Brahmin may not be familiar to many, it will be as well to give the details of it as it is practised in modern times. I shall quote from the description given by Sir Monier Williams<sup>1</sup>, who stands high as an authority on such subjects. He defines the ceremony as "the induction into the order of a twice-born man by investiture with the sacred cord," p. 60. "This rite is enjoined for a Brahman in his eighth year, for a Kshatriya in his eleventh, and for a Vaisya in his twelfth," (*ibid*). These are the three castes or classes mentioned in my paper on the "Three-fold Division of Temples." The Brahman is the priestly class: the Kshatriya the warrior; and the Vaisya the agriculturist. These are those who "constitute the three twice-born classes [as receiving a second spiritual birth through investiture with the sacred thread]", *ibid*, p. 57. The term applied to them was "*Dvi-ja*, 'twice-born,'" *ibid*, p. 58.

It need scarcely be pointed out that it is the symbolism of the second birth in the ceremony, which is suggestive, and gives a special interest to it.

I still quote from the same authority; he says, "The sacred cord, which is generally a thin coil of three threads, commonly called *Yajnopavita*,<sup>2</sup> is worn over the left shoulder, and allowed to hang down diagonally across the body to the right hip. The wearing of it by the three twice-born classes is the mark of their second spiritual birth. There was some difference in the kind of thread worn, according to the class of the wearer, thus:—The sacred cord of a Brahman must be of cotton, so as to be put on over his head in a coil of three threads; that of a Kshatriya of hemp; that of a Vaisya, of wool.

<sup>1</sup> The work here quoted from is called *Hinduism*; one of the very handy Non-Christian series, published by the Society for Promoting Christian Knowledge.

<sup>2</sup> The first part of this word, *Yajna*, means "Sacrifice,"—The ordinary name used in India for the cord is *Juncoo*, a word expressive of "birth" or "life."

“The ceremony of induction begins by the youth’s standing opposite the sun, and walking thrice round the fire. The Guru<sup>1</sup> then consecrates the Yajnopavita by repeating the Gayatri ten times. Then, girt with the thread, the youth asks alms from the assembled company, to indicate that he undertakes to provide himself and his preceptor with food. The Guru then initiates him into the daily use of the sacred Savitri prayer [called Gayatri because it is in the three-measured Gayatri metre<sup>2</sup>] preceded by three suppressions of breath, the trilateral syllable *Om* and the three Vyahritis, or mystical words, *Bhur*, *Bhuvah*, *Svar*,<sup>3</sup> and admits him to the privilege of repeating the three Vedas, and of performing other religious rites, none of which are allowed before investiture.” *Ibid*, pp. 60, 61.

My impression is that this ceremony takes place in an ordinary house. I do not speak with certainty on this point, but I know of no temples in the north-west of India where it could be performed. Under such circumstances it is a very simple performance; there is nothing which we would consider religious or solemn about the act. It is not even elaborate in its details, and yet it is not possible, I should suppose, for any Mason to read the description without having his curiosity excited. By this rite the young Brahmin becomes born again. The asking for alms under a figurative pretence is certainly curious, but it can be perfectly accounted for by local customs. Almost all ascetics and holy persons in India who renounce the world live upon charity. The Buddhist monks all live by begging; Buddha himself did so, and his alms-dish became a very celebrated and sacred relic. The first teaching which the young novice receives is peculiarly Masonic; it is the Gayatri, two translations of which I have appended in a note; there it will be seen that he invokes the sun, and desires Light—the light of the understanding. He receives a number of sacred and mystical words, but they are not pass-words. “Om” has often been compared to Jehovah; it is a very sacred word, but it is generally pronounced. Some sects “whisper” it, while others will not even do that—they only meditate upon the word. The other words mentioned may be classed as *Mantras*, of which there are a great many. They are used by the Hindus in their ceremonies. Williams adds that the rite is completed by binding on a girdle made of Munja grass.

I never saw this ceremony in India—so far as I am aware it is not done in secret—and accounts of it in books are scarce; so I have often wondered as to whether the ceremony, if carefully scrutinised in all its details, had not some reference to death, from which condition the new birth takes place. Williams’s description gives no hint. Another matter that naturally calls for attention is the Brahminical thread. What is it—what does it symbolize? It symbolises the New-Birth—but how? Symbols are generally something tangible, and this skein of thread—for the Brahminical cord is described by these words—no doubt represents some existing object, of which it expresses the symbolical sense. At last I have found in the *Satapatha Brahmana*, which has lately been translated by Professor Eggeling,<sup>4</sup> an important reference to this subject. This ancient work<sup>5</sup> is a book of ritualism, and gives an elaborate account of the details connected with sacrifice; and it will be necessary to give just a faint notion of some of the ideas of sacrifice, so that what follows may be understood. The place of worship has to be carefully prepared, and after it is ready comes the statement that “It is, however, the officiating priests that constitute the place [or medium] of worship.”<sup>6</sup> The transmutation indicated in this sentence pervades everything connected with the ritual, and unless it is understood the references to follow would be meaningless. The same transmutation, or transubstantiation it might be called, takes place with the Brahman. He is the Priest, and he is a man. He is the Sacrifice, “The Sacrifice is a man,”<sup>7</sup> and on this account it is made “as large as a man.”<sup>8</sup> It is the priest who is the sacrifice as well as the sacrificer,

<sup>1</sup> That is his “teacher,” for the young Brahman begins the study of the Vedas under a Guru on being initiated.

<sup>2</sup> The Savitri prayer, or Gayatri, is,—“Let us meditate [or, we meditate] on that excellent glory of the divine Vivifier. May he enlighten [or stimulate] our understandings.” This invocation is addressed to Savitri as the Sun, and its “Light.” Professor Wilson has a slightly different version of it which he translates from the *Vishnu Purana*,—“We meditate on that excellent light of the divine sun: may he illuminate our minds.”

<sup>3</sup> These three words were produced by Prajapati from the Vedas.—“He uttered the word *bhur*, which became this earth; *bhuvah*, which became this firmament; and *swar*, which became that sky,” Dowson’s *Class. Hindu Dict.* art. *Vyahritis*. This passage illustrates creating by means of a word, and the threefold division of the universe.

<sup>4</sup> *Sacred Books of the East*, vols. xii. and xxvi.

<sup>5</sup> It is supposed to date about four or five centuries B.C.

<sup>6</sup> *Sat. Brah.* iii., 1, 1, 5. <sup>7</sup> *Ibid* iii., 5, 3, 1, 1, 3, 2, 1.

<sup>8</sup> “The sacrifice is a man; it is a man for the reason that a man spreads [prepares] it. In being spread it is made just as large as a man; this is why the sacrifice is a man.”—*Ibid* iii., 5, 3, 1. In one part of the book it is told that the Asuras were dividing the earth, and the gods went to them to demand a share, Vishnu being a dwarf, he being “this very sacrifice,” the altar was to be his exact size, so the Asuras promised them that space as their share, Vishnu lay down, and the altar was made to his size, but it was found that it required the entire earth to hold him —“For this reason they say, ‘as great as the altar is, so great is the earth; for by it [the altar] they obtained this entire [earth].’” 1, 2, 5, 7.



“so does he who is consecrated now become the sacrifice,”<sup>1</sup> but the sacrifice is God, and so is the priest and so is the man. “Now, he who is consecrated draws nigh to the gods and becomes one of the deities.”<sup>2</sup> “When he is consecrated he is Vishnu, and when he sacrifices he is the sacrificer.”<sup>3</sup> “For Vishnu is the sacrifice.”<sup>4</sup> Finally, it is the sacrifice to God, of a God, by a God.

This sacrifice, as given in the Satapatha Brahmana, is one of the most confusing puzzles I have ever tried to unravel. There are two volumes already published, and that does not give the end. Some things are given in minute detail, while important parts are left quite unexplained, and in many cases from the peculiar interchangeable character pervading everything in the ritual, it seems to me almost impossible to work out the exact sense. So I speak with some uncertainty, but as far as I can guess, I should say that the Brahminical re-birth must have been originally connected with the death at the sacrifice. Although there is a great amount of detail about killing, blood, and cutting up the victim, it is, I understand, all done in the children’s “make-believe” style. Cakes of rice and barley with *Ghee* or butter are the articles used. Professor Egging in a note<sup>5</sup> explains,—“That is to say, the sacrificial cake is a substitute or symbol [pratima] for the animal sacrifice [as this it would seem was originally a substitute for the human sacrifice] by which the sacrificer redeems himself from the Gods. . . . It would seem that the man originally sacrificed his equal, as the best substitute for his own self; and that as advancing civilization rendered human sacrifices distasteful, the human victim was supplied by domestic animals, ennobled by constant contact with man; and finally by various materials of human diet.” Although there is no reference to death that can be traced in the rite of Brahminical initiation now, from the above I presume that there had been so at first in connection with the sacrifice.<sup>6</sup>

A distinct reference is given to this in the following text:—“Now, he who is consecrated becomes an embryo, and enters into the Metres: hence he has his hands closed, since embryos have their hands closed. And when he says ‘I touch you,’ he means to say ‘I enter into you.’ ‘Do you guard me up to the goal of this sacrifice!’ whereby he says, ‘Do you protect me until the completion of this sacrifice!’”<sup>7</sup> The word sacrifice is here used in connection with becoming an embryo, and there follows close upon it the relation of the Brahminical thread to this stage of the re-birth.

With regard to this part of the subject, I am glad to say that the Brahmana is sufficiently distinct. The sacrificer, or it might be the sacrifice, for they are both the same, has to be consecrated, and here is a part of the description of it, which refers to the Brahminical thread, in this case called “the Zone.”

“He then girds himself with the Zone. For once upon a time when the Angiras were consecrated, they were seized with weakness, for they had prepared no other food but fast-milk. They then perceived this [source of] strength [viz., the Zone], and this [source of] strength they put in [or round] the middle of their body as a [means of attaining] completion: and thereby they attained completion. And so does he now put that [source of] strength in the middle of his body, and thereby attain completion. It is made of hemp. Hemen it is in order to be soft. Now when Pragapati,<sup>8</sup> having become an embryo, sprung forth from that sacrifice,<sup>9</sup> that which was nearest to him, the Amnion,<sup>10</sup> became hempen threads; hence they smell putrid. And that which was the outer membrane [and placenta] became the garment of the consecrated. Now the Amnion lies under the outer membrane, and hence that [Zone] is worn under the garment. And in like manner as Pragapati, having become an embryo, sprung forth from that sacrifice, so does he become an embryo and spring forth from that sacrifice.”<sup>11</sup>

There are other passages referring to the same, but the above is quite sufficient to indicate the symbolism of the Brahminical thread, or girdle. It is identical with the *Yoni*; and a Brahmin of the present day would describe it as representing “the Female Power of the Universe.”

<sup>1</sup> *Ibid* iii., 2, 2, 12.

<sup>2</sup> *Ibid* iii., 2, 2, 19.

<sup>3</sup> *Ibid* iii., 2, 1, 17. Another passage puts it that he is Prajapati; it should also be remembered that the Hindu gods are also interchangeable with one another, so that if he was one god he might be almost any god.

<sup>4</sup> *Ibid* 1, 7, 4, 20. See also, iii., 2, 4, 6; iii., 6, 3, 3. “Prajapati [Lord of Creation] is the sacrifice.” i., 2, 5, 12.

<sup>5</sup> *Ibid*, vol. xii, p. 49. [The number of the vol. here is its number as one of *The Sacred Books of the East*, the two volumes which contain the *Satapatha-Brahmana*, are vols. xii. and xxvi.]

<sup>6</sup> “Soma is the Lord of herbs; Vishnu is the chief among the strong; Tvashtri is the prince of the Rudras; and Siva is the ruler of [all] creatures; likewise sacrifice of [all] initiatory ceremonies.” *Anugita Sacred Books of the East*, vol. viii., p. 346-7.

<sup>7</sup> *Satapatha-Brahmana*, iii., 2, 1, 6-7.

<sup>8</sup> Pragapati, or Prajapati, “Lord of Creatures,” a term applied to Indra, Savitri, Soma, Brahma, &c.

<sup>9</sup> Here “Sacrifice” is again connected with the birth.

<sup>10</sup> Amnion, The innermost membrane, surrounding the fetus in the womb.—*Webster*.

<sup>11</sup> *Satapatha Brahmana*, iii., 2, 1, 10-11.

When a Brahmin loses caste, which is from supposed defilement of some kind or another, according as they believe; he has to be born again. We have instances on record; the Rajah of Sattara sent two ambassadors to England when he was in difficulties with our government; they were Brahmins, and on their return to India, it was believed that they had lost caste; this is a very serious matter for their relatives can have nothing to do with them. They become outcasts. In this case the Rajah was anxious to help them, and here is what has to be done in such a case. "For the purpose of regeneration it is directed to make an image in pure gold of the female power of nature, in the shape either of a woman or a cow. In this statue the person to be regenerated is enclosed and dragged through the usual channel. As a statue of pure gold and of proper dimensions would be too expensive, it is sufficient to make an image of the Sacred Yoni, through which the person to be regenerated has to pass. Ragho Nath Rajah had one made of pure gold, and of proper dimensions, his ambassadors passed through, and by adding immense presents to Brahmins they became regenerated, and were admitted again into the communion of the faithful."<sup>1</sup> In 1876 the Maharajah of Travancore had to perform this ceremony. It was in the papers at the time that he had "been born again, after due form, as a Brahman of the Brahmins, through the womb of a cow of gold of exactly his own weight."<sup>2</sup>



BRAHMIN WITH SACRED CORD.

According to Sir Monier Williams the cord of a Brahmin should be of cotton, and that of Kshatriya of hemp; according to the *Satapatha Brahmana*, the Brahmin's should be hemp. "It is intertwined with a shoot of reed [munga] grass."<sup>3</sup> In this we see that slight changes took place even among the rigid and sacerdotal Brahmins. Another of the old authorities says, "The girdle of a Brahmin shall be made of Munga grass."<sup>4</sup> "A Kshatriya of a bow-string, a Vaisya of hempen threads."<sup>5</sup> The Kshatriya is the warrior caste, and hence the bow-string. Another authority expresses,— "The sacrificial thread shall be made of Kusa grass, or cotton, and consist of thrice three strings. [It shall hang down] to the navel."<sup>6</sup> At present the cord is of three threads, of unbleached cotton, and is worn over the left shoulder, hanging down to the right side to about the top of the pelvis.

Some of these sacred books give a different aspect of the re-birth, but looking at it from a Brahminical point of view there is nothing antagonistic to the one already given. Indeed there are allusions in the *Satapatha Brahmana* which indicate the other. One of the quotations already given from it contains the idea, it is the following: "Now, he who is consecrated becomes an embryo, and enters into the Metres." The "Metres" in this case are the verses of the Vedas. The Vedas are the sources of knowledge, which supply the light of the understanding, which is invoked by the Gayatri. *Vasishtha* says, "No religious rite can be performed by a [child] before he has been

girt with the sacred girdle, since he is on a level with a Sudra before his [new] birth from the Veda."<sup>7</sup> In *Apastamba*, the name under which another of the old sacred books goes by, it is said, "For he causes him [the pupil] to be born [a second time] by [imparting to him] sacred learning."<sup>8</sup> It may be explained that the Vedas are represented as feminine. In the accounts of Krishna he is described as sporting with Gopis or milkmaids; the *Prem Saugor* gives many details of Krishna's dealings with the young women, which at first seem anything but moral, but when it is explained that the Gopis are the verses of the Vedas, it is evident that a literal interpretation is not likely to be the right one.

As these extracts are rather fragmentary it may be as well to give a sketch of this initiatory rite in a more connected form. It was called the Dikshaniya sacrifice, because the sacrificial

<sup>1</sup> Coleman, quoted from *Asiatic Researches*.

<sup>2</sup> *Daily News*, 5th Oct., 1876.

<sup>3</sup> *Satapatha Brahmana*, iii., 2, 1, 13.

<sup>4</sup> *Vasishtha*, xi., 58.

<sup>5</sup> *Ibid.*

<sup>6</sup> *Baudhayana*, 1, 5, 8.

<sup>7</sup> 11, 6. *Sacred Books of the East*, vol. xiv., p. 10.

<sup>8</sup> *Ibid*, vol. ii., p. 3. According to Monier Williams (see *Supra*), it is the Guru who is to begin teaching the young Brahmin the Vedas, who initiates him with the sacred cord.

idea was associated with the ceremony. The individual went through a number of purifying rites, such as bathing, shaving, cutting the nails, and anointing with butter. A linen garment is put on, this represents the outer membrane enclosing the foetus, and is called "the covering of consecration and penance," and "the garment of the consecrated." He then sits down on two black antelope skins, which are "an image of these two worlds [heaven and earth], and thus he consecrates him on these two worlds."<sup>1</sup> The zone or sacred thread, representing the inner membrane, is placed on his body, and he becomes an embryo. The details relating to these actions as given in the Brahmana are innumerable, but the result is that the individual is born again. "This [second] birth is the best,"<sup>2</sup> so it is declared. From his father and mother he received his first birth, that was his body; but the second birth is a spiritual one—the soul is supposed to be born into light and knowledge, that is, into the light and knowledge of the Vedas; for the initiation is the beginning of the study of these books by the young Brahmin. The *Apastamba* says, "The initiation is the consecration, in accordance with the texts of the Veda, of a male who is desirous of [and can make use of] sacred knowledge."<sup>3</sup> The *Vasistha*, one of the Sutras, states:—"Their first birth is from their mother; the second from the investiture with the sacred girdle. In that [second birth] Savitri<sup>4</sup> is the mother; but the teacher is said to be the father. They call the teacher father, because he gives instruction in the Veda."<sup>5</sup> These extracts give the meaning that was attached to this ceremony; they show that the seeking for light and knowledge, combined with a rite symbolical of regeneration, is no new idea, but can be traced back to the most ancient times. The initiation as described in the Brahmana may be roughly guessed as being the form practised about 2000 years ago; but that is a long way from its first beginning.

Having now furnished what I hope will be sufficient to give an idea of the Brahminical cord and its symbolism with the Hindus, I turn to the Parsees, who also wear a cord or sacred girdle. I shall first give some account of the ideas connected with it from the old Zend Books, a number of which have now been published in the *Sacred Books of the East*.

The girdle in this case is called the "Kusti." It passes three times round the body, which means that it is triple; it is composed of seventy-two threads, is tubular in form, and is made of wool. The Parsee who showed me his Kusti explained that the first circle of the sacred cord expresses a belief in One God;<sup>6</sup> the second a belief in One Prophet, Zoroaster; and the third that the world is round. Darmsteter, who translates the *Venidad*, in a note<sup>7</sup> to that book gives quite another explanation. He says, "Each of the three circumventions of the loins is equal in value to Humat, Good Thought, Hukhat, Good Speech, Huaresta, Good Work." According to the same authority there are divisions of the thread into 6, 12, 24, and 72. The six expresses the six Gahanbars or season-festivals; the twelve are the twelve months of the year; the twenty-four are the twenty-four Kardaks or sections of the *Visparad*—one of the sacred books; the seventy-two are the seventy-two chapters of the *Yasna*, another of the sacred books.<sup>8</sup> The Brahmin never undoes the coil of his thread, but the Parsee has to undo it every time he bathes or even washes his hands; he has each time to replace the Kusti, and the tying of the knots is a religious rite. There is a symbolic meaning given to every turn and twist of the cord when it is being tied. If I understand right it is tied round the waist, and does not pass over the shoulder as with the Brahmin. The Parsees of the present day begin to wear the girdle when they are seven years old but the *Shayast-La-Shayast*,<sup>9</sup> gives fifteen years as the age—a difference implying a considerable change.

The Parsee also wears a "sacred shirt," made of cotton, and called a "shoodrah;"<sup>10</sup> this word was explained to me by my Parsee friend as being formed of *Shood*="good," and *rah*="way." In front of the neck there is a very small pocket, about an inch square, with an opening next the skin; this pocket is called "Gurrian." This shirt has to be worn with the sacred girdle, and under it. The *Shayast-La-Shayast*, chap. iv.<sup>11</sup> gives very minute details, not only of the girdle, but also of the shirt, and from the explanations it may be assumed that they were symbols of puberty, and the shirt was the necessary covering which modesty required. There is an interesting resemblance in this with the traditional origin of the Masonic clothing as given in the Old Lectures, where it is derived from the

<sup>1</sup> *Sat. Brahm.*, iii., 2, 1, 1.

<sup>2</sup> *Apastamba*, I, ii., 13.

<sup>3</sup> I, i., 8.

<sup>4</sup> Savitri is only another word for the Veda, or a personification of the Gayatri, the sacred verse already given.

<sup>5</sup> *Vasistha*, I., ii., 3-4.

<sup>6</sup> God in this case means Hormuzd, or Ahura Mazda, as it is given in the Zend writings.

<sup>7</sup> *Sacred Books of the East*, vol. iv., p. 191.

<sup>8</sup> *Ibid*, vol. xviii., p. 122.

<sup>9</sup> 4, 9.

<sup>10</sup> The old name in the Zend books is *Sadarah*. *Venidad*, Far. xviii., 9, note. It is also called the "garment of Vohuman." The archangel Vohuman was the first creation of God. *Dadistan-i-Dinik*, 39, 19, 40, 2, note.

<sup>11</sup> *Sacred Books of the East*, vol. v., p. 285, etc.



PARSEE WITH SHOODRAH.

act of the G.A.O.T.U. when he clothed the first of created humanity, and in which modesty is equally apparent as the object.<sup>1</sup>

The wearing of the thread-girdle was commanded by Yim<sup>2</sup>, and it "was worn even before the coming of Zaratust, the Spitaman."<sup>3</sup> Zaratust is the more correct form of writing Zoroaster. According to the tradition Yim was the first of mortals, and he is connected with the dead, as ruling over them in "a region of bliss." There are numerous references to the sacred girdle, but, so far as I have looked over them, there seems to be no suggestion of the idea of re-birth, such as that in the *Satapatha Brahmana*. Many qualities are given to it. It "is as a sign of the service of the sacred beings, a token of sin ended, and a presage of beneficence; and one is to put it on and gird it in the neighbourhood of the heart and on the middle of the body, with the religious formula accompanying the glorious scripture."<sup>4</sup> It is "destructive of the power of destruction,"<sup>5</sup> "obstructive of the way of sin."<sup>6</sup> Every good quality is given to it, and the not wearing it produces the opposite results. The powers here given to the girdle are exactly those which are ascribed to the symbols of the regenerative power in almost every other system, and I should be myself inclined to take those stated above as indicating this character; but this is assuming what I must leave each one to judge of for himself.

In the *Satapatha Brahmana* there is a reference to a garment, called "the garment of the consecrated." It is used in the consecration ceremony along with the sacred cord already described, and the following quotation will show that it had a share in the same symbolism ascribed to the cord. "He then tucks up the end of his [nether] garment with the text, 'Thou art Soma's tuck.' For heretofore it was the tuck of him, the unconsecrated; but now he is consecrated, it is that of Soma<sup>7</sup>: therefore he says, 'Thou art Soma's tuck.' He then wraps up [his head]. For he who is consecrated becomes an embryo; and embryos are enveloped both by the amnion and the outer membrane: therefore he covers [his head]."<sup>8</sup> So far as I have read it does not seem that this garment was worn after the consecration, and I am not aware that the Brahmins of the present day wear, with the exception of the sacred cord, any special article of dress. Such being the case, although inclined to believe in some connection between them, it would scarcely be correct to identify the Brahminical garment with the sacred shirt of the Zoroastrians.

If "the garment of consecration" cannot be identified exactly with the Shoodrah of the Parsee, there seems to be no doubt about the Brahminical cord and the Kusti. It is acknowledged that the girdle was used by the Aryan race before the separation, that is, before the

<sup>1</sup> The origin of Masonic clothing is very different from the traditional one, but it is a good illustration of much that is found in Masonry, as well as in other systems, but Masonry is bristling with it. The tendency has been in all systems, when anything was adopted into it, to trim the new idea and fit it in to the new position, so that it will agree chronologically and otherwise with its surroundings. The probability is that most of the traditions of this kind are old ones, and not inventions. These are the very problems which we are anxious to work out and solve.

<sup>2</sup> *Dadistan-i-Dinik*, xxxix., 22. Yim of the Zoroastrian system has been identified with "Yama," the Hindu god of the under world. The *Sad Dar*, x., 3, states that the first to begin the wearing of the girdle was "Jamshed," but Yim is identified with Jamshed. Yim, or Yima, appears "as the first dead and the king of the dead, over whom he rules in a region of bliss."—*Venidad*, Far ii., 2, intro. "The fair Yima, the great shepherd, holy Zarathustra! he was the first mortal before thee." *Ibid*, Far. ii., 2.

<sup>3</sup> *Dadistan-i-Dinik*, xxxix., 19.

<sup>4</sup> *Ibid*, xxxix., 22.

<sup>5</sup> *Ibid*, xxxix., 20.

<sup>6</sup> *Ibid*.

<sup>7</sup> Soma was a sacred drink made from a plant of the same name, and said to have been of an inspiring kind; this liquor was deified into a person, and many of the hymns of the Rig Veda are dedicated to Soma. Soma was known to the Aryans before the separation, and in the Zend books it is called "Hom" and "Haoma." This shows the change in language after the separation, and before the Vedas and Zend books were composed.

<sup>8</sup> *Satapatha Brahmana*, iii. 2, 1, 15.

race divided and became, ultimately, the Brahminical people of India and the Zoroastrians, or Guebres, of Persia. The important point implied by these statements consists in the probable high antiquity which they give to initiatory rites. It is recognised both by Sanscrit and Zend scholars that at some far back date the Aryan race existed somewhere between Afghanistan and the Caucasus—the precise locality has not as yet been definitely settled,<sup>1</sup>—and that the race divided into two groups, one of which passed south to the Indus and entered India, and the other settled somewhere about Central Asia, or Persia, or perhaps as far west as the region between the Black Sea and the Caspian. This division of the race into two bodies is known as the “Aryan Separation.” At the time of this separation neither the Vedas nor the Zend books<sup>2</sup> were in existence, nor did they come into existence for some time afterwards. This is inferred from the change which the language on each side had undergone. The two languages are closely allied, but there is a difference between them which can only be accounted for by a long period of time having elapsed.

The exact date of the separation is so far back that only a very rough guess can be made regarding it. The Rig Veda was put into its present form about 1500 B.C., but the hymns had all been composed long before that—how long no one can venture to say. Beyond that again is the time necessary to account for the change of the language after the separation. If we say 3000 years B.C., that might account for everything; but it might be 4000 years, or even more. Still, taking the 3000 years—and it could not have been much less than that—it gives us a long time back into the past into which we can trace the use of a Sacred Cord as a symbolical investiture.

What the rite of investiture may have been before the separation we have almost no means of judging. The difference between the Brahmins and the Parsces in their ideas about the girdle, as given in this paper, shows that changes of some kind must have taken place after the separation. The Brahminical system developed a very prominent symbolism of the regenerative powers, and this may account for the remarkable rite which I have given from the *Satapatha Brahmana*. At the same time we know that all the primitive religions recognised the creative—or re-creative—power in some form or another, and there is not among the references in the Zoroastrian books anything that is directly negative of the assumption that the sacred girdle may have had this symbolism; on the contrary, many of the attributes given to it are those which belong to this peculiar form of ancient ideas. That the sacred girdle had a signification of this kind before the separation is the conclusion I would be inclined to myself, but at the same time it must be admitted that, as the evidence at present stands, no positive assertion can be made. I have given the principal data, but it may be stated that there is more to be found on the subject in the books I have quoted from, and each one may read for himself and form his own conclusions.

It may be as well to shew that a girdle, or some article like it, was a symbol among other people, as well as with the Brahmins and Zoroastrians.

There was the *Cestus*, the zone or girdle of Aphrodite, which awakened love. Homer describes the visit of Hera to Zeus, and how she borrowed the cestus from Aphrodite in order to excite the love of her husband. It is called “the embroidered variegated cestus, where all allurements were enclosed. In it were love, and desire, converse, seductive speech.” “In which all things are contained.”<sup>3</sup> Among the Greeks the marriage girdle was called the cestus, and our word “incest” owes its derivation from this. The Greeks were Aryans, and these statements may perhaps help to reflect a little light back on the character of the sacred girdle at the time of the Aryan separation.

With the Romans we find the *Vitta*, a ribbon or fillet; it was “an ordinary portion of female dress,” and “a decoration of sacred persons and sacred things.”<sup>4</sup> “It was simply a band encircling the head,” “it was worn by maidens . . . by married women also, the vitta assumed on the nuptial day being of a different form from that used by virgins.” It was looked upon as an *insigne pudoris*, and, together with the *stola* and *instita*, served to point out the free-born matron. “When used for sacred purposes it was generally twisted round the *infula*.”<sup>5</sup> In this form it was worn by the priests and priestesses, particularly by those of Vesta; and the victims for the sacrifice were decked with it. It was put upon statues of the gods, and poets also wore the same.

<sup>1</sup> The latest theory, and one which has received some support from savants, is that the original home of the Aryans was in the north of Europe. This is based on the fact that the Lithuanian language has not only a close affinity to the Sanscrit, but it is at the same time more primitive in some of its forms.

<sup>2</sup> The Vedas did not at first exist in the book form, they were merely oral, and the word “books” as here used must be understood as referring to the matter which we now find in the book form. There are pundits living yet in India who can repeat the whole Veda from memory.

<sup>3</sup> *Iliad*, xiv., 220.

<sup>4</sup> These and the quotations which follow are from Smith’s *Dict. of Greek and Roman Antiquities*, art. *Vitta*.

<sup>5</sup> The *Infula* was a flock of wool dyed red and white, and knotted at regular intervals with a riband—the *vitta*—so as to form a long fillet, which was worn by the priesthood and vestals.

The Latin *Palium* forms a circle of about 18 inches diameter, with a tag which hangs down in front, ornamented with small crosses. It is worn round the neck and is about an inch in width. On St. Agnes' Day, and in the old church of that saint without the walls of Rome, two lambs decked with ribbons are placed on the altar and consecrated; this is considered a very important ceremony, and I saw it performed in January, 1870. These lambs are kept till Easter; the Pope makes a present of one which is highly valued by the receiver, the other is killed and served on the Pope's own table on Easter Day. The wool is handed over to the nuns of St. Agnes, who spin it and make the paliums from it. These are placed on the body of St. Peter, who lies under the Great Altar of St. Peter's, and forms the relic. When the Pope is in full canonicals he wears the palium over them all. When he appoints an archbishop the palium is not sent. He must go to Rome to receive it, and the article is taken from the body of St. Peter by His Holiness and placed on the neck of the archbishop, signifying that the authority, of which the palium is the symbol, is received from the Pope, who derives it direct from St. Peter. I have given these details to show what an important sacred girdle the palium is; it is the symbol of the highest power in the Church. The palium of the Eastern Church is much larger, and hangs down in front to near the feet. The stole, which the priest puts on when officiating, is a long strip with crosses and a fringe at each end; it is worn round the neck with the ends hanging down in front.

"The Silver Cord" is typical of life (Eccles. xii., 6); and the "thread of life," which was spun, and cut at death by the Parcae, may be worth noting in connection with the symbolism of this subject.

In the various orders of Europe a ribbon is worn exactly in the same way as the Brahmin wears his cord, and let it be noted that these are not unconnected with rites of initiation. The Garter might be called a sacred girdle, and its origin is lost in legends which are doubtful. Sashes are worn at the present day as symbols of office. These are a few illustrations which appear to have some similarity in them, but they are given here without any intention of affirming that they are—neither do I say that they are not—survivals of the sacred girdle which existed before the "Aryan separation."

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BRO. DR. WYNN WESTCOTT, S.D., said:—W.M. and brethren, pardon the presumption of one of the inferior officers of your Lodge in rising to commence a discussion upon the extremely interesting, very valuable, and erudite lecture of our I.P.M., and pardon me further when I say that I agree more with the portions that are original than with the quotations from Sir Monier Williams. This eminent Englishman has had exceptional opportunities of studying Indian subjects, and has made good use of his time and his talents, and his researches and writings have a special value for purposes of general literature, but how can he be a perfect authority on the esoteric or secret aspect of Brahmin Initiation that we are now dealing with, since he has so confused the three forms of the "thread-ceremony," the Brahminical, the Kshatriya, and the Vaisya, —entirely distinct from each other—as to state that the three confer equally the title of Dwija, or twice-born, on the receiver of the thread. Sir Monier Williams has not succeeded in mastering the Sanscrit language, that dead tongue of India in which every ancient secret, religious and philosophic dogma, lies hid; nor has he mastered the Pali, another cognate language, for the High Priest of Buddhism in Ceylon, the learned Sumangala, writing in the *Buddhist* of an interview he had with Sir M. Williams about ten years ago states how he failed to make him understand these religious mystical matters in either language (*vide* Colombo *Buddhist*).<sup>1</sup> This being so, he has not had exceptional opportunities of obtaining a knowledge of the secret symbolism of caste initiation and religious observances. I devoted last Sunday afternoon to interviews with several persons well-informed in these subjects, and rectified my information by the statements of a learned young high-caste Brahmin now studying European medicine. The ancient division of the inhabitants in the "Laws of Manu" was into four castes:

Brahmins, or Brachmans, the Priestly or sacred men.  
Kshatriyas, or Warriors.  
Vaisyas, or Merchants and Farmers.  
Sudras, or servants.

Below these in rank are the Pariahs, casteless classes.

Now the expression "twice-born"—Dwija can only be properly applied to the Brahmin. The Brahmin youth *alone* is in his 8th year admitted by ceremony into the order of the Twice-born-Dwija. The Kshatriya youth is indeed admitted into the ranks of his own caste about his 11th year, with some ceremony, and, likewise, the Vaisya lad is admitted to the ranks of perfected Vaisyas, but no really high-class Brahmin would dream of calling either "twice born." This title, indicative of spiritual re-birth, is reserved for the sacred caste, who were, at least in theory, concerned with spiritual things. True, it is not an absolute impossibility for a Kshatriya, or even a Sudra, to be initiated and made "twice born," *i.e.*, to enter the sacred caste, into which he was not born, for a few such cases have occurred in modern times, but then the new Brahmin *ceases* to be a Kshatriya or a Sudra. I can find no instance of a Vaisya being admitted into the Brahmin caste, and twice born, and yet remaining a Vaisya. Four notable persons are mentioned as having attained Dwija—Vishwamitra Rishi, Parasara, Vyasa, and Satyakam. A very learned Kshatriya may receive special knowledge and become a Dikshita, that is, initiated, which is a different matter, and not necessarily synonymous with Dwija. Sir Monier omits the most particular incident of the ceremony of second birth, which is the conference of a Mystery Name, which a Brahmin will never reveal to you—few, indeed, will admit that one was given, and so, perhaps, Sir Monier Williams never heard of it. I have permission to state what the

<sup>1</sup> See *Lucifer* also, for May, 1889, p. 252, last page of "Buddhism through Christian Spectacles."

Thread of a Brahmin was really originally meant to symbolise. I believe it is true that to a large extent this is not now known even to Brahmins. They, in fact, are like the Masons: have lost some of the keys to their own mysteries. The "skoin of thread" was a type of the Sutratma, or Golden Life Thread, on which are strung, like beads on a string, the long series of Existencies of each Individual, the Ego, or Manas; for the Brahmans were believers, like most of the cultured races of the ancient world, in re-incarnation, and in a succession of earth lives, besides existencies in other states and on other realms. The ceremony of the golden yoni, cow, or woman, is a modern afterthought; spiritual re-birth suggested the visible bodily passing through the gate of life: and the formation of a golden emblem was seized on by rapacious degenerate Brahmins as a source of wealth. The present Rajah of Travancore and his late uncle, the Rajah to whom he succeeded, have both passed through the golden cow, as before that they were of the Sudra caste. The Vedas contained the original religious symbolism, and are the oldest Brahminical literature; the Brahmanas are commentaries on them—exoteric, for the public. The Upanishads are esoteric commentaries on both the former, but are couched in such ultra-symbolic language that without a key there is no fear of anyone grasping their secret meaning, and it is the Brahmins alone who had and have the key—at least, a few of them. In the Savitri Prayer the "Divine Vivifier" is no external god, personal or sublime, but by it is intended the Kshetragna, or Higher Self, the Jewel in the Lotus, the Christos Spirit within each man, as some *Upanishads* and the Esoteric Wisdom (Buddhism) specially teach. The Vedic words *bhur*, *bhuvah*, and *swar*, or the *Vyahritis*,<sup>2</sup> are nothing but common-place words to blind the uninitiated; just like the substitute word of a Master Mason. They are the triple Illumination or Initiation. The title Brahmâ of Note 18 should have a circumflex accent over the final â to mean the Creator Power, without it the word refers to the Absolute, Supreme, Self-existence, from which the Creator is an emanation. A Parsee sage has informed me that the triple circle refers to Good Thought, Speech, and Work, as stated in the lecture, and not to the One God, One Prophet, and the Roundness of the World. With regard to the derivation of Shoodrah, I am told that this is a very strained piece of etymology, but the Parsee refused to tell me the meaning he had been taught. The Aryan separation mentioned is a working hypothesis of Professor Max Muller: I am told the Esoteric Indian doctrine puts this back some 30,000 years; no Deshtor, High Priest of Zoroastrianism, nor learned Brahmin will accept so short a period as 3000 years. The Secret Doctrine of the Buddhists (Knowers of Wisdom), now residing among the Tibetan Lamaists, call Yina the Adam of the Third Race of the Earth, of which series of races there are to be seven. When the W.M. remarks that a Brahmin would say of the girdle, it represents the "Female Power of the Universe," I believe he would say rather,—The androgynous ideal, Mahat-Alaya, the "Mind and Soul of the World," or Universe, speaking cosmically, or Buddhi-Manas referring to the Inner Man. The general term for investiture with the sacred symbolic thread is Upanayana, and the invested one is Upanita, that is, "drawn towards the Guru," or brought to the Master; it is also Yajna Sutra, the Brahmâ thread; and Tridandi, the three conquests of the Speech, the Mind, and the Senses. The Thread is what ties a man to his Brahmâ—whose seat (mystically) is in the man's heart—to his religion and his gods. The perfect cotton thread consists of three threads knotted into a circle, and each thread is formed of three yarns. The whole then is the Brahmin symbol of Trinity in Unity in spiritual matters. The Trinity of ATMA, which is the group Manas, Buddhi, Ahankara, that is, Mind, Intelligence, Egoism, or "*I am-ship*." Manas has three qualities:

Satva, Goodness.  
Raja, Wickedness.  
Tama, Darkness.

Buddhi has three attributes:—

Pratyaksha, Perception.  
Upaniti, Analogy.  
Animiti, Inference.

Ahankara has three attributes:—

Gnata, the Knower.  
Gneya, the Known.  
Gnyana, Knowledge.

The three Conquests mentioned above are:—

Vakya Sanyama, Subjection of speech.  
Manas Sanyama, " " mind.  
Indriya or Deha Sanyama, Subjection of the senses.

I feel confident that if my Worshipful Brother will, casting books aside, approach some learned Brahmin, as an initiate of another school, and so a person to be trusted, and ask of him some inkling of these secret matters, he will find there is yet much interesting lore to be obtained, and of which no hints, but false suggestions, are to be found in literature. One caution, however. Just as there are Members of the Quatuor Coronati Lodge and some superficial Masons outside its pale, so there are Brahmins of deep erudition, and there are thousands who value not their caste, and to whom knowledge and wisdom are alike strangers.—

BRO. SPETH said: I hardly think that Bro. Simpson has mentioned all the cord-like articles of attire which may possibly have at one time conveyed a sense of dedication or initiation into a new sphere of life or action: but the difficulty must always be to decide what has been prompted by the mere desire of adornment, and what by inherited ritualistic ideas. As instances of this, which will occur to everyone, I may mention the rope girdle of the monk, and the baldric of the feudal chieftain. But certainly if the Roman Vitta be even remotely connected with the Brahminical Cord, the Saxon Snod, or Scottish Snood, of Maidenhood, would enter into the same category. But the most interesting feature of this paper is the light it throws upon a remarkable passage in Scripture, and indirectly thereby on two Masonic symbols. I allude to I. Kings, xx., 31-33. Ben-hadad, having been worsted by Ahab, King of Israel, fled to an inner chamber of the city, and his servants said unto him, "Behold now, we have heard that the kings of the House of Israel are merciful kings . . . peradventure he will save thy life." Well, the kings of Israel did not deserve the

<sup>2</sup> The *Satapatha Brâhmana* explains these three words by the "three luminous essences" made to be radiated by the Vedas—by Prajâpati, (see *Manu* ii., 96).

epithet of merciful, and I should much like some Hebrew scholar to investigate the word thus translated. However, "they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee let me live. And he said, Is he yet alive? he is my brother. Now the men did diligently observe whether anything should come from him, and did hastily catch it; and they said, Thy brother Ben-hadad." This passage has always been used by Masonic writers to prove the existence in those days of a secret fraternity, whose bonds were strong enough to reconcile hereditary foes, and even entrap Ahab into disobeying the express commands of the Almighty; but the mysterious part to me has always been that the servants were not the first to announce the brotherhood; it was Ahab who, apparently *at sight* of the messengers, declared Ben-hadad his brother, and immediately gave a sign for which they were evidently waiting, and after receiving which they first said "thy brother Ben-hadad." I have always considered the ropes and sackcloth mere tokens of humility and subjection, as they certainly were in the case of the six burgesses of Calais, and as we are taught to regard the cable-tow; but Bro. Simpson's paper throws a new light upon the subject. If the cord or rope amongst the Aryans was a sign of initiation, it was possibly also so in Syria, and thus Ahab recognised at once that the messengers belonged to his fraternity. To establish confidence on either side he gave the secret sign. The Bible does not indicate any other circumstance by which he could arrive at this conclusion. But in that case, are not two well-known Masonic symbols open to a wider interpretation than they have yet received? The ropes about the head and the sackcloth round the loins are very suggestive of the cable-tow and apron, but the connection hitherto has seemed wanting. Bro. Simpson's paper furnishes the clue to their possible derivation, and to a very remote ancestry—the sacred cord and shirt of the Aryans.

BRO. W. H. RYLANDS said:—I will endeavour, at your request, Worshipful Master, to make a few remarks on the subject of the paper we have just heard read. We ought, I think, to be very pleased to have such materials brought before the Lodge, especially when, as in the present instance, the matter is one beset with some little difficulty. As far as I have been able to discover Bro. Simpson is correct in his opinion that the ceremony takes place in an ordinary house,—probably the house of the teacher under whose care the young Brahman is placed. One of his duties during his years of study is to supply the sacred fire with fuel; the fire we may conclude being in the house of the teacher, with whom he is supposed to reside. Bro. Simpson does not seem to consider the investiture and the other portions of the ceremony religious or solemn, but it appears to me to be both. It really is, I take it, the formal admission of the young Brahman into the duties of his caste, by which act he is allowed to study those sacred works, &c., which would otherwise not be possible. These sacred works, as is well known, were not at first put into writing, but *communicated* by the teachers and the Savitri Prayer would be no exception to this rule; it occurs in the oldest book of all—the Rig Veda, as Professor Max Müller tells us, "The only important, the only real Veda." This prayer was considered the holiest verse and was called the Mother of the Vedas, so holy indeed that it was not to be articulated, but meditated in solemn silence. Professor Max Müller states that it has "now for more than three thousand years been the daily prayer of every Brahman, and is still repeated every morning by millions of pious worshippers. 'Let us meditate on the adorable light of the Divine Creator; may he rouse our minds.' This consciousness of higher influences or of divine help in those who uttered for the first time the simple words of prayer, praise and thanksgiving, is very different, however, from the artificial theories of verbal inspiration, which we find in the later theological writings; it is indeed but another expression of that deep-felt dependence on the Deity, of that surrender and denial of all that seems to be self, which was felt more or less by every nation, but by none, I believe, more strongly, more constantly, than by the Indian." (*Chips*. vol. 1. pp. 19-20.) The question of Vedic sacrifices is acknowledged to be one of great difficulty, but much light has been thrown on the subject by Dr. Haug, who witnessed many of them privately (*ib.* i. 107 seq.) That the Brâhmins were considered to be a kind of human gods is stated in the Satapatha-brâhmana (ii. 2, 2, 6), "There are two kinds of gods: First the gods, then those who are Brâhmins, and who have learnt the Veda, and repeat it." (*Chips*. ii. 337). This idea, with the word "sacrifice," in some instances changed to "offering," perhaps makes the sentences quoted by Bro. Simpson a little clearer, but I cannot help agreeing with him that it is most confusing. The curious mystical identity of the sacrifice or offering, the sacrificer or offerer, and the one for whom the sacrifice is made, is not an uncommon idea in other ancient ceremonials. It seems to me that the young Brahman is made, and makes himself, life and soul, an offering to the gods and the Vedas, which is their highest authority for religion (*ib.* ii. 305). By the study of the Rig Veda, supposed to be inspired, all the knowledge and wisdom prayed for was obtained. The right to this supreme knowledge is given by investing him with "the sacred cord—the religious riband which makes and marks the Brahman, which is to remind him at every moment of his life, and whatever work he may be engaged in, of his God, of his ancestors, and of his children," (*ib.* iv. 273-4). It would be interesting to know more of the ceremonial used in the "investiture with the sacred cord" as Professor Monier Williams so well names it, but under any circumstances I cannot help thinking that a ceremony which brings with it such important powers and duties must have been both solemn and religious. Without repeating the many interesting passages quoted by Bro. Simpson, all of which point to the same idea, it is clear that he who is consecrated becomes an embryo, and enters into the Metres"—*i.e.*, enters into the Vedas, or the service of them. The cord appears to me to symbolise the tying of the young Brahman to this service, the duties belonging to which are to be ever present in his mind. If the marriage ceremony of a Brahman, as given by Professor Monier Williams (*Hinduism* p. 63) is compared with that of investiture, it seems to me there is a certain similarity of idea. The bride is given away at her father's house. The most important part of the ceremony seems to be that of leading the bride round the sacred fire three times, each time in seven steps, the offering of an oblation by the bridegroom, and the binding together of the bride and bridegroom by a cord passing round their necks—and the tying together of their dresses. The ceremony "of induction into the order of the twice born" is evidently looked upon as a new birth, and a new birth from or through the Vedas, which is feminine—to which, so to speak, the young Brahman is tied for the whole of his life. A very rudimentary knowledge of physiology is required to point out that in such an arrangement of ideas the cord required for the purpose and the only thing wanting in the sequence of these ideas to make them complete is the umbilical cord, by which an embryo is attached to its mother. The Vedas being the second mother of the young Brahman, and the teacher said to be the father; and the second birth being "from the investiture with the sacred girdle," as quoted by Bro. Simpson from the *Vasistha* appears to me to make it clear that the simple idea is that of a birth, and that no question of death enters into it. Doubtless many fanciful and elaborate ideas, some of which have



been retailed this evening, were added at a later time. To these, perhaps, through ignorance and other causes, the simple and original idea has given way, but I cannot help thinking that the above explanation is a natural one, and that it is to some extent borne out by recourse being made to a less symbolical re-birth in the cases of loss of caste. Here a new difficulty would present itself, the Brahman in question was, or had been, twice-born—he had passed through his second or spiritual birth—been born into the light and knowledge of the Vedas, which could never be taken away from him, otherwise the ceremony of investiture would have had to be gone through again. But it was not, all that was requisite was to wipe out what was considered to be a stain, and restore the position and power which was temporarily removed. A new kind of birth from a sacred animal was invented, and the Brahman was made to go through a ceremony partially representing in a very undisguised manner a natural birth, and not in any way spiritual. It was a curious and interesting way out of the difficulty, but I cannot help thinking that it has no authority from ancient times. The question of girdles is one of great difficulty and would require a special study, but I think we must draw a wide difference between the sacred cord and the girdle of grass—the former is a religiously symbolical badge—the latter, probably, as in primitive races, only the symbol of puberty, whether real or assumed. One word as to the order of knighthood, the sash or ribbon is I believe a modern addition; one of the first instances of a similar honour is, I think, mentioned by Livy, and it is then a collar, which is placed round the neck, later on the belts and spurs were the visible signs of knighthood as expressed in the well-known phrase “a belted knight.” But this, like the “Garter,” is a subject which has been often written about, but we are still very far from understanding the true origin of either.

BRO. FINLAY FINLAYSON said: I very heartily and gratefully recognize the high value of the papers on paleo-masonry, which our Bro. Simpson has brought before us. Bros. Gould, Rylands, Speth, and Hughan have worked strenuously and harmoniously in the exposition of neo-masonry. To them and other members of our Lodge we are deeply indebted for light thrown upon Masonry from the twelfth century to its present establishment. But Bro. Simpson is working almost alone at the far end of the chain, and he has certainly given us a vast mass of information that cannot be too highly estimated in our endeavour to follow the links of the great Masonic chain from antiquity to to-day. The contribution we have just listened to is a worthy addition to its foregoers. The Brahminical cord and the Parsee shirt I take to be the main features, the *raison d'être* of the paper. In conjunction with our brother's former paper, on the Temple and the Tomb, it brings before us one of the great underlying principles of Masonry—immortality, an existence beyond the death of the body. The paper evidently suggests, and I do not doubt is intended to suggest, that the cord of the “twice born” is a physical, material representation of the umbilical cord, an external and visible symbol of the ideal matrix through which the soul has passed on its entry into a new and spiritualised life. A mysterious and incomprehensible process, but no less mysterious and no less incomprehensible than the de-materialisation of physical sensations in their road through the optic thalamus to the brain where they become “twice born,” from matter to mind. The Greeks and other nations of antiquity fully realised this symbol. Bro. Simpson has quoted the zone of Venus, I may refer to the fillet. We find it constantly recurring in the ancient frescoes, vase-paintings and bas-reliefs. The fillet is the last gift of Minerva when conducting Hercules to his seat among the gods. In the beautiful allegory of the Masonic mosaic discovered in Pompeii, the fillet, another form of the cestus and the Brahminical cord, finishes the eloquent story of life, death and immortality which is encrusted on the stone. I may also point to the peculiar custom of the Zulu Kaffirs who, among other rites of initiation at puberty, dress the hair of the head into a strong and carefully-polished ring, or fillet, as a sign of manhood, of marriage, and an entry into a new life. With regard to the Parsee shirt, and the uses of modesty it may be taken to suggest, it bears a resemblance to the apron worn by Egyptian priests during high ceremonials, and to the peculiar piece of basket work worn by the Zulu Kaffir after the rite of circumcision at his initiation. We may indeed fairly enquire whether the collar and apron of Masonry are not also members of this great family of symbols, sprung alike from the same ancient “thought picture.” A paper such as our Bro. Simpson could give us on the various symbols of initiation, both of antiquity and among existing races, would be of great value and might possibly present us with some of the links we are seeking for the completion of the Masonic chain.

BRO. HURRYCHUND CHINTAMON said: The subject of Bro. William Simpson's paper on “Brahminical Initiation” is of great importance, interest and instruction. It is a subject of esoteric and exoteric nature, full of the purest and truest philosophy for the good of humanity in general. We all know, as facts, that the great material luminous body, the sun, rises in the east, that learning originated in the east, the wise men came from east to west. Historically speaking, India was once the cradle of civilization, and the ancient Aryans who lived on the other side of the Himalayas in Thibet on the lake “Mán” had found out by their intellectual progress that the light which exists inherently in every human being is capable of high development, and from practical experience they thought proper to divide the kingdom of humanity into four classes for the general harmony, health of body and peace of mind of mankind. They established schools and colleges, both for girls and boys, and from the age of eight to sixteen and twenty-four respectively they were allowed to study before they entered into worldly life; after which they were examined by experts in their general proficiency, and according to the progress they had made by their mental tendency, sprung from their inner indisposition, they were classed as Brahmins, Kshatrias, Vaisyas, and Sudras.

- (1) Brahmins or priests, whose duty was to study and teach religion.
- (2) Kshatrias or warriors, whose duty was government and subjugation of one's enemies.
- (3) Vaisyas or merchants, whose duty was commerce and agriculture.
- (4) Sudras, who had no tendency towards any independent calling, were considered as servants.

The members of these classes or professions were allowed to continue their studies with every facility from the people and the Government of the day, by which considerable progress was made by each in science, art and religion, and enjoyed a long healthy life. But after some years the Brahmins or priests thought proper to arrogate to themselves the supremacy by changing the above system of division by *learning* into division by *birth*, and this they carried as the ecclesiastical heads and chief advisers of kings and ruling powers, just as it was in the time of the old Roman Empire. “Vedas,” from Vid, to know or knowledge in hymns, existed originally merely in an oral state and were handed down from generation to generation by repetition from memory. They were put into writing afterwards by Brahmins, embodying with them their doctrines and dogmas as an authority to confirm their opinions. The system of education which the Brahmins

commenced for both sexes at the age of eight, is the Brahminical Initiation. The youth is at first purified by certain rites, such as shaving, bathing, anointing, etc., and placed before the sacrificial fire facing towards the sun, and the preceptor sitting near him instructs him to make three turns round the fire and invests him with the consecrated thread, called *yajanopavita*, as an academical mark, a stick called *dunda* given in his hand, and a girdle round his waist for dress, all morally denoting light, strength, and restraint over passion. What a sacrificial thread and girdle are to a Brahmin, a *custi* is to a Parsee, and apron and sash to a Freemason. After this investiture the priest instructs the youth to fold together his two hands and offer an humble prayer (*gayatri*) to the Almighty. The first word in this prayer is "Om." This word consists of three letters, viz.,

A	U	M
Vishnu	Shiva	Brahma
Preserver	Destroyer	Creator

These names are the personifications of three attributes of the great Architect of the Universe:—

Omniscience, Omnipresence, Omnipotence.

Trinity in Unity.

The word "Om" is considered secret and enjoined not to be spoken publicly but whispered in the ear of one who is fit to know just as Freemasons value and do not give their secret word but by the process known to Masons alone. The Gayatri prayer, beginning with this word "Om," signifies invocation of the Supreme Spiritual Light for guidance, strength and long life. This ceremony of investiture, prayer and mental culture, is called in the Indian language a second birth from darkness to light, or from death to immortality and perseverance in the practice of truth and virtue. The ancient system of education has been perverted in modern days into a mere matter of form and mechanical observance of an ancient religious ceremony. The ancient Aryans who migrated from Thibet and settled in Punjab, separated afterwards in three bands, one went to the south and called themselves Hindus. The second went to Persia and are known as Parsis, and the third went to the west and are known as Europeans. An attentive observer will find in the above three divisions a similarity in their laws, customs and usages in their worldly life, with certain modifications based on difference of climate, tongue and association. The word sacrifice is generally understood in all nations of the world as an offering to the Deity in the shape of some animal which is killed either to appease the hunger or propitiate the wrath of God, as if God were like man capable of suffering either. The true sacrifice is the contrite heart, and passion is the animal which is to be conquered by application and perseverance in truth and virtue.

#### SUPPLEMENTARY NOTES.

Having heard the remarks of the speakers in the discussion on Bro. Simpson's paper, I ask permission to add that the comparison of the Brahminic Thread to the Umbilical cord seems a straining of symbolism further even than to the Yoni, for the Umbilical cord is at no time a circle or ring; it is a composite cord indeed of two Umbilical arteries and an Umbilical vein, welded into a rope by mucous tissue, but it arises from the belly of the Fœtus, and lying loose in the Amniotic fluid passes to its termination in the Placenta, and through it there is a circulation of blood by which the Fœtus is fed and its blood purified before birth, which change substitutes the Lungs of the newly born as the future mode of blood purification. Unless, indeed, you extend the allegory so as to make the Fœtus a type of the initiate and the Placenta a type of the Vedas, then perhaps the cord uniting the Fœtus to its Purifier the Placenta is comparable to the Initiate obtaining inspiration from the holy Vedas—but this is rather anatomy than religious philosophy.—WYNN WESTCOTT, S.D., P.M. 814.

The very interesting and learned paper read by Bro. Simpson the I.P.M. of the "Quatuor Coronati," touches on a subject peculiarly interesting to all Masons to whom a typical death and a second birth is a familiar subject of contemplation. The Supreme Being no doubt imparted to the Father of the Human Race, the fundamental truths of religion, and these truths more or less modified and in many instances corrupted, have been handed down to his posterity, hence the similarity of many of the leading ideas which we find pervading the various forms of ancient ceremonial usages, and the striking symbolism which pervades their rituals. I will not attempt in these brief observations to touch upon the many points of interest in this most valuable paper, but will confine myself to a few remarks on the doctrine of the "Second Birth" which was evidently known and understood amongst the Jews of old, but apparently not so much taught at the time of Christ. We find that a certain Pharisee named Nicodemus, a Ruler amongst the Jews, who came to Christ for instruction, secretly at night, was singularly ignorant of this doctrine. I will quote the passage from S. John's Gospel—Christ is speaking "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" . . . Christ explains being born of the Spirit in contrast to being born of the flesh, and says "Marvel not that I said unto thee 'Ye must ye born again.' The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit. Nicodemus answered and said unto him, How can these things be?" Christ replies to him "Art thou a master of Israel and knowest not these things?" This reproof plainly shows that the doctrine of the second birth was not at that time a prominent subject of instruction, otherwise Nicodemus in his position as "a Master of Israel" would have been fully acquainted with this doctrine, of which it appears he was completely ignorant; also that it had been well known and freely taught in former times amongst the learned men who were the repositories of knowledge in that nation. This doctrine was also adopted as one of the leading ideas of Christianity, and S. Paul says "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God," also "Yield yourselves unto God as those that are alive from the dead." This points of course to a second birth.

There is another point which is peculiarly noteworthy. Our brother, speaking of the singular transmutations which pervade the ritual, and quoting from one of the Brahminical Books, says "It is the Priest who is the Sacrifice as well as the Sacrificer, so does he who is consecrated now become the sacrifice. But the sacrifice is God, and so is the Priest, and so is the man." Does not this remind us forcibly of the doctrine of the Christian Church, Christ the Great High Priest who is God as well as man, and is himself the Sacrifice as well as the Priest.

The threefold nature of the cord, it being composed of three strands, or of a multiple of three, reminds us of the triple essence of the Deity, of the sacred Delta, also of the peculiar triplicity which

imperceptibly pervades all things; time and space however will not permit me to follow this interesting subject further, though as a Rosicrucian I should have liked to do so.—WM. ROBT. WOODMAN, M.D., P.G.SWD.BR.

As the criticisms on my paper are mostly composed of additional information, and contain but a small amount of adverse remarks, with no serious objections in them, I might have refrained from any reply. Still it will be better to express my acknowledgments to the Brethren who have taken part in the discussion, and convey to them my thanks for what they have brought forward, and at the same time give an answer to the few points which have been touched upon.

I recognise the friendly tone of Bro. WESTCOTT's important contribution, as well as the value of the material which it contains. I may say that the reputation of Sir Monier Williams stands too high to require me as his champion; in the present case the most suitable defence that need be made is to state that it would be easy to confirm all the quotations from his work by other authorities. Bro. WESTCOTT is quite right about the superior sanctity of the Brahmins; but Sir Monier Williams is not ignorant of it, for the subject is dealt with in his book,—I made no quotations on this head as it did not seem to me necessary, more particularly as it is so well known. As early as the time at which the *Dharma Shastra* was written, "One of the Twice-born" had become the peculiar title of the Brahmins. That the other two classes received cords and were included among the "twice born" is a point of some importance to my subject, because it tends to show that at the period of the Aryan separation all the male population received initiation, and that the rite was in this respect similar to the rule of the Parsees,—as caste was not developed among them they still invest every boy with the *Kusti*—thus confirming the suggestion of my paper that the initiatory ceremony is older than the separation. The division into four castes is as old as the *Dharma Shastra* at least,—I believe it is older,—but I still adhere to what I gave in my paper on *Three-fold Division of Temples*, that the division among the Aryans themselves was a triple one, of Brahmins, Kshatriyas, and Vaisyas,—the Sudras having been at first the aboriginal population of India. The Sanscrit word for caste is *varna* which means "colour," that term would express the distinction between the fairer Aryans coming from the north, compared with the darker races of the south which they had conquered. I am not quite sure whether this is the generally accepted opinion now or not, but I know it has found expression in the works of some late writers. I can assure Bro. WESTCOTT that I am far from being indifferent about what is esoteric in symbolism; and that I shall at all times be willing to acquire knowledge in this direction from learned Brahmins or from any sources that are reliable. As the advice on this matter which Bro. WESTCOTT gives, so evidently in a friendly tone, implies that I may have overlooked this important aspect of the case in my paper, it may be pointed out that this is not altogether the case. If Bro. WESTCOTT will only glance again over what I have written, he will see as an example that where I incidentally referred to Krishna and the Gopis, or Milkmaids, the mystical meaning is given; and that instead of being young women apparently wholly devoting their time to flirting, they are to be looked upon as the verses of the Vedas. In the Brahminical initiation, although so realistic in its symbolism of the re-birth, its inner and consequently its real meaning, has not been overlooked, which is to be understood as being spiritually re-born into "light" and "knowledge,"—a striking point of similarity which I take it every Craftsman will appreciate. It is also explained in the paper that the ceremony is a sacrifice, and that in the sacrifice the initiate becomes a God, and that by the peculiar and involved transmutation of the symbolism the rite becomes "the sacrifice to God, of a God, by a God." If I have interpreted the *Brahmana* right in this case I doubt if our Bro.'s Brahminical friend has supplied him with anything more esoteric or transcendently mystical than what is contained in these words. If I had ventured on 30,000 years as the date of the Aryan Separation I should have had a host of critics upon me. I thought it safest to take the lowest computation, and although that would not give the date of its origin, it is still a very respectable antiquity for this initiatory rite. I cannot accept the word "Androgynous" in reference to the girdle. The words of the *Brahmana* do not admit of this; but possibly Bro. WESTCOTT's authority may have meant that when the Brahmin is invested and wears the girdle, the two-fold power is represented. This is a very curious point and far from being new to me; it would include many speculations about vestments and rites in religious systems which cannot be gone into here. In a supplemental note Bro. WESTCOTT gives some critical remarks on the anatomical details of the symbolism. On this head, he is, from his profession, better able to be a judge than I can have any pretence to.

If Bro. WOODMAN could show that the words addressed to Nicodemus were based on the existence of initiatory rites at the time they were uttered, which probably was the case, and could produce evidence of their character, it would form an acceptable addition to our knowledge.

Bro. SPETH adds a supplementary list of "cord-like articles of attire" to what I have brought forward. I was careful when alluding to such articles to state that I did not assume that they must be derived from the Brahminical cord. It was a common thing to hear,—and not so long ago,—when any peculiar custom or symbol amongst ourselves was discovered to be similar to what was in India, as an explanation thereof that when the Aryan race separated at the base of the Himalayas and came westward they brought it with them. This at the time sounded very learned, but it did not quite satisfy all the requirements of such cases; still it can scarcely be doubted that there must be much amongst us at the present day which has come down more or less changed through centuries of time from our old Aryan ancestors. The great difficulty here—the difficulty in so many Masonic problems—is to discover the links of connection. I had overlooked the story of Ben-hadad and Ahab which Bro. SPETH luckily recalls to us, the strange details of which must strike every Craftsman. Its resemblance to the Brahminical rite is far from being evident, except in one point,—in the *Satapatha Brahmana* the zone is described as being "hempen." Bro. SPETH, in necessarily guarded words, connects it with modern initiation, and I need only point out the curious significance that according to the *Brahmana* the young novice, as far back in the past as two thousand years ago, began his search for "light" and "knowledge" with a hempen zone around him. This may be a mere accidental resemblance—most probably it is—still it is an identity which should not be overlooked. Among the cord-like articles the one in which I see the most resemblance to the Brahminical cord is the *Cestus* or zone of Aphrodite; the words of Homer have already been given, that in it "all things are contained." It is only the "female power" or *Sacti* by which a Brahmin means the "great womb of Nature" to which these words can be applied. The Brahminical cord was a symbol of this power, and Aphrodite was a personification of the same; she was the mother of all things. The Orphic hymn to her, says:—

From thee are all things—All things thou producest  
Which are in Heaven, or in the fertile earth,  
Or in the sea, or in the great abyss.

Bro. FINLAYSON has also brought forward some illustrations. What I have expressed above will apply more or less to what he has said.

Bro. RYLANDS rejects the idea that death had anything to do with the rite. I expressed myself rather carefully on this head and put it that I only inferred death from the idea of sacrifice which is connected with the ceremony. Bro. RYLANDS seems to have overlooked the quotations I have given from Professor Egging on this head. Human sacrifices took place in India; there is a work, I think it is a *Shashtra*, still existing giving the details of the rite. Human sacrifices were continued in India till little more than a quarter of a century ago. This was in Orissa, and they were known as the "Meriah Sacrifices." General Campbell was sent by the Government to suppress them, and they are described in a work he published. Of course these sacrifices had nothing to do with initiation, but they serve to confirm what Prof. Egging has said. Bro. RYLANDS is clearly right in stating that the Brahminical Initiation is a religious ceremony; I would add that it is a highly religious ceremony. On glancing back at my own words I see that they fail to convey what was in my mind, which was that looking only to the simplicity of the surroundings there was little that seemed religious or solemn about it. I am glad to have the opportunity of giving this correction, for I look on the regenerating power, not only in the material world, but more particularly in a spiritual sense, as the highest attribute of T. G. A. O. T. U. I believe this was the inner meaning wherever an esoteric teaching existed of most of the old systems of religions; and a realization of this would, I believe, assist greatly in elevating our estimate of Free Masonry and the teaching which should properly belong to it.

I cannot close my reply without calling attention to our having a Brother from India amongst us,—Brother HURRYCHUND CHINTAMON—it is well enough known that our fraternity has no limits of religion or race; this is an accepted principle wherever our Craft extends. But I think it should not pass unnoticed as a happy illustration of our fraternal rule that in the present case our Lodge has had before it a paper on Brahminical ritual, and a Brother who is a Brahmin has taken part in the discussion. I may mention, for it is appropriate to the occasion, that I have a Brahminical Cord still safely preserved, presented to me by Bro. CHINTAMON in the Marquis of Dallahonsie Lodge about a quarter of a century ago. The hope may be expressed that Bro. CHINTAMON will not be the only one of our Masonic, and it may be added our Aryan Brothers, from India who in the future will assist us in our labours. We want "light" from all quarters, and there is much in India that would explain the symbolism of the past. Bro. CHINTAMON brings forward a few extra details of the initiatory rite which help us to realise its character more clearly. I find nothing which calls for a critical reply on my part, unless it be to explain that the lake "Man" he refers to is, I suppose, lake Mansarowar, a most sacred spot, which occupies a prominent place in the early traditions not only of Brahminism but also of Buddhism. It is situated high up in the Himalayas and occupies a position near to the sources of the Ganges, the Sutlej, the Indus, and the Brahmaputra. It is a place of pilgrimage, more particularly to the Buddhists of Tibet.—W. SIMPSON, I.P.M.

#### ADDENDUM.

I have just been reading a work called *Modern Hinduism*, by W. J. Wilkins, of the *London Missionary Society*. He gives a very brief description of the Brahminical Initiation, and as it explains how very secret the imparted word is, thus confirming Bro. WESTCOTT's statements, as well as from its importance in a Masonic sense, I will here quote the passage.—"On an appointed day the guru of the family calls, and the youth who is to receive the Seed text [Vij Mantra] must fast, bathe, and appear in the most spotless of garments. The youth is then left alone with the guru who selects for him some special deity whom he is to regard as his chief object of worship amongst the many thousands that form the Hindu Pantheon. The teacher then teaches the child a text; it may be simply the name of the selected deity, or some few Sanscrit words that have a similar sound, which must be kept a profound secret in after life, and which it is the duty of the disciple to repeat mentally or in whispers one hundred and eight times every day. The members of many of the Hindu sects carry a rosary, which they use to count the times they repeat this mantra; and as a sign of their humility some carry this in a bag that it may not be seen by others; but Pharisee-like they do not object to this bag being seen, nor do they hide the movement of their fingers in counting their beads as they stand in the market and other conspicuous places muttering this charm. So strong is the superstition regarding the necessity for secrecy in connection with the guru's mantra that I have known some Christian converts shrink from making public the phrase taught to them when they were initiated lest the anger of the gods should somehow vent itself upon them. From those I have heard it, it is clear that as a rule they are meaningless words strung together with a rhyming sound."—pp. 28-9.—W.S.



## REVIEWS.

**T**HE POET BURNS AS A FREEMASON: by Robert Somerville jr., R. W. M., No. 384, *Kirkintilloch*. This is a lecture delivered in Lodge, and printed at the request of the members, as the author says, "not from the desire of seeing it in print, but believing that very little has been written on Burns as a Freemason." Here our brother is certainly wrong, because a great deal has been written on the subject, more especially in America, in the Philadelphia "Keystone" for instance, and other journals of the Craft. But we will not quarrel with his reasons, because the result is so satisfactory. The lecture is very pleasant reading, and imparts much information in an acceptable form: quotations from the poet's muse are plentifully interspersed in the text, and the Masonic incidents which gave rise to some of the lays are narrated. Withal, Bro. Somerville, whilst dealing gently with Burns' chief failing, successfully exonerates the Craft from being the cause thereof. The vexed question of his appointment as Lanreate to the Lodge Canongate Kilwinning is left *in statu quo*, but Bro. Somerville evidently leans to the adverse view so ably championed by Bro. Officer of Edinburgh. Burns' poems are full of Masonic allusions, most of which are well known; but his invitation to his friend Dr. Mackenzie, of Manehline, to postpone his professional work till Saturday and spend Friday at the St. John's feast of the Tarbolton Lodge will bear repetition.

"Friday first's the day appointed  
By the Right Worshipful annointed,  
To hold our grand procession;  
To get a blaw o' Johnie's morals,  
And taste a swatch o' Manson's barrels;  
I' the way of our profession.  
The Master and the brotherhood,  
Would a' be glad to see you;  
For me, I would be mair than prood,  
To share the mercies wi' you;  
If death, then, wi' skaith, then,  
Some mortal heart is nechtin;  
Inform him, and storm him,  
That Saturday you'll fecht him."

G. W. SPETH.

EARLY ROYAL ARCH MASONRY IN DARLINGTON, by C. D. Hill Drury, M.D.—An able paper read at the centenary of the Chapter of Vigilance, No. 111, so long ago as September 28th, 1888, but which has only lately come into my hands. It does not confine itself rigidly to Darlington records, for it reviews, in a nutshell, the little that is known of the Royal Arch Degree. Its chief feature of interest to the general student is the further proof it affords, if such be needed, of the great influence of military Lodges in extending the operations of the Craft in the last century.—G. W. SPETH.

FREEMASONRY IN ST. HELENA, A FEW FACTS CONCERNING.—Printed for and published by Colonel Mead, for private circulation. The facts are few, which is not the fault of Col. Mead, or of Bro. Hughan, who assisted him, but the representations of the old seal, various aprons, warrants, etc., make the brochure very acceptable.—G. W. SPETH.

QUATUOR CORONATORUM ANTIGRAPHA, VOL. VII.—The seventh volume of the series, though the second in order of publication, has just issued from the press. The work reproduced is "The New Book of Constitutions," 1738; the commentator upon the same being Bro. W. J. Hughan; and the editor of the whole undertaking Bro. G. W. Speth.

No reprint of a Masonic book was more imperatively required than the one under review, and it now sees the light under circumstances which leave nothing to be desired. The fidelity of the text has been assured by the watchful care of Bro. Speth: and of the remarkable features of Dr. Anderson's most important Masonic work it almost goes without saying that none of these have been overlooked by Bro. Hughan.

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The work saw the light in 1738, and its merits and defects are pointed out with equal judgment and impartiality by Bro. Hughan in his Introduction. This is a perfect gem of its kind, and compresses, within a very few pages, a masterly criticism of the acknowledged "basis of Masonic history." A careful study of it may therefore be confidently recommended to all who are interested in Masonic studies.

While "digesting" the old "Gothic" MSS., Dr. Anderson indulged in a very free handling of his authorities, and of the extent to which the "body of Masonic law," as com-

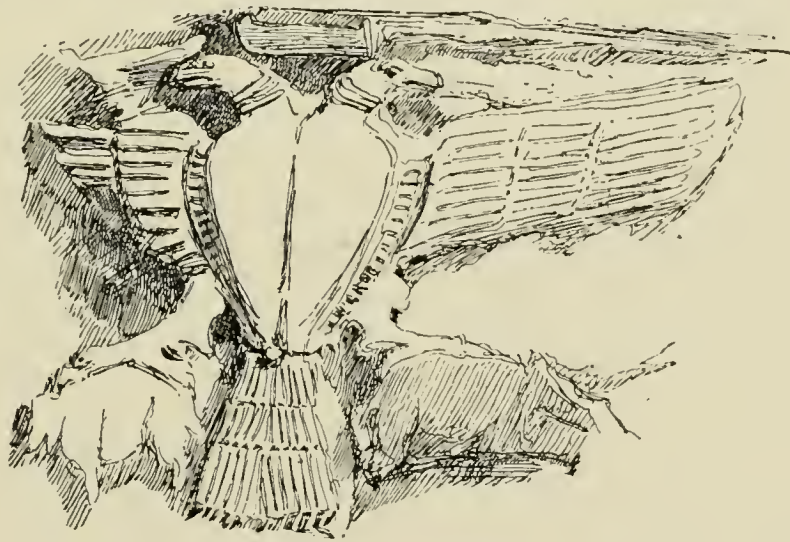
monly understood and accepted, can be said to have been legitimately evolved from the actual writings of the Ancient Masons, those readers will be best prepared to judge, who peruse with attention the latest of our Bro. Hughan's contributions to the literature of the Craft.—(From the *Freemasons' Chronicle*, London, 3rd May, 1890.)

J. RAMSDEN RILEY'S ROYAL YORKSHIRE LODGE.<sup>1</sup>—This is another valuable addition to the rapidly increasing list of Lodge histories. As it is "privately printed" I presume it is not for sale, and therefore suggest that the members would do well to present copies to all Masonic Libraries of any importance, that it may be readily accessible to every student. Bro. Riley has done his work well, and produced a very interesting record of a worthy old Lodge, which is none the worse for the author's evident, and fully justifiable, pride in the Yorkshire Craft as a whole. The more I see of Yorkshire Masonry the more I am impressed with the thoroughness of our brethren in those parts, and with the grip they get on the true principles of the Order. The history closes with the account of the Centennial Festival in 1888, during which year the Lodge filled every office, from W.M. to Tyler, with Pastmasters. Of especial interest are the plates of the engraved Lodge-summons used in the beginning of this century, and of the four Lodge-seals in use from 1788 to 1863. Some of the minutes after 1815 for a few years are very curious as shewing how the old and the revised rituals were used indiscriminately, although the Secretary always took care to record which was the one utilised on any given occasion. The Lodge still works under a Warrant of Dispensation granted in 1788 by Richard S. Milnes, Prov. G.M., the full warrant of the Grand Master never having been received, and the writer informs us that many Yorkshire Lodges are still in the same case. A copy of this warrant is given, as also of the centenary warrant, 1888. The book presents us with the picture of an old Lodge, still in possession of all its minutes and records, steadily doing good work, unobtrusively spreading the light; never very prominent, nor ever lagging behind, content to go on in its own honest and homely way, unmolested and unmolesting. In such a Lodge one might expect to see many peculiarities and old customs survive, and if ever the chance is afforded me, I shall certainly visit it and test the truth of the supposition.—G. W. SPETH.

LA MIGRATION DES SYMBOLES.—Count Goblet d'Allviela, whose brochure on the Swastika was lately noticed in these pages, has just written an article entitled "La Migration des Symboles," which appears in the *Revue des Deux Mondes* for last May. All those who devote themselves to the study of symbolism soon discover that intimately connected with the subject is how the various symbols were carried from one part of the world to another, the Swastika itself being a good instance; it is found to have existed all the way from Ireland to China. Before attempting to speculate upon the origin or meaning of a symbol, some idea has first to be formed regarding the particular locality of its birth, for unless we have some notion of the religious or mythological system of the land of its origin—unless we have some indication of this kind, our speculations have to be made in the dark. And again, when a symbol is found in two separate localities, there comes the question,—from which was it carried? Again, there is the possibility that symbols originated separately in both places. It is generally the case that this possibility can only be considered from the point of view of a probable or improbable migration. These conditions show the high significance of the points involved in the migration of symbols. Count Goblet d'Allviela poses the broad question in very precise language; he says that symbols "ont été conçues isolement en vertu d'une loi de l'esprit humain, ou bien elles ont passé d'un pays à l'autre par voie d'emprunt." Although his paper is devoted exclusively to the class of symbols which may be called "emblems," still, he shows he has a wide grasp of the subject by a reference to ceremonies and rites as essentially belonging to it. Among the means by which symbols may be carried he attaches some importance to commerce, such as the ships of the Phœnicians, or the caravans of the east. Judging by modern examples, it is doubtful if merchants had much influence in the migration under consideration. For two centuries at least we have had continued and extensive commercial relations with India, and I am not aware of a single symbol that has been adopted by us from that country. Neither the Swastika nor the Trisula has yet been accepted as a symbol or an ornament in our ceremonies or in our architecture. We know that the Christian cross has been carried from Europe to India, but that migration implies other conditions beyond that of commerce. The movement of a large body of people from one locality to another seems to be almost necessary to account for the migration of symbols and of religious rites. Still this is scarcely sufficient to explain all that we know. When Buddhism existed in India the Stupas or Topes might have been counted by hundreds and thousands, and the remains of these monuments at the

<sup>1</sup> History of the Royal Yorkshire Lodge, No. 265, Keighley . . . by J. Ramsden Riley, . . . Keighley, privately printed, 1889.

present day show the processional paths by which the worshippers went sun-wise round them; I have myself seen a Hindu going sun-wise round a mud erection with the sacred *tulsi*<sup>1</sup> plant growing in it. Up to the beginning of the present century—and it may be still going on in out-of-the-way places—the Highlanders and Irish celts, on almost every occasion, went round sun-wise for luck. Dr. Norman McLeod, in his *Reminiscences of a Highland Parish*, describes the highlanders coming to his father's on the first of January, to wish him a good new year; and they went deisul round the house for luck. How are we to account for symbolical rites so exactly similar, and yet existing so far apart? The solar and lunar symbolism was so universal, a good deal might be accounted for without the migration influence, but our knowledge is as yet too imperfect to justify in many cases any assertions of certainty. Although much connected with symbolism remains in this condition, still a large amount of knowledge has lately been accumulated regarding symbols, and in dealing with these Count Goblet d'Allviela's paper shows a very complete acquaintance,—an acquaintance which extends up to our latest knowledge. A good example of this may be given from his paper regarding the double-headed eagle, a Masonic symbol of one of the higher degrees. It is understood that Russia received this bicephalic bird from Byzantium; what is now the Austrian eagle was adopted after the expedition in the east by Frederick II. about the thirteenth century. This was all that was known of the double-headed eagle till only a few years ago, when it was found on ancient sculptures at Eyiuk and Boghaz Keui, in



DOUBLE-HEADED EAGLE AT EYIUK IN CAPPADOCIA.

Cappadocia, and the symbol turns out to be as old as the time of the Hittites, thus giving it an indefinite, but still a very high antiquity. Another interesting point mentioned by the writer relates to the cross found on the Mexican sculptures. By some this was supposed to have been a migration accomplished by St. Thomas; but it is now "hors de contestation," our author says, that it marked the four points of the compass from which came the rain, and it was thus the symbol of the deity who dispensed the celestial waters. Another point stated in the paper is that the cross carried by Missionaries to the Congo is in some parts all that is left of the previous Christian teaching,—but with the tribes it has become merely a fetish. This change in the signification of a symbol, resulting from its migration from one race to another, has been a common event in the past, and it will be easily understood how this adds to the difficulty of discovering the real meaning of symbols which have come down to us from remote periods of time. The temptation is great to refer further to the illustrations in Count Goblet d'Allviela's paper, but space has its limits. He is to be congratulated on having taken up this subject, which is so intimately connected with the history, and with the whole study of symbolism,—a matter of supreme importance to all Masonic students,—and if he has not quite explained the migration of every symbol, the fault is not his; it merely tells, in each case, how far up to the present our knowledge has reached.—W. SIMPSON.

ROBERTSON'S CRYPTIC RITE, AND HISTORY OF THE KNIGHTS TEMPLARS OF CANADA.<sup>2</sup>—During the last half of the eighteenth century, a great many degrees or ceremonies additional to the simple three of the Craft, were extensively worked, and more particularly by members of the Army Lodges. Whence these degrees and ceremonies originated cannot be positively determined, but it has been conjectured that their birth-place was the continent of Europe, and that from thence, mainly through the agency of military or travelling Lodges in the English Army, they made their way to the British Isles and North America.

<sup>1</sup> The *tulsi* is a small dark blue *labiate* flower, sacred to Vishnu.

<sup>2</sup> By J. Ross Robertson, Deputy Grand Master, Past Provincial Prior, etc., Toronto, Canada, 1888 and 1890.

As late as 1815 no less than seven groups of such degrees were practised in the St. George Aboyne Encampment, attached to the Aberdeenshire Militia. These were, I., Master past the Chair, Excellent and Super-Excellent, Royal Arch; II., Ark, Black Mark, Link and Chain; III., Knight Templar, Knight of John of Jerusalem, Mediterranean Pass, Knight of Malta; IV., Jordan Pass, Babylon Pass; V., Knight of the Red Cross; VI., High Priest; and VII., Prussian Blue.

According to some records the "Royal Arch" is cited as coming *before*, and according to others as coming after the "Excellent" and "Super Excellent," but, as stated by Bro. Hughan in his *English Rite*, that these were three distinct degrees (*circa* 1794), there cannot be a doubt.

In the preface to his *Cryptic Rite* the author tells us:—"My original intention was to confine the work to the Rite in my own country, but at the suggestion of Companions I have enlarged its scope so as to give, in one volume, what I believe has never been given before, a complete history of the degrees of Royal, Select, and Super Excellent Master, from their origin to the present time."

In pursuance of this design Bro. Robertson travels over a wide field, and quotes from a variety of authorities, laboriously disinterring the forgotten and, in some cases, unpublished writings of Masonic scholars of the first rank. Thus we are given an exhaustive report to the Grand Chapter of Arkansas, by Bro. Albert Pike (1852), and an extract—running to seven closely-printed pages—from a History (still in MS.) of the Rite, prepared by Bro. Josiah H. Drummond in 1875.

But the chief interest of the work, at least to English readers, will rest, not so much upon the development of the Rite in America, as upon those features of it which are in any way elucidatory or explanatory of the great body of "Additional" degrees—wrought in Military (and other) Lodges, during the last half of the eighteenth and the early part of the nineteenth centuries.

Hence, if Bro. Robertson had done no more than gather within the compass of a single volume, a quantity of scattered information relating to what are now called the "Council" degrees, he would have earned the gratitude of all those students to whom the Masonic records of bygone days present any attraction. Our author, however, has achieved far more than this. The opinions of leading writers of the Craft are sifted and compared, and under the safe guidance of Bro. Robertson the reader is, so to speak, "personally conducted" throughout an elaborate and deeply interesting investigation.

The *History of the Knights Templars of Canada* is a larger work, and though the greater part of it may seem, at a first view, to be more of local than of general interest, this is far from being the case, as the popularity of the Order seems to have reached its culminating point in the United States, and the conditions under which it has attained such marvellous dimensions are criticised with much power by Bro. Robertson. We are told, "In Great Britain, Ireland, Canada, and Australia, the system is founded on Christianity, with its bulwark of the Trinity ∴ ∴. In the United States ∴ the Order is open to men of all religious beliefs."

The following, which is an extract from the report of the Chairman of the Committee on Foreign Correspondence, New Jersey, for 1882, would be thought very curious reading by the *Ancient* Templars, were it possible to bring it under their observation:—"It may not be out of place here to pen a slight memorial to a worthy Mason and Knight Templar ∴ of the seed of Abraham, he was a Jew—a Jew by education, a Jew by religion, a Jew in life, a Jew in death."

No pains seem to have been spared by Bro. Robertson in the prosecution of his task, and the *History of the Knights Templars of Canada* may be confidently pronounced to be in every respect worthy of its title, and as exhaustive a sketch of the introduction of the Order into British North America and its later development in the "Dominion" as it was possible to compile from the sources of information that were available to the writer.

Each of the works under review may be safely described, without erring on the side of panegyric, as a solid contribution to our stock of Masonic knowledge.

But the "record" of the Deputy Grand Master of Canada would be incomplete without a passing allusion to the fame he has also acquired as a lecturer. During the last two years he has lectured in one hundred different places, and travelled over ten thousand miles in the jurisdiction. He has talked to about ten thousand Masons, and shaken hands with more than half of them. His visits—as I learn from various sources, are always productive of good. They awaken a new interest in Masonry, quicken the zeal of those brethren who are apathetic, and altogether produce a beneficial effect which is lasting. These lectures cost the Lodges nothing, as it is made an invariable condition that no expense whatever shall be incurred for banquets or refreshments, or, indeed, for entertainment of any sort or kind.



The rulers of the Grand Lodge of Canada have been famous in the past, and of the worthy brother who now presides over that body his own Deputy G.M. says, "he is one of the best who ever sat in our Grand East." With such good fortune in the present and the past, the Grand Lodge of Canada may also be heartily congratulated that no cloud obscures the bright promise of the future.—R. F. GOULD.

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## NOTES AND QUERIES.

**T**HE ELEUSINIAN MYSTERIES.—"The real element of the mysteries consisted in the relations of the universe to the soul, more especially after death."—The Neo-Platonik philosopher Sallustius, in his treatise *Peri Theon Kai Kosmou*, Concerning the Gods and the Existing State of Things, explains the rape of Persephone, as signifying the descent of the soul; and we are informed that the Mysteries "intimated obscurely by splendid visions, the felicity of the soul here and hereafter when purified from the defilements of a material nature," and adumbrated the future expansion of its "splendid and winged powers." So, again, Sallustius, who was a friend of the Emperor Julianus, asserts that "the intention of all mystic ceremonies is to conjoin us with the world and the Gods." This is the occult union of the purified and perfected Uasarian with Uasar. Leaving, therefore, the rest of the show, and referring the curious to the exposure of the ancient mysteries by Clemens, Cernopius, and others, let us glance at the later mystic manifestations of Dionysos, who "appears in splendour to mortals." So Themistios, writing in the fourth century of the Christian era, "illustrates his father's exposition of the Aristotelic philosophy by the priest throwing open the propylaea of the temple of Eleusis; whereupon the statue of the Goddess, under a burst of light, appeared in full splendour, and the gloom and utter darkness in which the spectators have been enveloped were dispelled." "In all initiations and mysteries the gods exhibit many forms of themselves, and appear in a variety of shapes; and sometimes an unfigured light of themselves is thrown forth to view; sometimes this light is shaped according to a human form, and sometimes it proceeds into a different shape." The approximation to divinity was only to be attained by a triumph over the carnal nature; and where this prevailed the soul was comparatively dead, and so Plotinos says, "That to be plunged in matter is to descend into Hades and then fall asleep." Dionysos, like Uasar, had suffered, and had also triumphed in and over his sufferings: and, like Uasar, he represented the Sun, and especially the nocturnal or subterranean Sun, Sol Inferus, who, in the blessed regions of the West, sinks to the Under-world, sailing in his mystic boat, the golden solar cup; for 'his nightly journey from the West to the East is accomplished in a golden cup, wrought by Hephaistos.' So Stesichoros, B.C. 632-552, sings how Halios (Helios), Hyperion's son, went down into his golden cup and sailed away o'er ocean to the deep realms of night, to visit his beloved ones in the sacred laurel grove. And thus in the Kamik mysteries the soul of Uasarian having descended into Kerneter, the Under-world, is struck with ecstacy at the magnificent appearance of the subterranean Sun, which he apostrophises in a long address:—"Hail, thou who hast come as the soul of souls reserved in the West! Hail, thou descending light formed in the disk! Thou hast traversed the heaven; thou hast followed above in yellow. The gods of the West give thee glory; they rejoice at thy perfections." And as the Mystic at Eleusis had to withstand the daemons and spectres, which in later times illustrated the difficulties besetting the soul in its approach to the gods, so the Uasarian had to repel or satisfy the mystic crocodiles, vipers, avenging assessors, daemons of the gate, and other dread beings whom he encountered in his trying passage through the valley of the shadow of death. But as at last the Uasarian penetrated, despite all opposition to the secret presence of the divine Uasar, so the Eleusinian Mystic was permitted to behold his divinity, and to see "holy phantoms," and "awful, but ravishing spectacles," such as one of the last of the ancient philosophers described as follows:—"In a manifestation which must not be revealed, there is seen on the wall of the temple a mass of light, which appears at first at a very great distance. It is transformed, while unfolding itself into a visage, evidently divine and supernatural, of an aspect severe, but with a touch of sweetness. Following the teachings of a mysterious religion, the Alexandrians honour it as Osiris or Adonis," both of which, as we have seen, are identical with Dionysos, and with each other. "At the close of the scene," says Bunsen, "the victorious god (Dionysos) was displayed as the Lord of the Spirit. The predominating idea of these conceptions was that of the soul as a divine, vital force, held captive here on earth and sorely tried; but the initiated were further taught to look forward to a final redemption and blessedness for the good and pious, and eternal torments after death for the wicked and unjust." But this was a development; the original idea of Demeter, "friend of the noble heroes of civilisation," is far simpler. The Mystics having arrived at a joyful conclusion,

“for the Mysteries, by the name of whatever god they might be called, were invariably of a mixed nature, beginning in sorrow and ending in joy,” and having now become Epopts, were dismissed with a benediction, and the words, “Konx Om Pax,” in the interpretation of which much ingenuity has been exercised.—*The Great Dionysiak Myth*, by Robert Brown, jun., F.S.A., vol. i., pp. 315-8.

THE DRUSES.—After a sojourn of many months among the Druses of Lebanon, the Rev. Haskett Smith, M.A., rector of Brauncewell, in Lincolnshire, is about to return with an important discovery, made under romantic circumstances, concerning that mysterious people who are supposed to be lineal descendants of the Hittites. It appears that Mr. Smith was admitted to the most secret intimacy with the Druses through having saved the life of a popular young man by sucking the venom of a deadly snake-bite from his body. He was initiated into a number of mysterious rites, hitherto unknown to any foreigner, and among these the natives startled him, as a Freemason, by passing the most characteristic of Masonic signs. Hence this adventurous clergyman augurs that the Druses are none other than a branch of the great Phœnician race, whose ancestors supplied the Lebanon cedars to the builders of King Solomon’s temple.—*Daily Telegraph*, 17th June, 1890.

WANTED A MASONIC CURRICULUM.—The Lodge of the Quatuor Coronati has done much good since its formation in the cause of Masonic study, and it would confer a great boon on the Craft at large if it could induce some brother well qualified to contribute a paper, sketching out a course of reading that would not only be valuable in itself but at the same time instil a desire for deeper and wider study. Perhaps Bros. Hughan or Speth may deem it worth their while to make a note of the suggestion.—*South Australian Freemason*.

EARLY AUSTRALIAN FREEMASONRY.—The *Sydney Gazette and New South Wales Advertiser* of May 22, 1803, states that a Masonic Meeting was secretly held at the house of Sergeant Whittle. News of it coming to the magistrate the house was surrounded by the police, and those assembled therein taken up. After serious report they were discharged as having no “wilful intention to disturb the public peace.” Freemasonry was therefore practised although irregularly, in Sydney as early as 1803, or thirteen years earlier than mentioned in Bro. R. F. Gould’s “History.”—*South Australian Freemason*.

WANTED, GOULD ABRIDGED.—The noble “History” of Bro. R. F. Gould is a library in itself, and throws all former Masonic Histories completely into the shade. . . . . The book has almost universally been accepted as the greatest work in Masonic literature. Excellent however as it is it is doubtful whether it will in any great degree become popular. It is essentially a student’s book. . . . . There is a want of an abridgment of it. . . . . Such a work will be well received by the Masonic world, and would probably lead many Masons to peruse the greater work and thereby further the growing taste for Masonic study.—*South Australian Freemason*.

BRO. CROWE’S COLLECTION.—I am glad you have appreciatively noticed the extraordinary collection of Masonic curios being made by Bro. Crowe, Professor of Music, at Ashburton. My opinion is that if the album could be seen and examined by the members at one of our meetings, it would soon obtain many accessories.

Bro. Crowe has had contributions from all quarters, Home and Foreign, Craft and *Hauts Grades*, Old and New, Certificates, Summonses, and Warrants, Seals and Letters Patent, Autographs and Letters, Drawings of Jewels, Seals, etc. In fact, the collection is an *omnium gatherum*, obtained from all kinds of Masons of all degrees, many of the series representing complete sets of certificates, etc., issued by various grand bodies, and not a few being now almost unobtainable, or practically unknown, because referring to extinct bodies.

All is “grist” to Bro. Crowe’s mill, and he keeps pegging away at it, persistently, intelligently, and so ardently, that really, I believe, some have felt almost obliged to help him, and secure peace, for when once Bro. Crowe opens his batteries and “adjusts his sight,” he keeps at it until a favourably reply is obtained.

The value of this important aid to Masonic study cannot well be over-estimated, not only because it is unique, but mainly for the extraordinary variety and interesting character of the collection, which is ever now being added to and improved, week by week.—W.J.H.

INITIATION AND SACRIFICE.—“When the day, set apart for the consecration of the high-priest, arrived, he descended, arrayed in his pontifical robes, into a pit, which had previously been dug for that purpose. Above the pit was a kind of floor, the boards of which were perforated with an infinite number of holes. Upon this floor they led a bull crowned

with chaplets of flowers, and there cut his throat. The reeking blood, descending upon the boards, fell in showers through the holes into the pit, and was received by the priest upon his head, his body, and his raiment. When all the blood was drained, the victim was removed, and the high priest came out. It was a horrible spectacle to see him in this plight, his head covered with blood, clotted drops sticking to his beard, and all his garments distained; and yet, as soon as he appeared, he was received with a general congratulation; and the assembled multitudes, not daring to approach his person, adored him at a distance, esteeming him a man awfully pure and holy."—*Prudentius*.

Prudentius was a Christian poet, who lived end of 4th century and beginning of the 5th. He has been called "the Horace and Virgil of the Christians."—W. SIMPSON.

FREEMASON.—Many justifications might be given for the existence of the Quatuor Coronati Lodge; there are the numerous questions as to what is veiled in allegory and clothed in symbols which we have to investigate. We have rites and symbols which have descended to us, clouded in many cases with the dust of ages on them, that require clearing up. We do not even know the exact meaning or origin of the name we are described by,—that is, "Free-Masons." Many etymologies have been suggested. All the languages of Europe having been exhausted in attempts, the ancient languages of the east are now being attacked as a solvent in this case. Bro. J. H. Little has dived into the hieroglyphics of Egypt, and has derived the words from that source. He puts it as *Phre-Massen*. We note the result—without expressing any opinion—merely by way of recording it.—W. SIMPSON.

JOSAPHAT.—In "Popular Tales and Fictions" by W. A. Clouston, London, 1887, i., 36, I find the following: "Liebrecht [*Zur Volkskunde*, 441] has shown that the biographies of Christian saints were largely indebted to Buddhist hagiology, in his essay on the sources of the spiritual romance of 'Barlaam and Josaphat.'"

The latter of these names is a curious one, and occurs in the early Masonic catechisms.  
—R. F. GOULD.

THE SYMBOLIC CHART of 1789 in the new part of *A.Q.C.* is by P. Lambert de Lintot, who was Master of No. 53 in 1787, according to an inscription on another engraving of his. I have the one you reproduce with five others, the set of six being bound up. I think I gave three guineas for them. If you would like to see them they are at your service.

The first in the case is dedicated to H.R.H. the Duke of Cumberland, G.M., and headed "Grand elect." "P. Lambert R.A., Rouen, Inve<sup>t</sup> and Sculpsit;" also (after the dedication), "By P. Lambert de Lintot, Master of the Lodge No. 53, No 5, Cobham-row-cold bath-fields." 1787.

2 is the plate you reproduce. The name "Lambert Sculp" is on the right hand just over the base, in line with "published," &c.

3. Foundation of the Royal Order of Free Masons in Palestine, A.M. 4037." (1789).

4. "Free Masons at Work." "First and Last stone of the Jerusalem Church." [No date].

5. "Free Masonry Crown'd." "Old and New Jerusalem Building." No date, but apparently from a plate of 1754 (erased).

6. "A Bonfire before the Ruins of H.R.D.M. Castle. In commemoration of the Institution of the Royal Cumberland Free Mason School on Lady Day, the 25th of March, 1788." (Dated 1789).

I believe these plates are as rare as they are singular, and might all be worth reproducing. Of this you can best judge.

I wish I had time to answer Gould's Symbolism, but it must wait. I have been collecting materials for a paper on the CENTENARY WARRANTS granted by Grand Lodge, and am still pursuing it. Will it be suitable for the *A.Q.C.*? If I could manage to get tracings of the *special* Centenary Jewels it would be helpful. Have you any?—JNO. LANE.

Brethren who can, are urged to help Bro. Lane with the tracings he asks for. [EDITOR].

THE WORSHIP OF MITHRAS IN ENGLAND.—The following is from the *Hand Book to the Roman Wall*, by J. Collingwood Bruce, LL.D. Ed. 1885:—"A little to the west of Chapel Hill is the site of a semi-subterraneous cave, dedicated to the worship of Mithras, which was discovered in 1822. It is described with considerable minuteness by Mr. Hodgson in the *Archæologia Æliana*, O.S., vol. i., p. 263, &c.

The worship of Mithras—the Sun, or the Persian Apollo—was introduced into Europe about the time of Julius Cæsar. The mysteries connected with it are supposed to have involved the sacrifice of human victims and various other abominations. Edicts were issued for its suppression by Hadrian and others, but in vain. Amongst the altars found in the cave here was one bearing the names of Gallus and Volusianus, who were consuls in the year

252. There was also found"—a tablet,—“ which represents Mithras himself coming out of an egg and surrounded by an oval belt, containing the Signs of the Zodiac. The site of the temple is now nearly obliterated,” p. 154. A woodcut of this tablet is given in the handbook. At p. 56 there is an illustration of an altar supposed to be Mithraic. It is thus described,—“ The sculpture on its base [a bull which was sacred to Mithra], as well as other circumstances, leaves no doubt that the god intended is not the one true and living God, but Mithras, the Eastern Apollo. The altar is neatly designed; a wreath encircles the word DEO, and two palm branches wave over it. The inscription may thus be read in English—‘ Lucius Sentius Castus [a centurion], of the sixth legion, piously dedicated this altar to the god [Mithras],’ It is now at Otterburn.” This altar was found at a place called the “ Giant’s Grave,” near Rutchester, the ancient Vindobala.

THE MYSTERIES OF DEMETER.—“ All the Greek religious poetry treating of death and the world beyond the grave refers to the deities whose influence was supposed to be exercised in the dark region at the centre of the earth, and who were thought to have little connection with the political and social relations of human life. These deities formed a class apart from the gods of Olympus, and were comprehended under the name of the *Chthonian Gods*.<sup>1</sup> The mysteries of the Greeks were connected with the worship of these gods alone. That the love of immortality first found a support in a belief in these deities appears from the fable of Persephone, the daughter of Demeter. Every year at the time of harvest, Persephone was supposed to be carried from the world above to the dark dominions of the invisible King of Shadows (*’Αἰδης*), but to return every spring, in youthful beauty, to the arms of her mother. It was thus that the ancient Greeks described the disappearance and return of vegetable life in the alternations of the seasons. The changes of nature, however, must have been considered as typifying the changes in the lot of man; otherwise Persephone would have been merely a symbol of the seed committed to the ground, and would not have become queen of the dead. But when the goddess of inanimate nature had become queen of the dead, it was a natural analogy, which must have early suggested itself, that the return of Persephone to the world of light also denoted a renovation of life and a new birth to men. Hence the *Mysteries of Demeter*, and especially those celebrated at Eleusis (which at an early period acquired great renown among all the Greeks), inspired the most elevating and animating hopes with regard to the condition of the soul after death. Happy (says Pindar of these mysteries)<sup>2</sup> is he who has beheld them, and descends below the hollow earth; he knows the end, he knows the divine origin of life; and this praise is repeated by all the most distinguished writers of antiquity who mention the Eleusinian mysteries.” *Hist. of the Literature of Ancient Greece*, by K. O. Müller, p. 230.

A MASONIC TREASURE TROVE IN HUNGARY.—Our Grand Lodge possesses some memorial medals, chiefly French and German, inscribed with the square and templar cyphers. They are, I think, already known in England, but I will send you a little illustrated catalogue, in which they are illustrated and described. Not so as yet the jewels, seals, and other curios. I wish also to mention that quite lately a large collection of documents, diplomas, jewels, clothing, etc., of the last century has been discovered. Our Grand Lodge has been unable to purchase the most interesting of these matters as they form a part of the inalienable *fidei commissum* property of Count Festetich, who has, however, lent them for exhibition to the Grand Lodge. There are, among other matters, mantles, lambskin breastplates, gloves, etc., of the Templar system (Von Hund’s Strict Observance); many Rosicrucian documents, charters in cypher, aprons and jewels of several extinct systems of High Degrees, &c., &c. All these will be catalogued and illustrated.—LAD. DE MALCZOVICH.

A HISTORY OF THE CRAFT IN AUSTRIA AND HUNGARY will soon appear. The author is Bro. Louis Argner; it will be published in German by monthly instalments. There was existing in Hungary, in the last century, a system of Masonry, quite *sui generis* and distinct, a fact which has been as yet unknown to Masonic historians. Bro. Argner will give all details, it was called the system of Count Draskovich. I will write further on this subject.—LAD. DE MALCZOVICH.

THE FIRST LODGE IN AUSTRIA was established at Prague, Bohemia, in 1726, by Bro. Count de Spork, initiated in the Netherlands. It was called the “ Three Stars,” and its jewel exists yet. It consists of a Maltese Cross (brass) enamelled blue; the upper limb exhibits the cypher 3, the centre the letter S (*Stern*-star), and the three other limbs, cherubs’ heads, each with four wings, all in silver. There exists also a medal struck in commemoration of the foundation of the Lodge. Obverse, a portrait of Bro. de Spork;

<sup>1</sup> Gods of the under world.

<sup>2</sup> Thren. fr. 8, ed. Boeckh.

reverse, the New Jerusalem of the Apocalypse (square, with 12 gates, in the centre, the Lamb on a mound, above all, the name of God in Hebrew irradiated). I will send further particulars if you care for them.—LAD. DE MALCZOVICH.

COUNT ANDRASSY.—Perhaps it may be of interest for you to know that the well-known Hungarian statesman, Count Julius Andrassy, who recently died, was a Mason. He was initiated, when an *émigré*, on the 2nd May, 1854, in the Lodge, "Le Mont Sinai," Paris. After his return to Hungary, and his accession to the dignity of President of the Hungarian Cabinet, and afterwards to that of a Minister of Austria-Hungary for foreign affairs, his exposed position prevented him from becoming an actual member of the Craft. Nevertheless, he took an active share in it when, after the restoration of the Hungarian Constitution, Freemasonry became legal in *Hungary*, although not so in *Austria*. Masonry is still *prohibited* in *Austria*; the Court being greatly influenced by the Roman Catholic clergy; Privy Councillors, Chamberlains, Officers in the Army, etc., are not permitted to be Masons, or, at least, not active members of the order.—LAD. DE MALCZOVICH.

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## OBITUARY.

**W**E regret to record the death, on the 25th March last, of Bro. C. H. O. Curtis, who joined our C.C. in June of last year.

THE death at the early age of 59, on Thursday, the 26 June, of our distinguished Brother, the Earl of Carnarvon, Pro-Grand Master of England, is a severe blow to the Craft. His presidency in Grand Lodge was always admirable, as were his speeches on those occasions, both in matter and manner. Discussions in our Masonic parliament sometimes wax warm, as they must do when adverse opinions are honestly and strongly held on either side. At such moments our Brother displayed in the highest degree and to the best advantage those qualities of a Moderator which are of the essence of a president's functions, and to listen to his calm, soothing, dispassionate and perfectly impartial oratory, was a treat which will never be forgotten by those fortunate enough to be present.

He was initiated in the Westminster and Keyston Lodge, No. 10, in February 1856, and was placed in the chair in May 1857, this early promotion being fully justified by his subsequent career. In 1868 he was appointed by the then G.M. the late Earl of Zetland, Prov. G.M. of Somersetshire, and in 1870, the Marquis of Ripon, on his installation as G.M. of England, selected our deceased Brother for his Deputy G.M. In 1875, when H.R.H. the Prince of Wales was installed G.M. he conferred the office of Pro-Grand Master on the Earl of Carnarvon, who had just installed him, with a parallel position in the Royal Arch.

By order of H.R.H. the M.W.G.M., dated 1st July, 1890, the Craft is to go into mourning for the space of six months.

IT is with great regret we record the death, on the 28th of June last, of Bro. General Charles Roome, of New York, who joined our Circle in May, 1887. Our deceased brother was made a Master Mason in January, 1865, and was a Past Grand Master of New York, but will be better known as the Past Grand Master of the Knight Templars of the United States. At the commencement of the Civil War Captain Roome was instrumental in raising the 37th regiment, and served in Baltimore and Pennsylvania, retiring as Brigadier-General. He was President of the Society of American Gaslight Engineers.

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## CHRONICLE.

### ENGLAND.

**A**T the Grand Festival on Wednesday, 30th April, Bro. T. B. Whytehead, of York, a member of our Inner Circle, was appointed Grand Sword Bearer; and Bro. Aug. Harris, of the Drury Lane Lodge, C.C., Grand Treasurer.

AT the 102nd anniversary of the Royal Masonic Institution for girls, held on Tuesday, 20th May, the subscriptions announced reached the total of £11,010 14s.

THE Anniversary Festival of the Royal Masonic Institution for Boys, was held on Wednesday, 2nd July, Lord George Hamilton, P.G.W. in the chair. The list of donations amounted to £9,253 2s. 0d.

RECENT LECTURES.—On the 29th April, Bro. John Yarker, C.C., to the Liverpool Masonic Literary Society on “The Historical Value of the Ancient Documents of the Craft.” On the 14th, 15th, 16th, 17th, and 18th April, Bro. G. W. Speth, to the Lodges at Grantham, Boston, Gainsborough, Grimsby, and Louth, respectively, on “The Degrees of Ancient Masonry.”

#### IRELAND.

ENNISKILLEN.—On the 17th May Bro. J. L. Carson, C.C., 2076, lectured to the brethren assembled in the Town Hall on “Masonic History and Symbolism.”

#### GERMANY.

ON the 18th March Prince Heinrich zu Schönauich-Carolath was installed Grand Master of the Grand Lodge “Royal York” at Berlin.

THE Masons of the Fatherland number 44,506, under the following Grand Lodges : Three Globes, Berlin, 13,524 ; National Grand Lodge, Berlin, 10,704 ; Royal York, Berlin, 6,507 ; Hamburg, 3,022 ; Saxony, Dresden, 3,678 ; Eclectic, Frankfort, 2,550 ; Concord, Darmstadt, 803 ; Sun, Bayreuth, 2,300 ; and the five Independent Lodges, 1,418. The total number of Lodges is 390.

#### HUNGARY.

ON the 30th March last our Local Secretary, Bro. Lad. de Malczovich, was elected a member of the Council of the Order, Grand Lodge of Hungary.

WARRANTS have been granted for the following new Lodges :—Democratia, in Buda Pesth ; Muncka, in Nagy Kanizsa ; Pannonia, in Kronstadt, Transylvania ; and Stella Orientalis, in Semlin, Slavonia.

#### CANADA.

BRO. J. Ross Robertson, D.G.M. of Canada, whose visit to our Lodge in October of last year will be remembered by many brethren, was on the 17th July last unanimously elected Grand Master of the Grand Lodge of Canada. We congratulate our distinguished Brother and C.C. Member.

#### SOUTH AFRICA.

THE members of our C.C. at Kimberley, who number nearly 50, have formed themselves into a “Local Correspondence Circle” under our auspices, and propose to meet quarterly to review our own proceedings and read original papers. The idea is an excellent one and we wish it all possible success. We even venture to throw out a hint. A very small additional subscription would enable our brethren to print their papers roughly, and they will find a difficulty in persuading brethren to write really good articles unless they provide for a permanent record of the proceedings. We anxiously await further news of the movement.

#### NEW ZEALAND.

THE first communication of the new Grand Lodge of New Zealand was held at Christchurch 29th April, 1890, and on the 30th Bro. H. Thomson was installed first Grand Master. Bro. the Rev. Ronaldson, a C.C., is Grand Secretary. Of the 147 Lodges under nine English, Scotch and Irish District Grand Lodges, some 100 in round numbers have cast in their lot with the new body which now awaits recognition at the hands of the parent Grand Lodges.







HE. VIRE. POJARDIN

IMP. CHARDON WITTMANN

*J. W. Speth.*



## SUMMER OUTING.

12th JULY 1890.



THE following brethren, viz., W. Simpson, I.P.M., R. F. Gould, P.G.D., P.M., W. M. Bywater, P.G.S.B., S.W., Professor T. Hayter Lewis, J.W., G. W. Speth, Sec., E. Macbean, I.G., W. M. Williams, Steward, J. Finlay Finlayson, Dr. B. W. Richardson, G. Powell, R. A. Gowan, Dr. W. R. Woodman, P.G.S.B., S. Richardson, W. Shephard, W. M. Graham, E. T. Edwards, G. Gregson, E. Haward, G. H. Lindsey-Renton, and F. A. Powell, met at King's Cross Terminus and proceeded by the 11.31 a.m. train to Edgware. The first visit was paid to Edgware Church, the body of which was rebuilt in 1839, and is of no interest, and far from architecturally beautiful; but the Western Tower of the 15th century attracted much admiration. The Church also possesses possible Masonic associations, to which reference will be made later on. Crossing Watling Street, a short walk through a beautiful lane brought the party to the Church of St. Lawrence, Little Stanmore, better known as Whitechurch. The Church has been largely connected with the immortal name of Handel, probably through confounding it with the private Chapel of the Duke of Chandos, at Canons close by, an error which Mr. Wilson, for example, has fallen into in the otherwise usually correct Imperial Gazetteer of England and Wales. The Church is situated on the edge of Canons' Park, half a mile from the site of the old palace, where at present stands a handsome and comfortable modern residence, around which are the remnants of the extensive cellarage and passage-ways of the former mansion, which was a large quadrangle, estimated to cost about £300,000. Some idea of its magnificence may be gained from the fact that in the grand staircase each step was formed of a block of marble 23-feet long, and that the staircase and hall is said to have cost £50,000. The duke appears to have acted as if his exchequer were inexhaustible. He laid out and partly executed a huge plan of building in Cavendish-square, his name still surviving in Chandos-street, in the corner of which, at the end of Queen Ann Street, there yet stand remains of his building scheme. Writes Mr. Walford: "It is said that he (the duke) proposed building here a palatial residence, and to have purchased all the property between Cavendish-square and his palace of Canons at Edgware, 'so that he might ride from town to the country *through his own estate!*'" Be that as it may, the form of the ground round the present house in Canons Park bears ample testimony to the palatial style of the duke's arrangements. The mansion was a huge quadrangle, flanked on the eastern side by a private chapel, range of kitchens, and commodious stables, in keeping with the mansion and the duke's style of living. "The chapel, which is already finished," says the author of "A Journey through England," published in 1724, "hath a choir of vocal and instrumental musick as the Chapel Royal; and when his grace goes to church he is attended by his Swiss maids, ranged as the yeomen of the guard; his musick also plays when he is at table; he is served by gentlemen in the best order." Further on this writer says: "You ascend the great avenue to Cannons (*sic*) from the town of Edger (*sic*) by a fine iron gate, with the duke's arms and supporters on the stone pillars of the gate, with balustrades of iron on each side, and two neat lodges on the inside. This avenue is near a mile long, and three coaches may go abreast." After describing the position of the house, the writer adds, "The front from the great stairs is to the east, and hath an avenue directly from it down to the Parish Church" [*i.e.*, Whitechurch] "at about half a mile's distance," while in his account of the apartments, he states that from my lord's dressing-room and library you descend by "another five pair of stairs" into a court "in which is the chapel on your right, the kitchen on your left, and lower on each side the stables." The private chapel and Whitechurch are, therefore, quite distinct. The chapel, he tells us, contained "a handsome altar-piece, and in an alcove above the altar a neat organ," while from the gallery for the duke and duchess is "a door that comes from the apartments above." The descriptions extant relating to the duke and Canons give scope for an immense play of the imagination, but the ducal glory of the place was of comparatively short duration. When the duke died, about twenty years after Canons was finished, the heir could neither maintain nor find a purchaser for the grand place, and in a short time the materials, "furniture and effects," were brought to the hammer; Cock, the Covent Garden auctioneer, sold the whole in lots, and the building was demolished. What cost perhaps more than a quarter of a million realised £11,000! Some of the lots have a history. A "fine-toned organ by Jordan" (*vide* auctioneer's catalogue) has been traced by Mr. Cummings to Trinity Church, Gosport, where the case is still

decorated with the Chandos arms; the windows of the domestic chapel went to the parish of Great Malvern, Worcestershire; a chimney-piece, according to the "Hendon Directory" for 1884, "is in use at the Chandos Arms, Edgware;" the grand staircase is at Lord Chesterfield's house at Mayfair; and an equestrian statue of George I., which stood in Canons Park, was purchased at the sale by the inhabitants of Leicester-square, as the "field" was just then "going to be fitted up in a very elegant manner." The statue was placed in the middle of the square, was finely gilt, and for many years was the admiration of London sightseers; but after the failure and demolition of Wyld's "Great Globe," the statue shared in the general neglect of the square; it became the mark for the street arabs, being thrown at, whitewashed and daubed with black spots, was torn gradually to pieces, notwithstanding the attention that was drawn to it in *Punch*, and the indignant remonstrances of the daily and weekly press, and at last fell a complete and useless wreck.

At the south-east corner of the churchyard stands the ornamental tombstone of Powell, the parish clerk and blacksmith, whose singing and anvil have been associated by tradition with Handel's piece in E, popularly known as "The Harmonious Blacksmith." The stone has a well-executed hammer and anvil, surrounded with a laurel, cut in relief, a representation in musical characters of the two notes produced on the anvil, and underneath these the inscription:—"In memory of William Powell, the harmonious blacksmith, who was buried 27 February, 1780, aged 78 years. He was parish clerk during the time the immortal Handel was organist of this church." As we shall see, however, it is questionable whether Handel was ever organist of the *church*.

The interior of the Church is unique in character, the flat plaister walls being painted in monochrome to imitate panels, niches, pilasters, etc., with statues and other accessories. The pews on each side of the centre passage are high; at the west end is a gallery containing the family pew of the Duke of Chandos, as large and comfortable as a villa drawing-room, flanked by smaller apartments for the servants, and the whole approached by a private staircase; the ceiling is panelled and painted by no mean artists, as shown by Pope's essay on False Taste, in which he satirises his former patron, the Duke of Chandos, and his belongings, and it is on record that Belluci also assisted in the adornment of Whitechurch and Canons. Pope's lines run:—

" And now the chapel's silver bell you hear,  
That summons you to all the pride of prayer;  
Light quirks of music, broken and uneven,  
Make the soul dance upon a jig to heaven.  
On painted ceilings you devoutly stare,  
Where sprawl the saints of Verru and Laguerre,  
Or gilded clouds in fair expansion lie,  
And bring all Paradise before your eye."

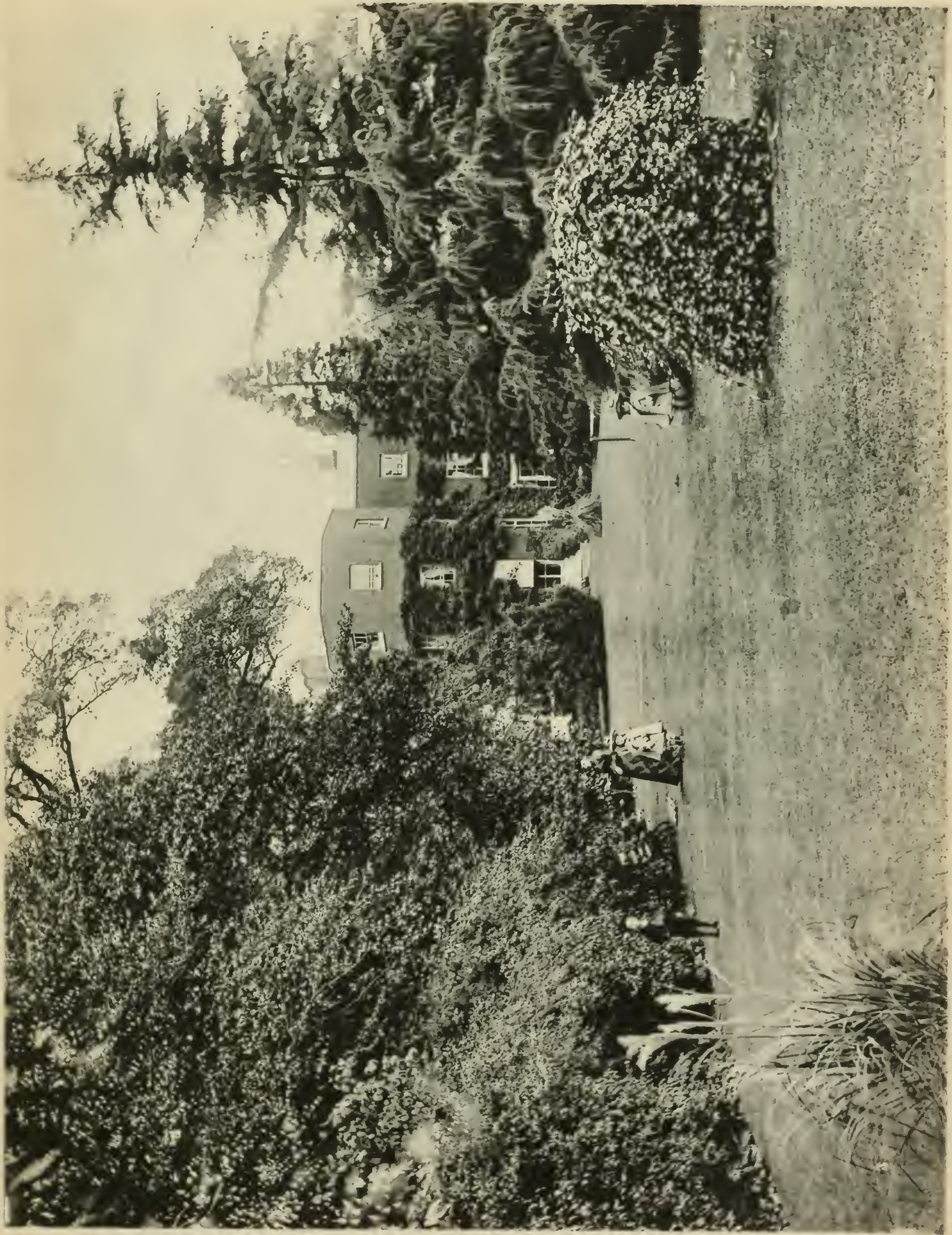
The Duke, we are told, supplied Prayer Books to all the pews, and in some of them may still be seen staples and remnants of chain by which the books were fastened.

Passing through a door in the north wall of the church access is gained to a large apartment, similarly built of lath and plaister and painted in monochrome, which is the Burial Chapel of the Duke of Chandos, and of his immediate connections. The first Duke, who was interred with his first two wives, and whose third wife was subsequently also re-interred here, has a marble monument occupying one side of the chamber. The Duke, apparelled in a Roman dress (the sculptural fashion at the time of his death), appears standing in the centre of the monument, and on either side is a figure of a kneeling woman. On the southern side of the chapel is a tomb covering the remains of the Duke's son, the Marquis of Carnarvon. The vault contains about 60 bodies belonging to the Duke's family. Rumour once had it that among the coffins here was a silver coffin containing the remains of a child, and Mr. Norman has been informed, since he entered upon the living, that there was such a coffin; but a thorough examination satisfied him that there was no such object. There was formerly a parish burial vault underneath the organ. These vaults the vicar has had concreted over.

The chapel is closed by iron gates of really fine workmanship. The ironworker's daughter was married to Grinling Gibbons, a fact lending colour to the tradition which assigns to that incomparable wood-carver a leading part in the decoration of the church.

Behind the communion table, in a raised and recessed chamber, stands the organ, said to be by Father Schmidt, whose name is associated with the Temple and many other fine instruments, but we do not find Whitechurch mentioned by Hopkins in his list of Schmidt's organs.

It is flanked by two pictures, one on either side, representing "Moses receiving the tablets of the law" and "Christ's sermon on the mount," and ornamented by a small brass plate which declares that "Handel was organist of this church from the year 1715 to 1721, and composed his oratorio 'Esther' on this organ." The chronology of this statement is



LONDON STEREOSCOPIC CO.

RESIDENCE OF BRO. SYDNEY T. KLEIN.  
PHOTOGRAPHED BY HIMSELF

PHOTONEZZO TYPE.



palpably wrong. It was in 1715 that Handel was received back into the friendship of his Royal Master, King George of Hanover, through the performance of his Water Music on the Thames; in 1716 Handel accompanied the King to Hanover, where he remained till the following year; in 1718 Dr. Pepusch was still musical director at Canons, and it was not till he retired that Handel came upon the scene (in 1718). That Handel may have performed there is, however, very probable; but it has been clearly shewn by Mr. W. H. Cummings, a devoted admirer of the great composer, that there was a private chapel at Canons, and that the artists engaged in the painting and decoration of the private chapel were also engaged in the beautifying of Whitchurch, which was rebuilt by the Duke of Chandos at the same time that the mansion was erected. This circumstance no doubt occasions much of the misconception that has arisen in associating Handel intimately with the parish church, when in reality his close connection was with the Duke's private chapel at Canons and Handel's own organ, as mentioned above, is possibly at Gosport. But the Church can also boast of associations which touch us, as Masons, very closely. Dr. Desaguliers, Grand Master in 1719, and Deputy Grand Master, 1723-4-5, may have preached here often. There is some confusion about his ecclesiastical preferments. Thus the Lodge of Edinburgh minutes of 24th August, 1721, describe him as "Chaplain in ordinary to his Grace James Duke of Chandos;" Lyson (*Environs of London*, iii., 674) says he was vicar of Whitchurch in 1714, and Nichols (*Literary Anecdotes*, vi., 81) states he was appointed in 1714 to the living of Edgware. These two churches and the private chapel at Canons thus dispute the honour of his ministration.

In the Engraved List of Lodges (1723) in the Library of Grand Lodge we meet with a Lodge at "Edgworth at the Duke of Chandos Arms, every Thursday;" the word Edgworth, although obviously a misreading of Edgware, being repeated in several of the succeeding lists. In 1730 this Lodge removed to the "Devil Tavern, within Temple Bar," and was finally erased in April 1744. It is open to us to suppose without much fear of error that the Lodge in question was probably established by Dr. Desaguliers. It was inaugurated 25th April, 1722. The Chandos Arms still exists.

It is not known whether Desaguliers' patron, the Duke of Chandos, was a Freemason, but two later inheritors of that title, presumably the son and grandson of the founder of Canons, became in turn Grand Master of England. These were Henry, Marquess of Carnarvon, in 1738, and James, Marquess of Carnarvon, in 1754.

The brethren, being here joined by Dr. Allen as guide, sauntered through the beautiful avenues of Canons Park and across meadows, such as only England can show, to the Abercorn Arms, where they were re-inforced by the Rev. Mr. Jackson of Great Stanmore, and Dr. Gowen, and discussed a welcome lunch. Proceeding through more meadows and lanes, a visit was paid to the Grove, where they were very graciously welcomed by the owner, Mrs. Brightman, and shown the facsimile of Rousseau's tomb and its surroundings, a work of love constructed in 1812 by Mr. Fierville, who resided here, though he does not seem to have been more than a tenant, as his name does not occur in the title-deeds. The tomb is of stone, finely carved in front, and on its back panel is the inscription, in considerably worn characters, "Jean Jacques Rousseau, L'homme de la Nature et la Verité." The tomb is surrounded by very large laurel trees, whose long arms embrace one another, and have to be artificially supported. Amongst other things which they inspected in the same grounds were a tulip tree, nearly 70-feet high, and a grotto, formed in a mound of earth, with huge boulders for the entrance, and a very heavy slab of sandstone fixed in the back as for an altar-table. Formerly, according to an old account, there was on the top of the mound an obelisk, "in commemoration of a battle at St. Albans."

Crossing a corner of Bushey Heath the brethren were next hospitably received by Mr. and Mrs. Gordon of historic Bentley Priory, formerly the home of Queen Adelaide, and conducted by their host through his lovely and extensive grounds. With a glance at the ruins of the church of Great Stanmore, the party made their way to Stanmore Observatory, the residence of Bro. Klein, anxious to condole with him upon the accident which had so unfortunately deprived them of his company during their walk; and here, under the cool and welcome shade of the fine trees bordering his lawn the last moments of an enjoyable day were spent in fraternal intercourse and the consumption of tea and fruit, dispensed by their host and his charming wife, until, all too soon, the omnibus was announced as ready to convey the brethren back to the station for the 6.30 train.

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## A MASONIC CURRICULUM.

BY G. W. SPETH, SECRETARY.



THE question is often asked, "What books should a young English student read in order to master the rudiments of Masonic history?" It has been formulated in the *London Freemason* and other craft journals countless times, and has recently been re-iterated in the *South Australian Freemason*, 7th May, 1890. Like many other questions, it is easy to ask and difficult to answer. The literature of Masonry is extensive, not to say diffuse, yet of the host of books that owe their inspiration to the history or doctrine of the Craft, there are few indeed from which no profit whatever can be extracted by a discriminating mind. But, with very few exceptions, they all contain grave errors, and necessitate the exhibition of an antidote. Hence the difficulty of advising a course of reading; the proposed list soon swells to a preposterous length, and the young student, especially if not provided with a super-abundance of loose cash, views the prospect with alarm. Moreover, many of the best books are written in German, and the question pre-supposes a knowledge of English only.

The study of Masonry may be divided into six sections, often concurrent and always overlapping, yet fairly distinct. They are:—1st, Preliminary and general information; 2nd, Masonic tradition; 3rd, Authentic history; 4th, Symbolism and Ethics; 5th, Jurisprudence; 6th, Ritual. These are not capable of being studied separately to any useful purpose; a bright Mason should be an all round man and well grounded in each: without a general acquaintance with the other five, his special knowledge of the sixth will be incomplete and unsatisfactory to himself.

Students may also be divided into three classes:—1st, Masons of scant leisure and small means who would fain content themselves with a good general idea to be acquired from one book only; 2nd, Those of more leisure who would wish to be placed in a position to come to independent conclusions, and yet to accomplish their purpose without too heavy a drag on their resources; and 3rd, Those to whom neither money nor time is of great consequence, or whose interest in the subject enables them to sacrifice some other pleasures in order to attain the desired end. With the above a further class might be cited; viz., those brethren who possess a reasonable amount of leisure and, though not able to purchase a large store of books, enjoy special facilities of research, such as the entry to good public or private libraries or Masonic collections, from which the great bulk of Masons are necessarily debarred. Practically these are in the same position as class 3, the only difference being that what one buys for himself, the other studies without purchase. For neither of these shall I prescribe in the following pages, beyond the advice to follow the course laid down for class 2, and then master as many other of the writings of the Craft as they can gain access to.

To the first class of students, the one-book-students, my advice is, "get R. F. Gould's *History of Freemasonry*." As regards the first three sections, a general outline of Freemasonry Tradition and History, it will supply the place of a whole library; and this can be said of no other book. The information between its covers is up to the latest date, it is thoroughly impartial and critical, and it is based upon the best evidence procurable. As time rolls on errors will probably be discovered and corrections become necessary, but it will never be discredited. To the student of small means no book can be mentioned in preference to it, and I will even venture to assert that no dozen books can supply its place. Thus, although the price of the cheapest edition (6 vols. quarto) is £3 15s., it will cost less than a selection of books, which after all, will not answer the purpose to anything like the same extent. But there is no royal road to Masonic knowledge, and Gould's *History* will not fill an empty head: it is not a funnel in the bunghole through which information can be poured, as it were, out of one cask into another; it is not by any means abstruse, but neither is it elementary, and should be studied with the brain, not merely skimmed with hasty eye. To those who would learn all about Masonry without mental exertion, I have no advice to offer; it cannot be done.

But on dogma, jurisprudence, symbolism and ritual the *History* (as such I shall in future henceforth allude to Gould's masterpiece) touches only slightly and parenthetically. Let, therefore, the student add to this one book a few on the other branches of Masonic lore, and he will be fully equipped to enter the lists. Should his panoply still seem to him defective, his own acquired knowledge will by that time enable him to choose, from among the numerous works cited in the *History*, those most likely to prove efficient weapons.

I will now attempt to define a more systematic course of study, suitable for the second class of students, and endeavour to confine myself to a small number of books. But in any scheme, the most restricted or the most extended, I consider the *History* absolutely indispensable.

Let us start with the assumption that the student possesses an ordinary sound English education, but is innocent of any special antiquarian knowledge, and has no acquaintance with any foreign tongue, living or dead. (It is obvious that to the brother of greater acquirements much of the following preliminary study may be needless.)

He should begin by obtaining some idea of the nature of Guild-life in the middle-ages, for which purpose Brentano's introduction (which is published separately) to Toulmin Smith's *English Gilds* will serve admirably. [See also *History* s.v. Guild.]

A slight acquaintance with the Statutes of the Realm, so far as they relate to artisans and labourers, would be useful. The only summary of these known to me is in the *History*, ch. vii.

The rise and fall of Gothic architecture should next be studied. On this subject many eminent writers have written valuable works, any one of which may be made to serve the purpose. But the point of view is uniformly professional and not *Masonic*, whilst all that is absolutely necessary may be found condensed and masonically treated in the *History*, ch. vi.

Every scrap of information respecting past secret rites and mysteries will now prove of value; as many authors have sought to connect the Craft directly or indirectly with one or other of the secret societies of antiquity. That the connection exists can scarcely be doubted, but the exact point of contact has not yet been defined with the least semblance of success. The indications to a study of this branch of the question will be found in the *History*, ch. i.; it will probably suffice for the beginner and enable him to follow intelligently the arguments for and against. The actual field of research, however, embraces all classic literature.

The traditions of the Craft have come down to us in three channels,—oral, written, and symbolical. Our written traditions are chiefly to be found in the "Manuscript Constitutions." Each of these contains the legend of the Craft and the ancient laws of the Society, both of which, before the era of Grand Lodges, were rehearsed to candidates on their admission. Many forms of these *Constitutions* are to be met with in private as well as public libraries.

Besides the Manuscript Constitutions there are two documents of earlier date, which though generally included in a separate classification, also give the legendary history and the ancient laws of the Masonic body. These which have long reposed on the shelves of the British Museum Library are the Regius MS., or Masonic Poem (c 1390); ii., the Matthew Cooke MS. (c 1430). Both these should certainly be studied. The Regius was first edited by Halliwell, 1840 and 1844, both editions being difficult to procure. It has been *facsimiled* by Lodge Quatuor Coronati (Reprints, vol. i.) but is out of print and next to impossible to obtain. It has also been *facsimiled* by Bro. H. J. Whympers, with an introduction and transcript.

The other MS. was edited by Matthew Cooke, with one page of *facsimile*, hence its name. It has also been reproduced entire in beautiful *facsimile*, with a transcript and commentary, by the Quatuor Coronati Lodge (Reprints, vol. ii.)

The remainder of the ancient writings giving the traditional history of the Masons' Craft and to which the title of "Manuscript Constitutions" is commonly restricted—about sixty in number—have been published at various times and in different periodicals, chiefly by Bro. W. J. Hughan, who also edited some dozen of them in one book, his *Old Charges*, which is, however, out of print and practically unobtainable. The preface to this work, by our lamented Brother, Rev. A. F. A. Woodford, will ever rank as a masterly introduction to this special subject. Those who care to make a study of this very interesting, but highly intricate question, should also procure Dr. Begemann's paper on the Old Charges in *Ars Quatuor Coronatorum*, i.e., the printed transactions of the Lodge, vol. i., 152. The Lodge is engaged in placing the means of study within the grasp of every member of its circle, for its current series of *Reprints* will comprise every one of these documents, chiefly in *facsimile*, in which form vol. ii., mentioned above as giving the M. Cooke MS., also supplies two others, the Lansdowne and the Harleian, both in the British Museum. The Buchanan MS. is reproduced in *History*, ch. ii., where the author also comments on all the other documents of the Craft.

We proceed, in the next instance, with Masonic History, properly so called.

This commences with the formation, out of existing materials, of the Grand Lodge of England 24th June, 1717: but the first account of this event is presented in the 2nd edition of Anderson's *Book of Constitutions* (1738), which is practically our only authority. An original copy will cost, according to condition and the luck of the purchaser, from £10 to

£20: but Lodge Quatuor Coronati has just issued a *facsimile* (photo-lithography) reproduction, with an introduction by Hughan, *Reprints* vol vii. This book is almost indispensable, although largely quoted and commented on by Gould (*History*, ch. xvi.) Anderson's *modern* history, 1717-1738, may be accepted with some slight reservations; but the perusal of his *ancient* history, which only serves to illustrate the learned credulity of the writer, had better be deferred until the student has derived his first impressions of the remote past of our Society from a less imaginative authority.

It would then be as well to read up the ancient history of the Craft in Scotland (*History*, ch. viii.) I may even venture, perhaps, to recommend my own summary of the same period, *Ars Quatuor Coronatorum*, i., 139: it is a little less detailed but more connected than Gould's. Lyon's *History of Freemasonry in Scotland* should not be overlooked, for, although expensive, it is the fullest book on the subject. Where expense is only of secondary consideration it should be included in every student's library, but it may be omitted by the beginner, as the pith of it is given in the papers just quoted. For the early history of the Craft in Ireland, read *History*, ch. xxii.

Being well grounded in the history of the foundation of our present system of Freemasonry, and in as much as is known of its immediate precursor, the student should next turn his attention to the various theories of origin which have been broached. To follow these all up would, of course, require a large collection of books; of no subject may it more correctly be said, "Quot homines, tot sententiæ." Some few of the theories are rapidly glanced at in the *History*, ch. i. But omitting the older hypotheses, I would recommend Fort's *Early History and Antiquities of Freemasonry*, on account, not only of the beauty of the writer's style, which makes the work almost as interesting as a novel, but for the sake of the curious historical facts accumulated and commented on. I must, however, advise the utmost caution in accepting the brilliant author's conclusions. Findel's *History of Freemasonry* should also be studied. He gives the main historical facts in a comparatively small space, albeit somewhat confusedly, and not always correctly; his early history of the Grand Lodge of England containing some gross blunders. Above all, he is the chief exponent of a theory of origin very prevalent in Germany and America, the Steinmetz theory, the original author of which was Fallou, whose book is not, however, obtainable in English. The antidote should be taken immediately afterwards, viz., Gould, ch. iii., and my own paper, *Ars Quatuor Coronatorum* i., 17. Another German theory, more plausible but equally untenable, has been ably set forth by Brother Cramer, *A.Q.C.*, ii., 102. The bare possibility of some interchange of customs between the French Compagnonnage and English Freemasons has been fully considered in the *History*, ch. iv. and v., and further discussed by Bro. W. H. Rylands, *A.Q.C.*, i., 116, and ii., 52.

As regards the subsequent history of the Craft in Britain, its introduction and propagation abroad and in the Colonies, I know of no abler and safer guide than Gould, vols. iv., v. and vi. Nevertheless, concerning certain points, such as the rivalry between the two Grand Lodges (1750-1813), and the schism of the Lodge of Antiquity (1780-90), it will be instructive to compare his deductions with the views of other writers. One of the later editions of Preston's *Illustrations of Freemasonry*, and an early one of Dermott's *Ahiman Rezon* would therefore be valuable additions to our collection of books. Hughan's *Masonic Sketches and Reprints* should also be consulted for the history of the Craft in York, but, being out of print, and almost impossible to procure, I do not include it in the list appended. The same author's *History of the Apollo Lodge* also contains much information pertinent to this branch of the subject.

We now come to the third section; the ethics, dogma, and duties of Freemasonry. From the student's point of view, it is important to know what the early writers thought on this subject. This may be deduced from a great number of excellent orations and sermons by members of the Craft, and from such books as Preston's *Illustrations* (already mentioned), Smith's *Use and Abuse of Freemasonry*, Calcott's *Candid Disquisition on the Principles and Practices of the Free and Accepted Masons*; and others too numerous to cite. Of late years no special work on this subject has appeared in English, and opinions must still be gleaned from orations and sermons. In Germany, on the contrary, the ethics of the fraternity are the burthen of much of the writing of the present day, and the German views of the purport of Freemasonry and the active interference required of Lodges in social questions, go far beyond any lines ever laid down in our English Craft.

Integral parts of this section are of course the Symbolism of Freemasonry and the elucidation thereof. This can scarcely be profitably pursued without an extended study of universal and comparative symbology. It has never been properly handled in the past, but Bro. W. Simpson is now making a commencement in the instructive papers he is reading before our Lodge. Some of Dr. Oliver's works may be read as an introduction to the enquiry, but they only touch the fringe of it. A question not un-allied hereto has lately been treated in a masterly manner by Bro. Whympier in his *Religion of Freemasonry*. The



book is out of print, but the author has reserved a few copies which have been placed in my hands for sale. There is a great field for the student in our symbolism, practically untilled. As Bro. General Albert Pike has justly observed, "We shall never understand Freemasonry until we recover the *lost meaning* of our symbols."

The fifth section, Masonic Jurisprudence, is also in a pitiable state; the only English attempts in this direction being Oliver's *Institutes of Masonic Jurisprudence*, and Paton's *Freemasonry and its Jurisprudence*, works which leave much to be desired. American and German writers have attacked the subject more thoroughly but, for obvious reasons, their conclusions can have no great influence with an English Mason. Bro. Gould is at work on a book which I trust will fill the gap, but meanwhile the only advice I can give to an English Mason is to procure the last edition of the *Book of Constitutions* and do the best he can with it.

The Masonic Ritual of the present day must, of course, be mastered in the only proper way, *i.e.*, by attending a good Lodge of Instruction. The ceremonial of a bygone age must naturally be studied in order to understand our symbolism. But the student who has arrived so far will know where to seek his information, and I may therefore be excused if I refrain from pointing it out. A most suggestive work, but of which unfortunately a very limited number of copies was struck off, is Hughan's *Origin of the English Rite of Freemasonry*. It contains a mass of curious information, some of which is hardly obtainable elsewhere, and the remainder lies scattered throughout the periodical literature of the Craft.

Thus far, I have only dealt with the study of Freemasonry in a broad and general sense; it may be infinitely subdivided, and the student who has obtained a good grasp of the whole subject would, of course, do well to single out some special branch for further research. The curriculum here enjoined on him would bring him up to the general level of our foremost literati, and having arrived so far he should strive to add to our joint knowledge. This can only be done by steady application and persistent research, and whatever branch he takes up he should first procure every book on the subject. For instance, should he attack the history and development of the various Grand Lodges of England, Lane's *Masonic Records* and the same writer's *Handybook to the Study of the List of Lodges* would be absolutely indispensable. But considerations of this sort are rather beyond the scope of the present paper.

I now append a list of books, with their probable price and where to be obtained, but my choice has naturally been restricted by the fact that many which I should like to recommend are not procurable except by the greatest good fortune. The effort, not quite successful, to confine the full list within the purchasing power of a ten-pound note, has also tended to reduce the number below what I should like; but such as it is, I believe it will go far towards making a really intelligent and industrious student master of the subject. I have divided the list into classes which will explain themselves.

## ABSOLUTELY INDISPENSABLE.

	£	s.	d.
Gould's History of Freemasonry ... .. Sec. of Quatuor Coronati ...	3	15	0

## STRONGLY RECOMMENDED.

Brentano's Introduction to Toulmin Smith's Gilds ... ..	Early English Text Society	0	5	0	(?)
Whymper's <i>Facsimile</i> of the Regius Poem...	Sec. of Quatuor Coronati ...	0	12	6	
<i>Facsimile</i> of Matthew Cooke MS. (Vol. ii., Q.C. Reprints) ... ..	Sec. of Quatuor Coronati ...	0	10	6	
Anderson's Constitutions, 1738, in <i>facsimile</i> , (Vol. vii., Q.C. Reprints) ... ..	Sec. of Quatuor Coronati ...	0	10	6	
		£5	13	6	

## RECOMMENDED.

Ars Quatuor Coronatorum, Vol. i. ... ..	Sec. of Quatuor Coronati ...	1	1	0	
Ars Quatuor Coronatorum, Vol. ii. ... ..	Sec. of Quatuor Coronati ...	0	10	6	
Fort's Antiquities of Freemasonry ... ..	Kenning, London ... ..	0	10	0	
Findel's History of Freemasonry ... ..	Kenning, London ... ..	0	7	6	
Preston's Illustrations of Freemasonry ... ..	Second hand, Kenning (?) ...	0	7	6	(?)
Dermott's Ahiman Rezon ... ..	Second hand, Kenning (?) ...	0	10	0	(?)
Lyon's History of Freemasonry in Scotland	Kenning, London ... ..	1	1	6	

£10 1 6

## ADDITIONAL.

Hutchinson's Spirit of Masonry, or one of the others mentioned ... ..	Second hand, Kenning (?) ...	0	7	6	(?)
Whymper's Religion of Freemasonry ...	Sec. of Quatuor Coronati ...	0	12	6	
		£11 1 6			

For those, however, who can read German, a most useful book is the *Algemeines Handbuch der Freimaurerei*, Leipsic, (second hand from 15/- to 25/-, according to circumstances), the only really good Masonic Encyclopædia.

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## THE PEETERS-BAERTSOEN PRIZE.



IN *Ars Quatuor Coronatorum*, vol. i., p. 133, we published a circular of the Grand Orient of Belgium announcing the conditions of this competition. Article I. states "This prize is to be accorded to the *most meritorious work from a Masonic point of view*, published in Belgium or any other country by a Mason," during the preceding ten years. The report of the jury, 4th May, 1890, is now before us.

The English works submitted to competition were, Gould's *History of Freemasonry*, Sadler's *Masonic Facts and Fictions*, and Whymper's *Religion of Freemasonry*. More, no doubt, would have been sent in, were it not for the circumstance that on 25th June, 1888, Bro. Gould's "History" was unanimously adopted by our Lodge as the representative and champion of English Masonic literature. Germany sent in nine publications, three by Findel; a series of eighteen Lodge-Orations by Bro. Caspari of Heidelberg; two by Bro. Cramer of Berlin, of one of which a chapter was translated in *Ars Quatuor Coronatorum*, vol. ii., p. 102; and several others—Belgium submitted four works, and of one of these, Tempels' *Francsmaçons*, a chapter was given in *Ars Quatuor Coronatorum*, vol. i., p. 111, whilst the others, although applicable to Freemasonry, were not primarily *Masonic*. France and Luxemburg each sent some Lodge-Orations, mere pamphlets.

The Jury chose to regard the intentions of the testator as applying to books only which should explain and illustrate Masonic doctrines and principles. We have, of course, no intention of questioning their good faith, and will merely remark that as such a limitation obviously immediately disqualified pure historians, it is a pity Article I. was not better worded. As quoted above, it embraces a much wider field, and although the Jury's construction of it still admitted Bro. Whymper's clever book, he was rejected because his conclusions are incompatible with a somewhat strained view of the universality of the Craft.

The result of the competition is that no book has been considered sufficiently excellent to deserve the whole prize, which has been cut up and awarded as follows:—

To Bro. Caspari, for his eighteen Lodge-Orations, £100.

To Bro. Count Goblet d'Alviella, Past Grand Master, Belgium, for *L'Evolution religieuse contemporaine chez les Anglais* and *Introduction à l'histoire générale des religions*, £100. Neither of these works refer directly to Freemasonry, but the conclusions of the author were considered applicable thereto, and his researches are held to be helpful to the true understanding of Masonic principles.

To Bro. Cramer, for his *General Instruction to Freemasons*, £30.

To Bro. Findel, for his three works, the best known of which is *Geist und Form der Freimaurerei*, £30.

To Bro. Gillon, for a work entitled *La lutte pour le bien-être*, a treatise on political economy, £20, and

To Bro. Tempels, for *Les Francsmaçons*, £20.

Of the above, Bros. D'Alviella, Cramer, and Tempels, are members of our Correspondence Circle.

As regards Bro. Gould, the exact words of the award are as follows:—

“Of all these works [*i.e.*, of the whole number sent in], the most important, without doubt, is the grand *History of Freemasonry* by R. F. Gould. But this work, the fruit of long and patient research, although presenting the most complete picture of the *external* history of our Institution, although an inexhaustible repertory of facts concerning its origin and progress, is dumb, or nearly so, respecting its *internal* history, *i.e.*, respecting its principles, their origin, development, and the influence which they have exercised on the progress of civilisation in the various countries where the Craft has taken root. Therefore, it has not appeared to us to be of the class of works which Peeters-Baertsoen had in view and desired to create.

“That which he wished to reward was not the most meritorious work of a Mason, but that work of a Mason which should be best calculated to spread and consolidate the empire of Masonic principles.

“We have thus been forced, in spite of well-merited admiration, to leave Bro. Gould’s *History* to gather the laurels which are its due, in some competition differing from our own.”



THURSDAY, 4th SEPTEMBER, 1890.



SPECIAL Meeting of the Lodge was held at Freemasons' Hall, at 5 p.m., when there were present:—Brothers R. F. Gould in the chair; W. J. Hughan, P.G.D., as I.P.M.; W. M. Bywater, P.G.S.B., S.W.; J. Lane, as J.W.; G. W. Speth, Sec.; Dr. W. Wynn Westcott, S.D.; E. Macbean, I.G.; W. M. Williams, Stwd.; F. H. Goldney, P.G.D.; C. Kupferschmidt; S. T. Klein; and the following members of the Correspondence Circle:—Brothers C. P. MacCalla, G.M. Pennsylvania; J. Ross Robertson, G.M. Canada; J. P. Hornor, P.G.M. Louisiana; Col. Marmaduke Ramsay, D.G.M. Malta; J. B. Mackey; A. Howell; F. H. Miller; W. H. Kempster; S. Saunders; F. King; Felix Weiss; W. Watson; C. Baxter, G.Stwd. (S.C.); F. W. Levander; C. W. Mapleton; J. Seymour; C. B. Barnes; J. J. Pakes; J. Taylor; J. Barnett, jun.; J. Bodenham, P.A.G.D.C.; G. W. Taylor; F. A. Powell; C. F. Hogard, P.G.Std. Br.; E. T. Edwards; R. A. Gowar; W. Lake; A. Hart; and J. S. Cumberland. The following visitors were also present:—Brothers S. Scott Young, P.M. 226; C. N.

McIntyre North, W.M. 1559; A. Clark, P.M. 2191; J. Balfour Cockburn, P.M. 84; C. W. Hughes, 2243; W. W. Lee, 1897; W. Klein, P.M. 238; M. Hart, 205; and J. M. McLeod, P.M. 884.

The Lodge having been opened, the W.M. introduced to the brethren the Grand Masters of Pennsylvania and Canada, and the Past Grand Master of Louisiana, who were duly welcomed and saluted.

Bro. CLIFFORD P. MACCALLA, Grand Master of Pennsylvania: It has been my good fortune during my stay of four days thus far in your grand jurisdiction, to visit four Lodges of Freemasons. I scarcely could have visited any more. I would not have visited any less. From the time that, accompanied by my distinguished friend, Bro. Hornor, I visited a lodge at York, subsequently the United Northern Counties Lodge in London, and subsequently the United Grand Lodge of England, I have been honoured, and now you have honoured me by an invitation to your midst. I appreciate this honour both as the Grand Master of Masons of Pennsylvania, and also as a member of your own Correspondence Circle. As you are aware, I have had the largest interest in this Circle from the commencement. I was one of the earliest members, and I trust, with your approval, to continue a member to my life's end. My sympathies have been with the purposes of this Lodge as with all the purposes of Freemasonry, and it is one of the glories of our Institution that it has so many sides—each of them running into one groove—and offering to brethren of different inclinations an opportunity of gratifying those pursuits, to improve themselves and derive instruction and pleasure from anything that Freemasonry offers. I beg to return my acknowledgments for the honour accorded to my Grand Lodge, which meets upon the same evening as your own Grand Lodge, because the Grand Lodge of Pennsylvania is a close follower, as far as may be, of every step of the Grand Lodge of England. We meet on the first Wednesday in September, and every three months consecutively after that. I knew my Grand Lodge would be interested in my visit, and, therefore wired to them, and in five hours received a reply from the acting Grand Master, the elected Deputy Grand Master, which I will read—"The Freemasons of Pennsylvania, in Grand Lodge assembled, send their fraternal salutations to their Grand Master, and wish him a pleasant sojourn and a safe return." It was kind of my Grand Lodge thus to remember me. I think they also intend to honour you, for they knew that such good news I could not keep to myself.

Bro. J. ROSS ROBERTSON, G.M. of Canada (Ontario): I could not allow this opportunity to pass without expressing my gratitude to you for the flattering and gratifying reception accorded to me as Grand Master of Canada. I can assure you that ever since my visit to this Lodge—of which I am a member of the Correspondence Circle—last year, I have had pleasant recollections of my meeting with so many brethren, and I have endeavoured in my humble way to further the interests and make the work of this Lodge known through my jurisdiction. I am pleased that I have been able in some measure to contribute to Masonic literature, and I should like to mark my visit by presenting to your library a copy of my "History of the Knights Templar of Canada." We in Canada are posted up in the work of this Lodge, and we appreciate its work, and look forward to the time when a larger number of our jurisdiction will be contributing members. I can only say I shall, as I said last night in Grand Lodge—retain pleasant recollections of my visit, not only to this, but to other Lodges in England. My lips fail me in expressing my thanks, but I can assure you that my heart goes on thanking you.

Bro. J. T. HORNOR, P.G.M. Louisiana: I do not know what I can say in addition to what has been said. As a member of the Correspondence Circle I endorse all that has been said. I am trying in my own jurisdiction—away down South—to increase your Circle, and I think your roll will show we have numerous members there. I hope we shall do more, as the aim and object of the Lodge commends itself to all. It reminds me, particularly as an American Mason, that in our American Lodges we have a special Degree, in which we obligate our members to a practical diffusion of Masonic light, and we call them Most Excellent Masters.

Bro. R. F. GOULD, acting W.M.: This is our first emergent meeting, and I think you will all agree that there has been a good reason for its taking place. The brethren will no doubt wish to enjoy the pleasant society of the distinguished brethren who have just addressed them, and I therefore do not propose to take up your time at the present moment by alluding to their meritorious services, though at a later period I shall say a little with regard to them all. I am aware that it is customary for a W.M. to introduce the lecturer, but on the present occasion the lecturer—Bro. MacCalla—is too well known to need any introduction. Bro. Robertson has been kind enough to say that he retains pleasant recollections of his last visit. You will remember he addressed us in eloquent terms, and that we listened to him with delight. This meeting has been called for a particular purpose, and we can enter upon no other business.

We will next proceed, therefore, to the business on the summons—the lecture—and here I must observe we were glad to have the opportunity of holding a meeting to welcome the Grand Master of Pennsylvania—and as one must always have an eye to the main chance we put it to him if he would read a paper, which he consented to do. We are consequently much indebted to Bro. MacCalla, and I shall now call upon him to read the paper which he has been kind enough to promise for this evening.

BRO. C. P. MACCALLA read the following paper :—

## FREEMASONRY IN AMERICA.



FREEMASONRY is a vast subject, since its “field is the world.” Freemasonry in America is in itself a large subject, since America is a “little world.” Perhaps the size of this little world, physically and masonically, is sometimes misapprehended. Permit me to draw your attention to a few approximate figures.

First, let me cut this little world of America in two, and refer only to North America, in which Englishmen and Americans mutually, as English-speaking people and Free and Accepted Masons, are chiefly interested.

North America extends 5400 miles in length, and 3000 miles in breadth.

The northern part of North America, British America, is 3000 miles broad from east to west, and 2400 miles long from north to south, while the southern portion, the United States of America, is also 3000 miles broad, and 1600 miles long, without including the territory of Alaska, formerly Russian America.

In comparison with these measurements, the whole of Europe is 2500 miles long and 2800 miles broad, while England is but 340 miles long and 290 miles broad. The single State of Pennsylvania is three-fourths the size of England, being 310 miles long, by 165 miles broad.

But it is not geographical miles and superficial areas which tell most, either in civilization or Freemasonry, so that nothing may be legitimately argued from size alone. But in British America and the Dominion of Canada, and in the United States of America, civilization and Freemasonry are progressing hand in hand, with equal pace, and rapidly covering the vast territory which is year by year opening more largely to both.

The whole of Europe, five years ago, had but ninety-two cities of over 100,000 population each, while to-day the United States of America has thirty such cities—nearly one-third as many as Europe, with about one-fifth of its population.

Let us now turn to some Masonic statistics of North America, before we pass on to other aspects of our subject. At the present time there are fifty-seven sovereign and independent Grand Lodges of Free and Accepted Masons, having independent jurisdiction respectively over the several portions of this territory, of which fifty Grand Lodges are in the United States of America and seven in the provinces of British America. The total number of affiliated Freemasons under these several Grand Lodges, according to the last official returns, was 630,748.

As an evidence of the rapid growth of Freemasonry in the United States, I may mention that in the year 1800 there were but eleven Grand Lodges, having 347 subordinate or private Lodges under them, with 16,000 members. In 1850 there were twenty-eight Grand Lodges, having 1835 subordinate Lodges and 66,142 members, while in 1889 there were forty-nine Grand Lodges, having 10,088 subordinate Lodges and 609,463 members.

The Grand Jurisdiction which I have the honour to represent—the Grand Lodge of Pennsylvania—has at the present time 394 subordinate Lodges, with nearly 40,000 members.

The City of Philadelphia has now a population of 1,045,000, and there are at work in it sixty-four flourishing Masonic Lodges, having a membership of over 12,000 brethren. The population of Philadelphia has increased  $23\frac{1}{4}$  per cent. in the past ten years. This is the average growth of the Eastern cities of the United States of America.

There seems to be no reason to doubt that the amazing ratio of growth of Freemasonry in the new world of North America will be maintained. One hundred and forty years ago, Benjamin Franklin predicted that the population of the United States would be doubled in every twenty-five years. This prediction has been verified. The population of the United States of America is now 64,000,000, and from this multitudinous population, Freemasonry is selecting material, from the numerous ashlar which are proffered to it, and building the ashlar which it approves into the mystic temple of the Craft.

Having disposed of these few statistics, let us advert, for the moment, to the origin of Freemasonry in America. All origins are apt to be mysterious. The persons who originate any movement of a public or quasi-public character, rarely comprehend its real importance, or are far-sighted enough to discern its future development. The origin of cities, of states, of nations, of man, of the earth, of life itself, are all mysteries, and we can at best but approximate to the truth concerning their origin.

The same is true of Freemasonry. Who can surely define its origin, either in the Orient or the Occident? Who can say that at a certain date, by certain brethren, it was first organized in Germany, France, England, or Scotland? The facts are interred with the years in the grave of the past. This is especially true concerning the origin of a secret fraternal organization like that of Freemasonry, which naturally conceals itself from the public gaze, and even enters upon its own minutes of Lodge action only an outline of such of its transactions as are proper to be committed to writing.

Such being the case with all origins, and more especially all Masonic origins, it is not to be expected that the origin of Freemasonry in America can be stated with the precision with which you might outline an event which happened yesterday in public, in the view of a number of witnesses, some or all of whom are present to testify concerning it.

Besides this I stand in the presence of a company of Masonic students, who have made this question of the origin of Freemasonry in America, as well as that of all antiquities of the Craft, a special subject of investigation; therefore I will not presume to dogmatize concerning it, but will merely submit a few well-authenticated facts.

Daniel Coxe, on June 5th, 1730, was, by deputation from the Duke of Norfolk, Grand Master of England, appointed Grand Master of New York, New Jersey, and Pennsylvania. At that time Brother Coxe was a member of Lodge No. 8, which met at the "Devil Tavern," within Temple Bar, London. This Lodge was constituted in 1722, and in 1744 appears to have been merged into the Westminster and Keystone Lodge No. 8, which Lodge is still existing and flourishing. Brother Coxe was born in London in 1673, and his baptism is registered on August 3rd in that year, in St. Botolph's Church, Aldersgate. He died a Justice of the Supreme Court of New Jersey, at Trenton, on April 25th, 1739, at the age of sixty-five years, and his remains were interred in front of the chancel of St. Mary's Episcopal Church, Burlington, N. J.

During his long residence in America, Brother Coxe lived in succession at Burlington, twenty miles north of Philadelphia, and at Trenton, thirty miles distant. He was always, therefore, within one day's travel of Philadelphia.

In 1884 I had the good fortune to discover, among the archives of the Historical Society of Pennsylvania, "Liber B. of St. John's Lodge, Philadelphia City"—as the inscription on the cover of the vellum-bound volume describes it, and which is well-known to you all. It is the original stock or ledger account kept by the Secretary with the members of the Lodge. Between 1731 and 1738 fifty members are recorded. William Button was the first Master, prior to St. John's Day (in harvest) 1731; William Allen the second Master (also styled Grand Master); Humphrey Murray the third, and Benjamin Franklin (in 1734) the fourth. The first Secretary was Thomas Boude, afterwards Coroner of the City of Philadelphia, and the second (1735 to 1738) was Benjamin Franklin. The membership included representatives of the first families of Philadelphia—families honoured then, and in their descendants honoured to-day—the Allens, Franklins, Bingham, Cadwaladers, Hamiltons, Pratts, Bonds, Syngs, and Shippens. Of its fifty members, eight were members of the American Philosophical Society, nine were lawyers, seven were judges, four were mayors, two were high sheriffs, two were physicians, two were coroners, and two were governors of Pennsylvania. Is there any Lodge in the world that can present a more honorable record concerning its members than this St. John's Lodge, Philadelphia, from 1731 to 1738?

Benjamin Franklin's newspaper, the *Pennsylvania Gazette*, records that on June 24th, 1741, Philip Syng, a member of St. John's Lodge, was elected Grand Master of Pennsylvania, as other members of this Lodge had been elected Grand Master before him.

We have thus record evidence of the appointment of a Provincial Grand Master (Daniel Coxe), in 1730, for New York, Pennsylvania, and New Jersey, his residence only twenty miles from Philadelphia, the continuous and orderly existence of a Lodge from 1731 to 1738 in Philadelphia, and the election of one of its members as Grand Master of Pennsylvania as early as 1732 and as late as 1741. But we cannot prove, by the production of a warrant, or a copy of a warrant, that Coxe warranted a Philadelphia Lodge. We cannot prove by any correspondence of Coxe or Franklin that they knew each other as Freemasons. If St. John's Lodge, Philadelphia, had its origin from Coxe, that origin is clouded in mystery. True, the so-called Bell letter of 1754, from Henry Bell, of Lancaster, to Brother

Thomas Cadwalader, of Philadelphia, asserts that Coxe granted a charter for a regular

Lodge in Philadelphia, of which he (Bell) was a member, but the original of this letter is now unknown. It was—in 1872—in the possession of a Mr. Bancker (since deceased), and an extract was by permission made from it by Brother Francis Blackburne, a clerk in the Grand Secretary's office, Masonic Temple, Philadelphia, in that year, but it has never been seen since. Besides, Henry Bell does not appear to have been a member of St. John's Lodge, so that *it* seems not to have been the Lodge referred to in the letter as warranted by Coxe. We can surmise what we may, but we cannot *at the present time* prove that Coxe warranted either the Philadelphia St. John's Lodge of 1731-1738, or any other Lodge—although the latter is implied by the Bell letter, if it is to be regarded as authentic. In the absence of the original, however, we may not fairly argue anything from it.

But we are not required to prove the warranting of this Philadelphia Lodge, in order to entitle it to be regarded as the earliest regular Lodge in America. Brother Gould, in his matchless "History of Freemasonry," says:—

"In Scotland—the most ancient home of Masonic precedent—there were as yet [in 1731] no chartered Lodges, and assemblies of Brethren formed as in Philadelphia were the only Masonic associations existing in that country."

And referring to the Grand Lodge of Pennsylvania, from the years 1731 to 1741, Brother Gould adds:

"The Brethren at Philadelphia, in 1731 \* \* \* must be held to have been as much and as legally a Grand Lodge as that of 'All England at York.'"

To this I may add the testimony of P.G.M. Brother Josiah H. Drummond, of Maine, in his "History of Symbolic Masonry in the United States," which has just appeared in the "Addenda" to the American edition of Brother Gould's "History of Freemasonry."

Brother Drummond says of St John's Lodge, Philadelphia:—

"This Lodge was situated precisely as St. Andrew's Lodge, in Boston, was situated twenty years after, and in the same manner sought a Charter of 'Confirmation' rather than one of 'erection.' \* \* \* At the latter date [1760], the law requiring a warrant for the regularity of a Lodge had become pretty well settled, while in 1730 that law had not acquired the sanction of usage; the Lodge, therefore, would be held to be a substantially regular Lodge, and would receive a Charter of Confirmation as a matter of course. In fact, in the final event, the work of this Lodge was recognised as regular, either upon its own merits, or because it was confirmed by Price. (Vol. iv., pp. 363-4)."

I may add that Pennsylvanian Freemasons deny that the Philadelphia Lodge ever received a Charter of Confirmation from Price. His authority was never extended from New England to cover North America, and hence he had no authority to either create or confirm Lodges outside of New England.

So much for the first Lodge and the first Grand Lodge in America. The "City of Brotherly Love"—Philadelphia, may justly claim them both. There is nothing new in these statements, but any review of Freemasonry in America would be imperfect without a reference to its origin.

From a very early date in America, the physical boundaries of Grand Lodges have been determined by provincial or State lines. This was a natural and easy method of demarcating the several Masonic jurisdictions. Indeed, there are not a few analogies in America between National and Masonic procedure. Both the governors of the several States and Grand Masters of the several Masonic jurisdictions, included within the State boundaries, are elected by the majority of the suffrages of the qualified voters, in one case citizens, in the other affiliated Freemasons in good Masonic standing. Freemasons are always loyal to the nationality of which they are members, and the State should the more easily be persuaded of this when Freemasonry approves by its own action the State's jurisdictional lines and the State's elective methods.

The fifty-seven independent Grand Jurisdictions of America—seven of which are in the Provinces of Canada and British America, and fifty in the United States of America, are a happy family, conforming in their boundaries to plainly marked political lines; and while they may differ in minor methods of administration, all follow the broad lines plainly marked out by the usages, customs, and landmarks of the universal Craft.

The aggregation of so many Masonic sovereignties in the one nation constituting the United States of America, may appear singular to our English Brethren, since they are familiar with but three Grand Lodges in the whole of Great Britain and Ireland—those of England, Scotland, and Ireland; but all of our respective States, such as New York, New Jersey, and Pennsylvania are all comparable respectively to England, Scotland, and Ireland

The Grand Lodge of Pennsylvania is as independent of the Grand Lodge of New York as the Grand Lodge of England is independent of that of Scotland, and they are in like manner in juxtaposition, so far as geographical lines are concerned.

But harmony prevails throughout the entirety of these Masonic sovereignties, and each is represented at the Grand Lodges of the others by a Grand Representative, a member of the foreign Grand Lodge to which he is accredited. If any difference arises between the several Grand Bodies, these Grand Representatives are a species of Masonic diplomats, through whom, in the first place, the grievance complained of is brought to the attention of the Body to which the Representative is accredited.

Since each Grand Lodge possesses its own Book of Constitutions, it cannot but happen that local needs will give rise to local legislation. Take for example the appearance of the so-called Cerneau rite in many of the Masonic jurisdictions of the United States. Wherever this rite sought to obtain, or did obtain a foothold, it became the centre of a seriously disturbing element in Freemasonry. This was not surprising to those acquainted with its history, purpose, and procedure. It assumed to be the only genuine Scottish Rite Masonry. But at the same time it had two heads and two governing bodies each of which anathematized the other as fraudulent, as well as the universally acknowledged body that was opposed to both. It made thus a triangular conflict with its adversaries. In order to popularize itself with the Craft, each branch of these Cerneau pretenders lowered the price of its thirty-two degrees to a ridiculously small sum, and in this manner won over to itself a number of members who desired to enjoy, at small expense the pleasure of writing "32°" after their names. But there was a more radical objection to the so-called Cerneau rite than its underbidding policy and pecuniary cheapness. It is a matter of established Masonic history that both in Louisiana and in New York, this so-called Cerneau rite, at different times since the year 1813, has assumed to warrant Lodges to confer the three Ancient Craft degrees, although *now* it professes to have disused or surrendered the right to make Ancient Craft Masons.

We quote on this subject from Enoch T. Carson's "History of Ancient and Accepted Scottish Rite Masonry in the United States," in the addenda to the American edition of Brother Gould's "History of Freemasonry."

Brother Carson says, with reference to Louisiana :

"We have shown that a Consistory 32° was established in New Orleans, three years before this date [1813]. The later or Cerneau Consistory claimed the right to, and did constitute, Symbolic Lodges in Louisiana" (Vol. iv., p. 660).

And again, with reference to New York, Brother Carson says :

"March 8th, 1863, at an extra convocation, a Charter was *unanimously* granted for a Scottish Symbolic Lodge, A. A. Rite, to work the *first three degrees of Masonry* in the City of New York, to be worked in the English language, etc. Mr. Robert B. Folger was named its first Master."

"At the same meeting a Charter was also granted by a *unanimous* vote for a Scottish *Symbolic Lodge* in the City of New York, to be worked in the French language." (Vol. iv., p. 675).

We may add that we have critically examined the original authorities on this subject, and found that they amply sustain the foregoing, as well as similar statements.

Familiarity with both of these classes of facts led some fifteen of the Grand Lodges of the United States to take action *against* the so-called Cerneau rite, and declare it clandestine. Other Grand Lodges have as yet taken no action in this matter. But in some jurisdictions it has not intruded.

This is an example of a variation in administration in the several American Grand Lodges.

The soundest Masonic jurists have not hesitated to assert the right of a Grand Lodge of Free and Accepted Masons to declare clandestine any so-called Masonic body which assumes, without authority, to superimpose itself upon Freemasonry. So ancient and honourable an institution as our Craft cannot and will not permit itself to be used for their own sinister and disreputable purposes, by fabricators of and speculators in additional degrees. The Grand Lodge of Pennsylvania recently proscribed the so-called "Egyptian Masonic Rite of Memphis" as a clandestine organization of this class—an organization which falsely claimed in its very title to be "Masonic"; which in its Constitution falsely claimed for its so-called Grand Master the right to "make Masons at sight"; which, without authority, addressed the certificates given to its members, to "All Free and Accepted Masons," and which sold its entire ninety-five degrees to any deluded initiate for the sum of only \$15, or £3. The sooner all such excrescences upon the Masonic body politic are lopped off the better for the credit of our ancient Craft!



Another variety of local usage has arisen out of the abuse of the liquor traffic. In the jurisdiction of the Grand Lodge of Missouri, for example, intemperance grew to be not only a great public, but a great Masonic evil. In order to assuredly free itself from any stain in connection therewith, Missouri has forbidden the reception of a petition for initiation and membership from any person in its jurisdiction engaged in the liquor traffic.

Temperance has always been, admittedly, a Masonic virtue, but temperance does not imply total abstinence. Nevertheless, in Missouri, the Craft appear to have found that for them there could be no temperance without total abstinence, at least so far as the selling of liquor is concerned. The great majority of our Masonic jurisdictions, however, differ with Missouri in this respect.

There is no uniform usage in America as to the membership of Grand Lodge, or the mode of appointment of Grand Officers. In some Grand Lodges, as, for example, New York, the Grand Lodge is composed only of present Masters of Lodges and Past Grand Officers; in others, as in Pennsylvania, it is composed of the present Masters, Wardens, and all Past Masters by one year's service, with the Past Grand Officers.

So with the appointment of officers. In the majority, as in Pennsylvania, *all* of the officers are elected, without prior nomination, by secret ballot; while in others as in Massachusetts, all are elected except the Deputy Grand Master, who is appointed by the Grand Master. The earliest usage, no doubt, was that which prevails to this day in the United Grand Lodge of England—the election by ballot of the Grand Master of Masons, and the appointment by him of all the other Grand Officers, with the exception as at present, of the Grand Treasurer.

In the majority of the Grand Lodges of America, the chief portion of the business that comes before the Grand Lodge is previously prepared and formulated in committee. This is a wise procedure, since no general body can justly deal on the spur of the moment with matters of importance. At the same time the recommendations of committees are often modified, and sometimes nullified in Grand Lodge.

Some jurisdictions, as for example the Grand Lodge of Pennsylvania, formally, in their Constitutions, recognize and affirm what some style the inherent powers of Grand Masters. Masonic students are divided concerning these powers, but in the opinion of the writer they are well-founded. For example, a Grand Master may “make a Mason at sight,” that is, may convene such brethren as he chooses into an occasional Lodge, or Lodge of Emergency, regularly open it, and perform the usual ceremonies, of initiating, passing and raising, upon the candidate. Everything is done according to general usage, except the enquiry as to character, and the ballot upon petition. The Grand Master becomes responsible for the exemplary character of the candidate, and dispenses with the ballot. So a Grand Master may issue Edicts to the subordinate Lodges by his own authority, and the Grand Lodge of Pennsylvania has unanimously resolved that such Edicts have the force of Masonic law. So he is judge of the rules of order, and in the Communications of Grand Lodge there can be no appeal from his decision.

The Grand Lodges of America vary in their usages with regard to the Grand Master's prerogatives. In some of these Grand Bodies he is scarcely more than the presiding officer, and may be over-ruled in all of his action. It was not thus, either according to the original system of Freemasonry or that of the last century in England. We think, in Pennsylvania, that we have maintained the ancient usages of the Craft, in this respect, as we have striven to do in all others.

The initiation fee in America is a variable quantity. In the new jurisdictions, on the outlying verge of civilization, the initiation fee is as low as \$20, while in the old jurisdictions, and especially in large cities, it sometimes reaches the sum of \$200. So with the annual dues, which range from \$3 to \$15. Each Grand Lodge fixes the minimum initiation fee which its subordinate Lodges may charge, and leaves the maximum fee open to their regulation. Right sure are we that if Freemasonry ever becomes *cheap* it will correspondingly deteriorate in quality of material. Freemasonry is a luxury, not a necessary of life, and its degrees should never be dispensed by way of charity.

In America the utmost freedom is accorded to visiting brethren. Whilst any member of a Lodge possesses the right to object to, and thereby exclude, any visitor, this right is very rarely exercised. The result is that often there are as many visitors present in an American Lodge as there are members. These visitors have no right to participate in the business of the Lodge, or to speak in the Lodge, unless called upon to do so, but it is an almost invariable custom, prior to the closing of a Lodge, for the Master to enquire whether any visiting Brother has any-

Grand Lodge  
Membership  
and Officials.

Transaction of  
Grand Lodge  
Business.

Dues and Fees.

Masonic  
Visiting.

thing to offer for the benefit of Freemasonry. In response, not infrequently, very interesting informal remarks are made by some of the more prominent visiting Brethren.

As a rule, also, except on special anniversary occasions, and sometimes also at the meeting of the Lodge on the occasion of its annual election for officers, all visiting Brethren are complimentarily invited to partake of whatever collation is prepared for the members of the Lodge at its close—this collation or banquet being provided at the cost of the Lodge, and not at individual expense. The initiation fees usually are large enough to justify this. If, however, the Quatuor Coronati custom were adopted, of every Brother paying for his own refreshments, a large sum would thereby be additionally rendered available for purposes of Masonic charity.

In America Masonic charity is freely dispensed to all worthy applicants, and indeed, I fear, to some unworthy ones. If the Lodge possesses the means for relief, it invariably aids the Brother in distress, no matter what the jurisdiction from which he hails. Formerly there was not adequate previous inquiry concerning the claims of applicants for relief, and many impostors were no doubt aided, but since the establishment of the General Masonic Relief Association of the United States and Canada, whose purpose is to discover and expose all unworthy applicants for Masonic charity, and communicate their names and descriptions to all Lodges which are subscribers to the Relief Association, impostors are far less numerous, and much money is saved which would otherwise be improvidently bestowed. These impostors are scarcely ever men who falsely claim to be Masons, but they are suspended, expelled, or non-affiliated Masons, who have by some means descended so low in the social scale as to have forfeited their self-respect, and come to be only anxious to live without labour, at the expense of the Craft.

Almost every Grand Lodge possesses a Charity Fund. The Grand Lodge of Pennsylvania possesses three such funds, one established by Grand Lodge itself, one by Brother Stephen Girard, and one by Brother Thomas R. Patton, the present Grand Treasurer of the Grand Lodge, and one of your Correspondence Circle. The principals, properly invested, of these funds now are, respectively: Grand Lodge Charity Fund, \$72,000; Stephen Girard Charity Fund, \$61,200; and Thomas R. Patton Memorial Charity Fund, \$25,000. These several funds aid distressed Masons, and the widows and children of deceased Masons, and thus supplement the charity of the subordinate Lodges and of Boards of Masonic Relief.

Another most efficient means of aiding the distressed is the agency of Masonic Homes for Freemasons, their widows and orphans. A number of these organizations are now in successful operation in Kentucky, Pennsylvania, Illinois, and other Masonic jurisdictions, while they are in process of erection by New York, Michigan, and other Grand Lodges. The Grand Lodge of New York has now in hand, after having paid off its entire debt of \$600,000, the sum of \$185,000, which is being devoted to this purpose.

But I must close this paper on Freemasonry in America before I weary you. It is a topic almost endless in geographical and Masonic limits, as it is in Masonic interest. "Enough is as good as a feast," and you have already had more than enough.

Permit me to say, in conclusion, that the "little world" of North America is proud to be the offspring, Masonically and politically, of England: and while, since this little world has come of age it has enjoyed its independence, it will never forget the mother which gave it birth, from which it inherited both its freedom and its Masonry. I firmly believe that the English-speaking peoples in Great Britain, Canada, Australia, and the United States of America, are the foremost peoples in the world—the leaders in civilization, in freedom, and in Freemasonry; and that these triple factors in progress will go, hand in hand, until they peaceably encompass, bless and control the world. Freemasonry, starting from the Orient—in Thebes, and Tyre, and Jerusalem—has penetrated the Occident, and is now approaching the East from the West, girdling and filling the Earth with its Lodges. Hereafter there will be fulfilled, in another, and higher, and Masonic aspect, the famous prediction of Bishop Berkeley:

"Westward the course of empire takes its way;  
The four first acts already past,  
A fifth shall close the drama with the day;  
Time's noblest offspring is the last."

THE WORSHIPFUL MASTER in the chair: At the conclusion of a paper we are always glad to hear any remarks that may be made upon it, but on the present occasion, while we have had what I may characterise as an excellent lecture, one of its striking merits is that Bro. MacCalla has steered so clear of controversial matters that he has not left us any room for attack. I can therefore fancy that the brethren present will not comment upon his eloquent address with any real show of energy. We have had some interesting information about the Lodges in America, and perhaps our Bro. Robertson may be inclined to supplement this with a few observations on the same subject with reference to the Lodges of Canada. There was one matter that was

not touched upon at any length, and upon which no doubt Bro. Robertson will say a few words. In America and Canada a Mason is supposed to belong to some Lodge, and yet many are unaffiliated, and quite a large number are under suspension for non-payment of dues. I should like to invite an expression from Bro. Robertson who will no doubt give us a few facts, and doubtless there are many points upon which he can enlighten us. As our brethren may be aware, a member here who leaves a Lodge, although according to the Book of Constitutions he must not visit any Lodge more than once, a regulation which is practically a dead letter, is not looked upon as incurring any reproach. I will invite a few observations from our Bro. Robertson.

BRO. J. ROSS ROBERTSON, Grand Master of the Grand Lodge of Canada, said:—"I would like to convey to you and the brethren the fact that I am not as gifted as my friend from Philadelphia, and that I do not keep my rhetoric on tap. It would be impossible for me, on the spur of the moment, to adequately give even a portion of the subject to which you have asked me to refer; but if it will not weary the members of this Lodge I will endeavour to give you in eight or ten minutes something about Craft Masonry in Canada, from its first advance in the earlier years of the last century in the province of Nova Scotia. The first craft warrant we have record of in Canada is that of Lodge No. 1, Halifax, Nova Scotia, warranted in 1749. In Quebec, or Lower Canada, we find the warrant of the Merchants' Lodge No. 1 in 1762. In Newfoundland we record a warrant in 1781, and in Ontario, or old Upper Canada, a warrant—at least evidence of Lodge work—in 1780. Prior to 1792 all Lodges working in Upper Canada were the creation of the Grand Lodge of England—the Moderns—and we had three at least under this authority: and a fourth Lodge at Cataragui, now Kingston, about the origin of which some doubt had been expressed, was the creation of the Provincial Grand Lodge (Moderns) at Quebec in 1787. It was only the other day that a portion of the warrant of this Lodge was unearthed from the *débris* of a waste basket. For years 1792 had been placed as the date of early Masonry in Upper Canada, but the discovery of a record of Lodge No. 156 in the 8th Regiment of Foot at Niagara in 1780, and also a record of St. John's Lodge of Friendship in the Township of Newark, "*alias* Queenstown," as the old record has it, shows that we had Masonry twelve years earlier than 1792, when the first Provincial Lodge under the Athol *régime* was organized by R.W. Bro. William Jarvis, who erected his warrant at Niagara on the 4th of March, 1792. The finding of some of the records of No. 156 and St. John's No. 2 was quite a revelation to Canadian Masonic students. The 8th Regiment was well known, and was prominent in that it defended York in 1812, when our friends from Bro. MacCalla's side of the line came over to interview us. I had recently a pleasant chat with an old lady who remembered the 8th Regiment in York in 1812. The lady is nearly ninety years of age, and at that time was a girl, assembled with the other ladies of York in the house of Bro. John McGill, who had taken under his care the wives and children of the craftsmen who had shouldered arms in defence of flag and country. Bro. McGill was one of those whose name is written in the first Templar warrant issued in Canada in 1800. As I have before stated, William Jarvis received his appointment from the Duke of Athol in 1792. His warrant of authority allowed him to issue dispensations, but not warrants. These latter were to be obtained after due report to London. Jarvis, however, issued warrants, and appropriated—for craft purposes, of course—the fees, without any report to England. He issued twenty warrants between 1792 and 1804. In 1797 the seat of the civil government was removed from Niagara to York, and Bro. Jarvis, who was Provincial Secretary of Upper Canada, migrated with the civil power. He carried his Masonic warrant of authority with him, and established the Grand East at York. The Niagara brethren were dissatisfied. They held that the Grand East did not cross Lake Ontario with the Grand Master, so this led to unrest. Jarvis refused to summon Grand Lodge for years—not until 1804, and by this time the Niagara brethren had organized a rival Grand Lodge, so that we had two in operation, both, however, dead-and-alive organizations, one at York, the other at Niagara. Matters went on in this fashion for years. In 1817 Jarvis was called to his rest, and about that time the brethren at Bath, in Upper Canada, suggested a convention. This move resulted in the Grand Masonic Convention at Kingston, which met from 1817 till 1822. It was practically a Grand Lodge, and was a healthy organization, its main mission being to obtain recognition from England, and the appointment by England of a Provincial Grand Master. The convention petitioned the Grand Lodge at London; it memorialized and prayed for a kindly word and paternal care for years, but without avail. The condition became desperate, and finally the entreaties were answered in the appointment of Bro. Simon McGillivray by the Duke of Sussex as Provincial Grand Master of Upper Canada, with power to re-organize the craft. He did his work well, healed all differences, and opened the first regular Provincial Grand Lodge at York in 1822. For years all was well, then the Morgan excitement came on the scene, the craft became disorganized and, about 1829, the Provincial Grand Lodge was a dormant institution. The craft Lodges, however, worked fairly well without a governing head. In 1833 an attempt was made to

revive the Grand Lodge, but it failed, and again in 1842, by a brother at Kingston who had presided at the old Convention. The brethren of the west, however, held the McGillivray warrant, and claimed their right to any re-organization. In 1845 another attempt was made, which resulted in the appointment of Sir Allan N. McNab, a prominent Canadian, as Provincial Grand Master, by the United Grand Lodge of England. This Provincial Lodge was a better organization than the old one, and it did a good amount of work. At this time Lodges were being planted all over Upper Canada by the Grand Lodges of England, Scotland and Ireland, and all lived in a sort of happy family arrangement, and considerable harmony existed. Finally my mother Lodge, King Solomon No. 222, of Toronto, on the Irish Register, passed a resolution suggesting a convention of the Irish Lodges for the purpose of forming an independent Grand Lodge. The convention was duly called, meeting after meeting was held, and the result was that—all efforts to bring the English Provincial Grand Lodge into line proving ineffectual—forty-one Lodges, many of English obedience, met with the Irish Lodges and formed, in October, 1855, "The Grand Lodge of Canada." The English Prov. Grand Lodge refused to come in, but in 1857 better counsels prevailed. The English body dissolved, and formed "The Ancient Grand Lodge of Canada," but it only held one meeting, and on the 14th of July, 1858, it united with and formed "The Grand Lodge of Canada," the body which I have the honour to represent. It was understood as a condition of recognition by the Grand Lodge of England that all Lodges which did not desire to unite with Canada should have the privilege of continuing under their own obedience. This agreement was known as the Zetland-Wilson agreement, these being the names of the respective Grand Masters. Some years after the organization of the Grand Lodge of Canada Quebec swarmed from it and formed the Grand Lodge of Quebec. You all, of course, know of the Quebec difficulty with England. Many held that in severing from the Grand Lodge of Canada the Grand Lodge of Quebec assumed its progenitor's responsibility to the Grand Lodge of England, on the principle that if one buys a house with a mortgage, he assumes the responsibility of the mortgage with the house. Others differ from this view. We have now Grand Lodges in Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, and our own in Ontario. Many ask why we do not adopt the title Ontario. The fact is that years ago a score of dissatisfied brethren seceded from us and formed the "Grand Lodge of Ontario," and registered the title under the Benevolent Society's Act, so that even if we desired it we have not the power to do so: we therefore call ourselves "The Grand Lodge of Canada in the Province of Ontario." The seceding body referred to had a so-called existence for a year or two, but it is almost extinct, and about as dead as a door-nail. It has not as many members as we have Lodges, and there are on our roll 357 Lodges and 20,000 craftsmen. An incident in Quebec Masonry is that John Hancock, the first signer of the Declaration of Independence in the United States, was made a mason in Quebec,—and also that the handsome daughter of the Town Marshal of the old city was a flame of Lord Nelson's when he was a middy on the *Albemarle*, so that a Quebec brother narrowly escaped being father-in-law of an English admiral, for it is asserted that the lovers were engaged, and that Nelson was carried off by his mates, who had heard of his adventure and objected to the match. Bro. MacCalla has referred to the Masonic Relief Association of the United States and Canada. I have the honour of being a Vice-President, and I regret that I shall not be at its next meeting this month. This Association is formed by delegates from contributing Grand Lodges and private Lodges in the United States and Canada. It is a marvel in success. We have in four years detected about twelve hundred tramps, which seems rather a reflection on Craft work, but their system of tramping appears to be pretty perfect. We have saved the Craft many dollars, and recognize the fact that to give aid to the unworthy is doing an injustice to those who are the legitimate wards of the Craft. Bro. Gould has referred to unaffiliates. We deal with them rather summarily—we hold that brethren, to have the benefits of the general charity of the Craft, should be contributing members of a Lodge. Now, my brethren, I have endeavoured to interest you with Canadian Craft lore. Our brethren of early days may have fallen into error, and not held as closely to the line as we would to-day, but they were sincere and earnest, and did the right as God gave them to see the right. We live on the same lines as yourselves. We read, mark, learn, and inwardly digest and venerate the same Old Charges, and are doing our utmost to see that those who seek admission are worthy, that obligations are of value, and to impress upon the initiates the true principles and tenets of Masonry."

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BRO. W. J. HUGHAN, P.G.D.: I do not feel in a position to say much under the circumstances, as our American friends are gifted with great oratorical ability and we are content to listen. I have always made a good listener, and they are scarce. It was easy to listen because we had something good to listen to. I think in Bro. MacCalla's paper he has displayed very considerable skill as well as ability. There are a few points on which I should like to say a few words. With regard to the latter portion, we dare not refer to

any extraneous matters. We stop at the Royal Arch, and I think we are wise. It is very difficult in regard to origins to tell the origin of anything, so it is difficult to fix the origin of Masonry in this country or any other. It is certainly difficult in America, and I think, under the circumstances, as expressing in some measure the opinion of the Grand Lodge of Massachusetts, which takes rather a different view to Pennsylvania—there was scarcely a statement made by Bro. MacCalla which would not be supported by Massachusetts. If there was one thing more difficult than another to do it was that, and I therefore congratulate him. I believe Daniel Coxe was the first Provincial Grand Master appointed by the Grand Lodge of England in America, and Bro. MacCalla admits that fact, so that whether Coxe did any work or not he was the first Provincial Grand Master who governed the province of Pennsylvania, New Jersey, and New York. I feel sure Massachusetts will admit that also. There are a number of questions he has only just mentioned, and which have only been glanced at by him. I did not believe there was any man in existence who could have written such a paper from the American view and please us. Bro. Robertson has done uncommonly well with regard to Canada, and it has been the pride of Canada to trace their direct allegiance to the Grand Lodge of England, and if there is one Grand Lodge more than another which prides itself on its English descent it is the Grand Lodge of Canada under English rule, and the Grand Lodge of Pennsylvania in America. Under the circumstances we ought to propose a vote of thanks, first to Bro. MacCalla for his excellent paper, which I hope and believe will be printed. We shall have it in our Proceedings, and we shall then consider all its points. I beg to propose a hearty vote of thanks to our gifted brother, the Grand Master of Pennsylvania, for his admirable and interesting paper, and to my old friend and corresponding Brother Robertson for enlightening us so clearly as to Masonry in Canada, and I make bold to say he is the only man in Canada who could have done it. There are points which have not been touched upon. Personal jurisdiction has not been mentioned. We do not believe in personal jurisdiction. I was glad to hear Bro. MacCalla refer to our W.M.'s History, for it is the only real History of Freemasonry, and that I am prepared to substantiate. I have no doubt a brother will second the proposition I now make. I do not know that I have ever spent a more agreeable evening, and I make the proposition with a great deal of pleasure.

BRO. BYWATER, S.W.: I have much pleasure in seconding the proposition, as we have had a great Masonic treat.

THE WORSHIPFUL MASTER: Before putting it I will add to what has been said—there is one little matter that has been quite overlooked—the doctrine of physical perfection—which is looked upon very differently in the various Grand Jurisdictions of the world. Under a number of the American Grand Lodges it is considered that candidates should have no physical defect. We, in this country, do not regard the subject from the same point of view, and in America the practice is not uniform, though in some instances I think the loss of one joint of the little finger would render a man inadmissible. I endorse what Bro. Hughan has said of the great merit of Bro. MacCalla's lecture. The excellence of a paper is to steer clear of controversy—to sum up as a judge rather than to plead as an advocate—and from what is known of Grand Master MacCalla's views on many points, I think all those who are aware of them will say what a masterful essay has been read. While holding strong views on some points, he has allowed the advocate to recede into the background, and spoken to us as a judge. On the question of Masonic tramps, Bro. Robertson gave us a quantity of information the last time he was with us. There may be some of you who are unable to stop after the Lodge is closed, hence I will mention what perhaps you do not all know—that, in addition to the powers our distinguished brethren possess of eloquent speech, they are both well-known authors. I think you should know this. They are brethren who, were they English Masons, we should feel it an honour for them to become full members. I need not put the motion, I am sure, but declare it carried by acclamation.

BRO. MACCALLA: I do not desire to inflict upon you any further remarks from myself, but, at the same time, I must thank you for the excessively kind and cordial reception which my paper has received at your hands. I do not like to read papers, as I think the chief difficulty of notes is that one may have other things in the head, and desire to speak from one's heart. My relations have been not merely formal with your Lodge, I have been connected with several members of it, who have been my Masonic friends, for years past, and whom I have prized as the choicest of my correspondents. I beg to return you sincere and hearty Masonic thanks.

BRO. ROBERTSON: Votes of thanks are so often the reward of unsatisfactory efforts, that I have some diffidence in placing myself in the position of a recipient, but if the sincerity of your expressions of thanks is equal to the sincerity of my desire to please you, I shall regard your thanks with great pleasure. I thank you heartily for your cordial and fraternal reception.

Apologies for unavoidable absence from the W.M., Col. Pratt, and other brethren, were then read, and the Lodge was closed.

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After banquet the WORSHIPFUL MASTER gave "The Queen and the Craft," and in proposing "H.R.H. the Prince of Wales, M.W.G.M.," said that fifteen years had elapsed since the installation of H.R.H. Whatever their M.W.G.M. took up, was performed with earnestness and determination, and amid the cares of his exalted station he found time to exercise a wise and prudent control over the largest and oldest of Masonic jurisdictions.

THE WORSHIPFUL MASTER next gave "The Grand Masters of Foreign Jurisdictions," and said: We have present this evening the Grand Master of Pennsylvania, the Grand Master of Canada, and the P.G.M. of Louisiana. I shall ask you to drink all their healths, but at the same time I shall only call upon Bro. MacCalla to respond, because the names of the others will come on at a later period. I think it would be your wish that I, on your behalf, should make it clear to them that we are looking forward with pleasurable anticipation to the addresses they will deliver, and do not want their speeches curtailed. It will devolve upon me, therefore, mainly to speak of Pennsylvania. Its Grand Master is the distinguished brother on my right, and I think I shall only be doing what is most agreeable to you if I take a closer view of the eminent services he has rendered in Freemasonry. Bro. MacCalla was initiated in Concordia Lodge,

Philadelphia, in 1869, was W.M. in 1874, and in 1876 accepted the position of Secretary, which he occupied for 12 years. But higher Masonic honours were in store for him. In 1882 he was elected J.G.W.; in 1884, S.G.W.; in 1886, Dep. G. Master; and in 1888, Grand Master. He is, therefore, in his second year of service as Grand Master and eighth as a Grand Officer. Very early, indeed, in life he drifted into literature, but I have not time to tell you about that. He is the author of a number of Masonic pamphlets and books, including "Historical Sketch of the Concordia Lodge of Philadelphia," "The Life of Daniel Coxe," "Early Newspaper Extracts of Freemasonry in America," and other books. But I may say that of all the services rendered to Freemasonry by him, the most notable, with one exception, to which I shall presently return, was the discovery of Liber B., the Secretary's ledger of St. John's Lodge, dating from June 24th, 1731, to June 1738. A little later he discovered a code of by-laws compiled in 1732, in the hand-writing of Benjamin Franklin, and thus proved to demonstration that the earliest Lodge in America was established in Philadelphia. This would well have sufficed to endear him to the Masons of his own State, but he has done far more than this, and I now come to what I consider to be the most notable service he has rendered to Freemasonry. For the last 20 years he has been the editor of the *Keystone*, and I challenge contradiction when I affirm that his work in that capacity is the most important and notable he has yet performed. I have presented you with his record, and will now say why we meet to night. For a good many years a number of our Lodge members have been in close and intimate communion with Bro. MacCalla. In writing to say he was about to pass through London, we felt it was one of those occasions on which to have a special meeting and ask him to be present. He kindly consented to read a paper, and that we did well in asking him is proved by the attendance, and especially of several who have travelled very long distances to be present. I have gone over these things a little more briefly than I should have liked, but there is something I have forgotten. He told us there were fifty Grand Lodges in America and seven in Canada. The Grand Lodge of New York has 718 Lodges and 74,000 Masons, and is the largest, whilst in the smallest, Arizona, there are only eight Lodges and a membership of 424. The second largest is Illinois, and the third is Pennsylvania, the Grand Master of which is present. This jurisdiction has 394 lodges and a membership of 40,000, and the importance of this can be made a little clearer by comparison. I may mention that in the whole of Germany, including eight Grand Lodges, there are only 390 lodges, and the membership is only just over 40,000. You will therefore see that Bro. MacCalla presides over a number of Lodges in excess of that of Germany, and over a body of Masons very little inferior to it, and that will bring the idea home to you that the jurisdiction of Pennsylvania must be an important one. I have told you at the beginning of my remarks that I should couple with the toast the name of our Bro. MacCalla, and although the other names will come in later, I must say a word or two respecting them. You will drink the healths of Bros. Robertson and Hornor. Bro. Hornor was Deputy Grand Master of Louisiana in 1872, and Grand Master in 1876. He is the Chairman of the Committee on Masonic Law, and Chairman of Foreign Correspondence in Grand Chapter. Bro. Robertson was elected Grand Steward in 1880, Grand Senior Warden in 1882, Deputy Grand Master in 1888, and Grand Master in 1890, and there is just a word or two I have to say with regard to him before bringing my speech to a close. I have already told you that the two brethren who to our great satisfaction addressed us in Lodge—Bros. MacCalla and Robertson—are distinguished authors. The titles I gave you of the works by Bro. MacCalla will give you but a very imperfect idea of his ability. Bro. Robertson is the author of two valuable works which were reviewed in the last number of the *Transactions* of our Lodge. I will read a few words from that review: "But the record of the Grand Master of Canada would be incomplete without a passing allusion to the fame he has also acquired as a lecturer. During the last two years he has lectured in 100 different places, and travelled over 10,000 miles in the jurisdiction. He has talked to about 10,000 Masons, and shaken hands with more than half of them. His visits, as I learn from various sources, are always productive of good. They awaken a new interest in Masonry, quicken the zeal of those brethren who are apathetic, and altogether produce a beneficial effect which is lasting."

BRO. CLIFFORD MACCALLA, Grand Master of Pennsylvania: It is the misfortune of the Grand Lodge of Pennsylvania to be represented by a Brother from whom you have already heard too much, notwithstanding I have cause to feel aggrieved, because the W.M. has taken my life and laid it before you, but he has done it for the best, and perhaps you think he has exposed me to you as a little Masonic author, of whom, probably, you would not have heard if it had not been mentioned. However, we know it is the motive that should be judged, and is judged by the G.A.O.T.U., and His example should be copied by us who are His mortals, and, therefore, I know the W.M.'s motive was what it should be, and forgive him for taking my life. While I have no doubt that I, as a member of the Correspondence Circle, should be greeted as a brother beloved, at the same time I know it is also because I am Grand Master of the great Masonic jurisdiction of Pennsylvania that you have coupled my name with the toast. I assure you, you could not be prouder, or as proud, of that jurisdiction as I am myself. Born a Pennsylvanian, raised a Pennsylvanian, made a Mason a Pennsylvanian, now a Pennsylvanian, and also its present Grand Master sojourning on your shores—no Pennsylvanian will be so proud as I shall be myself, when in my annual address on St. John's Day next I detail the manner in which the Grand Lodge of Pennsylvania has been received in the person of its Grand Master by this Lodge; an event that will be indelibly implanted in my own recollection, not only from the way in which the toast has been proposed, but also when I consider by whom it has been proposed. I must also allude to the individual attendance of members and visitors, amongst whom I notice Bro. Ramsay, D.G.M. Malta, who had the honour of presiding over United Grand Lodge last night. I also see the Grand Master of Canada and Bro. Hornor, the P.G.M. of Louisiana, and those distinguished English brethren who have left their vacation homes, and when we are upon our vacation you have neglected yours, and have come here to testify your fraternal love for us. We never can forget, and never would forget if we could; and I assure you it is the happiest moment of my life, and I shall treasure in my memory the recollection of the hours I have spent at labour and refreshment with this Lodge. And what is the feature of this Lodge. Why, it belongs to that class of individuals who are connected with origins. It might presumably be said, as of all origin whatsoever, that they are obscure, but this is the exception which proves the rule. This is not obscure, and to it must be allowed the credit of causing the largest part of the widely developed interest now shown in the antiquities of Freemasonry, and of numbering among its members those Masons who have best thought out those tenets and principles which, long lost, are now found, and are now spread at large before the Craft. I have only to hope and pray that the influence of this Lodge may go on increasing, and that it will permeate the entire Masonic Fraternity, and may we more and more devote our attention to those ideas which are at the foundation of

our fraternity, for when we have laid the foundation then we should prepare and understand the super-structure and value its entirety. I thank you for the honour done me and my *confrères*, Bros. Robertson and Hornor, and I assure you if it shall be the privilege of any, as I trust it will be the privilege of many, of the brethren who surround this table to come to America, I will promise you we will endeavour to receive you with as firm a grip of the hand and as bright an eye as you have received us this evening.

THE WORSHIPFUL MASTER, in giving "The Grand Officers," said: You will have noticed that I have given the toast in a different form from that to which we are accustomed, but it arises from the decease of that worthy and excellent brother, the Earl of Carnarvon. We have been so accustomed to hear it given in one way that any deviation from the established practice comes upon us as a shock. The death of the Earl of Carnarvon is one of those calamities for which an expressive silence will be perhaps the most fitting recognition. Happily, however, I can ask you to drink the healths of the remainder of the Grand Officers, among whom we have still our excellent Deputy Grand Master. To-night we have present Bros. Col. Marmaduke Ramsay, Hogard, Bywater, Goldney, Bodenham, and one or two who have left. When we have something out of the common, and in the presence of three distinguished visitors, I feel sure you do not wish me to follow at unnecessary length the toasts which come before us on ordinary occasions. Therefore, without further delay, I shall ask you to drink to the Grand Officers, coupling with the toast the name of Bro. Ramsay.

BRO. COL. MARMADUKE RAMSAY, D.G.M., Malta, in reply, said they all had to deplore the loss of their Pro-Grand Master, which would be most sincerely felt throughout England, for his amiability and geniality, and the immense amount of tact he showed, and it would be a long time before they found a successor who would fill the post as he filled it. In presiding last night it was a matter of extreme gratification to preside at the Grand Lodge which had the honour of receiving three guests, whom he met again that night, and he trusted they would return to their country feeling that the Grand Lodge of England did everything in its power to render them that fraternal welcome which it should be the desire of all Masons to confer on any brother coming amongst them as a visitor. He did think that amongst all Masons visiting was one of the very obligations which devolved upon a brother. He found that when they visited a Lodge they felt they had received or imparted some instruction of a valuable nature, and had seen some work which had been conducted in a manner different to what they had been accustomed to. They sought to know why the variety exists, and by enquiring of the members endeavoured to find out the reasons why the alteration had taken place. He would not occupy their time further, but thank them for the kind manner in which the toast had been proposed and received.

BRO. SPETH, Secretary: In the absence of the I.P.M., it falls to my lot to propose a toast which I am sure you will receive with the greatest enthusiasm, and which will require all the less eulogies on my part, as it is one you will thoroughly appreciate without the eloquence to which I am a stranger. I wish to give you the health of the brother who has so ably presided over us—"The Acting Worshipful Master of this Lodge." Whilst doing so I wish once more to repeat what I have said in Lodge—that the Worshipful Master has written me saying how sorry he was he should be so far away as to render it impossible to be present. Bro. Gould has filled the chair on this occasion with all that urbanity, accompanied with a masterly decision to which we are accustomed, and which we expect from a Master whose early life was devoted to commanding the rank and file. He always presides with a certain amount of that suavity and *aplomb* which render the work simple, and he is gifted with a larger share of eloquence than I think should fall to any one man, as depriving us of our portion, and he is, therefore, able to propose the various toasts in a manner which must command our approval. For this we are all indebted to him, and I will, without further words, ask you to join me in drinking his health.

THE WORSHIPFUL MASTER, in the chair: A little more than three years ago I was at Torquay, a place well known by our J.W. (Bro. Lane) of to-night. I visited a Lodge with Bros. Lane and Hughan, and I thought I should like to hold Bro. Hughan up to even higher admiration than that with which he was regarded at Torquay, but before I could do so he jumped up and said such excellent things of myself that my plans were defeated. To-night I hoped to have had my revenge, and I had in my mind to say how much we loved him and how much he has done for the cause of Freemasonry, but he has been unable to remain with us until the present stage of our proceedings, so for the second time I am foiled. To-night our Bro. Speth—a very great personal friend—has been sitting on my left acting as the I.P.M., and has discharged the duty of proposing the health of the W.M. in the chair. I thank you very much for the kindly expression of your opinion, and for the hearty manner in which the toast has been received. I shall go on and proceed to the next toast, which is that of "The Visitors." In preparing for these proceedings we hoped that several brethren would be present who are not here, and it is always my wish that at any meeting, especially of this kind, we should have as many speakers as possible. But any arrangements I made have been put out of gear, and therefore I must apologise for addressing you so often. The number of visitors, as taken with the numbers of the Correspondence Circle, is small indeed. With this toast I propose to couple the name of Bro. Robertson. I have a special motive in doing so, as I said I wished to give each Grand Master an opportunity of speaking. In acting in this way I can assure him that I have no idea of calling him a visitor, but that I am simply using this toast as a medium for bringing out the eloquent discourse you will hear from him. With regard to Bro. Robertson I said a few things about him while proposing an earlier toast, for I thought that to which he would be called upon to respond would be proposed by someone else. He has written a "History of the Cryptic Right" and also a "History of the Knights Templar of Canada." Those who possess the Proceedings of the Quatuor Coronati will perceive that I alluded to him over my own name, an extract of which I read just now. He has travelled over a vast country doing good in Masonry. I believe that no greater amount of good is done than by brethren who travel from place to place and endeavour to extend the information of the Craft at large, with regard to the mysteries of our fraternity—and when a brother does this he is deserving of much credit. I have in my mind the three hundred and fifty-four Lodges and twenty thousand Masons of which our worthy brother is the Grand Master. It is not every Grand Master who can travel about as he has done, as you will not often find brethren who can give up so much valuable time to Masonry. But our Bro. Robertson sets an example which I think all Grand Masters who have the requisite leisure might follow with benefit to their jurisdictions. I will now call upon you to drink the toast, coupling with it his name.

Bro. ROBERTSON, Grand Master, Canada: What can I say for the wealth of welcome extended to me? No brother who was ever elected to a position in any Grand Lodge has had more reason for gratification, in that during the past four years I have been called upon to fill many offices in Grand Lodge—four years ago as district Deputy Grand Master of one of the most extensive districts in our jurisdiction, then for two years as the Deputy Grand Master, and last June, by one thousand and fifty-nine unanimous votes, was called to fill the position of Grand Master. When I undertook the duties of Deputy Grand Master I naturally felt, as by the Constitutions very few rules were laid down for that officer, a certain amount of haziness as to the duties. I have paid seventy-eight visits and travelled over three thousand miles. In that capacity I endeavoured to do my duty, and often felt obliged to find fault, and I fancy to-day there might, if I re-visited these Lodges, be a struggle between natural courtesy and a desire for vengeance. However, the visits were all of a happy character. My principal duties were confined to signing orders on the Board of Benevolence, and in so doing it often occurred to me that in providing for the relief of our widows and orphans they were given as a sacred charge for us to shield. As I said yesterday, in reply for the toast of the Grand Lodge of Canada, you will all agree that the good of Masonry is not seen to its best advantage in days of prosperity, but the darker adversity lowers, the better and brighter shines the light of Freemasonry. On my return in a few weeks I shall commence a series of one hundred visits, fifty of which must be paid before the last day of this year, so you will see the work required of the Grand Master of a jurisdiction like Canada. In our work we are endeavouring to follow closely the footsteps of the Mother Grand Lodge of England, and I can assure you my communications with this Lodge have given me new inspiration, and inspired me with a longing to undertake work and carry it on, so that I may do good to my brethren in Canada, the greatest good to the greatest number. Washington—a city in the jurisdiction of which my friend and brother on my right is connected—is a city of magnificent proportions, and mine is the jurisdiction of magnificent distances. The work that we have in Canada is different to a certain extent to that which you have in England. We are young in Masonry, and cannot claim the antiquity you can, or that Pennsylvania claims, but we celebrate our centennial next year. We trust that when we reckon our centennial we shall go further, and endeavour in every manner possible to follow the example of our brother Masons, and, in remembering the kindly feelings you have for us, remember that if we are not the oldest son of England, we are at least one of your sons. We shall endeavour to carry out the principles of the Order, and continue to work in a cause which we all love so well.

The WORSHIPFUL MASTER next proposed “The Correspondence Circle of the Quatuor Coronati Lodge,” and in doing so, said: This toast is always given, and in somewhat different ways. The list of toasts presents some difficulties, and these are not lessened by the fact that Bro. Hughan, who had undertaken, at my request, to propose the present toast, has been obliged, owing to delicate health, to retire. I therefore regret, not only that he is not here, but that I am standing here as his substitute. I find it difficult to give it in the way generally given, as the Circle suggests the name of Bro. Speth, and were I to pursue the theme it invites it would cause me to inflict upon you a mighty digression, for perhaps the greatest thing he has done for us is the creation of our Correspondence Circle. However, his time will come at a later period. The idea of Bro. Speth was to create a society that would enable us to print our Proceedings. What it has ripened into I need hardly tell you. We find that the Proceedings of our Lodge are well and ably edited, and yet this is hardly a proper expression, because the editor contributes perhaps more literary matter than any other member. We have a large circle of subscribers and a large circle of regular attendants, and we have also a large number who attend when they can. If I might name one brother residing at a considerable distance from London who comes frequently, it would be Bro. Bodenham, who never misses an opportunity when he can possibly make an excuse to come to town. Bro. Robertson has found his way here on two occasions. On the first occasion he put off his visit to Paris in order to be with us, and I am glad we received him in such a way as to induce him to repeat his visit. I hope he will so time his movements as to come here again when we are in session. Bro. MacCalla said he believed he was one of the earliest members of the Correspondence Circle, and I think he joined us the moment it was brought to his notice. The brother with whose name I shall couple the toast is the third of the Grand Masters present. I allude to Bro. Hornor, who occupied the distinguished position of Grand Master of Louisiana, and occupies the second chair of the Grand Royal Arch Chapter of the United States. The Correspondence Circle is going on increasing, and I am sure the three distinguished brethren present will speak of it in the kindly terms it deserves to our brethren in the West. I give you “The Correspondence Circle,” coupling the name of Bro. Hornor.

Bro. J. P. HORNOR, P.G.M. Louisiana: To be called upon to respond to the toast of the Correspondence Circle is a high honour, and one I fully appreciate, and I am going to give you an example of the influence of this Circle. Bro. MacCalla, my worthy brother from Pennsylvania, and myself you would imagine to be old friends. We are old friends, but it is scarcely two weeks since we first met. We live 1200 to 1500 miles apart, and when he knew I had some idea of visiting Europe this summer he wrote to me of his projected visit to the Masonic bodies, and said he would like me to accompany him. That is the reason I am here, and he urged why I should come, that I was a member of this Circle, and that decided me to do so. I do not know that I can say more than has been said by my brother of the pleasure we have received from our visit to the various Masonic bodies here. The principal city of Louisiana is New Orleans, which is in close connection with England—principally in cotton. It is a large jurisdiction, numerically speaking. Our Grand Lodge is now some 90 years old, as Masonry was established in Louisiana in 1793, and the Grand Lodge formed in 1812, which has been in constant operation since. We have 200 odd Lodges, and 10,000 to 12,000 Masons. We have Lodges working in at least five different languages, and working favourably and well, and doing their best to spread the principles of Masonry. A remark was made by your Worshipful Master in Lodge with reference to a subject on which I might, perhaps, in a few words, give you some little light—the question of unaffiliated Masons. That has been a subject of great trouble in America, and perhaps a brief history would not only be interesting but of advantage in showing what trouble we have had, and which some day may be yours. When I first became a member of the Grand Lodge of Louisiana in 1860 a rule was then allowed under our laws, in case a brother did not pay his dues, to strike him from the roll. It was a remedy rarely pursued and not favourably looked upon. The actual framing of the rule was that if a brother was not satisfactory and neglected his duties, his name was to be struck off. The result was to deprive him of membership of his Lodge, and that only, and it did not affect his Masonic



standing in any way. Masouically it deprived him of his membership so that he could not vote. He could attend and was entitled to Masonic burial and relief, but he was not a member of any Lodge. A few years after that it began to be mooted that there should be a remedy for stated delinquencies, and various measures were proposed, and finally it was thought to be best to create a new Masonic offence. The Masonic punishments which were then in vogue were four. First, expulsion; second, suspension; third, suspension for a definite period; and fourth, reprimand. Suspension for non-payment of dues was then proposed and that such a brother should forfeit the rights of membership, of the vote, and should not be entitled to Masonic relief or burial. It was decided it should be inflicted at any meeting. The suspension at that time could not be effected without due trial—a real formal trial. It worked badly, as it was not generally understood how it should be carried out. There was great opposition taken to it, and it was opposed by all the prominent Masous, and to this day the discussion now goes on, although the question is settled. Finally, more severe measures were decided upon, and now a brother who does not pay his dues can be suspended and placed in the position of one expelled from the rights and privileges of the Order. That is the result of the legislation, and such is the law to-day, and the further result is that we have in America a list of members suspended for non-payment of dues that is terrific to contemplate. That is why Masons in the United States became non-affiliates, and in my own Grand Lodge the law now stands that a non-affiliated Mason, whether by his own free will or not, ceasing to contribute, forfeits all rights. I think I have answered the question of the Worshipful Master. In my own Grand Lodge we are composed of Masens from every part of the known world, and not only that, but Masens of every Rite—the Scotch, York, French, and others. I could take you round and show you different working every evening for a week, and perhaps for weeks. We had a system in 1848, by dispensation, a power that may shock you, and that was the power of the Past Masters. The Past Masters had the equal right to vote and they governed, as there were so many, and the actual representatives were in a minority. As the French language was the predominant language in Grand Lodge we worked in that. My Lodge, formed in 1783, worked in the French language until 1886, when it was re-organised, and we changed everything except the name—language, work, and time of meeting, and fixed it up, and so it will be in days to come. [The speaker then gave many amusing particulars of different kinds of working, which we are precluded from printing, and which greatly interested his hearers.] I hope I have not been too long in detaining you with these little reminiscences, but I have tried to give you an idea of what Masonry is in the far Southern States, and how we hope to progress in the futuro. In 1793 we were under the Spanish Dominion, and our Lodges were held in the utmost privacy, as it would be a heavy penalty to be caught, but we have gone on and prospered. Some words have been dropped in a good many speeches, not only here, but at your Lodge meetings, as to Charity. I have not said anything about it in connection with my jurisdiction. For 30 years I have been a member of my own Lodge, and most of the time have held office. I must say to you that we have a Lodge in Louisiana organised some 40 years ago, which we call the Louisiana Relief Lodge. It was founded in New Orleans where brethren were continually applying for relief from other Masonic jurisdictions. There wanderers from all nations congregate, and it was the custom for them to apply to the Lodges in session for relief, until the tax became very heavy. It was thought the correct thing to sanction the Grand Lodge to organise a Grand Lodge of Relief. A good deal of money is spent, and a good deal of good done, and an attempt made to clothe the needy and feed the hungry.

The WORSHIPFUL MASTER then said he wished to propose the health of the brethren who had come from a considerable distance to attend the meeting. They were Bro. John Lane, the author of "Masonic Records," who had travelled a long way, and there was Bro. Baxter, a Grand Officer of the Grand Lodge of Scotland, and several others. He should not speak at great length, but among the satisfaction which had been afforded the visitors, one of the most pleasant recollections was that brethren had been present who had put themselves to considerable inconvenience to attend. Bro. Lane they did not see as often as they should like, but he had come although living at a considerable distance, and was one of the first to announce his intention of being present. Bro. Lane was one of those modest men who did good by stealth and blushed to find it fame, and his work was one of those books which would be much missed. It gave them the key to the ancestry of all Lodges under the Grand Lodge of England, and was a grand work which they as members of the Quatuor Coronati Lodge were proud to know had been compiled by one of their own number. Although Bro. Lane had not attended so regularly as they could wish he had contributed one of the most valuable papers that had ever been read there. The paper was a little dry, but the students who looked into it found a welcome addition to their Masonic knowledge. He (the W.M.) did not hesitate to state that the paper in question was one of the very best essays they had had the pleasure of listening to, since the Lodge was established. With regard to Bro. Baxter they took no little pride to themselves that brethren should travel so far as from Edinburgh to be present.

Bro. JOHN LANE said he had risen in response to the too flattering observations made by the W.M. with regard to the little services he had rendered. As Bro. Gould had told them, it had been his pride and desire to advance anything he could. He appreciated the great honour conferred on him in giving him the J.W.'s chair that evening. It had been a great treat to meet the brethren from across the water, whose books he had read, and to see them in the flesh, although, in the spirit, he had known them for some time. He regretted more than he could tell them the absence of Bro. Hughan, who was responsible to a large extent for anything he had done in Masonry. When he first saw Masonic light the student's light was not developed until he came into contact with Bro. Hughan. He would convey the W.M.'s kind expressions and kind regards to him.

Bro. BAXTER said that though he had been a paying member of the Correspondence Circle he had not yet visited them, but having been with Bro. Speth in Edinburgh he thought it incumbent upon him to see them. He had special licence from the Grand Lodge of Scotland to appear in Grand Lodge clothing as their representative. The Quatuor Coronati Lodge was held in high esteem in the Grand Lodge of Scotland, which fully appreciated the good work being done. He would add, if he was not held to be presumptuous, that there seemed to be a "boom in Americans" that evening. He had some claims to be included in that, for he represented the Grand Lodge of New York at the Grand Lodge of Scotland.

Bro. MACCALLA: I have been honoured with the privilege of proposing a toast which I know all visitors would join. It is the Lodge whose guests we are to-night, and prosperity to it, and in that connection I desire to make honourable mention of the W.M.; the S.W., Bro. Bywater; J.W. Bro. Lane; and the

Secretary, Bro. Speth ; four brethren who deserve to be, and will be, crowned—although I hope not crowned martyrs. I desire to couple the name of Bro. Speth.

Bro. SPETH : In returning thanks for the good wishes expressed for the prosperity of the Quatuor Coronati Lodge, I feel somewhat overburdened, inasmuch as my special work in the Lodge is scarcely that of the orator, but rather that of the business man, who sees to your correspondence and gets in the cash when he can, and duns you when he cannot, and generally tries to keep the course clear. Gratified as we must all feel that such eminent judges of what is bright and glorious in this world as are the brethren from across the Atlantic, should speak so highly of this Lodge, I think perhaps the Lodge has this day proved its *raison d'être* in rather a novel manner by affording our guests an opportunity of entertaining us in the admirable way they have. To paraphrase the epitaph on Sir Christopher Wren—if you require a warranty for its existence look around this table. The mere fact that this Lodge is able to assemble such an intellectual assembly—the cream of Masons—as we have this night, putting aside all other objects, warrants our existence. We have not attained the height of our ambition, therefore there is every room for the good wishes expressed. We have not yet gathered into our net every reading Mason. We shall get a large proportion in time, and when that time arrives I hope we shall make one great advance, and that is to be able to open a home of communication for brethren from all parts of the world—a local habitation, where they can meet throughout every day in the year, and where we can place our library, which is already large, and in a fair way growing. When that day arrives we shall then be the central point for every intellectual Mason. It can arrive next year if every brother would do one thing—*i.e.*, if every member of the Correspondence Circle would bring one new member, we could open our premises.

The Tyler's toast followed, but even then the brethren seemed reluctant to part, and little knots remained chatting for some considerable time afterwards.



## MASONIC CELEBRITIES.

## No. 1.—THE GRAND MASTER OF CANADA.

BY BRO. R. F. GOULD.



OW far, the idea of making the biographies of eminent craftsmen, a leading feature of our published *Transactions*, may commend itself to the editorial mind, I shall not venture to say, but of one thing I am sure, and it is, that a literary portrait of Bro. J. Ross Robertson will be deemed by our worthy Secretary, Bro. Speth, a very welcome addition to the materials he has in hand for the next number of *Ars Quatuor Coronatorum*.

Bro. Robertson was born in December, 1841, and when the 28th day of that month once more comes round, will enter on the fiftieth year of his earthly pilgrimage. On attaining his majority the choice of three different vocations was given him. A clerkship in the old Commercial Bank, an ensigncy, or a place in his father's dry-goods store in Toronto. He selected the last named, but three weeks of the work sufficed for him, and he drifted, or perhaps it would be better to say relapsed, into journalism; with which, indeed, he had never been entirely disconnected since 1857, when as a student at Upper Canada College, he brought out the *College Times*, not only editing, but doing all the work—literary, mechanical, and clerical—connected with that paper. Bro. Robertson took up the *Grumbler*, a comic weekly, in 1862, and it flourished under his management until 1864, when he passed into regular daily journalism, assuming the city editor's desk at the *Globe* office, though it may be observed *en passant*, that he had previously been on the staff of the *Leader*. In 1866 he left the *Globe*, and with a partner founded the *Daily Telegraph*, which ran for five years with varying success, and was the first two-cent paper published in Toronto. In 1872, Bro. Robertson again joined the *Globe*, of which he became the representative at the metropolis of this country. Three years later he returned to Canada, where his next journalistic efforts were connected with the *Nation*, but for a short period only, for in 1876 he launched the *Evening Telegraph*, which has not only proved a great commercial success, but is one of the very few newspapers on the North American Continent which have paid their way from the first issue.

The above is a brief outline of Bro. Robertson's life as a man of business and a citizen, and it is one that he has reason to be proud of. The Grand Master of Canada has been emphatically a hard worker, and success has crowned his efforts. Nor amid the pressure of his daily avocations have the sick and needy been forgotten by him. In all the charitable schemes which arise in a great and growing city, he has cheerfully and manfully borne his part. Indeed, this is understating the case. Under the name of the "Lakeside Home for Little Children," a building has been erected by our brother on the island in Toronto Bay, and the cost of defraying its expenses is met from his own purse. This is a summer home for the little convalescents from the hospital for sick children, and in making such a valuable addition to the Toronto charities, the solitary condition with which Bro. Robertson accompanied it was—that in the event of the demands upon its space being in excess of the accommodation, the children of Freemasons should have the preference. It is to the support of this Institution that our brother purposes devoting whatever profits may be realized from the sale of the Masonic works which he either has or will publish.

In addition to the foregoing, it should be mentioned that Bro. Robertson has furnished and maintains a ward in the Homœopathic Hospital, Toronto, where also, as in the previous instance, those connected with the Craft enjoy a prior claim.

Bro. Robertson was made a Mason in King Solomon's Lodge, No. 22, Toronto, on the 14th of March, 1867, and by a pleasing coincidence, Bro. Daniel Spry, P.G.M., who initiated him, was the first to offer his congratulations, on the 17th July last, when the subject of this memoir was elected to the Grand East. Our brother was passed and raised in 1867, was elected J.W. of No. 22 in 1879, W.M. in 1880, and became the first life member of the Lodge in 1882. The "History of King Solomon's Lodge from 1864 to 1885," is from his pen. He was elected W.M. of Mimico Lodge, No. 369, in 1879, and in 1880 was appointed the representative of the Zetland Lodge, No. 326 (with which he had also affiliated), in the Masonic Hall Trust, serving as chairman of that body for five years.

The first position he ever held in the Grand Lodge of Canada was that of Grand Steward, to which he was appointed in 1880. Two years later he was elected S.G.W., and

by the largest vote ever given for that office. After 1882 and down to last year he was Chairman of the Committee on the Condition of Masonry, one of the most important of the Boards of the Grand Jurisdiction of Canada. In 1886 he was elected Deputy Grand Master for the Toronto Masonic District, and in the same year served as Chairman of the Redistribution of Districts Committee. In this, as might be expected, he pulled the "labouring oar," and the Grand Lodge over which he now presides is still working on the lines laid down by Bro. Robertson, in 1886.

While he continued to be a District Deputy Grand Master, the path of duty which he had previously marked out for the guidance of all officers of that class, he faithfully trod himself. Every Lodge in his populous district he visited twice, and many of them oftener, while the formation of six or more Lodges of Instruction testified to his desire for ritualistic accuracy. In 1888, by the unanimous choice of Grand Lodge, he was elected to the position of Deputy Grand Master. Prior to his elevation to this office, its duties were practically regarded as being of a routine character only, but a new departure was made by Bro. Robertson, who prepared an interesting Masonic lecture, which he delivered during his term of office to half the Lodges in the province, travelling over 15,000 miles in his labour of love, and addressing upwards of 10,000 brethren.

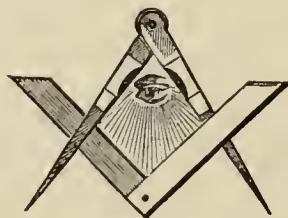
In 1889 he was re-elected Deputy Grand Master, and in the present year, by a practically unanimous vote, came the crowning honour of his Masonic life, his election to the Grand Mastership. The *Toronto Freemason* of August last (from whose pages I have freely copied), observes:—"Grand Master J. Ross Robertson stepped into the Grand East with no divided loyalty behind him. No Grand Master within our ken ever paved the way for his advancement with such an apprenticeship of hard work—work, which, in all cases and at all seasons, was unselfishly engaged in for the benefit of the Craft."

Bro. Robertson's career as a Royal Arch Mason has also been a brilliant one, and in what is commonly called Cryptic Masonry, as also as a member of the Knights Templars, and other of the additional degrees, he has highly distinguished himself. But I must pass on to his literary services. Excluding minor productions, two works have already been published by him, the Histories of the Cryptic Rite and of the Knights Templars in Canada, and two more are on the stocks, viz.: the Histories of Royal Arch and Craft Masonry respectively in the Dominion of Canada.

The first two I have reviewed in the last number of our *Transactions*, and of the works still *in embryo* I shall venture to predict with confidence that they will ably sustain the high reputation already achieved by Bro. Robertson as a Masonic author.

Nor must I omit to chronicle that among the literary labours which our brother has pledged himself to perform, there is one with which as a Lodge we have a special concern. This is a paper on "Freemasonry in Canada," which Bro. Robertson has promised to read to us at an early date.

Having now completed my task, and drawn the best literary portrait in my power, of a brother whom we all esteem, let me next in the fewest words possible, express the fraternal wish of the Quatuor Coronati Lodge, that Bro. Robertson's tenure of office as Grand Master may be signalized by a vast increase in the material prosperity of the jurisdiction over which he presides, and also by no falling off in his own fidelity to the cause of true Masonic research.



FRIDAY, 3rd OCTOBER, 1890.

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THE Lodge met at Freemason's Hall, at 5 p.m. The following members were present : Bros. R. F. Gould, P.G.D., in the chair ; W. H. Rylands, P.G.Stwd. as I.P.M ; W. M. Bywater, P.G.S.B., S.W. ; J. Bodenham, P.G.A.D.C., as J.W. ; G. W. Speth, Sec. ; Dr. W. Wynn Westcott, S.D. ; C. Kupferschmidt, as J.D. ; W. M. Williams, Steward ; H. J. Whymper ; and C. Purdon Clarke. Also the following members of the Correspondence Circle :—Bros. A. Clark ; Solomon Strasser ; Col. J. Mead ; J. L. Holland ; E. Jervis ; R. Roy ; G. W. Taylor ; Dr. J. B. Cockburn ; J. Stevens ; F. W. Levander ; J. Barnett, jun. ; W. M. Graham ; C. N. McIntyre-North ; F. W. Driver ; E. J. Barron, P.G.D. ; C. W. Barnes ; H. Chintamon ; H. L. Warner ; C. F. Hogard, P.G.Std.B. ; F. Weiss ; and G. A. Nock. Visitors :—Bros. C. R. Sayer, 1076 ; E. Letchworth, P.G.D. ; and F. H. Weiss, 149I.

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Eleven Lodges and forty-five brethren were elected to the membership of the Correspondence Circle, raising the roll of intrants to 1012.

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It was resolved :—That individual members of the Correspondence Circle be allowed to commute their annual subscription and become life members on the payment in one sum of twelve years' subscription in advance, and that corporate bodies be allowed to commute at 25 years' purchase.

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A petition from the members of the Correspondence Circle in and around Kimberley was taken into consideration, and their request granted in the following terms :—

London, Friday, 3rd October, 1890.

*To Worshipful Bro. John Hampton, Local Secretary of the Quatuor Coronati Correspondence Circle in Griqualand West.*

We, the Worshipful Master, officers, and brethren of the Lodge Quatuor Coronati No. 2076, London, do, at your request, made on behalf of the brethren of our Correspondence Circle in and around Kimberley, authorise you and them, to meet at stated periods, suiting your own convenience, for purposes of Masonic discussion and Archæological research, as a branch of the Literary Society attached to our Lodge, under the style and title of the

QUATUOR CORONATI CORRESPONDENCE CIRCLE, LOCAL CENTRE, KIMBERLEY,

Provided always that no brother be accounted a member of such local centre unless he be a member of or a candidate for the parent society. Further, we do empower you to elect your own president and officers, and to charge such subscriptions for your own particular uses and purposes as may seem advisable to you or the majority of you, and to draw up such by-laws for your governance as may appear suitable, requiring of you to submit said by-laws to us for our approval and, from time to time, to keep us informed of your proceedings.

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The following officers were unanimously elected for the ensuing year :—

Bro. W. M. BYWATER, P.G.S.B., S.W., as Worshipful Master.

Bro. W. BESANT, Treasurer.

Bro. John W. FREEMAN, Tyler.

It was unanimously resolved :—That Bro. Lieutenant Colonel S. C. PRATT having completed his year of office as W.M. of the Lodge Quatuor Coronati No. 2076, the thanks of the brethren be, and hereby are, tendered to him for his courtesy in the Chair and efficient management of the affairs of the Lodge, and that this resolution be suitably engrossed and presented to him.

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The following paper was read :—

## A FORGOTTEN RIVAL OF MASONRY: THE NOBLE ORDER OF BUCKS.

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

P.G.S., P.M. No. 2.



WHEN Masonry came into prominence and took a position in London, it was only natural that there should soon have risen some imitators. Of Clubs there were plenty, one or more at almost every tavern, but a Society uniting all their advantages, with the addition of secrecy and mystery, was certain to excite both interest and attention. Of course it had its defamers, those who pretended to lay open its secrets to the world, with the insidious though opposing arguments, of being useful to the Craft in general, but at the same time holding it up to ridicule. Of such follies and weaknesses I have nothing more to say than that our institution, notwithstanding its enemies, has increased and multiplied and survived them all. In like manner it has outlived all its rivals, although I cannot help thinking that in early times the influence of these rivals must have been severely felt. The life of some of the rivals appears to have been of short duration, one, however, had certainly a more lengthened existence, and the history of this one is the purpose of my present paper.

It is difficult to arrive exactly at the date of the first commencement of the Bucks' Club or Society of Bucks, but I think we shall not be very far wrong if we assume that it was some time not much later than 1722-3. Both of these years are well marked in the advance of Freemasonry, the first by the first printed copy of what is commonly called the Old Charges, and the second by the publication of Anderson's Constitutions of Masonry.

I will give, in as few words as possible, the reasons which caused me to fix on the above date as about the period of formation. In the first place, if we put aside the old Society of Astrologers of Ashmole's time,—indeed if we do not, I believe as a secret society, non-political, of its own kind, Freemasonry led the way, whatever may be said of it previously. It appears to me also as certain that when, in 1721, it was ruled over by the Duke of Montague, the first of a long line of Noble Grand Masters, it at once gained no inconsiderable position. Before this time, although steadily gaining ground in its comparatively new form, and during what might be called its transitional existence, it had not yet secured the public favour, which it was destined to receive ere long. Imitators only arise when position and fashion is reached, and imitators generally take the form of rivals, more or less impudent. Therefore the time when Freemasonry came to the front as a recognised institution, ruled over by a well-known noble, patronised by many of the best and most fashionable in London, who were followed by a host of inferiors of all grades, seems to me to be the most natural period to fix for the foundation of some at least of those societies started in rivalry or imitation.

Pritchard, in 1730, states "From the Accepted Masons sprang the Real Masons,<sup>1</sup> from both sprang the Gormogons, whose Grand-Master the *Volgi*, deduces his Original from the Chinese," etc.

The imitators were no doubt numerous, and probably were, in most instances rivals. Some died a natural death, and their names even have not survived; of others, principally owing to their having openly attacked the Freemasons in print, or from some evident reason, there is a little more information to be obtained. Two of these stand rather prominently forward—the Gormogons, imitators and rivals, who I believe used ceremonies—and the Khaibarites, who appear to have used none. The dates of these two are within a reasonable distance of the time I have selected for the Bucks.

The *Gormogons*. Mentioned in the "Plain Dealer," 14th Sept., 1724 (*Quat. Coronat. Reprints*, vol. I.), "The Grand Mystery of the Free Masons discovered, printed for A. Moore, 1725," which gives an account of the Most Ancient Society of Gormogons (Gould's *History of Freemasonry*, III., 475, etc.), and mentioned by Pritchard, as given above, in 1730. Brother Euclid's letter, 9th November, 1738 (*Constit.* 1738, p. 226), states "That the Antiquity and Decorum of our Worshipful *Fraternity* have been envied by some, who, very lately, have coalesced into Societies, in Imitation of the *Free-Masons*, and some in Opposition to them, tho' in vain; as the **Gormogons**, who soon disappear'd, and Others are going." "The

<sup>1</sup> This statement appears only to be based on a sentence at the end of p. 82 of the Constitutions, 1723.

Mystery of Masonry brought to Light by y<sup>e</sup> Gormagons," engraved by Hogarth, which is usually attributed to the year 1742. They are again mentioned in "The Remonstrance of the Right Worshipful the Grand Master, &c., of the Scald Miserable Masons," which was issued soon after the print of the 27th of April, 1742. Reference is there made to the "Grand-Volgi, Gregorians, Hurlothrumbrians, Ubiquarians, Hiccubites, Lumber-Troopers, or Freemasons." The first of these is the title used by the Gormogons.

The number of years of their existence as usually given, is I imagine based on the above remark of Bro. Euclid, that they had already gone in 1738, or only lasted a period of, say fourteen years—*i.e.*, from 1724 to 1738. It seems however a little strange, that if they really existed no longer, they should be still ridiculed by Hogarth and the Scald Miserables in 1742.

The *Khaibarites*. "The Ode to the Grand Khaibar" was printed in London by J. Roberts in 1726, of which a copy is given in the first volume of the *Lodge Reprints*. This society is mentioned by Pritchard about 1730 (*Introd.*)

"The most free and open Society is that of the *Grand Kaiheber*, which consists of a "select Company of responsible People, whose chief Discourse is concerning Trade and "Business, and promoting mutual Friendship, without Compulsion or Restriction." That this society was a rival, although perhaps not strictly an imitator, is clear from the *Ode*. It does not appear to have used any secret ceremonies and usages such as are found in Freemasonry. The "Ode" mentioned above states:—

The wiser *Khaibar* seek to rise,  
By other Praises not its own :  
No solemn Fooleries are there,  
But friendly Love and Union fair,  
They deal in all things on the Square.

These two societies (probably with others, known and unknown) it must be remembered had their origin after the time when Freemasonry had largely secured its popularity, and were, I believe, started entirely with the idea of opposition or ridicule. Hence they would have no former history.

In Bro. Euclid's letter, as above, written in 1738, it is stated that some, very lately, have coalesced into societies in imitation of the Free Masons. His words appear to mean that some persons had united together, but I am inclined to think, that in one instance at least, the societies he refers to were simply a kind of re-organization of some of the older clubs, who coalesced for the purpose. Their name was Legion—formed for all kinds of objects, some genuine and others imaginary, as is so amusingly ridiculed in the *Spectator*, etc.<sup>1</sup>

Whether the clubs developed into societies or not is of little real moment, but as these social clubs at taverns had existed since the reign of the Stuarts or earlier, it is natural to suppose that the societies grew out of the clubs, particularly when the example of a society, largely convivial in character, had been set by the Freemasons. Dr. Oliver goes so far as to say (Hutchinson, 1843, p. 9), that in early times (about 1723, etc.) "the public saw nothing of Freemasonry but its annual processions on the day of the grand feast. It was considered, therefore, merely as a variety of the club system which then prevailed amongst all ranks and descriptions of people; and as these institutions were of a convivial nature, Freemasonry was reduced, in public opinion, to the same level."

This, I fear, was but too true, and the conviviality of many Masons, as well as their masonic knowledge, are well described in *Hudibras*:—

"For he, by geometric scale,  
Could take the size of pots of ale;  
Resolve by sines and tangents straight  
If bread and butter wanted weight."

If the words of Bro. Euclid may be taken in a wider sense, then we may, perhaps, understand him to mean that some persons, already members of various existing clubs, had coalesced under one or more banners shortly before 1738, and were then connected, to some extent at least, after the manner of the Freemasons; some other persons of the same bodies having formed themselves into societies in direct rivalry—for example, the Gormagons, etc.

This is to some extent repeated by Dermott in his *Ahiman Rezon* of 1778, (p. xli). There first appears a long list of clubs or societies not given in the earlier editions, and omitted in the later. This list, which records names of an extraordinary character, includes "The Bucks Club." The sentence introducing the list is continued in later editions of the book. Dermott, then writing, as he says, in July, 1778, states that there existed "a great "number of what may be called tippling clubs, or societies in London, whose chief practice "consists in eating, drinking, singing, smoking, &c."

<sup>1</sup> See also, Edward Ward, a complete and Humorous Account of all the Clubs and Societies, etc., 1745, 1756, etc., etc.

“Several of those clubs or societies have, in imitation of the Freemasons, called their “club by the name of Lodge, and their Presidents by the title of Grand Master, or Most “Noble Grand.” He adds that a great number of those clubs “have existed and multiplied for several years past.”

In one of the Masonic songs “By Brother Lau. Dermott” (Ahiman Rezon, first edition. London, 1756, p. 150.),<sup>1</sup> quoted in the *Gentleman's Magazine* (vol lxi., 1791, p. 317) occurs the following:—

The horn'd Buck and Gallican,  
As the Monkey imitates the Mau,  
Their Clubs do Lodges call;  
While ancient Masons know full well,  
No Fools like those amongst them dwell,  
No, no, nor never shall.

The title “Most Noble Grand” was that taken by the Bucks, and if the above is to be depended upon, as I think it is, it is evident that the Bucks were originally a club, and at a later period, sometime before 1756, arranged themselves into Lodges, and formed themselves into a society or order.

Many references to the Bucks and Bloods will be found in the various volumes of the *Essayists*. It is quite evident from these, that the members at that time, even making allowance for exaggeration, did not practise the principles which they professed at a later period.

I will endeavour to trace what appears to be the pedigree of the Noble Order of Bucks, but in order to show their character and reputation during a number of years, it will be necessary to add a few quotations from works of the period.

“Under the name of Mohocks, Mohawks, or Hawkabites, some villains went about London at night in 1711, assaulting persons whom they met. They frequently cut off the ears of their victims, slit their noses, and committed other cruelties. A proclamation offering a reward of £100 for any person who should discover one of these offenders was published March 17th, 1712.” The above is from Townshend's *Manual of Dates*, and gives in a few words the description of a society which may be said to have been a terror to the inhabitants of London.

It was followed by another of almost equal quality, a description of which in the same work states: “Hell-fire-clubs, three secret associations under this name, to which about forty persons of both sexes belonged, existed in London in 1721. Their tendencies and mummeries were believed to be similar to those of the Mohocks forbidden under high penalties in 1711. They were suppressed by a royal proclamation April 28th, 1721.”

From the *Spectator* we learn that the Mohock club had been recently formed (1712) with a President called the Emperor of the Mohocks (No. 324, 27th March, 1711-12, No. 347, April 8th, 1712). See also *Gent's Mag.*, vol. 61, 1791, pp. 315, 336, 528. Trial of Sir Mark Cole and others for Mohocking, June 6th, 1712, and a Proclamation, 28th April, 1721, against certain scandalous clubs and societies, is given in *Notes and Queries* (2nd S., vol. v., p. 125).

Bucks and Bloods are referred to in the *Adventurer*, No. 15, Dec. 26th, 1752, and an amusing story which mentions a “Noble Buck” is given, *Ib.* No. 52, 5th May, 1753, and mention made of “two gentlemen of great quality, professors of Buckism.” No. 68, June 30th, 1753, contains the account of a “Frolic” or in other words a piece of wanton cruelty which took place in 1740. The Bucks were next day entertaining a polite circle at White's with a description of the event.

In the *Adventurer*, No. 71, July 10th, 1753, the Society is called “the Noble Order of Bucks,” as will be seen from the following:—

“SIR,—In one of your late sermons I am informed, for I never read myself, that you have presumed to speak with ridicule and contempt of the noble order of Bucks. Seven of us agreed last night at the King's Arms, that if you dared to be guilty of the like impudence a second time, we would come in a body and untile your garret, burn your pocket-book of hints, throw your papers ready written for the press into a jakes, and drive you out into the Strand in your tattered night-gown and slippers: and you may guess what a fine spectacle the mob will think an animal that so seldom sees the sun as you do. I assure you, that next to a day at Broughton's, or the damnation of a new play, the truest joy of our fraternity is, ‘to hunt an author.’—Yours,—BOB WHIPCLEAN.”

<sup>1</sup> This verse appears in all the editions from 1756 to 1801, but in those of 1807 (p. 176) and 1813 (p. 180), although the Song is printed, this particular verse is omitted.



Again we find Buck, Blood, Nerve, in No. 98, October 13th, 1753; and in the *Adventurer*, No. 100, October 20th, 1753, from a letter signed Nomentanus, we learn what were "the stages of a regular progression," the last of which are the Buck and Blood. The scale "consists of eight degrees: Greenhorn, Jemmy, Jessamy, Smart, Honest Fellow, Joyons Spirit, Buck, and Blood." This is no doubt partly written in ridicule.

The writer of the letter professes to have passed through the whole series, and of each he gives an explanatory account. After having repeated his tricks, stories, jokes, and songs, until they grew insipid, he became mischievous, continually devised and executed "Frolics," and was complimented with the name of Buck. Passing from bad to worse, ruined in every way, he learned to pack cards and to cog a die, was utterly insensible of shame, lived upon the town as a beast of prey in a forest, and, he writes, "thus I reached the summit of modern glory, and had just acquired the distinction of a Blood, when I was arrested for an old debt of three hundred pounds, and thrown into the King's Bench prison."

In the *Connoisseur*, No. 22, June 27th, 1754, it is stated that "The present race of Bucks, Bloods, and Free-thinkers, are but the spawn of the *Mohocks* and the *Hell-Fire-Club*."

And again (No. 54, February 6th, 1755), "The noblest exploit of a Man of the Town, the highest proof and utmost effort of his genius and pleasantry, is the Frolick. This piece of humour consists in playing the most wild and extravagant pranks, that wantonness and debauchery can suggest; and is the distinguishing characteristic of the Buck and Blood. These facetious gentlemen, whenever Champagne has put them in spirits, sally out 'flown with insolence and wine' in quest of adventures. At such a time the more harm they do, the more they shew their wit; and their Frolicks, like the mirth of a monkey, are made up of mischief.

"The Frolick formerly signified nothing more than a piece of innocent mirth and gaiety: but the modern sense of the word is much more lively and spirited. The *Mohocks*, and the members of the *Hell-Fire-Club*, the heroes of the last generation were the first, who introduced these elevated Frolicks, and struck out mighty good jokes from all kinds of violence and blasphemy. The present race of Bucks commonly begin their Frolick in a tavern, and end it in the round-house; and during the course of it practise several mighty pretty pleasantries. . . . Whatever is in violation of all decency and order, is an exquisite piece of wit; and in short, a Frolick, and *playing the devil* bear the same explanation in a modern glossary."

It is needless here to recapitulate all the wonderful frolicks of which the Bucks were guilty,<sup>1</sup> but we learn from the same article of their being at St. Paul's Coffee-house to watch the result of a spurious advertisement of a enracy. They appear to have been worthy followers of their predecessors the *Mohocks*—for it is said that "a set of these merry gentlemen are as terrible, to the ordinary part of the world, as a troop of *Banditti*." It is suggested in a very amusing article (*Conn.* No. 58, March 6th, 1755) that a formidable regiment might be raised if

Would you, like Cataline's, an army chuse,  
Go ransack White's, the taverns, and the stews:  
Press every Buck and Blood, renown'd for drinking,  
For wenching, gambling, fighting, and free-thinking.

In No. 111, March 11th, 1756, "The noble fraternity of that order,"—*i.e.*, the Bucks—is mentioned. In No. 122, May 27th, 1756, will be found a proposed new form of dedication for a book. Therein the object of the writing is said to have exalted himself "so far above the common pitch of vulgar Bucks, that you was distinguished before the age of twenty, with the noble appellation of Stag;" a similar distinction being given to another (No. 28, 8th August, 1754), "Tom Dare-Devil, who was so much superior to the rest of our Bucks, that he gained the appellation of Stag, finished a course of continual debaucheries, and was carried off last week by a phrenetic fever."

Thus tracing from the *Mohocks*, through the *Hell-fire-clubs*, of which there are said to have been *three* who ceased in 1721, I have led their "spawn" and natural progeny, the Bucks, from 1740 to 1756. It was at some date previous to this latter year, as has been seen from Dermott's song,—That the horned Buck and Gallican, Their clubs do Lodges call.

The period between 1722 and 1740, or eighteen years, is of course unaccounted for,<sup>2</sup>

<sup>1</sup> In the *New Buck's Song*, 1756, it is said that if Achilles had been dipped into a wine hogshead instead of the Styx

"He'd have match'd among mortals scerne from all evil:  
For a Buck when he's drunk is a match for the Devil."

<sup>2</sup> I find in Dr. Murray's new English Dictionary several dates for the use of the word Buck, applied to a forward daring young person of either sex: 1725, *New Cant. Dictionary*; 1747, Gray, in *Gosse, Gray*, (*Eng. Men Lett.*) The Fellow Commoners—the Bucks—are run mad; 1751, Fielding, *Amelia* x., ii., A large assembly of young fellows whom they call Bucks; 1763, *Brit. Mag.* iv., 261, The libertine supposes it [wisdom] consists in debauchery . . . the buck and blood in breaking windows.

but I have little doubt that a more careful search than I have had the time to prosecute would result in some scattered notes which would fill the blank, almost, if not quite, up to the date I have selected for the formation of the society. A note added to some of the Songs in Riley's Collection (printed at the end of this paper) should not be overlooked. It runs as follows:—"N.B. This Cantata, and the two preceding ones, were written with a design to have them perform'd at an intended celebration of the grand jubilee, in honour of the Illustrious Buck, Nimrod." It seems quite clear that it could not be Nimrod's jubilee that was to be celebrated, and we may perhaps conclude therefore that the Bucks were intended. Riley's book was published in 1773; and supposing the time of the intended celebration to have been about that date, if fifty years are deducted for the jubilee period, the year 1723 remains as about the date then claimed for the foundation of the Society.

It must be borne in mind that the society, club, or order, during the years through which I have above traced the actions of its members, although not distinctly stated to have been a regular organization, was undoubtedly a large body of men more or less banded together with one object—fun and frolic. This becomes rather important when the society appears purified into the "Antient and Noble Order of Bucks." The more so, when we find that the later and more respectable body had, to a large extent, the same objects, but toned down and improved as shown by its motto.—"Innocence with freedom,"—and the instructions given to the newly-made Buck—"to promote good fellowship, freedom of conversation, and innocent mirth." I freely admit that the title Buck, was used then as now in describing a sprightly, and at a later period a well-dressed man, but I think in this usage it was taken from the Society of Bucks and not the reverse. Dr. Murray in the New English Dictionary says: "In the 18th century the word indicated rather the assumption of 'spirit' or gaiety of conduct than elegance of dress, the latter notion comes forward early in the present century, and still remains."

Mackenzie, in his Cyclopædia, states, I do not know on what authority, that a Lodge of the Society of Bucks was held at the "Rose" in Monkwell Street, about 1750, and that there were several Lodges "of this convivial order" held in London in the last century. It will be noticed also that some of the references now to be given and referring to what I will call the *reformed order*, which had spread into the provinces, overlap those already quoted of the older club.

In the *Gentleman's Magazine* (Vol. lxi., p. 313) is the description of a "New Bucks' Song, humbly addressed to the gentlemen of that noble order, by a brother, 1756." This description is repeated in *Notes and Queries* (6th S., xii., 436, Nov. 30th, 1861). "A plate is prefixed, representing their club-room, decorated with a buck's head and antlers, and the members drinking, smoking, etc., with bottles, bowls and glasses, but not distinguished by any peculiarity of dress, as the Freemasons are in their Lodges. In this song the Grand Master of the order is noticed, and the origin of the order is traced from the scripture history of Nimrod: mention is made of the Bucks' Lodges at the Bell, the Platter, the Vine, the Ship, and the Rose; candour, sociality, freeness, honesty, are celebrated as the accomplishments of the Fraternity, though, from the context, it might be inferred their regulations were equally favourable to the celebration of Bacchanalian rites, and solemnizing the mysteries of Venus."

"Another Bucks' Song (which from its classical allusions, and peculiar versification, I suspect to have been the production of George Alexander Stevens) deduces the title of Buck from Bacchus." The letter is signed A——i.

In the *Liverpool Advertiser* for 9th July, 1756, appears the following:—"By order of the Grand, the Honourable Society of Bucks are hereby required to attend at Mr. Banner's, the Golden Fleece Inn, in Dale Street, on Wednesday next," (Cat. of mediæval and later antiq. in the Mayer Museum, by C. T. Gatty, F.S.A., 1883, p. 55).

In *Chambers' Book of Days* (i. 195) under the head of Convivial Clubs in Lancashire, it is stated that although conviviality was quite the custom, "we have been unable to find any very distinct vestiges, or even indications, of such institutions." After quoting from the correspondence of Samuel Derrick, in 1767, it is mentioned that he no where narrates a visit to a club. "Indeed the only relic of such an assemblage is to be found in a confederation which existed in Liverpool for some time about the middle of the 18th century."

"Its title was 'The Society of Bucks.' It seems to have been principally convivial, though to some slight extent of a political complexion. On Monday, 4th June, 1759, they advertize a celebration of the birthday of George, Prince of Wales (afterwards George III.) on Wednesday, July 25th, their anniversary meeting is held 'by command of the grand' (a phrase borrowed from the Freemasons)—dinner on the table at two o'clock. On August 3rd, they command a play at the Theatre; and on the 8th February, 1760, the Society is recorded as 'having generously subscribed £70<sup>1</sup> towards clothing our brave troops abroad, and the relief

<sup>1</sup> Eighty guineas, 8th Feb., 1760, from the Honourable Society of Bucks, towards "clothing and rewarding the British Troops in Germany."—Liverpool Municipal Records, Holt and Gregson MSS., vol. xxiv., p. 253. (Mayer Cat.)

of the widows and orphans of those who fell nobly in their country's and liberty's cause.' This is the second laudable subscription made by them, as they had some time since remitted fifty guineas to the Marine Society."

In the *Ahiman Rezon* 1764 (p. 189) first appears "A New Mason's song," of which the chorus runs as follows:—

Though Lodges, less favour'd, less happy, decay,  
 Destroy'd by old time as it runs;  
 Tho' Albions, Gregorians, and Bucks fade away,  
 Still Masons shall live in their sons.

They had not yet, however, "faded away."

In the *Liverpool Advertiser*, 21st July, 1769, (Mayer Catalogue), the following advertisement occurs:—"The Anniversary Meeting of the Society of Bucks will be at the usual place on Tuesday next, the 25th inst., where the Brethren are desired to attend. W. W., Secretary. Dinner to be on the table at two o'clock."

The Ms. Constitutions in my possession is dated 176—.

In the *Public Advertiser* of Tuesday, May 15th, 1770, is an announcement that "this evening will be performed *The Orphan* by command of the Grand Buck." (*N. & Q.*, 2nd S., XII., p. 436, Nov. 30th, 1861).

In 1770 was printed "A Candid Enquiry into the Principles and Practices of the Most Ancient and Honourable Society of Bucks. Together with some Thoughts on the Origin, Nature, and Design of the Institution, Dedicated to the Brethren of the Order. By P. D., Esq.; Omne tulit punctum qui miscuit utile dulci.—Horace. London: Printed for the Editor by C. Kiernan, in Fulwood's Rents, Holborn, MDCCLXX.<sup>1</sup>

In 1770 there were thirteen Lodges of the Society in London (*N. & Q.*, 2nd S. XII., p. 436.)

In 1773 William Riley published his work with the following title, *Fraternal Melody*, etc., to which I called attention in the *Keystone*, 28th March, 1885. The "Most Noble Order of Bucks" appears on the title-page, and ranks next after the Freemasons. From a list of about 563 subscribers I have gleaned the following, which gives the names of several Lodges then existing in London, as well as in some instances the names of the "Grand" and the Secretary. They are arranged in alphabetical order in the original. I have re-arranged them for convenience:—

Arthurian Lodge of the Most Noble Order of Bucks. 2 Books. Saunders, Grand Buck of the Arthurian Lodge; Bushby, Secretary to the Arthurian Lodge of Bucks.  
 Agriculturian Lodge, Short, Grand Buck of the  
 Assyrian Lodge, Holt, Grand Buck of the  
 Babylonian Lodge, Mr. Smart, Grand Buck of the  
 Brunswick Lodge, Mr. John Case, Grand Buck of the  
 " " John Webster, S.V.,<sup>2</sup> Grand of the  
 " " Samuel Sewell, J.V. Grand of the  
 " " John Dawkins, Secretary to the Brunswick Lodge of Bucks.  
 European Lodge, Mr. Insley, Grand Buck of the  
 Hanoverian Lodge of the Most Noble Order of Bucks, Mr. Wright, Grand Buck of the  
 Macedonian Lodge, Mr. Hardisty, Grand Buck of the  
 " " John Davies, Secretary to the  
 Royal Mecklenburgh Lodge, Hodge, Grand Buck of the  
 Pewter Platter Lodge, Mr. Palmer, Grand Buck of the  
 Mr. Tobias Maynard, thrice Grand Buck of the Grand Lodge.  
 Mr. John Roake, Grand Buck of the Grand Lodge.  
 1784. Portrait of "Bergman Grand."  
 1787. Jewel of Lawrie, Grand of the Macedonian Lodge.

The latest printed mention of the Order I have found is that referred to by Mr. Wallis as being in the *Sporting Magazine*, January, 1802 (p. 190-193, History of Clubs, No. II.) Although "to be continued" appears at the end of this article nothing further seems to have appeared on the subject.

It commences with the Historical Account of the Order—very similar to that given at the end of the Ms. Constitutions in my possession. A collation of the two shows some few differences in the words and mode of expression. The most important of these is in the first sentence, where in the Ms. copy it is stated that the traditional accounts were trans-

<sup>1</sup> In 1883 a very interesting paper by Mr. Alfred Wallis appeared in *Notes and Queries* (6 S., viii., p. 361, &c., Nov. 10th, 1883), in which he has collected a good deal of information about the order of Bucks, gleaned principally from this rare book which had then come into his possession from the sale of Mr. Hawkins's library, and the article in the *Sporting Magazine* of 1802.

<sup>2</sup> S.V. and J.V. Grand, appear to refer to Senior and Junior Vice-Grand. (*Cf.* Rule, No. 5.)

mitted "to the most Grand of the Babylonian Lodge."<sup>1</sup> It is possible that the other differences are largely due to the changes made by the writer of the article in the magazine.

He goes on to state, having completed the "History," that "there are now in London the following Lodges:—

Babylonian.  
Assyrian.  
Euphrates.  
Hellespont.  
Brunswick.  
European.  
Macedonian.  
Arthurian.  
Arabian.  
Mecklenburgh.  
Agricultarian.

"of what is called the United Order. They are held on different nights of the week, by which means the Bucks of one Lodge have an opportunity of visiting the rest. Once a year it is customary for each society to pay a grand visit to a sister Lodge, at which time the Grand and his Officers go in their regalia and make a splendid appearance.

"In each Lodge the Grand is assisted by a council of twelve or more, that meet as often as the Grand thinks fit, for the welfare of the Lodge; and any grievance they have to alledge, or motion to make for the good of the Order, is presented to the Grand Quarterly Committee, consisting of the Noble Grands, Noble Bucks, and their deputies of every Lodge, who hear, determine and redress all matters laid before them; a copy of the proceedings of which Committee is signed by the Grand Secretary, and sent to all the Lodges of the United Order.

"Besides the Lodges above-mentioned, there are three very respectable Societies of Bucks (though not of the United Order); the one is called the Mother Lodge, and held at the Castle, Moorgate; the Pewter Platter Lodge, held in Cross-street, Hatton Garden; and the Royal Hanoverian Lodge, at the Horn Tavern, in Doctors' Commons.

"The making of a Buck was originally five shillings and sixpence, and when he attended the Lodge he spent one shilling and twopence. There was no fine for non-attendance, and only sixpence per annum was paid to the Society, quit-rent, for the estate of Five Hundred Pounds per year, which the Grand Buck makes a present to every new-made brother, and of which he is ordered to take possession as soon as he can."

From the above it would appear that at some period before 1802, the various Lodges of the Society of Bucks had combined into a body under the title of the United Order, with a Grand Lodge, Quarterly Committee, and Grand Secretary, three Lodges (in London) only not having joined.<sup>2</sup> As the Grand Lodge is mentioned in the previous list [Riley's] it must have been earlier than 1773, and it is probable that it is to such an event that Dermott refers in the quotations given above from his Ahiman Rezon, 1756 and 1778.

It does not follow, however, that the ceremonies were formed at the same time as the erection of the Grand Lodge of Bucks, indeed it is very unlikely that such was the case. There were lodges before that event, "the Mother Lodge" perhaps even older in fact than the "Babylonian," being one of the three who declined to "come in."

It is worthy of note that the ceremony given in the Ms. Constitutions is the only example from a rival society that has come down to us—that the ceremony was called "making a Buck," as the expression was formerly "making a Mason;" that in form it somewhat resembles the supposed early rituals, and that it consists of only *one degree*.

It is possible that other copies of the Constitutions exist, but I have never heard of one.

I need hardly add any more as to the constitution and formation of the Lodges, as the Ms. makes these very clear. One thing, however, appears a little strange: that the ceremony, if secret, should be here given in full, with the words, signs, etc.<sup>3</sup> The Ms. has evidently been prepared for a Lodge, but the name, date, etc., if that Lodge was ever constituted, have never been added.

<sup>1</sup> It will be seen that this lodge heads his list; therefore may be considered to be the senior lodge of the United Order.

<sup>2</sup> The Ms. Constitutions appear not to mention any Grand Lodge of Bucks. It is evident from the instructions given by the Registrar on page 18 of the Ms. Constitutions, that the new-made Buck had the right of visiting only certain Lodges. This may, however, not refer to those on the roll of the United Order (or those who had not come in), but to the arrangement about visiting Lodges, mentioned above, from the *Sporting Magazine*.

<sup>3</sup> The only portion not detailed is at the end of the ceremony, when the Registrar or Secretary instructs the newly made Buck "to walk up to the Grand and he will receive you as a Buck."

A year or two ago I fortunately became the possessor of the manuscript referred to, which may be called the Book of Constitutions of the Noble Order of Bucks,<sup>1</sup> and having a few notes and references on their history, I commenced to search for some relics of them. The plates annexed are copied from careful drawings made by myself, of such as I was able to obtain. The portrait is taken from the original painting, for the use of which I was indebted to the descendant of the Grand Buck of 1787, General C. H. Bergman, who most kindly placed these very valuable and interesting relics at my disposal, and allowed me the use of them for some considerable time. The figure of his great uncle is dressed in a blue coat with brass buttons, lined with the same coloured material as the waistcoat, white with yellow stripes: pale yellow breeches, and boots with brown tops; brown gloves, white stock, broad-leaved hat with crossed cords and a button on the crown.

The arms in the corner are intended, I believe, for those of the family of the Grand Buck there represented, supported by the mace and sword of the order, tied together with, and the shield-of-arms hanging from the tree by, a blue ribbon. The arms are,—Quarterly first and fourth, Argent a cock Sable, 2nd and 3rd Gules, three snakes in fesse Argent.

I may mention that many years ago I saw in some gallery or curiosity shop, the locality of which I have now forgotten, a three-quarter length figure of a man, in front of which was painted, on the lowest edge of the picture, a buck lodged. Evidently it was not intended for a crest from the size, and there being no wreath, peculiarities which struck me at the time. From the description in the Bucks' Constitutions (p. 8) it would appear that the picture probably represented one of the *Deputy Grands*, the badge of whose office was a "buck couchant pendant to a red ribbon."

The cup is of polished cocoa-nut mounted in silver, with ornaments of the same metal. It belonged to the Bergman who was Grand Buck in 1787.

His jewel when he bore this office has also been handed down in his family. I am only sorry that it is out of my power to reproduce it in colour, but even then the great brilliancy of the paste would be lost. It is certainly a magnificent jewel, the paste being as sparkling as diamonds, and having descended in the family of the original owner, with his portrait and most probably his official goblet, the interest of the three is very much increased.<sup>2</sup>

The well-executed miniature represents Queen Charlotte, wife of George III., but the reason of placing her portrait over the badge of the Grand Buck, with a royal coronet above, is difficult to guess, unless it was the special decoration of a particular Lodge. The wearer may have been a member of the Royal Hanoverian Lodge, which, as mentioned above, was one of those which had not joined the United Order in 1802, and met at the Horn Tavern, in Doctors' Commons. I may mention that General Bergman always calls the order the *Royal Order of Bucks* (following no doubt a tradition in his family), instead of the more usual form, *Noble Order*.

I was fortunate in finding another jewel of a Grand Buck, of slightly different form. It is in the possession of Miss Burns, of 34, Hanway Street, who very kindly allowed me to make a sketch of it, which is here reproduced. It is of very considerable beauty and value, having probably cost its original owner, "Lawrie," about sixty pounds.<sup>3</sup>

In both the above instances the picture of the buck in the centre is painted, covered with glass, and mounted in a thin rim of gold, that belonging to Miss Burns is painted English enamel, probably General Bergman's is of the same manufacture. I also exhibit, what I take to be the centre of a similar jewel, in Battersea enamel, from my own collection. From the Ms. Constitutions we learn that these were the badges of the Grand Buck, and were worn suspended round the neck from a white ribbon.<sup>4</sup>

The Deputy Grand Bucks wore a buck couchant or lodged, from a red ribbon. The Rangers a plough pendant from a blue ribbon. The Forresters wore the emblem of the old man teaching his sons unanimity by the fable of the bundle of sticks, to a green ribbon.

This last I do not remember having met with, but I have seen both the sitting buck, and the plough, cut out in metal, but the mottoes requisite to identify them with the Order of Bucks were wanting.

In the description of an oil painting (which follows) it will be noticed that the chairman there represented wears round his neck a broad blue collar, from which hangs an oval star of gold with jewelled rays, enclosing a medallion bearing three bucks' heads arranged two and one. Possibly this is the jewel of a Past Grand Buck, if not an error of the artist. Mr. Alfred Wallis in his letter to *Notes and Queries*, already referred to, calls attention to a pint mug of Liverpool printed ware, preserved in the Museum of Practical Geology (Wall

<sup>1</sup> Printed in full at the end of these notes.

<sup>2</sup> I was indebted to my friend, Mr. J. P. Earwaker, M.A., F.S.A., General Bergman's brother-in-law, for the knowledge of these relics.

<sup>3</sup> Bro. Edward Letchworth, P.G.D., kindly informed me at the meeting, that he had seen somewhere a similar jewel in the form of a star.

<sup>4</sup> The small piece of ribbon now attached to the Bergman jewel is dark royal blue.

case No. xxxix., marked S. 7) thus described in the catalogue: "Subject, the Bucks' Arms, coat of arms with stag in centre and motto 'Freedom with Innocence,' crest, a plough with motto 'Industry produceth Wealth,' supporters, two huntsmen, and legend 'We obey,' below a figure group inscribed 'Unanimity is the strength of Society,' and on each side allegorical figures."

Another similar mug is in the collection of china at the British Museum, and is marked "Sadler, Liverpool." John Sadler, as is well-known, was the inventor of printing on porcelain from copper plates, hence the name "printed ware." He is said to have first ornamented cups in this manner about 1750. His name appears on other medallions in the Mayer Museum, with portraits,—J. Sadler, Liverp., enam<sup>l</sup> executed probably about 1756, and earlier.

One other relic has come under my notice. It is preserved in the Mayer Museum, Liverpool, and is thus described in the catalogue,<sup>1</sup> "No. 324 oval medallion on copper, covered with white enamel, upon which is transfer printed the arms and insignia of the Honourable Society of Bucks," [the ornamentation is then described]. "The medallion is signed Sadler, Liverpool," etc. A reduced (autotype) plate is given in the catalogue (pl. xiv.), the original enamel measures  $5\frac{1}{8}$  inches by  $4\frac{1}{2}$  inches. I examined this a year or two ago and the large size presents a little difficulty as to the purpose for which it was intended; of course it may have been the lid of a snuff box, but I am inclined to think it was for another purpose.

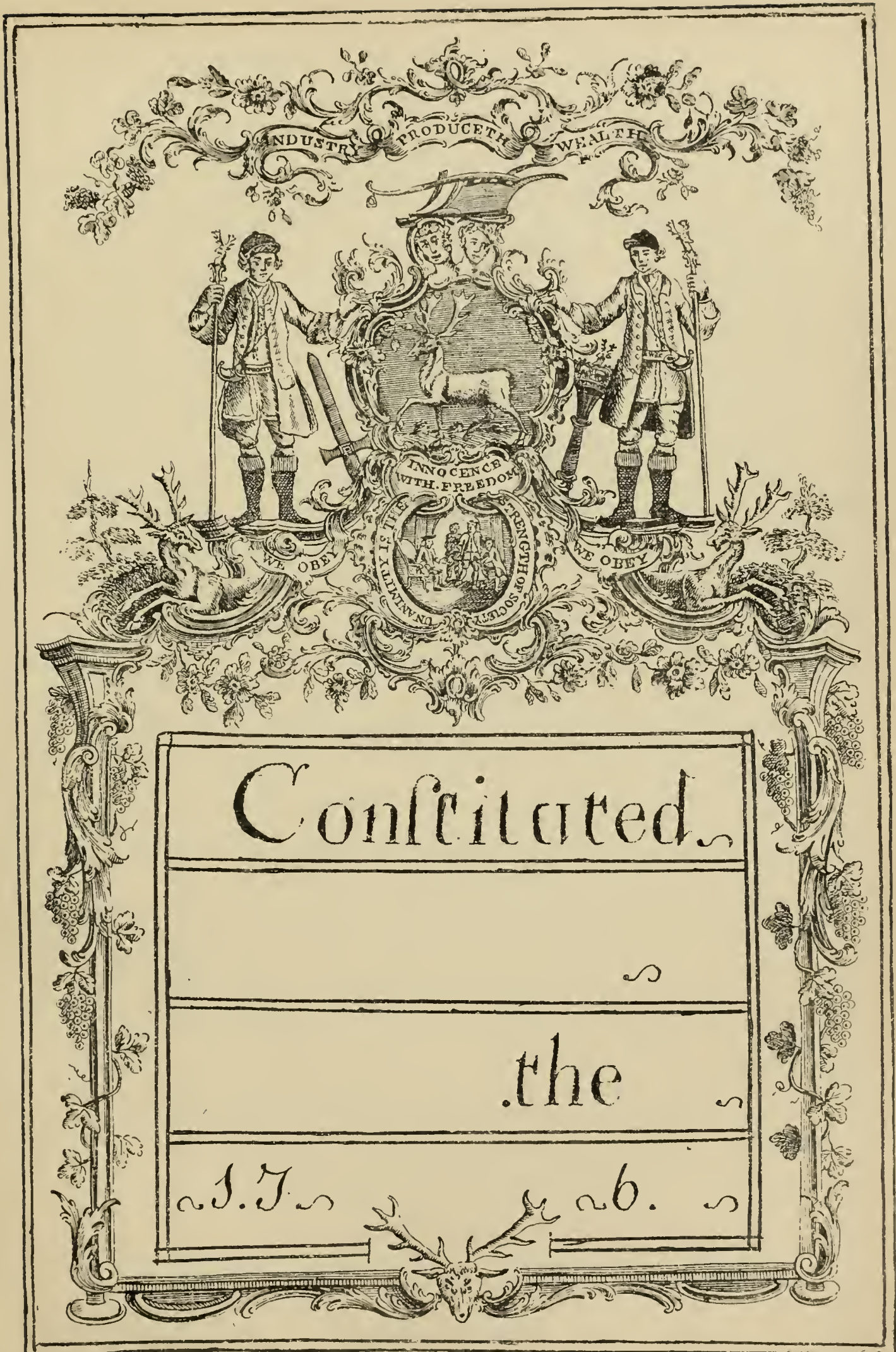
There is one portion of the Regalia mentioned in the Ms. Constitutions which I am unable to explain. It may, however, be the enamel. The 12th of the rules or Bye-laws, orders that the Secretary, on receiving the key of the box where the regalia is kept, is to deliver the various orders of the officers to their respective wearers, and it is added

"N.B.—If the Secretary deliver a plate to any member without having on his order, to forfeit sixpence."

This might of course refer to a platter, as the Lodge appears to have been held at table, but in the ceremony of making, when the candidate is brought in procession into the Lodge, it is stated that "the staves [*i.e.* keepers] with their order raising the plate [are] to proceed the deputies to the Grand almost." The *plate* is here again mentioned. A common meaning of the word is any piece of thin metal, and it may be that this enamelled plate, preserved at Liverpool, bearing the arms and insignia of the order, was borne by the two keepers somewhat in the manner of a banner.

Mr. Wallis, in the letter so often referred to, writes:—"The most curious illustration of this discussion has, however, very recently come into my hands, and is, indeed, the foundation of the present sketch. It is an old oil painting, 20 inches by 16 inches, in Hogarth's manner, which has been very carefully lined and retouched, here and there not so skilfully. Hanging unframed on the top rail of a bookstall in Derby Market Hall (where patient search amongst much rubbish has occasionally been well rewarded), it presented a dingy aspect, (having become my own for a very moderate sum) the judicious application of soap-and-water brought out a convivial scene which I will try to describe. In the foreground a large buckskin lies in folds, as though the upper fastenings, which held it up like a curtain, had given way, and the skin in falling had disclosed to the uninitiated a Grand Lodge of Bucks during the hour of refreshment. The Grand Master, or Grand Buck, sits in a chair of state, high-backed, lined with crimson velvet, and surmounted by a large heraldic device. A garter backed by a mace and sword in saltire, and surrounded by oak-leaves, contains these arms: Azure a fess erminois between two lions passant guardant; ensigned with a demi-lion rampant of the field, langued gules, and armed argent. The Grand Buck is dressed in snuff coloured coat and breeches, white waistcoat and stockings, frilled and ruffled shirt, and shoes with broad silver buckles. A white bob-wig surmounted by a tricorne hat completes the ordinary costume of a gentleman living in the second Georgian period. In addition, as denoting his rank in the society, a blue collar sustains an oval gold medallion around his neck, and upon a crimson sash fringed with gold lace, falling from the right shoulder to the left hip, one may see that the words 'Freedom' and 'Innocence' are embroidered in gold. With a jovial expression of countenance he flings aloft a goblet in his right hand, as in the act of proposing a toast; a buck's head wreathed with green leaves is placed before him upon a table (replenished with glasses, a bottle, a punch-bowl, and candles), around which several *convives* are seated, one of whom (the chaplain, as I guess by his cauliflower wig) is smoking a long 'church-warden' pipe with great gravity of demeanour. Bucks' heads and antlers adorn the walls of the apartment, upon which also hang various hats and coats. Upon the right-hand corner of the fallen buckskin curtain, in the foreground, is a mark, resembling the astrological sign of saturn or a gothic H.

<sup>1</sup> Catalogue of the Mediæval and later Antiquities in the Mayer Museum, by C. T. Gatty, F.S.A. Liverpool, 1883, p. 55.



Engraved Title from MS. Constitutions.



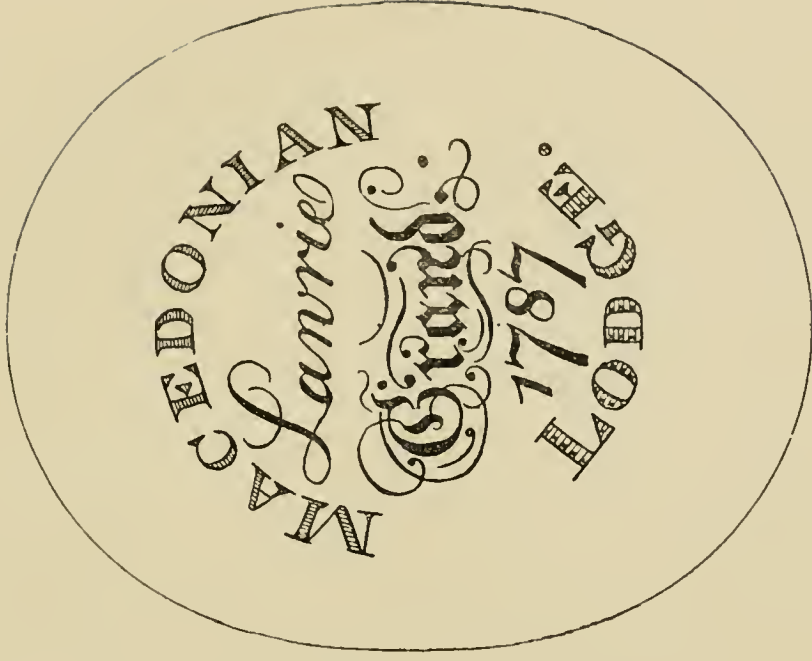




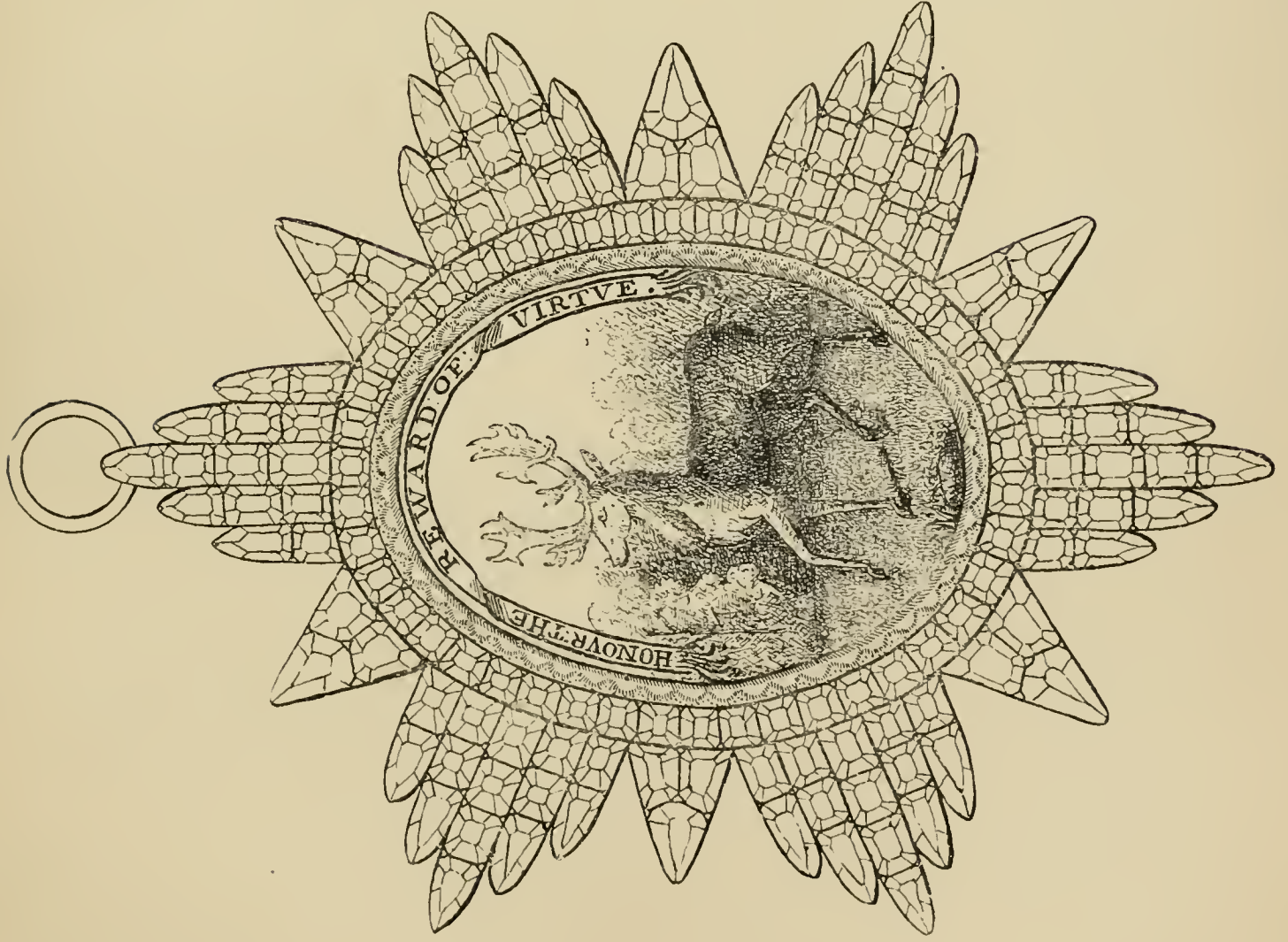
Jewel.

*In the possession of General Bergman, worn by his Great-uncle  
as Grand Buck, 1784. (Actual size.)*



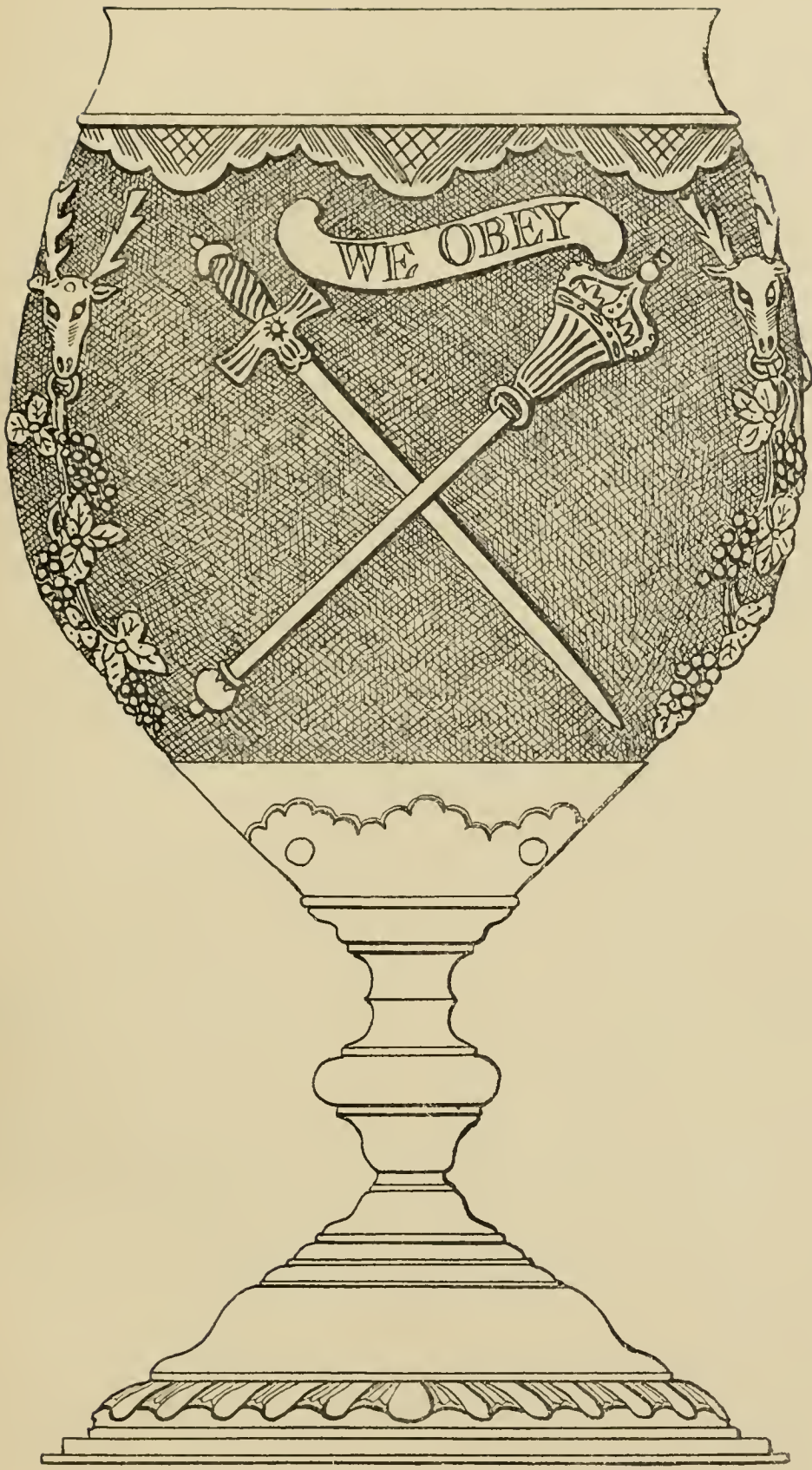


*Engraved on gold plate at the back.*



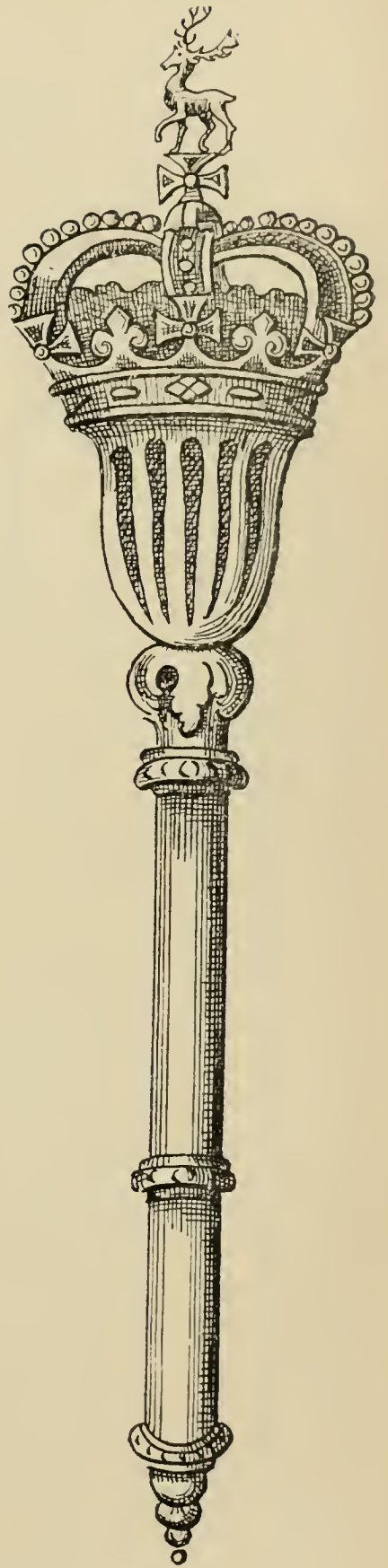
**Jewel of the Grand Buck.**  
*(Actual size: paste star.)*





**Cup.**

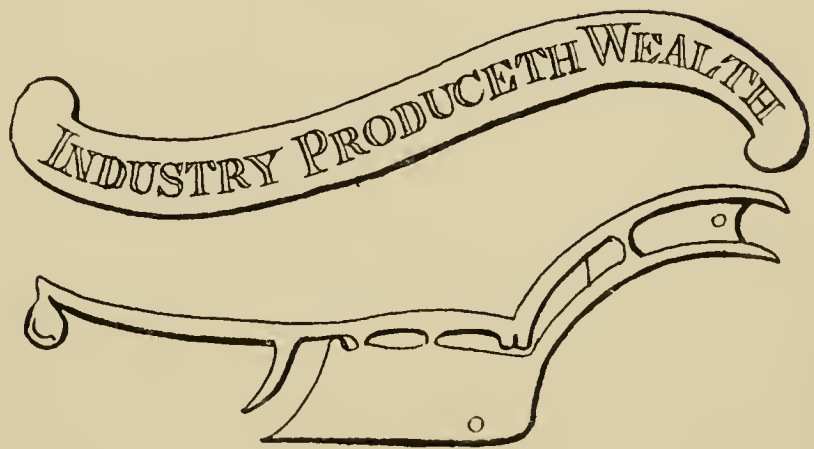
*In possession of General Bergman.  
(Actual size.)*



**Mace.**

*From original drawing in possession of W. H. Rylands.*





Silver Ornaments from Cocoa-nut Drinking Cup.  
*In the possession of General Bergman. (Actual size.)*





The principal figure (the others being merely accessory) is evidently a portrait, and I shall be glad to know whose arms are tricked upon the chair in which he sits. The jewel worn pendent from a broad blue collar is an oval star of gold with jewelled rays, enclosing a medallion bearing three bucks' heads arranged two and one."

This picture from the costumes, being of the reign of George II., cannot be earlier than 1727 or later than 1760, and thus would form rather an important piece of evidence in the argument that the Noble Order of Bucks was the purified form of the notorious Buck's Club.

The armorial bearings emblazoned on the back of the chair of the President appear to me to be a form of those used by the family of Goodrich.

I here reproduce the title page of the manuscript, the border and ornaments are engraved, the lettering being written in with coloured inks. By doing this the trouble is saved of several other plates, as the decoration of the mugs, the enamel in the Mayer Museum, and the frontispiece of the book in the possession of Mr. Wallis, judging from his description are all the same design, the only differences being of minor importance.

The drawing of the mace is taken from a pen and ink shaded sketch which was fastened on the fly-leaf of the Ms. Although it differs slightly in form from those represented on the portrait of Mr. Bergman as well as the engraving, &c., I am pretty sure it is the original design for one that was intended to be made.

It is worth remarking that the Bucks had a mace and sword belonging to each Lodge, there is nothing very distinctive about the sword, but the mace to be perfect would require over the arches of the crown, either a buck as in the drawing (like the order of the Grand Buck), or a buck's head as in the engraved plate.

One other portion of the "furniture" of the lodge presents a little difficulty, but may perhaps be explained. After the candidate has taken the oath, learnt the sign and word—the Registrar 'takes the crest and place[s] it, to the forehead of the person admitting [admitted] and says, Sir, by the Grands command, I cap you with the crest of this our order, in testimony of his approbation of you,' &c. The crest of the order appears to have been a buck's head, it crowns the mace as well as the staves, and in the picture in the possession of Mr. Wallis, a buck's head wreathed with green leaves is represented on the table before the "Grand." "To cap," the newly made member with such a head-piece, even if only done by "placing it to the forehead," would form a suitable ending to the ceremony of making a Buck. If on the contrary we suppose the plough to be the crest, from its being represented over the shield of arms in the engravings, it appears to me that its use in this portion of the ceremony would be to some extent meaningless, and without any point.

I have thus, as shortly as convenient, arranged some of my notes on this rival of Masonry in the endeavour to trace the main points of its history. Much more, no doubt, might be collected, but a history of the Bucks would probably form a good-sized volume.

It may now be asked what was the particular object of the "Order." The answer is Innocent Mirth and Good Fellowship. We are told in the *Connoisseur* (No. 92, 30th Oct., 1755), that "Honest Ned Brimmel, is at present the most dismal object, that ever fell a sacrifice to liquor. It was unluckily his first ambition to promote what is called Good Fellowship. In this undertaking he has in a very few years entirely ruined his constitution. . . . he may perhaps linger a few months, before he falls a martyr to Good Fellowship." The Bucks have been said to be "one of those convivial clubs of the last century, consisting of poets, wits, and players, which has rendered memorable so many taverns in our old metropolis," (*N. & Q.*, 2nd S., XII., Nov. 30th, 1861). That like most, if not all, of the other clubs, societies, and orders, music and singing formed a portion of their conviviality, is clear, but I doubt if the Bucks could be called specially a musical club, indeed, from looking over their fabulous history, arrangement of their Lodge, songs, etc., I am inclined to think that they were a body of men interested in, and largely employing their time upon sport.<sup>1</sup> At first it appears to have taken the form of hunting their fellow-creatures—"Whipclean," in the letter already quoted, says, "that the truest joy of our fraternity is, 'to hunt an author.'" At a later time, probably as the manners of society improved a little, they turned their attention to more harmless pursuits, and hence their history found a place in the *Sporting Magazine* of 1802.

<sup>1</sup> There are in the Library of the British Museum several books bearing the title of Buck's Delight, London, 1770?; Buck's Bottle Companion, being a complete collection of songs: London, 1775; Buck's Delight or Vocal Companion: Gainsborough, 1792. These do not appear to be what would be understood as Buck's songs, but are varied collections, containing "Humorous, Bottle, and Hunting Songs." That the Bucks were largely a drinking club appears from the Songs. Riley informs us that others traced their descent from Nimrod (p. 60). The Ancient Family of Leeches, claimed from their patron Nimrod for bringing the vintage to perfection, and he is said to have given them their name "from their propensity to the blood of the grape."

For how long a period after this date the Noble Order of Bucks survived I do not know, but in talking of the matter with Bro. Dr. Barrett, P.G.O., he told me that he had heard it mentioned by someone in conversation that he had been made a Buck. I can only hope that Bro. Barrett will be good enough to communicate to the Lodge what information he is in possession of, and thus record a member of the Ancient and Noble Order of Bucks having survived to our own times.

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THE CONSTITUTION BOOK OF THE ANTIENT AND NOBLE ORDER OF BUCKS.

The following pages are an exact reprint of the whole of the manuscript, of which a facsimile of the engraved title is added. The text is well written upon one side of 44 un-numbered quarto leaves measuring 9 inches by 7 inches, and from the peculiarity of some of the errors it contains, is I think a copy of another MS. evidently prepared for a Lodge that was to be founded. In the following reprint, I have added in the margin the numbers of the pages in square brackets for reference. The dots in the copy represent blanks in the original. Each page is neatly ruled round with a double line of red ink, as are also the paragraphs throughout; the main text is black, and certain words and sentences are in a little larger writing in blue-green ink. For example, the first word or letters in every paragraph, the headlines of the sentences, the mottos, the words Grand, Register, and Answer in the catechism, the numbers of the Rules, Nimrod, and the names generally, are of larger size and written in blue ink. All the punctuation is in red ink, as also the square brackets.

The contents of certain pages, written in imitation of large-sized printing, form a kind of title page, these I have indicated by placing at the end of the text of these pages the word [*Title*] in italics and square brackets. All additions to the text are inserted in the same manner, and the footnotes are mine.

The book is well bound in old brown mottled calf, with a broad margin of gilt tooling round the edges of the covers; the panels in front being also ornamented.

[ 1 ] Constituted.....the.....176.... [*Engraved Title*].

[ 2 ] The Constitution Book of the.....Lodge of Bucks. [*Title*].

[ 3 ] The General Establishment of the.....Lodge, of the Antient and Noble Order of Bucks, which was Constituted by the Most Noble Grand.

[5 *blank lines*.]

[ 4 ] The Plan of the Order.

The Grand, is Nominated by the Council, and Chosen by the whole Lodge.

Two Deputy Grands, appointed by the Grand.

Four Rangers, likewise appointed by the Grand.

Each Ranger appoints two Forresters, who are presented in form, To the Grand for his Approbation, without which they cannot be Invested.

The several Officers aforementioned, are by Virtue of their places, Counsellors to the Grand, and are called Noble Bucks, they must Assemble, When and where he appoints, to Consult on whatever regards the Order.

[ 5 ] Order<sup>1</sup> to them a Register is to be added, who is Nominated by the Grand, his office is to attend the Council as Secretary [but hath no Vote] And is to wear the Cross-peus pendant to a Blue Ribbon.

That every past Grand, be of the Council.

N.B. No Board, to consist of less then Five Council.

That no Grand, Deputy, Ranger, or Forrester, do continue in any of their Stations longer then one Year, unless any of such Officers shall at the end of the said Term, be again Nominated and elected, But a Forrester may become a Ranger, and a Ranger a Deputy and so on.

That for the better regulating of the Bucks, at any any of their Meetings, The Keepers are to place the Bucks according to the Seniority, And the Forresters by and with the Advice of the Rangers are to prepare a List of the Names of the Bucks to be laid before the Council, That the Grand may pick out and

<sup>1</sup> This word seems to be repeated in error.

[ 6 ] appoint a sufficient Number of Keepers, And their Duty is to place themselves so among the Bucks, That order and decorum may be kept, and to teach them the Word and Sign, And to prevent all private disputes, and Endeavour to promote the General Good and mirth of the Company.

That the Council, do appoint annually . . . Auditors of the Quit rent, from among the Bucks, whose places is to provide for their Entertainment at their Anniversary Meetings, And to receive all Money arising from the Quit rent.

That it be ever Observed as a Law not to be dispensed with, that no proposition for Repealing, or altering an Old Law or for making a New one, can ever be admitted to come from the Bucks, And that no Opinion

[ 7 ] of the Council, in such like matters can ever become a Law, But by the Consent of the Majority of the Bucks, But that the Method of making Laws, is for the Council to debate, and prepare, and to propose to the Generality, the result of their Council so prepared, The Bucks must immediately determine Ay or No, without any debate, which must not be suffered, their Approbation confirms it a Law, their dislike renders it Invaled.

[ 8 ] The Regalia of the Order.

The Grand, is to have a Buck enpass pendant to a White Ribbon, with this Motto, [Innocence with Freedom] being the Emblem of the state of early Days, And the most valuable Jewel of civil Society.

The Deputy Grands, are to wear each a Buck Cowchant pendant, to a red Ribbon, with their Faces towards the Grand, As if receiving Orders from him, betokening their readiness to Execute his pleasure, with this Motto, [We obey].

The Rangers, are to have the Plough pendant to a Blue Ribbon, with this Motto, [Industry produceth Wealth] betokening the vast

[ 9 ] advantage of Agriculture and Commerce, for after the Laws were parcelled out to the Bucks, and cultivated by them, Agriculture and Commerce immediately follow'd. The Forresters, are to have the Emblem of the Old Man teaching his Sons Unanimity by the Fable of the Bundle of Sticks, to a Green Ribbon, with this Motto, [Unanimity is the strength of Society.]

[10] Public Healths.

These to be drank every Anniversary.

- |                             |   |                |
|-----------------------------|---|----------------|
| 1 The King and the Bucks.   | } | In Bumpers,    |
| 2 The Grand Buck.           |   |                |
| 3 To all the Noble Bucks.   |   |                |
| 4 Innocence with Freedom    | } | As you please, |
| 5 Trade and Navigation      |   |                |
| 6 Unanimity among the Bucks |   |                |

The following every Lodge Night.

- |  |   |             |
|--|---|-------------|
| 1 The King and the Bucks                                       | } | In Bumpers. |
| 2 Unanimity among the Bucks                                    |   |             |
| 3 Prosperity to the Bucks in general, this Lodge in particular |   |             |

[11] The Form of Making a Buck.

The Grand or either of the Deputies, and so many Rangers, Forresters, as shall happen to be present, being seated, Two Keepers, must introduce the Person who desires to be admitted in form, Bowing altogether three several times, as they come up to the Grand, When the Grand or some one acting for him, must ask the following Questions.

Grand Who is this Stranger

Register A Man of Integrity, and worthy to be made a Buck.

Grand Do you know him.

[12] Register He will be Answer'd for, most Noble Grand.

Grand Then Sir, Answer me openly and without disguise, these two Questions.

Answer I will

Grand Do you solemnly promise, that you will faithfully obey the Grand Buck, in all things relating to the Regulation of the Order.

Answer I do

Grand Answer me this next Question, as you would answer upon your most solemn Oath, from this Depends the being of our Order.

Answer I will.

- [13] Grand Do you come here with an Evil Mind and a Wrangling Disposition, or are you fully Determined, as far as in you lies, to promote all good Fellowship, Freedom of Conversation, Innocent mirth, and every social Virtue as a good Companion.
- Answer I come here, to promote every social Virtue as a good Companion.
- Grand Who are this Gentleman Sureties.
- Sureties I am most Noble Grand.
- Grand Do you in your Conscience, believe this Gentleman to be sincere, Good natur'd, Morally just, and that what he Avers is true.
- Sureties I do.
- Grand Then a Buck he might be.
- [14] Register So he would most Noble Grand.
- Grand And so he shall, Make him according to the Antient rights of our Great Founder, Buck Nimrod.
- The Form to be used by the Register.
- Register Sir, please to lay your Right Hand on the Sword, and observe your Oath.

### The Oath.

- By the Sword the protector of the Innocent, and Scourge of the Guilty, And by the sacred name of Justice whose Emblem it is, You solemnly and sincerely swear, That you will pay all due Obedience to the Grand Buck, according to the Rules and Orders of this Society, and that you bear
- [15] no Ill will to any of the Brethren thereof, But that you will as far as in you lies, Endeavour to promote the good of the Order, and of every particular Brother thereof, and that you will not directly or indirectly betray the Secrets of either, But that your chief aim in the Lodge, shall be to promote Good-fellowship, Freedom of conversation, Innocent mirth, and every social Virtue as a Good Companion, So may the Sword be a Minister of Defence or destruction to you in the Day of Tryal, As you shall observe or severce<sup>1</sup> from this your Oath, lay your Hand on your Heart, and say, So be it.
- Then the Person admitting is to lay his Hand on his heart, and say, So be it.
- Register Sir please to Observe that there is a Sign and a Word belonging to our Order, The Sign is this, Clap your Left hand to your Right elbow, And at the same time the first Finger of your
- [16] right hand to your Forehead, as seriously considering on some weighty matter, Then easily letting down your left hand to your Sword, and your right hand to your Heart betokening that the Head, the heart, and the hand, should ever be ready to maintain those Virtues, you have here solemnly engaged to observe.
- The Word. Is here's to ye.
- The answer. to it is with all my heart.
- The Noble Grand, will drink to you, With<sup>2</sup> Brother here's to ye, and youll reply, with all my heart Most Noble Grand.
- The Grand is then to drink saying, Brother here's to ye.
- Answer, with all my heart most Noble Grand.
- Register Takes the Crest and place it, to the forehead of the Person admitting and says, Sir, by the Grands command, I cap you with the Crest of this our Order, in Testimony of his Approbation.
- [17] of you, Let your Conduct therefore, be according to the good report the Grand has receiv'd in your Favour, and the Oath you have taken.
- Register Sir, the Grand Buck in commemoration of the princely Munificence of our great Founder Buck Nimrod, when he first divided the Land, among the Original Bucks for the Encouragement of Agriculture, makes you a Present of Five Hundred pounds a Year, in any part of the British Dominions not already disposed of, For the holding of which you are to pay down a Fine of Five Shillings, And an acknowledge of Sixpence a Year, by way of Quit-rent, the first Years Quit-rent you are to pay now, In all, Five Shillings and Sixpence.
- Sir. I should be Glad to know where you will like to spend Five Hundred pounds a Year.
- [18] Sir. You are desired to take Notice that the Keeper have a Compleat List of the Lodges you have a right to Visit, which he will present them to you in form.
- Sir. When you come to the Door of any of the Lodges, you will be accosted by the

<sup>1</sup> Reverse, is the easiest change. It means no doubt "sever, or separate yourself from your oath."

<sup>2</sup> *i.e.*, Saying,—Brother, here's to ye.

Keeper thereof, With what are you, your Answer must be a Buck, he will ask you again, From whence came you, your Answer from the . . . . . Lodge, this being call'd the . . . . . Lodge, he will then say How shall I know that, then you must give the Signs which you have already been shown, he then will ask you, What is the true Characteristick of a Buck, your Answer Benevolence, which will gain you Admittance, to all the regular Constituted Lodges, of this our most Noble Order. Please to walk up to the Grand, and he will receive you as a Buck.

[19] Rules, or Bye Laws for better regulating the.....Lodge of the Antient and Noble Order of Bucks. [Title.]

[20] 1.  
That it is proposed and unanimously approv'd of, by the whole body of Bucks, that the Lodge Hours, begin at Seven o'Clock from Michaelmas-day to Lady-day, and end at Nine, and at Eight o'Clock from Lady-day to Michaelmas-day, on the . . . . . and . . . . . Evening, in every Month, and end at Ten.

2.  
That for the sake of Decency and decorum, no Brother be admitted into the Lodge, on a Lodge night, unless he be decently Apparell'd, And if any Brother shall attempt to come indecently apparell'd having on either Morning Gown, Cap, Hankerchief, or Apron, the Keeper attending at the Door, is civilly to refuse his Admittance.

3.  
That for the same reason if any Brother, shall attempt to enter the Lodge disguised in Liquor, the Keeper is likewise to refuse his Admittance.

[21] 4.  
That it is unanimously agreed to, If the Grand be Absent from the Lodge, Three Meeting nights successively [unless prevented by Sickness, Lameness, or business in the Country] he shall forfeit the Chair, and the Lodge shall be at Liberty to chuse a New Grand.

5.  
That it is unanimously agreed to, if any of the Vice Grands, or any of the Rangers, Forresters, or Keepers, shall be absent from the Lodge four Meeting nights successively, without sending a sufficient excuse to the Lodge, to be approved of by the Grand and council, That then their Office shall be and is hereby declared to be vacant, and the same shall be supplied at the discretion of the Grand, according to the present Constitution.

[22] 6.  
That it is unanimously agreed to, if any Member of this Lodge, shall refuse to pay his Quit-rent when legally demanded, He shall be expelled from and deprived of the Inestimable priviledge of Bucks, And that Notice thereof be given to the Lodges.

7.  
That it is unanimously agreed to, if the Grand is not present at the Lodge by Eight o'Clock in the Evening on each Lodge night, or shall not send the Key of the Box wherein the Regalia is contained, And that if after sending to his place of Abode, the Key cannot be had, That then it shall be in the power of the Council then present, to break open the Box where the said Regalia is contained, And that the Grand, shall make good at his own Expence the Damage attending such neglect.

[23] 8.  
That it is also unanimously agreed to, if any Brother shall in this Lodge or else where, reflect upon or abuse any particular Member thereof, or the Lodge in general, or shall be guilty of any behaviour that shall tend towards raising any Animosity or disturbance therein, He shall in case the Majority of the Council are of Opinion he hath Infringed this Order, be reprimanded by the Grand for such his Offence, and be by him enjoyned to ask Pardon of the Party offended and of the Lodge in general, And in case he shall refuse so to do, either that Night or the next Lodge-night, personally or in writing directed to the Grand, that then it shall be in the power of the Majority of the Bucks present, at such subsequent Lodge-night to expell such Offender.

That it is unanimously agreed to abide, by the 8<sup>th</sup> Article of the Bye Laws, with this Addition, That after any Brother has been guilty of any Behaviour

that shall tend towards disturbing<sup>1</sup> the Tranquility<sup>1</sup> of the Society, and has been indulged with the privilege of asking Pardon, that upon a repetition of an Offence or offences, it shall be in the power of the Grand and Council, with the Consent of the [24] Generality of the Bucks, to expell such Offender.

## 9

That it is also unanimously agreed to, that the Institution of this Lodge, shall be read over the the first Lodge-night in every Month, and that the Laws of this Society, shall be read immediately upon the Admission of every new brother.

## 10

That it is also unanimously agreed to, that whensoever a Person shall be proposed the Name, profession, and place of abode, of such person shall be immediately declared by the Grand, to the council, then present, and entered in the Book call'd the Approbation Book, and such person shall be ballotted for on the subsequent Lodge-night, and shall not be admitted unless above two thirds of the Council ballot in his favour.

## 11

That on the Grand's taking the Chair, every [25] Member of the Lodge then present, are to pay their Respects and obedience to him standing and uncovered, He immediately returning the Compliment, then all seated, and covered if their<sup>1</sup> please.

## 12

That the Key belonging to the Box or chest where the Regalia are contained [being by the Grand delivered to the Secretary] or to the Keeper if present, he thereupon is to take the said Regalia, and first deliver the Grand his Order, the Deputies [if present] and so on to every Member of the Council, as they are and ought to be seated.

{ N.B. If the Secretary deliver a plate, to any Member without  
 { having on his Order, to forfeit Sixpence.

## 13

That the Lodge being now opened, and silence [26] deman[d]ed by a Knock of the Hammer from the Chair, a profound silence is to be observed, and then to proceed to Business without interruption, till all the business of the Evening be compleated, And neither the Grand or any of the Council to be uncloathed, Till the Healths of the King and the Bucks, Unanimity among the Bucks, with Prosperity to the Bucks in general and this Lodge in particular, be publickly drank, on forfeit of One Shilling.

## 14

That on the Admission of a New Member, Notice is first to be given to the Secretary, and from the Secretary [standing at his desk] Audibly to the Grand and Council that he is attending, On which the Senior Ranger is to quit his Chair and speak to the Grand uncovered, and by his Order to the Person or perscns so attending, and conduct him [27] into an Anti-room, While the Officers of the Lodge are preparing to attend him, Viz<sup>t</sup>. the Senior Deputy to take the Sword, the Junior the Mace, both being by the Grand delivered to them, The Sword to be on the right, the Mace to the left, proceeding Him or them to be admittted, And the Staves with their Order raising the plate, to proceed the Deputies to the Grand almost, while the Grand proceeds in Making, and the Sword is demanded by the Secretary for the same, the Keepers to stand uncovered with their Staves erect, and the Keeper of the Lodge carefully to attend the Door, as soon as the Sword is returned from the Secretary the Deputies are to go to their respective seats, each having the Sword and Mace erect on the right knee, and both covered till the Ceremony is quite over, and then the Keepers is<sup>1</sup> to provide a Seat or seats, for the new made Brother or brothers, and then the Keepers to their[s].

[28]

## 15

That on the Grand quit[t]ing the Chair on any Occasion after the Lodge is opened, the Senior Deputy if present, is to fill it during the absence of the Grand, If the Senior Deputy is absent the Junior Deputy is to take it, and so on to every Member of the Council, according to their Seniority of admission on the Council, and if the Chair is left empty five Minutes, that person who should have filld<sup>1</sup> it, is to forfeit Sixpence.

<sup>1</sup> So in original.

## 16

That at any Meeting of the Grand and Council, relative to the Business of the Lodge, That if the Grand and Secretary is not present to dispatch Business before Supper, the Grand shall forfeit One Shilling, the Secretary Sixpence, without a sufficient excuse be sent and approv'd of, by the Grand and Council.

## 17

- [29] That no Swearing or Obscene Song or discourse, be permitted during Lodge hours, on the Penalty of each Oath or Obscene Word, from the Grand and Council of One Shilling each, and from any other Member of Sixpence each, And those who will not pay their just forfeits, to have a Month's Consideration, and on refusing to pay after that time, to be excluded this Lodge, and Notice be given thereof to the . . . . . Lodges.

## 18

- [30] That if any Brother shall in this Lodge behave in any disorderly manner, the Grand shall have it in his power to order him to be quiet, which he refusing shall order him to quit the room, or pay Two Shillings and Sixpence, and though such Brother shall comply in paying the fine inflicted by this Article, yet by continuing to Offend in the same manner, Altho on the same Night, shall be liable to every Penalty set forth in the 8<sup>th</sup> Article, and the Clause annexed to it.

## 19

That no Apprentice or Livery Servant, shall upon any pretence whatsoever be proposed or admitted in this Lodge, as a Brother of the Order, and if any Brother or brothers shall propose or cause to be admitted, any Apprentice or Livery servant as a Brother of this Order, under any Avocation, profession or calling, and wilfully disguise such their true situation of Life, that immediately upon the same being discovered, not only the Person so admitted, but the Brother or brothers who so imposed upon the Order, shall be immediately expelled, and Notice thereof be given to the . . . . . Lodges.

## 20

- [31] That the Landlord of the House, where the Lodge is held, shall be a Brother of the Order, but shall not belong to this Lodge on any Account whatever, but a Waiter shall be made at his Expence, to attend on this most Antient and Noble Order.<sup>1</sup>
- [32] [*Blank for other rules.*]

- [33] A Brief Historical Account, of the Original Institution, of the most Antient and Noble Order, of Bucks. [*Title.*]

- [34] As it has been collected from Tradetional<sup>1</sup> Accounts and records of Antiquity, now remaining among the small remains in the City of Bagdell, which is the same with the Antient Babylon, the Original and once flourishing Seat of that most Noble Order, and transmitted from thence by a British Buck resident in those parts, to the most Grand of the Babylonian Lodge.

Nimrod was the Great Founder of the Order, And He was great Grandson of Noah, for Nimrod was the Son of Chus, who was the son of Cham or ham, who was the son of Noah.

- [35] And the Earth after the flood having been divided between the three Sons of Noah fell to the Lot of Ham, to be prosessed<sup>1</sup> of Egypt, all Affrick, a great part of Syria, and, Arabia, and all Babylonia, Susiana, Assyria, and divers other Countries, the right of which came by desent<sup>1</sup> to his Grandson Nimrod.

But the Ignorance of those days having shup<sup>1</sup> up from the people the knowledge of polite Arts, and the valuable Advantages of a social Life, They rather chose to dwell in Caves and dens and frequent the Woods alone, or in small numbers [where they were frequently destroyed by wild beasts which abounded in those parts] then to form themselves into civil Society, or enter into mutual Bonds of Friendship, for the Support and service of each other.

This being with regret perceived by Nimrod, who was desirous to Civilize and make social that Antient people, and make the Land flourish, Which was the Seat of his Inheritance, He endeavoured by every Art to perswade<sup>1</sup> them into their Security and happiness, But with little success till by his Application to Hunting and his great Excellency in that Art, he gained the Admiration and esteem of the people, And by a peculiar Epithet was called

<sup>1</sup> So in original.

[36] by them a mighty Hunter before the Lord, and they were frequently prevailed on to Accompany him in his Sports, As they found their own Security in it, from the vast number of Wild Beasts they Daily destroyed, which had been before the destruction of many of them, By this means they began to be more sociable, And to Shake of[f] by degrees their former rusticity.

And now it was that Nimrod first established this most Noble Order, And with that the first and great empire of the World, called the Babylonian Empire, and this happened according to the best Accounts, about the Year of the World, 1814 being 2190 years before Christianity, and what greatly conduced towards his establishing the Order, was a Circumstance which Tradition relates as follows.

Nimrod having found out the use of the Grape,  
[37] invented the Making of that Noble Wine dignified by the Antient[s] with the peculiar name of Nector,<sup>1</sup> and feigned by them to have been drank by the Gods, and happening one day to have led the people on a more then ordinary Chase, they were over fatigued with the Toil of their Sports, and Nimrod to relieve them, gave them a taste of his most excellent Wine, which they had no sooner touch'd by [but] their Spirits became Exhilezated,<sup>1</sup> they forgot their former Toil and passed the Evening in Chearfulness and Jollity, and tasted a pleasure in Society which till then they had ever been strangers to, from thence it was that the Antients stiled Nimrod the God of Wine and chearfulness under the denomination of Bacchus or more properly Barchus, Bar signifying a Son and Nimrod was the son of Chus, And he agrees with the Antient Accounts of their Bacchus in other particulars for their [they] fieg<sup>n</sup> Bacchus to be des[c]ended from Jupiter, and Nimrods Great Grandfather was called Jupiter Ammon, besides the most Antient name

[38] of Bacchus was Zagreus which signify's a strong Hunter answerable to that Epithet given to Nimrod, Bacchus was also feigned to be born at Nisa in Arabia, and Nimrod was also an Arabian, However this be the people having first tasted the pleasures of a social Life, resolved under the direction of Nimrod to form themselves into Societies, and set a part Times for Festivity and merriment, and for the improvement of social Life. Therefore Nimrod to encourage them in their Resolutions set a part to each man a Portion of Land, and instructed them in the principles of Culture, and the Management of the Grape, reserving to himself a yearly Stipend or Quit-rent, as a Testimony of their Allegiance to him, this Custom of given [giving] the Bucks Estates is therefore still kept up, tho now it is merely nomi[n]al.

Nimrod also instructed them in the more civil  
[39] arts of Architecture and design, And they built that Magnifi[c]ent Structure called the Tower of Bable, as a <sup>2</sup>Lodge to entertain the Order in, But the most Mater[i]al Instructions which he gave them were a few Sententious principles, as Mementoes which he laid down as a foundation stone, for that political Structure he was then erecting, which should make them more lasting and of greater Extent than the Tower of Bable, which principles were what are now the standing Motto's of the Order.

Viz<sup>t</sup>

Unanimity is the strength of Society.

Be Merry and Wise

Freedom with Innocence

Industry produceth Wealth

And he caused these Motto's to be Inscribed on the principle<sup>1</sup> parts of that famous Tower, since

[40] the distruction thereof many Stones have been found with the Inscription intire, in the Antient Syriac characters.

Upon these principles he rested secure in Government, well knowing whilst they subsisted among his people all the nations of the Earth could not prevail against him, and he called them Barchuses or the Sons of Chus, [as they were his adopted Brothers and as he was the son of Chus] which since by corruption of the Word the common fate of Language, and likely for the sake of Brevity has deviated to the name of Bucks, tho some will have it that Buck was the original name, as it is significant of that Noble Exercise which was the first Occasion of the Institution, And that the above principles should be invio[la]bly observed he mistituted [instituted] officers to each Society, from among those which he had before [in consideration of their Merit] Distinguished by certain Denominations according to the Different Employs, they had in their Hunting Exercise.

Viz<sup>t</sup>

Rangers, Forresters, and Keepers,

<sup>1</sup> So in the original.

<sup>2</sup> The account given in the *Sporting Magazine*, 1802, inserts here the word Grand.



- [41] And one of them he chose to preside as a Grand or Chief Buck, in each respective Society, who was to chuse a sufficient number of Deputies to preside in his absence, And also a sufficient number of Rangers, who are to present a sufficient number of Forresters, to the Grand [for his approbation] to be of his Council proportioned to the largeness of each respective Society,<sup>1</sup> And gave them power to make such Rules and Orders, from Time to time as they should see necessary, Consistant with the above mentioned General principles, And so for the better promoting Good fellowship, Freedom of Conversation, Innocent mirth, and that the people being informed of those things by public Proclamation, They all bow'd and said

We obey.

From these civil Societies Nimrod chose the most emi[nent] to be of his Council in matters

- [42] Political, and they framed the scheme of Government by which the Babylonian, and after that the other great Empires of the East were Governed, So that the Bucks is not only the most Antient, but also the most Noble of all human Societies, as it was the Original Foundation of all Distinction and productive of all the valuable Blessings, that Mortality can enjoy.

During the reign of Nimrod and his Successors down to the reign of Jonas Cancelloros,<sup>2</sup> by the Greeks and Romans called Sardanapalus the Thirtieth, in succession of the Babylonian and Assyrian Emperors, the Order flourished in its greatest Dignity and splendor, and as the people increased was transplanted into all the then known parts of the World, and most of the Monarachs [*Monarchs*] and great men that ever lived have been of the Order, But by the destruction of that

- [43] prince [th[r]o his degeneracy from Buck principles], And with him of that Noble Empire by Arbaces the Governer<sup>3</sup> of Media, and by the progressive Conquests and Governments of the Persians, Romans, Parthians, Saracens, Persian Sophies and Caliphs, The Order has been in a Fluctuating and Itenerant<sup>3</sup> State, and gone Hand in hand with the fate of Kingdoms, states, and times, For it's remarkable of the Order, That as good Sence<sup>3</sup> and good manners, Friendship and fedility,<sup>3</sup> were ever the Creterion<sup>3</sup> of Bucks, So in what Kingdom state or time soever, they Flourished these valuable Qualities, infused themselves into that people among whom they were.

As to the Bucks first setting foot in Britain, tis said that Julius Cæsar having made Conquest of the Easte[r]n parts as well as Britain, was the

- [44] first that transplanted them into Britain, But others assert the British Bucks to be of a much Antienter date, tho undoubtedly he increased their number, since which tho the like fate that from Sardanapalus caused its perigrination<sup>3</sup> into different Count[r]ies has at some times Obscured the splendor of the Order in Britain, Yet it has never been totally Extinguished there, But now it seems to be drawing to its Original Lustre, And it is the Hearty desire of every Buck, Here as it should be of every British Buck, that the Order may spread, and become universal in Britain.

Finis.

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#### BUCKISH MELODY.

The following songs which are given (with the original footnotes,) simply as a specimen of Buckish melody are taken from a rare book preserved in the library of Grand Lodge. It has the following title:—

Fraternal Melody. Consisting of original odes, cantatas, and songs, for the use of The Most Ancient and Honorable Fraternity of Free and Accepted Masons. The most Noble Order of Bucks. The Honorable Order of Select Albions. The Honorable Lumber Troop. The Ancient Corporation of Stroud-Green. The Ancient Family of Leeches. The Worthy Court of Do-right. The Free and Easy Counsellors under the Cauliflower, &c., &c., &c. Adapted to the most celebrated Ballad Tunes; and illustrated with Annotations, and Anecdotes of some of the Orders. To which is added an ode, In Honor of the laudable Institution of the Protestant Charity-Schools.

By William Riley, Member of the several Societies.

London: Printed for the Author, in Great James Street, Bedford Row, Holborn, MDCCCLXXIII. [Price Two Shillings.]

<sup>1</sup> *Sporting Magazine* has, company.

<sup>2</sup> Tonos Cancelloros, in the *Sporting Magazine*, 1802.

<sup>3</sup> So in the original.

## ODE TO NIMROD.

The illustrious Founder of the MOST NOBLE ORDER OF BUCKS.

Set to Music by Brother *Edmund Gilding*,

Organist of St. Martin, Ludgate, St. Edmund the King, and St. Giles's, Cripplegate.

## CHORUS.

HAIL to Friendship! Hail to Mirth!  
 Hail to Thee, who gave them birth!  
 Hail great Nimrod! Pow'r Divine!  
 Hunters Patron! God of Wine!  
 Thee we sing, in jovial Lays,  
 We thy Godlike actions, praise;  
 Hail to Thee, thou Pow'r divine!  
 Jolly <sup>1</sup>Bacchus! God of Wine!

## AIR.

Masons praise thee for the <sup>2</sup>Art,  
 Which thou didst to them impart:

## DUETTO.

Bucks admire thy wondrous skill  
 In the Chace o'er Dale and Hill.

## TRIO.

While, for deeds illustrious, we,  
 Celebrate the Deity,  
 Let the genial Bowl go round,  
 And the lofty Roofs rebound.

<sup>1</sup> or Bar Chus, the Son of Chus.<sup>2</sup> The Art here spoken of, is their method of conversing without speaking, and of knowing a Mason, from another Man, by Signs and Tokens only.<sup>3</sup> The Art of Hunting.<sup>4</sup> Nimrod is here celebrated for bringing the Vintage to perfection. The Egyptians paid him divine honor, as the God of Wine, and called him Osiris. And it may not be improperly said that he presided over the Vines, as he was the first King of Babylon, the Metropolis of Assyria, where, as the Ancients assert, were the most excellent Wines, which was the Nectar supposed to be drank by the Gods.

## ODE, in Honour of NIMROD.

Set to Music by Brother *Samuel Long*,

Late Organist of St. Peter Poor, Broad-street.

## AIR.

BEGIN the Song, ye mirthful Crew,  
 To Nimrod's praise your strains renew;  
 Whilst clust'ring Grapes, our Temples  
 crown,  
 And Nectar all our sorrows drown;  
 Let Instruments assist our Lays,  
 While we our jolly Founder praise.

## CHORUS.

Proclaim, O ye Bucks, our great Patron  
 divine,  
 And offer the Grapes sparkling Juice, at  
 his Shrine.

## AIR.

Let Harmony, and Wine, inspire  
 Gay Mirth, and Friendship's social fire;

## AIR.

Ere this noble <sup>3</sup>Art thou taught,  
 With Life's choicest blessing fraught,  
 Chaos kept his gloomy Court,  
 Sordid Dullness banish'd sport:

## AIR.

Soon as thou the <sup>4</sup>Vintage prest,  
 Mortals were supremely blest:  
 Friendship, Mirth, and jolly Song,  
 Did their happy days prolong.

## AIR.

Sound the mighty Hunter's praise,  
 Bring the Laurels, Trophies raise;  
 Join ye Bucks, advance his fame  
 And immortalize his Name:

## CHORUS.

Strike again the trembling Lyre,  
 While our Voices swell the Choir;  
 Let us celebrate his birth,  
 With festivity, and mirth.

With tuneful voice, and sprightly string,  
 Let each melodious Brother sing,  
 His merry Ballad, Catch, or Glee,  
 To hail great Nimrod's Jubilee.

## CHORUS.

Proclaim, O ye Bucks, our great Patron  
 divine,  
 And offer the Grapes sparkling Juice at  
 his shrine.

## AIR.

Hail rosy God! immortal Pow'r!  
 The Guardian of each blithsome hour!  
 'Till thou first gave th'empurple'd Bowl,  
 To cheer, the languid Hunter's Soul.  
 And crown with revelry the Day,  
 Triumphant Discord, bore the sway.

<sup>1</sup> It is recorded in the Bucks History, that Nimrod, having one day led the People, on a more than ordinary Chace, they were over fatigued with the toil of their Sport; and, in order to relieve them, he gave them a taste of his most excellent Wine, which they had no sooner touched, than their Spirits became exhilarated, forgetting their Toil, and spent the evening in Mirth and Jollity.

## CHORUS.

Proclaim, O ye Bucks, our great Patron  
divine,  
And offer the Grapes sparkling Juice at  
his Shrine.

## AIR.

Again resume the festal Song,  
The Chorus join, ye jovial Throng ;

The Rights of Bacchus still pursue,  
And give the jocund God, his due ;  
Our annual Tribute thus we'll pay,  
While Mirth, and Friendship, crown the  
Day.

## CHORUS.

Proclaim, O ye Bucks, our great Patron  
divine,  
And offer the Grapes sparkling Juice at  
his shrine.

## VENISON and CLARET.

A CANTATA, in Honor of NIMROD.

Set by JOHN ALCOCK, Batchelor in Music.

## AIR.

Hail ! <sup>1</sup>mighty Hunter, hail !  
Long may thy Art prevail ;  
And Health, with rosy grace  
Paint ev'ry Hunter's face ;  
While with echoing Hound, and Horn,  
We rouse the Game, and wake the Morn.

## RECITATIVE.

'Till Godlike Nimrod grac'd th' Assyrian  
Throne,  
To Man the art of Hunting was unknown ;  
But when he led them to the Field and  
Wood,  
Th' enliv'ning Chace they eagerly pur-  
su'd :  
Wild Beasts no more prevail'd, when  
happy Man  
Follow'd the mighty Hunter's glorious  
Plan ;  
And Ven'son, by each Buck of taste  
ador'd  
Deck'd every Day the jovial Huntsman's  
board.

## AIR.

Then let us each morning with Phoebus  
arise,  
And haste, to the Woodlands, away,  
To hail the bright God with the Hounds  
cheerful cries,  
Like Sportsmen true, jovial and gay :  
Great Nimrod, our Founder, so brave,  
and so wise  
With nervous speed follow'd the Game ;  
Like him, my brave Boys, let us hunt for  
the Prize,  
Our reward is Health, Ven'son and  
Fame.

The Stag, when unharbour'd, bounds  
over the Plain,  
Or flies up the health-breathing Hill,  
True pleasure we feel shooting thro' ev'ry  
Vein,  
While thus we're exerting our skill :  
Great Nimrod, our Founder, so brave and  
so wise,  
With nervous speed follow'd the Game,  
Like him, my brave Boys, let us hunt  
for the Prize,  
Our reward is Health, Ven'son and  
Fame.

The Horn's mellow Tone shall encourage  
the cry  
Of the Hounds, while the Stag pants for  
breath,  
Attempting in vain, his pursuers to fly ;  
And tamely submits to his death :  
Great Nimrod, our Founder, so brave,  
and so wise,  
With Nervous speed follow'd the Game ;  
Like him, my brave Boys, let us hunt for  
the Prize,  
Our reward is Health, Ven'son, and  
Fame.

## RECITATIVE.

Once more, I'll sound th' illustrious  
Heroe's praise,  
And chant him in anacreontic Lays.  
Hail jolly Bacchus ! by that name divine,  
We Bucks pay homage at thy purple  
Shrine ;  
The Vintage<sup>2</sup> bled at thy all-pow'rful  
nod,  
And Mortals Thee confess'd their so-  
v'reign God.

N.B.—This Cantata, and the two preceding ones, were written with a design to have them perform'd at an intended celebration of the grand Jubilee, in honor of the Illustrious Buck, NIMROD.

<sup>1</sup> Moses gave Nimrod the name of mighty Hunter ; and the Greek word Zagreus, by which Bacchus is stiled, signifies the same.

<sup>2</sup> For this, and many other useful Inventions, such as Architecture, Agriculture, Commerce, Navigation Hunting, and the reducing Men into Society, and Union ; his son and successor Ninus, erected a pedestrian Statue to his memory, which the Babylonians deified, and called Baal or Bel, A.M. 2000. He was afterwards worshipped under various Names, and declared a God by the joint suffrages of the whole World.

## AIR.

To our Founder young and gay,  
 We devote the jocund Lay;  
 Fill the Goblets to the brim,  
 Pour Libations due to Him:  
 He supplies our festive Board  
 With the choicest of his hoard;  
 While his Maxims we pursue  
 Ven'son, Claret, is our due

Crown'd with Roses, drink and sing,  
 Never-fading Ivy bring,  
 Emblem of the Youth divine,  
 God of Jollity and Wine:

We to him due honor pay,  
 While we're merry, free and gay,  
 While his Maxims we pursue,  
 Ven'son, Claret, is our due.

Fill the Goblets high again,  
 Let the Nectar flow amain;  
 To our jolly Founder raise,  
 Songs of triumph, Songs of praise:  
 So shall Bacchus us befriend,  
 While we at his Altar bend,  
 While his Maxims we pursue,  
 Ven'son, Claret, is our due.

## The BUCKS' ADMONITION.

To be Sung at the Initiation of a Brother.

Tune.—*Had Neptune when first he took Charge of the Sea.*

To the Words that I sing, my good  
 Brother attend,  
 They're the Precepts of Nimrod, our  
 Founder, and Friend,  
 Who, to civilize Mortals, this ORDER gave  
 Birth,  
 Which is fraught with the Joys of Health,  
 Friendship, and Mirth,

Obey the Grand Buck who presides in  
 the Chair,  
 And pay off your Quit-rent, at least once  
 a Year.  
 So you, in due time, his successor may be,  
 While thus you fulfil our great Founder's  
 decree.

To the Deputies, Rangers, and Foresters  
 too,  
 A proper respect is most certainly due:  
*Unanimity, Industry, Freedom* they prize,  
 In Hunting they're great, and in Council  
 they're wise.

By the Rangers, a Lesson most useful  
 you'll gain,  
 That will teach you how wealth you may  
 surely obtain

Join *Freedom* with *Innocence, Wisdom*  
 with *Mirth*,  
 These make us the happiest Mortals on  
 Earth.

Adhere to our Charter, our Hist'ry and  
 Laws,  
 And support, like a Buck, our most  
 excellent Cause,  
 Abide by the Motto, our Forresters wear,  
 'Tis the strength of our Lodge, and 'tis  
 well worth your care,

But what most ennobles our ORDER  
 you'll find,  
 Is a Heart that's *benevolent*, gen'rous and  
 kind;  
 'Tis the Characteristic to which we aspire,  
 And each Bosom inflames with the true  
 social fire.

The admiring World, with astonishment  
 struck  
 Shall envy the blessings enjoy'd by each  
 Buck;  
 While Bards shall, in futnre, record our  
 great name,  
 And our deeds be enroll'd in the Annals  
 of Fame.

## THE BUCKS' MOTTOS.

Tune. *Roast Beef.*

From Noah's great Grandson, our ORDER  
 we trace,  
 Who invented, and taught us to follow  
 the Chace,  
 By which, health and vigour we always  
 embrace  
 O! the brave Bucks of old England,  
 And O! the old English brave Bucks.

Then let us the steps of our Founder  
 pursue,  
 And do as the jolly old Buck us'd to do,  
 Let's follow his Maxims with hearts firm  
 and true,  
 O! the brave Bucks, &c.

And first, let us do nothing mean, or by  
 stealth,  
 But, as *Industry's* always *productive of*  
*Wealth*,  
 Put our Hands to the Plough, 'tis condu-  
 cive to health.  
 O! the brave Bucks, &c.

The Buck who would never with Antlers  
 be tipp'd,  
 Must be conscious he never another's  
 Doe leap'd,  
 But with *innocent Freedom* be always  
 equipp'd.  
 O! the brave Bucks, &c.

*Unanimity* renders *Society* sweet,  
Our *Strength* it increases whenever we  
meet,  
And makes our Fraternity truly complete.  
O! the brave Bucks, &c.

Each Buck, in his station, submits to the  
sway  
Of the Grand Buck, Most Noble, and  
never says Nay,  
But when call'd on, we cheerfully cry,  
*We obey.*  
O! the brave Bucks, &c.

The Day's Hunt when over, each jolly  
Buck hies,  
To chace of the Bottle, and jovially cries  
Let's drink, and be merry, *Be merry and  
wise.*  
O! the brave Bucks, &c.

These Precepts sententious, which Nim-  
rod, laid down,  
Our Lodges inculcate, in Country and  
Town,  
Which renders this ORDER, in such high  
renown.  
O! the brave Bucks, &c.

#### THE BUCKS INVITATION.

FOR TWO VOICES.

Set to Music by the AUTHOR.

Would you taste the perfumes of the  
Morn,  
While the Dew-drops bespangle the  
Thorn;  
Hark, away, when the sounds  
Of the Merry-mouth'd Hounds  
Keep time with the Mellow-ton'd Horn;  
Ere Phœbus with round ruddy Face  
The tops of the Mountains shall grace,  
To the Sports of the Day  
Brother Bucks haste away.  
Pursue with new Vigour and Chace

It was Nimrod, the jovial, and gay,  
Who first taught us to hunt for the Prey;  
And with full flowing Bowls  
To enliven our Souls,  
And joyously finish the Day;

Due homage then pay at his Shrine,  
Pour mighty Libations of Wine;  
Fill up to the brink,  
To his Mem'ry let's drink,  
Proclaim our great Founder divine.

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Bro. GOULD said that a very interesting paper had been read, and that remarks upon it were invited from the chair. Usually, those interested in any special subject received advance proofs of the topic coming up for consideration. But that evening the ordinary practice had been departed from. This was caused by the recent return of Bro. Rylands from his holiday, and the great pressure of work of all kinds upon him, in consequence of which, the completion of the paper he had promised for that evening had only been effected in time for the meeting. The number of Societies which assembled for convivial and other purposes, during the middle half (2nd and 3rd quarters) of the last century, was very great, but the references to them were very scattered, and he (Bro. Gould) had derived the larger part of the information he possessed with regard to such Societies, from the files of newspapers in the British Museum Library. His notes, however, on the general subject, he had not attempted to look up, being unaware till they assembled that evening, what would be the range of the discussion. One point however, occurred to him which he would mention. In the *Annual Register* for 1761 (p. 51) there was an allusion to "the almost innumerable clubs and societies which distinguish themselves, some by *Arch*, and others by very significant expressions." It would thus appear that the fraternities of which that of the "Bucks" was a sample, were in the habit of using the word *Arch* in the sense of "Chief," or "of the 1st class," so that it was by no means a monopoly of the "Arch Masons." The lecturer had referred to Dermott's *Ahiman Rezon* of 1778, and to MacKenzie's *Royal Cyclopædia*, where there were allusions to the "Bucks." Both these he thought were derived from Ward's "Clubs and Societies of London and Westminster,"—the first edition of which was published he believed in 1750.

The MS. Constitutions of the "Bucks" from the perusal he had already had of them while the lecture was progressing, appeared to contain very much that would be of interest to the brethren. He (Bro. Gould) possessed a similar set of MS. Constitutions relating to the Society of the Gregorians—given him several years ago by the late Bro. Woodford, but the secrets of that fraternity, though referred to in various places, were not in any way disclosed, and therefore his own MS. was of far less interest than that exhibited by Bro. Rylands.

Bro. W. M. WILLIAMS said that it would be in the recollection of many, that it was at a Bucks' Ball, where the Prince of Wales had forced himself uninvited, that Beau Brummel insulted him by enquiring of his companion, "Who's your fat friend?"

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On the motion of Bro. Speth, supported by the S.W., a hearty vote of thanks was accorded the lecturer.

Bro. RYLANDS, in thanking the brethren for the vote of thanks, said:—In considering the Noble Order of Bucks, I have, as on other occasions, tried to step out from the ordinary run of Masonic subjects, and bring under your notice something having at least the recommendation of novelty. Had it been in my power to have prepared the paper in time to enable the Secretary to send out advance proofs, I would have done so, as I should then have had the advantage of more remarks on it. I wish, however, to thank the brethren who have spoken, and am sorry there is so little needing reply. To the great number of Clubs existing in London in the 18th century I have already referred in my paper. Their history is very scattered: as Bro. Gould says, it would require considerable search to collect it, and I doubt very much if the result obtained would repay the labour. Still it would be interesting to have a list of the societies and clubs with such scattered references as can be found. We cannot hope at present to be able to produce perfect histories of these societies, indeed my own account of that of the Bucks I feel is very far from complete; I have, however, only aimed at giving a sketch of their history, to be filled in, if anything else important turns up in the future.

Some time ago I looked at the various editions of Ned Ward's History of Clubs, but although there are a good number of them mentioned, my notes do not state that the Buck's Club is among them. Some years ago I endeavoured to arrive at a satisfactory conclusion with regard to the word *Arch*, (and Royal Arch), and found that from very early times the word was used with the meaning "chief," "head," &c., for example "Archebyshopc." In the *Freemason* (Sept. 3, 1881), I quoted a curious instance in which the writer of a vocabulary in the 10th century, followed by others of later dates, had wrongly understood the word *Architectus*, to carry this meaning, showing that the prefixed word *Arch* was so used at that time. Shakespeare, Milton, and others often use it with the meaning of "chief" and this has been pretty generally the case up to our own time. Evidently the writer in the 10th century, considered that the word *Architectus* meant eldest, or head thatcher, workman, or builder, and according to this interpretation it might just as well have been written *Archmason*.

Bro. Williams refers to an anecdote about George the Fourth when Prince of Wales. I cannot help thinking that the authority whence he obtained it has confused two stories. The first incident I was under the impression took place in Pall Mall, where the King, then Regent I fancy, walking with a friend, met Brummel, of whom (he being then out of favour,) he took no notice, but Brummel, not to be outdone, called the common friend aside for a moment, and in an audible whisper, asked him, "By the way, who is your fat friend?" Such is the story as I have heard or read it, but at the moment I can give no authority. The other incident or something very like it occurs in Larwood and Hotten's History of Signboards (p. 124). "An amusing anecdote is told about the Feathers, Grosvenor Street West. A Lodge of Oddfellows was held at this house, into the private chamber of which George, Prince of Wales, one night intruded very abruptly with a roystering friend. The society was, at the moment, celebrating some of its awful mysteries, which no uninitiated eye may behold, and these were witnessed by the profane intruders. The only way to repair the sacrilege was to make the Prince and his companion 'Oddfellows,' a title they certainly deserved as richly as any member of the club. The initiatory rites were quickly gone through, and the Prince was chairman for the remainder of the evening. In 1851 the old public house was pulled down, and a new gin palace built on its site, in the parlour of which the chair used by the distinguished Oddfellow is still preserved, along with a portrait of his Royal Highness in the robes of the Order."

The Ms. Constitutions of the Gregorians, in the possession of Bro. Gould, I well remember. Although not so complete as that of the Bucks it is an interesting document, and I hope Bro. Gould will ere long lay it before the Lodge with some account of the Society to which it originally belonged.

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## NAYMUS GRÆCUS.

BY WYATT PAPWORTH, ESQ., F.R.I.B.A.

[Mr. Wyatt Papworth, F.R.I.B.A., who is not a Craftsman, but as is well known, has taken a very great interest in our Masonic legends and MSS, has favoured us with the following rough notes on one of our traditional characters, the result of his jottings over a number of years. They may help to stimulate a study of the question, "who is the original of Naymus Græcus?" a point well worth settling, despite the difficulties inherent to the subject. We have completed his lists, where certain MSS. were not before him, otherwise we append the notes, as given to us.—EDITOR.]

" & it befell that there was one cunning Mason that hight NIMUS GRANEUS that had been at the making of Solomons Temple, & he came into France & there he taught the Science of Masonry to men of France. And there was one a Regalian<sup>1</sup> of France, that hight CHARLES of MERTEN & he was a man that loved well such Craft & Nimus Graneus that is above said, & he learned of him the Craft & took upon him y<sup>e</sup> Charge & manner, & afterwards was elected to be King of France."

*Old Charge in possession of Wyatt Papworth, London; Copy not earlier than 1714,—Classed with Dowland, 39; York, 22; Clerke, 24; Phillipps, 40; Papworth, 29.*

The name *Nimus Graneus* is one of the several manners of writing *Naymus Græcus* as it is written in 1583 and in several other manuscripts. Who was he intended for? The name appears first about 1560, in one of the earliest of these Old Charges. It is evidently introduced from some predecessor Charge unknown at present, but appearing after 1430, or

<sup>1</sup> In Dowland's it is Regal line.

whatever date may be settled for Cooke's manuscript; and Mr. Gould's praise of the Dowland MS. 39 (51) does not help in the discovery. All the Charges at present known are evidently copies, and the inference is that the original or originals must have been in a debased handwriting during the period 1430 to 1560, for it to have come to pass that the *Name* has received so many fanciful spellings as will be found on examination.

From the study of the Charges it is clear they have been "improved" in process of time: by whose authority? This is shewn easily by the *Antiquity* Charge 23 (22) of 1686, having the name of *Vitruvius* introduced.

Possibly a first or second syllable prefix to the "nomius" or "nymus" or "naymus" has slipped out, but it would be more than a labour of love to hunt through Dr. Smith's Dictionary of Ancient Mythology and Biography to find a Mathematician, perhaps a Greek, whose name would tally with that, for example, of *Eunomius* or *Euonymus*, an ecclesiastic, which I met with accidentally; or *Mouymus*—a servant in Illyricum, who became a follower of Diogenes and of Crates; or of *Hieronymus*.

Let us ascertain the other ways in which this name has been written in such of the Old Charges as are accessible, (and very curiously where the name occurs twice in the same MS., it is not always written alike). I have prepared a table including the old and new lists formulated by Mr. Gould—the first (1) in his *History of Freemasonry*, 1884, iii, 194; and the other (2) or revised list in his "Commentary" printed in *Masonic Reprints*, 1889, i., to which have been added several versions discovered since the last was drawn up; without however altering his numerations.

(1) (2)	Title of MS.	Date.	Name Spelt.	Remarks.
1 —	Halliwell	xiv cen.	...	Mr. Bond: "not earlier than middle of XVth." Kloss: "1427-45." Others: "not later than XIVth." This part of the Legend not given.
2 —	Cooke	xv.	...	Speth in <i>Q.C.A. ii.</i> "Purest, least altered copy of the Old Charges." Legend not given.
3 1	Lansdowne	xvi.	Namas Greecious	1560-70? 1600?
3a 52	Melrose I.	1581	?	Original (now missing) of 19 and 35
4 2	Grand Lodge	1583	Naymus Grecus	...
5 3	York I.	xvii.	Namus Greas	Hughan in <i>Old Charges</i> "circa, 1600."
6 4	Phillipps I.	xvii.	Grecus	Apparently copies of each other, or of the same original: formerly known as the Wilson MSS., Nos. 1 and 2
7 5	Phillipps II.	xvii.	Grecus	
8 6	Inigo Jones	1607 (?)	...	Date as given in MS. very doubtful, more likely to be post 1722. Legend not given.
9 7	Wood	1610	Naymus Grecus	...
10 60	York 3	1630	?	The MS. was inventoried in last century, and has been missing since.
11 8	Harleian 1942	xvii.	Nemon Grecus	Mr. Bond says "Early 17th." Contains the "New Articles."
12 9	Harleian 2054	xvii.	Naymus Greacus	...
13 10	Sloane 3848	1646	Nimus Greacus, (interlined) "Naymus"	...
14 11	Sloane 3323	1659	Naymus Green (also) Naymus Greacus	...
14a 12	Lechmere	xvii.	Naymus Græcus	...
15 13	Buchanan	xvii.	Namon Grecus	...
16 14	Kilwinning	xvii.	Grecus	Scotch
17 15	Acheson Haven	1666	Mamon Greives (also) Manon Greaves.	Scotch
18 16	Aberdeen	1670	Ninus Grecius	Scotch
19 17	Melrose 2	1671	Namios (also) Namois Greitius.	Scotch. See 3a and 35.
— 30	Stanley	1677	Neymus Grecus (also) Neymus Græcus.	Not yet published.
— —	Hub	1677	Neymus Grecus	A Sister MS. to 30, above, discovered since Gould's list was drawn up.
20 18	Hope	xvii.	Minus Goventis (or Grevis)	...
21 19	York 5	xvii.	Namus Greacus	...
22 20	York 6	xvii.	Namus Greus (also) Naymus Greus	...
22a 21	Colne I.	xvii.	Mainmus Grecus	See No. 25a
23 22	Antiquity	1686	Namus Greecinus	Gould: "I attach the highest value of all."
24 23	Clerke	1686	Naymus Græcus	Formerly known as Sup. Council MS. I.
40 53	Plot	pre-1686	?	Referred to in <i>Nat. His. of Staffordshire</i> 1686
— 24	Dauntessy	xvii.	Naymus Græcus	...
39 51	Dowland	xvii.	Maymus Grecus	Only known by the reprint in <i>Gent. Mag.</i> 1815 Gould: "A transcript of probably the oldest original of any MS. except 1 and 2."
— —	Tew	xvii.	Mammongretus	Discovered since Gould's list.
— —	Watson	xvii.	Naymus Graius	Discovered since Gould's list.
25 25	York 4	1693	Minus Grenencis (also) Minus Grenus	...
25a 26	Colne 2	xvii.	Mainmus Grecus	A copy of 22a not yet published.
26 27	Alnwick	1701	Naimus Græcus	...
27 28	York 2	1704	Namus Grecus	...
28 29	Scarborough	1705	Naymus Grecus	...
— —	Clapham	xviii.	Manimus Grecus	Discovered since Gould's list.

(1)	(2)	Title of MS.	Date.	Name Spelt.	Remarks.
29	31	Papworth	1714	Nimus Graneus	Not earlier than 1714 (w.p.)
44	46	Roberts	1722 (?)	Memongrecus	Only known by Robert's reprint 1722.
45	47	Briscoe	1724 (?)	Nainus Graecus	A printed pamphlet of that date. Original unknown.
31a	37	Harris I.	xviii.	Mamus Gracus	...
32	32	Spencer	1726	...	This portion of the legend not given.
33	33	Woodford	1728	...	Ditto, a copy of No. 2.
34	34	Sup. Council	1728	...	Not yet published: a copy of No. 2
47	48	Cole	1728-9	...	Copper plate of this date. Original not known. This legend omitted.
30	35	Gateshead	1730	...	Legendary history very much condensed, and this portion omitted.
31	36	Rawlinson	1730	Mamon Grecus	...
—	—	Prichard	1730	Manon Grecus	In a so-called exposure of that date.
46	55	Baker	pre-1730-40	?	Unknown MS. roll, referred to by Rawlinson.
50	56	Batty Langley	pre-1738	Grecus	Original unknown, printed in the <i>Builder's Compleat Assistant</i> , 1738.
—	—	Anderson	1738	Mimus Græcus	Unknown, quoted by Dr. Anderson in <i>Constitutions of 1738</i> .
48	49	Dodd	1739	...	A print of 1739, practically same as No. 32 and 48. Legend omitted.
38	58	Dermott	pre-1752	?	Unknown MS. mentioned by Dermott, 1752
42	57	Morgan	pre-1752	?	Unknown MS. referred to in G. L. Records of the Schismatics.
—	59	Wilson	pre-1778	?	Unknown MS. referred to by L. of Antiquity in 1778.
—	42	Crane	1781	Magnus Græcus	MS. copied by Dr. Crane in 1781.
—	43	Harris 2	1781	Mamus Græcus	...
—	38	Probity	xviii.	Namas Presias	...
—	39	Cama	xviii.	Grecus	Not yet published.
—	40	Phillipps 3	xviii.	Marcus Graccus	Not yet published.
51	50	Krause	1808	Ninus	Apocryphal MS.
41	61	Hargrove	pre-1818	?	Referred to in Hargrove's <i>His. of York</i> , 1818.
36	44	Tunnah	1828	Naymus Grotius	Not yet published.
43	62	Mason' Co.	pre-1839	?	Referred to in <i>Edinburg Review</i> , Ap. 1839.
37	45	Wren	pre-1852	Raymus (also) Brayminis	MS. copied by Dr. Crane in 1852.

The results may be tabled as follows:—

Braymins, only	No. 37 (pre-1852)
Grecus, only	Nos. 6, 7, 16, (xvii. cent.); 50, (1738); 39 (xviii cent.)
Magnus Græcus	No. 42, (pre-1781)
Mainmus Grecus	No. 22a (xvii); 25a (xvii)
Mammongretus	Tew (xvii)
Mamon Grecus	Nos. 15, (xvii); 31, (1730)
Mamon Greives	No. 17, (1666)
Mamus Græcus	No. 43, (1781)
Mamus Gracus	No. 31a, (xviii)
Manimus Grecus	Clapham (xviii)
Manon Grecus	Prichard 1730
Manon Greaves	No. 17, (1666)
Marcus Graccus	No. 40, (xviii)
Maymus Grecus	No. 39, (xvii)
Memon Grecus	No. 44, (1722)
Mimus Græcus	Anderson (1738)
Minus Goventis	} No. 20, (xvii)
Minus Grevis	
Minus Grenencis	} No. 25, (1693)
Minus Grenus	
Nainus Græcus	No. 26, (1701)
Nainus Græcus	No. 45, (1724)
Namas Greecious	No. 3, (xvi)
Namas Presias	No. 38, (xviii)
Namios Greitius	} No. 19, (1674)
Namois Greitius	
Namus Greacus	Nos. 21, (xvii); 27, (1704); 13, (1646)
Namus Greecinus	No. 23, (1686)
Namus Greas	No. 5, (xvii)
Namus Greus	No. 22, (xvii)
Naymus Græcus	No. 24, (xvii)
Naymus Graius	Watson, (xvii)
Naymus Greacus	No. 12, (xvii); 14, (1659)
Naymus Grecus	Nos. 4, (1583); 9, (1610); 28, (1705)
Naymus Green	No. 14, (1659)
Naymus Græcus	No. 24, (1686); 14a, (xvii)
Naymus Grotius	No. 36, (1828)



Nemon Grecus	No. 11, (xvii)
Neymus Grecus	No. 30, and Hnb (1677)
Neymus Grœcus	No. 30, (1677)
Nimus Graneus	No. 29, (1714)
Nimus Greacus	No. 13, (1640)
Ninus, only	No. 50 (apocryphal)
Ninus Grœcius	No. 18, (1670)
Raymus, only	No. 37 (pre-1852)

From the foregoing it will be apparent that, with the exception of "Braymins," an evident corruption of Brahmin, all these names are but variants of some original. That of the second name, the form "Grecus" is the more usual, being applied 19 times out of 55, whilst the inclusion in this estimate of Grœcus and Græcus would considerably raise the proportion. Of the first name, the forms Naymus, Neymus, and Naimus added together, account for nearly half the total number. The exact table would be as follows:—

Brahmins	1	Goventis	1
Magnus	1	Graccus	1
Maiumus	2	Gracus	1
Mammon	1	Græcus	4
Mamon	3	Graius	1
Mamus	2	Graneus	1
Manimus	1	Greacus	6
Manon	2	Greaves	1
Marcus	1	Grecas	1
Maymus	1	Grecius	1
Memon	1	Grecus	19
Minus	1	Greecinus	1
Minus	4	Greccious	1
Naimus	1	Green	1
Nainus	1	Greitius	2
Namas	2	Greives	1
Namios	1	Grenencis	1
Namois	1	Grenus	1
Namus	6	Gretus	1
Naymus	11	Grens	1
Nemon	1	Grevis	1
Neymus	3	Grœcus	5
Nimus	2	Grotius	1
Ninus	2	Precias	1
Raymus	1		
	—		—
	53		55

This name, under every form, is constantly allied with that of Charles Martel.

"Ethelbert, King of Mercia, and General Monarch, sent to Charles Martel, the right worshipful Grand Master of France (father of King Pippin) who had been educated by Brother Minus Graccus. He sent over from France—about A.D. 710, some expert masons." ANDERSON, *Book of Constitutions*, 1738.

"These Saxon Lodges continued to improve till *Kendred*<sup>1</sup> King of Mercia, and general monarch sent to *Charles Martel*, the right worshipful Grand Master of France, father of King *Pepin*, who had been educated by Brother *Minus Grecus*: He sent from thence some expert *Masons*, to teach the Saxons those laws and usages of the craft, that had been preserved from the havoc of the Goths." AULD, *History of Masonry*, 8vo., Edinburgh, 1761, p. 71.

AULD evidently copied ANDERSON; how came he to change Ethelbert into Kendred?

"The Prud'hommes inform Boileau that it has been traditional from father to son that they have been exempt ever since the time of Charles Martel (715-740). We thus see that as early as the thirteenth century, a tradition was current in France that *Charles Martel* had conferred special favours upon the stonemasons, and that this tradition was sufficiently well established to ensure very valuable privileges to the craftsmen claiming under it. With but one exception, *all*<sup>2</sup> the Old Charges of British Freemasons also pointedly allude to the same distinguished soldier as a great patron, and protector, of masonry." Gould, *History of Freemasonry*, i, 200.

It has always appeared to me that this name of Naymus is a corruption, but of what and when made? I suggest the following sources, merely to inquire into the possibility of such descent.

<sup>1</sup> Cœnred, succeeds before 704-9; the Ethelbert of the above paragraph.

<sup>2</sup> Nearly all.

A—Ninus

B—Aymon

C—Pythagoras

D—Magnus Aenardus

E—Magna Græcia

F—Adon hiram

G—Soubise, *i.e.* Sabazius.

H—Greek Writing.

A—"And the old *Constitutions* affirm that one call'd NINUS, who had been at the building of Solomon's Temple, brought the refined knowledge of the *Science* and the *Art* into *Germany* and *Gaul*." Anderson, 1738, p. 16.

"The old *Constitutions* do moreover affirm, that one called *Ninus*, who had been at the building of the Temple, brought the refined knowledge of the *Science* and the *Art* into *Germany* and *Gaul*." AULD, p. 30, 1761.

"Many architects and skilful workmen—one of these named *Ninus* with his companies reached the western coasts in a Phœnician ship." Krause, p. 50, 1808,

The Lansdowne 3 (1) mentions "*Nemroth King of Babilon*," and "*City of Ninevey*."

B—"AYNON—a master of Geometric." Dowland, MS.

"*Menander*, of *Ephesus*, who translated the *Tyrian Annals*, out of the *Philistine* tongue, into Greek, also relates, that when any of these propositions proved too hard for those wise and learned princes, *Abdeymonus* or *Abdomenus*, the *Tyrian*, called in the Old *Constitutions*, *Aymon*, or *Hiram Abif*,<sup>1</sup> answered every desire that was put to him, 2nd Chron. ii, 14; and even challenged *Solomon*, though the wisest prince on earth, with the subtlety of the questions he proposed." Auld, p. 22.

"Their joy was soon interrupted by the sudden death of their dear and worthy Master *Hiram Abif*; nor less was the concern of King *Solomon*, who after some time allowed the craft to vent their sorrow, ordered his obsequies to be performed with great solemnity and decency, and buried him in the Lodge near the Temple, according to the ancient usages among Masons, and long mourned for his loss." AULD, p. 27. Is this Auld's invention?

"From this monarch (*Solomon*) it was that *Naymus Grecus*—whose protracted and adventurous career might have suggested the fable of the *Wandering Jew*—acquired the knowledge of masonry, which, some eighteen centuries later, he successfully passed on to *Charles Martel*." GOULD, *His.*, iii., 241-2.

C—"Sesostris also [or *Rameses*, 3rd King of XIX dynasty] they (the *Priests*) declared made a division of the soil of *Egypt* among the inhabitants, assigning square plots of ground of equal size to all, and obtaining his chief revenue from the rent which the holders were required to pay him every year. If the river carried away any portion of a man's lot, he appeared before the King, and related what had happened; upon which the King sent persons to examine and determine by measurement the exact extent of the loss; and thenceforth only such a rent was demanded of him as was proportionate to the reduced size of his land. From this practice, I think, *Geometry* first came to be known in *Egypt*, whence it passed into *Greece*." RAWLINSON, *Herodotus*, ii. 179.

"*Thales*, the first Greek who arrived at any proficiency in *Geometry*." RAWLINSON, ii. 329. (born about 640 B.C.)

"*Thales*, the Milesian 547 B.C.;—*Pythagoras* (*Nymus Grecus*?) his scholar, travelled into *Egypt*."

D—*Magnus Aenardus* (*Naymus Græcus*?) was one of the names of the well known *Eginhard*, who wrote a Latin "*Life of Charlemagne*" to whom he had been secretary, and the "*Annals of France*" from 741 to 829. He died about 840;—lived about 771-839, or to 844.

E—"Frame a grate lodge at *Croton yn Grecia Magna* (*Grecus Maynus*?) of which some masons went to *France* and some to *England*." LOCKE'S letter: *Gentleman's Magazine*, September, 1753, p 98-9.

The term "*Magna Græcia*" is perhaps not found in the Greek writers, as *Herodotus*, *Thucydides*, and others, but is used by *Polybius* (B.C. 205-215 cir), and succeeding Greek and Roman writers, by *Strabo*, B.C. 55—24 A.D.

F—Where was the Worshipful Craft of Masons in *Germany* first instituted? At the Cathedral of *Magdeburg*.

Under what Monarch? Under the Emperor *Charles II* in the year 876.<sup>2</sup>

How long did that Emperor reign? Three years.

<sup>1</sup> Spencer 32, Dodd 48, Cole 47, Jones 8.

<sup>2</sup> This would be *Charles the Bold*, Emperor of *Germany*, 875; crowned King of *France*, 840; and died 877; but is not to be confused with our *Charles Martel*.

What was the name of the first Mason? *Anton Hieronymus*,<sup>1</sup> and the working tool was invented by *Walkan*.

(Perhaps corruptions of *Adon hiram* and *Tubal Cain*.) “Examination of a German Steinmetz,” in FINDEL, *History of Freemasonry*, 1866, p. 64; 684. GOULD, *History of Freemasonry*, i, 175. First published 1803 by SCHNEIDER, *Book of Constitutions for the Lodge at Altenburg*.

“As we have seen that the sons of Solomon, as opposed to the Sons of Jacques, certainly existed as early as 1640, and inferentially before A.D. 1400, I think we may at least safely conclude that their distinctive legend (of HIRAM, the builder) is of prior date to the introduction of modern Freemasonry into France; (i.e. 1726).” GOULD, i, 243.

G—“Another question suggests itself on studying the legend of Maître Jacques. Is the hero the ‘Naymus Grecus’ mentioned in our English Constitutions ‘as having been at the building of Solomon’s Temple, whence he came into France, and taught the science of Masonry to Charles Martel?’ We have seen in the last chapter that the Paris masons claimed Charles Martel as a brother, and if we concede that the English masons borrowed this idea from France, it is quite within the limits of possibility that the legends of the Companions were also known. But perhaps Naymus Grecus may be M. Soubise. If Soubise is a corruption of Sabazius, we may imagine that at a very early date it more nearly approached the original pronunciation. Being a familiar term to the half Roman Gaul, it would excite no comment; but the Anglo-Saxon workman, on first hearing the name, might naturally ask for an explanation, and receive for reply that it was a Greek name. From ‘Greek name’ to ‘Naymus Græcus’ or ‘Naymus the Grecian’ is no great step.” GOULD, i, 248.

But we have not got up earlier than to 1560 for the name in England. Did the Anglo-Saxon workman exist at that date, and had he the power to alter the wording of a Legend or an Old Charge? Equally “Pythagoras,” a highly venerated name in English Masonry, might be a step to, in bad writing, *Nymasgræcus*!

H—Quite lately it has occurred to me that after all, this name may merely be a corruption of the Greek letters for “Geometry,” ΓΗΜΕΤΡΩ; or γημετρο. Thus it would be an allegorical name, and then we can readily understand how “Geometry had been at the making of Solomon’s Temple, and he came into France and there he taught the science of masonry to men of France,” &c., according to these Old Charges, as written at the commencement of this paper, and therefore due to the ignorance of the Greek alphabet of some transcriber.

These “variorum readings” remind me of the severe criticism passed upon the Editor of the second edition of “*The Antiquities of Athens*,” by James Stuart and others. Thus, “Mr. Kinnard objects to a very simple emendation of the text of the Roman Architect (Vitruvius), asserting that ‘in several of the MSS the word *Jovis* is with and ‘distinct from *octastylos*, by the intervention of three words.’” (ii. 30.)

(The words are “*octastylos et in templo Jovis Olimpium*.”)<sup>2</sup>

“The value of such authority will be appreciated when I venture to affirm, that in “no one of the MSS. known to us does the word *Jovis* exist, otherwise than as it is latent in “the last *los* of the word *octastylos*, and in the word *in* or *et* which follows it.” WILKINS, *Prolusiones*, p. 96.

Yet another instance of corrupted readings occurs in the passage,—“For a long time the mistaken notion prevailed that the building was dedicated to Mars Ultor, a misapprehension arising from a corrupt reading in a passage of Pliny, where the words ‘*Jovis Ultoris*’ had been inserted instead of *Diribitori*”; BURNS, *Rome and the Campagna*, p. 330.

Let us hope we may soon find a clue to the name of *Naymus Græcus*.

<sup>1</sup> “*Nymus Grecus*.”?

<sup>2</sup> There are various readings.

# Festival of the Four Crowned Martyrs.

SATURDAY, 8th NOVEMBER, 1890.



THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present: Brothers R. F. Gould, P.G.D., as W.M.; W. M. Bywater, P.G.S.B., S.W.; Dr. W. Wynn Westcott, as J.W.; G. W. Speth, Sec.; Rev. C. J. Ball, J.D.; W. M. Williams, Steward; W. H. Rylands, P.G. Steward; S. T. Klein; Dr. B. W. Richardson; C. Kupferschmidt; and E. J. Castle, Q.C. Also the following members of the Correspondence Circle: Brothers S. Richardson; F. Schnitger; C. N. McIntyre-North; C. P. Dyke; A. Clark; Rev. E. L. G. Houndle; H. C. Houndle; C. B. Barnes; J. Seymour; W. H. Lee; Dr. W. H. Kempster; Col. M. Petrie; R. Roy; J. A. Gould; Major G. Lambert, P.G.Sw.B.; G. Greiner; W. M. Graham; W. G. P. Gilbert; W. Maitland; G. Gregson; E. T. Edwards; Dr. W. R. Woodman, P.G.S.B.; R. Greenwood; G. W. Taylor; Dr. W. A. Barrett, P.G.O.; Prof. F. W. Driver; H. Lovegrove; W. Wingham; W. T. Warner; and Max Mendelssohn. Also the following visitors: Brothers Dr. J. J. Griffiths, P.M. 2000; W. G. Lemon, A.G.D.C.; H. Hughes, P.M. 869; J. H. Hughes, 404; C. Lambert, 198; Capt. James; G. R. Langley, P.M. 183; W. T. Barr, P.M. 435; W. Smith, 19; C. R. Sayer, 1076; Magnus Ohren, P.G.A.D.C.; J. C. Jackson, P.M. 1232; E. Edwards, S.D. 2264; Col. J. Robertson, P.M. 459; J. Walker, 459; and Col. Shadwell H. Clerke, Grand Secretary.

22 Members were admitted to the Correspondence Circle, raising the total of intrants to 1034.

The V.W. the Grand Secretary, Col. Shadwell H. Clerke, was elected an Hon. Member of the Lodge.

The acting Director of Ceremonies, Bro. S. Richardson, presented Bro. W. M. Bywater, S.W., who was duly installed W.M. of the Lodge.

The officers for the year were appointed as follows, those present being duly invested:—

- Bro. R. F. GOULD, P.G.D., acting I.P.M.
- „ PROF. T. HAYTER LEWIS, R.I.B.A., S.W.
- „ DR. W. WYNN WESTCOTT, J.W.
- „ WALTER BESANT, Treasurer.
- „ G. W. SPETH, Secretary.
- „ REV. C. J. BALL, S.D.
- „ E. MACBEAN, J.D.
- „ W. M. WILLIAMS, I.G.
- „ C. KUPFERSCHMIDT, Steward.

The WORSHIPFUL MASTER delivered the following

## ADDRESS.



BRETHREN,

IN addressing you for the first time from the chair of this Lodge allow me to thank you for the great honour you have conferred upon me by placing me in this proud position. When I first heard from Bro. Gould that such a Lodge as this was contemplated, I had little idea the period would arrive when I should be called upon to occupy its chair, but time and your suffrages have brought about its accomplishment. I might well doubt my qualification for the office, but I am encouraged by the thought that the spirit of Masonry which is strong within me, may perhaps supply a void that might otherwise disqualify me.

It has become a custom here for the Master to offer a few remarks on assuming the dignity and responsibilities of the chair. It is a very wholesome practice enabling us to gather up any remaining crumbs of the departed feast, because, by recalling to our minds the work which has been done, and taking stock of our present condition, we may reasonably hope the light of experience will guide us to the best means for promoting those objects so dear to our hearts. This is not an easy task, as the able Masters who have preceded me have year by year gone over the ground so thoroughly, that even the gleaner's work is a most difficult one, and the field much circumscribed.

The ability and courtesy with which the retiring Master (Colonel S. C. Pratt) discharged the duties of his office, materially conduced to the best interests of the Lodge, whose prestige and usefulness were thereby maintained and strengthened. It was therefore with sincere regret we received the announcement that he had taken up his residence abroad. We hope, however, that his occasional visits to this country may be so timed as to give us the pleasure of sometimes seeing him amongst us.

It is a matter for congratulation not only that the Lodge has continued to make good progress in its work, but that, from the support of the Craft generally, sanguine expectations may be entertained that its future will be even more successful than we could have ventured to hope in its earlier days.

To promote enquiry into the history of Freemasonry from a literary and archæological standpoint—to reconcile discordant views—and to bring together in a tangible form the many fragments which lie in partial obscurity, are some of the objects for which the Quatuor Coronati Lodge was founded. Let us see, then, how far we have adhered to our programme. At each meeting an interesting paper has been read. As they have been already recorded in our *Transactions* it will be unnecessary to give more than a passing glance at them. In November last Bro. W. H. Rylands read a highly entertaining paper on Hogarth's "Night." In January Bro. Gould read a paper on "Ancient Masonic Symbolism." It was calculated to encourage and stimulate research into every field and corner connected with the subject, and directed attention to the many sources whence light may some day be brought to illumine the darkness which at present prevails with respect to the times preceding 1717. In March Bro. Colonel J. F. Crease read an interesting paper on "the Masonic character of the Roman Villa at Brading." It evoked discussion and opinions, which, if not supporting all the views and speculations advanced by the author, were appreciative of the great labour he had bestowed on the subject. A critical examination of this paper by Bro. S. Russell Forbes has since appeared in our *Transactions*. In May Bro. Hayter Lewis read another instructive paper on "Masons' Marks," a subject to which he has devoted so much attention. In June Bro. Simpson gave a paper on "Brahminical Initiation" in which he contributed a store of information on a little-known ceremony, and in October Bro. W. H. Rylands read a paper on "A forgotten Rival of Freemasonry." This, like his paper on Hogarth's "Night," was a departure from the beaten paths of Masonry, and while very valuable in itself for the information imparted, gave evidence of the untiring pains and research bestowed in bringing together so many interesting facts.

Our printed *Transactions* have appeared with regularity and fully sustain the character which the labours of Bro. Speth have infused into this branch of our work. The portion devoted to Notes and Queries is perhaps not as much utilized as we should like to see, but even this shows signs of improvement.

The following Reprints have been issued during the year :—

VOL. II., containing a facsimile of the *Matthew Cooke MS.*, with a commentary by Bro. Speth; A facsimile of the *Lansdowne MS.*; a facsimile of the *Harleian MS.*

VOL. VII., containing a facsimile of *Anderson's Constitutions*, 1738.

These *Reprints* are becoming an important feature, which, taken alone, would fully justify the existence of the Quatuor Coronati Lodge. The Secretary, however, informs me that the subscriptions for these two volumes are at this date a little disappointing, so that the expenses have not yet been quite met, and this causes reluctance to start a new volume just at present.

The Lodge is to be congratulated on its continued prosperity. The Secretary has handed me statistics which enable me to announce its present condition. We have 30 full contributing members. During the year we have admitted 283 to the Correspondence Circle, as against 305 in 1889—292 in 1888—and 155 in 1887; thus making a total of 1035, comprising 885 Brethren and 149 Lodges and other corporate bodies who have availed themselves of the advantages offered. (I may here add in parenthesis that it has been suggested that if each reader of our *Transactions* would exercise his individual influence in introducing a new member into our Outer Circle during the next year, we might be able to take our crowning step, and obtain a local habitation). These figures, read in conjunction with the last Annual Report, bear striking testimony to the appreciation of the Craft, and should be most encouraging to all concerned. It is also highly suggestive of much to be done, and I think we may reasonably look to so extended a circle for occasional papers of the greatest value. It cannot be too strongly impressed upon distant members that we are essentially omniverous. It is not at all necessary that every paper should be of a recondite nature, but some at least should treat of subjects of a more homely character, so that the interest and proclivities of all may be gratified in turn. The great progress of Masonic study renders the clear apprehension of any subject incidental to it of obvious utility and increasing interest. It cannot

be doubted that in so large a circle there must be many, far distant from us in the body, who in their leisure moments can record facts and ideas which would greatly add to our store of information. I would therefore solicit every member to bring his own individual contribution, be it ever so small, and cast it into the treasury for the general good. In making this suggestion, however, I by no means forget the remarkable development of what may be termed the historical section of the Lodge. Starting with a very small contingent of our own, we have seen this gradually increased by the adherence of other workers in this groove, already experienced students, who willingly cast in their lot with us—such as Dr. Begemann, Bros. John Lane, J. P. Vaillant (Grand Sec. of Holland), T. B. Whytehead, all of whom are contributors to *Ars Quatuor Coronatorum*. Also we have had the good fortune to enlist under our banner such promising recruits as Bros. F. J. W. Crowe, C. Kupferschmidt, E. Macbean, and Ladislav de Malczovich, from the last-named of whom some most interesting new facts in relation to the history of Austrian Freemasonry will shortly see the light in our *Transactions*. Nor can our progress in some other departments be pronounced unsatisfactory, and I may cite Bro. F. F. Schnitger as having given us good reason to believe that he will render very excellent service in removing a great deal of the mist and obscurity which overhang the remote past of our Society, and more especially those features of it which betray any indication of a Teutonic origin.

In casting about in search for probable sources whither investigation might be profitably directed, the early Reports of the Historical Manuscripts Commission seemed to indicate a mine of Masonic wealth awaiting the stroke of the pick. I recollect in June, 1870, calling the attention of the Masonic Archæological Institute (which had been founded in the previous year) to this matter, and suggesting to the Council that application be made to the Royal Commissioners that the attention of their literary Staff might be directed to the papers of the families of the Grand Masters of the last century. The idea was adopted and application made, but nothing resulted from it. Freemasonry had not then the popularity which it has since attained under the rule of our present Grand Master. Whether the dearth of information was due to an indisposition on the part of the examiners or to the reticence of the Grand Masters to preserve their Masonic papers, we know not, but the opinion I entertained twenty years ago is not diminished but is rather strengthened by the occasional appearance in the reports of passages which arrest the eye. One, for instance, which is doubtless familiar to most of us is the "Petition of William Bandfield, freemason."<sup>1</sup> Before passing from the subject it may be convenient if I mention that among the projects which are now being considered by the Permanent Committee of the Lodge—there is one—the object of which is to search all the classical writers for allusions and references to the ancient mysteries, in view of a literal translation being made of them. A complete knowledge of what has been actually written on this subject is urgently needed, as most of our existing theories with respect to the early origin of Freemasonry are built upon very insufficient foundations, and we should, I think, welcome the prospect of exchanging the glosses of credulous and imaginative commentators upon the learning of Antiquity which we already possess, for a plain matter of fact translation (without bias of any kind) of the scattered passages in the writings of old times, which have any bearing whatever on the secret or oath-bound societies of former ages.

In the course of the year Bros. Speth and Macbean have delivered lectures in various parts of England and Scotland. I am informed they were delivered with the greatest success to appreciative audiences and have been the means of bringing our own Lodge more particularly under the notice of our Brethren in those parts. I understand that a course of lectures will also be delivered by Bro. Gould at an early date in the leading towns of the Province of West Yorkshire.

If imitation be the sincerest flattery, we may well feel jubilant in the fact that several Lodges and Societies at home and abroad have been founded on lines identical with ours—the most recent desire being conveyed in a petition of Brethren in and about Kimberley, which was discussed at our last meeting. The Kimberley example of meetings of the Local Centres is one that might advantageously be copied in other localities where the Correspondence Circle is sufficiently numerous. This would greatly tend to raise the interest in the parent society. The extension, however, of our Outer Circle and the full realization of the various objects for which it was established must largely depend upon the zeal and assiduity which those Brethren who have so kindly undertaken to act as Local Secretaries display in the performance of their trust. Of these at the close of last year there were twenty-seven, and the number has now reached a total of thirty-two, namely:—

<sup>1</sup> 1640-41. Jan. 8—Petition of William Bandfield, freemason. Having built a tavern in "Queen-street-end" is greatly oppressed in the letting thereof by the Lord Maltravers, because the house has a prospect into his Lordship's garden; prays for relief. *Hist. MSS.—4th Report, Part I., page 38.*

13 in the British Isles.  
 4 in Europe (outside the British Isles).  
 4 in Asia.  
 6 in Africa.  
 1 in U.S. America.  
 4 in Australasia.

No better testimony than this can be given that the Quatuor Coronati Lodge has initiated a new condition of things, and has already been the means of supplying a much-needed incentive to Masonic enquiry and investigation.

Although during the year we have happily not suffered the loss of any members by death, the symbols of mourning call to mind the great loss the Craft has sustained by the decease of the Pro.-Grand Master. It has been well said "he was an eminently good man and the world is the poorer for his loss."

Our Library is rapidly increasing, and from many liberal donors we have received valuable additions. Prominent in my memory are the gifts of Anderson's "1738 Constitutions" by Bro. Macbean, and Cole's "1729 Constitutions" by Bro. W. J. Hughan. Such books are eagerly competed for, when they come into the market, at prices which place them beyond our financial reach; we can therefore rely only on the liberality of brethren. We are likewise indebted to Bro. Colonel M. Ramsay for the gift of a very interesting relic, being a Phœnician sepulchral stone from Carthage. Particularly to be noticed are the generous acts of Bro. F. J. W. Crowe of Torquay, and W. Hammond of Liskeard, who have intimated that they have by their Wills bequeathed their books, etc., to this Lodge. It is to be hoped that such noble examples of liberality may be followed, especially when it is remembered that a Deed of Trust was executed in November, 1888, by which it is provided that in the event of this Lodge collapsing our Library and Museum will pass to the Grand Lodge of England, thus guaranteeing the preservation of the entire collection for the use of the Craft. [*A.Q.C.* 1., 299.]

Passing to a more cheerful topic, I may remind you that the annual excursion this year was made in July last, when Edgware and its neighbouring points of interest were visited. A very pleasant day was brought to an agreeable close at Stanmore, where the brethren were most hospitably entertained by Bro. and Mrs. Klein.

My remarks would be incomplete were I to omit allusion to our interesting meeting in September when we were honoured with the visit of Bros. C. P. MacCalla, Grand Master of Pennsylvania, J. Ross Robertson, Grand Master of Canada in Ontario, and J. P. Hornor, Past Grand Master of Louisiana. It was our first Emergency meeting and was called at the instance of the presiding Master in the Chair (Bro. R. F. Gould, P.G.D., P.M.) to afford us an opportunity of receiving those distinguished visitors, and according them the honours to which their prominent position in the Craft beyond the seas so justly entitles them. The paper on "Freemasonry in America," which was read by Bro. MacCalla, and the subsequent remarks of our three guests were listened to with the keenest attention and appreciation. Their visit will be long remembered by us, and I trust amongst the many impressions carried home with them—the sincere and hearty greetings of the Quatuor Coronati Lodge may find a place. It is gratifying to know that the example set by the Grand Master of Pennsylvania in reading a Paper will shortly be followed by the Grand Master of Canada.

And now, brethren, I will not detain you longer, but will conclude by expressing the hope that the Lodge may go on and prosper, and that during my tenure of office I may be neither forgetful nor neglectful of the duties imposed upon me.



In the absence, through indisposition, of the author, the Secretary read the following paper:—

## FORMATION OF THE GRAND LODGE OF SCOTLAND,

By BRO. E. MACBEAN.



THE paper which I submit this evening is intended as a further contribution to the Elementary Historical Series, and is to be read in connection with, and to serve as a complement to, the very comprehensive essay read by our Secretary on the 4th May, 1888 (*A.Q.C.*, vol. 1., p. 139 *et seq.*), entitled "Scottish Freemasonry before the era of Grand Lodges," which he explains as *ante* 1717. The Northern Grand Lodge dates from 1736, but Bro. Speth admits the probability of information and innovation having travelled across the Border and modified native customs during the intervening nineteen years, and with this view I entirely agree; herein following the very safe lead of Bro. D. Murray Lyon, who, as a Scotchman, is not likely to be over ready to yield precedence to Anglican tendencies.

It has been necessary for my purpose to over-lap the period touched upon by Bro. Speth, and I have also aimed at filling in some details in the large picture which he has so broadly sketched, but had not time—nor was it his object—to dwell on too minutely; and for a clear understanding of this effort it will be well to bear in mind what has been said in the earlier composition.

The actual creation of the Grand Lodge of Scotland can be somewhat curtly treated if only to be narrated as a bald fact, but, in my opinion, the wiser course is to consider the state of Freemasonry in the northern kingdom at, and shortly prior to 1736. For this reason I have briefly remarked on a few of the Lodges which were notable in the earlier half of the eighteenth century, and have endeavoured to show in the case of some of these the real part they individually and collectively took in attaining the object which was apparently most eagerly sought by "Canongate Kilwinning." So much was this so that Bro. Allen McKenzie's History of No. 2 is, for a time, almost a complete narrative of the scheming which eventuated in the achievement of their ambition, viz., the calling into existence of a central authority, and the elevation of their nominee to be its first ruler—two events which took place on a day that will be for ever memorable in the annals of Scottish Masonry, viz.: November 30th, 1736.

Bro. Speth advances the hypothesis that such "Heid" Lodges as Edinburgh, Kilwinning, and Stirling, formerly acted as equivalents to what we now term Provincial Grand Lodges, and there is good ground for believing that such was really the case (*ibid.* p. 142), if we read the boundaries of authority assigned in the Schaw Statutes: this might almost have served as an inducement to follow the English initiative and institute a general administrative power in their capital, the principal Lodge of which had already been termed "Heid and first Lodge" by William Schaw, the "*Maistir of Wark*" in 1598.

It may be worth noting here that the Grand Lodge of England began to appoint Provincial Grand Masters as early as 1725, eleven years prior to the institution of the Grand Lodge of Scotland.

Of the "four old Lodges" (not those of England so designated by Bro. Gould) concerned in the events that culminated on St. Andrew's Day, 30th November, 1736, in the election of St. Clair as the first Grand Master, *Mary's Chapel No. 1* certainly played

No. 1. an important part, though hardly so prominent as that of *Canongate Kilwinning*, which was the most vigorous of all in prosecuting the design they had for some time been contemplating. In addition to the many other claims No. 1 has on our respect and admiration, we must give her credit for possessing the oldest authentic Masonic minute book in existence. In her chest is still to be found that celebrated MS. volume containing an entry dated 31st July, 1599, and the original of the SCHAW Statutes of 1598, which have so much value in the eyes of our students. With slight exceptions her records are continuous to our own time, and though not actually first on the Grand Roll (as *Mother Kilwinning* is at the top with No. 0), she is still *nominally* No. 1, as in the days when William Schaw, "*Maistir of Wark*" called her "Heid and first Lodge." Her existence must date much further back, but *when* the Lodge was established is a moot point, though some boldly claim that her inception tallies with the building of Holyrood Abbey by David I. in 1128. Her long-continued connection with the "Incorporation" arose in 1475, when the *Wrights and Masons* were legally constituted under the sanction of the Magistrates and Town Council of Auld Reekie, and permitted to assemble in the aisle and chapel sacred to St. John within the venerable pile known as the College Kirk of St. Giles. The Association was subsequently re-inforced by the addition, at various times, of a heterogeneous mass of other



trades, including glaziers, coopers, slaters, upholsterers, painters, plumbers, sievewrights, and bowmakers, and became known as the "*United Incorporation of Mary's Chapel.*"

The edifice which gave its name to this body was originally built and endowed in 1504 by the Countess of Ross, and dedicated to the Blessed Virgin. It was situated in Niddry's Wynd, but in 1787 was removed to make way for the South Bridge, which spans the classic, though low-lying, Cowgate. The Guild purchased this meeting place in 1618, and amongst other purposes to which they devoted it may be enumerated the storage of arms during the civil war of Charles II., and later still the letting of it as a Presbyterian conventicle, but of more interest at the moment, it is rendered notable as the place in which the Grand Lodge of Scotland was founded. A novel incident occurred in Mary's Chapel soon after Desaguliers visited it on the 24th and 25th August, 1721. The Incorporation had chosen as their Deacon, or President, a Master Glazier who was not a Freemason, and consequently could not sit in the Chair of the Lodge, which, for the first time in its history, at any rate since 1598, was not ruled by the Preses of the Trade. This event may be deemed the real starting-point of the struggle for supremacy between the operatives and non-operatives, which had been brewing since the formation of the *Journeyman* Lodge (first decade of last century) and went on with varying success till 1727, when the speculative element scored a decided victory by the election, not without wrangling, as Master (formerly styled Warden) of a lawyer named William Brown, since which time she has peacefully pursued the even tenor of her speculative career without further disturbance of any great moment.

The moving spirit in the events which give a title to this paper was evidently "Canongate Kilwinning" No. 2. She is, so far as we can learn, the eldest daughter of

"Mother Kilwinning" No. 0, and worked under a Charter alleged to date from No. 2. 1677, subsequently renewed in June, 1736 by the assistance of a little well-timed flattery and filial generosity in the shape of a "Set of Songs," presented to their Mother with the request for a fresh warrant, in place of the original, which had been lost. She has on her minutes the earliest Scotch mention of the Third Degree, conferred 31st March, 1735, on three brethren, including George Frazer, who was for very many years one of the most assiduous members of the Craft in Edinburgh, and was rendered famous by adhibiting his signature as a witness to the "pseudo" resignation of William St. Clair. Reading between the lines however, it seems clear that this was not the first time the M.M. step had been worked by them or others. Their minute is dated only one day prior to the formation of "Glasgow Kilwinning" Lodge No. 4,—1st April, 1735—at which, amongst other masters present, were two substantial merchants whose descendants are still of considerable importance in the Western Metropolis.

In the course of 1735 we discover traces of an evident desire to follow the example of their brethren in England and Ireland, in both of which countries Grand Lodges were already flourishing, and their efforts began to assume definite shape by the affiliation from the Kirkcaldy Lodge of Dr John Douglas on 4th August, 1735, "*for services done and TO BE DONE*"; such being the reason assigned for granting him full membership without charge.

This energetic brother was at once appointed Secretary, with power to choose his own Deputy, or assistant, for the express purpose of putting matters in train for the creation of the new authority.

With the same object in view, William St. Clair, (or Sinclair) the Laird of Roslin, who arrogated to himself the title of Hereditary Protector, Patron, or Grand Master of the Freemen Masons in Scotland, was initiated in this Lodge, *without ballot*, (contrary to custom) on 18th May 1736, *voted* for and passed F.C. on the 2nd June following, and raised on 22nd November of the same year. The motive for this step is transparent, as on the 3rd of the month, nineteen days *before* his raising, his fellow members had resolved to put St. Clair in nomination for the chief seat in the body they were so vigorously exerting themselves to make *un fait accompli*. The final result showed how carefully they had matured their plans, and with what skill their manœuvres must have been executed, for even to the last moment, with a powerful opponent in the field, success was by no means assured. The clever heads that concocted the plot were too astute not to be prepared for discomfiture, and resolved that if their nominee for the Masonic Throne failed in his endeavour, their efforts should be next directed to secure for their own friends as many of the chief offices as practicable. By way of further safe-guard in case the newly received brother might be objected to as not having sat in the chair of a surbordinate Lodge, a little farce was arranged, and carried into effect on the very night of his raising. In the course of the refreshment that followed after labour, St. Clair successively occupied the seats of the junior and senior wardens, and eventually, as R.W.M., (*pro hac vice*) dismissed the Lodge. For mysterious reasons, which perhaps we should not enquire into closely, the proper officers were either absent or summoned away ere the close of the evening.

There remain to be noticed two of the four Lodges that took a leading share in the "new departure," both of which have long since terminated their somewhat brief existence.

**Extinct** The "*Edinburgh Kilwinning Scots Arms*," formerly No. 3, according to the  
**Nos. 3 & 5.** Constitutions of 1848, was founded on 14th February, 1729. With a solitary exception her benefits were confined to the professional classes, with a sprinkling of landed gentry and nobility, lawyers being predominant. The fact of their membership being drawn from educated sources may possibly have induced Bro. Lyon to hazard the opinion that it was amongst them that the M.M. degree was first worked in the Modern Athens, though the reasons for this hypothesis are not quite clear. The Lodge was erased in 1771.

The "*Leith Kilwinning*," formerly No. 5, was instituted early in the eighteenth century, but when is not certain, and we are in equal doubt as to her extinction, for she appeared to lead a quiet, unobtrusive life, that called for no comment in contemporary records. Her name is in the list appended to Auld's Pocket Companion (Edinburgh, 1761), but it has no place in Lawrie's History, 1804.

There were, however, in 1736, other two Lodges working in Edinburgh, and these seem to have been deliberately ignored in the negotiations we have been discussing. The *Canongate and Leith, Leith and Canongate*, No. 8 originally, but No. 5 from 1848, which is registered for the year 1688, was an offshoot from, and is indeed the first daughter  
**No. 5.** of, *Mary Chapel* No. 1. Its exclusion from the caucus was probably owing to trade jealousy on the part of its aristocratic mother, which, after the desertion of so many of the operative members to form No. 8 (next to be considered), had rapidly become a speculative society. Even at the election meeting on 30th Nov., 1736, she protested against the presence of No. 5, but the good sense of the assembled delegates declared against her absurd demand to exclude a flourishing Lodge.

*Lodge Journeymen* No. 8, originally No. 11, is the last one of the six that existed in the capital at the institution of Grand Lodge. She has a most interesting history, and well deserves a review in this place. According to the Roll she dates from 1709. The last figure in the Original MS. is somewhat obscure, but fair proof remains that if not instituted in 1707, as she claims is the case, her career began earlier than 1709 at any rate. Her secession from "*Mary's Chapel*," marked by the withdrawal of so many of the purely operative or  
**No. 8.** journeymen members, was in a great measure the beginning of a new era in the life of her Mother Lodge, which thenceforward gradually assumed the character of a speculative and Trade Masters' Society. Those who threw in their lot with the new body were most estimable men, for one of their first acts, 18th Nov., 1708, was to collect for benevolent purposes, from 44 of their number, the sum of £54 8s., made up of amounts ranging from 12s. to 36s. each. Despite their care for the necessitous and deserving, which fairly presupposes other good qualities, their irate parent endeavoured in every way possible to annoy and injure them, even as employers are still supposed by many to be inimical to the interests of the wage-earning classes.

The prosperity of No. 8 vexed the souls of No. 1, and no opportunity was lost that might testify to the superiority of venerable Mary's Chapel. A long series of coercive and even tyrannical measures were enacted for the humiliation of the Journeymen, culminating at length in the imprisonment of two of their number. After consultation and legal advice a *Deed of Submission* was drawn up, and the *Decree Arbitral*, recorded in the Edinburgh Burgh Court Books, 17th January, 1715, ordained that the oppressed tradesfolk were to be at liberty to give the "mason word" (at that time communicated in the apprentice stage, and comprising the entire ceremonial of Scottish Masonry), but placed the control of the Lodge funds in the hands of their quondam masters of Mary's Chapel. An explanation of the whole course of procedure may perhaps be found in the fact that the old Lodge was bound up with the Trades Incorporation, or Freemen Masons (Burgesses), who were desirous as a body to retain supervision of those who were in many instances their servants or journeymen.

Towards the construction of the Orphan Hospital, erected in 1734 on the North Bridge of Edinburgh, the "*Journeymen*" as a Lodge contributed, *gratis*, 591 summer days and 230 winter days, *i.e.*, they gave the magnificent total of 821 days of free labour for this most commendable charity—a truly wonderful display of beneficence, if we remember the status of the donors. Zealous in good works, only four years later (1738) they again assisted with time and money in the building of the Royal Infirmary. So far as we learn virtue was its own, and only, reward in the first case, but those who had the management of the Hospital endeavoured to acquit their debt by granting to their generous friends the free use of a ward for the Lodge meetings, a privilege availed of for many years. This body has always been exceedingly tenacious of old customs, and even till 1844 retained the office of "oldest entered apprentice," which was invariably held by an operative. It is needless to say that the speculative element has long since obtained pre-eminence. The question having been brought up for discussion in 1794, the Journeymen produced evidence to the satisfaction of Grand Lodge that they were justified in their practice of holding temporary Lodges at

whatever place they might have any considerable work on hand, and in virtue of this prerogative opened a Lodge at Biggar as late as 1858. They are celebrated for their ritual of the *Mark Degree*, which is different in some respects to the usually accepted form; and it was largely owing to their persistent demands, fortified by the custom so long in use amongst them, that Grand Lodge, after repeated refusals, at length resolved to recognise the *Mark* as a portion of the F.C. Degree, though only to be conferred on Master Masons. This Lodge has the exclusive right to carry the "working tools" in the Metropolitan district, but before 1860 claimed it for all Scotland, subject to their own right of refusal.

In view of the claims, now known to be untenable, that were advanced on behalf of William St. Clair of Roslin, it may be convenient to devote a little attention to the documents on which his hereditary dignity was supposed to be founded, and which seem from their language, to imply that his family had long been looked on as protectors of the Craft. It is somewhat unfortunate that so many unreliable traditions became incorporated in our old MSS.—as we all know these contained long and tedious narratives that will not bear for one moment the test of criticism. No one now accepts the statements that Adam, Nimrod, and Alfred the Great were Grand Masters, and it is a pity that such men as Dr. James Anderson in the English Constitutions of 1738, and Lawrie in the History of 1804, should have lent their names to the perpetuation of childish tales.

In these old writings also, there is, in all probability, an assumption of knowledge on the part of their authors, which had no foundation in fact.

During the fifteenth and sixteenth centuries several laws were passed, which struck directly at the powers claimed, and exercised by the Wardens or Deacons of the various trades, including that of the masons,—who by the way do not seem to have been possessed of any special privileges. These enactments were considered necessary in the public welfare, as the trade rulers frequently, by their actions, came into conflict with the civil authority, and hence the desire to restrict arbitrary and unconstitutional use of the powers temporarily vested in their hands by the will of the different guilds. The English Statute Book shows that similar evils were experienced in the Southern Kingdom, and had to be met by repressive measures aimed at the Associations: finally leading to their extinction, for when shorn of their coercive power these had not sufficient cohesion or vitality to prolong existence.

In the state records of James VI. we find the first indication of the Sovereign having assumed unequivocal control of the Craft, for, in 1590 he ratified the choice of the majority of the Master Masons (*i.e.* employers) in those districts by conferring upon Patrick Copland of Udaught the office of "*Wardane and Justice*" for the Counties of Aberdeen, Kincardine and Banff. The missive asserts that Copland's progenitors had held the same position, but we are unable to verify the statement. This appointment was a purely civil one, as the warrant expressly bears that his duties were to adjudicate in difficult questions and regulate matters concerning "the art and craft of masonry." We do not know whether he was a member of a Lodge or a Mason at all, neither are we aware of the manner in which he discharged his functions—if cases ever did come under his jurisdiction.

The FIRST St. Clair Charter, dating 1600-1601, is a petition or memorial from the Deacons, Masters, and Freemen of the Masons, setting forth that with the object of reforming abuses, which had gradually crept in, and settling disputes, that could not be conveniently brought before the Magistrates, it was advisable to appoint some one, St. Clair for choice, who might act as "*Patrone, ptectour, and oversear.*" In his capacity as "*Maister of Wark*" (to the King) William Schaw signed this requisition to the Laird of Roslin, who must have been flattered by its assertion, that his predecessors had been so well disposed towards a trade which, by the mouth of its representatives, now desired to return to the protectorate of his family after a period during which St. Clair had been deprived of his "just rights," and they had lost the good offices of their Patron. The petitioners consented that their nominee should *purchase* and obtain from the King jurisdiction over them and their successors in all time coming, and agreed to abide faithfully by the decisions pronounced either by himself, or by any persons whom he might nominate as his deputies. A reasonable construction of the clause relating to "purchase" would point to this position being one of some emolument, although we have yet to learn that any payments were made.

The Charter was confirmed by the signatures of delegates from Edinburgh, Haddington, Atcheson's Haven, Dunfermline, and St. Andrews.

The SECOND of the St. Clair Charters is often dated 1630, but internal evidence of a satisfactory character determines 1628 as the year of its execution. In this case it was the "*Deacones, Maisteris, and freemen, of the Maissones and HAMMERMEN,*" who addressed themselves to St. Clair ostensibly because the former letters of protection had been "consumet and brunt in ane flame of fyre within the Castle of Rosling in an....."

It is very curious that the authors of the MS. left the year blank, although they state in the following line that the burning was well known to them. The tenor of this "Letter of Jurisdiction" is similar to that of its precursor, but it is about three times the length, on

account of greater prolixity. It is authenticated by the signatures of representatives of the Lodges in Edinburgh, Glasgow, Stirling, Dundee, Dunfermline, and St. Andrews. William Schaw died in April, 1602, and had, therefore, no connection with this production.

As in the earlier Charter, so also in this one, we are informed that the noble family of "Sinclair" had ever been patrons and protectors of the Masons' privileges: and this of itself inclines us to doubt, if not absolutely discredit, the genuineness of what they advance, for it seems fatal to their contention that neither in general history, nor in the exhaustive genealogy of this family, published at Edinburgh in 1835, do we find the slightest confirmation of the connection alleged to have subsisted for a considerable period between the patron of the Masons and the operatives of those days.

In neither Charter is there any reference whatever to the little village of Kilwinning, the seat of the ancient Lodge styled "Mother Kilwinning." According to Lawrie it was here, as a head centre, that the Hereditary Grand Masters of Scotland presided over the annual assembly; thus, entirely overlooking the fact that St. Clair had no territorial or other connection with Ayrshire, and that in those days it was extremely difficult, if not impossible, for tradesmen to journey thither from distant places, such as Aberdeen, or even from Perth, Dundee, or St. Andrews.

Lawrie, in his *History*, further claims, but without quoting any authority, that the Earl of Orkney and Caithness, an elder branch of the Sinclair family, was invested by James II. as "Grand Master," but no corroborative evidence has yet been adduced, and as contemporary writers omit all reference thereto, we must treat it as purely imaginary.

While we may excuse the wild declarations of the but imperfectly educated operatives of two or three centuries ago, there is little to offer in palliation of the misleading statements and grotesque utterances of Past Grand Warden Dr. James Anderson in 1738 and (the future) Grand Secretary Alexander Lawrie in 1804. The same gullibility that marked Lawrie's writings is, in a milder form however, apparent in a new edition of the father's history, published by his son, William Alexander Laurie, in 1859.

From 1628 till 1736, when the then holder of the Roslin title signed the discharge that professed to absolve the Craft from further allegiance, and divested himself of the jurisdiction conveyed in perpetuity by the Charters, we have no indication to what extent, if any, these powers had been exercised, although the legitimate inference deducible from the entire silence everywhere maintained concerning this overseership, is that at a very early date the office lapsed, and the special rights fell into desuetude.

On this subject, however, but little light is forthcoming, and the only further information of which we are yet in possession is contained in the following note, which is reproduced *verbatim* from Bro. Gould's *History of Freemasonry*, vol. III., p. 63:

"Among the State records at Edinburgh there is a letter dated February 27th, 1635, from Charles I. to the Exchequer. This sets forth that the King's appointment of Sir Anthonie Alexander, Knight, to the office of Master of Work for Scotland, had been objected to by Sir William Sinclair, of Roslin, Knight, who, claiming hereditary charge of the Masons of the Kingdom, it had been referred to his Majesty's Advocate and to the Exchequer to enquire into and report upon Sinclair's claim, in which work they were to call for the co-operation and assistance of magistrates of towns, and sheriffs of counties throughout the Kingdom. If the enquiry took place the report must have been an unfavourable one, *i.e.*, with regard to St. Clair's hereditary title, for Sir Anthonie Alexander continued to hold his appointment in 1636 and the following year, and was succeeded by his brother Henrie in 1638."

The first set of ordinances bearing the *imprimatur* of William Schaw is contained in the old minute book of the "Lodge of Edinburgh" (Mary's Chapel), and is dated the 28th

Schaw  
Statutes. December, 1598. In these, good behaviour and diligence are inculcated; the improper execution of work, and inability to perform any contract at the stipulated price are penalized; and, in a general way, the well-being and interests of the tradespeople are cared for. Apprentices can only be admitted in the presence of six masters, including the warden of the Lodge, and two entered apprentices: and the masters are bound by the "grit aith" or great oath, to deal fairly with all men.

The second series of regulations is dated exactly one year later, the 28th December, 1599. Strange to say, this document only came to light some 30 years ago, after having long lain *perdu* in the muniment-room of the Earls of Eglinton, who formerly exercised a suzerainty over the Old Lodge at Kilwinning.

It is not referred to in the records of either Mother Kilwinning or Mary's Chapel, though we know that the original or a copy thereof must have been in the possession of the Kilwinning Brethren in 1734, as it figures in the charter they granted in that year to a Lodge in Kilmarnock. The instructions seem to have been specially drawn up for the Kilwinning Society, which is addressed in the opening paragraph as "heid and secund ludge," and in the body of the document is repeatedly and apparently of set purpose, styled

“secund lodge” as if premonitory of the long subsequent dispute between the present No. 0 and No. 1 as to their relative ages, and consequent position on the Grand Roll. The third division of this code of rules very clearly sets forth that Edinburgh shall be in the future, as in the past, “first and principal” Lodge in Scotland. This was considered “needful and expedient” by my “lord warden generall,” evidently Schaw himself, who appended to his signature not only “Maistir of Wark,” as in the former instance, but added further the designation on this occasion “Warden of the Maisonis.” It is clear that St. Clair could not then have been *Patron* of the order, because the Charter of 1600 which bears his name, distinctly recites that this office had been dormant for some time.

It is remarkable that both these codices bear date 28th December, although St. John’s Day, meaning 27th December, is frequently referred to in old writings as the Festival of the Fraternity. While the daughter Lodges generally hold celebrations on St. John’s Day (in winter) and elect their officers in or about December, the Grand Lodge at first held the annual meeting on St. John the Baptist Day, but in 1737 selected St. Andrew’s Day, 30th November, which is the anniversary of their institution in 1736, and further commemorate the patron saint of the country by wearing his emblem on their clothing.

Having now to some extent, by these preliminary remarks on various Lodges, paved the way for a more careful and accurate consideration of the circumstances that led up to the election of the first Grand Master; which like the formation of Grand Lodge itself, occurred on November 30th, 1736: let me say a word or two regarding the visit to Edinburgh of Dr. Desaguliers in the year 1721, bearing specially in mind that he had very recently retired from the Chair of the Grand Lodge of England. Our leading authorities differ as to the influence he exerted on Scottish Masonry, for while one section follows the opinion expressed by Bro. D. Murray Lyon, the present Grand Secretary, that the introduction of the Third Degree and many southern customs is to be attributed to his intercourse with the Edinburgh brethren, at least as thoughtful a school believes with Bro. R. F. Gould that his short stay there—undertaken for the prosaic duty of calculating the outflow of certain pipes—had little or no effect in this direction. At any rate, and without offering any opinion on the *vexata quæstio* of degrees, it looks at least feasible that the Doctor fresh from the centre of Masonic culture should have brought to the notice of Mary’s Chapel, which we know he visited on 24th and 25th August, 1721, various matters with which he was doubtless conversant, and which they may have been anxious to learn.

According to the minutes he was duly examined before being admitted to the Lodge room, and this implies some similarity in the ritual, though divergencies, as now, were more than probable. One thing is assured, that at the same time several prominent citizens joined No. 1, and presumably either on account of his social position as Chaplain to the Sovereign, or out of respect to his Masonic status. However derived, I have no hesitation in affirming my conviction that whatever is speculative in the ritual of Scottish Freemasonry has been brought across the Tweed.

As the exact date of the origin of the Third Degree is involved in obscurity, it is unprofitable to surmise whether Desaguliers or his friend Dr. James Anderson, the compiler of the English Constitutions of 1723 and 1738 had, either or both any hand in its dissemination. Working on converging lines the Craft in each country was certain before long to be apprized of what was going on in its neighbourhood, and with even then a considerable intercourse between London and Edinburgh it is certain that innovations would speedily find exponents in the northern capital. The fact that the Scottish records are so explicit in their reference to the “Mason Word and Grip,” conferred on apprentices *when* entered, and their complete silence as to any more than the ONE degree, or set of secrets, coupled with clear evidence of the presence of apprentices when journeymen were passed as being out of their time, and therefore entitled to higher wages, and masters *quâ* employers were certified as free to employ Craftsmen and engage in operations on their own account, and for their own behoof, abundantly proves that only ONE DEGREE was known. Bro. Murray Lyon’s remarks, in his “History of Freemasonry,” are so conclusive on this point that no room remains for doubt, and the careful reader must, perforce, admit the validity of the proofs advanced. The remaining degrees therefore were imported, and the natural source whence to derive them was, of course, the Mother Grand Lodge in London: whether they came direct or by devious paths matters not in the least.

I need not here detail the convincing arguments that have entirely dissipated the old belief that St. Clair really had a claim to be considered Patron of the Masons—they are ably set forth by Bros. Lyon and Gould, and have already been alluded to in this address.

At the time of his candidature for the Masonic Throne it was used as a powerful lever to move the sympathies of the voters, and, we cannot forbear smiling at the clever ruse played by his supporters, when, with dramatic effect, they flourished the imposing document, in which, with charming magnanimity, and commendable self-denial, he renounced his (alleged) hereditary rights.

Such a sacrifice on his part deserved a suitable recompense, and the credulous delegates, many of whom were instructed to vote for another candidate, were so enamoured of this nobility of character, that *nem. con.* the Laird of Roslin was elected to the dignity he coveted. On no other ground can we account for the dereliction of duty on the part of representatives of some Lodges which desired to see Lord Home in this chair. There still exists in the repository of old *St. John's Lodge*, No. 6, Inverness, a letter from their proxy in Edinburgh, James Deans, who desired them to substitute as their nominee instead of "Lord Crawford who had no following," Lord Home, who was said to be supported by "*Mary's Chapel, Glasgow, Hamilton, Falkirk, Dunfermline*, and a great many more, that it is without doubt my Lord Home" (the R.W.M. of the Scots Arms), "will be elected." The sequel proves that many influences must have been brought to bear upon "*Mary's Chapel*" and other Lodges to induce the deviation from their original intention with regard to the selection of a Grand Master.

Of the hundred or so Lodges then in North Britain, thirty-three were duly represented at the election, but, judging by the officers chosen, it is doubtful whether the majority took more than a passive interest in the proceedings. The Grand Master and Senior Grand Warden were members of *Canongate Kilwinning*. The *Scots Arms* provided occupants for the chairs of Deputy Grand Master, Junior Grand Warden, and Grand Secretary. *Leith Kilwinning* was represented by the Grand Treasurer, while *Mary's Chapel* only succeeded in securing the seat of Grand Clerk. Thus the "four old Lodges" that formulated the scheme had their reward by filling the chief places in their new creation.

The numbers by which the Caledonian Lodges are distinguished have been allotted in some cases, under a pressure of circumstances which in the result is both misleading and productive of much heartburning and discontent. *Glasgow Kilwinning* instituted on 1st April, 1735, stands No. 4 on the Grand roll, while the *Old Lodge of Aberdeen*, officially recognized as dating from "before 1670," and in reality much older, has to be content with No. 34, and even "*Journeymen*" (of 1709) receives, as No. 8, more consideration than the Craftsmen of the Granite City, who are spoken of in the Burghal Records as early as the close of the 15th century, and are mentioned 100 years prior to that date. Of the 33 Lodges *en evidence* at the first election of Grand Master many possess no special features of interest, while others, such as "*Mother Kilwinning*" and "*Old Aberdeen*," (famous for her ordinances of 1670) have a grand history. One very ancient body "*Glasgow St. John*" (now 3 bis) only acknowledged the supremacy of Grand Lodge in 1842, and therefore took no part in the proceedings we have been considering; though her daughter *St. Mungo*, now No. 27, founded in 1729 or 1736, for the avowed purpose of receiving such, otherwise eligible, as could not be admitted in *St. John's*, whose membership was exclusively confined to those connected with the building fraternity, did actually take some share in the meeting on 30th November, 1736. *Mother Kilwinning* was at the inauguration ceremonies but soon withdrew from her allegiance, because her asserted supremacy was questioned by *Mary's Chapel*.

As we now know, since the discovery of the Schaw Statutes of 1599, the Metropolitan Lodge was in the right, and it testifies to her forbearance that she finally permitted the old *Kilwinning* body to usurp first place as No. 0, in order that the discontents might be induced to acknowledge and work under Grand Lodge. The designation *Mother Kilwinning* is a survival of the mythical supremacy of that body over her sister Lodges, which, *inter alia*, is based on the date of the erection of the Abbey in that town; all that is necessary to dissipate the illusion is to compare the dates of the building of Holyrood, and other early fabrics therewith, and consider the rival claims put forward by the Lodges said with equal force and plausibility to be descended from the operatives engaged in their construction. Numerous Lodges are called "*Kilwinning*," and many of the *high grades* assume a connection with this Society, which, in reality, so far from countenancing any of the chivalric degrees has never yet taken advantage of the edict of Grand Lodge (1860) to work the "Mark" as do so many of the Scotch Lodges at the present time.

My space is now exhausted, but I would, in conclusion, refer my readers who desire to trace the "*fons et origo*" of the adoption of the designations "*Kilwinning*" or "*Scottish*" by so many of the French and other Rites, that sprang hydra-headed into existence from about the middle of last century—most of which are long since defunct, although there are notable survivors such as "*The Royal Order of Scotland*," and the *A. & A. S. R.*—to the celebrated speech of the Chevalier Ramsay, delivered March 21st, 1737, which will at once reward their examination of this remarkable oration and shed a flood of light on the commencement of the superstitious reverence with which, in after times, Scotch Masonry came to be regarded. The most accessible and reliable English version of this address by the tutor of the exiled Stuart family will be found in Vol. III., p. 84, of Bro. Gould's invaluable "*History of Freemasonry*."

The authorities cited include Brothers D. Murray Lyon, R. F. Gould, William James Hughan, Ross, Hunter, and Allan MacKenzie.

Lodges represented at the first General Assembly of Scotch Symbolical Masons, convened at Edinburgh, November 30th, 1736. They were placed on the roll in the order in which they entered the Hall.

Mary's Chappell	Strathaven
Kilwining	Hamilton
Canongate Killwining	Dunse
Killwining Scots Arms	Kirkcaldie
Killwining Leith	Journeymen Massons of Edinburgh
Killwining Glasgow	Kirkintilloch
Coupar of Fyfe	Biggar
Linlithgow	Sanquhar
Dumfermling	Peebles
Dundee	Glasgow St. Mungo
Dalkeith	Greenock
Aitcheson's Haven	Falkirk
Selkirk	Aberdeen
Innerness	Mariaburgh
Lessmahaggow	Canongate and Leith
Saint Brides at Douglass	<i>et e contra</i>
Lanark	Montrose

The above is given on the authority of Lyon's *History*, but Lawrie's (first edition) varies slightly.

GRAND MASTER MASONS OF SCOTLAND.

1	William St Clair of Roslin, ... ..	1736
2	George, 3d and last Earl of Cromarty, ... ..	1737
3	John, 3d Earl of Kintore, ... ..	1738
4	James, 15th Earl of Morton, ... ..	1739
5	Thomas, 7th Earl of Strathmore and Kinghorn, ... ..	1740
6	Alexander, 5th Earl of Leven, ... ..	1741
7	William, 4th and last Earl of Kilmarnock, ... ..	1742
8	James, 5th Earl of Wemyss, ... ..	1743
9	James, 7th Earl of Moray, ... ..	1744
10	Henry David, 6th Earl of Buchan, ... ..	1745
11	William Nisbet of Dirleton, ... ..	1746
12	The Hon. Francis Charteris of Amisfield, afterwards 6th Earl of Wemyss, ... ..	1747
13	Hugh Seton of Touch, ... ..	1748
14	Thomas, Lord Erskine, only surviving son of John, 11th Earl of Marr, attainted in 1715, ... ..	1749
15	Alexander, 10th Earl of Eglinton, ... ..	1750
16	James, Lord Boyd, ... ..	1751
17	George Drummond, Lord Provost of Edinburgh ... ..	1752
18	Charles Hamilton Gordon, Advocate, ... ..	1753
19	James, Master of Forbes, afterwards 16th Baron Forbes, ... ..	1754
20	Sholto Charles, Lord Aberdour, afterwards 16th Earl of Morton, ... ..	1755-56
21	Alexander, 6th Earl of Galloway, ... ..	1757-58
22	David, 6th Earl of Leven, ... ..	1759-60
23	Charles, 5th Earl of Elgin and 14th of Kincardine, ... ..	1761-62
24	John, 7th Earl of Kellie, ... ..	1763-64
25	James Stewart, Lord Provost of Edinburgh, ... ..	1765-66
26	George, 8th Earl of Dalhousie, ... ..	1767-68
27	Lieutenant-General James Adolphus Oughton, ... ..	1769-70
28	Patrick, 5th Earl of Dumfries, ... ..	1771-72
29	John, 3rd Duke of Athole, ... ..	1773
30	David Dalrymple, afterwards Lord Westhall, ... ..	1774-75
31	Sir William Forbes of Pitsligo, Bart., ... ..	1776-77
32	John, 4th Duke of Athole, ... ..	1778-79
33	Alexander, 6th Earl of Balearres, ... ..	1780-81
34	David, 6th Earl of Buchan, ... ..	1782-83
35	George, Lord Haddo, ... ..	1784-85
36	Francis Charteris, younger of Amisfield, Lord Elcho, ... ..	1786-87

37	Francis, 7th Lord Napier, ... ..	1788-89
38	George, 17th Earl of Morton, ... ..	1790-91
39	George, Marquis of Huntly, afterwards 4th Duke of Gordon, ... ..	1792-93
40	William Earl of Ancrum, afterwards 6th Marquis of Lothian, ... ..	1794-95
41	Francis, Lord Doune, afterwards 9th Earl of Moray, ...	1796-97
42	Sir James Stirling, Bart., Lord Provost of Ediuburgh ...	1798-99
43	Charles William, Earl of Dalkeith, afterwards 4th Duke of Buccleuch, ... ..	1800-01
44	George, 5th Earl of Aboyne, ... ..	1802-03
45	George, 9th Earl of Dalhousie, ... ..	1804-05
46	Francis, Earl of Moira, afterwards 1st Marquis of Hastings, ... ..	1806-07
47	The Hon. William Ramsay Maule of Panmure, M.P., afterwards 1st Lord Panmure, ... ..	1808-09
43	James, 2nd Earl of Rosslyn, ... ..	1810-11
49	Robert, Viscount Duncan, afterwards 2nd Earl of Camperdown, ... ..	1812-13
50	James, 4th Earl of Fife, ... ..	1814-15
51	Sir John Marjoribanks of Lees, Bart., M.P., ...	1816-17
52	George, 8th Marquis of Tweeddale, ... ..	1818-19
53	Alexander, 10th Duke of Hamilton and Brandon, ...	1820-21
54	George William, 7th Duke of Argyle, ... ..	1822-23
55	John Viscount Glenorchy, afterwards 2nd Marquis of Breadalbane, ... ..	1824-25
56	Thomas Robert, 10th Earl of Kinnoul, ... ..	1826
57	Francis, Lord Elcho, afterwards 8th Earl of Wemyss and March, ... ..	1827-29
58	George William, 9th Baron Kinmaird and Rossie, ...	1830-31
59	Henry David, 12th Earl of Buchan, ... ..	1832
60	William Alexander, Marquis of Douglas and Clydesdale, afterwards 11th Duke of Hamilton and Brandon, ...	1833-34
61	Alexander Edward, Viscount Fincastle, afterwards 6th Earl of Dunmore, ... ..	1835
62	James Andrew, Lord Ramsay, afterwards 10th Earl and 1st Marquis of Dalhousie, ... ..	1836-37
63	Sir James Forrest of Comiston, Bart., Lord Provost of Edinburgh, ... ..	1838-39
64	George William, 11th Earl of Rothes, ... ..	1840
65	Lord Frederick Fitz-Clarence, .. ..	1841-42
66	George Augustus Frederick John, Lord Glenlyon, afterwards 6th Duke of Athole, ... ..	1843-63
67	John Whyte-Melville of Bennochty and Strathkinness,...	1864
68	Fox-Maule, 11th Earl of Dalhousie ... ..	1867
69	Francis Robert, 4th Earl of Rosslyn ... ..	1870
70	Sir Michael Robt. Shaw Stewart, Bart., ... ..	1873-81
71	Walter Henry, Earl of Mar and Kellie, ... ..	1882-84
72	Sir Archibald C. Campbell, Bart., ... ..	1885---

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ADDENDA.

Bro. Macbean does well in again referring to Freemasonry in Scotland, as his intimate acquaintance with the Craft in that country as also in England peculiarly fits him to appreciate and estimate the chief differences in the two bodies.

One fact is always prominent in my mind in relation to the northern kingdom, and that is the extraordinary number of seventeenth century Lodges in existence when the Grand Lodge of Scotland was inaugurated. This must not be lost sight of, as their activity in 1736 and since to a considerable extent explains certain marked features of the Scottish Craft, which have been duly illustrated in Bro. D. Murray Lyon's "History of the Lodge of Edinburgh, No. 1" (1873), which is by far the best work on "The Rise and Progress of Freemasonry in Scotland" extant.

Bro. Gould's noble *History* may also be consulted with advantage, as the sketches of the numerous old Lodges, dating from the sixteenth century to 1735, cover a deeply interesting period, and abound with valuable and suggestive particulars concerning ancient Masonic regulations and customs.

A most useful history of the "Mother Lodge Kilwinning," by its able Secretary, Bro. Robert Wylie (2nd edition, 1882), contains a mass of particulars in reference to that old Lodge, copies of which may still be had from the officers of that ancient Atelier.

The handsome volume by Bro. Allan Mackenzie, being a "History of the Lodge Canongate Kilwinning, No. 2, from 1677 to 1888," is a grand contribution to the subject, and I believe is known to



several of our members. Another work, but little heard of, though of special interest, is a "Sketch of the Incorporation of Masons, and the Lodge Glasgow St. John," by Bro. James Cruikshank (1879). Until 1851 the Deacon of the Incorporation was Master of this Lodge, No. 3 bis, and evidence exists of the Lodge working in the seventeenth century. Many curious points in relation to this body call for particularization at a convenient period.

"Freemasonry in Inverness and Lodges No. 6 and No. 31 of Scotland," by Bro. Alexander Ross (1877), is an important addition to our Lodge histories. No. 6 is a pendicle of the Mother Kilwinning, of A.D. 1678, so is junior to No. 2, of 1677. "Incidents in the History of the Lodge Journeymen Masons, Edinburgh, No. 8," by Bro. William Hunter (1884), is a volume which deserves to be widely known, the eventful career of No. 8 during the first half of the last century being so remarkable; and Bro. Thomas Johnston's "Old Masonic Lodge of Falkirk, No. 16," though but a wee book, has proved to be a safe and entertaining guide concerning (possibly) another daughter of Kilwinning.

The "History of the Lodge of Kelso, No. 58," by Bro. W. Fred. Vernon (1878), ought to be reprinted. I have failed to induce our friend and brother to get it down, but it certainly ought to be, and with the consent of the author, is a duty our Lodge might well undertake. Its records begin as early as 1701, though doubtless there were once others much earlier.

These are all the separate histories of the old Scottish Lodges I am aware of, but others are to be found in the *Freemasons' Magazine*, the *Freemason*, and the *Masonic Magazine*; and I have mentioned these as useful guides for those students who would like to read more about the subject so ably and interestingly introduced by our member, Bro. Macbean.—W. J. HUGHAN.

Bro. D. Murray Lyon in his history mentions (p. 187) that "A St. Andrew's cross in gold was the description of jewel that was issued by the Grand Lodge in 1836 in commemoration of its first centenary." Two examples of a jewel to some extent resembling the above description have come into my possession. They are of silver or white metal, and show no indications of having been gilt. I annex a rough sketch of one. They appear to have been coarsely cast, and I think slightly finished with a graver. The ribbon is green, fastened upon a plain flat hanger. On the back is (engraved in one instance, and stamped in the other): "CENTENARY OF THE GRAND LODGE, 1836," with the names of the wearers.—W. H. RYLANDS.



Except for the fact that silence with respect to Bro. Macbean's paper would seem to imply a want of appreciation, I can hardly find any good cause for adding any remarks whatever to his very lucid exposition of the events connected with the foundation of the Grand Lodge of Scotland, and of the intrigues which culminated in that result. The facts have been put before us with such clearness, and, as far as I know, with such correctness, and so little of a questionable nature has been touched upon, that it would seem as if nothing remained but to express my cordial agreement. One little additional remark may perhaps be allowable. Brother Macbean questions with great justness the alleged hereditary patronage of the Masons by the St. Clairs, but even granting that very doubtful allegation, it is well to remember that the office so held was something totally different from that of a Grand Master. The protector and patron of the Masons was simply a special judge, appointed to adjudicate in trade matters and to settle disputes between the masons among themselves, or between them and their employers. Fees of court were undoubtedly charged, and were the perquisites of the officer in question. There is not the slightest indication that he need be an initiated mason, and his position had evidently nothing in common with that of a Grand Master. Had the office still existed in St. Clair's time there appears to be nothing in it which could have interfered with the election by the Masons of a Grand Master to preside over them. St. Clair, therefore, resigned an office which was not his and had nothing to do with the case, in order to prefer a sort of claim to an office quite distinct but which was conveniently supposed to be the same. The proceedings were in the highest degree carefully planned, dramatically executed, and admirably successful. I trust that Brother Macbean will now devote his spare moments to carrying the History of the Grand Lodge of Scotland up to date, and give it us in *résumé* before long. But previous to this, it appears to me, that we ought to hear an account of the schism in England that perturbed the Craft from 1750 to the Union in 1813, and that this should be the subject of our next Elementary Paper. No one could be more fitly chosen to carry out this task than Brother Gould.—G. W. SPETH.

In his very interesting paper Bro. Macbean has dwelt upon the visit paid by Dr. Desaguliers to the Lodge of Edinburgh, and with regard to it there are a few points I shall venture to touch upon, as being germane to the large question of degrees, which though incidentally alluded to by the lecturer, is not discussed by him at any length.

The secrets of Masonry in Scotland were restricted to the communication of the MASON WORD, but together, as we are well reminded by Lyon, "with all that was implied in that expression." In England the practice was somewhat different—how far the two systems were dissimilar we do not know, but that the

ceremony of masonic reception was simpler in the one case than in the other, may be laid down as a certainty.

Leaving, however, Scotland for the present, let me say a few words with regard to the Masonic ceremonial, which in England, preceded the era of Grand Lodges. Of this, the earliest evidence which is of any value to us dates from the first decade of modern Masonry, by which I mean the Masonry which succeeded the era of Grand Lodges.

Our Secretary, Bro. Speth, worked in one direction and I myself laboured in another, the result being that our discoveries—if I may so entitle them—were mutually confirmatory, and established, at all events to our own satisfaction, that the secrets of *Modern* were identical with those of *Ancient* Masonry, but that the method of imparting them was in two and three steps respectively. To Bro. Speth is due the greater credit of having placed this matter on a right footing, for he divined almost intuitively from the fragmentary evidence that has come down to us—and upon which I cannot here enlarge—that a system of two degrees *must* have existed prior to the formation of the Grand Lodge of England in 1717.

With respect to this I had my doubts—not that I believed new secrets were added to the old ones, after 1717, but that the evidence seemed to me insufficient to establish with certainty, that *two* ceremonies were worked at any earlier date.

Holding, therefore, my judgment in suspense, I proceeded with a careful examination of the first Book of Constitutions (1723), and easily satisfied myself that the only degrees recognized by the Grand Lodge of England of that time, were those of the Apprentice and Fellow Craft or Master.

Thus, by an entirely different road, I arrived at nearly the same conclusion as Bro. Speth, though I owe it to him to state, that at this period I did not go to the full extent of his own belief, to which, however, I may at once say I was shortly afterwards fully converted—that is, so far as relates to the actual number of degrees existing at any time in either Ancient or Modern Masonry.

Working by steps, I thought we were justified in assuming that two degrees, and no more, were wrought in London, with the authority of the Grand Lodge, but whether one or three were conferred under any other authority (in England), and had been so conferred before and after the year 1717, I looked upon as a point which in the absence of further evidence must be left undecided.

The foregoing remarks I hope will not be deemed out of place in connection with Bro. Macbean's paper, and I am personally very glad of this opportunity which has been afforded me of testifying to the remarkable perspicacity exhibited by our Secretary, Bro. Speth, in his examination of the ancient ritual of Masonry; and of congratulating him upon having satisfied the members of this Lodge that he can prove as well as guess, and upon having supplied us with a much needed connecting link between Ancient and Modern Masonry.—R. F. GOULD, P.M.

The brethren then adjourned to the Holborn Restaurant.

In proposing "The Health of the W.M.," BRO. GOULD said: Brethren,—In the absence of the I.P.M. the duty devolves upon myself of proposing what on these occasions is rightly deemed the toast of the evening, that is to say the health of the worthy and distinguished brother whom we have just placed in the chair, and whose mission it will be to preside over the destinies of the Lodge until the Festival of the Four Crowned Martyrs once more comes round, at the close of which period it will fall to his lot to occupy the position I am filling at this moment, when I trust he may be able to predict, with the same confidence that I now do, a happy and prosperous year of office for the newly-installed Master, together with a steady advance by the Lodge towards a full realisation of the various aims for which it was called into existence. These are sanguine anticipations, but I shall hope in some measure at least to justify the prognostication which has been laid before you, by at once proceeding with what I have been able to glean of our W.M.'s Masonic record in the past, from which, if I do not greatly err, you will, I think, deduce as a conclusion that a continuance of the zeal and assiduity which has hitherto distinguished him may be confidently relied upon in the future. Bro. Bywater saw the light of Masonry in November, 1846. The Royal Athelstan, No. 19, was his mother lodge, and to this, after the lapse of forty-four years, he still belongs. Its Mastership he served in 1853, was for sixteen years its Secretary, and is at the present moment its Treasurer. Attached to the Royal Athelstan Lodge is the Mount Sinai Chapter, also of course No. 19, and it almost goes without saying that so exemplary a Past Master of the Lodge became in due course a P.Z. of the chapter. But his interest in the Royal Arch Degree was not yet slaked, so to the duties of Secretary to the Royal Athelstan Lodge he added those of Scribe E. to the Mount Sinai Chapter. Nor was this enough for him. He became Secretary of the Percy Lodge of Instruction, and continued to act as such for many years. The brethren are aware that besides what are called the Craft Degrees, or the Degrees of Free and Ancient Freemasonry, there are many rites and orders the membership of which is restricted to Freemasons, and in a number of them our W.M. has played a distinguished part. At the services rendered by him to these associations I shall presently take a parting glance, but I must now pass on to what (with only one possible exception of very recent date) may be described as the crowning honour of his Masonic career. In April, 1877, our brother was invested with the collar of Grand Sword Bearer, and it consequently fell to his lot to bear the sword before H.R.H. the Grand Master in the following June at the great assembly of Freemasons held at the Royal Albert Hall in celebration of the Queen's Jubilee. In the same year he was appointed Grand Standard Bearer in Grand Chapter. Bro. Bywater has been elected a member of the Board of General Purposes no less than five times. He has served twice on the Board of Benevolence. A long list of Stewardships attests his warm interest in the three Charitable Institutions which are the pride of English Freemasons, and I must not forget to state that he is a Vice-President of them all. Our brother is an active member of several archæological and other societies, and is a Past Master of the Patten Makers' Company. But unless I am to go on addressing you for the remainder of the evening, I must pass very lightly over all those portions of our Worshipful Master's career, which have no direct bearing upon his services as a Freemason. The point I am next coming to is our brother's connection with this Lodge. He was an original member of the Masonic Archæological Institute. His first contribution to the literature of the Craft was a history of the Royal Athelstan Lodge, No. 19; his second, that charming little book, "Notes on Laurence Dermott and his Work"; and his third, if I may venture to draw an inference from the initials which correspond with his own, appended to a most interesting memoir of the famous Grand Secretary of the Schismatics or Seceders, will be found in the Dictionary of National Biography. When this Lodge was established Bro. Bywater naturally became a member of it, and was the first brother who joined us. I am not forgetting that Bro. Simpson is apparently the first joining member, but this brother we have always regarded as a founder, because the petition for a warrant would

have borne his signature had he not been absent at the time as a war correspondent. The lodge was consecrated on the 12th January, 1886, and in the April following we elected the first batch of joining members. Our "Transactions" tell us that on the 7th April, 1886, "the Lodge met at Freemasons' Hall. There were present Bro. the Rev. A. F. A. Woodford in the chair; Bros. W. H. Rylands, R. F. Gould, and G. W. Speth. Bro. W. M. Bywater was admitted in the course of the evening." But I may be permitted to add what does not appear in the printed record of our proceedings, and which I think will amuse you. As acting Secretary at the time, I had written to the manager of the house we are now in, engaging a private room for our Lodge dinner, and guaranteeing a minimum attendance of fourteen. When the day arrived, however, even with the presence of Bro. Bywater, we were only five all-told in the Lodge, and as Bro. Rylands could not stay to dine, we were only four instead of fourteen for the banquet. In this difficulty I went to the manager, who at once cancelled the arrangement for a private room, and the first night of our settling down to regular work as a Lodge was ended by Bros. Woodford, Speth, Bywater, and myself sitting down to a dinner, a little party of four, at one of the tables in the public room. Since then many things have happened, but I do not think that the extraordinary success achieved by the Lodge during the four-and-a-half years we have been fairly at work can be brought home to you more effectively than by asking each of you to picture in his mind's eye the somewhat unpromising condition under which for the first time after the consecration of the Lodge we sat down as members to a common meal. But our first joining member was not the sort of man to despair of the commonwealth. At the next meeting he showed the courage of his opinions by expressing his confident belief that the Lodge had a great future before it, and at the following one he presented us with these beautiful gavels of ivory and ebony, one of which was placed in his hand this night as an emblem of his authority—being the same I am now privileged to wield while performing the task which has devolved upon me. From what I have already told you, you will be aware that our W.M. is one of those brethren to whom no labour of a Masonic character comes amiss. But I shall wind up with the fullest recital in my power of the duties which are at present undertaken—and I need hardly add *performed*—by Bro. Bywater. To begin with—our brother is W.M. of this Lodge, and he is also W.M. of the Bon Accord Mark Lodge for the second year. He is Treasurer of the Royal Athelstan Lodge, No. 19, and the Invicta Rose Croix Chapter. He likewise holds office in the Cyrus Royal Arch Chapter, No. 21, and the Stuart Encampment of Knights Templar; lastly, he is a member of the 31°, A and A.S.R. Viewing all these circumstances, and bearing in mind that whatever the scope of our enquiries, our proceedings as a Lodge must always be strictly regulated by the laws of the Society, I think we should congratulate ourselves in having placed in the chair a brother who is not only a Masonic student, but to whom all the diversified features of lodge work are familiar, and whose past experience as a Master, Treasurer, and Secretary cannot but be in the highest degree beneficial to the Quatuor Coronati Lodge. In conclusion, and I here come to considerations which are more easily felt than described, our brother has shown us that he regards the tie of brotherhood subsisting between the members of this Lodge as one of a very binding character indeed. Originating with Bro. Hayter Lewis, followed up by Bro. Williams, and again by Bro. Klein, the suggestion has been thrown out that the officers and members of the Quatuor Coronati might occasionally unbend from their graver studies and seek the solace of social enjoyment at the dwelling-house of one of their number. In other words, they have been asked to meet together from time to time as friends as well as brethren. The experiments made by the brethren I have named, the S.W., the I.G., and Bro. Klein have borne very good fruit. We are getting to know one another better, and with the gratifying result that a greater familiarity with each other's crotchets has not lessened but increased the binding power of the tie which unites us. Among those whose heart goes out, so to speak, to his brethren on the occasions when we are thus brought together is our new W.M., and I put it to you, that by no means the least of his qualifications for the chair in which we have placed him this evening, is a kindliness of disposition that we have already learnt to appreciate, and which we feel sure will always be associated with his name and fame when his year of office shall have expired.

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## NOTES AND QUERIES.

**S**TEINMETZ PASS-WORDS. Catalogue No. 1101.—The collection of German Craft-Ordinances, lately presented to our Lodge by Bro. Schnitger and myself, is deserving of a passing note, in order that certain facts therein should be brought to the notice of students. It contains certified transcripts of the Ordinances of the masons of Halberstadt, 1693; of the masons in Dardesheim, 1695; of the masons in Aschersleben, 1698; of the carpenters in Dardesheim, 1695; and in Groeningen, 1650. Explanatory notes by the donors and an English translation of the first document together with partial translations of the others, are added. A comparison of these codes with similar English and German codes already published, is of great interest, but there is one matter which renders the present collection of unusual value. It has been maintained by a few writers, and by none more strenuously than by myself, that the German stonemasons never possessed anything in the nature of a pass-word. The first of the documents quoted above, however, gives the following as one of its clauses: "Twenty-eighthly.—A master shall enjoin a servant whom he has passed according to custom of the Craft, that he shall keep enclosed in his heart on peril of his soul's salvation, that which has been entrusted to him OF WORDS and by no means make the same known to anybody but an honest mason under pain of losing his handicraft." Although this is the only ordinance yet come to light which even hints at a word or words, yet in this case it is so explicit that I am fain to acknowledge that my former opinion must henceforth be subject to considerable revision. It must not however be understood that I now subscribe to all the baseless assertions of the upholders of the Steinmetz theory, I am still very far from so doing; but in this one respect I must admit that they "score one."—G. W. SPETH.

HELE.—Do you know that this word is in common use here? (Liskeard, Cornwall,) especially in the phrase “heling a roof.” The workman who does it is still called a “heler.”—W. HAMMOND.

MASONIC EMBLEMS.—On a recent visit to Edinburgh I noticed amongst the Tombs in the North Aisle of the Chapel Royal, at Holyrood, an incised slab with a stepped cross and inscription round the edge. On one side of the cross there is a compass, and under it an oblong incision, probably another emblem. On the other side is a square and under it a gavel of a square form. The inscription is a good deal worn away, but I noticed the date, 1543.

Can any of our Scottish C.C. give further particulars of this tomb, and whether any description of it has appeared, and if so, when and where?—E. J. BARRON.

MIGRATION OF SYMBOLS.—There is an instance in the figures which mark the four suits of the Tarot Cards which have been used for centuries by the Bohemians or Gipsies, for fortune telling. These suits are distinguished by The Club (sceptre or wand), The Cup, The Sword, and the Circle or Disc. The Indian origin of these symbols is obvious, for they are held by the four arms of the double-sexed Hindu Deity, Arddha-Nari. (See Moor's *Hindu Pantheon*, plate xxiv.) The French occultists have connected these Tarot signs with the letters of the Tetragrammaton, and it is curious that they should have done so, for they do not seem to have been aware of the origin of these emblems of the fourfold nature of the Indian Deity; but still have found in them a symbolical phallicism similar to that which the Cabbalists discovered in the mystic meaning of the letters of the Tetragrammaton.—J. KENDALL.

JOSAPHAT.—(See *A.Q.C.* ii., 167; iii., 21, 109.) I am indebted to our I.P.M. for the following:—In the 8th century, at the Court of Almansur, Kalif of Bagdad, “a Christian, high in office at his Court, afterwards became a monk, and is well known under the name of St. John of Damascus, as the author in Greek of many Theological Works in defence of the Orthodox Faith. Among these is a religious romance called ‘Barlaam and Jōasaph,’ giving the history of an Indian Prince who was converted by Barlaam, and became a Hermit. This history, the reader will be surprised to learn, is taken from the life of Buddha, and Joasaph is merely the Buddha under another name, the word Joasaph, or Josaphat, being simply a corruption of the word Bodisat, that title of the future Buddha so constantly repeated in the Buddhist Birth Stories.”—*Buddhist Birth Stories*, by Prof. T. W. RHYSDAVIDS, p. xxxvi.

“This book, the first religious romance published in a western language, became very popular indeed,”—“was translated into many other European languages. It exists in Latin, French, Italian, Spanish, English, Swedish, and Dutch.”—“It was translated as early as 1204 into Icelandic.”

Pope Sixtus, the Fifth, authorized a Martyrologium drawn up by Cardinal Baronius, 1585-1590, in which under the date of 27th November, are included “The Holy Saints Barlaam and Josaphat, of India, on the borders of Persia, whose wonderful acts Saint John of Damascus has described.”—*ibid*, p. xxxix.

In the opinion of Bro. SIMPSON, the Jatakas or Birth Stories, were the great storehouse of oriental tales, legends, fables, &c., and they are certainly the source, as Professor Rhys Davids shows, from which Æsop got his materials. Solomon's Judgment, &c., &c., are in them.

The Romance of “Barlaam and Joasaph” I have not seen, and in my note in p. 109 of the current volume of our *Transactions*, I merely “drew a bow at a venture,” as it seemed to me that the expression “Vale,” or “Valley of Jehosophat” which occurs in the old Masonic Catechisms, might have been taken from some old book,—printed or in MS.—very much in the same way as the compiler of the Cooke MS. (*Q.C.A.* ii.) copied freely from the “Polycronicon.” The *excerpta*, supplied by Bro. Simpson, now show that there was an ancient book in which the name “Josophat” occurs, that the said book was translated into English at a very early date, and open up a vista of possibilities by the further information that Joasaph or Josaphat was in point of fact, only the Buddha himself under another name.—R. F. GOULD.

BEN HADAD AND AHAB.—I. Kings, xx. 32. In the Douay Bible the corresponding passage (III. Kings) reads “If he be yet alive he is my brother. The men took this for good luck, and in haste caught the *word* out of his mouth, and said, Thy Brother Benadad.”—CAB. POCKLINGTON.

BROACHED THURNEL.—We have a *broach* spire near here, at Frampton, which rises from the tower walls without a parapet. Has this any connection with the Broached Thurnel of the Old Examinations?—CAB. POCKLINGTON.

AN ANCIENT MASONIC RELIC BEFORE THE TIME OF MOSES.—In the Bangor Union Masonic Lodge is shown a mallet which is probably without an equal in the world. It was presented to Lord Clanmorris by the Marquis of Dufferin and Ava (then Earl Dufferin) in 1883, and the following letter which accompanied it tells the history of the find. The mallet is laid in the Lodge Room, under a glass case, and bears evidence of good usage, the edges being completely rounded. The letter is as follows:—"Clandeboye, September 3, 1883. 'My Dear Clanmorris,—At last I have found the mallet, which I have much pleasure in sending you. Its great merit is its genuineness. On that you may rely, for I myself dug it out of a Temple tomb erected by King Mentu Hoteb of the 11th Dynasty, a personage who certainly flourished before Moses. The mallet was buried beneath the sand and ruins with a number of other articles of the same date. Its handle still shines with the sweat of the old Egyptian masons, and I have great pleasure in presenting it to your honourable Lodge.—Yours sincerely, 'DUFFERIN.' Aberdeen, 25th July, 1890."

"THE BRITISH DRUID'S FEAST OF ALBAN ARTHUR, celebrated the new birth of the Sun, occurred at Christmas time, and is still celebrated at Pontypridd, Glamorganshire, every year. It begins on 22nd December, and lasts three days, during which period the sun is supposed to fight with Avagdda, the spirit of darkness, the great luminary having descended into hell for that purpose. On the third day he rose, and the bards struck their harps, rejoicing that the sun had again been found. The Pontypridd ceremonies are similar to those of Midsummer-day,—already mentioned. The Arch Druid presides in the folds of the serpent circle, when he can get there, that is, for he is old, past eighty, and the Druidic hill is apt to be slippery with snow and ice at this time of the year. He prays to the Pagan god, and perhaps chants a poem in Welsh. The Druidic fires of the Winter Solstice were continued in customs like that which survived in Herefordshire until recent years, when on old Christmas Eve thirteen fires were lighted in a cornfield, twelve of them being in a circle round a central one which burned higher than the rest. The circle fires were called the Twelve Apostles, and the central one the Virgin Mary. In a shed near was a cow with a plum-cake between her horns, into whose face a pail of cyder was dashed, with a rhyming address, and the cow tossing her horns from the unexpected baptism, naturally threw the plum-cake down. If it fell forward, good harvests were predicted; if backward, the omen was evil. A feast among the peasants followed. In the Plygain in like manner survives the Druidic custom of going to the Sacred Groves before dawn on this morning, to greet the rising of the New-born Sun after his struggle with the evil principle." *British Goblins, Welsh Folk-lore, &c.*, by Wirt Sikes, p. 296.

To the above, the author gives in a foot-note the address of the Arch Druid, delivered on Sunday, 24th December, 1876, as reported in the *Western Mail* of the 26th. Here are some extracts:—"The day of the Winter Solstice has dawned upon us; little is the smile and the halo of Hea..... When the earth is decked in mourning, and the birds are silent, the Muse of Wales with its harp is heard in the gorsedd of the holy hill. On the stone ark, within the circle of the Caldron of Ceridwen, are throned the Sons of Awen..... Peace, love, and truth, encircle our throne; throne without beginning and without ending, adorned with uchelwydd [mistletoe], symbol of perennial life. The throne of the British Bard—which remains a throne while other thrones decay into dust around it: an everlasting throne. The great wheel of ages revolves and brings around our festivities,—" &c.

As regards the Gorsedd itself, the rule is, "that it be held in a conspicuous place within sight and hearing of the country and the lord in authority, and that it be face to face with the Sun and the eye of light, as there is no power to hold a Gorsedd under cover or at night, but only where and as long as the Sun is visible in the Heavens."—*Hibbert Lectures, Celtic Heathendom*, by JOHN RHYS, p. 209.

ARABIAN FREEMASONRY.—Bro. Ciprain Kuerevoski describes in an Egyptian newspaper, his visit to an Arabian Masonic Lodge, as follows:—"The Lodge has over fifty active members. The Arabian language is generally used, as also in all official and other correspondence. If the visiting Grand Master, when presiding at the Lodge, is not familiar with the Arabic tongue, it is permitted to use the French language; in this case the officers are replaced by European brethren. The Temple is richly ornamented in Oriental style. The Chair in the East is a little higher, and five steps guide to it. The rear of the Chair in the East is painted blue and adorned with stars; also the moon in silver, and the sun in gold are seen. Over the seat of the Master is a canopy of velvet with gilt fringes. In the midst of the Temple is the Altar with the Constitution; in the west, right and left, are the seats of the Wardens, as in French Lodges. The apron is white with a green triangle. The Master and the Officers wear a green sash across the breast. The pass-word, the sign, the examination for admission, etc., is the same as in Lodges of the Scotch Rite." (*Proc. G. Lodge of New York, 1890, app.*, p. 153.)

WOMEN FREEMASONS.—The *Keystone* (Philadelphia) of the 5th July, reprints an article from the pen of Bro. H. J. Whymper, which was originally published in the *Madras Masonic Review*. The opening words of the article in question, are the following:—"I believe that not only one, but that five or six cases of female initiation have actually occurred"; and in a foot-note enumerating the "female members," the names are given of the "Hon'ble Miss St. Leger (Mrs. Aldworth), Mrs. Beaton, Countess Haidiek-Barkoczy, Madame de Xaintrailles," and "Madame D'Eon." The last of these names has suggested the present note.

Some of our readers know, but others may not, which I trust will redeem me from the reproach of figuring as a tedious platitudinarian, that during a great part of the last century, there was a rival or Schismatic Grand Lodge of England, that its moving spirit was Laurence Dermott, and that its "Book of Constitutions" bore the fanciful title of "Ahiman Rezon."

The third edition of "Ahiman Rezon" appeared in 1778, and in a note to "Charge" III., which forbids the initiation of women or eunuchs, there appears:—"This is still the law of Ancient Masons [Schismatics], though disregarded by our Brethren (I mean our Sisters) the Modern Masons," [*i.e.*, the fraternity under the Regular or Original Grand Lodge.] "The Moderns," Dermott continues, "some years ago, admitted Signor Singsong, the enuch, T-nd-ci [Tenducci], at one of their Lodges in the Strand. And upon a late tryal at Westminster, it appeared that they admitted a woman called Madam D'E—." [D'Eon] The so-styled "woman" was the Chevalier D'Eon, and the "tryal" referred to, took place in July, 1777, before Lord Chief Justice Mansfield, on an action brought against Mr. Jacques, a broker, who had received several premiums of 15 guineas, to return 100 whenever it should be proved that the Chevalier was a woman. By the evidence then adduced, this fact was supposed to be so well established, that Hayes the plaintiff, obtained a verdict, though it was subsequently set aside on the ground of the illegality of the wager. D'Eon, after this, put on female attire, which he continued to wear until his decease, in 1810. Among his friends was Elisée, first surgeon of Louis XVIII., who kindly assisted him down to the period of his death, and attended the dissection of his body. The account of this witness, with other undeniable evidence, leaves it beyond doubt that D'Eon was of the male sex.—R. F. GOULD.

EARLY MASONIC CATECHISMS.—The *Daily Journal*, No. 2998, August 15, 1730, gives a long catechism, styled "The Mystery of Free-Masonry," which is prefaced by a letter from "J.G."

Both the catechism and the letter were reprinted in full, in Numb. 2999 of the same Journal—August 18, 1730; in Read's *Weekly Journal* or *British Gazetteer*, Numb. 283—August 22, 1730, and in numerous other papers at home and abroad, including the *Pennsylvania Gazette*, of December 8, 1730, (published by Benjamin Franklin), and the *Westminster Journal* of May 8, 1742. Later numbers of the *Daily Journal* for 1730, contain under the following dates:—August 22.—A letter to the editor, with a copy of the Freemasons' Oath. October 20.—"This day is published, MASONRY DISSECTED ∴ ∴ ∴ giving an impartial account of their Regular Proceedings in Initiating their New-Members in the whole three degrees of Masonry," etc. October 23.—"This Day is Published, the SECOND EDITION of MASONRY DISSECTED." October 31.—This Day is Published (with a List of the Regular Lodges according to their Seniority and Constitution) the THIRD EDITION of MASONRY DISSECTED." November 18.—"This Day is Published, (dedicated to Mr. Orator Henley), A NEW MODEL for Rebuilding Masonry on a stronger basis than the former; with a sound *Constitution*, and a curious *Catechism*, drawn from rules both intelligible and instructive. In three degrees: teaching the whole world to be *Masons*, without the imputation of being either Fools or knaves.—By PETER FARMER, Esq. Printed by J. Wilford, price 6d., where also may be had the 4th EDITION of MASONRY DISSECTED."

"The Mystery of Freemasonry," it will be seen, was the senior of "Masonry Dissected," by upwards of two months, and it is noteworthy that while the catechism of later date speaks of three degrees, in the earlier one only two are referred to. Other discrepancies occur, as invariably happens with this class of publications, but leaving these pretended exposures for what they are really worth,—and it may be remarked that the value set upon them has never been a high one,—we may occasionally from amid a mass of otherwise unintelligible matter, draw out an item or suggestion, calculated to throw light upon the past of Freemasonry. Of this, the limitation of the number of degrees to two, by all the catechisms which preceded "Masonry Dissected," affords an illustration. Many persons outside the actual pale of Freemasonry, would know the precise number of degrees worked in the Lodges, though their knowledge of what transpired when the said degrees were conferred on candidates, would be at best, pure conjecture. Hence, while brushing aside as worthless all pretended revelations of Masonic *Secrets*, we may nevertheless accept statements—to be found in these catechisms—relating to matters which were not secrets at

all, but well known facts, at the time they were published to the world. One thing I have omitted to notice in its proper place, *viz.*, that "Masonry Dissected" (as well as "The Mystery of Freemasonry") was reprinted in *Read's Weekly Journal or British Gazetteer*. It appeared in Numb. 292,—October 24, 1730—and the reference may be a useful one to students who frequent the British Museum Library, and who may be desirous of comparing a later reprint of Prichard's pamphlet with an early copy of the same, published only four days after the first edition of the original.—R. F. GOULD.

THE HAMBURG JOURNEYMAN MASONS.—In the Industrial Art Museum, in Hamburg, are some relics of the "*Hamburger Maurergesellen*," Hamburg Journeyman-Masons, of the year 1673, founded by J. Feldtlouw in 1637, such as the badges they wore, and the arms, etc. On one of the badges is engraved:—

Hei bin ir Leben	To-day we live,
Broders mein	Brothers mine,
Dodt doch fin luechtich sin	Be therefore merry,
Ande maket fin god	And so arrange,
Dat ider man	That every one,
Gefallen todt.	May pleased be.

One of the arms engraved was the Maul, Trowel and Hammer, supported by two lions; on another was a representation of the funeral of a member of the Society, the bearers standing each side of the coffin with one hand across their chests, but on the one side the left hand, on the other the right hand, and on the pall in the centre of the coffin, is a plate with five ovoid objects resembling lemons.

In the same museum are two compasses:

1. Compass of engraved gilded bronze, with the inscription scribbled on it—

\* C \* T \* D \* E \* M \*

1612.

2. Compass of engraved bronze—

\* C \* T \* M \* 1 \* 6 \* 2 \* 3 \*

E.W.D.

FREEMASONRY IN ST. HELENA.—According to the "History of the Minden Lodge, No. 63, Held in the XXth Regiment of Foot," by Sergeant Major John Clarke, Kingston, Canada, West, 1849:—"In the month of March, 1819, the Regiment embarked for St. Helena, and on its arrival took the immediate charge and duties over Napoleon. On the 13th April, 1821, it embarked for Bombay, and arrived there on the 4th June, and subsequently was removed to Cannanore, where, on the 19th August, 1824, we find the Lodge again resuming its labours after a lapse of nearly six years," (p. 18.) This break in the active proceedings of the Lodge is then explained in a letter, apparently written to the Grand Secretary of Ireland, by the W.M., dated 10th October, 1824, from which the following is an extract:—"The political and peculiar state of the Island, during our station at St. Helena,—the severity of duty, *the want of a building*,—all operated to prevent the best intentions on my part, to assemble for Masonic purposes." (*Ibid.*)

In "Chapter v.—June 1816,"—of Forsyth's "Life of Sir Hudson Lowe," there appears:—"Sir H. Lowe received at the same time a kind letter from H.R.H. the Duke of Kent, recommending to his notice a Map and Plans of St. Helena, published by an old officer of the name of Read, in whom the Duke took an interest" (p. 193). The Map and Plan of the Island has been lent to me by Colonel J. Mead, at whose request this note is being written. It is dedicated to the Duke of Kent by "Lieut. R. P. Read." The Army Lists—(1814-16)—have the name of Robert Read, Lieutenant, 38th Foot, but whether he was identical with "R. P." Read, I cannot say, as I have not yet been able to institute a full search into the matter.

Upon the map, and in the close vicinity of "Maldiva Gardens," where Barracks were afterwards erected, there is shown the outline of a building, coloured red, with the words "Masons' Lodge." This building, along with a theatre that stood just above it, I am told by Colonel Mead, was burnt down 15th July, 1831.

From the foregoing it would appear that the Historian of the Minden Lodge, or rather the W.M. of 1824, was inaccurate in his statement that the brethren in the 20th Foot were debarred from meeting as Masons, owing to the want of a building which could be used for such a purpose. There is yet another entry in the history of the Minden Lodge, which although it has no connection with the Island of St. Helena, may be briefly alluded to, as it is calculated to mislead the reader. On p. 7, will be found:—"An evidence that the Lodge has resumed its labours is afforded by the following written memorandum appended to a printed copy of By Laws, now in the Archives of the Lodge:—"The

foregoing 26 resolutions are recommended by the Grand Lodge to all Warranted Lodges, as most useful and necessary at this time.

Given under my hand this Sixth day of July, in the year of our Lord One Thousand Seven Hundred and Seventy-two, and in the year of Masonry, 5772.

[Signed] William Dickey, G.S."

But it happens that the Minden was an *Irish* and not an *English* Lodge, and William Dickey was Grand Secretary of the Schismatic or Irregular Grand Lodge of England, which carried on a rivalry with the Original or Regular Grand Lodge of England throughout the second half of the last century, and until the fusion of these two bodies in 1813.

The Schismatic Grand Lodge of England issued a "common form" of By-laws, which it recommended to the use of its subordinates. One of these forms, no doubt, was passed on by another Army Lodge, holding under the Schismatics,—which had always the larger number of English Military Lodges under its banner—or some joining brother of the Minden may have brought it with him from his former Lodge.—R. F. GOULD.

NATIVE AFRICAN FREEMASONRY.—The following letter was addressed to Brother Holmes, our Local Secretary on the Gold Coast. "Christiana, 1st March, 1890,—I have to tell you of a coincidence which happened to me during my late stay in Liberia. I had occasion to go into the interior up the river St. Paul, and I visited amongst others the King of the Daw or Day people. He is generally called the Bromley King. On approaching him he received me by first making the first Masonic Sign, and being a Mason I returned the same sign. He seemed then much pleased with me, and I quickly tried to find out how he learnt it, and if they had a brotherhood. Shortly after his brother came in, and I observed on his wrist a large ivory ring, with the usual Masonic Signs engraved upon it. I could not, however, trace out how he got to know the Masonic Sign except that the ring was a proof of his dignity, and formerly belonged to the King's deceased father and forefathers. The age of the ring seems to be at least more than one or two hundred years.

"In visiting the interior I have often got the impression that Masonry is common amongst the different tribes. In the Sénègal Districts, especially, I have seen proofs among the natives in connection with Freemasonry, and you yourself will doubtless have heard natives in "custom-keeping," and at other times give the latter part of the 'Fire.' I should much like to know if you have ever met with the above Masonic Signs from natives in your travels amongst them. The question is how has Masonry got into these remote districts? Have these tribes been connected with, and removed from the East to West of Africa? Perhaps your Masonic literary friends might be able to throw light on this important question.—JUST. WRIGHT.



EFFIGY OF A MASTER MASON.—Dr. Eduard Uhl, of Vienna, has kindly forwarded me a photograph of a part of the beautiful Stefans-Dom or Church of St. Stephen in that city, a portion of which I have attempted to reproduce in the accompanying pen and ink sketch. I append a part of the doctor's description.

"Accompanying photograph represents the so-called organ-base in the last bay of the north aisle of the nave. The building of this base was begun by Master George Oechsel, who however was supplanted before its completion by Master Anton Pilgram, who then finished it. The bust in high relief below it represents, in all probability, Master Oechsel. Pilgram has preserved his own memory in connection with this organ-base by his master-mark, which is to be found on a stone shield which does not form a portion of the structure, but is suspended from a nail driven into the crown of the vaulting. The legend under the bust also refers to Pilgram, M[aster] A[nton] P[ilgram], 1513."

In the right hand of the effigy, is a large pair of compasses, which, owing to the position occupied by the photographer, is unfortunately hidden from view.—G. W. SPETH.

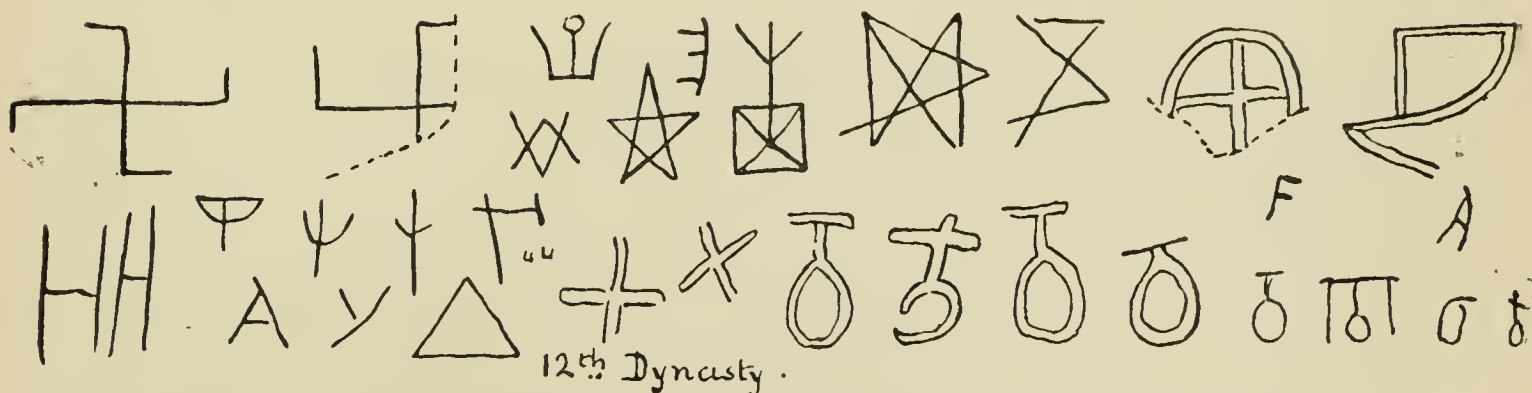


MASONS' MARKS.—In my paper on Masons' Marks and Masonry, I gave copies of several of great antiquity which had been found in Egypt by Mr. Flinders Petrie, who had kindly given me permission to use them.

Since that time he has published another volume, describing his further excavations at Kahun, Gurob, and Hawara,—excavations made with so much care as to be models which should be followed by all future explorers.

Amongst the illustrations which he gives, (all measured and drawn by himself,) are several of Marks of various kinds, the most remarkable being those of which I send you tracings from his engravings, and which show that some of our most characteristic signs were used at a much earlier date than I had ventured to put them.

The extremely careful methods which Mr. Petrie took, as described in the above volume, to identify the position and surroundings of each specimen, prevent there being any doubt as to its antiquity; and the marks above-named as sent to you may safely be assigned to the age of the 12th dynasty, the date of which is variously given by Dr. Brugsch (quoted by Mr. Reginald Stuart Poole) as B.C. 2781-2466, and by Marrette as 3064—2214. So that it may safely be placed in round numbers at about 2500 B.C. Thus, having these Marks dated at so early a period, it becomes very interesting to learn their probable origin. Mr. Flinders Petrie's views on this subject are very important, and he will, I am sure, pardon my sending to you a copy of some portions of his lately published volume which relates to them, and in which he gives a large series of Marks of the 12th dynasty.



He states at page 43, that an analysis of these characters (which I trust that he will make at some future time) "will occupy weeks and months, but my present duty is to place them before those who can discuss them with all the collateral information." He further states "that the historical development, as at present generally accepted, shows that, at least, we must expect to find the Phœnician alphabet in course of evolution at or before 2000 B.C., and the Cypriote alphabet already established then."

" . . . . The very confusion of these Marks is the best proof of their age being anterior to the clean division into the separate well-defined alphabets that we know in later ages."

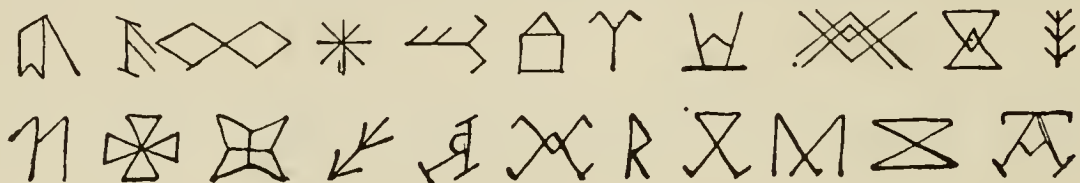
"But these Marks do not stand alone; they must be taken with many proofs of foreign inhabitants in both Kahun and Gurob."

"So far as a temporary working hypothesis may be permissible, it seems most likely that during the war of the last king of the 11th dynasty with 'the lords of the North' (a name which always means the Ægean peoples—at least in later times) the Egyptians became acquainted with the Mediterranean races. Perhaps at first as captives . . . ."

"These labouring foreigners were, very probably, not educated to the complex Egyptian system of writing, but lived only with Egyptian masons. From these masons they may have learned the use of Masons' Marks, which were originally formed from hieroglyph and to which many of the signs here bear a resemblance. Then these marks came to be used for the sounds attached to them, and so at last words were written down in the new signs. These signs were carried out into the Mediterranean in the commercial intercourse which went on, and then rose from a mere workman's convention into the sole mode of writing, and thus founded the alphabetical system. It is plain that similar causes may have been at work with Cypriotes and Phœnicians in Babylonia, and that some of the signs found here may have been brought in from similar developments there in progress."

Mr. Petrie further gives another table of marks of the 18th dynasty, most of which are well known to Masons.—T. HAYTER LEWIS.

MASONS' MARKS.—I send you copies of a few marks which I saw on Ashlar Stones at Furness Abbey, a fortnight ago, when I was going through the ruins. Some of them I do not remember to have seen before.—Yours fraternally, T. B. WHYTEHEAD.



MASONS' MARKS AND TOMBSTONES.—I remember some time ago being in the Churchyard at Wootton, near Northampton, and seeing there an old tomb-stone just at the west of the Church; on it were cut very plainly and well, various masonic emblems, but whether FREE, or working, I cannot now remember. Could you get some neighbouring Brother to take a rubbing before the traces are lost? The place is about two-and-a-half miles from Northampton, and the stone is flat on the ground.

At Filongley Church too, near the City of Coventry, I had pointed out to me by the foreman of works, many of the old Masons' Marks when the Church was restored a very few years ago. There seemed to be two distinct kinds, one on the face of the stones, and the other more deeply cut generally on the lower side. Would it not be well to ask through the *Transactions* any Members to take notes wherever a restoration is going on, especially as to marks of all sorts.—W. HAMMOND.

WILLIAM OF WYKEHAM, AND THE REGIUS MS.—There is a curious coincidence between these which I think is worth being noted in your pages. I am inclined to conviction that the great architect and the writer of the poem were contemporary, and certainly the motto assigned to Wykeham is found in the poem, where at line 726 we read,—*Gode maneres maken a mon.* The arms of Wykeham are described as,—Two chevrons or carpenters couples between three roses. Motto: *Manners makyth man.* Much of the Masonic value of this coincidence is lost by the fact that the line is interpolated from "Urbanitatis," though some may consider that as remedied by the allusion in the arms to carpenters couples.

Having just completed a reperusal of your two commentaries to the Regius and Cooke MSS., I may perhaps be allowed to add that I become more and more convinced of the reliability of their conclusions, and more especially as all the known facts of Masonry would seem to dovetail therewith. It is curious that both MSS. would seem to refer to two varying Athelstan Constitutions, and taking the Poem as Northumbrian, the probabilities are that Athelstan would first grant Masonic privileges in the district of his royal City of Winchester, and then upon visiting York confer them upon the architectural school of Edwin. The author of the preface to the Cooke MS. would seem to have clumsily dovetailed the Solomon legend, transmitted to Charles Martel, between the Euclid and St. Alban portion of another version of the Athelstan laws, similar to the "Alia Ordinacio" which begins line 471 of "Regius." Coming to the more modern Charges we find the Lansdowne and the Antiquity MSS. beginning a new school by omitting the Euclid legend entirely, and broadening the Invocation to "Almighty God of Jacob."—JOHN YARKER.

THE MATTHEW COOKE MS.—There are a few errors in the *Transcript* (Reprint Vol. II.) of this Ancient Masonic Work, which I note for the purpose of correction.

	<i>The Transcript.</i>	<i>The Original.</i>
Line 31	Whowe	Who we [were]
159	lynalle	lynalle
388	you	yov
731	dispending	dispendyng
827	by	bi.
958	out	owt

Line 31 should read "who were the founders thereof," which is similar to line 80, "we were the founders thereof."—JNO. LANE.

THE SOCIETY AND BROTHERHOOD OF COMPASS BROTHERS IN LÜBECK.—In the Museum at Lübeck are two jewels which were the property of the last two members of this mediæval society, Herr Von Heintze and Herr Von Evas, both at different times Burgomasters of the Town, and the latter of whom died in 1862, the former earlier in this century.

About this society not a great deal is known, but there seems good evidence that it was of a different nature to the innumerable religious brotherhoods in the middle ages, and that although it may perhaps not be possible to establish any connection between this society and

Freemasonry, yet the circumstances and facts relating to it are such that they may prove not uninteresting to students of the history of the Craft.

The following paragraphs are a rough translation of information to be found in the *Hansische Geschichtsblätter*; in the second Blatt dealing with "Das Lübeckische Patriziat," by Herr Von Wehrmann.

"Before the year 1377 are found no traces of societies, excepting the various Chapters which were more of the nature of a *Verbindung* or Association than anything else, with the one exception in 1290 of mention made of the 33 men in Lübeck, known as the Lübeck Councillors (*Rathsmänner*) or Consules Lubicensis.

"In 1379 is the first appearance of a regular Society (*Geschlossene Verbindung*). This was founded by Boldewinn Speggeler, and eight others.

"This Society came to an agreement with the Franciscan monks that they should read Mass to members of the Society or Brotherhood, or to those who were about to become members in the Catherine Church, also daily for the welfare of their souls, (*täglich in Seeleheil Messe*) and that a monk's burial should be given the Brothers of this Society; further that they should receive all members into the co-operation of their good works (*alle Mitglieder in die gemeinschaft ihrer guten Werke aufzunehmen*).

"The difference between the title of this and other Brotherhoods (*Bruderschaften*), is that mention is not made of a *Bruderschaft* alone, but always of a Society and Brotherhood (*Selschop unde Bruderschop*), in which title it will be seen the worldly character finds expression first, and then the spiritual, and this perhaps not unintentionally. Later the word "*bruderschop*" is left out in the documents, and only the title "*selschop*" or "*societas*" remained.

"And in Lübeck it was a very unusual title for a co-operation, only much later the corporation of shipowners called themselves the *Schiffergesellschaft*.

"The avowed *raison d'être* of this society was to make a position of their own, in fact a particular caste, and to assume a particular rank which was naturally to be higher than the others.

"Their distinguishing sign was an open ring as the symbol of the Trinity, with a pair of compasses from which the Society obtained the name of *Societas circuli ferorum* or *circulum Geretitium*, also *Zirkelbruderschaft* (Compass Brotherhood,) *Zirkelgesellschaft*.

"And in 1429 it was enacted by a Statute that the members were always to carry the compasses. Later too, collar chains were made with compasses joined to one another by eagle's tails (*Adlerschwänze*) which were worn on festivals in honour of the Emperor.

"In 1485, Frederick III., in answer to their petition, gave them particular privileges, in consequence of which an imperial crown was added over the ring of their emblem. The Imperial privilege referring to the jewel, runs as follows: *den obgemalten Ring mit einem Zirkel allein oder den mehr, so viel sy wollen, und zwischen jedwedem Ring einen Adlerschwanz in einer Gesellschaft oder halstandweise und vornen herab an einen ring und Zirkel hängend um den hals ob den Kleider zu einer jeden Zeit wan des einem jeglichen füglich ist, um allen enden und orthen zu tragen.*"

[Of the chains, not one is in existence, but there are a few to be seen in old pictures of brethren of this society.]

Further in "*Grundliche Nachricht von der Kaiserl: feegen in des H. R. Rechtsstadt Lübeck*" by J. V. Malla, published in 1787. "The whole *Bürgerschaft* was made up of 12 *Collegiis*, of which only the first seven were eligible for the Town Council, and of these from the first two were most often chosen the Burgomaster, the Compass Society being the first of these.

"The Society's accrued privileges were confirmed and enlarged by Emperor Ferdinand II. in 1636, Ferdinand III. in 1641, Leopold in 1709, Joseph I. in 1778, Joseph II. in 1778.

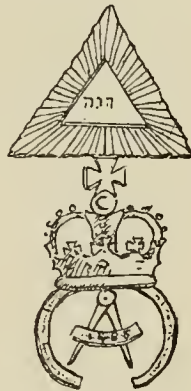
"In 1499 they bought a house which in 1777 was rebuilt. [This house is in the Königstrasse, and now the Town Archive House. On the top of the front wall of the house, facing the street, may be seen two draped female figures, reclining on each side of a device, the left hand one holding an instrument in her hand like a nail, or chisel, and in the right hand a bundle of rods. The device is a triangle with a halo round it over a pair of scales. From below in the street one cannot observe any characters on the triangle, but not improbably on nearer inspection would be found the same as on the jewel.]

"The Society met in their Chapel in the Catherine Church twice a year, both sexes, on the Monday after Trinity, and Monday after First Sunday in Advent, '*um die Begängnisse für die aus ihrer Bruderschaft verstorbene zu begehen*' (to pray for those brothers who had departed), and these meetings were in accordance with the statutes of 1429. So also was the yearly meeting on the festival of the Holy Trinity on the so-called Olansberg before the Mühlenthor, when they held a 'solemn festival' feast (*feyerliches festmahl ausstellten*), which on account of their emblem, was called the *Zirkeltag*, i.e., Compass-day.

“The alms and charities disbursed were so extensive that every week not fewer than forty were benefited thereby.”

In the catalogue of the Museum a translation of the description of the jewel runs as follows:—No. 802, Insignia Order of the Compass-brothers in Lübeck. Over the imperial crown is a triangle with the name of God in blue enamel, [the name is written in Hebrew characters]; underneath the same hangs a circular ring open at the bottom (*ein unten offen gelassenen zirkelreif*) inside which is an open pair of compasses. On these is the date 1485, on the ring one can read “*Ordo Equestr. S. S. Trinitatis fundet 1379 amt Imper.*” all worked in gold.

In Heintze’s jewel, which is the smaller of the two, the inscription is at the back, In Evas’ on the front of the ring. In Evas’ too, the triangle is placed apex downwards, and the date 1485 appears on the front of the cross-piece of the compasses. The triangle of blue enamel is in each case surrounded by a gold halo also triangular.



In later years nothing much is recorded that is interesting, except for one or two attempted secessions by members who wished to set up a trading association “*Kaufleute Gesellschaft*,” and in the wars at the beginning of this and the end of the last century it seems to have come to an end, partly because eventually membership became more or less hereditary, and the families in which it was so died out.

The W.M. of the Lübeck 3. Welt Kügel Lodge says that neither Herr Von Heintze nor Von Evas were members of any Lodge in Lübeck, and that the Town Archivist, Herr Von Wehrmann has not succeeded in finding out more about the Society, but that by reason of its antiquity it cannot, in his opinion, be connected with Masonry.—E.W.D.

THE OLD MASONIC CHARGES, INDENTURE, AND FREEDOM.—I recently came across a 60 years’ old Indenture and Freedom of the City of York, which I send you for consideration of the bearing these may have on the Old Charges on which you are commenting. The portions which I copy are a printed form clearly of much older formula than the date of the documents. The following questions arise:—1. How far back, at York or elsewhere, can we carry this particular form of Indenture, and the right it confers of City Freedom, on completion of the seven years’ Apprenticeship? 2. What is the relationship existing between the terms of this form of Indenture, and what is called the Apprentice (Masonic) Charges of the 17th century,—probably of North Country origin? 3. What species of relationship at York or elsewhere exists between this form of Apprenticeship and City Freedom, and the more ancient independent Guild life of the time of Athelstan, as represented by the Charges you have published? I may add for your better comprehension that this particular Indenture was drawn in 1830, and by it a country yeoman, on the 1st November, apprentices one of his sons to learn “the Art, Trade, or Mystery of a Joiner and Cabinet Maker,” and pays a premium of £15, and a further sum of £14 on the completion of one year. It is then taken to the authorities of the city and endorsed, “City of York, Nov. 30th, 1830. This Indenture Registered. Robt. Davis, Common Clerk of the said City.” On the 26th July, 1841, the released apprentice (as such) receives the Freedom of the City, signed by the above Robert Davies, as “Town Clerk of the said City.” He evidently might have had it a few years earlier, or in 1838. Yours fraternally, JOHN YARKER.

#### INDENTURE FORM.

THIS INDENTURE made the . . . day of . . . in the . . . year of the Reign of our Sovereign Lord George the . . . by the Grace of God of the United Kingdom of *Great Britain* and *Ireland*, King, Defender of the Faith, and in the Year of our LORD, one thousand eight hundred and . . . BETWEEN . . . of the one Part, and . . . of the other Part; WITNESSETH, That the said . . . hath of his own Free will, and with the Consent of the said . . . Put and bound himself Apprentice to and with the said . . . and with him after the manner of an apprentice

to Dwell, Remain, and Serve, from the day of . . . . for, during, and until the term of [Seven] Years thence next following be fully completed and ended. During all which term the said Apprentice his said Master well and faithfully shall serve, his secrets shall keep, his lawful commands shall do, Fornication or Adultery shall not commit, Hurt or Damage to his said Master shall not do, or Consent to be done, but to his power shall Let it, and forthwith his said Master thereof warn; Taverns or Alehouses he shall not Hannt or Frequent, unless it be about his Master's business there to be done; At Dice, Cards, Tables, Bowls, or any other unlawful games he shall not Play; the Goods of his said Master shall not Waste, nor them Lend or Give to any Person without his Master's Licence; Matrimony within the said Term shall not contract, nor from his Master's Service at any time absent himself; but as a True and Faithful Apprentice shall order and behave himself towards his said Master, and all, as well in Words as in Deeds during the said Term; And a true and just Account of all his said Master's Goods, Chattels, and Money committed to his charge, or shall come to his Hands, faithfully he shall give at all Times when thereunto required by his said Master, his Executors, Administrators, or Assigns. And the said [here are written terms of agreement between them] for himself, his Executors, Administrators, and Assigns, doth Covenant, Promise, and Grant, by these Presents, to and with the said . . . . Apprentice, That he the said . . . . his Executors, Administrators, or Assigns, shall and will Teach, Learn, and Inform him, the said Apprentice, or cause him to be Taught, Learned, and Informed in the . . . . which the said Master now useth, after the best Manner of Knowledge, that he or they May or Can with all Circumstances thereunto belonging: And also shall find to and provide for him the said Apprentice, sufficient and enough of Meat . . . . [here is forfeit of premium in case of misconduct.] And for the true performance of All and Singular the Covenants and Agreements aforesaid, each of the Parties aforesaid doth bind himself unto the other firmly by these Presents. In Witness whereof the Parties above-named to these present Indentures, interchangeably have Set their Hands and Seals the Day and Year above-written. Sealed and Delivered (being first duly stamped) in the presence of . . . . .

## FREEDOM OF CITY.

## CITY OF YORK. THE OATH OF EVERY FREEMAN OF THIS CITY.

This hear you, My LORD MAYOR, and good Men: That I from henceforth shall be true and trusty to our Sovereign Lady Queen VICTORIA, and to this City of YORK: and the same City shall Save and Maintain to our said Sovereign Lady the Queen and her Successors; and all the Franchises and Freedoms of the same City Maintain and Uphold with the best of my Power and Cunning, and with my Body and Goods so often as it shall need my Help. So HELP ME GOD.

You shall be obedient to the Lord Mayor and Sheriff of this City, that are, or shall be for the time being, and justified after the Laws, Customs, and Orders of the same City; the Goods of any Stranger, or Men unfranchised, you shall not avow for your own, by which the Lord Mayor or Sheriff may lose their Tolls or Customs, or any other Duties that belong to them; The Counsels and Privities of the same City you shall well and truly keep; and all these points and articles before rehearsed, shall hold aneust you, and for nothing let, but you shall so do. So HELP YOU GOD.

In the time of . . . Lord Mayor. Memorandum. That . . . . took these Oaths, with the Oath of Allegiance, and was admitted into the Freedom of this City, the . . . . Day of . . . . in the Year of our Lord One thousand eight hundred and . . . . .

EXAMINED BY . . . . TOWN CLERK OF THE SAID CITY.

MARTIN FOLKES.—On reading the account in Gould's *History* of the issuing a medal by Foreign Masons residing at Rome in 1742, in honour of Martin Folkes, D.G.M. of England, 1724-25, I communicated with Bro. Sir W. Folkes, Bart., the lineal representative of Martin Folkes, and found that the medal was not in the possession of him or any member of his family. It has however, recently come into his hands through a brother-in-law, who, I believe, found it in a curiosity shop in Norwich. The medal is now in my custody for exhibition to my Lodge. It is in a very fine state of preservation. I thought that perhaps you would like to know it is in existence.—J. S. B. GLASIER, P.M., P.P.G.J.W., (Norfolk).

AN ANTIENT MASONIC FINGER RING.—In the Museum for Northern Antiquities, at Copenhagen, amongst a case of old rings, is at the present time a curious one, which belonged once, without any doubt, to a Freemason. A translation of the description in the catalogue runs as follows:—"No. 20,887, a Freemason's small finger ring of gold. You see on it the compasses, the square, level, trowel, and hammer,—these marks have been enamelled, and

on the outside of the ring stands the inscription: ENDE-PIT-DES-CURIEUX. Inside is seen in punctured letters, in two different places, H.G.Z."

The enamel is now almost entirely gone except on one place at the end of the inscription, or between the end of the inscription and the various Masonic emblems. Corresponding to this, between the above-mentioned emblems and the beginning of the inscription, is a small disc certainly intended to represent the sun, so that the small remaining piece of enamel may represent or rather conceal some other emblem.

The ring was found in the year 1863, when the bed of the small river Ladegeards, in the immediate neighbourhood of Copenhagen, was being cleaned out.

The learned and courteous Director, Herr Sophus Müller, is of opinion that judging from the workmanship, the style of the ring, and the pattern of the letters, the ring is of a date *not* later than the 17th century; and further from the fact that no Danish names begin with "G" as well as from the fact that the inscription is in French that the owner was probably a Frenchman or perhaps a German.—E.W.D.



BUCKS.—By some accident I omitted to mention the following:—There is also in the Mayer collection, Liverpool, a mug  $3\frac{5}{8}$  inches in height, bearing on both sides the arms, &c., of the Bucks. Between these is in front a portrait painted in colours, supposed to represent George III. It is of Liverpool porcelain, but the maker is unknown.

Another example in the same collection is a tile of Liverpool printed ware, signed J. Sadler. It bears also the arms, &c., of the Bucks as before, and is about five inches square.—W. H. RYLANDS.

COOKE MS., REPRINTS II.—At line 552 there is an evident omission of a word in the original. I have, in my commentary, suggested the word "wages," but a reference to lines 566-568 will make it appear probable that the word should be "charges."

Throughout the MS. there is a contraction frequently used, viz., "pfite" or "pfyte." In a few cases only the word represents *profit*, but in the majority it should undoubtedly stand for *perfect*. Cases where profit has been used in the transcription when perfect would have been more probably correct, will be found at lines 760 and 794.—G. W. SPETH.

CROWNED OR UNCROWNED.—*Dear Brother Speth*: Referring to the discussion in the Lodge at last meeting, when we were told that our Four Martyrs were not the crowned but the uncrowned, because the Church in Rome is dedicated to the "*Quattro Incoronati*," I beg to state that *incoronati* (the plural of *incoronato*) does not signify uncrowned; the prefix there is not a negation but rather an emphasis.

Referring to my copy, the large Italian-French Dictionary of Buttura and Renzi (7964 columns), based on that of the Accademia della Crusca, I find the following—

INCORONARE	<i>couronner</i>
INCORONATO	<i>couronné</i>
INCORONAZIONE	<i>couronnement</i>
INCORONANTE	<i>qui couronne</i>

There is a multitude of other words of the same kind where the prefix *in* adds some force; as *Inanimare*, *Indorare*, *Infuriare*, *Incrustare*, *Indormire*, *Investare*, *Installare*, &c., &c.

Our installation ceremony does not unseat the Master, nor does investiture deprive a brother of clothing.—W. MATTIEU WILLIAMS.

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## OBITUARY.

**B**ROTHER PIERRE VAN HUMBEECK, who was Grand Master of Belgium from 1869 to 1872, was called to the Grand Lodge above on the 5th July. At the time of his death he was the head of the A. & A.S.R. in Belgium, and his loss will be severely felt.

ON the 1st September, at his residence, Presscot, Ontario, Brother Col. J. B. Macleod Moore. He will be widely regretted throughout the Dominion, having been very prominent for many years as the Grand Master of the Knights Templars in that colony, and his yearly allocutions were always looked forward to with much interest, as not only were they gracefully compiled but showed much historical knowledge and research. Grand Master J. Ross

Robertson, who had been apprised of his death by telegram, announced the news in Lodge at our meeting on the 4th.

WE have also to record the death of Bro. the Right Hon. the Earl of Rosslyn, in his 58th year. He was elected Grand Master of Scotland in 1870.

DR. LUDWIG LEWIS, one of the founders, and for a long time the leader, of Hungarian Freemasonry, died on July 17th at Buda-Pesth, aged 96 years. He was the author of "Geschichte der Freimaurerei in Oesterreich," a valuable little history in its way.

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## REVIEWS.

**D**U RITUEL DES R.R. ∴ ∴ ∴ et de sa signification symbolique. By Brother Count Goblet d'Alviella.—Brother d'Alviella is a Past Grand Master of Belgium, and this is one of several papers read at a conference of Rose Croix Masons at Brussels, 28th and 29th March, 1888. I quote the first few passages of the essay :—

"At first sight the ceremonies of the Rose Croix degree would seem exclusively borrowed from Christianity, principally from the liturgies of the Greek and Roman Churches." He gives a short sketch of the ceremonies peculiar to this degree, and continues,—

"All these essential details of our ritual concur in recalling to us the traditions and doctrines of the Evangelists as developed by the Church in the early ages.

"Does it follow, as some maintain, that the R.C. constitutes in Freemasonry a religious and even Christian grade, in the ecclesiastical sense of the word ?

"I do not hesitate to reply, that the R.C. degree is a theist degree, *i.e.*, a religious degree in the widest and most elevated sense of the word, but that it is not a Christian degree, if by that is implied adhesion to the dogmas of Christianity.

"To prove this I shall have to show that the parts borrowed by our own ritual from Christian dogma are purely symbolic ; that our essential rite is the renewal of fire, and that that renewal must not be, as in the ceremonies of the Church, the object of a purely Christian interpretation ; that, beyond this the historic antecedents of Rosicrucianism are evidence in favour of toleration, *i.e.*, of the widest religious eclectism, and finally, that the spirit of our degree does not differ from the spirit which predominates the other rungs of the Masonic ladder."

The political parties in Belgium are known as Liberals and Catholics, the distinction sufficiently showing that the term Liberal bears a very different interpretation to the same word in English politics. The members of the Craft in Belgium are almost exclusively of the Liberal party, and thus it is not difficult to divine why our Brother should have set himself the task of proving that the R.C. degree did not reflect the dogmas of the Church. He has executed his work in a masterly manner, taking some of the ceremonial usages of the degree, and carrying them back to the remotest antiquity, related in a great measure to the primitive worship of fire, the sun, &c. A great deal of this, nay all of it, is highly interesting and instructive, and reveals our Brother as we all know him to be, one of the first students of symbology in the Craft, but those who have devoted any time to the study of the rise and progress of the so-called high degrees, will not be astonished to learn that his arguments have left me unconvinced. He triumphantly proves the existence of some symbols and ceremonies ages before Christianity, but had he proved, as no doubt he is quite capable of doing, the equally primitive existence of all of them, this would not account for their fortuitous combined presence in the Rituel des R.R. ∴ ∴ ∴, nor for the absence therein of any single allusion of a non-Christian character. The essay will be read with the interest it deserves by all students, it will possibly be hailed with exceeding joy in Belgium, France, and other Roman Catholic nations, but I doubt whether the author's conclusions will find favour among the adherents of the A. & A.S.R. in England and North America.—G. W. SPETH.

CROWE'S HANDBOOK.<sup>1</sup>—This little production should be very welcome to all young masons, for whom it is primarily intended. It gives in a small compass much useful information of a kind which is sure to be wanted. The Chapter-headings will present a very good idea of the scope of the work. They are : Historical Sketch of Freemasonry ; Grand Lodge, its Origin and Constitution ; Private Lodges ; Visiting Private Lodges ; Titles, their proper uses and abbreviations ; The Great Masonic Institutions ; Higher or

<sup>1</sup> The Master Mason's Handbook, by Bro. Fred. J. W. Crowe, with an introduction by Bro. W. J. Hughan, P.G.D. . . Kenning, 1890.

Additional Degrees and how to obtain them; and finally, as an appendix, an account of the Lodge Quatuor Coronati, with a strong recommendation to join it and profit by the advantages it holds out. There is undoubtedly room for such a guide as this, and it is somewhat remarkable that no attempt to supply the want has hitherto been made. The historical sketch is naturally very brief, yet it provides sufficient matter to whet the appetite of any intelligent reader. The only fault that I find with it is, that Brother Crowe upholds the derivation of the mediæval guilds, and consequently the operative Mason-Lodges, from the Roman Collegia, an origin which has never appealed to my sense of the probable. But as he can point to excellent scholars as supporting the same views, this matter may be passed over here, and left to the appreciation of his readers. The rest of the information contained in the book is very trustworthy, and his enlightened advocacy of Masonic study and of our Lodge in particular, merits approbation. With Brother Hughan's opening statement in the introduction, that "This handy little volume will be found very useful, and meet a long felt want," I cordially agree. Not so, however, with his declaration that "no separate Degrees were known during the pre-Grand Lodge era." That there were no *degrees* known under that name I am willing to admit, but I have maintained in lectures throughout the country that there were two distinct ceremonies from the earliest times, though these were latterly given on one and the same occasion. The evidence upon which I rely is unfortunately not discussible in print, and Bro. Hughan has never heard my arguments. When that day arrives I hope to show him good reason to alter his opinion, and till then I suppose we must agree to differ.—G. W. SPETH.

WESTCOTT'S NUMBERS.<sup>1</sup>—This work, though from its nature necessarily abstruse as teaching the learning of the Antients, is put together in a form which commends itself to all who delight in the study of the old philosophy, promulgated by the learned of all ages, great and wise men who have kindled their lamps at the sacred fire in which we now rejoice. We trace the growth of our philosophy in the perpetual advent of sages through the remotest avenues of time, a grand and spiritual procession of teachers illuminating the earth with their wisdom.

Besides chapters on each prime number the volume contains: *a.* An essay on the KABBALAH and its numerical basis and interpretation, Hebrew and Greek letters and numbers, GEMATRIA, NOTARICON and TEMURA, magic squares of the seven planets, number of the beast, p. 16, Abraxas, p. 16, relation of Abram to Abraham, and Sarai to Sarah. *b.*—A *resumé* of all the arithmetical notions of the Pythagorean philosophers, describing the quaint and curious conceits of amicable, hermaphrodite, superperfect and superabundant numbers; speculations on nuptial numbers and the music of the spheres. *c.*—A chapter on Pythagoras and his pupils, the character of his teaching and nature of his tenets. *d.*—A catalogue of all the mystical numbers of the Book of Revelation.

The chapters on the individual numbers contain references to the old Greek and Roman personifications of each number—the what may be called "folk lore" of such, old superstitions; occult allusions; astronomical and musical explanations; mythological allusions.

Freemasons will notice the relation of the Twelve Tribes to Initiation, p. 46: the Mark Masters' Alphabet, p. 14; Sat B'hai of the late Major Archer, p. 35; Kadosh Ladder of 30°, p. 34; Pentalpha & Hexalpha, p. 31; Triad Society of China, p. 28; Rosicrucians, p. 24; Triple Tau, p. 21.

In Part II. there are some very quaint fancies about numbers. All even numbers (except the duad—two—which is simply two unities) may be divided into two equal parts, and also into two unequal parts. . . . But the ODD number is only divisible into uneven parts, &c.

The Antients also remarked the monad to be "odd" and to be the first "odd number," &c. Aristotle in his Pythagoric treatise, remarks that the monad partakes also of the nature of an *even number*, because when added to the odd it makes the even, and added to the even the odd is formed. Hence it is called *evenly odd*. The Monad then is the first idea of the odd number, and so the Pythagoreans speak of the "two" as the "first idea of the indefinite duad," and attribute the number 2 to that which is indefinite, unknown and inordinate in the world, just as they adapt the monad to all that is definite and orderly, &c. They also noted that every number is one half of the total of the numbers about it in the natural series, thus 5 is half of 6 and 4. And also of the sum of the numbers again above and below this pair, thus 5 is also half of 7 and 3, and so on till unity is reached; for the monad alone has not two terms, one below and one above, it has one above it only, and hence is said to be the "source of all multitude."

<sup>1</sup> NUMBERS: their occult power and mystic virtue being a *resumé* of the views of the Kabbalists, Pythagoreans, Adepts of India, Chaldean Magi, and Mediæval Magicians, by Dr. W. Wynn Westcott, Fra. Rosæ Crucis, F.T.S.—J.W. 2076.—P.M. 814.—P.Z. 329.



Then we have the "evenly even," the "unevenly even," after this three classes of odd numbers which are sorted by the "sieve of Eratosthenes." Then even numbers are divided by the ancient sages into perfect, deficient, and superabundant or superperfect. Superperfect or superabundant are such as 12 and 24. Deficient are such as 8 and 14. Perfect are such as 6 and 28, equal to the number of their parts, as 28—half is 14, a fourth is 7, a seventh is 4, a fourteenth part is 2, and the twenty-eighth is one, which quotients added together are 28.

The perfect numbers are like the virtues, few in number. There is but one perfect number between 1 and 10, that is 6; only one between 10 and 100, that is 28; only one between 100 and 1000, that is 496; and between 1000 and 10,000 only one, that is 8,128.

I will not go any further into this part of the subject, but will leave the author himself to explain these quaint mysteries in his usual lucid style. The peculiarities of the monad which is neither odd nor even, the first of all things and representing the Maker of all things, the principle and element of numbers, stable, firm, indivisible and immutable, and it remains by itself among numbers; it represents the generative principle of nature, and the unity of the Divine Being, typified by the point within the circle.

The Duad also has its peculiarities, two unities, the opposite to the monad, it also holds an ambiguous position between odd and even, it is "the interval between multitude and the monad," because it is not yet perfect multitude, but is parturient with it. The duad is the medium between unity and number. It is not considered a fortunate number.

The Triad in harmony is an important number, it is called majestic, referring to the triple essence of the Deity, and the triangle or sacred delta was used in the mysteries of Osiris. The Triple Tau, the letter Shin, three Yods in a triangle all refer to the number three.

The Tetrad 4.—A great deal is said about this most wonderful number as representing the square, the sacred Tetragrammaton or unpronounceable name of God, also the four elements; Pythagoras taught that all symphonies exists within it, and it contains the nature of all things, it is also called Kosmos; the elementals are also here touched upon: the four gospels and the four living creatures, and many other interesting similitudes.

The Pentad 5.—Light, Friendship and Justice, emblem of health and safety. The Pentalpha forms five copies of the capital letter A; it is called the pentacle or pentagram: It is the jewel of jewels to the Master Mason; it reminds him of the five points by which he rose again after having descended into the bowels of the earth: it is also said to represent the five wounds of Christ on the Cross. In the Kabbalah it is the sign of the microcosm, also of the quintessence of the alchymist, and for its many other similitudes I must again refer you to our author, it is one of the most beautiful of numbers.

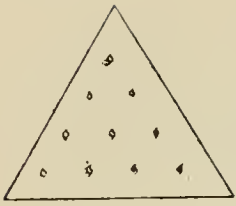
The Hexad 6.—"The form of form, the only number adapted to the soul, the distinct union of the parts of the universe, also harmony." In the "Sepher Yetzirah," it represents the four quarters of the world, north, south, east, and west, and also height and depth, and in the midst of all is the Holy Temple. It is "an epitome of Nature as it presents to our view the dimensions of all things, adding to the four cardinal or superficial points the two lines of height and depth." It is the hexalpha, the true Solomon's seal; it forms six copies of the capital A (alpha). In Christian churches it symbolizes the union of the divine and human natures of Christ.

The Heptad 7.—The perfect number, also the most venerable since it refers to the Creation. There are two chapters devoted to this number with an allusion to the SAT B'HAI.

The Ogdoad 8, is the first cube of energy, and is the only *evenly even* number within the decad; the Greeks thought it an all-powerful number. They had a proverb, all things are eight. It is also esteemed "the number most to be desired."

The Ennead 9.—The Triple Ternary, and refers to the perfection of the spheres. It is the first square of an odd number; it was said to be like the ocean flowing round the other numbers within the decad; no further elementary number is possible, hence it is like the horizon, because all the numbers are bounded by it. It has many peculiar properties; it is said to be an emblem of matter which ever varying is never destroyed; so the number nine when multiplied by any number always reproduces itself.

The Decad 10, contains the monad or unity which created all things, and also 0, zero, the symbol of chaos, out of which the world was formed. It is "all complete." The grand summit of numbers which once reached cannot be passed; to increase the sum we must retrograde to the monad. It is a circle with a visible centre, but its circumference too vast for sight. It is the sum of the units of the number four, a holy and deistic number, thus  $4 + 3 + 2 + 1$  are 10, and thus ten gains splendour from its parentage. Under 10 also falls the mention of the Pythagorean triangle, tetractys, an equilateral triangle



enclosing ten yods—thus the upper is the monad, the second line the duad, the third the triad, and the fourth the quaternary or tetrad: representing the four forms of *point, line, superficies, and solid*. A similar form is given by Hebrew Kabbalists to form 72, the Deity number, by placing in a triangle four yods י י י י, three hehs ה ה ה, two vaus ו ו, and one ה, heh, final, being the letters יהוה of the sacred Tetragrammaton. Ten is a sign of fellowship, love, peace, and union in Masonry, the union of two “five points of fellowship.” There are Ten Commandments, and the Holy Ghost descended ten days after the Ascension. The ten Sephiroth form the essence of the Hebrew dogmatic Kabbalah.

אין סוף Ain Soph is equal to *ἄπειρος* Endless, Boundless, Limitless, and it is said in the *Sohar*, “At first the Ain Soph or the Aged of the Aged, עתיקה דעת יקון, or the Holy Aged עתיקה קדישא as He is alternately called, sent forth from His infinite light one spiritual substance or intelligence. This first Sephira which existed in the Ain Soph from all eternity, and became a reality by a mere act, has no less than seven appellations,” the first and most important name is כתר the Crown, it is also called the primordial point. Another part of the *Sohar* tells us “When the Concealed of the Concealed wished to reveal himself, He made a single point; the Infinite was entirely unknown and diffused no light before this luminous point violently broke through into vision,” (*Sohar* i. 15a.) Again “When the Concealed of all Concealed wanted to reveal himself He first made a point, [*i.e.*, the 1st Sephira], shaped it into a sacred form [*i.e.*, the totality of the Sephiroth], and covered it with a rich and splendid garment, that is the world.” (*Sohar* i. 2a.) But to return to our author as follows . . . . . Boundless Light which concentrates in the first manifestation of the Sephiroth, which is the Crown Kether. From the Crown Kether, כתר, proceeds Chockmah, wisdom, חכמה, an active masculine potency, and Binah, understanding, בינה, as passive feminine power. These three form the supernal triad. The fourth and fifth are Chesed Mercy, חסד, active and male, and Geburah, strength, גבורה passive and female.

The sixth Sephirah is the notable Tiphereth, Beauty, תפארת, the central Sun, the Logos, the Manifested Son. This completes a second triangle, the reflection of the former.

Number seven is Netzach, victory, נצח, active, and the eighth is Hod, splendour, הוד, passive; the ninth is Yesod, the foundation, יסוד, completing the third trinity or triangle.

Malkuth, מלכות, the tenth Sephirah, completes the emanations, She is the Bride of Microprosopus, the Son, the central Sun, Logos; She is the inferior Mother, Queen, and the Manifested Universe.

The work ends with a most interesting chapter on the Apocalyptic Numbers, concluding with ten thousand times ten thousand!—a most appropriate ending to a book of “Numbers.”

In reviewing this work I have quoted largely from its choicest parts, the only way to do justice to it, and to commend it fairly to the student; and I have also introduced some passages from the *Sohar*, that storehouse of Kabbalistic lore in corroboration of our author's account of the *origin* of the ten Sephiroth or Emanations, which is one of the most important dogmas of the Kabbalah.

If all that has been said of the properties of numbers were collected together, it would require a larger book than this, in fact many larger books, but our author has condensed in a small compass a very large amount of most interesting and instructive matter; this work should be read by every Mason, as also the “Sepher Yetzirah,” which treats of the properties of letters and their place in the Kosmogony, (translated by the same author.) Had it been possible to have used Hebrew characters to represent Hebrew letters, instead of their *feeble imitation* in English characters, a great improvement would have been effected. I noticed the same thing not long ago when a valuable work on the Kabbalah was greatly impaired, and to a much greater extent, by a similar omission. This can be remedied in a future edition, and I am sure the author who is a Hebrew scholar, will agree with me in this, and will no doubt tell us that the improvement suggested was a difficulty he was unable to surmount, in the first edition of this most valuable contribution to Masonic Literature, and indeed to Science in general. The Numbers are treated Arithmetically, Kabbalistically, Occultly, and in accordance with the laws of Harmony.—WILLIAM ROBT. WOODMAN, M.D., P.G.SWD-BR., *Supreme Magus—Soc. Rosicruciana in Angliâ.*

## CHRONICLE.

## SCOTLAND.

ON the 7th August proposals were adopted in Grand of Scotland with a view to admit into the fold the old Lodge at Melrose. This ancient operative Lodge has existed for centuries, but has hitherto declined to throw in its lot with the Grand Lodge of Scotland and is the only one on British soil which has retained its independence. Its future number on the roll is to be 1 *bis*.

## ENGLAND.

ACCORDING to the wish of our West Yorkshire brethren, Brother R. F. Gould has recently lectured, at Huddersfield, Wakefield, Halifax, Dewsbury, and Sheffield, the preliminary arrangements having in each case been carefully planned by Bro. Joseph Matthewman, Assistant Provincial Grand Secretary. The brethren of the Province mustered in considerable strength at every one of these meetings, and Bro. Gould speaks in glowing terms of the warm hospitality which was extended to him by the R.W. Provincial Grand Master, his Deputy, and all the Masons of West Yorkshire with whom he was brought into contact.

From the West, Bro. Gould proceeded to the East Riding, delivering lectures at York and Hull, in the one instance under the banner of the York Lodge, No. 236, and in the other, at a special meeting of the Humber Lodge of Installed Masters.

From the accounts which have reached us, the lecturer was everywhere received with open arms, and great satisfaction was expressed by the brethren in general at being afforded an opportunity of listening to Bro. Gould, and of becoming personally acquainted with him.

On leaving Yorkshire, Bro. Gould paid a visit of a few days to Bro. Edward Macbean, at Glasgow, and was hospitably entertained by the Pollockshields and Mauchline Lodges, on both occasions delivering an address, and receiving the compliment of honorary affiliation.

## GERMANY.

FRANKFORT.—Grand Lodge of the Eclectic Union. An interesting statement has been issued of the status of the Lodges under this jurisdiction. From this it appears that in 1889 there were 15 Lodges at work with a membership of 2550, varying from 324 in a Lodge at Hamburg, to 70 in one at Strassburg. Beyond these *active* members, there were 131 honorary, 200 permanent visitors (a sort of temporary member), and 49 serving brothers. One Lodge only held 5 meetings for work, whilst one held as many as 35. To these 174 work-meetings must be added 23 Festival and 7 Mourning Lodge-meetings, besides 327 conferences, giving an average of 36 meetings of one sort or another to each Lodge during the year. The 15 Lodges between them sustain 33 benevolent funds and institutions.

## SERVIA.

THERE is but one Lodge in Servia, at Belgrade, under the Grand Orient of Italy. Three of the members have applied to join Lodge *Democratia* Buda-pest, and six Servians were on the 5th October made, passed, and raised in the same Lodge, the intention being to procure a Hungarian warrant for a Servian Lodge. Viewed both politically and Masonically, this spontaneous *rapprochement* between Servians and Hungarians is giving great satisfaction. —L. DE MALCZOVICH.

## UNITED STATES.

BOSTON.—A new copy of the MS. Constitutions, a long roll of parchment, has been unearthed by Bro. J. Norton, in Boston. It has been printed by him in the "Freemasons' Chronicle," 16th and 23rd August, and is without doubt a duplicate of the "Stanley MS." date and all.

## SOUTH AFRICA.

WE are pleased to see that the members of our Correspondence Circle in Kimberley have struck out a line for themselves. They have resolved to meet quarterly, or more often if found desirable, to read papers by their own members, and to discuss the latest papers read in our Lodge. The first meeting of the sort was held on Monday the 11th July, and numerous attended. Bro. J. da Silva lectured on the source of Masonic Symbolism, extending his views over a very wide range, and Bro. R. F. Wilson gave a *resumé* of the last number of our Transactions, interspersed with comments of his own. We are precluded from printing these papers, first by want of space, and secondly because we hope that this Local Circle will find ways and means to publish their own proceedings. There are a few other local centres quite numerous enough represented to follow so good an example.

CAPE TOWN.—“On the 18th June last an Italian Lodge was inaugurated here, named ‘Amicitia Lodge,’ under the Grand Orient of Italy. The W.M. is a Canteen-keeper, and the Lodge was opened in a Store next to his Canteen in Leeuwen Street. By and bye we shall have all the European Grand Lodges represented in Cape Town. We here are of opinion that the Grand Lodge of England ought to put her foot down, because the Craft risks being disgraced by all these Foreign Lodges, which being irregular, recruit from the lower and uneducated classes.”—(H.W.D.)

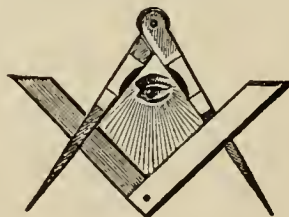
CAPE COLONY.—The English District Grand Lodge for the Western Division of South Africa has issued a circular warning brethren not to have intercourse with the German and Italian Lodges lately established in Cape Town. In answer, the German Lodge has published its charter in German with an English translation. I received a copy yesterday. It is a curious document, signed not only by the G.M., Dep. G.M., S. and J. G. Wardens, and G. Sec., and others, but by the Representatives of foreign Grand Lodges. Amongst these I find the name of “Livonius, Representative of the United Grand Lodge of Free and Accepted Masons of England.” There are in all sixty-five signatures, and to find the Official Representative of England concurring in an undoubted invasion of English territory is somewhat startling.—H. W. DIEPERINK.

#### AUSTRALASIA.

TASMANIA.—The new Grand Lodge of Tasmania was formally inaugurated on the 26th June last by the unanimous consent of the eight English, nine Scottish, and five Irish Lodges previously working in the Colony. The first Grand Master is Bro. the Rev. R. D. Poulett-Harris, M.A., late Dist.G.M. under the G.L. of England. The ceremony took place at Hobart, and there were present some 350 brethren, including Sir W. J. Clarke, Bart., G.M. of Victoria; the Earl of Kintore, G.M. of South Australia; Chief Justice Way, Pro.G.M. of South Australia; and Lord Carrington, G.M. of New South Wales, who performed the Installation Ceremony.

NEW ZEALAND.—On Sunday the 29th June, a Lodge was opened at Wellington under the Grand Orient of France, and strange to say, the prime movers seem to have been English Masons. The Lodge and all connected with it must of course remain outside the pale of English Masonry.

ADELAIDE.—Lodge St. Alban, No. 38, which has been started as a Students’ Lodge inaugurated its proceedings lately by a most interesting paper by Brother J. R. Gurner which has been printed at length in the *South Australian Freemason* of the 7th October. The paper is a *resumé* of the work which such a Lodge has before it, and the means by which the questions may be attacked. It then dilates very pleasantly and learnedly on the various points in the Antiquities of the Craft which require elucidation, and shows that even for less well-read brothers there is a large field of activity open to them demanding less strain upon their knowledge and time. The author thereby seeks to induce every member to contribute his quota to the general fund of research. He devotes also some remarks to the constantly recurring tales of indigenous Freemasonry, and it is evident that the brethren in Australasia are in an excellent position to aid in the clearing up of these travellers’ tales, and settling once for all if there is any thing more than a mere coincidence in them. The paper is characterized by a breadth of view which speaks well for the future conduct of the Lodge. We wish it heartily every success.





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Lodge of the Quatuor Coronati. † No. 2076 †



St. John's Day in Winter † 1890 †

# St. John's Card

OF THE

Lodge Quatuor Coronati, No. 2076,  
London.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS, 18,851,  
CIRCA, 1500 A.D.

27th December, 1890.

Margate:

PRINTED AT "KEBLE'S GAZETTE" OFFICE.

MDCCCXC.

### Past Masters and Founders :

- \* SIR CHARLES WARREN, G.C.M.G., Past Master.
- \* WILLIAM HARRY RYLANDS.
- \* ROBERT FREKE GOULD, Past Master.
- \* GEORGE WILLIAM SPETH.
- \* WALTER BESANT, M.A.
- \* JOHN PAUL RYLANDS.
- \* SISSON COOPER PRATT, Lieut. Col., Immediate Past Master.
- \* WILLAM JAMES HUGHAN.
- WILLIAM SIMPSON, R.I., M.R.A.S., Past Master.

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### Officers of the Lodge :

Worshipful Master ...	...	...	WITHAM MATTHEW BYWATER.
Senior Warden ...	...	...	Prof. THOMAS HAYTER LEWIS, R.I.B.A.
Junior Warden ...	...	...	WILLIAM WYNN WESTCOTT, M.B.
Treasurer ...	...	...	WALTER BESANT, M.A.
Secretary ...	...	...	GEORGE WILLIAM SPETH.
Senior Deacon ...	...	...	Rev. CHARLES JAMES BALL, M.A.
Junior Deacon ...	...	...	EDWARD MACBEAN.
Inner Guard ...	...	...	WILLIAM MATTIEU WILLIAMS, F.R.A.S.
Director of Ceremonies ...	...	...	ROBERT FREKE GOULD.
Steward ...	...	...	GUSTAV ADOLF CÆSAR KUPFERSCHMIDT.

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### Cyler :

JOHN W. FREEMAN, P.M., 147. Freemasons' Hall, Great Queen Street, W.C.



DECEMBER 27TH, 1890.

DEAR BRETHREN,



THE recurrence of the Festival of St. John in Winter is a fitting time to offer you hearty greetings from the Founders and Officers of the Lodge.

The success of the Lodge in all its functions is no less extraordinary than gratifying, and is in striking confirmation of the views and plans of the Brethren who originally conceived the idea of founding it.

Admiration for what is real and true, and aversion to all that is erroneous or *unproven*, have been the main-spring which has actuated its members, and it is with this prevailing spirit that success has been achieved. The result of our united labours will be best understood by reference to our *Transactions*, and our growth by the light of Bro. Speth's statistics, which will accompany this communication. We must not, however, be content to rest and be thankful.

It seems to me that future and sustained prosperity will mainly depend upon the assistance rendered by Members themselves—first by prompt payment of subscriptions—secondly by the contribution of papers, essays, or other communications—and thirdly by making the existence of the Lodge known as widely as possible. With this community of action success in the future will be assured.

The St. John's Card is once more from the dextrous pencil and symbol-loving brain of our Past-Master Bro. W. Simpson, and represents a scene which is doubtless familiar to every Brother who is conversant with the Lectures of English Masonry. We too hope some day, like the High Priest of old, to penetrate behind the veil of ignorance which now conceals from us the truth respecting the origin of our mysteries, and to bask in the full light of knowledge. The picture is thus a hopeful forecast of what some day may be realised; but should our access to this minor truth be withheld, like the knowledge of the GREAT AND ABSOLUTE TRUTH, until the time when we shall pass behind the veil which separates us from eternity, yet will we not repine, but trustfully labour on, in the full assurance that faithful work is its own reward, and that each approximation to the archæological, as to the higher Truth, is not only a step gained but should be a great incentive to further activity.

With best wishes for the prosperity and happiness of the Members of the Lodge and Correspondence Circle during the coming year,

I am, dear Brethren,

Yours fraternally,

WITHAM M. BYWATER,

W.M. No. 2076.

## Members of the Lodge in the Order of their Seniority.



- 1a Warren, Sir Charles, G.C.M.G., *Singapore*. 215, 1417, 1832, 2076, P.M. Founder and first Worshipful Master. Past Grand Deacon.
- 1b Rylands, William Harry. 11, *Hart Street, Bloomsbury, W.C., London*. 2, 2076, P.M. Founder and first Senior Warden. Past Grand Steward.
- 1c Gould, Robert Freke, late 31st Regt., Barrister-at-Law. *Junior Army and Navy Club, St. James' Street, S.W., London*. 92, 153, 570, 743, 2076, P.M. Founder and first Junior Warden. Past Master and Director of Ceremonies. Past Grand Deacon.
- 1d Speth, George William. *Streatham House, Margate, Kent*. 183, 2076, P.M. Founder, Secretary.
- 1e Besant, Walter, M.A. 12, *Gayton Crescent, Hampstead, N.W., London*. 1159, 2076, P.M. Founder, Treasurer.
- 1f Rylands, John Paul, Barrister-at-Law. *Heather Lea, Charlesville, Cloughton, Birkenhead*. 148, 1354, 2076. Founder.
- 1g Pratt, Sisson Cooper, Lieut. Colonel, Royal Artillery. *Junior Army and Navy Club, St. James' Street, S.W., London*. 92, 2076. Founder. Immediate Past Master.
- 1h Hughan, William James. *Dunsacre, Torquay, Devon*. 131, 2076, P.M., Founder. *P.Pr.G.Sec., P.Pr.G.W., Cornwall*. Past Grand Warden, Iowa. Past Grand Deacon.
- 9 Simpson, William, R.I., M.R.A.S., &c. 19, *Church Road, Willesden, N.W., London*. 1159, 2076. Past Master. Joined 7th April, 1886.
- 10 Bywater, Witham Matthew. 5, *Hanover Square, W., London*. 19, 2076, P.M. Senior Warden. Past Grand Sword Bearer. Worshipful Master. Joined 7th April, 1886.
- 11 Irwin, Major Francis George. 52, *Bath Road, Bristol*. 153, 2076, P.M., *P.Pr.G.W., Andalusia*. Joined 7th April, 1886.
- 12 Whytehead, Thomas Bowman. *Minster Yard, York*. 1611, 2076, P.M., *P.Pr.G.W., North and East Yorks*. Grand Sword Bearer. Joined 7th April, 1886.
- 13 Riley, John Ramsden. *Guy's Cliffe, Bradford, Yorks*. 387, 2076, P.M., *P.Pr.G.D.C., West Yorks*. Joined 7th April, 1886.
- 14 Lewis, Thomas Hayter, F.S.A., Past Vice President, R.I.B.A., Emeritus Professor of Architecture. 12, *Kensington Gardens Square, W., London*. 197, 2076. Senior Warden. Joined 3rd June, 1886.
- 15 Westcott, William Wynn, M.B., Lond. 393, *Camden Road, N.W., London*. 814, 2076, P.M., *P.Pr.G.D.C., Somersetshire*. Junior Warden. Joined 2nd December, 1886.
- 16 Lane, John, F.C.A. 2, *Bannercross Abbey Road, Torquay, Devon*. 1402, 2076, P.M., *P.Pr.G.R., Devonshire*. Past Grand Warden, Iowa. Joined 2nd June, 1887.
- 17 Crawley, William John Chetwode, LL.D., Member of the Senate, Dublin University. *The Chalct, Temple Road, Dublin*. 357, (I.C.), 2076, P.M., *Elected Member of the G.L. of Instruction and Registrar of the Grand Chapter of Instruction, Ireland*. Grand Steward, Past Grand Sword Bearer, and Past Grand Inner Guard, Ireland. Joined 2nd June, 1887.
- 18 Ball, Rev. Charles James, M.A., Oxon., Clerk in Holy Orders, Chaplain to the Honourable Society of Lincoln's Inn. 15, *Chalcot Gardens, N.W., London*. 1820, 2076. Senior Deacon. Joined 8th September, 1887.
- 19 Burford-Hancock, The Hon. Sir Henry James Burford, late 49th Regiment, Barrister-at-Law, Chief Justice, Gibraltar. *The Palace, Gibraltar*. 2, 153, 278, 1373, 1506, 2076, 2140, P.M., District Grand Master, District Grand Superintendent (R.A.), Gibraltar. Joined 8th September, 1887.
- 20 Kelly, William, F.S.A., F.R.H.S. *Ivy Lodge, Knighton, Leicester*. 279, 532, 1330, 2076, P.M., Provincial Grand Superintendent (R.A.), and Past Provincial Grand Master, Leicestershire and Rutland. Joined 8th November, 1887.

- 21 Whymper, Henry Josiah, C.I.E. *Gora Gully, Punjab, E.I.* 1413, 1448, 1960, 2076, P.M., *P.Dep.Dis.G.M., and P.Dis.G.H. (R.A.), Punjab.* Local Secretary for the Punjab. Joined 6th January, 1889.
- 22 Castle, Edward James, late Royal Engineers, Barrister-at-Law, Q.C. 8, *King's Bench Walk, Temple, London.* 143, 2076, P.M. Joined 4th May, 1888.
- 23 Macbean, Edward. 97, *Hill Street, Garnet Hill, Glasgow.* 3 bis (S.C.), 2076, 50 (S.C.), M.E.Z., *Pr.G.Treas. (R.A.), for the Lower Ward of Lanarkshire.* Junior Deacon. Local Secretary for Glasgow and vicinity. Joined 4th May, 1888.
- 24 Goldney, Frederick Hastings. *Prior Place, Frimley, Farnboro'.* 259, 335, 626, 2076, P.M., *Pr.G.Treas., P.Pr.G.W., Wiltshire.* Past Grand Deacon. Joined 4th May, 1888.
- 25 Williams, William Mattieu, F.R.A.S., F.C.S. *The Grange, Neasden, N.W., London.* 329, 2029, 2076. Inner Guard. Joined 8th November, 1888.
- 26 Kupferschmidt, Gustav Adolf Cæsar. 23, *Woodbury Grove, Finsbury Park, N., London.* 238, 2076, P.M., Steward. Joined 4th January, 1889.
- 27 Finlayson, John Finlay. "*Swiss and Nice Times,*" *Rue Gioffredo, Nice.* 385, 711, 2076. Joined 4th January, 1889.
- 28 Clarke, Caspar Purdon, C.I.E. 57, *The Grove, Hammersmith, W., London.* 1196, 2076. Joined 4th January, 1889.
- 29 Klein, Sydney Turner, F.L.S., F.R.A.S. *The Observatory, Stanmore.* 404, 2076. Joined 8th November, 1889.
- 30 Richardson, Benjamin Ward, M.A., M.D., F.R.S., F.S.A., F.R.C.P., etc. 25, *Manchester Square, W., London.* 231, 2029, 2076, P.M. Joined 8th November, 1889.

### HONORARY MEMBER.

Clerke, Col. Shadwell H. *Freemasons' Hall, London.* Grand Secretary of the United Grand Lodge of England.

## Members of the Correspondence Circle.

### GOVERNING BODIES.

1	Grand Lodge of England, Library	London	Joined, September, 1887
2	Provincial Grand Lodge of Staffordshire		May, 1889
3	Provincial Grand Chapter of Staffordshire		May, 1890
4	Provincial Grand Lodge of West Yorkshire, Library	Wakefield	October, 1889
5	District Grand Lodge of Gibraltar	Gibraltar	March, 1889
6	District Grand Lodge of Malta	Valetta	January, 1890
7	District Grand Lodge of Natal		June, 1889
8	District Grand Lodge of the Punjab	Lahore	May, 1888
9	District Grand Lodge of Burma	Rangoon	June, 1890
10	District Grand Lodge of the Eastern Archipelago	Singapore	October, 1890
11	Grand Lodge of Iowa, Masonic Library	Cedar Rapids	October, 1888
12	Grand Lodge of Kentucky, Library	Louisville	May, 1889
13	Grand Lodge of Massachusetts	Boston	January, 1890
14	Grand Lodge of New York, Masonic Library	New York	November, 1890
15	Grand National Lodge of Germany, Bro. C. Schulze, Librarian	Berlin	May, 1887
16	Grand Lodge of South Australia	Adelaide	January, 1890
17	Grand Lodge of Victoria	Melbourne, Victoria	November, 1890
18	Supreme Council, Ancient and Accepted Scotch Rite, England	London	May, 1888
19	Supreme Council, Ancient and Accepted Scotch Rite, Belgium	Brussels	May, 1887

20	The Grand Council of the Order of the Secret Monitor in England	London	Joined. June, 1888
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### LODGES AND CHAPTERS, (ON THE ROLL OF THE GRAND LODGE OF ENGLAND).

21	No. 19	Royal Athelstan Lodge	London	January, 1890
22	„ 39	St. John the Baptist Lodge	Exeter	October, 1890
23	„ 57	Humber Lodge	Hull	May, 1889
24	„ 61	Lodge of Probity	Halifax, Yorkshire	November, 1890
25	„ 98	St. Martin's Lodge	Burslem, Staffordshire	May, 1888
26	„ 107	Philanthropic Lodge	King's Lynn, Norfolk	October, 1890
27	„ 117	Salopian Lodge of Charity	Shrewsbury	January, 1889
28	„ 133	Lodge of Harmony	Faversham, Kent	November, 1890
29	„ 162	Cadogan Lodge	London	May, 1889
30	„ 236	York Lodge	York	October, 1888
31	„ 253	Tyrian Lodge	Derby	January, 1888
32	„ 257	Phoenix Lodge	Portsmouth	March, 1888
33	„ 262	Salopian Lodge	Shrewsbury	January, 1889
34	„ 272	Lodge of Harmony	Boston, Lincolnshire	March, 1890
35	„ 278	Lodge of Friendship	Gibraltar	October, 1888
36	„ 309	Lodge of Harmony	Fareham, Hampshire	March, 1888
37	„ 331	Phoenix Lodge of Honour and Prudence	Truro, Cornwall	November, 1887
38	„ 342	Royal Sussex Lodge	Landport, Hampshire	November, 1888
39	„ 362	Doric Lodge	Grantham Lincolnshire	March, 1890
40	„ 374	St. Paul's Lodge	Montreal, Canada	June, 1888
41	„ 418	Menturia Lodge	Hanley, Staffordshire	May, 1889
42	„ 422	Yarborough Lodge	Gainsboro', Lincolnshire	March, 1890
43	„ 450	Cornubian Lodge, "Coombe" Library	Hayle, Cornwall	November, 1887
44	„ 508	Lodge Zetland in the East	Singapore	October, 1890
45	„ 510	St. Martin's Lodge	Liskeard, Cornwall	March, 1890
46	„ 517	New Zealand Pacific Lodge of Instruction	Wellington, New Zealand	May, 1888
47	„ 525	Lodge Zetland	Hongkong	October, 1888
48	„ 539	St. Matthew's Lodge	Walsall, Staffordshire	January, 1889
49	„ 542	Lodge Philanthropy	Maulmain, Burma	October, 1890
50	„ 611	Lodge of the Marches	Ludlow, Shropshire	January, 1889
51	„ 614	Lodge Star of Burma	Rangoon	June, 1890
52	„ 617	Excelsior Lodge	Buenos Ayres	May, 1890
53	„ 622	St. Cuthberga Lodge	Wimborne, Dorsetshire	January, 1888
54	„ 624	Abbey Lodge	Burton-on-Trent	March, 1889
55	„ 637	Portland Lodge	Stoke-upon-Trent	October, 1888
56	„ 696	St. Bartholomew Lodge	Wednesbury, Stafford	January, 1889
57	„ 711	Goodwill Lodge	Port Elizabeth, Sth Africa	June, 1887
58	„ 712	Lindsey Lodge	Louth, Lincolnshire	May, 1889
59	„ 726	Staffordshire Knot Lodge	Stafford	March, 1888
60	„ 751	Eastnor Lodge	Ledbury, Herefordshire	January, 1889
61	„ 752	Combermere Lodge	Prahran, Victoria	June, 1890
62	„ 773	Gold Coast Lodge	Cape Coast, W. Africa	October, 1890
63	„ 792	Pelham Pillar Lodge	Grimsby, Lincolnshire	May, 1890
64	„ 804	Carnarvon Lodge	Havant, Hampshire	November, 1887
65	„ 814	Parrett and Axe Lodge	Crewkerne, Somersetshire	May, 1890
66	„ 832	Lodge Victoria in Burma	Rangoon	June, 1890
67	„ 838	Franklin Lodge	Boston, Lincolnshire	March, 1890
68	„ 844	Lodge of Otago	Dunedin, New Zealand	May, 1888
69	„ 876	Acacia Lodge	Monte Video	June, 1890
70	„ 897	Lodge of Loyalty	St. Helen's, Lancashire	November, 1888
71	„ 1010	Kingston Lodge	Hull	November, 1889
72	„ 1025	Lodge Star of the South	Buenos Ayres	June, 1890



No.	Lodge Name	Location	Date
73	St. John's Lodge	Lichfield, Staffordshire	January, 1890
74	Marmion Lodge	Tamworth, Staffordshire	May, 1889
75	Mirfield Lodge	Mirfield, Yorkshire	June, 1888
76	Shirley Lodge	Southampton	May, 1889
77	Lodge St. George	Singapore	October, 1890
78	Lodge Perseverance	Hongkong	October, 1888
79	Denison Lodge	Scarborough	November, 1889
80	Lodge Rangoon	Rangoon	June, 1890
81	St. Alban's Lodge	Grimsby, Lincolnshire	May, 1890
82	Aldershot Camp Lodge	Aldershot	May, 1888
83	Jordan Lodge	Torquay, Devonshire	January, 1888
84	United Service Lodge	Landport, Hampshire	January, 1889
85	Light in the Himalayas Lodge	Murree, Punjab	October, 1888
86	Plantaganet Lodge	Albany, Western Australia	October, 1888
87	Wharnccliffe Lodge	Penistone, Yorkshire	March, 1888
88	Meridian Lodge	Cradock, Cape Colony	June, 1889
89	Isle of Axholme Lodge	Crowle, Lincolnshire	May, 1890
90	Friendly Lodge	Barnsley, Yorkshire	January, 1888
91	Wellington Lodge	Wellington, New Zealand	November, 1887
92	St. Mary Magdalen Lodge	London	March, 1890
93	Duke of Cornwall Lodge	St. Columb, Cornwall	March, 1888
94	Eboracum Lodge Library	York	May, 1887
95	Castle Lodge	Bridgenorth, Shropshire	March, 1889
96	Natalia Lodge	Pietermaritzburg, Natal	March, 1889
97	Southern Cross Lodge	Harrismith, Orange Free State	January, 1889
98	Tudor Lodge	Harborne, Staffordshire	March, 1889
99	Corinthian Lodge	Amoy, China	March, 1889
100	Duke of Connaught Lodge	Landport, Hampshire	October, 1888
101	Tudor Lodge of Rifle Volunteers	Wolverhampton, Staffordshire	January, 1889
102	Chine Lodge	Shanklin, Isle of Wight	March, 1888
103	Audley Lodge	Newport, Shropshire	January, 1888
104	Graystone Lodge	Whitstable, Kent	March, 1889
105	Lodge Victory	Nelson, New Zealand	January, 1889
106	Stewart Lodge	Rawal Pindee, Punjab	May, 1889
107	Hampshire Lodge of Emulation	Portsmouth	January, 1888
108	Agricola Lodge	York	November, 1887
109	Prudence Lodge	Leeds	November, 1887
110	St. Clair Lodge	Landport, Hampshire	January, 1889
111	Lodge Umzimkulu	Umzimkulu, E. Griqualand	May, 1890
112	Drury Lane Lodge	London	March, 1889
113	Lodge of Hope	Gosport, Hampshire	November, 1887
114	Makerfield Lodge	Newton-le-Willows, Lancashire	May, 1889
115	Horsa Lodge	Bournemouth, Hampshire	January, 1888
116	Mandalay Lodge	Mandalay, Burma	June, 1888
117	Lodge Perak Jubilee	Taiping, Malay Peninsula	October, 1890
118	Chough Lodge	London	May, 1890
119	Lodge of St. John	Saugor, Central Provinces, India	November, 1889

### LOGGES, &c., NOT UNDER THE GRAND LODGE OF ENGLAND.

120	Ark Lodge, No. X. (I.C.)	Belfast	October, 1888
121	Prince Frederick William of Prussia Lodge, No. 431 (I.C.)	Ballymena	January, 1889
122	Lurgan Lodge, No. 134 (I.C.)	Lurgan, Armagh	May, 1889
123	Naval and Military R.A. Chapter No. 40 (S.C.)	Edinburgh	March, 1889
124	Southern Cross Lodge No. 398 (S.C.)	Cape Town	October, 1889
125	St. John's in the South Lodge No. 747 (S.C.)	Barberton, Transvaal	October, 1889

		Joined.
126	Lodge de Goede Hoop (D.C.)	September, 1887
127	Jubilee Lodge (D.C.)	October, 1889
128	Lodge Minerva zu den drei Palmen	January, 1889
129	Lodge Balduin zur Linde	June, 1890
130	Archimedes zu den drei Reissbretern	November, 1890
131	Lodge Montana	June, 1890
132	Lodge Indissolubilis	June, 1889
133	Orient Lodge, No. 395 (N.C.C.)	October, 1890
134	Lodge St. Alban, No. 38 (S.A.C.)	October, 1890
135	Geelong Lodge of Unity and Prudence, (V.C.)	May, 1888
136	Maryborough Masonic Lodge, No. 22 (V.C.)	October, 1888
137	Combermere Lodge, No. 61 (N.S.W.C.)	January, 1888
138	William de Irwin R.X. Chapter No. 28	October, 1888
139	Felix Gottlieb Conclave No. 3 (O.S.M.)	January, 1889

### OTHER ASSOCIATIONS.

140	Masonic Hall Library	Leicester	November, 1887
141	New Zealand Masonic Journal	Dunedin, New Zealand	May, 1888
142	London Library	St. James' Sq., London	May, 1888
143	Bureau of Ethnology, Smithsonian Institution	Washington, U.S.A.	November, 1889
144	York College of Rosicrucians	York	March, 1890
145	Newcastle College of Rosicrucians	Newcastle-on-Tyne	October, 1890

### BROTHERS.

- 146 **Abrahams, Woodward.** *Herald Building, Baltimore, U.S.A.* Oriental Lodge and Jerusalem Chapter. Past Deputy Grand Master of Baltimore. March, 1889.
- 147 **Aburrow, Charles.** P.O.B. 534. *Johannesburg, South Africa.* 1574, 1832, P.M., 1574, 153 (S.C.), P.Z. October, 1888.
- 148 **Aburrow, Edward.** *Kimberley, South Africa.* 1417. January, 1889.
- 149 **Adams, Arthur Robert.** *Penang.* 1555, 1555, Dis. A.G.D.C., *Eastern Archipelago.* June, 1889.
- 150 **Adcock, Charles Christopher.** *Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.) October, 1889.
- 151 **Akbar, Aga Syed Ally.** *Rangoon.* 614, P.M. June, 1890.
- 152 **Allan, John Scott.** 566, *Calle San Martin, Buenos Ayres.* 617. October, 1890.
- 153 **Allen, George.** *Castleary House, Bedford Hill Road, Balham, S.W., London.* 144, 720, P.M., 186, 742, P.Z. September, 1887.
- 154 **Alexander, Adolphus B., L.D.S., R.C.S.** 62, *Wellbeck Street, W., London.* 2029. November, 1889.
- 155 **Amselene, Alfred.** 526, *Casilla del Correo, Buenos Ayres.* 617. May, 1890.
- 156 **Anderton, Edward Dixon.** *Oakroyd, Falmouth, Cornwall.* 331, P.M., 331, P.Z., P.Pr.G.W., P.Pr.G.H., Cornwall, March, 1889.
- 157 **Andrews, John.** *Homewood, Rondesbosch, Cape Town.* 398 (S.C.), P.M., 86 (S.C.), P.Z. October, 1889.
- 158 **Ansdell, James Richard.** 2, *Ryde Street, Beverley Road, Hull.* 57, 1605, P.M., 1605, P.Z., P.Pr.G.S.B., North and East Yorks. May, 1889.
- 159 **Armitage, Edward.** 3, *Lincoln's Inn Fields, W.C., London.* 859, 1074, 1492, P.M., 859, 1074, 1 (S.C.), P.Z., P.Pr.G.W., *Cumberland and Westmoreland, P.Pr.G.J., Cambridge.* October, 1888.
- 160 **Armstrong, Thomas John.** 14, *Hawthorne Terrace, Newcastle-on-Tyne.* 1626, P.M., 406, P.Z.; P.Pr.G.St, Pr.G.R.(R.A.), *Northumberland.* Past Grand Steward, England. Feb., 1890.
- 161 **Arnold, James.** *Quarry House, Undercliffe, Bradford.* 1034, P.M. October, 1888.
- 162 **Arter, Thomas R.** *Park Hill, Moseley, Worcestershire.* 925, 2034, P.M., 43, 587, P.Z., P.Pr.G.S.B., Worcestershire. March, 1889.
- 163 **Arthur, William Monarch Burnside.** *Hongkong.* 525, P.M., 525, P.Z., P.Dis.G.R., P.Dis.G.O., Dis. G.S.W., *South China and Hongkong.* October, 1888.
- 164 **Atherton, Jeremiah Leech.** 21, *Fairfield Road, Bradford.* 439, P.M., 439, P.Z., P.Pr.G.D.C., *West Yorks.* Local Secretary for Province of West Yorks. November, 1887.
- 165 **Atkins, Henry John.** *The Firs Glen, Bournemouth.* 195, 1764, P.M., 195, 360, P.Z., P.Pr.G.W., P.Pr.G.Sc.N., *Northamptonshire and Huntingdonshire, P.Pr.G.J., Hants and Isle of Wight.* March, 1887.
- 166 **Austen, Rev. Edward Gillmore.** *Penselworth Rectory, Bath.* 976, 1367. P.M., Pr. G. Ch. Dorsetshire. June, 1890.
- 167 **Austen, Arthur Elvey.** *Cradock, Cape Colony.* 1469, P.M., P.Dis.G.W., *Eastern Division of South Africa.* May, 1887.

- 168 Bain, George Washington. 50, *High Southwick, Sunderland.* 949, P.M., 80, 949, J. P.G.R., Durham. March, 1889.
- 169 Baker, Edwin. 70, *Weybosset Street, Providence, R.I., U.S.A.* Grand Secretary, Grand Musical Director (R.A.) of Rhode Island. May, 1890.
- 170 Baker, George Edward. 8, *Stapleton Hall Road, Couch Hill, N., London.* 192. January, 1888.
- 171 Baker, William King. *Tredorwin, Towednack, Penzance.* 1272, P.M. 124, 450, P.Z. P.Pr.G.D., P.Pr.So., Cornwall. January, 1890.
- 172 Ball, Thomas, J. *Port Elizabeth, South Africa.* 711, P.M., P.Dis.G.W., Griqualand West. May, 1890.
- 173 Balme, John William. *Westcroft House, Halifax, Yorks.* 61, P.M., 61, P.Z. March, 1888.
- 174 Barber, Joseph Wright. 19, *Park Lane, Bradford, Yorks.* 1648, P.M., 600, P.Z. October, 1888.
- 175 Barker, John. *Denby Leigh, Mirfield, Yorks.* 1102, P.M., 258, P.Z., P.Pr.G.Sup.W., P.Pr.G.D.C. (R.A.), West Yorks. May, 1888.
- 176 Barnard, George William Girling. 4, *Surrey Street, Norwich.* 913, P.M., 213, P.Z., P.Pr.G.R., P.Pr.G.J., Pr.G.Sec., Norfolk. June, 1890.
- 177 Barnes, Charles Barritt. 27, *Clements Lane, Lombard Street, E.C., London.* 19, P.M. June, 1888.
- 178 Barnett, John, (Jun). 21, *Mincing Lane, E.C., London.* 2192, W.M., 2205, 177. October, 1890.
- 179 Barrett, George R. *Drakesleigh, Plymouth.* March, 1890.
- 180 Barrett, W. A., Mus. Doc. 39, *Angell Road, Brixton, S.W., London.* Past Grand Organist. January, 1890.
- 181 Barron, Edward Jackson, F.S.A. 55, *Lincoln's Inn Fields, W.C., London,* 2, P.M., 214 P.Z. Past Grand Deacon, Past Grand Standard Bearer, (R.A.) May, 1890.
- 182 Baskett, Samuel Russell. *Evershot, Dorchester.* 1367, P.M., P.Pr.G.R., Dorchester. March, 1887.
- 183 Batchelor, James Cunningham. P.O.B. 81, *New Orleans, U.S.A.* P.M., Grand Secretary of Grand Lodge and Grand Chapter of Louisiana. September, 1887.
- 184 Bate, Osborn Hambrook. *Standard Bank, Barkly East, Cape Colony.* 1824, 2252, P.M. June, 1889.
- 185 Bateman, Arthur Henry. *The Woodlands, Belvedere, Kent.* 1973, P.M. March, 1887.
- 186 Bates, Anderson. *Great Grimsby, Lincolnshire.* 792, 1294, P.M. 792. P.Pr.G.D.C., Lincoln. March, 1890.
- 187 Bates, Stockton. 1960, *Tioga Street, Tioga, Philadelphia, U.S.A.* 158, P.M., 183, P.H.P., Mem. of Com. on By-Laws, G.L. of Pennsylvania. March, 1888.
- 188 Batty, Fred. 59, *Piccadilly, Manchester.* 1231, 2231. March, 1889.
- 189 Battye, George. *New Cross Street, Manchester Road, Bradford, Yorks.* 176 (S.C.) October, 1888.
- 190 Baxter, Charles. 7, *Rothsay Place, Edinburgh.* 44, 48, 75, 40, P.Z. March, 1889.
- 191 Bayne, Alexander. *Kimberley, South Africa.* 591 (S.C.), P.M., 153 (S.C.), P.Z. March, 1889.
- 192 Bazenjee, Merwanjee Pestonjee. *Hong Kong.* 1026, 1341. January, 1889.
- 193 Bazenjee, Pestonjee. *Hong Kong.* 522, 1189, P.M., 123 (S.C.), 582, P.Z. Dis.G.Treas., Hong Kong and South China. January, 1889.
- 194 Beaton, C. F. *Kimberley, South Africa.* 1409 P.M. October, 1890.
- 195 Beaumont, Charles G., M.D. *Shirley, Southampton.* 26, 1112, P.M. March, 1888.
- 196 Beck, Rudolf Carl. *Wettiner Strasse, 14, Dresden.* Lodge Zum Goldenen Apfel, Dresden. March, 1887.
- 197 Begemann, Dr. Georg Emil Wilhelm. *Rostock, Mecklemburg.* Vereinte-Loge, Rostock, P.M., Provincial Grand Master of Mecklemburg. February, 1887.
- 198 Bellew, William Septimus. Captain Cape Police. *Blink-klip, Hay, South Africa.* 83, 1417. June, 1888.
- 199 Beveridge, George. *Kimberley, South Africa.* 591 (S.C.) June, 1889.
- 200 Biccard, François Louis. *Johannesburg, Transvaal.* Star of the Rand Lodge, (D.C.) October, 1889.
- 201 Bilson, Frederick Eastall. 4, *Lansdowne Crescent, Bournemouth.* 195. March, 1889.
- 202 Bilson, John. 23, *Parliament Street, Hull.* 1010, P.M., 1010, J. March, 1889.
- 203 Binney, Joseph. 15, *Southbourne Road, Sheffield.* 139, P.M., P.Pr.G.R. West Yorks. October, 1890.
- 204 Black, William. *Falkirk, N.B.* 16, P.M., 210, P.Z., Sub. Pr.G.M., Stirlingshire, Grand Steward, Scotland. October, 1888.
- 205 Blackbeard, C.A. *Beaconsfield, Griqualand West.* 1832, P.M. 1832, P.Z. June, 1890.
- 206 Blackmore, George J. *Hunter, Mekikihii, Canterbury, New Zealand.* 844, P.M. 844, H. May, 1888.
- 207 Blainey, John Michell. *Cornish Bank, Penryn, Cornwall.* 967. May, 1890.
- 208 Blake, Captain G. *Barrack Master, Rawul Pindee, Punjab.* P.Dep.Dis.G.M., Punjab. October, 1888.
- 209 Blake, William James. P.O.B. 329, *Johannesburg.* 918, 744 (S.C.), P.M. June, 1890.
- 210 Bland, William Charles, M.B. *Boro' Lunatic Asylum, Portsmouth.* 257. January, 1889.
- 211 Blengini, C. A. *Odessa, Russia.* March, 1890.
- 212 Blenkinsop, Thomas. 3, *High Swinburne Place, Newcastle-on-Tyne.* 541, P.M., 24, P.Z., P.Pr.G.W., P.Pr.G.H., Northumberland. March, 1890.

- 213 Bodenham, John. *Edgmond, Newport, Salop.* 726, 751, 1575, 1896, P.M., 601, 726, P.Z., *P.Pr.G.R., Hereford; P.Pr.G.Treas., Pr.G.W., Staffordshire; P.Pr.G.W., North Wales and Shropshire; P.Pr.G.J., Staffordshire; Past Grand Assistant Director of Ceremonies (Craft) and Past Grand Sword Bearer, (R.A.), England.* Local Secretary for Provinces of Shropshire and Staffordshire. November, 1887.
- 214 Bodman, Alfred James. *Hirrogate, Yorks.* 1001, P.M., 289, 1001, J. March, 1888.
- 215 Boor, Leonard George. *Nelson, New Zealand.* 1927, P.M. *P.Dis.G.W., Wellington, N.Z.* Grand Deacon, New Zealand. January, 1889.
- 216 Booth, Captain John. *Lynwood Turton, Bolton, Lancashire.* 37, P.M., 37, P.Z., *Pr.G.A.So., East Lancashire.* November, 1889.
- 217 Border, Samuel. *Coney Street, York.* 236, P.M. March, 1889.
- 218 Bourne, Robert William. 18, *Hereford Square, South Kensington, S.W., London.* 32, W.M., 32, June, 1890.
- 219 Bowley, Edward A. *Kimberley, South Africa.* 591 (S.C.) May, 1888.
- 220 Boyle, Cavendish, C.M.G. *Gibraltar.* 278. Local Secretary for Gibraltar. March, 1889.
- 221 Bradford, William Keysall. *Kimberley, South Africa.* 1574. January, 1889.
- 222 Bramble, Colonel James Roger, F.S.A., Local Mem. Council B.A.A., V.P. Clifton Antiquarian Club, etc. *Cleve House, Yatton, Somerset.* 103, 1199, 1404, P.M., 103, P.Z., *P.Pr.G.W., P.Pr.H., Dep.Pr.G.M., Bristol, Past Grand Assistant Director of Ceremonies (Craft) and Past Grand Sword Bearer (R.A.), England.* February, 1887.
- 223 Brayshaw, John Lund. *Settle, Yorkshire.* 2091, 265. January, 1889.
- 224 Bremner, Bruce George Laing. *Colombo, Ceylon.* 2170 (E.C.), 115 (I.C.), P.M., 107 (I.C.), *Pr.G.D. (I.C.), Ceylon.* May, 1887.
- 225 Brice, Singleton Mercer. *Exton P.O., Chester Co., Pennsylvania, U.S.A.* 51. May, 1887.
- 226 Briggs, William Aiton. *P.O.B. 440, Johannesburg.* 1409. May, 1888.
- 227 Broadbent, F. W. *Bolton, Lancashire.* 37. November, 1889.
- 228 Brogden, Thomas Skillbeck. *Heworth Hall, York.* 236. June, 1890.
- 229 Bromehead, William. *Cape Town, South Africa.* 2220, W.M., *Dis.G.D., Western Division.* June, 1890.
- 230 Brooke, Colonel Saurin W. *Saugor, Central Provinces, E.I.* 2280. November, 1889.
- 231 Brooks, William Edwin. *Griqua Town, Griqualand West, South Africa.* October, 1888.
- 232 Brown, Henry. 18, *Gold Street, Northampton.* 269, 1764, P.M., 360, P.R., *P.Pr.G.W., Northants and Hunts.* March, 1889.
- 233 Brown, J. *Gora Gully, Punjab.* 1960. June, 1888.
- 234 Brown, Robert Smith. 13, *South Charlotte Street, Edinburgh.* 124, 1, P.M., P.Z. Grand Scribe Ezra, Supreme Chapter of Scotland. May, 1889.
- 235 Browne, Henry Buxton. *King Street, Egremont, Cheshire.* 1350, 2132, P.M., P.Z. *P.Pr.G.D. Cheshire.* November, 1889.
- 236 Browne, Harry P. *Barkley West, Cape Colony.* 1417. June, 1890.
- 237 Browne, James Pelham. *Springfield Place, Manningham Lane, Bradford.* 1648, 600. November, 1888.
- 238 Bruton, James. *Wotton Hill Cottage, Gloucester.* 839, P.M., 839, P.Z., *P.Pr.G.D., Gloucester,* June, 1890.
- 239 Bryant, B. R. 29, *Brunswick Square, Camberwell, S.E., London.* 1329, P.M., 720, 1329, P.Z., *Pr.G.Std.B., P.Pr.G.A.So., Suffolk.* October, 1889.
- 240 Buck, Charles Francis. *Masonic Hall, New Orleans.* 46, P.M., Grand Master of Louisiana. May, 1890.
- 241 Buck, Charles William. *Settle, Yorkshire.* 2091. October, 1889.
- 242 Budd, John C. *Penang.* 1555, P.M. November, 1889.
- 243 Budden, Frederick. 5, *Adelaide Buildings, Bournemouth.* 195, 622, 2208, P.M., *P.Pr.G.D.C., Dorsetshire.* January, 1888.
- 244 Bull, Edward. *Kimberley, South Africa.* 1574. January, 1889.
- 245 Bunting, William F. *St. John, New Brunswick, Canada.* Past Grand Master, Grand Lodge of New Brunswick. January, 1888.
- 246 Burgess, Dr. Christopher Venning. 61, *Southwark Park Road, S.E., London.* 206, 2024. January, 1890.
- 247 Burne, Thomas. *Royal Hospital, Chelsea, S.W., London.* 162, 1726, P.M., 907, P.Z. January, 1889.
- 248 Burnet, William. 71, *King William Street, Adelaide, South Australia.* 31, P.M., 4. Past Grand Steward, Grand Standard Bearer, South Australia. May, 1890.
- 249 Burnett, Edwin L. 283, *Westminster Street, Providence, R.I., U.S.A.* 4. May, 1890.
- 250 Calhoun, Rev. S. F. *Orwell, Vermont, U.S.A.* 10, Grand Chaplain of Grand Royal Arch Chapter, Vermont. September, 1887.
- 251 Cama, Dorabjee Pestonjee. 3, *Great Winchester Street, E.C., London.* Past Grand Treasurer, England. September, 1887.
- 252 Camadore, Dhanjibore F. *Rawul Pindee, Punjab.* 1448, P.M., 1448, P.Z. June, 1888.

- 253 Camp, Robert. *Peabody, Marion Co., Kansas, U.S.A.* 120, P.M. May, 1887.
- 254 Campbell, James A. *Merion, Montgomery Co., Pennsylvania, U.S.A.* 528, W.M. October, 1888.
- 255 Campbell, John MacNaught. F.R.S.G.S. *Kelvingrove Museum, Glasgow.* 0, 64, 73, 87, 219, 354, 408, 465, 510, 543, 553, 581, P.M., 50, 67, 69, 73, 87, P.Z. *Pr.G.I.G. & Pr.G.So., Glasgow.* March, 1889.
- 256 Campion, George. 37a, *Tressilian Road, St. John's, E.C., London.* 19, P.M. January, 1890.
- 257 Cannington, A. K. 21, *Exchange Chambers, Liverpool.* 2289. November, 1889.
- 258 Carbert, George. *Wakefield, Yorks.* 495, 495. October, 1888.
- 259 Carmon, William Francis. 3, *Queen Street, Newcastle-on-Tyne.* 481, P.M., 481, H. November, 1889.
- 260 Carr, Lieut. George Shadwell Quartano, R.N. *H.M.S. Scout, Mediterranean Fleet.* 349, 1903. 407, *P.D.G.S.B., Malta.* March, 1890.
- 261 Carson, Enoch T. *Cincinnati, Ohio.* January, 1890.
- 262 Carson, Joseph Longheed. *Alexander Terrace, Enniskillen, Ireland.* 981. 205. March, 1890.
- 263 Carter, Arthur Roger. *Ashbridge, Hervey Road, Shooter's Hill, S.E., London.* 1728, P.M. June, 1888.
- 264 Carter, C. A. *Clarendon Crescent, Port Elizabeth, South Africa.* 863, P.M. *Dis.A.G.So., Eastern Division.* October, 1888.
- 265 Carter, Richard. *Royal Hotel, Fulmouth, Cornwall.* 75, P.M., 331, P.Z. November, 1889.
- 266 Carus, J. Victor. *Gellert Strasse, 7, Leipsie. W. M. Minerva zu den drei Palmen. President of the Union of the Five Independent Lodges of Germany.* May, 1890.
- 267 Carus-Wilson, Edward Wilyams. *Penmount, Truro, Cornwall.* 331. March, 1889.
- 268 Cass, Rev. Charles Frederick Guise. *Hadley Rectory, Barnet, Herts.* 622. May, 1888.
- 269 Cass, John, J.P. *Ashgrove, Bradford.* 1034, P.M., 302, P.Z. November, 1888.
- 270 Caswell, George. *Children's Home, Dayton, Ohio, U.S.A.* 13, 16, H.P. September, 1887.
- 271 Cator, George Charles. *Kimberley, South Africa.* 1574, W.M. October, 1888.
- 272 Chadwick, John. 2, *Cooper Street, Manchester.* 44, *Pr.G.Sec., East Lancashire. Past Grand Sword Bearer, England.* October, 1888.
- 273 Chaffey, Thomas H. *Ridgway, Elk Co., Pennsylvania.* June, 1890.
- 274 Chapman, John. *The Lawn, Torquay, Devon.* 189, 551, 1402, P.M. *P.Pr.G.D., Devonshire.* May, 1887.
- 275 Charles, John. *Wolverton House, Mapesbury Road, Brondesbury, N.W., London.* 19, P.M. May, 1890.
- 276 Cheetham, Joseph Herbert. *Cape Coast, West Africa.* 773, P.M. 249. October, 1890.
- 277 Childe, Henry Slade. *St. John's, Wakefield, Yorks.* 154, 154. March, 1890.
- 278 Chintamon, Hurryhund. 82, *Coldharbour Lane, S.E., London.* 225, 225. March, 1890.
- 279 Chirgwin, Percy Teague. *Market Place, Penzance, Cornwall.* 121, 121. May, 1890.
- 280 Christiansen, Kund Ludwig. *Penang.* 1555, P.M., 1555, *Dis.G.W., Eastern Archipelago.* June, 1889.
- 281 Clark, Adolphus. 15, *King Henry Road, Primrose Hill, N.W., London.* 1227, 2191, P.M., 1524, 2191. October, 1890.
- 282 Clark, David R., M.A., F.S.A., Scot. *Clairmont, Pollockshields, Glasgow.* 0, 617, 772. June, 1890.
- 283 Clark, Robert Douglas, M.A. *Pietermaritzburg, Natal.* 1665, P.M., 1665. March, 1889.
- 284 Clendinning, James Hermon. 95, *Hill Street, Lurgan, Ireland.* 134. May, 1890.
- 285 Cochran, William Allison. *S.W. Corner 42nd Street and Walnut Street, Philadelphia, U.S.A.* 368, P.M., 183. May, 1888.
- 286 Cochrane, William Percy. *St. John's Chambers, Newcastle-on-Tyne.* 1448, 602. November, 1890.
- 287 Cock, Williams. 108, *Queens' Road, Peckham, S.E., London.* 1597, 2024, 2272, P.M., 1297, 2005, H., *Pr.G.St., Middlesex.* November, 1889.
- 288 Cockburn, Brigade Surgeon J. Balfour, M.D. *Elm House, Guernsey.* 84, 278, 1043, 1049, P.M., 278, 1043, P.Z., *P.Dis.G.W., Gibraltar.* Local Secretary for the Channel Islands. October, 1890.
- 289 Cockrem, Rev. Dr. Oliver C. *London Orphan Asylum, Watford, Herts.* 404, 1802, P.M., 404. *P.Pr.G.Ch., Nottinghamshire.* March, 1888.
- 290 Cockson, William Vincent Shepstone. *Hartebeestfontein, Transvaal.* May, 1889.
- 291 Codding, James II. *Towanda, Pennsylvania.* 108, P.M. *Dis.Dep. G.H.P.* May, 1890.
- 292 Cohen, the Chevalier Edward. *Pretoria, Transvaal.* 738, 744, 1747 (S.C.) Star of the Rand (D.C.), 738, P.M. October, 1889.
- 293 Cohu, Thomas. 61, *High Street, Plaistow, E.* 192, P.M. 192, P.Z. November, 1890.
- 294 Collins, Frank J. *Bradford, Pennsylvania.* 334, 260, H.P. May, 1890.
- 295 Colvin, James W. *Kimberley, South Africa.* 591 (S.C.), W.M. October, 1890.
- 296 Contreras, Eduardo. Editor of "España Masónica." *Relatores 13, Madrid.* 20. May, 1887.
- 297 Cook, Thomas. *Cato Manor, Durban, Natal.* 738, P.M., 738, P.Z., *Dis.G.W., Natal.* March, 1889.
- 298 Cooper, Charles Bennett. *Bedford Row House, Bedford Row, W.C., London.* 449, W.M., 403. June, 1888.

- 299 Cooper, Charles Partington. *Steam Packet Quay, Dundalk, Ireland.* 47. Local Secretary for Province of Armagh. November, 1887.
- 300 Cooper, George. *Cedars, Brentwood, Essex.* 198, 214, P.M., 214, 1706. Past Grand Deacon and Past Grand Assistant Sojourner, England. October, 1888.
- 301 Cooper, G. C. *Graaf Reinet, Cape Colony.* 882, P.M. May, 1889.
- 302 Cooper, John William. *P.O.B. 586, Johannesburg, Transvaal.* 1574. June, 1890.
- 303 Cornish, James Mitchell. *Stanley House, Alverton, Penzance, Cornwall.* 121, 121. May, 1890.
- 304 Couch, Richard Pearce. 21, *Chapel Street, Penzance, Cornwall.* 121, W.M. March, 1890.
- 305 Cousans, Henry Edward. *The Greestones, Lincoln.* 297, P.M., 297, P.Z. *P.Pr.G.W., P.Pr.G.So., Lincolnshire.* October, 1888.
- 306 Cowper, Frederick Spencer. 8, *Park Place East, Sunderland.* 2039, W.M., 97. November, 1890.
- 307 Cowper, William Henry. *Ravenscroft, Grove Hill, Middlesborough, Yorks.* 602, P.M., 602, P.Z., *P.Pr.G.R., P.P.G.So., North and East Yorks.* March, 1888.
- 308 Cox, Benjamin. 1, *Hope Villas, Weston-super-Mare.* 1222, P.M., 1222, P.Z., *P.Pr.G.Pt., P.Pr.G.D.C. (R.A.), Somersetshire.* Local Secretary for Province of Somersetshire. February, 1887.
- 309 Cox, Charles Henry. 133, *Great Dover Street, Borough, S.E., London.* 163, 141. May, 1890.
- 310 Cox, John Samuel. *Ardhallow, Dunoon, N.B.* 2095, P.M., 2095, P.Z., *P.Dis.G.R., Hong Kong and South China.* February, 1887.
- 311 Crabtree, Charles. *Hillside Villas, Bradford.* 600, P.M., 600, P.Z., *P.Pr.G.D., P.Pr.G.So., West Yorks.* March, 1888.
- 312 Craig, Robert. 49, *Springfield Place, Leeds.* 304, P.M., *P.Pr.G.D., West Yorks.* October, 1888.
- 313 Cramer, B. Editor of "Latomia." *Friedenau, Albestrasse, 18, Berlin.* Lodge zur Siegenden Wahrheit. February, 1887.
- 314 Cranswick, William F. 76, *Main Street, Kimberley, South Africa.* 1409. March, 1888.
- 315 Craven, Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* 38 bis. P.M., 209, *Pr.G.Ch. Caithness, Orkney, and Zetland.* February, 1887.
- 316 Crickmay, George Rackstrow. 17, *Parliament Street, S.W., London.* 170, P.M., *P.Pr.G.W., Dorsetshire.* November, 1887.
- 317 Crocker, Edwin Alfred. 10, *Queen Street, Melbourne.* 1912, W.M., *Dis.G.Sup.W., Hong Kong and South China.* January, 1889.
- 318 Crofts, Richard. *Castilian Terrace, Northampton.* 1764, P.M., 360, *P.Pr.G.O., Northants and Hunts.* March, 1889.
- 319 Croghan, Edward Henry, M.D. *Beaconsfield, South Africa.* 1022, 1832, P.M. January, 1889.
- 320 Croghan, James Carlton Hill. *Beaconsfield, South Africa.* 1832. January, 1889.
- 321 Croghan, John George, M.D. *Beaconsfield, South Africa.* 1832. January, 1889.
- 322 Cross, Edward William. 1, *Granville Crescent, Bournemouth.* 195, 2208, P.M., 195. March, 1887.
- 323 Crossley, Herbert. 63, *Cecil Avenue, Horton Park, Bradford, Yorks.* 61, P.M., 61. Local Secretary for Halifax and vicinity. March, 1889.
- 324 Crowe, Frederick Joseph William, Lic. Mus., F.S.S. *Marsden, Torquay, South Devon.* 2189, 710. November, 1888.
- 325 Cumberland, J. S. 3, *Cedars Road, Beckenham, Kent.* *P.Pr.G.W., North and East Yorks.* November, 1887.
- 326 Cumings, Charles E. G. *Johannesburg, Transvaal.* 744 (S.C.) May, 1889.
- 327 Cunliffe, William Joseph 16, *Byrom Street, Deansgate, Manchester.* 317, P.M., 317, P.Z., *P.Pr.G.D. East Lancashire.* January, 1889.
- 328 Dally, Dr. Frederick. 51, *Waterloo Road South, Wolverhampton.* 526, P.M. March, 1888.
- 329 Daniels, L. E. *Mazon, Grundy Co., Illinois, U.S.A.* 124, 31. May, 1887.
- 330 Danziger, Bernhard. *Johannesburg, Transvaal.* 1603. Star of the Rand Lodge (D.C.), P.M. May, 1889.
- 331 Darley-Hartley, W. Editor South African Freemason. *East London, Cape Colony.* 1824, 2092, P.M. *P.Dis.G.D., West Division, South Africa.* October, 1888.
- 332 Da Silva, Joseph. *Kimberley, South Africa.* 205, P.M. May, 1887.
- 333 Dearden, Verdon George Steade. *Bush House, Attercliffe Common, Sheffield.* 904, 1239, 2263, 139, 904. March, 1890.
- 334 Derrick, Alexander George. *Masonic Hall, Singapore.* 1152, W.M., *Dis.G.Sec., Eastern Archipelago.* October, 1890.
- 335 De Renzy, T. G. *Exchange Court, Dunedin, New Zealand.* 844. P.M., 844, J., *P.Dis.G.Treas. Otago & Southland.* May, 1888.
- 336 De Ridder, Louis E. 54, *White Ladies Road, Clifton, Bristol.* 152, 1222, 68. January, 1890.
- 337 De Roos, Frank Henri. *P.O.B. 75, Johannesburg, Transvaal.* 618. January, 1890.
- 338 De Wet, Clemens Matthiesson. *P.O.B., 1191, Johannesburg, Transvaal.* 608, P.M. June, 1890.

- 339 Des Geneys, the Count. *Aulrey House, Gosport.* 1705, 1990, P.M. September, 1887.
- 340 Dewell, James D. *New Haven, Connecticut, U.S.A.* 1. January, 1888.
- 341 Dewhurst, J. H. *Main Street, Kimberley, South Africa.* 1100, W.M. October, 1888.
- 342 Dewitt, T. J. *Yankton, South Dakota, U.S.A.* 1, P.M. Past Deputy Grand Master, South Dakota. November, 1890.
- 343 Dickey, Samuel J. 54, *North 13th Street, Philadelphia, U.S.A.* 436, P.M., 183, P.H.P. May, 1887.
- 344 Dickson, J. *Wheatsheaf, Upper Tooting, S.W., London.* 720. November, 1887.
- 345 Dickson, Robert. *Jönköping, Sweden.* Grand Secretary, Grand Lodge of Sweden. September, 1887.
- 346 Dieperink, Hendrik Willem, M.D. *Somerset West, Cape of Good Hope.* Lodge de Goede Hoop (D.C.), P.M., 334 (E.C.), 86 (S.C.), *Pr.G.W. Netherlands, South Africa.* Local Secretary for West Division, South Africa. May, 1887.
- 347 Dinning, Thomas. *Percy Iron Works, Newcastle-on-Tyne.* 481, P.M. 481, J., *P.Pr.A.G.D.C., Northumberland.* November, 1890.
- 348 Dixon, Rev. Edward Young. *Mount Aylif, East Griqualand.* 2113. November, 1889.
- 349 Dodd, Matthew Henry. 96, *Holly Avenue, Newcastle-on-Tyne.* 48, P.M., 240, 1119, P.Z. *P.Pr.G.R., Durham.* March, 1890.
- 350 Doesburgh, L. Van. M.D. *Prinsengracht 592, Amsterdam.* Concordia vincit Animos Lodge. P.M. January, 1889.
- 351 Donovan, Fergus. *Johannesburg, Transvaal.* 744 (S.C.) October, 1889.
- 352 Dorman, Thomas Phipps. *Reincliffe House, Cliftonville, Northampton.* 1764, 360. *P.Pr.G.S.of.W., Northants and Hunts.* March, 1889.
- 353 Douallier, Oscar Charles Dalton. 17, *Rowland Street, Cape Town.* Lodge de Goede Hoop (D.C.), P.M. *Pr.G. Orator, Netherlands, South Africa.* October, 1888.
- 354 Douglas, William. *Dalkeith House, Clarendon Place, Leamington Spa.* 284, W.M. October, 1890.
- 355 Downes, Rev. John Farrington, M.A. 5, *Trafalgar Square, Chelsea, S.W., London.* 2035, 2054, *Pr.G.Ch., Hertfordshire.* May, 1888.
- 356 Drage, Evelyn, William. *Christ Church, Oxford.* 357. October, 1889.
- 357 Driver, Professor Frederick William, M.A. 62, *Lancaster Road, Notting Hill, W., London.* 45, P.M., 472, P.Z. October, 1888.
- 358 Dumolo, William. 20, *Bridge Street, Aberdeen, N.B.* 3 (I.C.) P.M., 3 (I.C.) P.K. *P.Pr.G.I.G., Munster.* October, 1888
- 359 Duncan, Alexander, F.R.S.E., F.S.A., Scotland. *King William's Town, Cape Colony.* 631 (S.C.), P.M. June, 1889.
- 360 Duncan, James Dalrymple. 211, *Hope Street, Glasgow.* 28, 384, 607, P.M., 50, P.Z. *Dep.Pr.G.M., Dumbartonshire, Pr.G.H. Lower Ward of Lanarkshire, Past Senior Grand Deacon, Junior Grand Warden, Grand Chancellor (R.A.), Scotland.* June, 1888.
- 361 Dunkley, George Joseph. *Hazeldean, Comford Grove, Balham, S.W., London.* 1851, P.M., 65, 1503, 1777. *P.Pr.G.O., Middlesex and Surrey.* September, 1887.
- 362 Dunn, Charles Henry. *Princess Café, Field Street, Durban, Natal.* 1937. November, 1888.
- 363 Dutt, Prosonno Coomar. 14, *Sectaram Ghose's Street, Calcutta.* 234, P.M., 234, 486, 203 (S.C.), P.Z. *P.Dis.G.D.C., P.Dis.G.W., P.Dis.G.Treas., Bengal.* March, 1887.
- 364 Dutton, John Rowe. 6, *Stanley Place, Chester.* 425. September, 1887.
- 365 Dyer, William Reuben. *Waitangi, Scotsdale, Tasmania.* 618. January, 1890.
- 366 Dyke, Charles P. 33, *Park Road, Haverstock Hill, N.W., London.* 665, P.M., *P.Pr.G.D., Dorset.* June, 1890.
- 367 Dyson, Samuel. *Elland, Yorkshire.* 1231, P.M., 1283, J. January, 1889.
- 368 Earnshaw, Edmund. *Godwin Street, Bradford.* 600. May, 1888.
- 369 Edwards, Charles Lund Fry. *The Court, Axbridge, Somersetshire.* 291, 357, 1199, 1750, 357, 446, *P.Pr.G.Sup.W., Oxfordshire, Pr.G.Treas., and P.Pr.G.J., Somersetshire.* October, 1888.
- 370 Edwards, Edward Ticker. *Camp Field, Overhill Road, Dulwich, S.E., London.* 788, 2264, P.M. October, 1889.
- 371 Egan, Charles James, M.D. *Grey's Hospital, King William's Town, South Africa.* 853, P.M. District Grand Master, Eastern Division of South Africa. January, 1889.
- 372 Elliot, James Thomas Spencer, of Wolflee, Hawick, Scotland. 1, 104, P.M., 1, *Dep.Pr.G.M., Roxburgh and Selkirk, Proxy Pr.G.M., West Indies.* Senior Grand Warden, Grand Lodge of Scotland. May, 1889.
- 373 Elliot, John Hugh Armstrong. 27, *The Boltons, S.W., London.* 1523, W.M., 1118, H. *P.Pr.G.A.D.C., Oxon.* October, 1889.
- 374 Ellis, Frank Tate. *Head Master, Bishop Gobat School, Jerusalem.* 1515. October, 1888.
- 375 Errington, John J. *Kingsthorpe, Northampton.* 360. March, 1890.
- 376 Escott, Albert. *Queen's House, Royal Hospital School, Greenwich, S.E.* 1593, P.M., 140, 1543, P.Z. June, 1890.

- 377 Eve, Richard. *Aldershot, Hants.* Past Grand Treasurer, England. March, 1888.
- 378 Everett, George. *Claremont Gauden Road, Clapham, S.W., London.* 177, 1391, 1608, 2021, P.M., 177, P.Z. October, 1890.
- 379 Fairbairn, John. *P.O.B., 167, Johannesburg, Transvaal.* 762 (S.C.) June, 1890.
- 380 Fairclough, Rev. John. *Kemendine, Rangoon.* 832. District Grand Master, Grand Superintendent, Burma. June, 1890.
- 381 Falconer, William. *67, Hope Street, Glasgow.* 69, 556, 223. June, 1890.
- 382 Fendelow, Charles. *Newbridge, Wolverhampton.* 1 (S.C.), 419, 468, 526, 1838, P.M., 419 P.Z. *P.Pr.G.W., P.Pr.G.J., Staffordshire.* Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies (R.A.), England. November, 1887.
- 383 Ferry, C. E. *55, Tregunter Road, South Kensington, S.W., London.* 65, P.M., 65, P.Z. February, 1887.
- 384 Fincken, Christopher William. *Hoyland Hall, Barnsley.* 1513, P.M., 1513, P.Z. March, 1890.
- 385 Finestone, David. *P.O.B., 248, Johannesburg, Transvaal.* 744 (S.C.), L. De Goede Treuw. June, 1890.
- 386 Finnemore, Robert Isaac, F.R.H.S., F.S.Se., F.R.G.S., F.Z.S., F.S.S., F.R.C.I., &c., &c. *Durban, Natal.* District Grand Master, Natal. Local Secretary for Natal. January, 1889.
- 387 Firth, Arthur James. *Graysbrook House, Sandown, Isle of Wight.* 1869, P.M., 175, P.Pr.G.O., Hants and Isle of Wight. October, 1888.
- 388 Firth, Harrie. *Baildon, Shipley, Yorks.* 1545, 600. January, 1889.
- 389 Fitz-Patric, Alexander Findley. *8, Northgate, Wakefield, Yorkshire.* 495, 495. March, 1888.
- 390 Fletcher, Archibald Henry John, M.A. *Kilsby Imperial Chambers, Huddersfield.* 275, 2227, 275. November, 1888.
- 391 Fletcher, James. *Point Durban, Natal.* Dis.G.A.Sec., Natal. 1937, W.M. October, 1888.
- 392 Flockton, William. *Oulton, near Leeds, Yorks.* 1042, P.M., 304, J. November, 1888.
- 393 Flohr, Professor August. *Berlin, N.W., Mittelstrasse, 49, III.* Lodge Friedrich Wilhelm z.g. G., Berlin. President of the Innermost Orient and Deputy Grand Master of the Grand Lodge "Royal York" at Berlin. November, 1887.
- 394 Foot, George Conway. *Orley House, Ashburton, Devon.* 2189, 710. June, 1890.
- 395 Forbes, Samuel Russell. *93, Via Babuino, Rome.* Lodge Universo. November, 1887.
- 396 Forrest, William. *Moorville, Turton, Bolton, Lancashire.* 37, 221. November, 1889.
- 397 Forshaw, James Hampton. *Imperial Hotel, Aberdeen, N.B.* 93, W.M., 155. October, 1888.
- 398 Forsyth, Frank L., M.D. *139, Broadway, Providence, Rhode Island.* 37, 7. June, 1889.
- 399 Foster, Samuel George. *Kimberley, South Africa.* 591 (S.C.), W.M. June, 1888.
- 400 Foulds, John, L.D.S. *172, Bath Street, Glasgow.* 133, 179, 571, P.M., 67, Z., Pr.G.Sup.W. (R.A.), Glasgow. October, 1890.
- 401 Fowle, George Henry. *Kokstad, East Griqualand, South Africa.* 1886, P.M., P.Dis.G.A.Pt., Dis.G.D.C. Natal. January, 1889.
- 402 Fowler, Thomas Benjamin Davis. *34, Calle Florida, Buenos Ayres.* 1025, W.M., 617. October, 1890.
- 403 France, Joseph. *Church Street, Rotherham, Yorkshire.* 904. November, 1890.
- 404 Francis, Charles King. *401, Walnut Street, Philadelphia, U.S.A.* 265, P.M. February, 1887.
- 405 Francis, Thomas. *Havant, Hants.* 804, P.M., P.Pr.G.D., Sussex. May, 1887.
- 406 Francis, Wesley. *Pietermaritzburg, Natal.* 1665, P.M., 1665, P.Z. Dep.Dis.G.M., Natal. March 1889.
- 407 Fraser, James. *Lenzie, Glasgow.* 28. May, 1890.
- 408 Frias, Guillaume Raphael. *Sagua-la-Grande, Cuba.* Hijos de la Fé Masónica. October, 1889.
- 409 Gardiner, Henry Trevor. *Times Office, Goole, Yorkshire.* 458, P.M., 458, P.Z. P.Pr.G.A.D.C., West Yorks. November, 1889.
- 410 Gardiner, Thomas Asko. *Longlands, Vaal River, South Africa.* 1417. January, 1889.
- 411 Gates, William Stanford. *Glenthorne, Worthing, Sussex.* 13, 31. June, 1890.
- 412 Gaukroger, William. *Fernside, Halifax, Yorks.* 61, P.M., 61, P.Z., P.Pr.G.D., P.Pr.G.H., West Yorks. March, 1888.
- 413 Geddes, Charles William Barraclough. *Kimberley, South Africa.* 1409. June, 1888.
- 414 Geesteranus, Anne Marie Maas, LL.D. *Eykenduynen Cottage, Loosduinen, Holland.* W.M. Lodge L'Union Royale. Deputy Grand Master, Grand Orient of the Netherlands. June, 1888.
- 415 Gibson-Sugars, John Sugars. *Malabar House, Erith, Kent.* 1973. March, 1889.
- 416 Gieve, John Williams. *High Street, Portsmouth.* 309, 1990, P.M., Pr.G.Treas., Pr.G.Sc.N., Hants and Isle of Wight. January, 1889.
- 417 Gilbert, William George Prout. *2, Essex Villas, Phillimore Gardens, Kensington, W., London.* 257, P.M., 257, Z. June, 1890.



- 418 Giles, Henry Richard. *Fernside, Ellesmere, Shropshire.* 2131. October, 1888.
- 419 Gill, Alfred. *Batley, near Leeds.* 264, P.M., 264, J. November, 1888.
- 420 Gillies, David. *Hong Kong. Dis.G.D., Hong Kong and South China.* October, 1888.
- 421 Gillman, William. *Wytham Lodge, Lennox Road, Southsea.* 257. January, 1889.
- 422 Girling, Thomas II., *Hong Kong.* 796, 1160, 1484, 2167, P.M., *P.Pr.G.Sec., Bengal.* September, 1887.
- 423 Glass, John. 4, *Lordship Park, Green Lanes, N., London.* 453, P.M., *P.Pr.G.S., of W., Essex.* May, 1890.
- 424 Glenn, Joseph Barber. 67, *Paekhurst Road, Holloway, N., London.* 3. March, 1888.
- 425 Glynes, Webster. 22, *Mark Lane, E.C., London.* 29, P.M., 29, P.Z. Past Grand Steward, England. March, 1888.
- 426 Goblet D'Alviella, Le Comte, Membre de l'Academie Royale. *Court St. Etienne, Brabant, Belgium.* Past Grand Master, Belgium. February, 1890.
- 427 Goddard, John Hawksley. 136, *Leinster Road, Rathmines, Co. Dublin.* 728, P.M. Representative from Grand United Orient of Portugal at Grand Lodge of Ireland. February, 1887.
- 428 Goddard, John Williams. 136, *Leinster Road, Rathmines, Co. Dublin.* 728, P.M., 728, P.Z. May, 1888.
- 429 Godding, J. W. S. *Members' Mansions, Victoria Street, S.W., London.* 387. March, 1890.
- 430 Goold, George Hawkins. *Hillfield Lawn, Gloucester.* 493, 246. 493. November, 1890.
- 431 Goold, John Arthur. 31, *Brunswick Road, Gloucester.* 493, 246. November, 1890.
- 432 Gordon, George. *Freemasons' Hall, Adelaide, South Australia.* 844 (E.C.), 3 (S.A.C.), P.M. *P.Dis.G.S.B., Canterbury, N.Z.* Local Secretary for South Australia. May, 1888.
- 433 Gossett, Dr. George. *Leeston, Canterbury, New Zealand.* 1917, W.M. March, 1890.
- 434 Gottlieb, Felix Henry, J.P., F.R.G.S., F.S.S. *Penang, Straits Settlements.* 508, 1152, 1555, 1910, 2108, 2127, 2191, P.M., 508, P.Z. *P.Dep.Dis.G.M., Eastern Archipelago.* Past Grand Sword Bearer (Craft) Past Grand Standard Bearer (R.A.), England. March, 1888.
- 435 Gottlieb, George Spencer Harris. *Penang.* 1555. Local Secretary for Penang. January, 1889.
- 436 Gough, Colonel Foster, LL.D. *Wolverhampton, Staffordshire.* 526, P.M., 419, P.Z. Provincial Grand Master, Staffordshire. Past Grand Standard Bearer, England. October, 1888.
- 437 Gowan, Robert A. *Clydesdale, East Finchley, N., London.* 2029, 141. May, 1888.
- 438 Graham, William Martin. *Netherby, Pembury Avenue, Tottenham.* 65. March, 1889.
- 439 Grandsagne, Count Paul Emile Ajasson de. 11, *Passage Saulnier, Paris.* L. Temple des Amis de l'honneur Français. October, 1889.
- 440 Granger, Richard Keat. *Barkly West, South Africa.* 1417, P.M., 1417, *P.Dis.G.D., Griqualand.* October, 1888.
- 441 Granja, Dr. Edward de la. 265, *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October, 1888.
- 442 Grant, Captain Donald. *Horfield Barracks, Bristol.* 1416, 2328. May, 1890.
- 443 Gravatt, Alfred. 55, *Friday Street, E.C., London.* 619. March, 1889.
- 444 Green, J. E. Box, 340, *Johannesburg, Transvaal.* 1469, P.M., *Dis.G.W., South Africa, Eastern Division.* November, 1887.
- 445 Greenwood, Charles. 26, *Akeds Road, Halifax, Yorks.* 448. November, 1888.
- 446 Greenwood, Richard. 102, *Avondale Square, S.E., London.* 1641, P.M., 2369. June, 1890.
- 447 Greenwood, Thomas. *Harnham Cliff, Salisbury.* 357. *Pr.G.St., Oxfordshire.* March, 1888.
- 448 Gregory, George. 25, *Barnsbury Park, N., London.* 1538, 2087, P.M., 1538, P.Z. *P.Pr.G.D., Pr.G.Treas. (R.A.), Middlesex.* October, 1889.
- 449 Gregson, George, M.R.C.S. 63, *Harley Street, W., London.* 231. October, 1889.
- 450 Greig, Henry Fenner. *The Eaves, Belvedere, Kent.* 1973. March, 1889.
- 451 Greiner, G. 10, *Milton Street, Cripplegate, E.C., London.* 92. January, 1888.
- 452 Gumbs, J. A. 28, *St. Vincent Street, Port of Spain, Trinidad.* June, 1888.
- 453 Gundersen, A. 72, *Armagh Street East, Christchurch, New Zealand.* 609. November, 1889.
- 454 Gunn, Rev. George. *The Manse, Stichill, Kelso, N.B.* 53, W.M. March, 1888.
- 455 Gurner, John Robert. *North Terrace, Adelaide, South Australia.* 1, P.M., 38. Past Grand Registrar, Vice President, Board of General Purposes, Grand Lodge of South Australia. May, 1889.
- 456 Guthrie, Adam White. *Port Elizabeth, South Africa.* 711, P.M., *Dis.G.Sup.W., Eastern Division, South Africa.* June, 1887.
- 457 Haarhoof, Daniel Johannes. *Kimberley, South Africa.* 1409, P.M. January, 1889.
- 458 Haasforther, Georg Carl Albert. *St. Croix, Greenpoint, Cape Colony.* 2232, W.M. January, 1889.
- 459 Haigh, John. *Somerville, Massachusetts, U.S.A.* P.M., P.H.P., Past Deputy Grand High Priest of the Grand Chapter, Massachusetts. November, 1887.
- 460 Halford, Charles II. 43, *Fenchurch Street, E.C., London.* 1607. January, 1890.

- 461 Hallet, Frederick Charles. 23, *Brunswick Street, Teignmouth, Devon.* 303, P.M., 303, P.Z., *P.Pr.G.St.B., Pr.G.D., P.Pr.G.S.B.(R.A.), Devon.* March, 1890.
- 462 Halliwell, Frederick William. *De Grey Rooms, York.* 1611. January, 1888.
- 463 Hammond, Dr. William. *Stuart House, Liskeard, Cornwall.* 432, P.M., 254, H. *P.Pr.G.S. of W., Warwickshire.* March, 1888.
- 464 Hampton, John. *Town Office, Kimberley, South Africa.* 591 (S.C.) Local Secretary for Griqualand West, May, 1888.
- 465 Hancock, Edward. *Johannesburg, Transvaal.* 744 (S.C.) Star of the Rand Lodge (D.C.) June, 1889.
- 466 Hancock, Frank Rider. 730, *Calle Cuyo, Buenos Ayres.* 617, P.M., *Dis.G.Treas. Argentine Republic.* May, 1890.
- 467 Hantke, Theodore John Charles. 82, *Rundle Street, Adelaide.* 32, 4. Assistant Grand Pursuivant- Assistant Grand Sojourner, South Australia. November, 1889.
- 468 Harbord, Richard. *Kimberley, South Africa.* 1832, P.M., 1574. October, 1888.
- 469 Harper, James E. 735, *Broad Street, Augusta, Richmond Co., Georgia.* 1, P.M. March, 1888.
- 470 Harper, N. T. C. *Durban, Natal.* 1937, W.M. May, 1890.
- 471 Harrhy, William Rosser, M.R.C.S. *Barkly West, South Africa.* 1417. January, 1888.
- 472 Harris, Augustus. *Theatre Royal, Drury Lane, W.C., London.* 2127, P.M. Grand Treasurer. March, 1889.
- 473 Harrison, Frank Drake, *Ballarat, Victoria.* 600. October, 1888.
- 474 Hart, Arthur. *Crewkerne.* 814, P.M. *P.Pr.G.St., Somersetshire.* May, 1889.
- 475 Hart, Asher. *Market Street, Johannesburg, Transvaal.* 744 (S.C.), P.M. October, 1889.
- 476 Hart, Ellis. *Kimberley, South Africa.* 1409, 153 (S.C.) June, 1889.
- 477 Harte, Edward Charles. *Penang.* 446, 1555, 446. June, 1889.
- 478 Harvey, John. *Caer Gwent, Bournemouth.* 644, P.M., 195, Z. *P.Pr.G.St., Hants and Isle of Wight* October, 1889.
- 479 Hatherly, William Firmcr. *Hong Kong.* 1341. October, 1888.
- 480 Haward, Edwin, F.R.C.S. 86, *Wimpole Street, W., London.* 231. October, 1889.
- 481 Hawkins, Joseph. *Sunnyside, Roby, Liverpool.* 216, P.M., 216, P.Z. October, 1889.
- 482 Hay, Captain Angus Burnett. *Johannesburg, Transvaal.* 389, 747 (S.C.) June, 1890.
- 483 Hay, Thomas A. H., M.A. *Hay's Court, Easton, Pennsylvania, U.S.A.* 152, P.M., 173. Grand Steward, Pennsylvania. January, 1888.
- 484 Hayes, J. W., senior. *Hayes Cottage, Bangalore, E.I.* 1043, P.M. *P.Dis.G.W., Madras.* January, 1889.
- 485 Hayes, Michael. 38, *Horton Lane, Bradford.* 600. October, 1888.
- 486 Head, Henry Frederick. *Rand Club, Johannesburg, Transvaal.* 1824, 1824. June, 1890.
- 487 Heard, Henry Charles. *Hailey Hall, Hertford.* 449, P.M., *P.Pr.G.D., Herts.* May, 1890.
- 488 Heath, Rev. William Mortimer. *Lytchett Matravers, Poole, Dorset.* 622, P.M., 622, 586, 1037, 1146, P.Z., *Pr.G.Ch., Dorset.* Past Grand Chaplain. November, 1887.
- 489 Hehner, Otto. 11, *Billiter Square, E.C., London.* 238. February, 1887.
- 490 Henderson, William. *Box 224, Johannesburg, Transvaal.* 1417, P.M. Local Secretary for the Transvaal. November, 1887.
- 491 Hendry, Major John Burke. *Equitable Building, New York.* 396, 173. June, 1889.
- 492 Hey, John. 18, *Edmond Street, Horton Lane, Bradford.* 387, P.M., 387, P.Z. October, 1888.
- 493 Hibditch, Alfred Edward. *Hong Kong.* 618 (S.C.) October, 1889.
- 494 Hicks, Thomas. *Tregamere, St. Columb, Cornwall.* 1529, P.M., 331, P.Z., *P.Pr.G.W., Cornwall.* June, 1889.
- 495 Higerty, Alexander Charles Ancel. 14, *Garrick Street, W.C., London.* 1044, 1714, P.M., 946, Z. *P.Pr.G.D., Surrey.* October, 1889.
- 496 Higman, John Wheeler. *St. Austell, Cornwall.* 496, P.M. *P.Pr.G.D., Cornwall.* May, 1888.
- 497 Hill, John. *Ennis, Ireland.* 60, 60, *Pr.Dep.G.M., North Munster.* October, 1888.
- 498 Hillis, John. 28, *School Street, Boston, U.S.A.* Charles A. Welch Lodge, P.M. January, 1889.
- 499 Hobbs, Hugh Marcus. *Lloyd's, E.C., London.* 1790, 2096, P.M., 463, 2096, P.Z. *P.Pr.G.W., P.Pr.G.J., Surrey.* January, 1890.
- 500 Hodges, Richard. 217, *Old Christchurch Road, Bournemouth.* 195, W.M. March, 1889.
- 501 Hodgson, Richard. *Clifton House, Halifax, Yorks.* 448. March, 1888.
- 502 Hogard, Charles Frederick. 82, *Balfour Road, Highbury New Park, N., London.* 205, P.M., *P.Pr.Sup.W., Essex.* Past Grand Standard Bearer, England. May, 1887.
- 503 Hogg, Jabez. 1, *Bedford Square, W.C., London.* 172, 1260, P.M., 1260, P.Z. Past Grand Deacon, Grand Lodge of England. March, 1889.
- 504 Holdsworth, Hugh Sugden. *West Hill, Gibbett Street, Halifax.* 408, 448, P.M., 408, P.Z., *P.Pr.G.D.C. West Yorks.* March, 1888.

- 505 Holland, J. L. *The Brewery, Rawul Pindee, E.I.* 1960. June, 1888.
- 506 Holme, Richard Hopper. 6, *Chester Street, Newcastle-on-Tyne.* 1676, 48. October, 1890.
- 507 Holmes, Alfred W. S. *Hong Kong.* 1341. January, 1889.
- 508 Holmes, John Richard. *Cape Coast, West Africa.* Local Secretary for the Gold Coast. June, 1888.
- 509 Hornor, Joseph Potts. P.O.B., 366, *New Orleans, U.S.A.* 1, P.M., 7, P.Z. **Past Grand Master and Past Grand High Priest of Louisiana, and General Grand King of General Grand Chapter, United States of America.** October, 1889.
- 510 Hope, Andrew. 3, *Rockfield, Howell Road, Exeter.* 39. 0, (S.C.) November, 1889.
- 511 Hope, Walter Muirhead. *Exeter Hall, Turl, Oxford.* 357, 1726. 357. March, 1890.
- 512 Hopekirk, Walter. *Crystal Palace, Sydenham, S.E., London.* 179, 1858, 1986, P.M., 179, 746, P.Z. **Past Grand Pursuivant, England.** March, 1888.
- 513 Houndle, Rev. Edward Laffan Garvock. *Radnor House, Upper Tooting, S.W., London.* 1670, 1826. March, 1890.
- 514 Houndle, Henry Charles Hermon Hawker. *Radnor House, Upper Tooting, S.W., London.* 1826, P.M., 706. January, 1890.
- 515 Howard, Charles C. *Picton, Marlboro', New Zealand.* October, 1890.
- 516 Howard, J. W. *The Brewery, Ootocamund, Madras.* 1960. June, 1888.
- 517 Howell, Alexander Nathaniel Yatman. *Talfourd House, Elmgrove, Southsea.* 257, 1834, 257. Local Secretary for Hampshire and Isle of Wight. March, 1888.
- 518 Howell, Major Charles Miller. *Lancaster, Pennsylvania.* 43, P.M., 43, P.H.P. *P.Dis.Dep.G.M., P.Dis.Dep.G.H.P., Pennsylvania.* May, 1889.
- 519 Hubbard, Edmund Isle. *Moorgate Street, Rotherham, Yorks.* 904. November, 1890.
- 520 Hudson, Robert. 24, *Hotspur Street, Tynemouth.* 2039, 80, *Pr.G.Sec. and Pr.G.Sc.E., Durham.* **Past Grand Sword Bearer, and Past Grand Standard Bearer, (R.A.) England.** March, 1889.
- 521 Hughes, Robert. *St. Oswald's, Alexandra Park, Hastings.* 1184, P.M., *Pr.G.St.B., Sussex.* February, 1887.
- 522 Hull, Charles. *Lyttelton Times Office, Christchurch, New Zealand.* 609, W.M., *Dis.G.D. Canterbury Grand Steward of Grand Lodge of New Zealand.* Local Secretary for Canterbury, New Zealand. June, 1889.
- 523 Hunt, George. *Chatham Buildings, Hope Street, Manchester.* 1009, 1170, 2109, P.M., 287, 1496, P.Z., *Pr.G.Treas., East Lancashire.* March, 1888.
- 524 Hunt, Joshua. *Avondale, Chester Co. Pennsylvania.* 475. October, 1890.
- 525 Hunter, William Sutherland. *Kildonan, Maxwell Drive, Pollockshields, Glasgow.* 0. March, 1890.
- 526 Huttenbach, August. *Penang.* 1555, P.M. November, 1889.
- 527 Inall, E. P. *Murree, Punjab, E.I.* 1498. October, 1888.
- 528 Innes, David Charles. *Wellington, New Zealand.* October, 1888.
- 529 Irving, E. W. *Eskdale, Sussex Road, Southport.* 1170, P.M., *P.Pr.G.St., East Lancashire.* September, 1887.
- 530 Isebree-Moens, Joost. *Villa Bloois, Kralingen, Holland.* L. Frederic Royal, W.M. October, 1890.
- 531 Ives, Frederick. *Saltaire Road, Shipley, Yorks.* 387, P.M. January, 1888.
- 532 Jackson, J. Flower, J.P. *Bourne Place, Bexley, Kent.* May, 1890.
- 533 Jacob, William Henry. *Magdala Villas, Winchester.* 76, 1813, P.M., 52, P.Z., *Pr.G.Sup.W., and P.Pr. 2nd A.-So., Hants and Isle of Wight.* March, 1888.
- 534 Jefferis, Arthur Henry. 24, *Mosley Street, Manchester.* 645, 1161, P.M., *P.Pr.G.A.D.C., East Lancashire.* September, 1887.
- 535 Jerrard, Alfred Wilder. *Victoria House, Gladstone Buildings, Southsea.* 257. October, 1888.
- 536 Jervis, Edward. *All Saints' Vicarage, Rotherhithe, S.E., London.* 357. May, 1890.
- 537 Jessurun, Elias. *St. George's House, Eastcheap, E.C., London.* 2191. October, 1890.
- 538 Johnson, William. *Harris Street, Bradford.* 1034, P.M., 302, H. March, 1889.
- 539 Jones, Samuel George. *Charles Street, Adelaide, South Australia.* 32. November, 1889.
- 540 Jones, Thomas. 343, *Dalston Lane, N.E., London.* 1607, P.M. January, 1890.
- 541 Joseph, David Davis. 2, *Gwydir Gardens, Swansea, Glamorganshire.* 237, 237. October, 1890.
- 542 Kauffman, Andrew John. *Columbia, Pennsylvania, U.S.A.* 286, P.M., 224, P.H.P. *Dis.Dep.G.M., No. 1, Pennsylvania.* June, 1888.
- 543 Kelly, George. 180, *Sutherland Avenue, Maida Vale, W., London.* 63, 146, P.M., 63, 146, P.Z. **Past Grand Sword Bearer, and Past Grand Deputy Director of Ceremonies, (R.A.), England.** May, 1889.

- 544 Kemp, Alexander. *Glenelg, South Australia.* 30, P.M. Grand Deacon, Grand Lodge of South Australia. May, 1889.
- 545 Kempster, William Henry, M.D. *Oak House, Battersea, S.W., London.* 60, 890, 1420, 1853, P.M., 766, 890, P.Z. March, 1888.
- 546 Kendall, Liout. Col. J. *St. Martin's Square, Scarborough.* 200, 200. March, 1890.
- 547 Kenning, George. Proprietor of "Freemason." *Upper Sydenham, S.E., London.* 192, 249, 1657, 2191, P.M., 192, 1657, P.Z., P.Pr.G.D. and P.Pr.G.D.C. (R.A.), *Middlesex.* November, 1887.
- 548 Kenyon, George Henry. 123, *North Main Street, Providence, Rhode Island, U.S.A.* 30, P.M., Grand Master, Rhode Island. October, 1890.
- 549 Khory, Edalji Jamsedji. 8, *Raffle's Place, Singapore.* 832, 1415, P.M., 508, P.Z., *Dis.G.Treas, Eastern Archipelago.* October, 1890.
- 550 Kilgour, George, A.M.I.C.E. *Barkley West, South Africa.* 1574, P.M. October, 1890.
- 551 King, Frank. *Clora Road, Forest Gate, East London.* 1607. January, 1890.
- 552 King, R. G. *Edgcumbe House, Brockhurst, Gosport.* 2153. January, 1888.
- 553 Kirchhoffer, A. G. M.A., F.G.S., F.R.G.S. *Yately Grange, Farnboro' Station, Hants.* 1492, 1714, 1899, P.M., 948, 1395, P.Z., P.Pr.G.W., *Surrey.* November, 1887.
- 554 Kirk, Alfred. *Gainsboro', Lincolnshire.* 422, P.M., 422, P.Z., P.Pr.G.W., P.Pr.G.H., *Lincolnshire.* March, 1889.
- 555 Klein, William. 24, *Belsize Park, N.W., London.* 238, P.M. October, 1890.
- 556 Knight, James Blackburn. 4, *St. Paul's Road, Bradford.* 302, P.M., 302, P.Z. November, 1888.
- 557 Koch, John Godfrey. *Penang.* 1555, W.M., 1555. *Dis.G.A.D.C., Straits Settlements.* May, 1889.
- 558 Lake, William. *Kenwyn, Queen's Road, Beckenham, Kent.* 131, P.M., P.Pr.G.R., *Cornwall.* May, 1887.
- 559 Lambert, Richard. *P.O.B., 81, New Orleans, U.S.A.* 59, P.M. Assistant Grand Secretary of Grand Lodge, and Grand High Priest of Grand Chapter of Louisiana. Local Secretary for Louisiana. June, 1887.
- 560 Lamb-Smith, Thomas. *Holly Lodge, Britannia Square, Worcester.* 280, 1247, P.M. P.Pr.G.D., *Worcestershire.* September, 1889.
- 561 Lamonby, William Farquharson. 222, *Flinders Street, Melbourne, Victoria.* 752, 1002, 1073, P.M., 119, 371, 752, P.Z. P.Pr.G.R., P.Pr.G.A.So., *Cumberland and Westmoreland.* Past Grand Warden, Grand Lodge of Victoria. November, 1889.
- 562 Lancaster, George Felton. *Admiralty Cottage, Forton, Gosport.* 903, 1990, 2153, P.M., 342, 903, 1428, P.Z., P.Pr.G.R., P.Pr.G.J., *Hants and Isle of Wight.* May, 1887.
- 563 Lane, Charles Sheriff. *Newstead House, West Hartlepool, Durham.* 764, 1862, P.M., 764, P.Z., P.Pr.G.D. and P.Pr.G.Sw.B. (R.A.), *Durham.* March, 1888.
- 564 Langley, W.C. *Cleveland House, Stockton-on-Tees.* 1674. May, 1890.
- 565 Lapin, Bernard. *Johannesburg, Transvaal.* 744 (S.C.) June, 1889.
- 566 Lardner, Henry Joseph. 27, *Clement's Lane, E.C., London.* 60, 1623, 1745, 1929, P.M., 3, 907, 1381, 1623, 1745, 1929, P.Z., P.Pr.G.A.D.C., *Surrey.* May, 1890.
- 56 Large, James Richard. *Trentham House, Bush Hill Park, Enfield.* 1607, P.M., 174. March, 1890.
- 568 Last, John Thomas. 9, *Belle Vue, Bradford.* 387. March, 1887.
- 569 Latimer, Edward Savage. *Wilmington, North Carolina, U.S.A.* 395. 7. January, 1890.
- 570 Lawrence, James. *Kimberley, South Africa.* 591 (S.C.), 153 (S.C.), P.M. June, 1889.
- 571 Lawrence, General Samuel Crocker. *Masonic Temple, Boston, Massachusetts, U.S.A.* Past Grand Master of Grand Lodge of Massachusetts. March, 1888.
- 572 Lawson, Charles Henry. *Glenholt, Wrottesley Road, Plumstead.* 913, P.M., 913, 140, J. March, 1890.
- 573 Lawson, Thomas Mann. *Hill Top, Armley, Leeds.* 600, 600. January, 1889.
- 574 Laxton, Frederick. *Newlands, Brighouse, Yorkshire.* 1301, P.M., 275, P.Z., P.Pr.J., *W. Yorks.* March, 1888.
- 575 Lee, William Henry. 50, *Shakespeare Road, Herne Hill, S.E., London.* 975, 1524, 1897, P.M., 975, 1423, 1524, P.Z., P.Pr.G.D., Pr.A.G.S., Pr.G.Sc.E., *Middlesex.* March, 1890.
- 576 Le Feuvre, John Emilius, J.P. 1, *Waterloo Place, Southampton.* 130, P.M. Dep.Pr.G.M., Pr.G.H., *Hants and Isle of Wight.* Past Grand Deacon and Past Grand Sword Bearer, (R.A.), *England.* September, 1887.
- 577 Leicher, Julius. *Tanugs, British Bechuana-land.* 2232. June, 1890.
- 578 Lemon, Rev. Thomas William, D.D., S.C.L. *Mutley, Plymouth.* 70, 189, 223, 1071, 1205, 2025, P.M. 70, 189, 223, 494, 2025, P.Z. P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.Prin.Soj., Pr.G.H., *Devonshire.* September, 1887.
- 579 Le Strange, Hamon. *Hunstanton Hall, Norfolk.* 10, P.M., 10 P.Z., Pr.G.Treas., *Norfolkshire.* June, 1890.
- 580 Letts, Herbert. 43, *St. George's Street, Canterbury.* 31, 31. October, 1889.

- 581 Levander, Frederiek William, F.R.A.S. 30, *North Villas, Camden Square, N.W., London.* 1415, 2048, P.M., 142, 2048,, P.Z., P.Pr.G.D., *Middlesex.* Local Secretary for Middlesex and North London. January, 1890.
- 582 Levy, Albort. *Box 423, Johannesburg, Transvaal.* 1409, 153. May, 1889.
- 583 Levy, Hyam. *Johannesburg, Transvaal.* 747, 1665. May, 1889.
- 584 Levyno, Abe. *P.O.B., 100, Johannesburg, Transvaal.* 1574. June, 1890.
- 585 Lewis, Harold. *Mercury Office, Bristol.* 686. February, 1887.
- 586 Lewis, W.C. *Amoy, China.* 1806, W.M. March, 1889.
- 587 Lozard, Flavien Ernest. *Kimberley, South Africa.* 1409, 153 (S.C.) June, 1889.
- 588 Lidgley, William. *Devoran, Truro, Cornwall.* 589, P.M., 1006, P.Z. January, 1889.
- 589 Lightfoot, Bruce. 4, *The Mall, Faversham.* 1915. March, 1889.
- 590 Lindsey-Renton, George Henry. 72, *Gracechurch Street, E.C., London.* 183. January, 1890.
- 591 Lipinski, Louis. *Box 119, Johannesburg, Transvaal.* 738. May, 1889.
- 592 Locking, George Henry. *Pontefract, Yorkshire.* 910, P.M., 495, P.Z. March, 1888.
- 593 Lockley, Richard T. 16, *First Street, Albany, New York.* 14, P.M., 5, H.P. October, 1889.
- 594 Lockwood, Thomas Meakin. F.R.I.B.A. 80, *Foregate Street, Chester.* 425, P.M., P.Pr.G.Sup.W., *Cheshire.* March, 1888.
- 595 Logan, William. *Langley Park, Durham.* 124, 2135, P.M. P.Pr.G.R., *Durham.* February, 1887.
- 596 Lovegrove, Henry, F.S.I., A.R.I.B.A. 26, *Budge Row, Cannon Street, E.C., London.* 1507, 1777, 1949, 2048, P.M., 72, 1549, P.Z. P.Pr.G.S.W. and Pr.G.Treas., (R.A.), *Middlesex.* November, 1887.
- 597 Lukes, Thomas Henry. *White Hart Hotel, St. Austell, Cornwall.* 496, P.M., P.Z. November, 1889.
- 598 Lupton, William Charles. *Cheapside, Bradford.* 974, P.M., 302, P.Z. P.Pr.G.D., *West Yorks.* March, 1888.
- 599 Lyon, David Murray. *Freemasons' Hall, Edinburgh.* Grand Secretary of Scotland. October, 1890.
- 600 Lyte, Joshua L. *Lancaster, Pennsylvania, U.S.A.* 43, P.M. September, 1888.
- 601 Macadam, William Ivison. *Surgeon's Hall, Edinburgh.* 154, W.M., 83. March, 1890.
- 602 MacCalla, Clifford Paul. Editor of "Keystone." 237, *Dock Street, Philadelphia, U.S.A.* 67, P.M. Grand Master, Grand Lodge of Pennsylvania. February, 1887.
- 603 MacClenachan, C. T. 31, *Chambers Street, New York, U.S.A.* 271, P.M. Representative of Grand Lodge of Pennsylvania at Grand Lodge of New York. May, 1887.
- 604 MacConnachy, John. *Hong Kong.* 80, 190 (S.C.), 80, 363 (I.C.) January, 1889.
- 605 Macdougall, Hamilton C. 24, *Summers Street, Providence, Rhode Island, U.S.A.* 21. Grand Organist, Rhode Island. March, 1888.
- 606 Macdougall, J. Innes. *Mansion House, Greenock.* 3½, 50. November, 1890.
- 607 MacGregor, George Robert. *Bingley, Yorkshire.* 439. May, 1889.
- 608 MacGregor, James. 8, *Stratford Grove, Heaton, Newcastle-on-Tyne.* 541. March, 1890.
- 609 MacIntyre-North, Charles Niven. 19, *Borough High Street, S.E., London.* 1559, W.M. 1275. October, 1890.
- 610 Mackay, Edward. 32, *Forster Square, Bradford, Yorks.* 600. May, 1888.
- 611 MacKay, George J. *Obrig Bank, Kendal.* Pr.G.Sec., *Cumberland and Westmoreland.* October, 1890.
- 612 Mackenzie, Allan. 17, *St. Andrew's Square, Edinburgh.* 2, P.M., 56, P.Z. Grand Steward, Scotland. November, 1888.
- 613 MacKenzie, Captain Donald. *Sungei Ujong, Straits Settlements.* 1043. June, 1890.
- 614 MacKenzie, John Eddie. *Kimberley, South Africa.* 1409. May, 1890.
- 615 Mackey, John Brunt. 2, *Bouverie Street, Fleet Street, E.C., London.* 257, 319. October, 1888.
- 616 MacKnaught, Thomas. *Kimberley, South Africa.* 1409. January, 1889.
- 617 MacMillan, Frederick Douglas. *Box 27, Johannesburg, Transvaal.* 744 (S.C.) November, 1890.
- 618 MacNair, Thomas S. *Hazleton, Pennsylvania, U.S.A.* 242, P.M., 181, P.H.P. Past Deputy Grand Master, Pennsylvania. May, 1887.
- 619 Maitland, William. 110, *Cannon Street, E.C., London.* 454, 2170, 115 (I.C.), P.M. March, 1888.
- 620 Malczovich, Ladislas de. *Belügyministerium, Budapest.* Lodge Szent Istvan. Mem. of Com. of the Order, Grand Lodge of Hungary. Local Secretary for Hungary. January, 1890.
- 621 Malden, Rev. Charles Herbert, M.A. Editor of the "Madras Masonic Review." *Mysore, South India.* 1285, 1841, 1906, 150. Dis.G.Ch., *Madras.* Local Secretary for South India. November, 1889.
- 622 Manfield, Harry. *Cliftonville, Northampton.* 1764, 360. May, 1889.
- 623 Manley, James Woolley. *Elm Villa, Carshalton, Surrey.* 1892. October, 1889.
- 624 Mapleton, Cuthbert Walter. 3, *Montserrat Road, Putney, S.W., London.* 256, 2243, June, 1890.
- 625 Markham, Commodore Albert Hasting, C.B., &c. *H.M.S. Active, Training Squadron, Portsmouth.* 257. January, 1889.

- 626 Martin, George. 7, *Oakroyd Villas, Bradford, Yorks.* 600, 702, 600, 839. January, 1890.
- 627 Martin, Sidney. *Darham Lodge, Watford, Hertfordshire.* 404, P.M., *Pr.G.D., Hertfordshire.* May, 1888.
- 628 Mason, Charles Letch. 1, *Moorland Terrace, Leeds.* 304, 2069, P.M., *P.Pr.G.Treas., P.Pr.G.H., West Yorks.* June, 1887.
- 629 Mason, J. J. *Grand Lodge of Canada, Grand Sec's Office, Hamilton, Ontario.* **Grand Secretary of the Grand Lodge of Canada.** March, 1888.
- 630 Mason, John William. *Church Street, Pietermaritzburg, Natal.* 956, P.M. *Dis.G.Std.B.* November, 1888.
- 631 Mason, William, M.R.C.S. *St. Austell, Cornwall.* 496, P.M., P.Z., *P.Pr.G.D., Cornwall.* November, 1889.
- 632 Massey-Hicks, John Moses. *P.O.B. 42, Johannesburg, Transvaal.* 853, 2313, P.M. October, 1890.
- 633 Massie, E. J. *Church Street, Barnsley, Yorkshire.* 1513, P.M. January, 1888.
- 634 Masson, David Parkes. *Murree, Punjab, E.I.* 1960. *P.Dis.G.Treas., Punjab.* June, 1888.
- 635 Masters, William. *Rossllyn, St. Alban's.* 60, 428, 1479, 2128, P.M., 428, P.Z. October, 1889.
- 636 Mather, David. *Kimberley, South Africa.* 521, P.M. June, 1888.
- 637 Mather, John Lawrence. 13, *Grange Road, Canonbury, N., London.* *Pr.G.S.D.C., Pr.G.St.B. (R.A.), Middlesex.* May, 1890.
- 638 Mathers, S. L. MacGregor. *Museum Lodge, London Road, Forest Hill, S.E., London.* 195. October, 1890.
- 639 Mathew, Dr. Thomas Philip Ogden. *Johannesburg, Transvaal.* 989, P.M. 131 (S.C.), P.Z. June, 1890.
- 640 Matier, Charles Fitzgerald. 8a, *Red Lion Square, W.C., London.* **Past Grand Standard Bearer, England.** June, 1888.
- 641 Maxwell, John M. *Room 1, Chicago Block, East 5th Street, Leadville, Colorado, U.S.A.* 51, P.M. **Grand Warden, Colorado.** May, 1890.
- 642 Maye, William Bennett. *Abham, Buckfastleigh, Devon.* 710, P.M., 710, P.Z., *P.Pr.G.D.C., P.Pr.G.Std.B. (R.A.), Devon.* January, 1889.
- 643 McLeod, James Morrison. 6, *Freemasons' Hall, W.C., London.* 113, 884, 1661, P.M., 1661, P.Z., *P.Pr.G.St.B., Derby, P.Pr.G.S.B. Notts.* Secretary, R.M.B.I. November, 1890.
- 644 Mead, Colonel J. *Red Hill, Surrey.* 1971. September, 1887.
- 645 Mears, Arthur. *Herberton, Northern Queensland, Australia.* 1978, P.M., *P.Dis.G.St., P.Dis.G.S.B., Queensland.* March, 1888.
- 646 Meiter, Charles William. 87, *Gracechurch Street, E.C., London.* 1671. March, 1889.
- 647 Mendelssohn, Max. 94, *Southampton Row, Holborn, W.C., London.* 212, 1839. January, 1889.
- 648 Mendelssohn, Sidney. *Kimberley, South Africa.* 1409. January, 1889.
- 649 Meyer, Charles E. 1717, *Chestnut Street, Philadelphia, U.S.A.* **Chairman of Library Committee of the Grand Lodge and Past Grand High Priest of the Grand Chapter of Pennsylvania.** February, 1887.
- 650 Mickley, George, M.A., M.B. *St. Luke's Hospital, E.C., London.* 63, P.M. *P.Pr.G.W., Herts.* May, 1890.
- 651 Middleborough, Harry. *P.O.B. 144, Johannesburg, Transvaal.* **Star of the Rand Lodge (D.C.)** October, 1889.
- 652 Miles, Charles George. *Port Elizabeth, Cape of Good Hope.* 711. March, 1888.
- 653 Milledge, Zillwood. *The Fernery, Weymouth, Dorset.* 170, P.M., 170, P.Z., *P.Pr.G.D.C., P.Pr.G.Pr.So., Pr.G.D.C. (R.A.), Dorsetshire.* May, 1890.
- 654 Miller, Francis Hugh. *Royal Victoria Yard, Deptford, S.E.* 1593, P.M., 1593. March, 1890.
- 655 Miller, Robert Talbott. 626, *Greenup Street, Covington, Kenton Co., Kentucky.* 157. May, 1890.
- 656 Mills, B. Langley, M.D., F.R.C.S. *Saugor, Central Provinces, E.I.* 2208, W.M. *Dis.G.D., Bombay.* October, 1889.
- 657 Mitchell, Rev. James Young, D.D. *Lancaster, Pennsylvania.* 51. May, 1889.
- 658 Mitchell, John Layton. *Wintheuvel, Malmani, G. F. Marisco, Transvaal.* 1417. October, 1889.
- 659 Monckman, Joseph Woodhead. 19, *Charles Street, Bradford.* 1018, P.M., 600, P.Z., *P.Pr.D.C., (Craft), P.Pr.Soj. (R.A.), West Yorks.* March, 1888.
- 660 Monks, James. *Aden Cottage, Durham.* 124, P.M., 124, P.Z. *P.Pr.G.W., Pr.G.J., Durham.* January, 1890.
- 661 Moore, Robert M. *Elizabeth, New Jersey, U.S.A.* **Past Grand Master, New Jersey.** October, 1890.
- 662 Morasso, Alfred Cyril. *Church Street, Gibraltar.* 115, 278, 576, 670 (S.C.), 325 (I.C.), 115 (S.C.), 168 (S.C.), *Dis.G.St., Pr.G.St.B. (R.A.), Gibraltar.* June, 1889.
- 663 Morecroft, Arthur Hubert. 32, *Linnet Lane, Sefton Park, Liverpool.* 2316, 2335. March, 1890.
- 664 Morgan, Henry. *Casilla del Correo, 358, Buenos Ayres.* 617. May, 1890.
- 665 Morgan, W. Wray. Editor and Proprietor of "*Freemasons' Chronicle.*" *Belvidere Works, Hermes Hill, Pentonville, N., London.* 211, P.M. November, 1887.

- 666 Morris, Richard, M.A., LL.D. *Grammar School, Dedham, Essex.* November, 1887.
- 667 Morrison, Robert. 96, *Napiershall Street, Glasgow, N.B.* 413, Dep.M., 50, P.Z. October, 1888.
- 668 Mortimer, G. F. W. *Chirk Lodge, Romsey, Hampshire.* 1112, P.M. *P.Pr.G.W., Hampshire and Isle of Wight.* January, 1888.
- 669 Mouat, Charles. *Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.W., Eastern Division, South Africa.* May, 1887.
- 670 Mudge, W. H. *Johannesburg, Transvaal.* 744 (S.C.) May, 1889.
- 671 Mugglestone, John Thomas. *Darley Street, Bradford.* 600. May, 1888.
- 672 Muller, Cornelis Johannes. *Cape Town. Goede Hoop Lodge (D.C.)* March, 1889.
- 673 Munro, Sutherland Granville. *Northumberland House, Festing Road, Southsea.* 2074. January, 1889.
- 674 Munro, Professor Alpha Omega. *Southport Street, Gibraltar.* 408 (S.C.) *Temple des Amis de l'honneur Français.* October, 1889.
- 675 Murrow, Baron. *Highbury House, St. Leonards.* 2189. March, 1889.
- 676 Myers, Reverend E. M. *Petersburg, Virginia, U.S.A.* Petersburg Lodge and Chapter. *P.Pr.G.Ch., (S.C.), Melbourne.* March, 1888.
- 677 Mylchreest, Joseph. *Kirk Michael, Isle of Man.* Peace and Harmony Lodge (D.C.), Cape. January, 1889.
- 678 Napier, Thomas William Adam, M.B. *Darlington House, Egremont, Cheshire.* 2132. W.M. October, 1890.
- 679 Nelson, Richard. 81, *West Gate, Burnley, Lancashire.* 126, 308, P.M., 126, 308, P.Z. January, 1890.
- 680 Nettle, William, M.R.C.S. *Liskeard, Cornwall.* 510, P.M., P.Z. November, 1889.
- 681 Newman, Henry Field. 16, *High Street, Shrewsbury, Salop.* 114. October, 1888.
- 682 Newnham, Ernest Edmund. *Barkly East, Cape Colony.* 2252, 853, W.M. October, 1889.
- 683 Newton, James. 23, *Silverwell Street, Bolton, Lancashire.* 37, P.M., *P.Pr.G.D., Pr.G.A.Sec., East Lancashire.* February, 1887.
- 684 Newton, John, F.R.A.S. 19, *Lausanne Road, Queen's Road, Peckham, S.E., London.* 174, 1607, P.M., 174, P.Z. October, 1889.
- 685 Nichol, Bryce Gray. 49, *Leaze's Terrace, Newcastle-on-Tyne.* 1427, 481. October, 1890.
- 686 Nicholls, Walter James. 274, *Kingsland Road, N.E., London.* 463, P.M., 463, P.Z., *P.Pr.G.D.C., Middlesex.* May, 1890.
- 687 Ninnis, Belgrave, M.D., Dep. Ins. Gen. R.N. 46, *Kensington Park Road, W., London.* 259, 1174, 1691, P.M., 259, 914, 1174, 1691, P.Z., *P.Dis.G.D., Malta.* March, 1890.
- 688 Nippel, Professor Pierre. *Neuchatel, Switzerland.* Loge Bonne Harmonie. February, 1887.
- 689 Niven, John. *Osborne House, Clayton, Bradford.* 750. June, 1889.
- 690 Nock, George Arthur. 50, *Richmond Terrace, Clapham Road, S.W., London.* 1896. January, 1889.
- 691 Norfolk, Thomas. 68, *Southfield Square, Bradford.* 600. January, 1888.
- 692 Norman, George. 9, *Clarence Street, Cheltenham, Gloucestershire.* 246, P.M., 82, P.Z., *P.Pr.G.R., Pr.G.So., Gloucestershire.* May, 1888.
- 693 Norton, Jacob. 418, *Washington Street, Boston, U.S.A.* 188. November, 1887.
- 694 Nunn, Richard Joseph, M.D. 119½, *York Street, Savannah, Georgia, U.S.A.* 15, P.M., 3, P.K. November, 1889.
- 695 Oram, John Earl. 67, *Palmerston Road, Dublin.* 357, 33. January, 1890.
- 696 Orde-Powlett, Lieut.-Col. the Hon. W. T. *Wensley Hall, Wensley, Yorkshire.* 123, P.M., *Dep.Pr.G.M., North and East Yorks. Past Grand Warden, England.* September, 1887.
- 697 Owen, Captain Henry. *Lansdowne House, Queen's Park, Southampton.* 398 (S.C.) November, 1888.
- 698 Owen, Herbert Charles. *Compton, Wolverhampton.* 526, P.M. March, 1888.
- 699 Oxland, Rev. John Oxley, J.P., F.R.G.S., etc. *Rector of Clydesdale, East Griqualand, South Africa.* 1205, 1886, 2113, P.M., *P.Dis.G.Chap., Dis.G.W., Natal.* May, 1888.
- 700 Pakes, John James. 10, *Malpas Road, Brockley, S.E., London.* 871, P.M., 140, P.Z. January, 1890.
- 701 Palk-Griffin, Richard. *Padstow, Cornwall.* 1785. October, 1888.
- 702 Palmer, Rev. James Nelson. *Bembridge, Brading, Isle of Wight.* 10, 357, 498, 1990, P.M., 175, P.Z., *P.Pr.G.W., P.Pr.J., Hants and Isle of Wight. Past Grand Chaplain and Past Principal Sojourner, England.* November, 1888.
- 703 Parakh, Nasarwanji Nowroji. 53, *Barr Street, Rangoon, Burma.* 614, W.M. June, 1890.
- 704 Parker, John Burruss. 36, *Perdido Street, New Orleans, U.S.A.* 102, 1. November, 1890.
- 705 Parsons, Selby. *High Road, Lower Tottenham.* 1237, P.M. May, 1890.
- 706 Parsonson, Joseph Marsden. *Harlestone Villa, Mortimer Road, Kilburn, N.W., London.* 23. October, 1890.

- 707 Partridge, Samuel Steads. *Leicester*. 523, 1560, P.M., 279, 1560, P.Z. *Dep.Pr.G.M., Pr.G.H. Leicester and Rutland*. Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer (R.A.), England. January, 1889.
- 708 Paterson, William Sleigh. 100, *Reade Street, New York, U.S.A.* May, 1888.
- 709 Paton, John Roper. 98, *West George Street, Glasgow, N.B.* 3½, Dep.M., 50, P.Z. June, 1888.
- 710 Patterson, John. 28, *Belgrave Square, Newcastle-on-Tyne*. 1342, P.M., 48. October, 1890.
- 711 Pattinson, Thomas Henry. 20, *Westfield Terrace, Baildon, Shipley, Yorks.* 1545, 600. March, 1888.
- 712 Patton, Thomas R. *Masonic Temple, Philadelphia, U.S.A.* 121, P.M. Grand Treasurer of Grand Lodge and Grand Chapter of Pennsylvania. May, 1887.
- 713 Pearce, Gilbert R. *Mellanear House, Hayle, Cornwall*. 450, P.M., *Pr.G.W., Cornwall*. Librarian of Coombe Masonic Library, Hayle. March, 1887.
- 714 Pearson, Roland George. *Morton House, Gainsborough, Lincolnshire*. 10, 422, 357, 357. March, 1890.
- 715 Pedersen, Lars. *Box 98, Johannesburg, Transvaal*. 175 (S.C.) November, 1890.
- 716 Peek, Rev. R. *Dinard, Ille-et-Vilaine, France*. 555, 936, 859, P.M., *Pr.G.Ch., Suffolk*. May, 1888.
- 717 Perceval, Charles John. 8, *Thurloe Place, Brompton, S.W., London*. 1607, P.M., 174, P.Z. January, 1890.
- 718 Perkins, Lewis Banbury. *Banco Ingles del Rio de la Plata, Buenos Ayres*. 617, 1415. May, 1890.
- 719 Perks, Arthur Ryder. *Johannesburg, Transvaal*. March, 1889.
- 720 Perks, Thomas. *Johannesburg, Transvaal*. 1417. May, 1888.
- 721 Perry, Captain S., R.A. *The Grange, Ballymena, Ireland*. 431, W.M. March, 1888.
- 722 Peters, Frederick William. *Kimberley, South Africa*. January, 1889.
- 723 Peters, Herbert William. *Kimberley, South Africa*. 1409, P.M. June, 1888.
- 724 Petrie, Col. Martin. *Hanover Lodge, Kensington Park, W., London*. 844, P.M., 8. June, 1890.
- 725 Phillips, Walter, M.I.N.A. 108, *Fenchurch Street, E.C., London*. 174, 359, 1997, 174. January, 1890.
- 726 Philon, Nicholas. *Piraeus, Greece*. 13. Assistant Grand Secretary, Greece. Local Secretary for Greece. March, 1890.
- 727 Pierson, Joseph Waldie. *Box 561, Johannesburg, Transvaal*. 1665, 1665. March, 1889.
- 728 Pickard, William. *Registry House, Wakefield*. 1019, P.M. March, 1890.
- 729 Pike, Herbert Stanley. *Gasworks, Colchester, Essex*. 1231. May, 1889.
- 730 Pilcher, Albert Henry. 2, *Victoria Terrace, Wincheap, Canterbury*. 972, 31. October, 1889.
- 731 Pinckard, George Jesiah. *P.O.B. 1759, New Orleans, U.S.A.* 72, P.M., Representative of Grand Lodge of England at Grand Lodge of Louisiana. May, 1887.
- 732 Piper, George H. *Ledbury, Herefordshire*. *Dep.Pr.G.M., Herefordshire*. January, 1889.
- 733 Piper, Thomas. 102, *High Street, Peckham, S.E., London*. 1597, 2272. May, 1890.
- 734 Pollard, Joseph. 49, *Queen Anne St., Cavendish Square, W., London*. 1706, 1826, 2000. October, 1889.
- 735 Poore, Thomas. 151, *Wirttemberg Street, Clapham, S.W., London*. 720, P.M., 720, P.Z. May, 1887.
- 736 Porteous, William. *Penang*. 1555. June, 1889.
- 737 Powell, Champney. *The Elms, Dixton, near Monmouth*. 457, P.M., *P.Pr.G.St., Monmouth*. May, 1888.
- 738 Powell, F. A., A.R.I.B.A. 344, *Kennington Road, S.E., London*. 457, P.M., *P.Pr.G.W., Monmouthshire*. November, 1887.
- 739 Powell, George. 7, *Stanford Avenue, Brighton, Sussex*. 142, P.M., 975, P.Z. May, 1890.
- 740 Pratt, Edward J. *Fleet Street, Torquay*. 1402. October, 1889.
- 741 Preston, Charles. *Recorder's Court, Rangoon, Burma*. 614, P.M., 614, P.Z. *P.Dis.G.R., Dis.G.Sec., Burma*. June, 1890.
- 742 Preston, Donald William. *Penryn, Knole Road, Boscombe, Bournemouth*. 195, 2158, P.M., 195. March, 1889.
- 743 Preston, Robert Arthur Berthon. 1, *Elm Court, Temple, E.C., London*. 357, 1118, 1523, 1118. January, 1890.
- 744 Pringle, Colonel Sir Norman William Drummond, Bart. *United Service Club, Pall Mall, S.W., London*. 92, 278. May, 1887.
- 745 Pritchard, Henry. 35, *Bucklersbury, E.C., London*. 263, 1415, P.M., 28, P.Z., *Pr.G.Treas., Middlesex*. March, 1890.
- 746 Pryce, Thomas Lawrence. *P.O.B. 186, Johannesburg, Transvaal*. 828, 118 (S.C.) May, 1890.
- 747 Puckle, Walter Bridge. 17, *River bank, Staines*. 162. May, 1890.
- 748 Pudsey, Lieut.-Col. Henry Fawcett. 6, *Crown Terrace, Aulaby Road, Hull*. 1010, P.M., 1010, H. June, 1889.
- 749 Purchas, Thomas Alfred Rufus. *P.O.B. 472, Johannesburg, Transvaal*. 1886, P.M. October, 1889.
- 750 Purey-Cust, the Very Rev. Arthur Perceval, Dean of York. *The Deanery, York*. 236, 591, P.M. Past Grand Chaplain, England. January, 1888.
- 751 Purvis, Thomas. 5, *Grainger Ville, Newcastle-on-Tyne*. 481, 481. November, 1890.



- 752 Quayle, Mark. *P.O.B. 919, New Orleans, U.S.A.* 1, P.M. October, 1889.
- 753 Quick, Albert Charles. *Church Square, Guernsey.* 168, P.M., 243, P.Z. January, 1890.
- 754 Rainey, James Jarvis. *Spilsby, Lincolnshire.* 426, 712. March, 1890.
- 755 Ralling, Thomas John. *Winnock Lodge, Colchester, Essex.* 51, P.M., 51, P.Z., *Pr.G.A.D.C., Pr.G.S.B. (R.A.), Essex.* January, 1890.
- 756 Ramsay, Colonel Marmaduke. *Malta.* 349, P.M., P.Z. District Grand Master and District Grand Superintendent, Malta. June, 1889.
- 757 Ranking, D. Fearon, LL.D. *Rockville, Merchiston, Edinburgh.* September, 1887.
- 758 Ratzker, Joseph. *Box 248, Johannesburg, Transvaal.* 744 (S.C.) June, 1890.
- 759 Raymond, Henry Francis. *Avallon Villa, The Park, Yeovil, Somersetshire.* 329. March, 1888.
- 760 Read, John. 49, *Somerleyton Road, Brixton, S.W., London.* 720, 2105, P.M., 720, P.Z., *P.Pr.G.O., Middlesex.* September, 1887.
- 761 Reed, Captain George Henry Baynes, R.N. *Tehidy Terrace, Falmouth, Cornwall.* 75, P.M. *P.Pr.G.Sw.B., Cornwall.* March, 1888.
- 762 Reep, John Robertson. 4, *Great St. Thomas Apostle, Queen Street, E.C., London.* 1260, 2241, 1260. June, 1890.
- 763 Reid, Arthur Henry. *Box 318, Johannesburg, Transvaal.* 711. *P.Dis.G.Sup. of W., Eastern Division, South Africa.* October, 1889.
- 764 Remfry, Frederic Ernest. 2, *The Esplanade, Tenby, South Wales.* 859, 1177, 1529, P.M., 1177, *P.Pr.G.Pt., South Wales, W. Division.* January, 1890.
- 765 Reynolds, Captain Cecil Edwards, R.A. *Hong Kong.* 488, 1165, 1341, P.M., 448, 1165. October, 1888.
- 766 Reynolds, Herbert Charles. *Old Castle Buildings, Preeson's Row, Liverpool.* 2289. November, 1889.
- 767 Richards, George. *P.O.B. 98, Johannesburg, Transvaal.* 1574, P.M., 1574, Z. October, 1889.
- 768 Richardson, Frederick John. *Truro School, Truro, Cornwall.* 26 (Nova Scotia C.) October, 1889.
- 769 Richardson, Stephen. 135, *Wirtemberg Street, Clapham, S.W., London.* 183, P.M. February, 1887.
- 770 Riddiford, Henry. *Huntingdon, West Virginia, U.S.A.* 231, 27, K. May, 1887.
- 771 Riley, Thomas. 14, *Grosvenor Terrace, Harrogate, Yorkshire.* 600, P.M., 600, 1001, P.Z. March, 1888.
- 772 Ritchie, Thomas. *Opawa, Christchurch, New Zealand.* 609, W.M. March, 1890.
- 773 Robbins, Leopold George Gordon. 4, *Stone Buildings, Lincoln's Inn, W.C., London.* 10, 708, 1118, P.M., 10, 1118, P.Z., *P.Pr.G.D.C., Oxon.* March, 1890.
- 774 Roberts, Austin. 20, *Park View, Halifax, Yorkshire.* 307, 448, P.M., 61, 448, P.Z. March, 1888.
- 775 Roberts, John. *The Colonnade, Green-market Square, Cape Town.* 2220. June, 1890.
- 776 Roberts, Richard Miles. *Kimberley, South Africa.* 1574, P.M., *P.Dis.G.W., Griqualand.* October, 1888.
- 777 Robertson, Rev. Arthur George Lennox. *San José de Flores, Buenos Ayres.* 617, 2339, W.M., 617, *J. Dis.G.Ch., Argentine Republic.* September, 1887.
- 778 Robertson, J. Ross. 55, *King Street W., Toronto, Canada.* 22, 369, P.M., *P.Dep.Dis.G.M., P.G.S.W., P.G.Dis.Sup., P.G.Sc.N. Deputy Grand Master of the Grand Lodge of Canada.* March, 1888.
- 779 Robertson, Major R. *Johannesburg, Transvaal.* 1413. June, 1889.
- 780 Robins, Rev. James W., D.D. 1821, *De Laney Place, Philadelphia, U.S.A.* 121, P.M. Grand Chaplain, Pennsylvania. May, 1887.
- 781 Roblnson, Frederick Cuthbertson. *Yorkshire Penny Bank, Manchester Road, Bradford.* 1648, P.M., 302. May, 1889.
- 782 Robinson, John Chesworth. *The Elms, Mollington, Chester.* 425, P.M., 425, P.Z., *P.Pr.G.D., P.Pr.G.J., Cheshire.* February, 1887.
- 783 Roffey, James Richard. *Point Durban, Natal.* 1937. March, 1889.
- 784 Ronaldson, Rev. W. *Christchurch, New Zealand.* 844, P.M., 844 Z. Grand Secretary, N.Z. May, 1888.
- 785 Ross, Major John James. *Trevean, Penzance, Cornwall.* 121, W.M. 121, *J. P.Pr.G.S.B., Cornwall.* January, 1890.
- 786 Rowley, Walter, M.I.C.E. *Alderhill, Meanwood, Leeds, Yorks.* 289. March, 1888.
- 787 Rowsell, Alfred William. *Pietermaritzburg, Natal.* 863, 1565, P.M., 711, H. October, 1889.
- 788 Roy, Robert. 83, *Kensington Gardens Square, W., London.* 1118, 1492, P.M., 1118, *P.Pr.G.Pt., Cambridgeshire.* November, 1888.
- 789 Ruhland, John William. 15, *Hollis Street, Halifax, Nova Scotia.* 14, 1. Past District Grand Master, Past Grand High Priest, Nova Scotia. October, 1889.
- 790 Rush, D. B. *The Club, Johannesburg, Transvaal, South Africa.* June, 1888.
- 791 Russell-Wright, Rev. Thomas. *Dorset County School, Charminster, Dorchester.* 417, P.M., *P.Pr.G.Ch., Dorsetshire.* January, 1889.
- 792 Rustomjee, Heerjeebhoy Manackjee, J.P. 18, *Chowringhee Road, Calcutta.* 67, 229, 2037, P.M., 234, 486, P.Z., *P.Dis.G.W., Dis.G.Sec., Dis.G.Sc.E., Bengal.* January, 1890.

- 793 Rymer, J. Sykes. *Monk Bridge, Yorks.* 236, P.M., 236, P.Z., P.Pr.G.R., P.G.H., *North and East Yorkshire.* November, 1888.
- 794 Salmon, Robert George. 12, *Belgrave Terrace, Newcastle-on-Tyne.* 406, P.M. January, 1890.
- 795 Sanders, Rev. Samuel John Woodhouse, LL.D., M.A., F.G.S. *School House, Northampton.* 360, 1764, 1911, P.M., 360, P.M. P.Pr.G.Ch. and P.Pr.G.J., *Northants and Hunts.* Past Grand Chaplain and Past Grand Sojourner, England, January, 1889.
- 796 Sansom, Philip. 42, *Currie Street, Adelaide, South Australia.* 1, P.M., 4, P.Z. Past Grand Warden, Past Grand Haggai, South Australia. October, 1890.
- 797 Sartain, John. 728, *Sansom Street, Philadelphia, U.S.A.* P.M. May, 1887.
- 798 Saunders, John. *Sea Cliff House, near Cape Town, South Africa.* 398, 420 (S.C.), P.M. P.Pr.G.Sup., *Cape of Good Hope (S.C.)* October, 1888.
- 799 Saunders, Sibert. *The Bank, Whitstable, Kent.* 1914, W.M. November, 1887.
- 800 Saunders, William John H. P.O.B. 41, *Grand Haven, Michigan, U.S.A.* 139, P.M. May, 1887.
- 801 Savage, John W. 126, *South 4th Street, Philadelphia, U.S.A.* 528. October, 1888.
- 802 Sawin, James M. 11, *Beacon Avenue, Providence, R.I., U.S.A.* 21. October, 1890.
- 803 Sayers, C. R. 4, *Lorne Villas, Marlborough Road, George Lane, South Norwood, S.E., London.* 1076. November, 1890.
- 804 Schnitger, Ferdinand Fritz. 20, *Leazes Terrace, Newcastle-on-Tyne.* 541, 594, 2260, 24. October, 1889.
- 805 Schott, Charles Jacob. 36, *Richmond Road, Bradford, Yorks.* 302, 302. November, 1888.
- 806 Schultz, Edward T. 11, *South Howard Street, Baltimore, Maryland, U.S.A.* 13, P.M. Past Grand Warden and Past Deputy Grand High Priest, Maryland. June, 1888.
- 807 Schuster, Claud. *New College, Oxford.* 357. June, 1890.
- 808 Scott, James Alfred Speiers. 64, *Fern Avenue, Newcastle-on-Tyne.* 1427, 481. November, 1889.
- 809 Scott, William George. *Winnipeg, Manitoba, Canada.* 1, P.M. Past Deputy Grand Master, Grand Librarian, and Grand Secretary, Grand Lodge of Manitoba. May, 1887.
- 810 Scott, William H. 283, *Westminster Street, Providence, Rhode Island, U.S.A.* 36, J.W., 1. June, 1889.
- 811 Scratchley, Rev. Charles Edward, M.A. *Rectory, Barkly West, South Africa.* 1417. October, 1888.
- 812 Scurrah, William Alfred. 12, *Rutland Street, Regent's Park, N.W., London.* 167, 1744, 2048, 2206, 2271, P.M., 749, 2048, P.Z., P.Pr.G.S. of W., P.Pr.G.So., *Middlesex.* March, 1890.
- 813 Seamon, William Henry. *Rolla, Missouri, U.S.A.* 60 (Va.C.), 213, 50 (Va.C.), 32, H.P. May, 1890.
- 814 Selzer, Andreas. *Delpport's Hope, Griqualand, South Africa.* 1417, P.M., 1417, Z. October, 1888.
- 815 Setna, S. D. *Hong Kong.* 1165, 618 (S.C.) May, 1889.
- 816 Serrurier, Charles George. *Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.), Goede Treuw (D.C.) June, 1889.
- 817 Sewell, Robert. *Bellary, India.* 465. October, 1890.
- 818 Seymour, John. *Dunkeld, Newlands Park, Sydenham, S.E., London.* 19. May, 1890.
- 819 Shackles, George Lawrence. 7, *Land of Green Ginger, Hull.* 1511, P.M., 1511, P.Z., P.Pr.G.D., P.Pr.G.R., *North and East Yorkshire.* Local Secretary for the North and East Ridings of Yorkshire. May, 1887.
- 820 Shearman, John. 126, *Fellows Road, South Hampstead, N.W., London.* 1146, W.M. Pr.G.W., *Dorsetshire.* June, 1888.
- 821 Shephard, Walter. *Fernbank, Louth, Lincolnshire.* 712, 712. May, 1889.
- 822 Sheppard, William Fleetwood, M.A., LL.M. 2, *Temple Gardens, Temple, E.C., London.* 859, 859. Pr.G.St., *Cambridgeshire.* November, 1889.
- 823 Shryock, Thomas J. *Masonic Temple, Baltimore, Maryland, U.S.A.* Grand Master of Maryland. May, 1890.
- 824 Silberbauer, Conrad Christian. P.O.B. 263, *Cape Town, South Africa.* Goede Hoop Lodge (D.C.), 334. March, 1889.
- 825 Sillitoe, James Hill. 7, *Regent Road, Birkdale, Southport, Lancashire.* 317, 645, P.M., 42, 116, 126, 317, 645, 1387, P.Z., P.Pr.G.D.C., P.Pr.G.W., P.Pr.G.J., Pr.G.H., *East Lancashire.* Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies (R.A.), England. May, 1888.
- 826 Simmonds, Professor Peter Lund, F.L.S., F.R.C.I., etc. 85, *Finborough Road, South Kensington, W., London.* 141, 554, 1159, P.M., 554, 1158, P.Z. Past Grand Steward, England. January, 1888.
- 827 Simonsen, Sophus Heimann. *St. Kiobmagergade 14, Copenhagen.* Lodge zur Bruderkette, Hamburg. Local Secretary for Denmark. June, 1887.
- 828 Simperts, Robert N. 131, *South 5th Street, Philadelphia, U.S.A.* 493. September, 1887.
- 829 Singleton, Richard Harrison. *South Parade, Halifax, Yorks.* 61. June, 1889.
- 830 Singleton, William R. *Masonic Temple, 909, F. Street, N.W., Washington, U.S.A.* Grand Secretary of the Grand Lodge of the District of Columbia. September, 1887.

- 831 Slaughter, Mihill. 4, *Furnivall's Inn, E.C., London.* 176, 404, 2218, P.M., 176, 404. *Pr.G.W., P.Pr.G.O. (R.A), Herts.* October, 1889.
- 832 Smith, Albert C. 24 and 26, *Tremont Street, Boston, Massachusetts, U.S.A.* Joseph Warren Lodge, Past Grand High Priest, Grand Royal Arch Chapter of Massachusetts. January, 1889.
- 833 Smith, Benjamin Arthur, M.A., LL.M. 4, *Middle Temple Lane, Temple, E.C., London.* 523, P.M., 1560, Z. *P.Pr.G.W., P.Pr.G.Std.B. (R.A.), Leicester and Rutland.* May, 1888.
- 834 Smith, John. *High Street, Coldstream, N.B.* 25, 280, P.M., 10. November, 1888.
- 835 Smith, General John Corson. 65, *Sibley Street, Chicago.* 273, P.M., 51, P.H.P. Grand Master, Grand Lodge of Illinois. May, 1889.
- 836 Smithies, William Edward. *The Cross, Elland, Yorkshire.* 1231, P.M., 1283, P.Z. October, 1888.
- 837 Smyth, William Henry. *Elkington Hall, Louth, Lincolnshire.* Provincial Grand Master, Lincolnshire. May, 1890.
- 838 Solomon, Solomon Templo. *Public Library, Kimberley, South Africa.* 1409, P.M. May, 1888.
- 839 Somerville, Robert, junior. *Avondale Place, Kirkintilloch, Glasgow.* 384, P.M., 50. March, 1889.
- 840 Soule, George. 133, *St. Charles Street, New Orleans.* 76, P.M. October, 1889.
- 841 Southwell, William Lascelles. *Knowle Sands, Bridgenorth, Salop.* 262, 1621. *P.Pr.G.W., Salop.* May, 1889.
- 842 Sprinz, Robert. *Box 1428, Johannesburg, Transvaal.* 744 (S.C.) October, 1890.
- 843 Staffurth, Henry Layton. *Leonard House, Bognor, Sussex.* 1726, W.M. March, 1890.
- 844 Stainton-Moses, Rev. William. 2, *Duke Street, Adelphi, W.C., London.* 1415, P.M. *P.Pr.G.Ch., Middlesex.* May, 1890.
- 845 Stanley, Frederick. 6, *Clifton Gardens, Margate.* 127. May, 1888.
- 846 Stapylton-Adkins, George. *Barkly East, Cape Colony.* 2252. October, 1889.
- 847 Starkey, John W. *Gas Office, La Valetta, Malta.* 349, P.M., *P.Dis.G.Sec., Malta.* January, 1888.
- 848 Staton, James W. *Brooksville, Kentucky.* P.M. March, 1889.
- 849 Statter, William Aked. *Thornhill House, Wakefield, Yorks.* 154, P.M., 154, P.Z. March, 1890.
- 850 Steer, H. A. 73, *High Street, Rhyl.* 1674, P.M., *P.Pr.G.D.C., North Wales.* January, 1888.
- 851 Stevens, Daniel Collenette. *Johannesburg, Transvaal.* 1409. May, 1889.
- 852 Stevens, Henry. *Hazeldene, Ashburton, South Devon.* 2189, 710. January, 1889.
- 853 Stevens, James. *Evelyn, Catford, S.E., London.* 720, 1216, 1426, P.M., 720, 771, P.Z. January, 1889.
- 854 Stewart, William Edward, F.R.C.S. 16, *Harley Street, Cavendish Square, W., London.* 143, P.M., *Pr.G.W., Buckinghamshire and Berkshire.* Past Grand Assistant Director of Ceremonies, and Past Grand Sword Bearer (R.A.), England. January, 1888.
- 855 St. Leger, E. *New College, Oxford.* 357. March, 1890.
- 856 Stock, Rev. Charles M. *Hanover, York Co., Pennsylvania, U.S.A.* Grand Chaplain of Pennsylvania. May, 1890.
- 857 Stocker, Anthony Eugene, A.M., M.D. 2212, *Fitzwater Street, Philadelphia, U.S.A.* May, 1888.
- 858 Stokes, Horace A. *Ohio Soldiers' and Sailors' Orphans' Home, Xenia, Ohio, U.S.A.* 405. May, 1888.
- 859 Stone, John Charles. *Heather Dell, Dryden Road, Bush Hill Park, Enfield.* 65, 65. March, 1889.
- 860 Stopher, Thomas. *Fair Lea, Winchester, Hampshire.* 76, P.M., 52, P.Z., *P.Pr.G.W., Hampshire and Isle of Wight.* January, 1888.
- 861 Storr, Edwin. *Robey Villa, Myddleton Road, Hornsey, N., London.* 167, P.M., 704, 749, P.Z. March, 1888.
- 862 Stott, Alfred. *Owler Ings Mill, Brighouse, Yorks.* 1201, P.M., 61, 275. March, 1888.
- 863 Strasser, Solomon. 9 and 11, *Green Street, Albany, New York, U.S.A.* 3, W.M., 5. November, 1888.
- 864 Stringer, H. L. *Hong Kong, China.* 1341, W.M., 1341. *Dis.G.O., Hong Kong and South China.* June, 1888.
- 865 Sutcliffe, Jack. *Field House, Dudley Street, Grimsby, Lincolnshire.* 1294, P.M. *P.Pr.G.W., Lincolnshire.* January, 1890.
- 866 Sutro, Leon. *Kimberley, South Africa.* 1874. March, 1889.
- 867 Swift, Henry. *Kimberley, South Africa.* 1409. June, 1888.
- 868 Swithenbank, John Swaine. *Exchange Buildings, Bradford, Yorks.* 1648, P.M., 600. Nov., 1888.
- 869 Tallcott, Daniel W. *Albany, New York.* 75, 285, *P.Dep.Dis.G.M., New York.* January, 1889.
- 870 Tanqueray, Arthur Charles. *Brewery House, Clerkenwell Road, E.C., London.* 33, 33. June, 1888.
- 871 Taylor, Charles Clement Jennings. *Kimberley, South Africa.* 1409, 153 (S.C.) March, 1889.
- 872 Taylor, Edgar. *Devoran, Truro, Cornwall.* 331, 331. January, 1889.
- 873 Taylor, George. *Bracebridge House, Kidderminster, Worcestershire.* 377, 560, 1874, P.M., 377, P.Z., *P.Pr.G.W., Pr.G.Sec., Worcestershire.* November, 1888.
- 874 Taylor, George William. 19, *Breakspear's Road, St. John's, S.E., London.* 171, 140. October, 1889.

- 875 Taylor, John. *The Belgrave Pharmacy, Torquay.* 328, 1402. January, 1888.
- 876 Tempels, Pierre. *Avenue Louise, 2, Brussels.* Member of the Grand Orient and Supreme Council of Belgium. May, 1887.
- 877 Terry, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, W.C., London.* Past Grand Standard Bearer, England. June, 1888.
- 878 Tesseyman, William. *Land of Green Ginger, Hull.* 57, P.M., *P.Pr.G.Sup.W., North and East Yorkshire.* May, 1887.
- 879 Thatcher, J. Wells. 52, *Bread Street, E.C., London.* 42. March, 1889.
- 880 Thomas, Frederick William. *Alverton, Camborne, Cornwall.* 450, 1544. November, 1887.
- 881 Thomas, Jabez Edwin. *Cavendish Chambers, Grenfell Street, Adelaide.* 38, P.M., Past Assistant Grand Secretary, Past Grand Lecturer, South Australia. May, 1889.
- 882 Thomas, John Burritt. *Longlands, West Barkly, Vaal River, South Africa.* 1417. October, 1888.
- 883 Thompson, J. W. Howard. *Devereux Chambers, Temple, E.C., London.* 165. March, 1888.
- 884 Thompson, Ralph. 4, *Love Lane, Berwick-on-Tweed, Northumberland.* 292, P.M., *P.Pr.G.W., Northumberland.* March, 1890.
- 885 Thompson, William Edmund, junr. *Morton, Delaware Co., Pennsylvania, U.S.A.* 158, P.M., 251. May, 1888.
- 886 Thomson, John Rae Menzies. 1, *Alexander Road, Essenden, Victoria.* 2118, 99 (V.C.), P.M., *Dis.G.D., West Australia.* November, 1887.
- 887 Tipper, Harry. 35, *The Grove, Hammersmith, W., London.* 185, 2090, 2029, P.M., 141, P.Z. June, 1889.
- 888 Todd, Joseph. *Registry House, Duncombe Place, York.* 236, P.M., *P.Pr.G.R., P.Pr.G.W., North and East Yorkshire.* February, 1887.
- 889 Toll, Josephus Levinus van. *Riant Site, Montbenon, Lausanne, Switzerland.* Lodge Vicit vim Virtus, Haarlem, Holland. January, 1890.
- 890 Torgius, Lui Eduard Severin. *Durban, Natal.* 956, 1665. March, 1889.
- 891 Tracy, Nathaniel. 27, *Westgate Street, Ipswich, Suffolk.* 370, P.M., *P.Pr.G.W., Pr.G.Sec., Suffolk.* September, 1887.
- 892 Travers-Drapes, G. F. *Rangoon, Burma.* 646, 832, 1268, P.M., 646, 832, 1268, P.Z., *Dep.Dis.G.M., Dis.G.H., Burma.* Local Secretary for Burma. March, 1888.
- 893 Tresise, Thomas Biekford. 9, *Molesworth Road, Stoke, Devonport.* 1136. May, 1888.
- 894 Treves, George. *Oldridge Road, Balham, S.W., London.* 720, P.M., 720. September, 1887.
- 895 Trevor-Smith, James Warren. *Barkly West, South Africa.* 1417. January, 1888.
- 896 Tristram. Rev. Henry Baker, D.D., F.R.S. *The College, Durham.* *Dep.Pr.G.M., Durham.* Past Grand Chaplain, England. February, 1887.
- 897 Turner, John William. 29, *Mona Drive, Castle Mona, Douglas, Isle of Man.* 521, 1458, 1783, P.M., 290, 521, P.Z., *Pr.G.D., P.Pr.G.Sw.B. (R.A.), West Yorks.* November, 1888.
- 898 Vaillant, John P., LL.D. *The Hague, Holland.* Lodge L'Union Royale. P.M. Grand Secretary of the Grand Orient of the Netherlands. June, 1888.
- 899 Vallentine, Jacob. *Barkly East, Cape Colony.* 2252. October, 1889.
- 900 Vallentine, Samuel. 103, *Brixton Road, S.W., London.* 1670, P.M., 1716, P.Z. Assistant Grand Pursuivant, England. October 1890.
- 901 Vassar-Smith, Richard Vassar. *Charlton Park, Cheltenham.* 82, 246, 839, P.M., 82, 839, P.Z., *Dep.Pr.G.M. and Pr.G.H., Gloucestershire.* November, 1888.
- 902 Vaughan, Captain T. T., R.A. *Fort St. George, Madras.* May, 1889.
- 903 Venables, Rowland George. *The Lodge, Ludlow, Shropshire.* 611, 1124, 2311, P.M., 262, P.Z., *P.Pr.G.W., North Wales and Shropshire., Dep.Pr.G.M., Shropshire.* Past Grand Assistant Director of Ceremonies, Past Grand Standard Bearer, (R.A.), England. January, 1889.
- 904 Vernon, W. Frederick. *Bowmont House, Kelso, N.B.* 58, P.M., *P.Dep.Pr.G.M.* January, 1888.
- 905 Vincent, William Wilkins. *Houghton House, Stoneygate, Leicester.* 1391, W.M., 279, 1560. January, 1890.
- 906 Vint, William Harold. *White Swan, High Street, Deptford.* 140, 14. June, 1890.
- 907 Vivian, Hugh Phillips. *Pengegon House, Camborne, Cornwall.* 589, 1544, P.M., 450. *P.Pr.G.W., Cornwall.* September, 1887.
- 908 Vizard, Major-General W. J. *Enderby House, Dursley, Gloucestershire.* 761, W.M. March, 1888.
- 909 Wade, Henry Greensmith. *Liverpool Street, Auckland, New Zealand.* 689, P.M., 348 (I.C.), P.K. *Dis.G.Sec., Auckland.* June, 1888.
- 910 Waison, Sergeant-Major Jonathan Albert. *2nd Batt. W.I. Regt., Cape Coast Castle.* 773. October, 1890.

- 911 Wakeford, George William. *Charlottetown, Prince Edward's Island, Canada.* 1. 11. Grand Lecturer, Past Grand Secretary, Past Deputy Grand Master of Prince Edward's Island, Grand King, Grand Chapter of Nova Scotia. March, 1888.
- 912 Waldron, Frederick Hemingway. *Newhaven, Connecticut, U.S.A.* 79, P.M. Past Grand Master, Grand Lodge of Connecticut. October, 1888.
- 913 Walker, Alfred William. *York and East Riding Bank, Malton, Yorkshire.* 660, P.M. *Pr.G.D.C. (Craft and R.A.), N. and E. Yorkshire.* May, 1888.
- 914 Walker, Stephen James. *Penn Fields, Wolverhampton.* 418, 1838, P.M., *P.Pr.G.W., P.Pr.G.H., Staffordshire.* March, 1888.
- 915 Wallace, William John. 3, *Belgrave Place, Edinburgh.* 44, W.M. 40. January, 1890.
- 916 Walls, Captain Thomas Charles. *East Temple Chambers, E.C., London.* 60, 141, 1381, 1503, 1512, 1656, 1745, 1793, P.M., 3, 185, 1381, 1423, 1503, 1589, P.Z. *P.Pr.G.W., P.Pr.G.Pr.So., Middlesex.* March, 1890.
- 917 Walsh, Albert. *Port Elizabeth, South Africa.* 711, P.M., *P.Dis.G.D., East Division, South Africa.* Local Secretary for Eastern Division, South Africa. June, 1887.
- 918 Walters, A. H. *Johnstown, Pennsylvania, U.S.A.* 538. May, 1887.
- 919 Ward, Charles Edward. 3, *Tuesday Market Place, King's Lynn, Norfolk.* 107, 985, P.M., 107, *Pr.G.W., Pr.G.Charity Steward, Lincolnshire.* March, 1890.
- 920 Ward, Dr. Charles Samuel. 18, *West 30th Street, New York.* 8. January, 1888.
- 921 Ward, Horatio. *Canterbury, Kent.* 31, 586, 662, 1112, P.M., 586, 662, 1273, 2099, P.Z., *P.Pr.G.W., Pr.G.J. (R.A.), Kent; P.Pr.G.W., P.Pr.G.H. (R.A.), Wilts., P.Pr.G.Sc.N., Dorset.* October, 1889.
- 922 Warner, Hugo. 17, *Hatton Gardens, E.C., London.* 2265. October, 1889.
- 923 Warner, William Thomas. *Imperial Bank, High Street, Peckham, S.E., London.* 1297, 2272. May, 1890.
- 924 Watson, William. 28, *East Parade, Leeds.* 61, 2069, P.M., 304, 734, P.Z., *P.Pr.G.S. of W., P.Pr.G.So., Honorary Librarian, West Yorks.* February, 1887.
- 925 Waugh, William James. *Ingfield, Baildon, Shipley, Yorks.* 1545, P.M., 600. March, 1889.
- 926 Way, The Hon. Chief Justice S. J. *Freemasons' Hall, Flinders Street, Adelaide.* 3, P.M., 4, P.Z. Past and Pro-Grand Master, Past Grand Zerubbabel, South Australia. January, 1890.
- 927 Weatherill, Henry Charles. *Johannesburg, Transvaal.* 1417. October, 1889.
- 928 Webb, Frederick Owen. *Ice Establishment, Port of Spain, Trinidad.* 251 (S.C.). November, 1888.
- 929 Webb, George. *P.O.B. 447, Johannesburg, Transvaal.* Star of the Rand Lodge. March, 1890.
- 930 Webb, Joseph. *P.O.B. 447, Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.), W.M., October, 1889.
- 931 Webster, Reginald Thomas. *Claremont, Margate.* 1608. June, 1890.
- 932 Weigall, Rev. Edward Mitford. *Frodingham Vicarage, Doncaster.* 2075, P.M. 297, *P.Pr.G.Chap., Lincolnshire.* March 1889.
- 933 Weiss, Felix, L.D.S., R.C.S. 7, *Montague Place, Russell Square, W., London.* 1491, P.M., 2. January, 1890.
- 934 Welchans, George Reuben. *Lancaster, Pennsylvania, U.S.A.* 43, P.M., 43, P.H.P. June, 1888.
- 935 Wells, Harry. *Northumberland Court, Blakett Street, Newcastle-on-Tyne.* 1676, P.M. *P.G.A.D.C. Northumberland.* February, 1887.
- 936 Wells, Henry Halifax. 10, *Paternoster Row, E.C., London.* 1671, 2020, P.M. October, 1889.
- 937 Welsman, John Robert. *Simon Street, Bradford, Yorkshire.* 600, P.M., 600, P.Z. March, 1888.
- 938 Wheeler, Joseph Kellogg. *Hartford, Connecticut, U.S.A.* 4. Grand Secretary, Grand Lodge of Connecticut. May, 1888.
- 939 White, Herbert William, M.D. *Godwin Steeet, Bradford.* 1648. October, 1889.
- 940 Whiteley, Frederick. *Corn Market, Halifax, Yorkshire.* 61, 448, P.M., 61, P.Z. March, 1888.
- 941 Whiteside, Walter Charles. *The Exchange, Bowl Alley Lane, Hull.* 250, P.M., 250, P.Z., *P.Pr.G.St., P.Pr.G.A.So., North and West Yorks.* March, 1889.
- 942 Whitley, Edward Forbes. *Mem. R.I., Cornwall. Penarth House, Truro, Cornwall.* 1528, *P.Pr.G.O. (R.A.), Cornwall.* Local Secretary for the Province of Cornwall. March, 1887.
- 943 Wiarda, Karl. *Port Elizabeth, South Africa.* 711. June, 1886.
- 944 Wicks, Henry John. 56, *Milkwood Road, Herne Hill, S.E., London.* 1269, P.M., 1269, Z. March, 1888.
- 945 Wilbur, Newell L. 37, *Dudley Street, Providence, Rhode Island.* 31, 1. June, 1889.
- 946 Wilkes, John James. *Larchfield, Darlington, Durham.* 111, 1379, 1650, P.M., 111, 124, 1650, P.Z. March, 1890.
- 947 Wilkinson, James. *Herberton, North Queensland.* 1978, W.M. January, 1890.
- 948 Wilkinson, Samuel Blaze. 32, *Hazelwood Road, Northampton.* 360. Local Secretary for the Province of Northampton and Huntingdonshires. November, 1888.
- 949 Wilkinson, Thomas Marshall. 7, *Lindum Road, Lincoln.* 297, P.M., 297, P.Z. *P.Pr.G.W., P.Pr.G.J., Lincolnshire.* January, 1890.

- 950 Wilkinson-Pimbury, Charles James. 60, *Marmora Road, Honor Oak, S.E., London.* 65, 1997. March, 1887.
- 951 Willey, W. Lithgow. 17, *West Cedar Street, Boston, U.S.A.* Mass. Lodge, St Andrew's Ch. March, 1889.
- 952 Williams, Arthur Herring. *Kokstad, East Griqualand.* 1886, P.M. November, 1889.
- 953 Williams, Charles Frederick. 1, *Hanover Gardens, Kennington Park, S.E., London.* 72. March, 1890.
- 954 Williams, Frank. *Kimberley, South Africa.* 1409. 153 (S.C.) March, 1889.
- 955 Williams, Frederick Bessant. 46, *Leicester Square, W.C., London.* 162, 1538, 2087, P.M., 1538, P.Z. March, 1890.
- 956 Williams, Josiah. *P.O.B. 658, Johannesburg, Transvaal.* 139. October, 1890.
- 957 Williams, S. Stacker. *Newark, Ohio.* Past Grand Master, Ohio. January, 1889.
- 958 Williams, T. D. *Johannesburg, Transvaal.* March, 1890.
- 959 Williams, T. R. *St. Andrew's, Queen's Crescent, Southsea.* 257, P.M., *P.Pr.G.W., Hampshire.* October, 1888.
- 960 Williams, Major William Edward. 46, *Leicester Square, W.C., London.* 162, 1275, 1538, P.M., 140, 1275, 1538, P.Z. March, 1890.
- 961 Williamson, Capt. William Blizzard, J.P. *Sunny View, Battenhall, Worcester.* 529, P.M., 280, Z., *P.Pr.G.W., Worcestershire,* May, 1888.
- 962 Wilson, Alexander. 66, *Fountainhall Road, Aberdeen.* 93, 155. November, 1888.
- 963 Wilson, George Abraham. *Public School, Stockport, South Australia.* 5. November, 1889.
- 964 Wilson, James. 16, *Byrom Street, Deansgate, Manchester.* 317, P.M., 317, P.Z., *P.G.P.So., East Lancashire.* March, 1889.
- 965 Wilson, Robert Fisher. *Kimberley, South Africa.* 591 (S.C.) June, 1888.
- 766 Wingham, Walter. 2, *St. George's Circus, S.E., London.* 25, P.M., 25. March, 1889.
- 767 Wood, Rev. Charles Henton, M.A. 13, *Tichborne Street, Leicester.* 1560, P.M., 279, P.Z., *P.Pr.G.Ch., P.Pr.G.W., P.Pr.G.R., Pr.G.Sec., Pr.G.Sc.E., Leicester and Rutland.* March 1888.
- 968 Wood, Frederick. *Bostol Hill School, Abbey Wood, Kent.* 1973, P.M., 1973, P.Z. June, 1888.
- 969 Wood, John. *Whitstable College, Whitstable, Kent.* 1915, January, 1889.
- 970 Woodhouse, William. *Attleborough, Wimborne Road, Bournemouth.* 195, P.M. March, 1889.
- 971 Woodmam, William Robert, M.D. *St. Alban's, 23, Greville Road, Maida Vale, N.W., London.* 33, 66, 444, P.M., 33, 444, P.Z., Past Grand Sword Bearer, England. June, 1887.
- 972 Woollan, Frank Montgomery. *Kimberley, South Africa.* 1574. January, 1889.
- 973 Woolley, A. S. *Barkly West, South Africa.* 1574, W.M. October, 1890.
- 974 Wordsworth, John E. *Union Bank, College Street, Rotherham, Yorkshire.* 904, P.M. *P.Pr.G.D., Pr.G.Treas. (R.A.), West Yorks.* October, 1890.
- 975 Wray, Samuel W. 137, *Price Street, Germantown, Philadelphia, U.S.A.* 121, P.M. September, 1887.
- 976 Wright, Charles Edward Leigh, B.A. *Burtonfield Hall, Stamford Bridge, York.* 236, 357. March, 1889.
- 977 Yarker, John. *Burton Road, Withington, near Manchester.* 163, 430, P.M., 430, 361, P.Z., Past Grand Warden, Greece, etc. May, 1887.
- 978 Yonckmonitz, A. *Kimberley, South Africa.* Peace and Harmony Lodge, (D.C.), P.M. October, 1890.
- 979 York, Francis Colin. *F. C. Pacifico, Junin, Buenos Ayres.* 617. October, 1890.
- 980 Young, George Lewis. *Princes Wharf, Port Adelaide, South Australia.* 2, P.M. May, 1889.



## DECEASED.

<u>Curtis, Charles H. Octavius.</u>	<i>Late of Bournemouth.</i>	<u>25th March, 1890.</u>
<u>Du Toit, William Morkel.</u>	„ <i>Johannesburg.</i>	<u>4th November, 1889.</u>
<u>Groothoff, Herrman.</u>	„ <i>Copenhagen.</i>	<u>2nd December, 1889.</u>
<u>Knight, Josiah Franklin.</u>	„ <i>Philadelphia.</i>	<u>February, 1890.</u>
<u>Roome, General Charles.</u>	„ <i>New York.</i>	<u>28th June, 1890.</u>
<u>Willmott, John.</u>	„ <i>Hong Kong.</i>	<u>18th October, 1889.</u>

## LOCAL SECRETARIES.

## EUROPE.

Armagh	C. P. Cooper	Steam Packet Quay, Dundalk
Channel Islands	Dr. J. Balfour Cockburn	Elm House, Guernsey
Cornwall	E. Forbes Whitley	Truro
Glasgow and Vicinity	E. Macbean	97, Hill St., Garnet Hill, Glasgow
Halifax and Vicinity	H. Crossley	63, Cecil Avenue, Horton Pk., Bradford
Hampshire	Alexander Howell	Talfourd House, Southsea
Lincolnshire	W. Shephard	Fernbank, Louth
Middlesex and North London	F. W. Levander	30, North Villas, Camden Sq., N.W., London
Northampton and Huntingdonshires	S. B. Wilkinson	32, Hazelwood Road, Northampton
Shropshire and Staffordshire	J. Bodenham	Edgmond, Newport, Salop
Somersetshire	Benjamin Cox	Weston-super-Mare
Yorkshire, North & East Ridings	G. L. Shackles	7, Land of Green Ginger, Hull
Yorkshire, West Riding	J. L. Atherton	21, Fairfield Road, Bradford
Denmark	S. H. Simonsen	Copenhagen
Gibraltar	Cavendish Boyle, C.M.G.	Gibraltar
Greece	N. Philon	Piraeus, Greece
Hungary	L. de Malczovich	Belügyministerium, Budapest

## ASIA.

Burma	G. F. Travers-Drapes	Rangoon
Penang	G. S. H. Gottlieb	Penang
Punjab	H. J. Whymper, C.I.E.	Murree
South India	Rev. C. H. Malden	Mysore

## AFRICA.

Natal	R. I. Finnemore, District Grand Master	Durban, Natal
Gold Coast	J. R. Holmes	Cape Coast, West Africa
Griqualand West	John Hampton	Kimberley, South Africa
South Africa, Eastern Division	A. Walsh	Port Elizabeth, Cape Colony
South Africa, Western Division	Dr. H. W. Dieperink	Somerset West, South Africa
Transvaal	W. Henderson and J. E. Green	Johannesburg, South African Republic

## AMERICA.

Louisiana	R. Lambert	Masonic Temple, New Orleans
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## AUSTRALASIA.

New Zealand, Canterbury	Charles Hull	Lyttelton Times Office, Christchurch
New Zealand, Otago	D. Harris Hastings	Dunedin
New Zealand, Wellington	G. Robertson	Wellington
South Australia	George Gordon	Freemasons' Hall, Flinders Street, Adelaide

## STATED MEETINGS OF THE LODGE IN 1890.

Friday, the 2nd January.

Friday, the 6th March.

Friday, the 1st May.

Wednesday, the 24th June.

Friday, the 2nd October.

Monday, the 9th November.



## Directory.

### ENGLAND.

Bristol. **11**, 336, 442, 585.  
Channel Islands. Guernsey, 288, 753.  
Cheshire. Birkenhead, **1f**; Chester, 364, 594, 782; Egremont, 235, 678.  
Cornwall. Camborne, 880, 907; Falmouth, 156, 265, 761; Hayle, 43, 713; Liskeard, 45, 463, 680; Padstow, 701; Penryn, 207; Penzance, 171, 279, 303, 304, 785; St. Austell, 496, 597, 631; St. Columb, 93, 494; Truro, 37, 267, 588, 768, 872, 942.  
Cumberland. Kendal, 611.  
Derbyshire. Derby, 31.  
Devonshire. Ashburton, 394, 852; Buckfastleigh 642; Devonport, 893; Exeter, 22, 510; Plymouth, 179, 578; Teignmouth, 461; Torquay, **1h**, **16**, 83, 274, 324, 740, 875.  
Dorsetshire. Charminster, 791; Evershot, 182; Poole, 488; Weymouth, 653; Wimborne, 53.  
Durham. Darlington, 946; Durham, 595, 660, 896; Stockton-on-Tees, 564; Sunderland, 168, 306; West Hartlepool, 563.  
Essex. Brentwood, 300; Colchester, 729, 755; Dedham, 666.  
Gloucestershire. Cheltenham, 692, 901; Dursley, 908; Gloucester, 238, 430, 431.  
Hampshire. Aldershot, 82, 377; Bournemouth, 115, 165, 201, 243, 322, 478, 500, 742, 970; Fareham, 36; Farnboro', **24**, 553; Gosport, 113, 339, 552, 562; Havant, 64, 405; Landport, 38, 84, 100, 110; Portsmouth, 32, 107, 210, 416, 625; Romsey, 668; Southampton, 76, 195, 576, 697; Southsea, 421, 517, 535, 673, 959; Winchester, 533, 860.  
Herefordshire. Ledbury, 60, 732.  
Hertfordshire. Barnet, 268; Hertford, 487; St. Alban's, 635; Watford 289, 627.  
Isle of Man. Douglas, 897; Kirk Michael, 677.  
Isle of Wight. Brading, 702; Sandown, 387; Shanklin, 102.  
Kent. Abbey Wood, 968; Beckenham, 325, 558; Belvedere, 185, 450; Bexley, 532; Canterbury, 580, 730, 921; Erith, 415; Faversham, 28, 539; Margate, **1d**, 845, 931; Whitstable, 104, 799, 969.  
Lancashire, Eastern Division. Bolton, 216, 227, 396, 683; Burnley, 679; Manchester, 188, 272, 327, 523, 534, 964, 977.  
Lancashire, Western Division. Liverpool, 257, 481, 663, 766; Newton-le-Willows, 114; Southport, 529, 825; St. Helen's, 70.  
Leicestershire. Leicester, **20**, 140, 707, 905, 967.  
Lincolnshire. Boston, 34, 67; Crowle, 89; Gainsborough, 42, 554, 714; Grantham, 39; Grimsby, 63, 81, 186, 865; Lincoln, 305, 949; Louth, 58, 821, 837; Spilsby, 754.

### ENGLAND—continued.

London. **1b**, **1c**, **1e**, **1g**, **9**, **10**, **14**, **15**, **18**, **22**, **25**, **26**, **28**, **30**, 1, 18, 20, 21, 29, 92, 112, 118, 142, 153, 154, 159, 170, 177, 178, 180, 181, 218, 239, 246, 247, 251, 256, 263, 275, 278, 281, 287, 293, 298, 309, 316, 344, 355, 357, 361, 366, 370, 373, 376, 378, 383, 417, 423, 424, 425, 429, 437, 438, 443, 446, 448, 469, 451, 460, 472, 480, 489, 495, 499, 502, 503, 512, 513, 514, 536, 537, 540, 543, 545, 547, 551, 555, 566, 572, 575, 581, 590, 596, 609, 615, 619, 624, 637, 638, 640, 643, 646, 647, 650, 654, 665, 684, 686, 687, 690, 700, 705, 706, 717, 724, 725, 733, 734, 735, 738, 743, 744, 745, 760, 762, 769, 773, 788, 803, 812, 818, 820, 822, 826, 831, 833, 844, 853, 854, 861, 870, 874, 877, 879, 883, 887, 894, 900, 906, 916, 922, 923, 933, 936, 944, 950, 953, 955, 960, 966, 971.  
Middlesex. Enfield, 567, 859; Staines, 747; Stanmore, **30**.  
Monmouthshire. Dixton, 737.  
Norfolk. Hunstanton, 579; King's Lynn, 26, 919; Norwich, 176.  
Northamptonshire. Northampton, 232, 318, 352, 375, 622, 795, 948.  
Northumberland. Berwick-on-Tweed, 884; Newcastle-on-Tyne, 145, 160, 212, 259, 286, 347, 349, 506, 608, 685, 710, 751, 794, 804, 808, 935; Tynemouth, 520.  
Oxfordshire. Oxford, 356, 511, 807, 855.  
Shropshire. Bridgenorth, 95, 841; Ellesmere, 418; Ludlow, 50, 903; Newport, 103, 213; Shrewsbury, 27, 33, 681.  
Somersetshire. Axbridge, 369; Bath, 166; Crewkerne, 65, 474; Weston-super-Mare, 138, 308; Yatton, 222; Yeovil, 759.  
Staffordshire. Burslem, 25; Burton-on-Trent, 54; Henley, 41; Harborne, 98; Lichfield, 73; Stafford, 59; Stoke-upon-Trent, 55; Tamworth, 74; Walsall, 48; Wednesbury, 56; Wolverhampton, 101, 328, 382, 436, 698, 914.  
Suffolk. Ipswich, 891.  
Surrey. Carshalton, 623; Redhill, 644.  
Sussex. Bognor, 843; Brighton, 739; Hastings, 521; St. Leonards, 675; Worthing, 411.  
Wales, North. Rhyl, 850.  
Wales, South, Eastern Division. Swansea, 541.  
Wales, South, Western Division. Tenby, 764.  
Warwickshire. Leamington, 354.  
Wiltshire. Salisbury, 417.  
Worcestershire. Kidderminster, 873; Moseley, 162; Worcester, 560, 961.  
Yorkshire, North and East Ridings. Hull, 23, 71, 158, 202, 748, 819, 878, 941; Malton, 913; Middlesbrough, 307; Scarborough, 79, 546; Wensley, 696; York, **12**, 30, 94, 108, 144, 217, 228, 462, 750, 793, 888, 976.



ENGLAND—*continued.*

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## SCOTLAND.

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# Abbreviations.

## MASONIC.

A.	Arch, Assistant	G. Pt.	Grand Pursuivant
A.G.D.C.	Assistant Grand Director of Ceremonies	G.R.	Grand Registrar
A.G.Pt.	Assistant Grand Pursuivant	G.S.B.	Grand Sword Bearer
A.G.Sec.	Assistant Grand Secretary	G.Sc.E.	Grand Scribe Ezra
B.	Bearer	G.Sec.	Grand Secretary
C.	Ceremonies, Constitution	G.Std.B.	Grand Standard Bearer
Ch.	Chaplain	G.So.	Grand Sojourner
Chap.	Chapter	G.Sup.	Grand Superintendent (R.A.)
Com.	Committee	G.Sup.W.	Grand Superintendent of Works
D.	Director, Deacon, Dutch	G.Treas.	Grand Treasurer
D.C.	Director of Ceremonies	G.W.	Grand Warden
(D.C.)	Dutch Constitution	G.Z.	Grand Zerubbabel
Dep.	Deputy, Depute ( <i>Scotch</i> ).	H.	Haggai, High
Dep. Dis.	Deputy District	H.P.	High Priest ( <i>American R.A.</i> )
Dep. Dis. G.M.	Deputy District Grand Master.	I.	Irish, Inner
Dep. G.D.C.	Deputy Grand Director of Ceremonies	(I.C.)	Irish Constitution
Dep. G.M.	Deputy Grand Master	I.G.	Inner Guard
Dep. Pr.	Deputy Provincial	J.	Joshua, Junior
Dep. Pr. G.M.	Deputy Provincial Grand Master	J.D.	Junior Deacon
Dis.	District	J.W.	Junior Warden
Dis. A.G.	District Assistant Grand	K.	King ( <i>American R.A.</i> )
Dis. G.	District Grand	L.	Lodge
Div.	Division	M.	Master, Most
E.	Ezra, English, Excellent	Mem.	Member
(E.C.)	English Constitution	M.E.	Most Excellent
G.	Grand, Guard	M.W.	Most Worshipful
G.Ch.	Grand Chaplain	N.	Nehemiah
G.Chap.	Grand Chapter	O.	Organist
G.D.	Grand Deacon	Or.	Orator
G.D.C.	Grand Director of Ceremonies	P.	Principal, Priest ( <i>American R.A.</i> ), Past
G.H.	Grand Haggai	P.Dep.	Past Deputy
G.H.P.	Grand High Priest ( <i>American R.A.</i> )	P.Dep.Dis.	Past Deputy District
G.J.	Grand Joshua	P.Dep.Pr.	Past Deputy Provincial
G.L.	Grand Lodge	P.Dis.	Past District
G.M.	Grand Master		
G.O.	Grand Organist		
G.P.	Grand Principal (R.A.)		

## MASONIC.—Continued.

P.Dis.G.	Past District Grand	Sc.	Scribe
P.G.	Past Grand	Sc.E.	Scribe Ezra
P.H.	Past Haggai	Sc.N.	Scribe Nehemiah
P.H.P.	Past High Priest ( <i>American R.A.</i> )	S.D.	Senior Deacon
P.J.	Past Joshua	Sec.	Secretary
P.K.	Past King ( <i>American R.A.</i> )	So.	Sojourner
P.M.	Past Master	St.	Steward
P.Pr.	Past Provincial	Std.	Standard
P.Pr.G.	Past Provincial Grand	Sub.	Substitute ( <i>Scottish</i> )
Pr.	Provincial	Sup.	Superintendent
Pr.A.G.	Provincial Assistant Grand	Sup. W.	Superintendent of Works
Pr.G.	Provincial Grand	S.W.	Senior Warden
Pt.	Pursuivant		
P.Z.	Past Zerubbabel	Treas.	Treasurer
R.	Registrar, Right		
R.A.	Royal Arch	W.	Warden, Worshipful, Works
R.W.	Right Worshipful	W.M.	Worshipful Master
R.W.G.	Right Worshipful Grand		
S.	Senior, Scottish, Sword	V.	Very
S.B.	Sword Bearer	V.W.	Very Worshipful
(S.C.)	Scottish Constitution	Z.	Zerubbabel

## SOCIAL, ACADEMICAL, MILITARY, &amp;C.

A.R.I.B.A.	Associate of the Royal Institute of British Architects	G.C.M.G.	Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George
B.A.	Bachelor of Arts	Hon.	Honourable
B.A.A.	British Archæological Association	J.P.	Justice of the Peace
C.I.E.	Companion of the Order of the Indian Empire	K.C.B.	Knight Commander of the Most Honourable Order of the Bath
D.D.	Doctor of Divinity.	Lic. Mus.	Licentiate of Music
Dr.	Doctor	LL.D.	Doctor of Laws
F.C.A.	Fellow of the Institute of Chartered Accountants	M.A.	Master of Arts
F.C.S.	Fellow of the Chemical Society	M.B.	Bachelor of Medicine
F.G.S.	Fellow of the Geological Society	M.D.	Doctor of Medicine
F.L.S.	Fellow of the Linnean Society	M.I.C.E.	Member of the Institute of Civil Engineers
F.R.A.S.	Fellow of the Royal Astronomical Society	M.R.A.S.	Member of the Royal Asiatic Society
F.R.C.I.	Fellow of the Royal Colonial Institute	Ph.D.	Doctor of Philosophy
F.R.C.S.	Fellow of the Royal College of Surgeons	Prof.	Professor
F.R.G.S.	Fellow of the Royal Geographical Society	R.A.	Royal Artillery
F.R.H.S.	Fellow of the Royal Historical Society	Rev.	Reverend
F.R.I.B.A.	Fellow of the Royal Institute of British Architects	R.I.	Royal Institute of Painters in Water Colours
F.R.S.	Fellow of the Royal Society	R.I.B.A.	Royal Institute of British Architects
F.S.A.	Fellow of the Society of Antiquaries	R.N.	Royal Navy
F.S.S.	Fellow of the Statistical Society	S.C.L.	Student of Civil Law
F.Z.S.	Fellow of the Zoological Society	V.P.	Vice President











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