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Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
QUATUOR CORONATI LODGE, NO. 2076, LONDON.



EDITED FOR THE COMMITTEE BY G. W. SPETH, P.A.G.D.C., SEC.

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Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

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

No. 2076.

VOLUME V.

FRIDAY, 8th JANUARY, 1892.



THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. W. H. Rylands, W.M. Dr. W. Wynn Westcott, S.W.; Rev. C. J. Ball, J.W.; G. W. Speth, Sec.; E. Macbean S.D.; W. Mattieu Williams, J.D.; R. F. Gould, P.G.D., P.M. & D.C.; C. Kupferschmidt, I.G.; W. M. Bywater, P.G.S.B., I.P.M.; and Dr. Belgrave Ninnis. Also the following members of the Correspondence Circle—Bros. G. R. Cobham; W. S. Hunter; R. Palmer Thomas; Thomas Cohu; W. G. P. Gilbert; F. F. Giraud; E. H. Ezard; Colonel Matin Petrie; W. Masters; T. Charters White; F. W. Levander; W.T. Warner; and G. Gregson. Visitor—Bro. N. J. Stanger, Amity Lodge, No. 171.

The WORSHIPFUL MASTER referred in feeling terms to the death on Christmas day last of Bro. Shadwell H. Clerke, Grand Secretary, the only Honorary Member of the Lodge, and directed that the brethren should appear in Masonic mourning for the space of three months. The Secretary was instructed to convey to the family of our deceased Brother the heartfelt sympathy of the members of the Lodge.

Bro. E. Macbean was invested as Senior Deacon, and took his seat.

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

PERMANENT AND AUDIT COMMITTEE.

THE Committee met at the Holborn Restaurant on Thursday, the 10th December, 1891, at 6 p.m. Present:—Bros. W. H. Rylands, W.M., Dr. W. Wynn Westcott, S.W., Rev. C. J. Ball, J.W., W. Mattieu Williams, I.G., R. F. Gould, P.M., D.C., and G. W. Speth, Sec.

The Secretary produced his books and the Treasurer's Accounts, balanced to the 30th November, which were examined by the Committee and are certified correct.

The Committee agreed upon the following

REPORT.

BRETHREN,

In presenting this our fifth Annual Report we are once more enabled to congratulate you upon the continued success of our undertaking. There are still difficulties in our way, to one of which we shall revert further on, but on the whole our progress has been marked. Our membership has increased, our *Transactions* have maintained their interest and been enlarged in bulk, our meetings have been well attended, and, best of all, the number of those who assist us by contributing papers and notes to *Ars Quatuor Coronatorum* has been considerably augmented.

Death has however been in our midst. It has pleased T.G.A.O.T.U. to deprive us of the fellowship of several brethren of the Correspondence Circle, and to gather unto Himself one well known to all of us, our dear Bro. J. Finlay Finlayson, thus reducing by one our small band of 32 full members. The admission into our Inner Circle of Brothers Admiral Markham and Dr. Ninnis, has raised the number to 33. The accession of 270 brethren to our Outer Circle has brought the total of C.C. members to 1196.

We append a statement of the chief Accounts during the past twelve months; the nature of those not specially tabulated will, we think, be easily understood by a reference to the Summary of Cash.

REPRINTS—VOL. III. ACCOUNT.

<i>Receipts.</i>				<i>Expenditure.</i>			
				<i>Liabilities.</i>			
		£	s. d.			£	s. d.
Subscriptions ...	...	119	2 6	Balance from 1890 ...	...	12	13 0
				Payments on a/c. to Lithographer ...	...	102	16 6
				Circulars and Petty Expenses ...	...	1	10 0
				Balance ...	...	2	3 0
		£119	2 6			£119	2 6
<i>Assets</i>							
		£	s. d.			£	s. d.
Balance brought down ...	...	2	3 0	Estimated further Expenditure ...	...	12	0 0
Unpaid Subscriptions ...	...	44	12 6	Balance ...	...	34	15 6
		46	15 6			£46	15 6

PUBLISHING ACCOUNTS.—At Bro. G. W. Bain's request, we undertook the publication, on the usual trade terms, of his *facsimile* of the "Briscoe" pamphlet. The edition was rapidly exhausted and the transaction shows a present small profit of £5 9s., with an additional £5 14s. still to be collected. Bro. Whympier has also made arrangements for placing the sale of his "Regius" *facsimile* in our hands, which will, no doubt, prove a small source of income, though the expenses so far have slightly exceeded the returns. We see no reason why our members should not oftener confide their interests to our care.

INVESTMENT FUND.—The scheme of Life Membership necessitated setting apart and investing the fund so raised. This amounts at present to £90, and it was felt that some of our floating capital might also be placed at interest. £150 Stock of Consols has therefore been purchased at the cost of £146 5s. 6d., an amount which we hope to increase by degrees.

GENERAL FUND ACCOUNT.

<i>Dr.</i>				<i>Cr.</i>			
		£	s. d.			£	s. d.
To Balance of 1890 ...	...	47	16 6	By Library expenses ...	...	51	5 9
„ 1887 Transactions ..	...	32	0 6	„ Miscellaneous Printing ...	...	17	16 6
„ 1888 „ ...	...	20	9 0	„ Stationery ...	...	22	17 2
„ 1889 „ ...	...	30	16 0	„ Postages ...	...	181	15 1
„ 1890 „ ...	...	22	5 8	„ Secretary's salary for 1890 ...	...	200	0 0
„ 1891 „ ...	...	150	0 0				
„ Reprints I. ...	...	6	6 0				
„ „ II. ...	...	53	11 0				
„ „ VII. ...	...	24	16 6				
„ Publishing "Secret History" ...	...	5	9 0				
„ Medals account ...	...	25	7 10				
„ Cases and Binding account ...	...	19	0 0				
„ Balance, carried forward ...	...	35	16 6				
		£473	14 6			£473	14 6
				Balance to 1892 ..	...	£35	16 6

SUMMARY OF CASH ACCOUNT.

<i>Receipts</i>				<i>Expenditure.</i>			
		£	s. d.			£	s. d.
Balance from 1890 ...	...	336	3 3	Lodge Expenses ...	...	24	9 9
Lodge Subscriptions ..	...	28	7 0				
Transactions, 1887, Account ...	...	32	0 6	Transactions, 1890, Account ...	...	106	17 4
„ 1888, „ ...	...	20	9 0	„ 1891, „ ...	...	361	7 8
„ 1889, „ ...	...	30	16 0				
„ 1890, „ ...	...	59	3 0	Medals Account ...	...	41	4 0
„ 1891, „ ...	...	518	17 8	Bindings Account ...	...	34	5 3
„ 1892, „ ...	...	46	1 8	Reprints, Vol. I. Account ...	...	7	16 0
„ 1893, „ ...	...	13	16 0	„ „ III. „ ...	...	104	6 6
Life Members Subscriptions ...	...	62	2 0	Bain Publishing Account ...	...	32	1 0
Medals Account... ..	...	65	17 0	Whympier Publishing Account ...	...	2	2 0
Bindings Account . . .	...	48	14 0	Library Expenses ...	...	51	5 9
Reprints, Vol. I. Account ...	...	14	2 0	Miscellaneous Printing... ..	...	17	16 6
„ „ II. „ ...	...	53	11 0	Stationery ...	...	22	17 2
„ „ III. „ ...	...	119	2 6	Postages ...	...	181	15 1
„ „ VII. „ ...	...	39	19 0	Purchase of £150 2¾% Consols ...	...	146	5 6
Bain Publishing Account ...	...	37	10 0	Secretary's Salary for 1890 ...	...	200	0 0
Whympier Publishing Account... ..	...	1	17 6	Balance ...	...	193	19 7
		£1528	9 1			£1528	9 1

BALANCE SHEET.

Dr.	£ s. d.	Cr.	£ s. d.
Lodge Account	48 10 0	General Fund	35 16 6
Correspondence Circle, 1891, Account	63 4 7	Investments Account	146 5 6
" " 1892, "	49 19 8	Whympcr Publishing Account	0 4 6
" " 1893, "	13 16 0	Cash in bank	150 8 10
Reprints, Vol. III., Account	2 3 0	" in hand	43 10 9
Bindings Account	2 17 9		
Life Fund	90 0 0		
Whympcr (Reprints Reserve) Fund ...	105 15 1		
	£376 6 1		£376 6 1

We now come to a matter on which we feel strongly and are compelled to speak seriously, though, we trust, with all fraternal courtesy. It will be noticed that the General Fund shows a balance on the wrong side. This is entirely owing to the very large amount of arrears outstanding. Our Secretary naturally arranges the expenses according to the income he may reasonably expect, and has accordingly this year greatly increased the size of the *Transactions*. If, however, his estimate be not realised, the result must be disappointing, and such has been the case this year. The Lodge is perfectly solvent, as a reference to the accounts will show. Even if not one penny of the arrears were ever collected, the actual realised assets would enable us to pay every imaginable liability; but the small surplus which was carried forward last year has disappeared, although it is latent in the list of arrears. We wish we could avoid printing this list, we feel that it reflects upon some of our members, but the time has arrived when, in the interests of the Lodge, we must speak plainly. It is as follows:—

LIST OF ARREARS.

	£ s. d.
Binding and Cases supplied	2 7 6
Medals supplied	3 10 0
"Briscoe" facsimile	5 14 0
Reprints II.	2 2 0
" III., and W. Watson Roll facsimile	41 12 6
" VII.	3 3 0
Transactions, 1887	1 1 0
" 1888	1 7 0
" 1889	7 19 0
" 1890	52 3 0
" 1891	124 3 6
	£248 2 6

This, of course, does not include the large amounts previously written off as irrecoverable, which would probably add another £100 to the total.

Defaulting brethren may be broadly divided into three classes. There is the brother who, having subscribed for a year or two, decides to cease doing so, but omits to make his resolve known to the Secretary. As a consequence, he continues to receive the Publications for a whole year more, and during the second year receives the summonses only, besides letters five or six times a year calling attention to the state of his account. To these he pays no attention, and is finally struck off the roll, having received one volume of *Ars Quatuor Coronatorum* for which he has not paid, and also cost us no small amount in postage. Or he finally writes that he meant to resign long ago, but omits to send his arrears of dues, and when written to on the subject, preserves an unbroken silence. The result is the same, a dead loss to the Lodge. Then there is the new member, who allows a friend to propose him, is accepted and receives intimation thereof, the *Transactions* of the year, and a request to forward his dues. It is an astounding fact that some of these, very few fortunately for the credit of the Craft, never take the slightest notice of the Secretary's letters; and from the moment of their election until they are struck off as defaulters, never pay one single penny. It is obvious that with these two classes words of expostulation would be thrown away.

But our appeal is made to the third and larger class, an incomprehensibly large class. These have every intention of paying, and do pay ultimately. Meanwhile they receive notice after notice of their indebtedness, running over two or three years sometimes, and stave off the duty of paying till some more convenient moment. Do they ever consider the loss of time and postage of which they are the cause? Do they realise that the uncertainty as to what the income of the year will be must act prejudicially to the interests of the Lodge and of themselves? Probably not; it is mere carelessness on their part. To these members and to their good sense we appeal with confidence. The November and the January summonses both call attention to the fact that the subscriptions are due on the 1st December. Surely before putting the paper away, it would be easy to post to the Secretary a money-order or cheque; and if they would but make up their mind to do this, the entire income of the year might be paid in the Treasurer's hands during the first month. But some may be uncertain whether they have not already paid, or whether they owe anything beyond the subscription. Before the end of January, a statement of his account is posted to every member; when therefore he receives this, let him resolve that it shall be liquidated at once, without delay. The mischief is done by putting off the duty till to-morrow or the day after, which often eventually means a couple of years hence. There are many members who send in their subscriptions

during December, without waiting to be reminded,—to them we tender our cordial thanks. Will not the great majority endeavour to earn our gratitude by similar conduct? This collection of arrears cramps our efforts in every way, and takes up a large proportion of our Secretary's time, which he ought to be able to devote to other purposes, more to the advantage of the Lodge. We have expressed ourselves on this subject as we feel, strongly. We disclaim any intention of hurting the feelings of anyone, being convinced that the root of the whole evil is procrastination and ignorance of the resulting mischief.

For the Committee,

W. H. RYLANDS, W.M.

Five Lodges, one Literary Society, and thirty-three Brethren were elected members of the Correspondence Circle.

It was resolved that the sum of Ten Guineas from the Lodge Funds be placed on the list of Bro. Macbean, as Steward for the approaching Jubilee Festival of the Royal Masonic Benevolent Institution.

The Secretary reminded the Brethren that at their last meeting, which happened to be the fiftieth anniversary of the birth of the M.W.G.M., H.R.H. the Prince of Wales, a telegram of congratulation had been sent to Sandringham. The wires, however, were so overworked that the gracious answer of the Prince had been delayed till after the brethren had dispersed. He would now read the reply of the M.W.G.M.

“Sandringham. Worshipful Master, Quatuor Coronati Lodge, Freemasons' Hall, London, W.C. I thank you for kind congratulations. ALBERT EDWARD.”

The SECRETARY read the following paper :

BRAHMINICAL INITIATION.—THE NOOSE SYMBOL.

BY BRO. W. SIMPSON, P.M.



RO. SPETH, in his remarks on the paper entitled “Brahminical Initiation,” referred to the curious account of Ben-Hadad, i. Kings, xx., 31-33, and naturally from this made a reference to the cable-tow. The geographical jumps in this case, from India to Syria, and from Syria to England, are somewhat like Vishnu's three steps, when he conquered the “three-worlds,” very big ones; so much so, that one hesitates about assuming any connection in ideas existing now so widely apart. Again, the Brahminical cord and the ceremonies connected with it, as described in my former paper, are not suggestive in any way of an instrument of punishment; still, I know that in many respects symbols are wonderfully elastic in their meaning, and many of them have undergone very strange transmutations, acquiring in the course of time very opposite significations. All I ventured to point out before was that the young Brahminical novice entered on his search for “light” surrounded with a “hemp” zone.

I have since chanced to come upon a number of references to the “noose,” which show that it was a very prominent symbol, and that too at a very early period. The new matter seems so important, that it is given here as a further addendum to the paper on Brahminical Initiation, and others, perhaps, in the course of time, may be able to trace with greater accuracy the connection further westward.

Among the many millions of Hindu gods there is one called Varuna; in Vedic times he occupied a distinguished position in the Pantheon. He is an old personification, and can be traced back to the Aryan separation. Prof. Max Muller identifies him with Ahura Mazda¹—“Ormazdes,” the God of light and goodness, the enemy of Angra Mainyu—Ahrimanes, who represented darkness and death. Varuna has also been identified with the Greek Uranos—a point of detail which may perhaps help in the first geographical jump westwards. He is described as the all embracing atmosphere, or the firmament. “The grandest cosmical functions are ascribed to Varuna. Possessed of illimitable resources [or knowledge], this divine being has meted out [or fashioned], and upholds, heaven and earth; he dwells in all worlds as sovereign ruler; indeed, the three worlds are embraced within him.”² “He witnesses men's truth and falsehood. He instructs the Rishi Vasishtha in mysteries; but his secrets and those of Mitra are not to be revealed to the foolish.”³ “He is to have a hundred, a

¹ *Sacred Books of the East*, vol. iv., Introduction p. lviii.

² *Muir's Sanscrit Texts*, vol. v., p. 61.

³ *Ibid.*, p. 63. It may be worth noting here that Mitra, who was intimately connected with the Varuna of Vedic times in India, is the Persian Mithra, whose worship spread westward to Rome, and traces of which, supposed to have been brought to this country by the Roman auxiliaries, have been found in the line of Hadrian's wall in England—see *Ars Quatuor Coronatorum*, vol. III., p. 59. Here is one instance of the “three jumps,” but that took place within the historical period. Beyond that, evidence fails us.

thousand remedies, and is supplicated to shew his wide and deep benevolence, and drive away evil and sin; to untie, like a rope, and remove sin. In many places mention is made of the bonds, or nooses, with which he seizes and punishes transgressors. Mitra and Varuna conjointly are spoken of in one passage as being barriers against falsehood, furnished with many nooses, which the hostile mortal cannot surmount."¹ Among the many titles he bore was that of "the noose-bearer."²

This is sufficient regarding "Varuna's Noose" at the moment, and I now turn to the *Satapatha-Brâhmana*, where, in one of the ceremonies connected with the preparation of the altar, there is the following.—"He [the Âgnîdhra] then girds the wife [of the sacrificer]."—that is the wife of the person who is being initiated. "She, the wife, truly is the hinder part of the sacrifice. 'May the sacrifice go on increasing before me!' Thus [she thinks while] he girds her, thinking, 'may she sit thus girt by my sacrifice!'

He girds her with a cord [yoktra]: for with a cord [yoktra] they yoke the draught-animal [yogya]. Impure indeed is that part of woman which is below the navel; and there with she will be facing the sacrificial butter: that part of her he thereby conceals with the cord, and only with the pure upper part of her body she then faces the sacrificial butter. This is the reason why he girds the wife.

He girds her over the garment. Now the garment represents the plants, and [the cord represents] Varuna's noose [raggu]: hence he thereby places the plants between [her and the noose], and thus that noose of Varuna does not injure her. This is the reason why he girds her over the garment.

He girds her, with the text [Vây. S.I. 30], 'A zone art thou for Aditi!' Aditi, indeed, is the earth. She is the wife of the gods, and that one is his [the sacrificer's] wife. It is for the latter, accordingly, that he makes it a zone instead of a noose [or string]. A zone means a girdle, and he thereby makes it thus for her."³

Full as the above is of rather involved explanations, it does not explain all. Professor Eggeling, the translator, gives a further piece of significant information derived from another Sanscrit book. In a note, he says:—"According to Taitt. Br. III., 3, 3, 2-3, the symbolical meaning of this act is, that it represents the vratopanayana, or initiation of the wife into the sacred rite. The girding of the wife would thus possess a significance similar to that of the ordinary upanayana, or investiture of the youth with the sacred cord."⁴

This implies that the Brahminical cord, in addition to the meaning assigned to it in my former paper, was also symbolically a noose. The cord or girdle with which the wife was girded was looked upon in this light, and the two ceremonies of investiture are said to have had the same significance—the one was the counter-part of the other, and from this it may be concluded that in both cases the cord represented Varuna's noose. When the man is girded with the zone there is no reference to it as a noose, but at what seems to be the end of the initiatory ceremony, we have the following rite.

It is called "the Vaisargina offerings," and their meaning is thus explained:—"And again why he performs the Vaisargina offerings. Vishnu, forsooth, is the sacrifice; by his strides he obtained [vi-kram] for the gods that all-pervading power [vikrânti] which now belongs to them; by his first step he gained this same [earth]; by the second, the region of air; and by the last, the heaven. And that same pervading power Vishnu, the sacrifice, obtains by his strides for this [sacrificer] when he sacrifices."⁵ In the paper on Brahminical Initiation, it was explained that the person initiated is the "sacrifice" and the "sacrificer," and in both he is Vishnu; as that god gained the three worlds, the sacrificer by means of the Vaisargina offerings does the same. After giving minute details of these offerings, there comes the following passage:—"He then walks out [of the cart shed],⁶ with, 'Hail! I am freed from Varuna's noose!' For he, truly, is in Varuna's noose who is in another's mouth: he now frees himself from Varuna's noose, when he says, 'Hail! I am freed from Varuna's noose.'⁷ The "mouth" here referred to were the jaws of Agni and Soma, which seem to have had a similar signification to the noose.

The man at the finish of the ceremony, when he had realized the full symbolism of the rite, and had gained "the three worlds," walks out "freed from Varuna's noose." The inference seems plain. The hempen zone with which he began to seek for "light" had, amongst its significations, that of a "noose;" and he escaped from the dangers it signified by the proper performance of the initiatory rites.

¹ *Ibid.*, pp. 64-5.

² Dowson's *Classical Hindu Dict.*, art. *Varuna*.

³ *Sat. Brâhm.*, I, 3, 1., 12-15. *Sacred Books of the East*, vol. XII., pp. 71-3. A note says that it was a triple cord of munga, or reed-grass.

⁴ *Ibid.*, p. 72.

⁵ *Ibid.*, III., 6, 3, 3, vol. XXVI., p. 155.

⁶ At the period of the *Brâhmanas*, the initiation took place on what was called the "Sacrificial Ground," which was prepared for the purpose; amongst other parts was a "cart-shed," with two carts, where some of the ceremonial took place.

⁷ *Ibid.*, III., 6, 3, 20, p. 161.

The paragraph which follows this, and which ends this part of the ritual, although it does not refer to the particular point under consideration, may be worth giving from its bearing on initiations in general:—"He then puts a kindling-stick on the Âhavaniya in this way, 'O Agni,¹ protector of vows, on thee, O protector of vows'—for Agni is lord of vows to the gods, wherefore he says, O Agni, protector of vows, on thee, O protector of vows—what bodily form of thine hath been on me, [may] that [be] on thee; what bodily form of mine hath been on thee, [may] that [be] here on me! Our vows, O lord of vows, [have been performed] rightly: the lord of consecration hath approved my consecration; the lord of penance hath approved my penance.' Thereby he frees himself visibly from Agni, and sacrifices with a self [body] now his own: hence they now partake of his food, for he is a man [again]; hence they now use his [real] name, for he is a man. And as to their not eating [of his food] heretofore, it is as one would not eat of sacrificial food, before offering has been made thereof: therefore let no one partake of the food of one consecrated. He now loosens his fingers."²

This shows that among the meanings of the rite penance was included; but it also indicates what seems to have been common to initiatory rites generally in other parts of the world. He has become another person, and had received another name; he began the ceremony as an embryo with his hands closed,³ and at the end of the ceremony he loosens his fingers.

I must return again to the noose, for there is another passage which not only shows its reference to sacrifice, but it at the same time suggests that it was probably an acknowledged badge in the ceremony. Following the initiatory ceremony comes one that is called the animal sacrifice, and which is evidence that, although the Hindu looks now with horror on the killing of a cow, this was not always the case. The animal is of the bovine kind, and it has to be bound to the sacrificial stake; this operation is thus described:—"Having made a noose, he throws it over [the victim] with [Vag. S. vi., 8], 'With the noose of sacred order I bind thee, O oblation to the gods!' for that rope, forsooth, is Varuna's: therefore he thus binds it with the noose of sacred order, and thus that rope of Varuna does not injure it."⁴ The "noose of sacred order" is a sentence which might imply that it had become an insignia of some kind, but the description is indefinite. There is no exact explanation in the *Brâhmana* of the meaning of the noose; its symbolism can only be understood by inference; that it had a reference to death is evident. To be freed from the noose is to escape from death. When the sacrificer, as already explained, goes through the ceremony of the second birth, he comes out "freed from Varuna's noose." When the animal is led to the slaughter, it is bound in the noose. To this may be added an important detail of the ritual, the animal is not "quieted," this is the word used—by a knife nor an axe—"They either choke it by merely keeping its mouth closed, or they make a noose;"⁵ it was strangled. This mode of dispatching the victim may have given the origin to the noose symbolism as we see it so intimately connected with the sacrifice.

There is an additional evidence of the connection between death and the noose, which can be brought forward; this is that Yama, the Hindu god of death, as well as Varuna, carries a noose.⁶ Siva, the Hindu god of destruction and death, also carries a cord in the form of a loop, called "pasa."

As the noose apparently belongs to an early period, one naturally turns to the Zoroastrian books to see if it can be found there. Well, it is also to be found in these old sacred works; and this becomes fairly substantial proof that the symbol had existed before the Aryan Separation. Its symbolism is not quite the same as in the Brahminical system. Zoroastrian ideas became confined between the dual principles of good and evil, and the noose is limited to the power of death, and connected only with evil. Darmesteter in his introduction to the *Zend-Avesta*, says that among the personations of death there is,—“Astô

¹ The Ahavaniya was one of the fires on the sacrificial ground. Agni was the deification of fire, one of the principal gods of the Vedic period; and the sacrificer in the ceremony has become Agni as well as Vishnu.

² *Ibid.*, III., 6, 3, 21, p. 161; see also I., 9, 3, 23, vol. xii., p. 273.

³ *Sat. Brâhm.* III., 2, 1, 6, vol. xxvi., p. 27.

⁴ *Ibid.*, III., 7, 4, 1, p. 181. The whole of the ritual in this case appears to refer to an animal, but I doubt whether it was so or not—particularly after what Prof. Eggeling says on this subject—see former paper on *Brahminical Initiation*. In one place, *Sat. Brâhm.*, II., 5, 2, 16, where a ram and an ewe were to be sacrificed, it is stated that they were made of barley, and it may be the same with the cow. Should this be the case, the ritual nevertheless shows that at some former period a real cow was immolated, when the noose had been used, for it had to be passed "either between the horns [and under the neck?] or round the horns." On this supposition the noose would be far older than the date of the *Brâhmana*.

⁵ *Ibid.*, III., 8, 1, 15, p. 190.

⁶ Yama—"He rides upon a buffalo, and is armed with a ponderous mace and a noose to secure his victims." Dowson's *Hindu Classical Dict.*, art. Yama. Amongst his titles, he is called "Pâsi, 'the noose-carrier.'" *Ibid.*

vidôtus, 'the bone-divider,' who, like Yama of the Sanscrit epic, holds a noose around the neck of all living creatures."¹

In the Vendidad are the words:—"Then the fiend, named Vîzaresha, carries off in bonds the souls of the wicked Daêva-worshippers who live in sin."² To this the translator gives a note, saying—"Every one has a noose cast around his neck; when a man dies, if he has been a righteous man, the noose falls from his neck; if a wicked, they drag him with that noose down into hell." This might contain the germ of the idea in the *Brâhmana* of getting freed from Varuna's noose. A note explanatory of another passage says—"Of a person at the point of death. The demon of death, Astô-vidâd, is supposed to cast a noose around the necks of the dead to drag them to hell, which only the righteous can throw off."³

When a thousand demons were let loose by the evil one on Gâyôward, they did not succeed, for—"his appointed time had not come, and he, [Astô-vidâd], obtained no means of noosing him."⁴

I shall only give another reference; it is a curious one—the four elements are so sacred that they were supposed to be incapable of causing death. Zarathrustra, or Zoroaster, is asking Ahura Mazda if water will not kill; the answer is—"Water kills no man: Astô-vidôtu ties the noose around his neck, and, thus tied, Vayu carries him off: then the flood takes him up, the flood takes him down, the flood throws him ashore; then the birds feed upon him, and chance brings him here, or brings him there."⁵ The same answer is given about the fire; it is not the fire that kills, but the noose.

It would be no exaggeration to say that the identity that has been here worked out is something startling,—I mean that it must be so to all Craftsmen. And yet, I am not inclined to think there is much in it. The geographical stride is so great, and equally so the chronological jump, that it would be rashness to hastily conclude the existence of any connection between ideas which are separated by a gulf of at least 4,000 years. The connection, if it does exist, must be a very indirect one; perhaps further investigation may give additional light, and it will be best for the present to suspend judgment. While thus hesitating, I may venture to remark, that what is here written will at least have added to our knowledge of the noose, as a symbol; that it is of a very high antiquity, and that modern rituals do not perhaps indicate all the significance that belongs to it.

Mark Twain's last book describes a Yankee in the Court of King Arthur, how he completely discomfited all the Knights of the Round Table, including the brave Sir Launcelot, all of them in full armour, by means of a lasso. It is very amusing, to read of the manner in which these gallant heroes are unhorsed by a man without armour, and with no other weapon but a noose. The author in this case no doubt picked up his idea from the "cow-boys" of the wild west. The notion is not new. Firdusi has a previous claim to the copyright. In the *Shah Namah* all the heroes carried a cord; one of them, Friburz, is described as having around his saddle "a cord of might."⁶ The mighty Rustem, whose name is to this day the type of valour in the east, is described at times as gaining the victory by means of his cord. In the single combat with Kamous, this was the weapon by which Rustem won the victory.

I have here alluded to these heroes, because when I was in Central Asia, the scene of most of the exploits in the *Shah Namah*, I noticed that the Turcomans of the present day carry a cord called a "Kamund," attached to their saddles. In their raids they caught and carried off animals by this means; also human captives, to sell as slaves; and we may have little doubt that as the mythic heroes of the *Shah Namah* used the cord, it has been an article in use in that part of the world from our own times, away back to primitive days. The noose was the commonly employed instrument of capture, so widely used, that it would be most natural to symbolise death, the final captor of all, as accomplishing his purpose by the same means. This is only given as a suggestion as to how, and where, the noose symbolism had its first beginning. The heroes of the *Shah Namah* were Aryans; they were the very people amongst whom the noose has been traced in this paper. Even more than that—one of them, Jemshid, is now acknowledged to be the Yima, of the Zenda-Vesta, and Yama, the lord of death, in the Brahminic mythology, who has been already referred to as the "noose-carrier."

¹ *Sacred Books of the East*, vol. iv., *Introduction* p. lxxviii.

² *Ibid.*, *Vendidad*, xix., 29, p. 212.

³ *Dâdistân-î-Dînâk*, xxiii., 3. *Sacred Books of the East*, vol. xviii., p. 52.

⁴ *Bundahis*, iii., 22. *Sacred Books of the East*, vol. v., p. 19.

⁵ *Vendidad*, v., 8, vol. iv., p. 51.







⁶ *Heroic Tales re-told from the Persians*, by Helen Zimmern, p. 221.

ADDENDUM.

Since the above was written I have, in reading, chanced upon a number of references to cords and girdles, which seem to me to be of sufficient importance to add to this paper. The cord appears to have been a noose or lasso, and was connected with capture or death; and the girdle, on the other hand, was related to the productive symbolism, or was a source of strength and power. It is possible that these two forms of symbolism may have at first originated together. In the initiatory rite, as described in the *Satapatha Brahmana*, the combination of both existed; but, that it was the same in other parts of the world, cannot as yet be determined from the detached references I am about to give.

The Zend books describe the Kusti, or sacred girdle of the Parsees, as a power or defence against sin and evil, as well as a source of moral or spiritual good. The following from the *Dâdistân-î Dînîk* is evidently a poetical glorification of the girdle, still it serves to show the light in which the followers of Ahura Mazda looked upon this symbolical appendage. The destroying power and his army of evil ones, were rushing upwards to heaven, when "they saw multitudes of luminaries, and also the barricade and rampart of the Glory of the religion, and the girdle [parvand] of the wishes and good works of all, when it is arrayed like a brilliant thread-girdle [kustik], and all its luminaries are girded [parvastö] by the girdle as the girdle of the omniscient wisdom has girded the all-intelligent angels. That great glory of the pure religion, solving doubts, became as beautiful and far-adorning as is stated in the liturgy thus: 'The star-studded girdle [ayîvyahângânö] of the spirit fashioned, good religion of the Mazda-worshippers.'"¹

This would give a very high and celestial character to the girdle: and the following indicates a cosmical meaning, that is, if the author is correct in his speculations on the subject. "I do not find any satisfactory Aryan etymology of *Makara*, the Indian name for *Capricorn*. It is explained (1) a fabulous animal, emblem of the god of love; (2) a dolphin, and (3) a sea monster; and the ocean is styled 'the receptacle of Makaras.'

The Bab.   = the As.   ;  = Ak. *Ma*, As. *elippu*, 'ship,' ;  has several phonetic values, *khar*, *gur*, *ur*, and several meanings, amongst which are 'bond' and 'bracelet,' as that which binds. *Makhar* might therefore mean 'the-ship-of-the-bond,' [rope]. Now the Akkadian *Ôkeanos*, which in idea greatly resembles the Homeric, is sometimes compared to a snake, like the Norse *Midgardhsormr* ['Serpent-of-Midgard,' i.e., Earth], and sometimes to a rope, and was then called 'the rope of the great God'² and, in accordance with this idea, we find that the solar goat-god *Uz* is depicted as 'watching the revolution of the solar disk, which is placed upon a table and slowly turned by means of a rope.'³ That is to say, this *Ôkeanos-rope*, which includes the Over-sea in heaven above, by its flowing on turns the sun round in it and with it. Hence, 'the Ship of the Rope' would be the solar vessel sailing in the all-encircling *Ôkeanos*, and, as such, would be identical with the solar *Capricorn*."⁴

The Scandanavian *Thor* possessed a girdle called *Megingjardir*, it was called the Girdle of Might, and the Belt of Prowess.⁵ It was endowed with the precious virtue of renewing his strength as often as he required it.⁶

From another part of the world we learn that--"At his inauguration the King of Tahiti received a sacred girdle of red and yellow feathers, 'which not only raised him to the highest earthly station, but identified him with their gods.'"⁷

The Cestus of *Aphrodite*, "in which all things were contained," was mentioned in the previous paper; to this may be added the celebrated girdle of *Hippolyte*, the Queen of the *Amazons*, the procuring of which was one of the twelve labours of *Herakles*. According to *Dr. Murray*, this girdle was "a symbol of the power of a rushing headlong storm."⁸ In the inscription of *Tiglath-Pileser I.*, the goddess *Istar* is described as "the lady of girdles."⁹ See also *Herodotus*, iv., 9, where a girdle is referred to in what might be termed an initiatory ceremony.

In the old Persian history, "King *Xhosrau* mounted upon the Crystal Throne, and held in his hand the ox-headed mace, and he bore on his head the crown of the *Kainides*, and a sash of might was girded round his loins."¹⁰

¹ *Sacred Books of the East*, vol. xviii., p. 126.

² *Sayce, Rel. Anct. Babylonians*, p. 116.

³ *Ibid*, 285.

⁴ *Remarks on the Tablet of the Thirty Stars*, Robert Brown, jun., F.S.A. *Proceedings, Soc. Bib. Archy.*, January, 1890, p. 149-50.

⁵ *Mallet's Northern Antiquities*, p. 558.

⁶ *Ibid*, p. 94.

⁷ *The Golden Bough*, by J. G. Frazer, vol. i., p. 39. This author quotes from *Ellis, Polynesian Researches*, iii., 108.

⁸ *Manual of Mythology*, p. 256.

⁹ *Records of the Past*, new series, vol. i., p. 92.

¹⁰ *The Epic of Kings*, by Miss Zimmern, p. 292.

It may be worth recalling that the word Religion is from *religo*, "to bind anew." Webster says it "seems originally to have signified an oath or vow to the gods, or the obligation of such an oath or vow, which was held very sacred by the Romans." It need scarcely be pointed out to the Craftsman, if this is correct, how very Masonic it is; still it is more than probable that the use of a word which implied "binding" in this sense was only metaphorical.

The same might, perhaps, be said of the use of the word "girding," which is often repeated in scripture. Isaiah uses the words—"And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."¹ Although this is no doubt a poetical way of expressing himself on the part of the prophet, we may assume that the simile is founded on existing data—similarly, when we speak of any effort being "crowned with success," the words imply the existence of crowns, as well as of certain ideas associated with them.

As a matter of fact, a girdle was worn by the Jewish High Priest as one of his sacred vestments; and it is called "the Curious Girdle of the Ephod."²

The Abyssinian Christians receive at their baptism—which, it should be remembered, is an initiatory rite—a blue cord, which they wear round the neck, and in some cases with a ring and a cross attached to it. It is called a "Matab," which, according to Isenberg's *Amharic Dictionary*, means a "sign" or a "mark." It is considered by the Abyssinians as the outward symbol of their being Christians. During the Abyssinian war, my neck and front of my breast were often inspected by people I met, and when they could not find the blue cord, they concluded I was either a Mohammedan or a Hindu. To avoid this, I at last procured a matab, with ring and cross, and wore it so that it could be seen. I cannot recall any similar article having been used by the other Christian Churches, and have always wished to know how the Abyssinian Church adopted this symbol of their faith, but as yet I have come upon no clue to the explanation.

Initiation among primitive races is still a branch of inquiry which has to be worked out. There is, I believe, much to be learned in this direction; and I give here a slight account of an initiatory rite which is gone through by the natives of Australia, where a cord occupies a prominent place:—Towards the end of the ceremonies, "when the lads have gone through the several degrees described by Mr. Wilhelmi, they are permitted to wear the ornaments belonging to men. To each is presented a belt made of human hair, and a tight bandage round each of their upper arms; a cord of opossum hair round the neck, the ends dropping down on the back and fastened to the belt, and a bunch of green leaves above the *pars virilis* complete the costume." Four or five months afterwards comes the end of the long ceremonial. "The final acts which precede admission to the enjoyments and privileges of grown-up men are the tearing off from their necks of the opossum cord, and the sprinkling of their bodies with blood."³

In this case, the tearing away of the cord suggests that it was done with an idea like that of escaping from "Varuna's noose," but unfortunately the author gives no hint as to the meaning attached to the act.

To this I add a further quotation from the same work, which describes some of the ceremonial at the death of an Australian native. It does not appear to throw any light on the above, but a cord figures in it, and in this case it might be looked upon as having some resemblance to "Varuna's noose"; the man, instead of escaping from the noose, is here at last securely bound by the cord.

"One supports his head and shoulders, holding him tenderly in his arms. By his side are placed a cord, made of grass or some fibre, his opossum rugs, which are to form his pall, and perhaps some favourite weapons or utensils. If of a good heart and stout, the dying man regards these preparations without fear, and talks freely of his coming end. Watching him carefully, the attendant sees at length that the awful change has come; and when the last breath has been breathed, he raises the body, throws the pall over the head, and with the help of his neighbours fastens it tightly, passing the cord twice or thrice round the neck. The knees of the body are brought quite up to the breast, the elbows over the trunk and near the hips, and the hands raised and pressed against the chest, and in this position the corpse is made fast with cords."⁴ Bound in this position, the body is buried.

Here is another aspect of the cord amongst these Aborigines, but in this case it is doubtful if there is much more in it than in the fetish of the African races, who believe in the virtue or power that resides in any human relic:—"It is usual to preserve the hair of a dead man. It is spun into a cord and fastened around the head of a warrior.

¹ XI., 5.

² Ex. xxviii., 8, and xxxix., 5, 20, 21. See also Josephus, *Ant.* B. III., c. vii., 2, for a description of the girdle, as well as the manner in which the High Priest wore it. The *Revised Version* calls it "the cunningly woven band," which I believe is more correct than the other.

³ *The Aborigines of Victoria*, by R. Brough Smyth, vol. I., 68-9.

⁴ *Ibid.*, p. 100.

Wearing it he sees more clearly, is more active, and can parry with his shield or avoid the spears of his foes in a fight."¹

It is not so long ago in this country that the hangman was able to add to his earnings by selling bits of the rope he had used as charms. Borlase states that it was believed that a piece of such a rope would cure a headache if it was tied round the head. It may be doubted if this had anything to do with the rope as a noose; the virtue was more probably attributed to it from its connection with death. Still it is evident, from what has been given in this paper, that the symbolism of the noose had a relation to death. Varuna's noose had; the Brahman at the end of the ceremony, when he was re-born, considered that he had been freed from the danger of Varuna's noose.

Evelyn in his *Diary*, under the date of October, 1641, says that when he was at Ghent, he saw "the palace wherein John of Gaunt and Charles v. were borne; the statue of the latter stands in the Market-place, on a high pillar, with his sword drawn, to which the Magistrates and Bergers were wont to repair on a certain day every yeare with roops about their necks, in token of submission and penance for an old Rebellion of theirs; but now the hemp is changed to a blew ribbon." This is suggestive of the possibilities of change that may have taken place with other ribbons and sashes in former times.

It has already been stated that the noose is found in the Zoroastrian System as well as in the Brahminic. I have now found it also in the Babylonian. Professor Sayce, in his *Hibbert Lecture*, gives a hymn to Mul-lil, who was the "Lord of the ghost-world;" the hymn described him thus "The god of ghosts [Lillum] was the father and mother that begat him, mighty is [his] power, the lasso that overthrows the hostile land."² In a hymn to Adar, who was the son of Mul-lil, he is said to be "the warrior whose lasso overthrows the foe."³ In a hymn to Merodach, there is a reference to "the lasso of battle,"⁴ shewing that it was a recognised instrument of warfare, such as I have already described it in Persia from the *Shah Namah*. Professor Sayce gives another hymn which mentions "[the lasso of] the great gods."⁵

This brings the noose as a symbol as far west as Mesopotamia; but it appears evident from the many illustrations in this paper that its symbolism, as well as that the girdle, was very widely spread over the ancient world.

The Hebrew for a *cord* or *rope* is חבל, which in Roman characters might be written Hebel, or Chebel—Gesenius identifies it with the English word *Cable*. Among other references given by Gesenius is Ps. xviii, 5, where the "snares of death, of Sheol," occur, and "Snares" is expressed by the above word. It is the same in Ps. cxvi., 3. It need scarcely be pointed out that we have here a symbolism which appears to be almost identical with that of Varuna's Noose.

But there is another word which ought to be given. According to Gesenius the Hebrew word חָנַק has the sense of to "make narrow," to "straiten." This would seem, as far as can be made out from Gesenius, to have been the original meaning, but he renders it in many ways, as "to imbue one with" any "thing," "to initiate," "to train." "Spoken also of things, to initiate, i.e., to dedicate, to consecrate, e.g., a house before entering it, Deut. xx., 5; the temple, I. Kings, viii., 63, II. Chron, vii., 5." The Arab equivalent he renders "to understand." The proper name Henoch, or Enoch, חֲנוֹךְ, is from this root, and is given as "initiated or initiating." Under the first form of the word, Gesenius refers to other words as being either derived from it or closely allied. One of these is חָנַק, which he renders "to strangle, to throttle." From this a reference is given to אָנַק, which Gesenius identifies with the Latin "angi, to strangle, to be in anguish," "to shriek, to groan, to mourn," . . . "from the idea of strangling . . . comes also the signif. of collar . . . and to adorn with a collar." Another reference is to עֲנַק, "a collar, neck-chain, neck-lace."

This association of ideas in an old word which included that of "initiation," "strangling," and of a "collar," naturally excites a desire to know the conditions which had led to this strange *melange* of meaning in the past; but, unfortunately, a lexicon gives only the definitions of the words, and not the ideas under which the various forms were developed; so that nothing definite can be based upon the above. The word bore also the sense of "neck," as a part of the body that is straight and narrow; and this would account for the strangling as well as the collar being associated with it. How the idea of initiation or consecration of a house had become attached to the word is not so apparent.

¹ *Ibid*, p. 112. Du Chaillu tells that when in Equatorial Africa, he was one day having his hair cut, and the natives gathered up, and even struggled amongst each other for the possession of the cuttings, in order to make fetishes of them.

² Hibbert Lectures, p. 498.

³ *Ibid*, p. 479.

⁴ *Ibid*, p. 480.

⁵ *Ibid*, p. 308.

Here is another curious reference, which may be worth adding, as it comes from one of the early Fathers of the Church :—“ For [Adam] showed his repentance by his conduct, through means of the girdle [which he used], covering himself with fig-leaves, while there were many other leaves, which would have irritated his body in a less degree. He, however, adopted a dress conformable to his disobedience, being awed by the fear of God; and resisting the erring, the lustful propensity of his flesh [since he had lost his natural disposition and child-like mind, and had come to the knowledge of evil things], he girded a bridle of continence upon himself and his wife, fearing God, and waiting for His coming, and indicating, as it were, some such thing [as follows] : Inasmuch as, he says, I have by disobedience lost that robe of sanctity which I had from the Spirit, I do now also acknowledge that I am deserving of a covering of this nature, which affords no gratification, but which gnaws and frets the body. And he would no doubt have retained this clothing for ever, humbling himself, if God, who is merciful, had not clothed them with tunics of skins instead of fig-leaves.”¹

The following is important as it refers to an initiatory rite :—The Cabiri. “ The persons who were initiated received a purple ribbon, which was worn round their bodies as an amulet to preserve them against all dangers and storms at sea.”²

Almost all articles which represented the regenerative symbolism became amulets or charms, of which a child's caul is a good example; and the Brahminical cord, from the description already given of it, symbolised the caul; hence it was “ a source of strength.” The Zoroastrian Kusti was also a means of strength, or power, against evil, and a protection of what was good. This in itself may explain many of the references here given.

In a Christmas book published only the other day, I found a story in which the talismanic power of threads is shown to have been believed in as far west as Ireland. It is known as the Legend of Knockmany, and is amusing from the manner in which the wife of Fin McCoul, an Irish giant, humbugged the Scotch giant Cucullin. The latter came over to Ireland to fight Fin, but as Cucullin was the more powerful of the two, Fin's wife took means to preserve her husband; so she began with a potent spell to find out how he could be saved. She “ drew the nine woolen threads of different colours, which she always did to find out the best way of succeeding in any thing of importance she went about. She then platted them into three plats with three colours in each, putting one on her right arm, one round her heart, and a third round her right ankle, for then she knew that nothing could fail her that she undertook.”³

The origin of the “ Garter ” has not as yet been made clear; and even if the historical facts could be discovered, it is doubtful if that would explain its symbolism.

“ Agni, exploring the ancient abode, has extended the celestial cord, Thou, Agni, art our cord, and our bridge; thou art the path which conducts to the gods. By thee may we ascend to the summit [of heaven], and there live in joyful fellowship with the gods.”⁴

What particular cord this may be is not here defined; but if it is the Brahminical cord, which was Varuna's Noose and a symbol of death, we have here again the ancient significance of Life through Death; the passage from this world to the next; “ the path that conducts to the Gods.” I put this as little more than a suggestion, for the mass of data here collected has been before me for such a short period, that I feel it yet requires time for thought to digest it all properly.

About twenty years ago (it may be a few years more) the late Rev. Mr. Marriot, one of the masters at Eton, wrote a work on Christian Vestments. It so chanced that I never saw the book, but I had more than one conversation with the author when he was writing it; and I remember his telling me, that from pictures in the catacombs, as well as from other sources, the principal features of early vestments in the Christian Church, were a white robe, with a long stripe of cloth, probably fastened or sewn on the other, which went round the neck and came down on each side of the dress in front. If I remember right, Mr. Marriot considered that the pallium and the stole were both derived from this. I write only from memory, but those wishing to study the point should consult Mr. Marriot's work, which is well illustrated.

BRO. WILLIAMS said :—That the noose should hold a prominent place in the symbolism of *all* ancient peoples, is quite to be expected, as it is the most primitive instrument by which the most primitive men obtained a mastery over the animals they domesticated or captured. Going back, far beyond the reach of any written or graven records of humanity, we find evidence to show that the reindeer was one of the most ancient of the domesticated animals. His bones are associated with those of man at the time

¹ *Irenæus Adversus Hæreses*, b. iii., c. xxiii., 5.

² *Smith's Dict. of Greek and Roman Antiquities*, Art. Cabiri.

³ *Celtic Fairy Tales*, by Joseph Jacobs, Editor of *Folk-Lore*, p. 170.

⁴ *Taitt. Brahmana*, ii., 4, 2, 6—quoted in *Muir's Sanscrit Texts*, vol. v., p. 299, *note*.

when the mammoth was yet alive upon the earth, and the position of the bones justify the assumption that the reindeer was then domesticated to about the same extent as it is now in Lapland. The Laplanders of the present day are perhaps the best living representatives of prehistoric man in his most advanced condition. When I visited the camp of Laplanders in the Trömsdal a few years ago, I had the unusual privilege of witnessing the herding and milking of about one hundred of the deer in the early morning, the use of the simple lasso afforded quite a revelation of its importance. Without it the reindeer would be useless as domestic animals. Their supposed docility is a myth. A man cannot approach them near enough to catch them with his hands, and they appear to be insensible to the bribery of salt. The only means of catching them, even in an enclosure, is by throwing a lasso over their horns, which are well constructed for the purpose. The looped cord once over them renders the animal quite impotent to resist the man who approaches the timid creature by simply shortening the cord. The herd was being milked when I saw them; the women selected the does required, gave their orders to the men accordingly, and these proceeded to capture the indicated does by the lasso, and held them while the women did the milking. When required for drawing, they are captured in a like manner, and when attached to the boat-shaped sledge they are driven by a noose and single rein, which is thrown to one or the other side of the neck, as required for steering. Training, in the use of the lasso begins at an early age. I saw a little fellow, not twelve years of age, taking his lessons. He managed to entangle his rope in the horns of a deer, which then started away, dragging him headlong on the ground to a considerable distance. The wild deer of course might be killed, but are only captured alive and made useful property by the noose. Hence its great and early significance.

BRO. SPETH said:—I think to properly understand the paper we have just heard read, it is well to remember the cause of its being written. When Brother Simpson read his former paper on Brahminical Initiation I pointed out that if the cord were indeed a recognised symbol of initiation it might explain some of the incidents in the story of Ben-hadad and Ahab. That the fact of the messengers presenting themselves with ropes on their heads may have awakened the particular attention of the King of Israel, and caused him to make the unexpected assertion, "He is my Brother." It may be true that "Brother" was a usual way for one King to address another, and no one would like to infer a secret society from this expression if it stood alone; but in view of the rest of the narrative describing how the men "watched narrowly lest anything should come from him and caught it up hastily" before replying, "Thy Brother Ben-hadad," I think we are justified in suspecting a secret bond of union between Ahab, Ben-hadad, and the messengers. It is also curious that I spent an hour or two lately to discover in the Bible another instance of one King addressing another as Brother, and the only case I lighted upon was as between Hiram and Solomon. But of course others may exist, though unknown to me. But the natural objection to connecting the ropes of Ben-hadad's servants with the sacred cord of the Brahmins was that the rope around the neck is a well known symbol of submission, and may have been so intended here, and that in the paper read by Brother Simpson there was no indication that the cord of initiation ever took the form of a noose. This led our Brother to look the matter up and see whether any noose symbol could be discovered in connection with the initiatory cord. In the paper of this evening he has given us a great many references to the noose, and some which seem to point out that the sacred cord and the noose were interchangeable. Some of these references may be only metaphorical, but others have a very symbolical appearance, and on the whole I cannot but think that the paper has increased the possibility of tracing the Cable Tow through the Noose to the Sacred Cord of eastern initiatory rites.

BRO. RYLANDS said:—I am sure we have all heard with interest the additional notes to his paper entitled "Brahminical Initiation," now brought before the Lodge by Brother Simpson, P.M. I must however confess, that I do not quite follow the arguments, nor do I see very clearly where the Masonic connexion enters into the subject. It is always most necessary to clearly distinguish between metaphor and symbolism. Nooses, and cords have been used, I imagine, from all time, for leading animals to slaughter, and also for making and holding them captive. To unfasten, and loosen the bonds was of course to let them free, and not to fasten them at all was to grant a similar favour. The use of the word cord or noose in many of the quotations given, appears to me to be a very usual metaphor. In English we have the very common expressions, "in the meshes," "in the net," or even "in hand," they convey the idea very clearly, but do not contain any deep symbolism. With regard to the girdle of the wife, the ceremony of putting it on, may as Professor Eggeling supposes, "possess a similar significance to that of the . . . investiture of the youth with the sacred cord," but it does not at all follow that the cord was necessarily a noose. The

cord was a bond, and the girdle was a bond. They both appear to have been looked upon in the connexion of tying, which is just what I suggested in my remarks on the former paper.

While collecting the material for the present paper, it became evident that the noose was a very ancient symbol, as well as a primitive article of capture. At least such was one of the conclusions that forced itself upon my mind; and this being the case, I have to thank Bro. Williams for a very valuable piece of evidence in confirmation of it. As a symbol, the noose seems almost to have dropped out of existence, and it was only by the chance of coming upon what are little more than survivals of it that it has been disinterred from the past. It is a small matter, but I think I may claim to have discovered this old and almost lost symbol. Bro. Speth, by a suggestion helped me to it, and in addition to that I have to thank him for his appreciative criticism. Just to save others from making mistakes, it may be stated that in giving the collection of data in my paper, it is not assumed that every reference is reliable, or bears upon the subject. I have acted upon what ought to be the rule with every Collector:—that is, I have seized upon anything that might possibly have a relation to the matter, or which might throw light upon the search. I have not said all that I could have said on many of the references, because the subject is new, and it requires time to see more fully the whole of its bearings. Here, it may be added, that others may be able to give further references, and thus increase our knowledge. I may be excused for stating that I have no where assumed any connexion between Varuna's noose and our Masonic counterpart. On the contrary, I have in the paper distinctly expressed myself as refusing to assume such a conclusion. I hold my judgment in suspense. I have no doubt but every Craftsman will here see some identity—the connexion, if any exists, may take time to work out. On that head I at present affirm nothing.—W. SIMPSON.

The W.M. concluded by proposing a vote of thanks to Brother Simpson for his interesting paper, which was seconded and cordially carried.



A SKETCH OF THE EARLIER HISTORY OF MASONRY IN AUSTRIA AND HUNGARY.

(Continued from Vol. iv., 193.)

BY BRO. LADISLAS DE MALCZOVICH.



WITH the destinies of the Lodge "Aux Trois Canons" were in a way entwined, as has already been shown, those of the Lodge "Aux Trois Cœurs," which, however, was of quite a different origin, affording one of the oldest examples of a so-called "Deputy Lodge" (*Loge Députée*). A word or two about Deputy Lodges in general. In a larger sense a Deputy Lodge is held outside the usual residence of a Lodge, by special power for some special purpose only, *pro hac vice*. This kind of Lodge is also called a "special Lodge," or a Lodge held "in the open air" ("à la belle étoile," "unter freiem Himmel.") In such a Lodge the initiation of the Duke of Lorraine had taken place at the Hague, as we have already seen. The initiation of Frederick, Crown Prince of Prussia (afterwards King Frederick II.), was effected in a Deputy Lodge, held at Brunswick on August 14th, 1738, of the Lodge "Absalom" at Hamburgh. It is not, however, this kind of a Deputy Lodge we are now about to consider; but one in a stricter sense, which is formed, when a Lodge fully empowers a number of its members permanently living at a place outside of the usual domicile of the Lodge, to assemble there and hold regular Lodge meetings, but without forming a new Lodge, only as a part of the original Lodge. This kind is a Deputy Lodge properly so-called. Lodges of this sort are governed by a Master appointed by the original Lodge; they have no special lists of members; send all fees received into the treasury of the original Lodge; and bear in most cases, as is but natural, no special name, nor use a special seal. But these rules permit of an occasional exception, as will presently be seen. And now let us face our matter.

John Frederick Raban de Spörcke, Royal Danish "Cammerjunker" (gentleman of the bedchamber), a member of the Lodge "Friedrich" at Hanover, arrived at Vienna for a stay of some months in the year 1754. Under date of the 12th May of the same year he informed his Lodge that he had met at Vienna several members of the same Lodge, who (apparently knowing nothing of the existence of a Lodge at Vienna), wished to hold Lodge meetings, and the more so as they knew men who desired to join the Craft. Therefore he asked, in the name of his friends, for full power "de tenir icy pendant quelque tems Δ député! pour pouvoir procéder à la reception des profanes qui se trouveront dignes d'être éclairés, et pour pouvoir par nôtre travail étendre le venerable art de la Maçonnerie." In a word, they asked for permission to establish a Deputy Lodge, of which some had already issued from the same mother Lodge, especially one at Göttingen, formed in the year 1747, which, however, only existed a short time. The request was at once complied with, and the Lodge issued a patent, bearing date May 22nd, 1754, by virtue of which it was decided, at the request of Bro. de Spörcke, to depute and confirm, during the stay at Vienna of the said Brother, a regular Lodge depending on "ours." It was decided at the same time to send, together with the patent, the Lodge furniture, clothes, and the *gavel* of the Lodge of Göttingen, which was no longer in existence. Bro. de Spörcke was appointed Master, on condition that the Lodge should be closed on his departure from Vienna; and at the same time the patent, the clothes, furniture, books and papers, and all fees received were to be delivered to the Lodge "Friedrich." The Lodge was obliged to conform to Anderson's new "Book of Constitutions," as well as to the thirty-six Bye-laws of the Lodge "Friedrich." The Patent begins with the words:

"Wir Jobst Anton Hinüber ordentlich erwählt und bestätigter Meister vom Stuhl und übrige sämtliche Beamte der alten und Ehrwürdigen Gesellschaft der Freimaurer und aufgenommenen Maurer hiesiger Loge Friedrich grüssen alle unsere Sehr Ehrwürdige und geliebte Brüder." . . .

The conclusion being:

"Gegeben in der Sehr Ehrwürdigen Loge Friedrich, am 22 Tag des 5 Monaths im Jahre der Freyheit 5754.

Meister vom Stuhl, Ober Aufseher und übrige Beamte der Sehr Ehrwürdigen und gerechten Loge Friedrich.

¹ In the documents concerning this Lodge, now existing in the archives of the Lodge "Friedrich of the White Horse," Hanover, the word "Lodge" is symbolised by a triangle, or by three dots, thus . . .

J. A. Hinüber, Meister v. Stuhl.
 Fd. Kielmannsegge, 1 Ober-Aufseher.
 Th. Frh. v. Wallmoden, 2 Ober-Aufseher.
 Johann Friedrich Reibsch, p.t., Secretarius."

Among the by-laws may be mentioned the 15th, which enacts that the ballot taken on a candidate proposed must be unanimous, one black ball to have rejecting power. The brother casting the black ball is not obliged to make himself or his reason known. The 19th by-law enacted that a brother having been E.A. and F.C. during the fixed term can be raised to the sublime degree of a M.M. by a majority of votes.

In a letter, bearing date June 5th, 1754, Spörcke acknowledges the receipt of the patent, and after returning his thanks for it, he informs the Lodge that he intends to introduce three or four worthy men to the Craft. He writes also that he had learnt that a Lodge existed at Vienna, but he thought it to be a clandestine one, and he wished to have nothing to do with it. He would keep his intentions secret until he had obtained better information.

A short time later on the Lodge furniture safely arrived, and Spörcke acknowledged the receipt thereof in a letter dated June 5th, informing the Lodge at the same time that he would shortly open the "Deputy Lodge *Friederich*" at Vienna. Notice was taken of this at the meeting of Lodge "Friedrich" on June 24th.

The Deputy Lodge was opened on June 21st, 1754, at the house of Spörcke, seven brethren being present. First of all the Patent, the Laws, and Charges were read, and a speech on the origin of Freemasonry delivered. Next it was decided:—

1. The brethren should take special Lodge names (*nom de guerre*), which should be used in the minutes and papers of the Lodge.

2. The Lodge should take the name "Aux Trois Cœurs" or, "Three Hearts."

3. The Lodge should at every meeting advise its mother Lodge; and the arms of the Lodge should be a shield *or* (gold), three hearts *azure*¹, above it the letters T.F.H. (trois fois heureux), beneath it a crane, the symbol of vigilance.

Strangely enough, the Lodge "Friedrich" took no further notice either of the new name taken nor the activity of the Deputy Lodge until the reports made by Spörcke and Hinüber, as we shall see.

Next a serving brother was initiated, and an address of thanks to the mother Lodge voted, which, however, was not issued until some weeks afterwards. This address is dated 21/6/5754, and signed by R. de Spörcke, "Maître député de la . . ."; de Campe, as S.W.; de Hobart, as J.W.; and Jolive, as Secretary. Now the three last brethren were received on June 28th and July 6th, and it is, therefore, unknown who acted at the first meetings as Wardens and Secretary, as, indeed, are the names in general of the brethren who were then present.

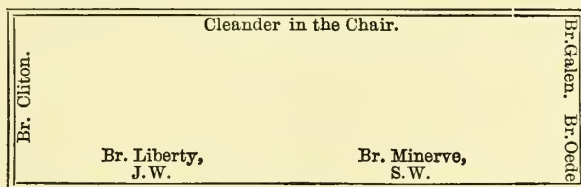
The next meeting took place on June 28th, on which occasion "Baron" Nagel and Hobart, Esq. (a son of Lord Buckingham), were initiated and passed; then Baron Schenck was raised. So we see it was usual enough to confer the first two degrees on the same occasion. At the following meeting, held on July 6th, were received, Ch. Fr. Hinüber, a Secretary of the Legation of Hanover, and Jolive, Med. Doctor; also passed. Two serving brethren were also initiated, and then a banquet-Lodge (Tafelloge) was held. This meeting was at Baron Nagel's house. The next meeting took place at the house of Bro. Hinüber on July 12th. It was a M.M. Lodge, in which four brethren (Nagel, Hobart, Jolive, and Hinüber) were raised. It was decided to hold each meeting at a different place, so as to avoid suspicion; also to quite give up the ritual banquet-Lodge, and only have a common supper on the same or another evening, at the house of one of the brethren. Finally Lauterbach, Chargé d'affaires of the Margrave of Bayreuth, was proposed and his initiation at the next Lodge decided upon. We do not know, however, if this ever took place, nor at what time.

Meanwhile the Lodge entered into communication with the Lodge "Aux Trois Canons." It seems they acquired full conviction of its being a regular Lodge. As we have seen, the brethren of that Lodge no longer performed any Ritual work, and therefore it is but natural that members of it who made de Spörcke's acquaintance begged his permission to attend the meetings of the "Three Hearts." This was complied with, the more so as the new Lodge did not possess a sufficient number of F.C.'s and M.M.'s to hold Lodges of the 2nd and 3rd degrees. The brethren of the "Three Firingglasses" seem to have found pleasure in the work of the "Three Hearts," and, therefore, they proposed to Spörcke to amalgamate the Lodges, and to leave them, in case of his departure, the clothes, furniture, and treasure of the Lodge. Bro. de Spörcke refused them, as was but natural, he being only entitled to hold a deputy Lodge during his stay at Vienna, and being obliged to return all things to the mother Lodge. But if they wished to form a new Lodge with the brethren of the "Three

¹ Probably in this position . . . An illustration of the arms or the seal is not preserved.

Hearts," he promised to leave them the furniture which could not be sent to Hanover. Now it seems that the Vienna brethren aimed more at the treasury of the "Three Hearts" Lodge, or, at least, its charity funds, and they therefore pretended to know several distressed brethren who were in great need of support. Spörcke answered that "those brethren may apply for support from the Lodge, which would be given them." This answer seems to have increased the ill humour of the Vienna brethren, which came to an outburst at the meeting on the 6th July. Two distinguished English gentlemen, who had been tried already by Brother Spörcke and found to be Masons, visited the Lodge, where they were put to a new test for formal reasons. Strangely enough, two brethren of the "Trois Canons" were entrusted with the examination of the brethren. It may be the "Trois Canons" Lodge had, *proprio motu*, fixed quite special and new signs of recognition; and so the two brethren declared that the visitors knew none of the Masonic signs. Spörcke, however, seems to have received full assurance on that score, and therefore proposed that they should take the oath, "as was the usage with the Grand Lodge of England in dubious cases." This being unanimously carried, the visitors took the oath very willingly. The Vienna brethren, having left the Lodge, commented upon this event in an offensive manner; and in consequence they were not invited to the meeting of the 12th July. It was resolved not to admit them until they had made amends and had purged themselves from the suspicion which "we are forced to have ever yet against their Lodge."

A short while afterwards Bro. de Spörcke left Vienna. The funds were probably brought by him to Hanover. He rendered account of the balance, and then asked that the members left at Vienna might be permitted to assemble still and maintain the Lodge, also that Bro. Hinüber might be appointed Deputy-Master in his (Spörcke's) place. In the hope that this request would be complied with, he had left behind the furniture, the Constitutions, the charity fund, and the patent, as he believed there was no need for a new one until a proper occasion arose. At Vienna, it seems, they relied so strongly upon the mediation of de Spörcke, that they continued working without waiting for any answer from Hanover, especially as a very distinguished man applied for admission whom they did not wish to refuse. In a preliminary conference held at the beginning of October, 1754, the brethren discussed the question whether—with a view to the fact that the Deputy Master appointed by the mother Lodge had departed and the Lodge had been closed, they would be permitted to re-open the Lodge and effect the initiation in question. It is noteworthy that the brethren on this occasion are mentioned by their assumed names only, as they thenceforth continued to be with the exception of the newly-initiated, whose names are mentioned in an appendix. The Wardens, Bros. Minerve (Campe) and Liberty (Hobart), having laid before the Lodge that a noble friend desired to be received into the Holy Order who was well worthy of it by his birth and by his personal good qualities, the Lodge finally decided in the affirmative, hoping that the "V.W. Mother Lodge" (S.E. Mutter . .) would approve of such a step, as they thought they had already obtained another patent, if circumstances had allowed it. It was resolved to re-open the Lodge. Bro. Cleander (Hinüber) should, till the arrival of his appointment, take the chair *ad interim*; Bros. Minerve and Liberty should, as hitherto, act as Wardens; Oede (Schenck) should fill the post of the Steward; Galene (Jolive) that of the Treasurer; Cliton (Nagel) should carry out the duties of Secretary, as also those of Almoner. All being prepared, the brethren assembled on October 10th, 1754, in the house of Cleander. The minutes show that the manner in which they took their places was as follows:



Bro. Cleander opened the Lodge and called upon the brethren to express their desire that he should take the chair, and that they would follow his guidance. The brethren having by show of hands answered in the affirmative, and Cleander having thanked them for their confidence, Minerve now laid before the Lodge the matter of the proposal of the candidate already mentioned, and moved that, as the candidate had shortly to depart, dispensation should be given for the interval between ballot and reception, and that both should be effected at the present . . .

Then Cleander proposed that one of his servants be received as serving brother.

Both proposals were unanimously carried, and a successful ballot taken for both candidates. The "Chair" sent out Bros. Cliton and Oede to prepare and introduce the first candidate. He was then initiated an E.A. and took the name "Xerxes." After him the

other candidate was initiated as serving brother, taking the significant name "Le Constant." Then Brother Xerxes was passed, and afterwards proposed and balloted for the M.M. degree.

In the Lodge of the second degree. Bro. Minerve proposed another "noble" candidate, who obtained a favourable ballot. Another candidate, proposed by Bro. Galene, was rejected by two balls. After closing the Lodge in the second degree, the brethren sat down "to work," and the Lodge was closed at midnight. Under "work" here only the banquet can be understood. The candidate initiated as Bro. Xerxes was the young Count John Joseph Kinsky, a chamberlain, and an ensign in the army; he was born in 1733 at London, and consequently was but twenty-one years old. The name of the serving brother Le Constant was George Francis La Grange, born 1729. Strangely enough, in the list he is styled "Ecrivain."

The meeting fixed for the 15th of October could not be held, but the brethren assembled on October 29th in Bro. Cleander's house, and Bro. Xerxes was raised to the M.M. degree. Then the candidate who had been lately proposed, Albert de Belgiojoso, a chamberlain, and a captain of the guard at Milan, born 1725, was initiated under the name "Titus"; also passed. Bro. Galene brought before the Lodge the affairs of a distressed brother who had already applied twice to the Lodge, and now again asked for assistance. It was resolved to give him the then small contents of the charity funds, together with the fines to be collected, which amounted to 7 florins. The circumstance that the fines amounted to 7 florins, quite a considerable sum for that age, justifies the conclusion that the brethren celebrated the occasion in a very animated manner, it being probably a farewell banquet, because the brethren Xerxes and Titus do not appear in the next minutes. The minutes of this meeting were confirmed on the 25th November, on which occasion, most likely only a conference was held, at which economical and money matters were transacted, and of which, it seems, no minutes were drawn. But an "appendix to the accounts of the Deputy Lodge of the Three Hearts" was examined and confirmed. Without entering into details, we only mention that since the re-opening of the Lodge there had been a receipt of 111fl. 22½kr., expenses for *banquet*, clothes and candles, 62fl. 57kr. Rest, 48fl. 25½kr. It is noteworthy that the expenses of the banquet were supplied from the Lodge funds.

The next minutes are of the 29th December, 1754. Bro. Minerve proposed that the candidate who had been rejected on October 10th should be balloted for and initiated, it having appeared that the scruples entertained on his behalf were unfounded, as though not very wealthy, he was otherwise a fit "subject," wherefore he proposed he should be initiated without asking for the entrance fee. Should, however, the Mother Lodge not approve of the step, he would be ready to pay the fees for the candidate. Ballot having been taken, the candidate Charles von Albrecht, a Lieutenant in the Army, born 1722 at Pressburgh (Hungary), was initiated and passed under the name "Augustus." The Brethren Minerve and Oede being on the point of departing, at all events a farewell banquet was held. Most likely the minutes of the Lodge, which hitherto had been kept by Bro. Cleander, were brought by the said Brethren to Hanover, or afterwards by Bro. Hinüber, as we shall yet see.

The minutes of the meeting of the 29th December, 1754, are the last ones we have. They, however, do not refer to this as a final meeting of the Lodge at all. On the contrary, it seems that Bro. Augustus had been received in order to render possible further meetings, but of these we have no particulars. On the other hand, there is evidence that Bro. Hinüber (Cleander) submitted a report concerning the "Three Hearts" Lodge to the Lodge "Friedrich" at Hanover on November 14th, 1754, which was taken notice of, it being resolved that Bro. Hinüber should bring all Lodge matters on his forthcoming voyage to Hanover. It seems that in March, 1755, Bro. Hinüber, who formerly had held the office of a Secretary, and afterwards held the gavel of a deputy Master in the "Chair," made another report, fixing the date of his arrival, as on the 17th March, 1755, it is stated he would visit the Lodge "ere long."

Even if there were further meetings, the "Three Hearts" Lodge must have been closed at the end of March or at the beginning of April.

On the 21st April "Bro. Hinüber arrived from Vienna, and was introduced to the Brethren assembled in Lodge." He read all the minutes of the Vienna Deputy Lodge, and made a detailed report of the said "Daughter Lodge." Then he delivered all papers, books, clothes, seal, and all other property of the deputy Lodge, which were received by the W.M.; a detailed list of everything being promised for the next Lodge. This was again promised on the 25th May, but seems never to have been given after all.

Another desire of the W.M., however, was gratified. That is to say, "that the names of those Brethren who had been received by the deputy Lodge should be written in the books, and should be considered members of this Lodge also." Therefore, Bro. Hinüber wrote the names of those Brethren, *in open Lodge* held on 25th June, in the "Chief book." They were the following twelve:—Von Nagel, Chamberlain, 24 years old (formerly called "Baron"); Jolive (sometimes misspelt Jolifii), Medicus, 28 years old; Hobart (who is *here spelt Howard*), Member of Parliament, 26 years old; Ch. Fr. Hinüber, Secretary of Legation,

32 years old; Baron de Sauterbach, "Kammerjunker" (gentleman of the bed-chamber), and a Privy Counsellor of Legation, 32 years old; John Joseph Count Kinsky (here called Joseph only), Chamberlain, 21 years old; Alberique (formerly Albert), Conte de Belgiojoso, Chamberlain and Captain of the Guard at Milan, 28 years old; Charles von Albrecht, Lieutenant, 32 years old; George Francis (here, George Frederick) La Grange, serving brother, 35 years old. There were three more serving brethren, whose names do not appear in the minutes. As we have seen, de Campe and Baron Schenck are not mentioned; they may have been previously members of the Hanover Lodge before they became founders of the "Three Hearts."

The Lodge treasure was delivered by Hinüber to Bro. Spörcke, who rendered a full account of it on the 21st of July, 1755, delivering 25 ducats as cash balance in hand.

This was the official end of the deputy Lodge "Aux Trois Cœurs." We are entirely ignorant of the destinies of the members who were left behind at Vienna and as to whether they formed a new Lodge or not. If they did, they must have got a new Constitution from some other Lodge or Grand Lodge, as they certainly received none such from Hanover, nor did they apply for one. It is possible that the brethren joined some of the Vienna Lodges, as we have seen that there can be no doubt as to the fact that even as early as 1740-50 there had been other Lodges at Vienna. We shall see on a further occasion some of those which were founded in 1760-70.

And so we may bid farewell to the Lodge "Aux Trois Cœurs." Though composed of members who lived at Vienna but a short while, the influence of this Deputy Lodge on the Masonic, and perhaps also the non-Masonic life of the period, cannot be denied. As for those other Lodges of the 40's and 50's, we have no detailed particulars of them. Most likely their papers got into the possession of and were destroyed by the adversaries of the Order. This is the more probable, as we owe these few particulars concerning the Lodges "Aux Trois Canons" and "Aux Trois Cœurs," only to the circumstance that their papers, by good fortune, were brought to Germany. Had they been kept at Vienna, they would have shared the destiny of the papers of the rest of the Vienna Lodges, which were engulfed by the tide of time.

And now a few words on Lodge life generally as a conclusion to this chapter. Before all things, secrecy was strictly preserved. We have already mentioned how short the minutes of the Lodge were. Originally no minutes at all were drawn up, but it soon proved necessary to retain evidence of initiation and further progress (passing and raising), and it was therefore set down, oftentimes with the assumed names of the persons in question. Later still, facts and matters of business were set down. But speeches, discussions, public affairs, or acts of charity were never or very seldom mentioned or reproduced; they formed, in the strictest sense, secrets of the Order. On the other hand, the young Lodges developed perhaps no special intellectual activity, and were occupied only with makings and promotions. And it may be said it was enough for that age if the members were given an opportunity of receiving the ideas and doctrines of Masonry, as even so the Lodge exercised an elevating influence, not only on those who joined it, but by the members upon outsiders also. As there existed hardly any Societies at all at that time one may guess the extraordinary influence which was exercised by the Lodge in a great many ways on social life. Much intellectual strength that had lain fallow was now collected and rendered available by the Lodge. A Prussian author of this century [*Preuss*: Friedrich des Grossen Jugend und Thronbesteigung, Berlin, 1840), says, speaking of Masonry, "I am no Mason, and speak only of the social blessing which I must attribute to that Order as a historian. Before Freemasonry struck root amongst us (at Berlin), there were but few opportunities for personal communication. Only bacchanalian orgies, or else a life of loneliness. Humanity was a forbidden commodity (*contrebande waare*). . . . All this was changed when the first Lodge was established by the most highly educated people of Berlin and formed, in brotherly love, patriotism, and care for the poor, the first charitable Society." And the great Hungarian author, Francis Kazinczy (a Mason), calls the Lodge "a Society which forms a circle out of the very best men;" and again, the "most perfect school of the heart." Thus the very important cultural influence of Masonry is placed beyond doubt.

And now one or two words about the "Lodge" itself. The room where the brethren assembled was, in those times, adorned with no symbols at all. In whatever room a Lodge could be held, an oblong quadrangle was drawn *with chalk* on the floor, *within* which all the members found room. Later on they drew a smaller quadrangle, *round* which the brethren assembled. Afterwards this quadrangle was *strewn* with *sand*, and symbols temporarily *inscribed*, finally the drawn and painted tracing boards (*tapis*) became fashionable. The Rituals were long handed down only orally. This gives an idea of the Lodge meetings at the time under consideration.

(To be continued).

WHO WAS NAYMUS OF THE GREEKS ?

BY BRO. S. RUSSELL FORBES.



THE interesting paper of Brother C. C. Howard is very ingenious, but it contains some statements relative to historical data which, I think, should be noted.

Marseilles and Nismes were not Greek colonies.

"Massilia was colonized from Phocœa, a town of Ionia in Asia Minor"

—Pliny, iii., 5.

"Massilia, founded by the Phocœans."—Strabo, iv., 1, 4.

"Nemausus is the metropolis of the Arecomisci, Volcœ, it has under its dominion twenty-four different villages . . . It enjoys the rights of the Latin towns, so that in Nemausus you meet with Roman citizens who have obtained the honours of ædile and quæstorship, wherefore this nation is not subject to the orders of the prætors from Rome."—Strabo, iv., 1, 12.

Pliny, iii., 5, speaks of Nemausus as a Roman colony. It was certainly not of Greek origin, their colonies did not extend so far north. I do not believe that Naymus comes from Nemausus, any more than that it comes from the Greek colony of Nemus on the Alban hills. The Dionysian or Bacchic Mysteries were not of Greek origin, but Tyrrhenian; from Etruria they were introduced into Rome, and enjoy the doubtful honour of being the first religion persecuted by Rome.—Livy, xxxix., 8.

It seems to be of importance to find out who Naymus Grecus was. Perhaps Rome can give the solution to the mystery. I take it that Naymus is a proper name, so we should read Naymus of the Greeks. In 1782, Pope Adrian restored an old church in Rome that had been built amidst the ruins of a temple dedicated to Ceres, Proserpine, and Bacchus; this church is known as S. Maria in Cosmedin, from a place at Constantinople; attached to it was a Collegia and Schola for the Greek exiles, driven from Greece by the Iconoclasts under Constantine Copronimus, 760. From the Schola the church was called S. Maria Schola Greca, and is so mentioned by Siric, Archbishop of Canterbury, who visited Rome in 990. This became the centre of a Greek quarter in Rome. In Totti's guide to Rome, 1637, it is called S. Maria a Schola greca, & è Collegiata. The road on the south side of the church is still called Via della Greca.

The Saxon colony was in the neighbourhood of St. Peter's, where king Cædwell, the king of the West Saxons, was buried in 689; he died on April 20th. The streets here are not called via, but borgo, from the old Saxon word burgh. Their church, S. Spirito in Sassia, is not far to the south of St. Peter's. In the middle ages this district was called Sassia, and sometimes Saxonum Vicus.

In 775,¹ Offa, king of the East Saxons, Mercia, came to Rome and founded the English Church and College of the Holy Trinity, in the Via Monserrato, now known as S. Tommaso degli Inglesi. As far as I can find, Charles Martel, duke of the French, not king, never came to Rome. He died in 741. Charlemagne, king Charles the great, visited Rome in 774, 781, 787, and 800, when on Christmas day he was made emperor, in St. Peter's. In 793 Offa founded the Abbey of St. Alban, on the site where St. Alban was said to have been martyred in 305. There was no persecution in Britain at that time! Offa died in 795. In 800, Ecgberht was, with the assistance of Charlemagne, made king of the West Saxons, and king of England in 827.

Now, from the above facts, we may assume that during one of his visits king Charles the great (Charlemagne) engaged for his Cathedral at Aix-la-Chapelle, the skilled Mason Naymus, of the Greek School and College in Rome; and that this Nymus of the Greeks passed on from Aix to England, and was employed by king Offa at the building of the Abbey of St. Alban. On the other hand, Charles Martel may have got Naymus of the Greeks from Rome, though I believe Martel was a fighter, not a builder; and after having served him, Naymus went on to England to Offa. Either way, it seems consistent to suppose that Naymus came from the Greek colony in Rome.

This Naymus is connected, by legend, with Solomon's temple. How is that possible when he lived in Rome, 1800 years after Solomon? Literally, it is not possible—Metaphorically, it is possible. Brethren, he assisted at Solomon's temple as you and I have done; and so became a Master Mason.

¹ This is the date given by the ecclesiastical authorities, but Dyer, in his "History of the City of Rome," gives the date as 794.

BRAHMINICAL INITIATION.

BY BRO. JOHN YARKER.



WITHOUT appearing to be thought to set myself up as a superior Masonic authority, I may perhaps be allowed to say, with bated breath, that all the papers on Indian thought that have appeared lack the links which connect them with the Craft. India, however, from remote ages, has had its own Freemasonry, which is connected with Brahminism, in the same way as our Craft is connected, as I claim, with Gnosticism, Sufeism, Rosicrucianism, etc. Professor Jacolliot, the illustrious traveller, has brought from India the history of the origin of Masonry, preserved in the Archives of the priests of Benares. I translate his remarks from the *Bulletin de la G.L. Symbolique Eccossaise*. "There, the priesthood has, from the commencement, established its power in a fashion more solid than elsewhere; he has enclosed each man in the fold of a caste, from which neither he nor his descendants can depart. He has ascribed to himself as his right, superiority over all others; his friend the warrior comes next. Amongst the lower classes taken in, is found that of stone cutters, sculptors, carvers of fluted columns, who, at another time, united into a secret society, and adopted as a rallying sign the perpendicular. Another class, lower still than this, the terrace-makers, brickmakers, tilers, had also formed a secret society, of which the aim was, like that of the first, to aid its members who were exposed to the persecutions of the priests and warriors, to protect themselves from them; the rallying sign of these last was the horizontal sign. Almost all other classes followed this example. On what account these two principal societies, born from the same needs, living side by side in the same country, fell into disagreement, no one knows. But the fact is patent at any rate, and it appears that this disagreement lasted during a long succession of centuries, to the great jubilation of the priests, the enemy of both. When at last, at an epoch which precedes our era by several thousand ages, the two rival societies, seeing that they were on the point of succumbing, made an alliance, united their signs—the (level and plumb) perpendicular and horizontal became common to both, then, little by little, they united all the other disinherited societies founded as they were to resist the priests, to whom, like themselves, they were likely to succumb. Masonry was founded. Its adepts, after having constructed in India colossal and strange monuments, so solidly built that they have resisted all the convulsions of our globe and have remained standing to our own days, those adepts, I say, spread throughout the East."

So far Jacolliot and his accuracy rests upon the learning of the pundit under whom he studied Indian history. There is nothing new under the sun. In the above extract we see the same feuds distracting India thousands of years ago, as amongst the French Companionage and the English "Ancients" and "Moderns," but we are fortunately let into the "inner life" of the body that Jacolliot alludes to, by a dispute which occurred in 1881 between Travancore and Cochin, and the body resembles those described in 1775 by Hutchinson as Hali-werk-folk. The Madras government undertook to settle this dispute, and, as it was a mystic matter, which it was very clear that they could not comprehend, the decision gave great dissatisfaction, petitions were sent in, and a pamphlet circulated upon the subject, by A. Sankariah, A. B. Naib Devan of Cochin: entitled "Memorandum of the President Founder of the Hindu Sabha of the Thatchudaya Kaimal Stanom, of the Temple of Kudalmanikham in native Cochin; Recently the subject of contention between the States of Travancore and Cochin, and a decision by the Madras government." You can only find space for a very short account of this dispute, but the pamphlet itself ought to be secured for your library. A *Thachudaya Kaimal* is the spiritual head of a *Yogam* or Lodge, and is elected by the *Yogakkars* of this particular temple when they require it, or meet with a competent man, who clearly must be a Yogi, able to perform the miracle of *Kudalmanikkum*, which literally is the "gem absorbed," but esoterically, the saint united to God. The "repair of the temple" is the function of this personage, and, esoterically, it is stated that it takes ninety years to rebuild a small portion of the sacred places called *Sri-Kovil*, or *Girbha-Graham*, and it is only then that an appointment is necessary. It is said that an adverse decision "will extinguish the only and feeble remnant of ancient Brahman Freemasonry carefully concealed in a small native space of the Madras Presidency." Yet it seems to be a Sudra Association claiming the rights of equal antiquity with the Brahmins. Both the Rajahs of Cochin and Travancore, as well as the Yogakkars, are agreed that once a Chief of the Kayankulam Royal family for his merit received the spiritual ordination of *Thachudaya-Kaimal*, but was occasionally represented at the temple by the nomination of a particular family of Sudra caste, who were specially trained and inspired by him. The last *Kaimal* was appointed in 1808 and died in 1851, and on his death the present contention began. It

is said that this contention is the result of "a few schismatic members of the Yogam," and that the rest had no intention "to consecrate a *Thachudya-Kaimal*." This is all that need be here stated about the dispute, and I will now add certain remarks of Mr., perhaps he ought to be called Bro., A. Sankariah; premising that these *Yogakkars* would seem to be speculative Masons, who had a temple of their own, and claimed to elect their own spiritual master. Some sly fun is got out of a proposal made by the Arbitrator that the "Sacred place," which needed repair, should be surveyed.

"The Masonic institution was wide-spread in India in ancient days and cherished by the initiated in secret, if, indeed, India was not the parent of all Freemasonry in the world. The truths or secrets of Hindu Theosophy have been inculcated and preserved in the *Architectural Symbolism of human Art*, as well as in the *macrocosm* and *microcosm* of Nature. The initiates of the *Art Fraternity* belonged to all castes and races, and the Hindu initiates, called at this day the *Kammalar* castes in many parts of India, wear also the *thread* or sign of Initiation, like the Brahmins who only are entitled to become the Initiates of the Nature or Vedic Fraternity. '*Visvakarman*,' meaning the Builder or Mason of the Universe, is the Supreme God of the Art School, and corresponds to Brahma of the Brahmins. *The truths or secrets are precisely the same, though differently symbolized or studied in the two systems.* The Rishis or founders of the Vedic School were of course also founders of the Masonic. The words '*Silpa Thachu*' are tantamount to Masonic, the first being a Sanscrit and the second a Malayalam word. It will now be clear to the reader why the Masonic Initiates, or the Hindu castes known as carpenters, masons, blacksmiths, goldsmiths, etc., often dispute the authority of the Brahmins, how the Pyramids of Egypt is being discovered to be a stone-bible, and why the Hindus prize the worship of idols in temples. Temples, and even private houses, in India are built under the rules of the *Thacu-Veda* or architectural philosophy, which has precisely corresponding gods and ceremonies to those of other Hindu Vedas. In Malabar this Masonic superstition (as those who do not know style it) is particularly strong, and often palaces, and temples, too, have been pulled down for accidents attributed to violation of the rules of *Thachu-Shastra*. I am not surprised that the arbitrator and the Madras government have not suspected any such philosophical mystery to exist in the matter, for true initiates are rare even amongst the Hindus, who are all blind adherents of the Craft in faith as opposed to knowledge. Suffice it for my present purpose to state that the *Yogakkars* of the temple in question of *Irinjalacooda* have from time immemorial constituted a Masonic Fraternity, as indeed all Brahman *Yogams* are such, a fraternity to whom Vedic is not different esoterically from *Thachu* . . . *Yogam*, etymologically and popularly, too, means an assembling or meeting from *yug* to join. The religious *yoga* is joining of the soul to God. The secular *Udyogam*, or appointment in the government service or under a master, is to be joined to some work or superior; *Viogam* is the break of a connection, and so on. Nor have the Arbitrator . . . considered the etymology or philosophy of the '*Thachudaya-Kaimal*,' which, literally, means the Chief having the *Thachu* secret. The *Yogam* (whether trustees or proprietors) of *Irinjalacooda* then have conferred that spiritual degree, or '*Stanom*,' on a proficient in the Mysteries of their Masonic Craft, if ever they found one worthy of being so *Ordained* . . . The *Yogakkars* do not need instruction from any incompetent man. It has not been found that there has been a succession of *Thachudya-Kaimals*. Even in the treaties in connection with the T.K. 'repair of the temple,' is alluded to, esoterically, as his 'function.'" It would seem that before consecration of this *Yogi*, his horoscope had to be cast, and after consecration, the *Rajah* himself touches his palanquin as an act of veneration, or as a god even. Petition D says:—"The Sacred Truths of the Vedas and Shasters have been, from time to time immemorial, symbolised and inculcated in Masonic forms and measurements; the esoteric significations of which can be understood only by the Initiated."

I will only mention further a somewhat curious notice. Judge Walhouse, in his work on "Devil Worship," mentions a 15th century legend of India. A *kalkatti*, or stone-cutter, named *Jackan-achari* (? Master *Jackan*) built most of the exquisite Jain Temples in Canara. The tradition is, that he and his wife, having quarrelled with their son respecting a temple in course of erection, both committed suicide, and became *Bhutes*, so malign and feared that none dare attempt their exorcism. It is elsewhere claimed that all Indian Temples are built so as to symbolise a secret doctrine and esoteric truths, and I do not doubt that the same symbolic rule prevailed in Western Masonry, and is resolvable in the *Arcane Discipline* of the Christians, and constituting the real Masonic Secrets.

As to the Aryan or Indian origin of Freemasonry, the term *Dionysian Artificers*, applied to a Greek fraternity resembling our own, would seem to lead us to India; but the tendency of modern researches is to a primitive Turanian race, from which both Aryan and Semite are derived, which had a priesthood of three degrees, continued by the Magi, Cabiri of Samothrace, etc. The Indian derivation of the *Dionysian artificers* seems to be confirmed by two things; the Greeks are an Aryan race, and the dismissal (*Konk Ompax*) of the Eleusinian Mysteries is understood to be the *Canch om Pach* used to this day by the Brahmins

in the same sense; but the mysteries of the Cabiri are said to have used Semitic or Chaldean words, hence they would travel to Greece from Babylon: in other words, Masonry coming through one line might give us a Rite which became Christianised, and in another race our present Craft Masonry. On the other hand, the Mystics of India are advocating a civilisation derived from a lost Continent, emigrants of which settled in the Dekkan, whilst, according to Egyptian priests, they penetrated to Greece and Lybia, 9000 years before Solon. Le Plongeon claims to have found the same legend about Yucatan, and to have discovered that the hieroglyphics of its ancient buildings are identical with those of Egypt, and interpretable by the language of the people of Patan. Some of the magnificent Cyclopiian ruins of this submerged race are described by Captain Cooke on the sea-washed shores of Easter Island. A Cyclop was a one-eyed giant, that is a man who is represented in the miracle of *Kudalmanikhum*, who sees with the eye of *Visvakarman*.

FREEMASONRY IN HOLLAND.

BY BRO. Dr. H. W. DIEPERINK.

Audi alteram partem.

AS Brother Crowe based his remarks on the above subject (vol. iii., p. 84), on official information, it was quite natural that Bro. Vaillant should take up his defence, and at the same time should seek to justify the position which he and the other Grand Officers have lately occupied, and which has, during the last two years, disturbed the peaceful Masonic atmosphere of Holland. I do not blame Bro. Crowe for having, as an outsider, made a few incorrect statements; but I cannot allow Bro. Vaillant to put the seal of authority on assertions which are scarcely borne out by the facts.

Bro. Vaillant having called the veracity and correctness of my article (vol. iv., p. 24) into question, I feel reluctantly obliged to go a little deeper into the matter, although I would have preferred to remain silent. Bro. Vaillant has the advantage of writing, surrounded by the archives and extensive library of the Order in the Netherlands; but I will endeavour, notwithstanding the slender means at my disposal, to follow him in his legal and historical arguments.

I admit that Dutch Freemasonry, having sprung from the English Grand Lodge, originally only worked the three Craft degrees, and that even in 1780 the higher degrees, although they were practised much earlier, had not made much headway, nor developed a permanent organized system with its own government and administration. But everything Bro. Vaillant says about the Orders in the 18th century, is beside the question at issue, namely: whether at present the Order of Freemasons in the Netherlands is composed of three different Rites or systems. Whatever circumstances existed before were altered by subsequent events, such as the establishment of a Grand Chapter for the higher degrees, the amalgamation of Dutch and Belgian Freemasonry in one Grand East, the creation of a new grand body for the Divisions of the Master's degrees, the dissolution of the partnership between Holland and Belgium, in 1830, and above all, by the solemn covenant entered into between the three Masonic grand bodies in Holland, in 1835, of which I will speak later on.

The quotation from Bro. Gould's "History of Freemasonry" is misleading and hardly fair. The words quoted, being put in one set of inverted commas, are represented as forming two sentences following directly upon each other, and purport to refer to the higher degrees as now practised. The fact, however, is that the first sentence occurs on page 204, of vol. iii., and refers not to the Scotch degrees, but to the National Chapter of Holland of the Strict Observance, constituted on March 18th, 1780, and of which Prince Frederick of Hesse-Cassel was Protector, and Grand Master van Boetselaar, Superior. The Strict Observance "never made much progress in the Netherlands, and soon died out"; (Gould, iii., 205.) and therefore this part of the quotation is out of place in a discussion about degrees practised in Holland at the present time.

The second part of the quotation we find four pages further on, at the foot of page 208, and is somewhat curtailed. It reads as follows: "Until 1807 it [Dutch Freemasonry] was altogether free from (so-called) high degrees; in that year it accepted the simplest and least pretentious of all supplementary rites, and even this is largely replaced by the still simpler Additions to the Master's degree (1819). But these innovations have never been allowed to assert or exercise any superiority over, or in the Craft." Now this part of the quotation does not prove that the Order in Holland is not "composed of three different systems, which

have each their separate administration, laws, and finances," nor that Bro. Crowe was right when he said:—"The present system in Holland only acknowledges the three Craft degrees, etc." On the contrary, Bro. Gould says that in 1807 the high degrees accepted a simple rite, that the Additions to the Master's degree were established in 1819, and that these two systems never exercised a superiority over the Craft; but he does not say that they do not form part of the Order in Holland, and have a co-equal existence.

As I said before, I readily admit that during the 18th century Freemasonry in Holland almost exclusively consisted in the working of the three Craft degrees; the higher degrees were worked, but had since 1786 given few signs of life. For that reason the Law of 1798 did not mention the high degrees, and was promulgated without opposition. It was only in 1801 that steps were taken to unite the different Chapters again. The result was a meeting, held at the Hague on the 7th June, 1802, at which Bro. van Feylingen was elected Grand Master National for the high degrees, and a Committee appointed to report on them. This Committee brought up its report on the 30th May, 1803, and proposed to work the degrees of Elu, three Scotch degrees, Knight of the Sword or of the East, and Sovereign Prince Rose Croix. Laws and Rituals were discussed and passed on the 15th October, 1803, and were definitively confirmed in 1806, and it was agreed in 1803 that the Grand Chapter should not hold receptions in the three Craft degrees. This Grand Chapter had its own Grand Master and administration, its separate laws, and was independent of the Grand Lodge of the three degrees. This body is still in existence, and forms part of the Order of Freemasons in the Netherlands.

In 1819, Prince Frederick of the Netherlands created the third constituent part of the Order, namely, the Chamber of administration of the Divisions of the Master's degree, which had also its supreme Ruler, called Chairman; its separate government, laws, and administration. This body also is still in existence.

We will now see in how far Bro. Vaillant, from a historical and legal standpoint, is correct, when he says that it "is quite a mistake to pretend that the Order of Freemasonry in Holland is composed of three different systems."

Bro. Gould gives a sufficiently correct account of Dutch Freemasonry in the beginning of this century, on page 205, of vol. iii., so that I need not repeat it. On the 2nd June, 1816, the Grand Lodge resolved to elect Prince Frederick of the Netherlands as Grand Master of the blue degrees, on the proposal of Bro. Byleveldt, Past Grand Master. On the following day the Grand Chapter for the high degrees, of which Bro. Byleveldt was Grand Master, passed a similar resolution, and elected the Prince as Grand Master of the high degrees. On the same day (3rd June) a letter was addressed to His Royal Highness by the joint Committee, which was appointed by both Grand Bodies, commencing as follows:—"The Grand Lodge of Freemasons here having resolved unanimously yesterday respectfully to offer to Your Royal Highness the Grand Mastership of the Symbolic degrees, and this having been also homologated to-day by the Grand Chapter for the high degrees, we perform the honourable duty offering to Your Royal Highness, with all due respect and esteem, *the Grand Mastership of the Order of Freemasons in the Netherlands*; delivering herewith, for that purpose, the resolutions in original, which were passed yesterday and to-day in the aforesaid solemn meetings." This proves that in 1816 the Order in Holland consisted of two different bodies or systems, which took combined action for the election of a Grand Master of the Order.

Prince Frederick was initiated in the Grand Lodge of the Three Globes at Berlin, on the 20th June, 1816, by the Grand Master de Guionneau, and he received there the Fellow Craft degree on the 2nd July, and was, on the 25th July, raised to the sublime degree of Master Mason. On the 27th July, 1816, he accepted the high position offered to him, as he says in his letter: "in the name of the Grand National Lodge, and the Grand Chapter for the high degrees," and was installed on the 13th October, 1816, as Grand Master of the Craft degrees, and on the following day, as Grand Master of the high degrees. Bro. Gould is not quite certain, on page 206 of vol. iii., of the correct dates, but the above will be found a reliable statement.

On the 22nd May, 1820, the Prince, after having created the separate Grand body for the Divisions of the Master's degree, resigned as Grand Master of the high degrees, and on the 19th May, 1823, the Prince of Orange was elected Grand Master of the high degrees but declined to accept that office, when Bro. Joachim Nuhout van der Veen was elected and installed.

Differences had arisen in the meantime in the Order, chiefly on account of the newly created Grand body, and when in 1831, after the separation of Belgium from Holland, a commission was appointed to draft new Laws, this commission expressed, in its report of 6th May, 1832, the wish that this opportunity should be taken advantage of to remove the disputes which had arisen. This led the Grand Master, on the 26th May, 1833, "to appoint a Commission to enquire whether unanimity existed in the Order, and if not, to propose

measures to restore it." This Commission reported, on the 18th May, 1834, that since 1819 the unanimity was disturbed, and that the best remedy would be to restrict the working of the Order to the three Craft degrees; but as the time had not yet arrived to bring the Order back to the three symbolic degrees, the Commission proposed to confer the Grand Mastership of the whole Order on His Royal Highness, Prince Frederick, and to give the different rites an independent and lawful sphere of action, for which purpose it had drafted nine articles, which were submitted for His Royal Highness' judgment and further action. This report was submitted to the three different grand bodies, and finally to a mixed Commission, consisting of three members for each grand body, which, on the 17th February, 1835, entered into a covenant, consisting of the following articles:

Art. 1.—The Order of Freemasons in the Kingdom of the Netherlands consists of Freemasons, united in regularly constituted ateliers, of which the lawful existence is acknowledged by these articles.

Art. 2.—A Masonic atelier is not regularly constituted, if it is not legalised or acknowledged by the sovereign authority of the Order. It deserves mention that in the articles drafted by the Committee of Inquiry the word "Loges" (Lodges) was used, which was altered by the mixed Commission of the Three Rites to "Werkplaatsen" (workshops, ateliers), no doubt with the intention of comprising within this one denomination the meeting-places of the three different Rites, namely, "Loge" (Lodge) for the blue degrees, "Kapittel" (Chapter) for the high degrees, and "Bouwhut" (Building Hut) for the Divisions of the Master's degree.

Art. 3.—The rank of the now existing ateliers is regulated by the date of their warrants.

Art. 4.—No Masonic Rites are allowed in the Kingdom of the Netherlands, other than those which are now accepted and are being worked in it; namely, "the symbolic degrees, according to their laws of 1798; the high degrees, according to their laws of 1807; and the Divisions of the Master's degree, according to their administrative fundamental laws of 1819."

Art. 5.—The Order in the Kingdom has a general and common centre through the Master's degree in the Grand East.

Art. 6.—In accordance with the unanimous wish of all the Dutch Freemasons in the different centres of the union, mentioned in Article 4, His Royal Highness Prince Frederick of the Netherlands is the Grand Master National of the Order in the Kingdom.

Art. 7.—The Grand Master maintains the dignity of the Order, and watches over its prosperity and glory.

Art. 8.—The Grand Master nominates Deputy Grand Masters National for the Symbolic degrees, the High degrees, and the Divisions of the Master's degree, in accordance with their laws; provided that the Grand Master National working or in the High degrees, or in the Divisions of the Master's degree, shall never and in no case be allowed to appoint a Deputy Grand Master National for that portion of the fraternity, in whose labours he shall not take part, except by choice from two brethren, nominated by the body at whose head this Deputy Grand Master National shall be placed.

Art. 9.—*The different parts, mentioned in Article 4, enjoy mutually a perfect independence.* They make in their assemblies all such bye-laws and regulations, as in accordance with these articles and the general principles of the fraternity, they shall deem advisable. They take care in pursuance of these articles of union, that mutually no stipulations shall appear in those laws and regulations which may have a tendency to infringe on what concerns the secrecy of principles and ceremonies; and that in the future all efforts shall be made to strengthen and promote the harmony and concert *between the different parts of the fraternity.*

These articles were approved of by the three Grand bodies, placed in the hands of the Committee for framing the new law, and formed, with the articles describing the aim of the Order, the First Chapter of the Law of 1837. Prince Frederick resumed the Grand Mastership of the high degrees and appointed Deputy Grand Masters for all three bodies.

Bro. Maarschalk says on page 229 of his "Geschiedenis van de Orde der Frymetse-laren in Nederland, etc." (History of the Order of Freemasonry in the Netherlands, etc.) "At an extraordinary meeting of the Grand Lodge of Administration on the 13th May, 1837, the new book of Laws was at last adopted, in which, in addition to two articles about the aim of the Order, the above general regulations were inserted. *Hereby the three grand bodies are officially acknowledged as constituting the Order of Freemasonry in the Netherlands, and thus it has remained till now.*" This disposes of Bro. Vaillant's dictum that the high degrees "are allowed to exist, nothing more."

It is significant that Bro. Vaillant, who calls my former paper "neither complete nor correct in its statements," and who considers it "necessary to point out some historical events," in order "to understand the present state of things in Holland," makes no mention whatever of this great "historical event": of the covenant between the three rites, which put an end to the disputes which had disturbed the peace of the Order for sixteen years; but, in order to make the *present state of things* better understood, quotes largely the laws and occurrences of nearly 100 years ago.

The words of Bro. Maarschalk, the historian of Dutch Freemasonry, who wrote in 1872, are to my mind conclusive "that the Order of Freemasons in Holland is composed of three different systems." But there are more "historical events" which prove this.

In 1871, when the daughter of Prince Frederick was about to be married, the Order of Freemasons in Holland presented its Grand Master National with an address of congratulation, dated 2nd July, 1871, which begins as follows: "The Dutch Freemasons beg to be permitted on the occasion of the approaching marriage of Her Royal Highness Madame the Princess Wilhelmina Frederika Anna Elisabeth Maria, Princess of the Netherlands, with His Serene Highness Wilhelm Adolph Maximiliaan Carl Prince zu Wied, to make known to you, Most Worshipful, the respected father of the Royal Bride, their sentiments of rejoicing and deep felt sympathy," and it ends thus: "We remain with the highest regard, *in the name of the entire fraternity in the Netherlands*, whose sentiments we feel convinced we have expressed,

Your faithful BB."

and was signed by

J. W. SCHUURMAN,

Deputy Grand Master National for the Division of the Master's degree.

J. J. F. NOORDZIEK,

Deputy Grand Master National for the Symbolic degrees.

E. C. U. VAN DOORN,

Deputy Grand Master National for the High degrees.

(Bulletin van het Nederlandsch Groot-Oosten, vol. ii., p. 150.)

The answer of the Prince is addressed to the three Deputy Grand Masters National jointly (*Ibid*, p. 152).

In 1874 WILLIAM III. had been twenty-five years King of the Netherlands. The Dutch Freemasons resolved to commemorate this "historical event" by striking a medal, and to present His Majesty with copies in gold, silver, and bronze, together with an address of congratulation. The address was approved by the Grand Officers of the three rites, and signed by Prince Frederick as Grand Master, as he expressed it, "in the name of the Order of Freemasons in the Kingdom of the Netherlands, dependent Colonies, and Territories, to show thereby that the said mark of homage was offered to His Majesty the King by the entire Fraternity in the Netherlands." On the 20th May, 1874, the Grand Officers of the three rites assembled at the palace of Prince Frederick, and from there, headed by the Prince, proceeded to the King's palace, where the Grand Master National presented the address and medals to his royal nephew. (Bulletin v.h. Ned. G. O., vol. v., p. 24.) On the 31st May of the same year, at the annual meeting of the Grand East, the Grand Master said "that it had given him pleasure that *the Order in the Netherlands, Colonies and Territories* had offered the King a mark of fealty and sympathy on the occasion of the twenty-fifth anniversary of his accession, and it had been a real delight to him, that he had been enabled *at the head of the Grand Officers of the three rites* to offer to His Majesty the address and medals."—(Bulletin, vol. v., p. 6).

I might multiply examples where the three rites have acted together, as constituting the Order of Freemasonry in the Netherlands, but I think the above cited "historical events" sufficient for the present. Only one more proof of my assertion that the Order in the Netherlands consists of three separate bodies; and for that purpose I use the words of the Grand Master of the blue degrees, who, at the annual meeting of the Grand East, held on the 15th June, 1890, spoke as follows: "*Two of the three moral bodies, which form the Order of Freemasonry in the Kingdom of the Netherlands, namely, the High degrees of that Order, and the Division of the Master's degree, dispute to the third part named 'the Symbolic degrees, ruled by a chief government,' the exclusive right to, or the disposal of, certain funds, inscribed on the National Debt register, and the interests thereof.*" (Bulletin, vol. xiv., p. 106). Later, at the same meeting, the Grand Orator proposed the following motion: "The Grand East of the Netherlands, regretting the disputes which have manifested themselves in the bosom of Dutch Freemasonry, deems it desirable that, to terminate the same, an amicable settlement be effected with the High degrees and the Division of the

Master's degree." This motion was carried. (*Ibid*, p. 115). How, after the above declaration of the Grand Master, Bro. Vaillant, the Grand Secretary, can say that "it is not in accordance with the real state of things to pretend that the Order of Freemasons in Holland is composed of three different systems," is incomprehensible to me.

Bro. Vaillant says: "The Grand Lodge stood at the head of the Fraternity in general." This may in a certain sense be true in the early history of the Order in Holland, when the High degrees did not yet exist, or were still in their infancy or not properly organized: but since the covenant of 1835 the component parts of the Order were put on an equal footing, except as far as numerical strength of members gave a preponderance of the one above the other, but in law no part had a superiority over the other parts, as they enjoyed mutually a perfect independence.—(Art. 9 of the covenant.) In how far "subsequent legislation puts that simple fact beyond all discussion," is a question, which, strange to say, has been discussed during the last two years in the Dutch Masonic press, *ad nauseam*. For obvious reasons which I am certain Bro. Vaillant will appreciate, I decline to discuss that question in these pages, unless forced to do so.

The reason why the acknowledged rites were not enumerated in the law of 1818 was because "the least mention of their mutual relations or rights might have given rise to discontent and conflicts."—(Explanatory memorandum of the law of 1818.) This had reference to the four rites then existing in Belgium, especially the rite of Mizraim, which shortly afterwards was declared to be illegal by the new Grand Master National. After the separation from Belgium that reason no longer existed, and therefore the different rites were distinctly mentioned, and a complete system legally adopted.

The assertion that it has never been "disputed that the Grand Lodge still is the central point of union of the Craft," is difficult to comprehend from the position Bro. Vaillant takes up. If the High degrees and the Divisions of the Master's degree are simply allowed to exist, but form no part of the Order in Holland, then there is nothing to meet or unite round the Grand Lodge of the blue degrees as a central point, it stands absolutely alone. Art. 5 of the covenant, however, stipulates that the Order in Holland has a common centre, through the Master's degree in the Grand East, which means, that as all members of the High degrees must possess the Master's degree before being initiated in those higher degrees, the Master's degree forms the link of connection between them all, but it gives no superiority or exclusive right to that degree. But the point was disputed during the deliberations of the Commission appointed in 1876, "composed of delegates from the three rites to deliberate about the division of the interests of the inheritance Eksteen," Bro. Vaillant being one of the delegates on the part of the High degrees. The report of that Commission, written by Bro. Vaillant, contains the following words: "In defence of these rights (*i.e.*, of the High degrees and Divisions of the Master's degree), attention was drawn in the first place to the historical origin of the High degrees and of the Division of the Master's degree, especially what concerns the first, which have always enjoyed an independent existence, separate from the blue degrees, and which they still possess. It was adduced as a proof hereof that this is distinctly evidenced by Articles 6, 10, and 11 of the Laws of the Grand East,—(Articles 4, 8, and 9 of the Covenant of 1835). By Article 6 (Article 4 of Covenant) it is positively stated that in the Netherlands three independent rites are worked, governed in accordance with different laws, enacted for each of them; that, therefore, when Freemasonry in the Netherlands is spoken of, *not one of these rites, but all three are equally meant*. This argument is strengthened by the wording of Articles 10 and 11 (8 and 9 of the covenant), in the first of which occurs amongst others, the expression '*part of the fraternity*,' while the other begins with: '*The different parts, mentioned in Article 6 (Article 4 of the covenant) enjoy mutually a perfect independence.*'"—Bulletin, vol. vi., p. 81.)

Bro. Vaillant starts a legal quibble, and raises a false issue by saying that "the claims of the higher degrees on the funds of *Grand Lodge* are unjustified, etc." The two bodies of the higher degrees have never claimed any funds belonging to the *Grand Lodge*, but they justly lay claim to participation in the revenue of funds belonging to the *Order in general*. If it were "unjustified and opposed to the historical and traditional development of Freemasonry in Holland," that the higher degrees should claim participation in the funds of the Order, why did Grand Officers of the symbolic degrees, at the annual meeting of the Grand East, held on the 11th June, 1876, propose the following motion: "That the chief government of the Symbolic degrees be authorised to deliberate with the chief government of the other two rites, to settle the manner in which both chief governments shall participate in the interests of the inheritance Eksteen." The chairman said on that occasion: "According to the stipulations of the will, the entire Dutch Freemasonry is appointed as heir of the inheritance . . . This having occurred, Grand Officers consider that the time has arrived to deliberate with the other rites about a division of the inheritance." The motion was carried in an amended form.—(Bulletin, vol. v., part 4).

With respect to this point I cannot resist the temptation "to point out" another "historical event." In 1877 was circulated, along with the letter of convocation of the Grand East, the "Report of the Commission composed of delegates of the chief governments of the three Rites, to deliberate about the division of the interest of the inheritance of the late Widow Eksteen, born Cori Heyligers," and it appears from this document that the same Bro. Vaillant, who is now filled with righteous indignation at the "unjustified claim of the higher degrees on the funds of the Order," which is "opposed to the historical and traditional development of Freemasonry in Holland," was one of the delegates of the higher degrees, sent by that body to uphold, defend, and vindicate the justness and fairness of its claim, and that moreover he was the reporter or secretary of that Commission. That Commission decided by a majority of votes that the "High degrees and the Division of the Master's degree were entitled to participate in the inheritance Eksteen."—(Bulletin, vol. vii., p. 80, etc.)

Have Bro. Vaillant's opinions since that time been changed by the study of history and tradition (which in a court of justice and equity count but little against law), or was he then pleading a cause against his own convictions?

I hope that this time Bro. Vaillant will not accuse me of incompleteness, as I have discussed almost every sentence of his paper. As to correctness, I have not put down anything for which I cannot quote authority, and I hope that I have been able to demonstrate to the satisfaction of every unbiassed mind that the Order of Freemasons in the Netherlands is composed of three different, but mutually independent, systems or Rites, each having its own separate administration.



The allotment of the Ecksteen legacy, which is the cause why the original statements of Bro. Crowe have been so hotly discussed in these pages, can be of small interest to the majority of our members. We have however inserted the above because it contains particulars of interest to every student of the History of modern Freemasonry, and because the question raised is an important one, apart from its bearing on the legacy. It is now time to close the discussion, lest it become interminable. We feel, however, that Bro. Vaillant has been vigorously attacked, and cannot refuse him room for a rejoinder. Therewith the matter must be allowed to drop, and we trust he will consequently confine himself to rebutting the evidence now adduced without opening fresh ground.—EDITOR.



MASONIC CLOTHING.

BY BRO. FRED J. W. CROWE

Prov. G.O., Devon.



ALTHOUGH sashes, collars, jewels and gauntlets play such a prominent part in the Masonic clothing of the present day, there can be no doubt that the original and distinctive badge of a Freemason was the apron, and the apron only, and to this therefore we first turn our attention. Oliver tell us¹ that the Apron or Girdle in ancient times was an universally received emblem of Truth and Passive duty, and speaks of Elijah and S. John the Baptist as being "girded with an apron of (white) leather." In the Persian Mysteries of Mithras² the candidate was invested with a girdle, a tiara, a *white apron* and a purple tunic; and in certain Japanese initiations the candidate, when approved, was invested with a loose tunic, and a *white apron* bound round the loins with a girdle. Oliver³ also says that "all the ancient statues of the heathen gods which have been discovered in Egypt or Greece, Persia, Hindoostan, or America, are uniformly decorated with superb aprons. . . . Some were plain white, others striped with blue, purple, and crimson; some were of wrought gold, others adorned and decorated with superb tassels and fringes." Hence the antiquity and dignity of this distinctive badge are beyond question, and its fitness to our order especially undeniable. Coming from symbolism and tradition to actual history, the immediate ancestor of the present masonic apron was the long apron of the operative mason, and probably of *linen* (or leather), although later on and at present made of the skin of a lamb. In Hogarth's picture of "Night," reproduced in *Ars Quatuor Coronatorum*,⁴ the apron shown is undoubtedly linen, and reaches nearly to the ankles. The apron of the old Melrose Lodge, now so happily placed in such an honourable position on the roll of the Grand Lodge of Scotland, is of *linen*, reaching to the knees (see illustration No. 3), and Brother Mathesen, the able Secretary, informs me that it has always been used as now worn. The apron shown in the portrait of William St. Clair of Roslyn (1736), Premier G. Master of Scotland, now in possession of Canongate Kilwinning Lodge, and reproduced as the frontispiece to the 1848 edition of the Scottish Book of Constitutions, is again the long flowing *linen* apron of the operative mason. In Picart's "Ceremonies" of 1736, which reproduces Pine's Engraved List of 1735, the brethren are depicted in long aprons which, by the way they hang, are undoubtedly of linen, or some other textile fabric, and not of leather. They also wear *trowels*, which is of interest in reference to Danish and Hungarian custom noted hereinafter.

Brother Speth⁵ thinks that white gloves were always *de rigueur*, but "confesses that his researches have not cleared the ground" as to the evolution of the present clothing from its primitive form. By a resolution of June 24th, 1727, the Worshipful Master and Wardens of all private Lodges were ordered to wear "the jewels of Masonry hanging to a white ribbon," and on the 17th of March, 1731, the Masters and Wardens and Members of private Lodges were ordered to wear "white leather aprons," lined with white silk; the Grand Stewards to wear aprons and ribbons (or collars) of red silk, their jewels being of *silver*, and not gilt as at present. (*En passant* as to jewels, it is rather curious that Grand Master, William St. Clair, in the picture before referred to, wears his jewel on a long ribbon over the right shoulder and under the left arm, the pendant resting on the left hip.)

The Grand Officers were to wear gold or gilt jewels pendant to blue ribbons about their necks, and white leather aprons lined with blue silk; the word "lined" *may* in this case include "and edged." It must be remembered that at this date (1731) the "Grand" Officers were only the Grand Master, Deputy Grand Master and Wardens, but in 1776, on February 14th, all *Past* Grand Officers were allowed to wear similar jewels to the *actual* Grand Officers, but they were to be on an oval or circle, and, save in the Grand Lodge, to be worn on the breast. In the 1784 Book of Constitutions, the "Grand Officers of Provinces" were empowered to wear the "Clothing of Grand Officers." Brother Hughan says, that the present arrangement of the clothing, tassels, etc., came in at the Union in 1813, and that previously the "Ancients" generally had the arms of their Grand Lodge depicted on their aprons to distinguish them from those of the "Moderns." He also has kindly shown me a photo of an old "Ancient's" apron, in the possession of Brother W. Watson, which, in addition to the arms, is elaborately decorated with two pillars; an eye in a triangle, tessellated pavement; Faith, Hope and Charity, with a number of other emblems.

¹ "Signs and Symbols," Lect. x.
⁴ Vol. II, pt. 2, p. 90.

"Royal Masonic Encyclopædia," p. 48.
⁵ "A.Q.C.," Vol. 2, p. 90.

³ *Ibid.*

He has also shown me a tracing of a very handsome apron of 1794, "Drawn and Engraved by Brother Hegon, 13, Bridge Street, Covent Garden; and sold by Graffie E. Lay, No. 117, Oxford Street, London." The flap, as frequently at that time, was semicircular, and on it was a fine group of "Charity," the body of the apron showing "Faith" and "Hope" on the uppermost of three steps, and between them the bible, square, compasses, sun, pillars, seven stars, and many other emblems. Almost identical with this tracing is the drawing of an apron shown in "Freemasonry in St. Helena,"¹ and in his introduction Bro. Hughan says, "Considerable latitude prevailed as to the style of Masonic Clothing worn some years ago, both as regards shape and the emblems depicted thereon. A fine sample of the more ornate kind is shown by the owner, Colonel Mead, the original of which was first printed on vellum, August 19th, 1794 (*not* 1774), several of which are still preserved. The one under consideration belonged to my friend's grandfather (Captain J. Alexander), who was a member of the same Lodge," (St. Helena, No. 588, erased in 1832). It is a long apron with a semi-circular flap, edged with blue, and having two frayed ends of ribbon hanging down which *may* be meant for tassels. In the same little volume is a reproduction of a very curious apron, "worn during the early part of this century by Bro. James Shipway, and later on by his son, both of whom were members of the St. Helena Lodge, the Hall of which was destroyed by fire on the 15th July, 1831." This specimen appears to be of brownish (probably *dirty*) skin, edged, etc., with blue, but the shape is shield-like, as in the Dutch specimen shown, as No. 12, whilst the flap is small and central, as in the Danish apron C. A most curious effect is further produced by a heavy mass of long silk fringe round this flap, giving it almost the appearance of the Highland "sporan." In a small coloured print of the last century, in my possession, the aprons are not uniform; one is pink—probably silk—with a white frilled edge, another white, with a yellow pocket, and others are plain white; all the jewels shown (five) are worn on white ribbons, and are in three cases the square and compasses, the other two being a square and a *triangle*.

A curious point in the evolution of the apron is the tassels. When they were introduced I cannot tell, but excepting the Australian and Canadian Grand Lodges, which naturally copy us, the Grand Lodges of Great Britain are, as far as my researches have gone, the only Bodies which wear them, and in the case of Ireland they are strangely enough *omitted* in the aprons of the Grand Officers. The material of the apron is more frequently silk or satin on the Continent, than leather, as I shall show later on.

In **Ireland**, although the Grand Lodge was formed in 1729, there is not, and Brother A. St. George, Deputy Grand Secretary, informs me that to his knowledge there never has been, any definition of the colour or pattern of its clothing laid down in its Constitutions, and the first and only authoritative statement appears in a book entitled "Clothing and Insignia," with coloured plates, published in 1860. Brother F. C. Crossle² mentions an old Irish apron which has stamped on it the arms of the Grand Lodge of Ireland, and also observes, "that up till very recent times, the Worshipful Master of the Craft Lodges, in this part of Ireland (Down) at least, in order to be properly clothed, was always attired in a *red cloak* and a chimney pot hat. Not only has the oral tradition of my elder Brethren assured me of this fact, but I have seen him so attired myself, and in all the old Lodge Chests which I have discovered, there has invariably been found the remains of this important item of the insignia of the Lodge." The likeness of the Hon. Mrs. Aldworth, which is so common in Irish Lodges, shows her in quite a small apron, with a frilled edging and a circular flap.

In **Scotland** the clothing of Grand and Provincial Grand Lodge is of white leather, lined and trimmed with thistle green; but each private Lodge may choose its own colour at its formation, and also employ a considerable amount of ornament and embellishment as will be seen in the accompanying illustrations, differing in this from our own rigid rules. It is worthy of note that the flap of the English apron is triangular; of the Irish, triangular for ordinary clothing, but cut off square for the Grand Lodge; and that of the Scottish is semi-circular. Some of these latter aprons are most gorgeous, notably those of "Montefiore" Lodge, No. 753, which is identical with the Grand Lodge Clothing of England; "Caledonian," with its Royal Stuart tartan; "St. Nicholas" in green and gold, (No. 6)³; and "Athole," No. 413, which has a flap of purple velvet, with G., square and compasses, all in gold, with edging on the apron itself of the Athole tartan, and gold fringe and tassels.

As to the early records of Scottish Clothing, Lyon's "History of Freemasonry in Scotland" gives some very interesting particulars. In the "Regulations for the Grand

¹ Printed for and published by Col. Mead, for private circulation, 1889.

² "Local Evidence," etc., by Francis C. Crossle, Prov. G. Sec., Devon, 1889.

³ All the illustrations are first drawn to the same proportionate scale except Nos. 7, 9, and 10, which are on a much larger scale, as it was impossible to show the details otherwise. The colours are indicated by heraldic lines, except, of course, in the hand-painted ornamentation, where it is unnecessary.

Lodge" in 1736,¹ rule 7 provides that the jewels of Grand Master and Wardens shall be worn at a *green ribbon*. This assumption of green, which is not at all a Masonic colour *per se*, is very strange, and the only possible suggestion to my mind is that it is the colour of the national flower leaf, and also of the mantle and ribbon in the national chivalric Order of the Thistle. Embroidered aprons² with officers' emblems were introduced in 1760, and in 1767 the "garters" (which in the days of breeches formed part of the clothing) and the "ribbons for the jewels" were to be renewed.³ The sash of office bearers was introduced in 1744, and jewels began to be worn in 1760. The Lodge of Dundee used white aprons in 1733, and the Lodge of Edinburgh, in 1739, orders "a new blew ribband for the whole fyve jewalls." Brother Murray Lyon informs me that the custom of varying the colours in the clothing of Lodges was in vogue prior to the formation of Grand Lodge in 1736; and as shown above, from 1733 to 1739, we have at any rate *blue*, *green*, and *white* variously used in the clothing.

Of the old Scotch aprons, illustrations 1 and 2 show two aprons of special interest, being those of the venerable Mother Kilwinning Lodge. The former, dating from the middle of the last century, is of leather, edged with dark green ribbon;⁴ and the latter, early this century, of white satin, with edge and flap of green velvet, the emblems being in gilt embroidery. No. 3 is the Melrose apron of white linen, with rosettes and edging of light blue ribbon, which has always been similar. All these are noteworthy on account of their great length, the two former especially, which reach below the knees. No. 4 is of some Lodge unknown to me. It is painted on a small square of leather in oil colours, the edges being rounded off and a narrow edging of blue ribbon added. It will be observed that it has no flap. It is very old and very quaint. No. 5 represents a curious old apron kindly lent me by Brother M. B. Thomson of Ayr. The design is painted in colour on linen, and the tricolour border of black, red, and blue, evidently indicates that the wearer possessed the Arch and Templar degrees as well as the Craft. The tessellated pavement shows the same arrangement of colours, as does the semi-circle of the arch, whilst the pillars are in blocks of red and blue. The lamb and cock are well known Templar symbols, and the P.M. and Ark Mariner degrees are also shown. The lower symbol at the left *looks like* the "St. Lawrence" degree, and the serpent in the centre is also worthy of note. Another apron from Ayr, now still used, is of white satin, with edging of a reddish brown and light blue, ornamented with gold braid and square and compasses, and G on flap, which is pointed; it is also noteworthy as having no tassels.

Turning to the **Royal Arch** degree, we have but the very slightest knowledge of how the present clothing originated, but it was certainly not always as now, as the following extract made by Brother Hughan from the earliest preserved minutes of the old "Moderns" Royal Arch Chapter meeting in London, on June 12th, 1765, shows.⁵ The "Excellent Grands" were clothed in proper Robes, Caps on their heads, and adorned with suitable jewels, but no aprons. Sojourners appeared "with the emblems of their employment," and "all the Companions to wear aprons, except those appointed to wear robes; the aprons shall be all of one sort or fashion, viz: White Leather, indented round with crimson ribbon, and strings of the same, with a T. H. in gold, properly displayed on the bible, and purple garters indented with pink." What these garters were, and when they were discontinued, is an interesting point, as yet unsolved, and the meaning of "indented," as applied to the apron, is also doubtful; unless it means a dog-tooth edging of crimson. Illustration No. 7 shows a most interesting Royal Arch apron of the "Ancients," in the possession of Brother Hughan. The edging is of purple and red. On the flap are a bible, square, compasses, levels, maul, sun, moon and stars. On the body of the apron is printed an elaborate design from an engraved plate. At the top is an eye in an irradiated triangle, inscribed "Let there be light, and there was light." In the centre are the arms and motto of the Ancients, and on each side a large pillar; that on the left being surmounted by a figure of Faith, and bearing the inscription, "Be virtuous, be silent," with emblematical figures of Truth and Justice on the base; that on the right surmounted by Hope, and inscribed at three separate points, Wisdom, Strength, and Beauty. There are also a large number of other devices; the Temple, Ark, Pyramids; an angel bearing a scroll, inscribed "Masonry universal," etc. Standing at the bottom corners are two brethren in clothing, and I notice that the collars they wear have evidently a band of colour (probably red) down the centre. Brother Hughan places the date of the apron as *circa* 1800, in which Brother Rylands, who has seen it, agrees.

¹ "Lyon's History," p. 169.

² *Ibid*, p. 195.

³ *Ibid*, 186-7.

⁴ The great age and long use of this specimen have rendered the ribbon all but *black*, hence the artist, who made his drawings by gaslight, accidentally mistook the tint, likewise in No. 8, where the *flap* should be *dark blue*, and not black.

⁵ Hughan's "Origin of the English Rite," p. 72.

In the Moderns "Charter of Compact of Grand Chapter,"¹ July 22nd, 1767, the apron is still described as "indented with crimson"; but with the addition, "and also the indented *ribbon* or *sash* of this Order" (the italics are mine). This seems to say that in two years the "garter" had become, in some unexplained way, a "sash." Could "sash" have been possibly meant in the first case? In the "Laws of the Grand Chapter, A.D., 1778,"² the apron is not mentioned, and the robes are nearly as at present, save that all the robes are now lined with ermine, instead of "sable" or "grey fur," and the "facing" of purple for Z, and of light blue for H and J are not now used. The J's robe is of light blue instead of "light grey," and the "Past Masters" robe of "scarlet, faced light blue, trimmed sable furr," is now obsolete. The clothing now worn is of course too well known to need description, but for the information of foreign brethren, it may be stated that the ribbons of the apron, and the sash are of purple and crimson, indented one in the other.

The Royal Arch clothing of **Ireland** is quite different to that of England, and is first defined in the Constitutions of 1839. The apron is of white lambskin, twelve to fourteen inches deep, and fourteen to sixteen inches wide, bordered with two-inch scarlet ribbon, with half-inch gold lace in the centre. It has the usual triangle and triple tau on the flap, and gold tassels on crimson ribbons. The sash is plain scarlet ribbon four inches broad; and the only difference in clothing for the Grand Officers is that their aprons are trimmed with gold fringe two inches deep.

In **Scotland** the companions now wear the same clothing as in England, but did not always do so. Illustration No. 8 shows a very interesting old Royal Arch apron, for which I am indebted to the kindness of Bro. Forshaw, D.Prov.G.M., Aberdeen City. The flap is of dark blue silk; the edging and seven rosettes are of light blue ribbon, and the design painted in gold and colour. On the top of the steps are three curious blocks of gold, drab, and black respectively. I cannot at all understand what they are, but, being carefully distinct in colour, they must, I think, be of special importance. Inside the flap is written the following:—"18 Sber, 1837. Worn in Grand Masonic process: for laying foundation stone, Mar College, Aberdeen, by the Duke of Richmond, assisted by the Masters of the several Lodges present. Charles Cordiner, Chap: St. Machors." Bro. Hughan and myself are, however, agreed that the age of the apron is considerably older than 1837.

The sash in **England** is only worn in the Royal Arch and certain of the *hauts grades*, but in Scotland sashes are worn by officers of Grand and Provincial Grand Lodge, and also by the officers of many private Lodges. Like the apron, the sash is of great antiquity, and as space will not permit any further reference in the present article, I refer the reader to Bro. Simpson's admirable papers on "Brahminical Initiation"³ and "The Noose Symbol"⁴ for information on some early forms of it.⁵ Gauntlets date from the early part of the century, but are only provided for in the revised "Constitutions" of 1884, although worn in Grand and Provincial Grand Lodge for years previously.

On the Continent the differences in clothing are very great, and in commencing with **Denmark** I propose to give some general particulars of Freemasonry there, as so very little is known or can be ascertained by the brethren in general with regard to the extremely exclusive systems of Denmark and Sweden, which are now practically identical. I wish here to express my gratitude to Bro. Simonsen for much valuable information, and specimens of clothing, etc., now in my collection. Bro. Mackenzie⁶ states that the Rite is that of Zinnendorf, since January, 1855, but as that Rite only consisted of *nine* degrees, and there are *thirteen* now worked, this cannot be so. The Rite is that of Sweden, and Kenning's Cyclopædia is not quite accurate in its description under that heading, as only *twelve* degrees are there named. The degrees are as follow, and the slight error referred to is due to the fact that the 4th and 5th degrees are conferred at once, although distinct;—

Symbolic—1. E.A. 2. F.C. 3. M.M.

- | | |
|---|---|
| <p>4 }
5 } E.A. and F.C. Master of St. Andrew.</p> <p>6. Master of the Scotch Lodge of St. Andrew.</p> <p>8. Kt. of the West, or Kt. Templar, called also True Templar, Master of the Key; and in their Lodges "Favourite Bro. of Solomon."</p> <p>10. Preceptor of the Temple; or, Favourite Bro. of S. Andrew.</p> <p>12. Dignitary of the Chapter.</p> | <p>7. Knight of the East and of Jerusalem; called also "Steward Brother."</p> <p>9. Commander of the Temple; or Favourite Bro. of S. John.</p> <p>11. Master of the Temple; Kt. Commander of the Red Cross.</p> <p>13. Most Wise Vicar of Solomon, <i>i.e.</i> "Grand Master of the Order."⁷</p> |
|---|---|

The Deputy Grand Master is called "The Attorney of Solomon."

¹ Hughan's "Origin of the English Rite," p. 134.

² *Ibid.*, 136.

³ *A.Q.C.*, vol. iii., p. 89.

⁴ *Ibid.*, in present number.

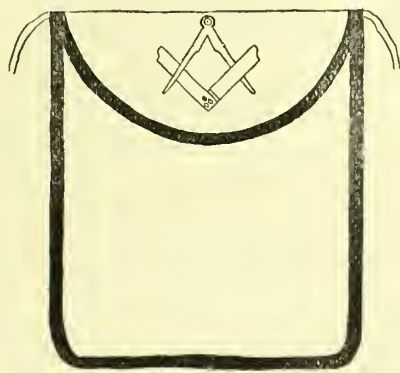
⁵ See also ZENAAR, "Royal Masonic Cyclopædia."

⁶ *Ibid.*, DENMARK.

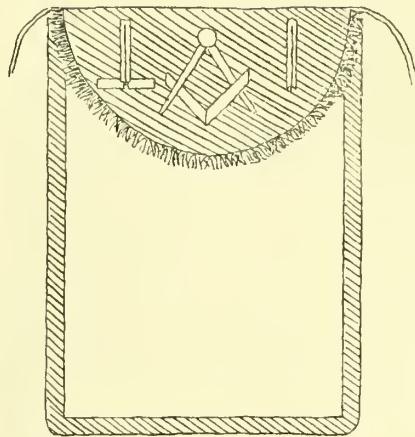
⁷ There is also a G.M. of the G.L., *i.e.* of the first three degrees; a separate office from the G.M. of the Order, or V.S.; usually the two offices are held by the same individual, but not necessarily so.

Scotch

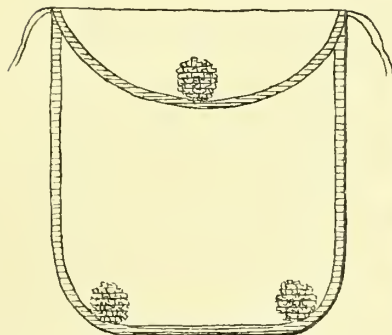
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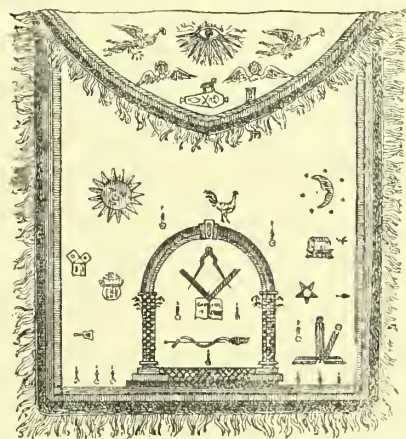
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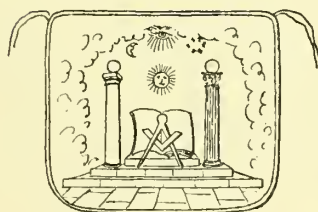
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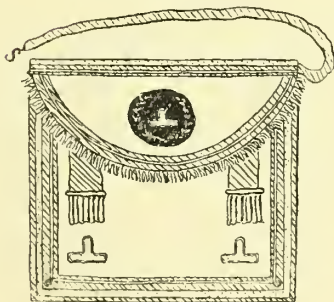
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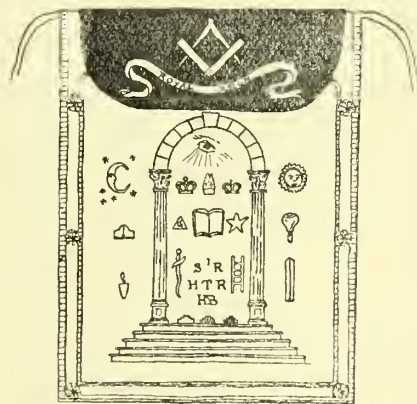
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4



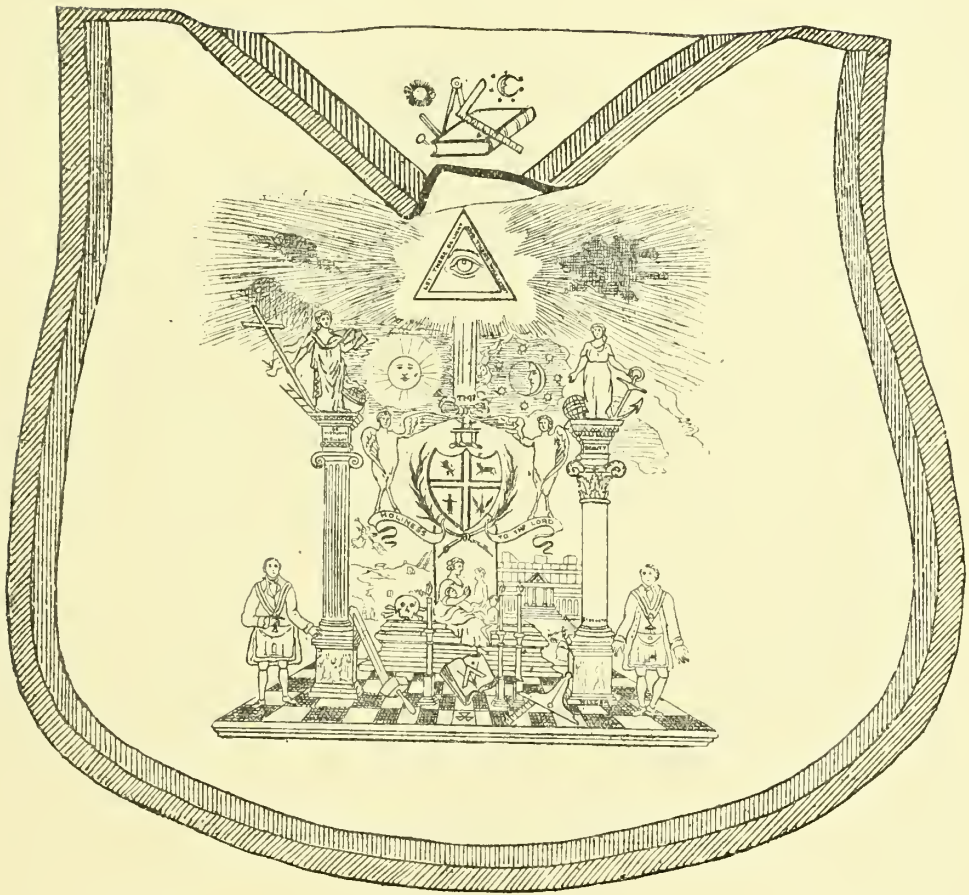
b



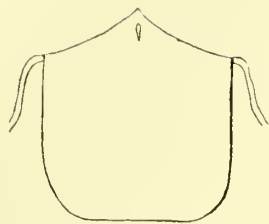
Ars Quatuor Coronatorum.

7

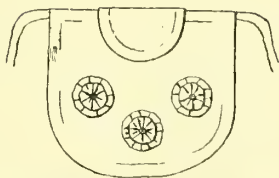
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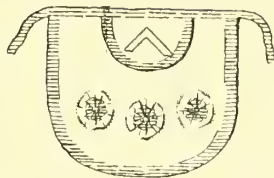
Danish



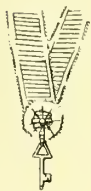
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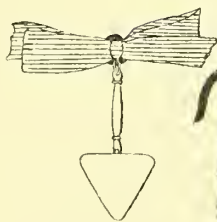
b



c



c1



c2



d



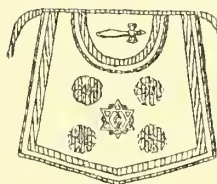
d1



Jewel d1



d2



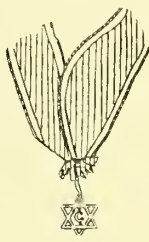
e



e1



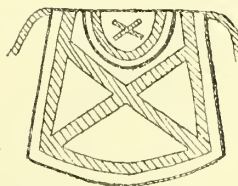
Jewel e1



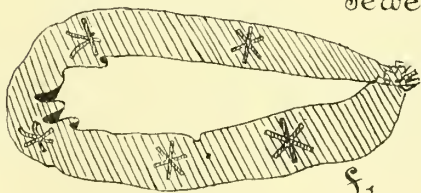
e2



Jewel e2



f



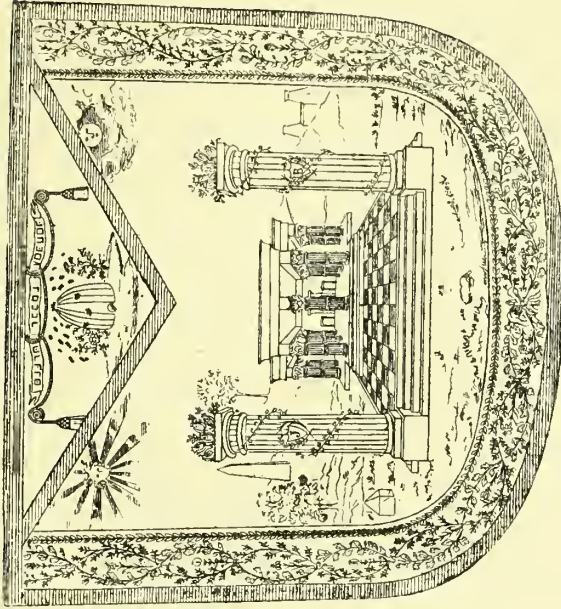
f1



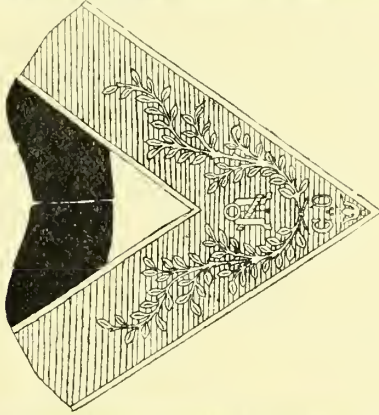
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Plate 5

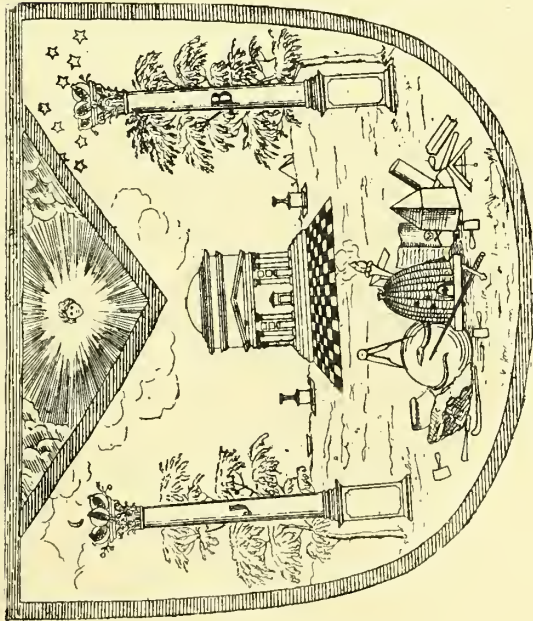
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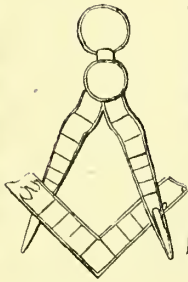
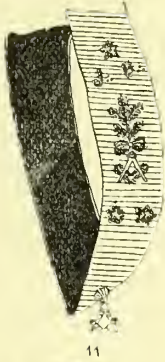
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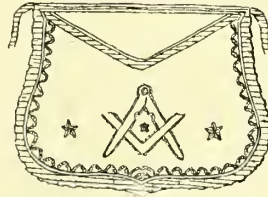
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Continental



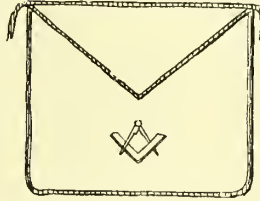
Jewel 11



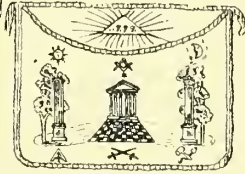
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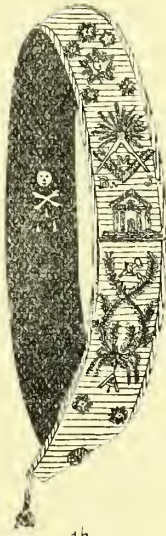
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14



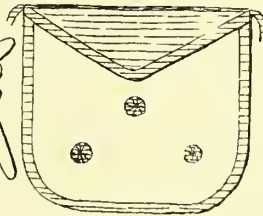
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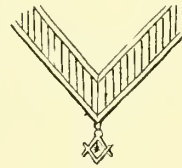
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Jewel 16



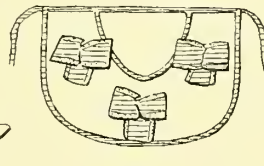
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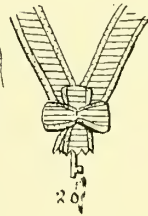
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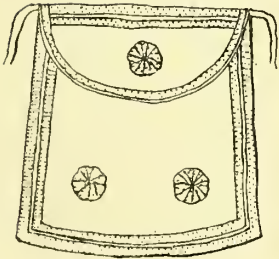
Jewel 18



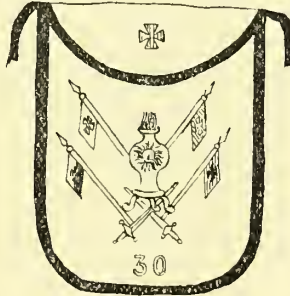
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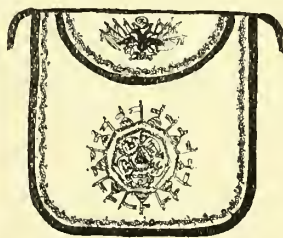
20



21



23



24

The Rite adopted in Denmark in 1855 (March 18th) was practically a Scottish Rite addition to the Craft degrees, and on that occasion the Lodge "Cerbus Federici," which is now a "St. Andrew's Lodge," was founded at Elsinore, from whence it was removed after two years to Copenhagen. The *present* Danish Grand Lodge, based on the Swedish Rite, was founded on Nov. 16th, 1858, and the first meeting, at which the Consecration ceremonies were worked, took place on the 21st of the same month.

The first three degrees are worked in St. John's Lodges, the next three in St. Andrew's Lodges, and the remainder in Grand Lodge. The usual interval from receiving E.:A.: degree to that of F.:C.: is nine months, and the same time from F.:C.: to M.:M.:, but (and I think wisely) *real* proficiency is insisted on before advancement, and if the candidate blunders badly it may take as much as *three years* from E.:A.: to M.:M.: There is no definite length of time necessary before receiving the 4th and 5th degrees, which are conferred together, but the candidate must take a sealed letter, called "Forpansingsbrer," from the Master of his St. John's Lodge to the Master of the St. Andrew's Lodge in which he seeks advancement, and if he endeavours to open this letter and ascertain its contents *he will never be advanced*. The W.:M.: of the St. John's and St. Andrew's Lodges are elected by the members from amongst *three*, whose names are submitted by the M.W.G.M. These brethren may remain in office for any length of time, and need not have previously filled any other office in the Lodge, but for the St. John's Lodge the W.:M.: must be at least of the 5th degree, and of the St. Andrew's Lodge, at least of the 8th degree. The Treasurer is elected (and may be re-elected) every year by the brethren, but he must belong at least to the 7th degree, as he must be a member of the Grand Lodge Directory. The Deputy W.:M.: and Wardens may be elected for three years at once, but the W.:M.: may cause a new election at the end of the first or second year at pleasure. Even this election is not *free*, but each must be chosen from among three named by the W.:M.: The remainder of the officers are appointed by the W.:M.: himself. All the officers of Grand Lodge must of course possess the higher grades, and are nominated by the M.W.G.M. In the 1st degree, the brethren are styled *diligent*; in the 2nd, *zealous*; 3rd, *worthy*; 4th, *elected*; 5th, *most worshipful*; 6th, *shining*, 7th, *much shining*; 8th, *most shining*; 9th, *enlightened*; 10th, *much enlightened*; 11th, *most enlightened*. From the 5th to the 6th degree a period of two or three years generally elapses, but after that advancement is very difficult. In Lodges up to the 7th degree the brethren wear evening dress and silk hats, except that E.:A's.: and F.:Cs.: may not wear the latter in Lodge.

The clothing of the 1st degree is the leather apron A and a small trowel of unpolished silver¹ on a leather string, with the jewel of the Lodge. Of these jewels I am able to show four: (W) of Lodge "Zorobabel," which is not working now, being merged in the next named; (X) is the jewel of Lodge Zorobabel and Frederic of the Crowned Hope"; (Y) of Lodge "Christian," and (R) of "Northern Star." All are worn on a ribbon of red and white stripes. Fellow Crafts wear apron B, with a polished silver trowel on *white* silk ribbon, and the Lodge jewel. The edging and rosettes are of *white* ribbon. Master Masons wear apron C, which is edged and lined with sky-blue silk, with rosettes of light blue ribbon edged with yellow, and a square of gilt metal on the flap; a collarette (C1) of ribbon similar to the rosettes, to which is suspended an ivory key on a sky-blue ribbon; a golden trowel on *blue* ribbon; and the Lodge jewel.

In the 4th and 5th degrees apron D, with collarette D1 and shoulder-belt D2, are worn, a dagger being suspended to the latter. The colours are black and white, and the emblems of silver. It should be mentioned that the brethren wear small swords in the 1st, 2nd, 3rd, 6th, and 7th degrees, and in the 4th and 5th, daggers.

In the 6th degree apron E is worn, with collarette E1 and sash E2. The edging of the apron, with rosettes and lining, are red, the axe and centre emblem of gilt metal, and the sash of crimson edged with green. The collarette is green, with green and silver enamelled jewel.

In the 7th degree apron F, sash F1, and the same collarette as E1 is worn, whilst to the sash is attached the same key as will be seen on the sash of the 8th degree. The apron is white, with green decorations and lining, and the sash green, with five emblems of crimson ribbon having a secret symbolical meaning.

In the 8th degree, apron G and sash G1 is worn, the motto on the key being: on one side "*aperientem quis claudit*"; and on the other "*claudentem quis aperit*." The narrow edging and lining of the apron are scarlet, the broad border and strings black, the cockleshell of metal silvered, and the sword worked in red silk with black shading. The sash is black with a red gilt-edged cross. In this degree the brethren receive a ring bearing the letters F.D.G., which they wear on the middle finger of the right hand.

¹ Refer to "Freemasonry in Hungary," *Freemason*, June 6th, 1891, p. 309.

In the 9th degree apron H and sash H1 are worn. The apron is very handsome; the outer edging is scarlet, the inner of white ribbon pleated; on the flap is a gilt metal W on a circle of blue ribbon; whilst the crown, cord, and tassels are all of gilt metal. The sash is of white silk, with a rose-coloured cross edged with gold braid, to which is suspended a handsome gilt cross, having on one side the head of Christ in silver, and on the other, also in silver, a lamb with a banner, lying on a closed book; and surrounded by the letters "T.P.M.A.D.O."

In the 10th degree only the crimson sash I is worn, edged with gold braid; the cross at its extremity being enamelled half white and half crimson on both sides.

In the 11th degree a shoulder-belt of white silk, with stripes of purple and gold and a red cross, is worn, but I am unable to show it as I have no specimen.

It must be observed that the clothing shown of the 8th to 11th degrees is only worn in Lodges up to the 7th degree, as in the higher degrees a special habit of the order is worn which is not allowed to be seen by other brethren, and I cannot therefore describe it. The officers of the Danish Grand Lodge differ from ours, and their titles may be found in the "Cosmopolitan Calendar."¹

The clothing of the present symbolic **Grand Lodge of Hungary** is very simple.² The E.A. apron is, as usual, white kid; that of F.C. edged with blue; and that of M.M. edged and lined blue, with three blue rosettes. There is no difference in this respect even for the Grand Master, but the Grand Officers wear a very handsome jewel in the form of a five-pointed star, engraved with various symbols, suspended from a collar of light blue ribbon edged with a narrow border of the national colours, red, white, and green. Under the former Grand Orient the Grand Officers wore a small white apron edged with orange (without rosettes), and a sash of orange edged with dark green, with square and compasses in brass hanging from a green rosette at the bottom. They also wore their official jewels on a collar of the same colour. M.M.s. wore blue sashes ornamented with various emblems in gold, and with square and compasses, either in brass, or set with crystals pendant from a red rosette. Their aprons were very handsome, and by the kindness of my friend, Bro. L. de Malczovich, I show two of these. No. 9 is coloured, and No. 10 is printed in blue on white kid. Both are lined black for the 3rd degree, as is also the sash No. 11. Under the former St. John's Grand Lodge the aprons were as now worn, but in Lodges the brethren wore little trowels similar to those described for Denmark, and M.M.s. wore ivory keys on a small blue ribbon round the neck. I have elsewhere described a number of the Lodge medals and jewels worn in Hungary.³

In **Holland** the clothing of the Grand Officers of the "Grand Orient of the Netherlands" consists of apron and collar. The former is of white silk bordered with blue and fringed with gold, with square and compasses embroidered in gold in the centre; the collar of light blue ribbon embroidered in gold with acacia branches. In private Lodges each has its own colour or colours, and a large amount of ornamentation may be employed, at the discretion of the members. I have to thank Bro. Vaillant for three handsome specimens, of which I show two. No. 12 is of white satin, edged with a frill of light blue ribbon and gold braiding. The stars (of which three are missing) are of gilt metal, and the square and compasses are worked in gold and silver thread, with a fine red crystal in the head of the latter. No. 13 is of white satin with black edge and emblems, and was used only in the 3rd degree. The third specimen I have is of white ribbed silk, edged with crimson, and a dark blue flap, with narrow gold braid. Bro. Dieperink, P.Prov.G.W., S. Africa, has also kindly sent me tracings of a set of aprons for the officers of a Lodge, which are shield shape, of white satin, edged with green ribbon; having the letter G in an irradiated triangle on the flap, the emblem of office in the centre, and a deep fringe all of gold.⁴

Under the **Grand Orient of Italy** the 1st degree apron is white, the 2nd white leather lined and edged with green, and having a square printed in black on the centre; the M.M. apron is lined and edged with red, and has a square and compasses printed on it (No. 14). These aprons are similar in shape to those of England, but the edging much narrower. Master Masons also wear a broad sash of rich green ribbon, edged with red, and embroidered with various emblems, and a gilt jewel at the point; whilst the inside is of black silk, with the emblems of mortality embroidered in white "for mourning sittings." Not having at present a specimen I am unable to give a drawing. I am inclined to think that the green sash, etc., may be traceable to Scotland, as a Lodge of Scottish Jacobite Masons was working in Rome in 1735 (although not warranted in the modern sense) and they would be very likely to use the colour of so many Scottish Lodges, and transmit the idea to other brethren in Italy.

¹ G. Kenning, London.

² See also *Freemason*, June 6th, 1891, p. 309.

³ *Freemason*, Christmas No., 1891.

⁴ See also *A.Q.C.*, vol. iii, "Freemasonry in Holland."

The **Grand Lodge of Greece** at present has no special clothing for its Grand Officers, who usually wear the ordinary M.M. apron and sash, but on special occasions they wear the clothing of the degrees of the A. & A. S. Rite, if they belong to these, although the Grand Lodge is quite independent of the Sup. Council 33°. Thanks to my friend, Bro. Philon, I am able to give drawings of the very handsome M.M. apron and sash as there worn. The apron is of white satin, edged and lined with crimson ribbon, and hand painted with the Tetragrammaton on the flap (which, by the way, is not really a *flap*, but only a curve of ribbon of the same shape), and a temple, pillars, etc., on the lower part (No. 15). The sash (No. 16) is of rich blue silk edged with crimson, and a number of emblems beautifully embroidered in gold and silver and crimson velvet, the inside being of black silk, with skull and crossbones in silver thread for use in the 3°.

The **Grand Lodge "Alpina" of Switzerland** is notable for the simplicity of its attire. The E.A. apron is, as usual, white and with rounded base, that of F.C. edged with blue and with two rosettes, that of M.M. lined and edged with blue, and with the flap and three rosettes of the same colour (No. 17); with this a perfectly plain small blue sash is worn, having a small white rosette at the end. The Grand Officers wear a plain white apron, edged and lined with crimson, without rosettes, and a collar (No. 18) of rose-coloured ribbon edged with white, to which is suspended a square and compasses in gold, with a small star enamelled with a white cross on a red ground, suspended in the centre of the latter. The Grand Master is distinguished by 3 crimson rosettes on the apron. I have to thank Bro. Besson, G.Sec., for these specimens.

The clothing of the **Grand Lodge of Canada** is practically identical with that under the Grand Lodge of England.

The clothing of the **Grand Lodge of Sweden** is *similar* to that of Denmark, but I am only able at present to show two specimens—that of the apron and collarette of the third degree. The ribbon is blue, edged with yellow, shading into brown, but instead of rosettes the ribbon is made into a sort of inverted level; and the collarette has an ivory key attached (Nos. 19 and 20).

Under the **Grand Orient of France** the ordinary clothing is similar to that of Greece, and the colours for the Grand Officers are orange and green, as under the former Grand Orient of Hungary.

In **Germany**, I understand that the ordinary aprons are simply white.

The Grand Officers of the "**United Lusitanian Orient**," of Portugal, wear an apron of white satin, with a double edging and three rosettes of gold lace, the flap being semi-circular. The width at the bottom is more than at the top, being similar in shape to some of the Danish aprons, but larger (No. 21). The collar is of light blue, watered silk edged, and embroidered with ears of wheat and acacia leaves, in gold. The gauntlets are also blue, bearing the letters G. O. L. U. (Grande Oriente Lusitano Unido) in a circle of gold.

The clothing of the **Grand Lodge of Egypt** is similar to that of England, but the edging, etc., for ordinary brethren is of a light sea-green colour, and for Grand Officers, of dark green (as in the Royal Order of Scotland), the collars, etc., being quite without embroidery, although this addition is in contemplation.

The clothing of the **Grand Lodge of Victoria** is the same as in England, save that in the Grand Officers clothing, the ears of corn and pomegranates used with us are replaced by fern leaves.

Of the **Grand Lodge of Liberia**, which, like the State itself, must be of interest to all lovers of liberty and race equality, I can only give a few particulars. It was founded in 1866 by a number of brethren—principally coloured—who had received the degrees in America, or Europe, and is composed of Grand Officers, Present and Past; Past Masters of subordinate Lodges (now in 1892 the Lodges are seven in number) who are elected permanent members of Grand Lodge; and the actual Masters and Wardens of each Lodge. The Grand Officers are nominated at the September meeting, and elected at the annual meeting in December. The regalia of Grand Lodge consists of aprons and collars trimmed with purple; and in private Lodges, of aprons trimmed with blue.

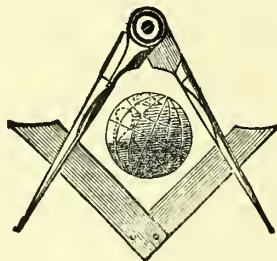
In the **United States**, some Grand Lodges use plain white aprons only, in others there are edging and rosettes of blue, but I am informed that all are very simple.

The clothing worn by the Grand Officers of the **Grand Orient of Belgium** is very handsome, and in some respects of special interest. The apron is square, with the lower corners rounded off, and is of lightish blue silk bordered with gold fringe, but without any further ornament. The collars, however, are very elaborate, and, to the best of my knowledge, *unique*, because, instead of jewels being affixed to them for the various Grand Officers

in the usual way, the jewel is *embroidered on the collar itself* at the point, giving thereby a distinctive form to these vestments. The collar of the Grand Master and Grand Master "adjoint," or Deputy, is of blue silk, lined with black, and having embroidered in gold the blazing sun, and acacia branches, with the letters G.:O.:, and a narrow twisted gold cord. The collars of the other Grand Officers all bear the acacia branches and G.:O.:, but differ in having a gold braided border; and the jewels *embroidered* are as follow:—1st Grand Warden, a level and guage; 2nd Grand Warden, a level and crowbar (the absence of the *plumb-rule* for J.W. is also novel); Grand Secretary, crossed pens: Grand Treasurer, a closed box, and crossed keys; Grand Expert and Grand Master of Ceremonies each wear a sword and guage, with an eye above; "Grand Econome," an open box, out of which documents are hanging, and above two seals crossed; Grand Orator, an open book, on which is incised "Maintien des réglemens et Stat-Génl." The Deputies of private Lodges wear a collar without gold braid or acacia branches, on which is embroidered a silver triangle, irradiated with gold, and bearing an eye coloured naturally. I have seen no other collars which resemble these, and I show the collar of Grand Warden (No. 22), to indicate the curious level used.

Although this paper is intended to bear principally on Craft and Royal Arch Masonry, I should like to name *two* specimens from among my aprons and sashes of the *hauts grades*. No. 23 is an old Continental apron of the 30°, embroidered and painted on white satin with a black border. On the flap is a red Teutonic cross, and on the body of the apron a vase on three legs, ornamented with a blazing sun, two crossed swords, and four flags. The first is white with a green cross, the second black and white with a red cross, the third green with a white cross, and the fourth red with a black cross; at the base are the figures 30. No. 24 is a very beautiful old Continental apron of the 32°. It is of white satin, edged and lined with black. On the flap is a group of flags; green, red, yellow and white, an all-seeing eye, and a red Teutonic cross, surmounted by a black double-headed eagle. In the centre is the monogram bearing the emblems of the degree, painted in oil colours, and the whole apron is embroidered in gold. The aprons are curious and rare because now the members of the 30° and 32° do not wear aprons, but only sashes.

Space forbids my dilating further on this interesting subject at present, but I may do so in the future, and meanwhile, I shall be most grateful to any brother for specimens from any country or Grand Body as yet unrepresented in my collection.



REMARKS ON THE CRAFT LEGEND OF THE OLD BRITISH MASONS.

By Dr. W. BEGEMANN, Pr.G.M., Rostock, Mecklenburg.



OUR indefatigable Bro. at the Antipodes, C. C. Howard, has advanced some new theories with regard to several difficult points of the traditional Craft Legend, and seems convinced he has arranged them in proper order. I do *not* think he is right, and therefore feel obliged to produce in our columns my doubts against his suppositions, which are based only on few of the MS Constitutions now known, and on not a few historic presumptions rather inadmissible, or at least far from being proved. I acknowledge with all my heart the labour and pains Bro. Howard has dedicated to his Masonic researches, and congratulate him on his successful commentaries on the William Watson MS., now published in our Reprints, vol. III., but I am sorry I cannot agree with him in his historic views.

Bro. Howard is of opinion that the traditions of the Craft Legend must be portions of the original deposit committed to the custody of English Masons. I do *not* think so, but am convinced that most of the special legends of older times, as well as of the English period, were introduced by degrees, and are of a rather late origin. We may learn this by comparing the different versions from the Masonic Poem down to the ordinary form.

To begin with the introduction of Masonry into England, it is quite clear from the Poem and the Cooke MS. that in the early 15th century only Athelstan had been connected with English Masons. There is not the least historic probability that by oral tradition any other report could have gone through so many centuries without leaving some trace in the earliest MS. Constitutions. The Poem mentions king Athelstan several times (lines 62, 486, 495), and states that in his time Masonry came into England, was favoured by him with articles and points (in later times called charges), and allowed to have an assembly every year. The same is told in the latter part of the Cooke MS., which is, no doubt, the very old *Book of Charges* mentioned in former passages of this MS. I quite agree therein with Bro. Speth, who dealt with the question in his able commentary upon the Cooke MS. From this old "book of charges" and the former part of the Poem we may see that at that time only Euclid and Athelstan were taken notice of in Masonic tradition.

But even at this early date the learned compiler of the Cooke version had embellished the stock by many additions: all the historic development from ancient times unto his days being, no doubt, his own fabrication. He was a learned man, most probably a clergyman, who intended to instruct the working Masons under his care in the history of their art. This is declared by himself where he says:

How and in what maner that this worthy sciens of Gemetry began I wole telle you. (l. 36-39.)

and:

Owre entent is principally to trete of fyrst fundacion of the worthe seyens of Gemetry. (l. 77-80).

Therefrom it is clear that the author compiled the whole, excepted only the "book of charges," which was added as the standard Masonic book of the time. So the author became the first fabricator of a pretended History of Masonry, himself evidently endeavouring to give reliable accounts by scrupulously citing his sources. I am convinced that he firmly believed in the truth of his statements, though most of them do not stand modern criticism. People in former times were more confident and credulous than to-day.

The author refers several times to *Masonic Traditions*, as in lines 418-424, where he says:

Elders that were bifor us of masons had these chargys wryten to hem as we haue now in owre chargys of the story of Encliduis as we haue seyn hem wryten in latyn & in frensche;

and in lines 533, 534:

othere chargys mo that ben wryten in the boke of chargys;

and in lines 640, 641,

as is write and taught in the boke of oure charges.

Here we have three references to one and the same "book of charges," and only *one* reference to *other Masonic* sources is met with in lines 563-568, where we read:

And in othere cronycleos hit is seyde & in olde bokys of masonry that Salomon confirmed the chargys that dauid his fadir had yeue to masons.

Besides, he refers very often to the Bible, to Josephus, Isidorus, Methodius, the Polycronicon, and "other chronicles," but *nowhere* is there any reference to *oral Masonic tradition*. Why not? There cannot have been any obvious reason for keeping secret such historic traditions, on the contrary Masons would certainly have been inclined to boast of them in order to get a better position. In fact the history and the charges of Masonry were never considered to be secrets of the craft; but only the signs, grips, words, tokens, and special usages which were never committed to writing. Therefore Dr. Plott could obtain access to a MS. Constitution, but he knew nothing of the "certain *secret signs*" mentioned by him, though evidently he would have very much liked to know them.

From all these considerations I come to the conclusion that the history contained in the MS. Constitution was not a gathering of a multitude of Masonic traditions taken from the mouths of the Masons, but a sketch of a pretended history of Masonry fabricated by learned men, with the object of acquiring a greater influence over working masons under their care and survey. I imagine they wanted to invest masonry with a lustre of antiquity and worth, in order to imbue Masons with a higher idea of their moral duties.

From this point of view we understand at once why the MS. Constitutions lay such stress on all the charges given and confirmed by the high protectors of the craft, from Nimrod down to Edwin. The Masons of the 14th and 15th centuries must have been very factious and rebellious, as we may learn from the Statutes of Parliament always renewed from period to period, therefore it would appear desirable to call them to order and obedience by every possible influence and to raise them to a better state of morals and self-education. And especially might such clergymen as had been appointed surveyors or overseers of a body of Masons feel induced to strengthen their ecclesiastical influence by Masonic instruction and educational exhortation.

Take, for instance, this view of the Masonic Poem, and the purpose of the author will appear transparent in all parts of his work. At first he took from an old book of charges the Euclid charges and the "articles" and "points" ascribed to Athelstan, the first king of all England, who raised England "to an unexampled pitch of glory," and under whose reign the laws of the "Frith-Guild" system were codified, and especially "the statutes of the London Guilds were reduced into writing." I refer for this point to Bro. Gould's able commentary on the Regius MS. (p. 19), and fully agree with him in saying, "we may safely assume that Athelstan having been the first king of all England, was therefore the most natural fountain head from which a legendary belief in the grant of a Royal Charter to the Masons can be supposed to have arisen." (p. 21). Probably many grants and charters of guilds were ascribed in former times to the reign of Athelstan, and it appears only quite natural that Masons also referred their first charges and ordinances to that glorious king. Though perhaps they had no real claim to this honour, they, no doubt, considered it a great honour to date their "articles" back to the "worthy king," as he is styled in the ordinary versions. So the name of Athelstan might be well used to raise the importance of their charges and enforce their obligation to them in a higher degree, which is evidently the true meaning of the Athelstan legend. Thus we may safely conclude that *the most original form of the "book of charges" contained only the Athelstan legend*, and that the addition of Euclid was already the beginning of leading Masonry and its Charges back to far times, but not without adding in the meantime a few Charges to keep order and good fellowship, so that the Euclid legend after all served the same purpose, that is to say to add to the honour of Masonry and to the weightiness of its Charges. And it is obvious that it must have been a rather learned man who made this first addition, a clergyman or an architect.

Now I return to the author of the Poem. After having given the Athelstan "articles" and "points," he adds another form of the Athelstan legend under a new title: "*Alia ordinacio artis gemetrie*," which he has evidently taken from another source, as it differs somewhat from the former. In my opinion this "*alia ordinacio*" corroborates the original absence of the Euclid legend, but in every case the repetition of Athelstan is to raise the importance of his statutes and ordinances which were to be confirmed by his successors.

Then comes "*Ars Quatuor Coronatorum*," which is intended to offer an illustrious specimen of model Masons, as we learn from the introductory verses:

Pray we now to God almyght,
 And to hys moder Mary bryzht,
 That we mowe keepe these artyculus here
 And these poynts wel al yfere,
 As dede these holy martyres fowre,
 That yn thys craft were of gret honoure.

The author did *not* take this history from *masonic tradition*, but refers for it to the legends of Saints.

Pointing a paragraph by a sign at the margin he goes on with the story of the Tower of Babel, which is, strange to say, ascribed to "Nabogodonosor," whilst Oriental tradition imputes it to Nimrod, and so does the ordinary version. Our author wants to give his auditors a deterrent example of criminal builders, who were rebels against God, and therefore sustained punishment.

The next paragraph introduces Euclid once more, saying :

Throgh hye grace of Crist yn heven
He commensed yn the syers seven,

and dealing with the seven sciences in a manner differing from all other versions, and the author finishes with the warm admonition :

These ben the syens seven,
Whose useth hem well, he may han heven.

The concluding paragraphs, taken from two other non-masonic poems of the time, are also meant to instruct and educate the Masons as regards decency and good manners, in church as well as in society or among gentlemen and ladies. Herein I disagree with Bro. Gould, who is of opinion, "these rules of decorum" were intended "for *gentlemen* of those days" (Commentary, p. 49), their *applicability* to the circumstances of the working Masons in the fourteenth or fifteenth century being at once apparent. Certainly these Masons used to go to church, and they had, no doubt, sometimes or often, an opportunity to stand before a lord or even a lady, when they would want to know how to behave. Therefore, such instructions, far from being "out of place," seem to be rather necessary in a code of manners drawn up for the information and education of a body of Masons. The introductory lines of these two parts confirm also the intention of instruction, upon which the whole is based.

Even the beginning of the very "book of charges" at the end of the Cooke MS. makes apparent that these so-called books were intended for the instruction of Masons. We read there :

Good men for this cause and this maner masonry toke firste begynnynge,
and then follows the story of Euclid in Egypt, showing the same particulars as the first legend in the Masonic Poem, certainly not gathered from oral Masonic tradition, but from some literary source by a learned man.

The compiler of the Cooke MS. adopted a similar introductory phrase, after having precluded the whole with a religious "Thanked be God," wherefrom we may also safely assume that the author was a clergyman. This learned man, no doubt, was the first that amplified the history of Masonry by as many additional features as he could gather from his historic sources. His manner of referring to them so pertinaciously makes apparent that he is the very author of the whole compilation. Only a few times, as I pointed out above, he names a source of a *Masonic* character, that is to say the old "book of charges," and when in the Solomon legend he cites "old *books* of Masonry," it may be that Solomon was mentioned already in some *writing* or other, but nowhere do we meet any *oral* masonic tradition. Wherefore there cannot remain any doubt, that this so called *oral* tradition is not a fact, but only a fiction, based on mere suppositions without any historic evidence.

The compiler of this new history of Masonry preserved the features he found in the "book of charges," but the Euclid legend as well as the Athelstan legend are embellished with some additions, wherefrom we may see how much he was inclined to extend the whole to a full and most exact history. He is very loquacious, and fills 121 lines (418-538) with the Euclid legend, repeating some of the particulars two or three times. At first he wants to add how that Euclid came to geometry, as it is noted, according to him, in the Bible, and in other stories, and so he combines Abraham's going to Egypt, as told in the Bible, with the later Oriental tradition of Abraham's profuse learning, and makes Euclid his scholar in Egypt. Then Euclid teaches the Egyptians to make walls and ditches, to meet the dangers of the flowing Nile, and partitioned the land by geometry, so that every man could close his own part, and afterwards the country became so full of all kind of fruit and of young people, that they could not live. Here the author inserts the legend as contained in the "book of charges," adding the chief charges and referring for other charges to the named book. Four times he repeats that Euclid gave the science the name of *geometry*, whilst in the "book of charges" it is said, that Euclid called it *masonry*.

Here we have an instructive specimen of our author's manner of dealing with his materials, his chronology being very arbitrary in representing Abraham and Euclid as contemporaries. We may ascribe this blunder to the literary ignorance of that time.

Let us now consider the Athelstan legend as given by our author. He evidently was not satisfied with the tale that in the time of this king Masonry was *first* introduced into England, and therefore imputed the *first* introduction to *St. Alban*, the proto-martyr of England, as he is styled in one version of the MS. Constitutions. After him the new town opposite to old Verulam was called *St. Albans*, built about 948, according to an old tradition, whilst the Benedictine Abbey of *St. Albans* is said to have been founded about 790. It is

incontestible that our author meant the *Saint himself* and *not the town*, therefore Bro. Howard's suppositions, based on the text of the later versions, are by no means admissible, the less since the reading of the William Watson MS. (*St. Amphabell*), together with Plott's "*St. Amphibal*" makes it doubtless that the "*seynt ad habelle*" of the Cooke MS. is only an error of the scribe. This was plain enough of itself as well as by a sound criticism, but now it is beyond question. I quite agree in this point with Bro. W. H. Rylands (*Transactions* iv., p. 214), who mentions also the fact, that the *reference to the town is a later addition* in our MS. Constitutions. Perhaps there was some old tale, in a chronicle or elsewhere, in the neighbourhood of the town, that St. Alban himself had been the builder, as the name came from him; but I do not believe that our author knew such account, because in this case, according to his practice, he would have cited his source. Wherefore I feel convinced he jumped to the conclusion, from the name of the town, that St. Alban had been the builder, and thus he might well be considered the first protector of Masonry in England, who loved well Masons and gave them charges and manners. And as our author saw in the *Polychronicon* a notice that St. Amphibalus was the teacher of St. Alban, he thought it necessary to begin this part of his history of masonry with St. Amphibal, who came into England and converted St. Alban, so forming a link between Gaul and England. From this point of view our author would be the inventor of the Alban legend, as he, in fact, introduced it first into the so-called history of masonry, which was amplified by him in so profuse a manner. The compiler of the version contained in the William Watson MS. added a few particulars and embellished the whole. The Cooke version runs thus:

And sonne after that come seynt ad habelle into Englonde and he conuertyd seynt Albon to cristendome. And seynt Albon lovyd welle masons and he yaf hem fyrst here charges and maners fyrst in Englonde. And he ordeyned conuenyent [mede] to pay for ther trauayle.

After some introductory phrases the William Watson version reads as follows:

Amphabell came out of ffrence into England & he brought St. Albone into Christendome & made him a Christian man & he brought wth him y^e charges of Masons as they were in ffrence & in other Lands, and in that time y^e King of y^e Land y^t was a Panem dwelled there as St. Albans is now & he had many Masons working on y^e Towne walls, and at y^t time St. Albane was y^e Kings Steward paymaster & Governour of y^e Kings worke & loved well Masons & cherished them well & made them good pay, for a Mason took but a penny a day and meat & drink, & St. Albone got of y^e King y^t every Mason should haue xxx^d a week & iiij^d for their non finding & he got them charges & manners as St. Amphabell had taught him, & they doe but a little differ from y^e charges y^t be used now at this time.

It is clear that the author of this version did not feel satisfied with the scant account his predecessor had given of the first introduction of Masonry into England. He therefore asserts expressly that *Amphabell brought from France the charges of Masons*, and afterwards he adds: *as St. Amphabell had taught him*. These are additions of his own, no doubt, offering themselves from the nature of the whole, no kind of oral or other tradition being necessary to account for them.

Also the increase of St. Alban's merits was added from the author's own invention, but doubtless he found in some legend of St. Alban that he was "Steward of the Kingdom" (see W. H. Rylands, *Transactions*, iv., p. 215). Now it seems remarkable that the William Watson version brings the "town walls" into connection with the king, that was a pagan, who had many Masons working on the town walls, whilst the younger and ordinary version transfers the "government of the realm and of the making of the town wall" to St. Alban. Besides, the W. Watson reviser added a few words and phrases from other passages of the Cooke version; so Cooke has only "St. Alban loved well masons," W. Watson here adding "and cherished them well," as we find with Cooke, lines 349 and 592, in the stories of Nimrod and of Carolus secundus, the latter passage immediately before the one in question. The concluding phrase, "and they do but little differ from the charges that be used now at this time," is a counterpart to a passage in the history of Solomon, where we read: "Solomon himself taught them their manners, very little differing from the manners that now are used." In the Cooke version (ll. 628-631) it is said: "And he (Athelstan's youngest son) yaf hem charges and names (*i.e.*, manners) as hit is now vvsd in Englonde and in othere countres," wherefrom the W. Watson reviser took his addition to St. Amphibal: "and he brought wth him y^e charges of Masons as they were in ffrence & in other Lands." As to the wages granted by St. Alban, they appear rather high for that time. We know, from the Statutes of Labourers, that in 1350 and 1360 Masons should not take for their work but in such manner *as they were wont*; that is to say, a Master Mason fourpence, and other Masons threepence a day, that is *eighteenpence*, for the ordinary Mason, *a week*. It was not before 1389 that the wages should be, at Easter and Michaelmas, proclaimed by the justices

according to the dearth of victuals. Now we meet in the "Book of charges," in the "firste article," the following passage:

and not yefe more pay to no mason than he wot he may diserue after the derthe of korne & vytayle in the countrey;

and the Masonic Poem reads in the "articulus primus":

And pay thy felows after the coste,
As vytaylys goth thenne, wel thou woste;
And pay them trwly, apon thy fay,
What that they deserven may.

Besides obtaining from these passages a specimen of the striking resemblance of these two old documents, we learn in the meantime that the *original* "Book of Charges" was not compiled before 1389, the year of the Statute, by which the wages were proscribed to be fixed after the price of corn and other victuals. In 1427, the ordinance of 1389 concerning the wages was repeated, but in 1444-5 the wages were again fixed by a new ordinance; the summer wages of a Freemason being fourpence a day, with meat and drink, and fivepence without; the winter wages, threepence with meat and drink, and fourpence without; whilst a rough Mason was to get threepence with meat and drink, or fourpence without in the summer (see Gould's *History*, ii., p. 362). In 1495 a Freemason as well as a rough Mason were to take fourpence with diet and sixpence without, in summer; threepence with diet or fivepence without, in winter (Gould, *Ibid.*, p. 367). Now, as St. Alban in W.W. is said to have raised the wages of Masons to thirty pence a week, and threepence for their nuncheon (fourpence is a mistake of the scribe), this addition to the legend cannot well have been made before 1445, when the wages were fixed in a similar manner. Therefore the first compilation of the W.W. version may be dated about 1450, when the new charges probably were "seen and perused" by Henry VI., as I pointed out in the "Freemason" (February 14th, 1891), and the increase of the wages of 1445 may have caused the new revision of the charges as well as of the craft legend. Henry VI. is not likely to have "seen and perused" the charges after 1455, so that all pertinent circumstances point to about 1450. Then, it is true, a new copy must have been made after 1471, the year of Henry's death, because in W.W., as well as with Anderson, he is styled "our late Sovereign King." Perhaps Plott had a more original copy of the new version, as we may conclude from his omitting the word "late," and from other peculiarities I hinted at in my "Remarks on the William Watson MS." (see *Transactions*, iv., p. 111).

I think it is clear that the author of the W.W. version fabricated the Alban legend on the ground of the Cooke version, amplifying it by some phrases taken from other passages of the same model, and by some additions of his own invention; especially about the wages granted by St. Alban, which he adapted to the wages of his own time, that is to say, the middle of the 15th century. Now it is not less clear that the author of the ordinary version of the 16th and 17th centuries based his form of the Alban legend again on the W.W. version. The authentic reading thereof is, in my opinion, the following:

And England in all this season stood void as for any charge of masonry until St. Alban's time, and in his days the King of England, that was a painim (*pagan*), did wall the town about that is now called St. Albans. And St. Alban was a worthy knight and steward of the King's household and had the governance of the realm and also of the making of the town walls, and he loved well Masons and cherished them much, and he made their pay right good standing as the realm did require, for he gave them 2s. 6d. a week and 3d. for their nuncheons, and before that time through all the land a mason took but a penny a day and his meat, until St. Alban amended it and got them a charter of the King and his council, for to hold a general council, and gave it the name of assembly. And thereat he was himself and helped to make masons and gave them charges as you shall hear afterwards.

A great many of the manuscripts extant omit portions of the above, but by using the exact critical method the passage will be found thus restored. The Grand Lodge family has, on the whole, preserved the better text, but in some passages the Sloane family excels. The Lansdowne MS., which has been relied on in some questions by Bro. Howard as well as Bro. Rylands, is mutilated and untrustworthy as to the particulars: certainly it goes back to a good old manuscript, but is full of errors and chasms: and though many of them were already in the prototype, the scribe of the Lansdowne MS. has added faults and omissions of his own, as we see by comparing the Antiquity and Probity MSS. So in the Alban legend L. omits all the words behind the first "St. Alban's" above until the second "St. Albans," reading:

And England in that Season stood void as fforagine (*i.e.*, for any) Charge of Masons vntill St. Albanos . . . and St. Albanes was a worthy Knight, etc.

whilst *Antiquity* and *Probity* have the omitted passage. These two cannot have been taken, from L., but point to an older copy, which must have had already the chasms peculiar to this whole branch of MSS. The value of L. is not so high as some students seem to believe the MS. being, no doubt, *not* of the *sixteenth* century, but of the latter part of the *seventeenth* century, at least not older than 1650. This is apparent from some peculiar specimens of spelling as well as from the handwriting. So we read *belongs*, *methinks*, instead of *belongeth*, *methinketh*: *masonry*, *geometry*, *astronomy*, instead of *masonrie*, *geometrie*, *astronomie*. The MS. is written in a clear and current hand, which resembles in a striking manner that of the William Watson MS. of 1687. I think it impossible that L. could go back even to 1600, though it may be a transcript of a copy of that time, and because L. is rather young and very unreliable, we cannot base any opinion on this MS.

Now, on comparing the Alban legend of the ordinary version with that of W.W., we see at once that St. Amphibal or Amphabell has been eliminated. I do not quite understand the motive, but the fact is sure, as there cannot be any doubt that the author worked from the W.W. version. He added some particulars from the Edwin legend, namely the getting of a charter from the king, the making of a congregation or council, the giving it the name of assembly, the being present thereat. Thus, after omitting Amphabell, the Alban legend has been embellished by some features of the Edwin legend, evidently in order to make complete the history of the *first* introduction of Masonry into England.

Next we come to the Athelstan-Edwin legend, and in order to overlook well the whole development, let us begin with the "Book of Charges." Here we read as follows (see Cooke MS., ll. 688-710):

In this maner was the forsayde art begunne in the londe of Egypte bi the forsayd maister Englat, & so hit went fro londe to londe and fro kyngdome to kyngdome. After that many yeris in the tyme of kyng adhelstone, wiche was sumtyme kyng of Englonde, [it came into England]. Bi his counselle and othere grete lordys of the londe bi comyn assent, for grete defavte y founde amonge masons, thei ordeyned a certayne reule amongys hem [that] on tyme of the yere, or in the iij. yere, as nede were to the kyng and gret lordys of the londe and alle the comente, fro provynce to provynce and fro countre to countre, congregacions sholde be made bi maisters of alle maisters Masons and felaus in the forsayde art.

The passage seems to have been somewhat mutilated, but on the whole appears to be complete, so that *Athelstan* is mentioned *alone*, whilst the author of the Cooke version introduced his "youngest son" and some more particulars, the passage running thus:—

And after that was a worthy kyng in Englonde, that was callyd Athelstone, and his yongest sone lovyd welle the sciens of Gemetry, and he wyst welle that hand craft had the practyke of the sciens of Gemetry so welle as masons, wherefore he drewe hym to conselle and lernyd practyke of that sciens to his speculatyf, ffor of speculatyfe he was a master, and he lovyd welle masonry and masons. And he bcome a mason hymselfe. And he yaf hem charges and names (*i.e.*, manners) as hit is now vsyd in Englonde and in othere countres. And he ordeyned that they schulde haue resonabulle pay. And purchased a fre patent of the kyng, that they schulde make a ssembly whan thei sawe resonably time, a (*i.e.*, and) cum togedir to here counselle, of the wiche charges, manors & semble (*as*) is write and taught in the boke of oure charges, wherfor I leve hit at this tyme.

Nobody will be able to say what the author intended by introducing a *youngest son* of Athelstan. As we know from history that Athelstan had no son at all, we are at a loss to find a solution. Nevertheless, it is a fact that this youngest son appears here for the first time, as it is beyond question, that the author compiled this version from several historic sources, as well as from his own fancy or pretended knowledge. Certainly this *youngest son* sprang out of the brain of our author, for he does not mention any source to strengthen his statement. Perhaps he did not think it proper to a king of England to mingle with masons himself, and therefore he provided Athelstan with a youngest son for fraternizing with the Masons. Bro. W. H. Rylands (*Transactions* iv., p. 214) refers to the Lansdowne MS., and is of opinion, the reading of this MS. might correct the error of the Cooke MS. I do *not* think so, because the text of the Lansdowne MS. is, no doubt, *not* the original one, as we may see from the agreement of all other really ancient and reliable copies. It is true, all the three copies of the branch read: "until the time of King Athelston, *in his time* there was a worthy King in England," nevertheless, this is a corruption of the original reading, which is to be found in the Melrose, Dowland, York No. 6, and Wood MSS., where we meet with the following passage: "unto the time of King Athelstan's days," ("Athelstane his days," Wood); and the Aberdeen MS. offers, "until the good Athelstone his dayes." Evidently the prototype of the Lansdowne branch was taken from a MS. that had "until the

time of King Athelstone his days," wherefrom the actual reading is explained at once: the scribe misunderstood the real meaning and inserted the word "in," the same scribe or perhaps a later one, changed "days" into "time," and "that" into "there." So the protector of the masons *remains the son of Athelstan*. I cannot solve the puzzle of this "youngest son," but the fact is, that the compiler of the Cooke version introduced him into the legend. It strikes me that he did not give him a name, and even this circumstance appears to confirm the suspicion that this son was an invention of his own. Perhaps also he kept in his mind the remembrance of some distinguished "youngest son," and transferred him to Athelstan; for instance, King Alfred the Great was the youngest son of his father Ethelwulf. It is impossible to clear up all the difficulties of the Craft legend; we must be satisfied, in more than one case, with finding out the approximate time of their first appearance. So we may safely assume that the "youngest son of Athelstan" was introduced by the author of the Cooke version in the beginning of the 15th century, say about 1420, or even somewhat earlier. Oral Masonic tradition, of course, is out of the question at so late a period.

The further particulars by which our author embellishes the Masonic merits of the "youngest son," do not seem to afford any difficulty, as the young Prince was so very fond of Geometry that he was not satisfied by dealing with the science, but wanted to learn also the practice thereof, and therefore he became a Mason himself. The Masons received Charges and manners of him, as is told of all the other protectors throughout the whole history compiled by our author, and besides, the prince amended the wages and got a charter from his father.

Now let us see what has become of the legend in the W.W. version:

and soe these charges and manners were used many years, & afterwards they were almost near hand lost [by great wars] untill y^e time of King Ethelstone, w^{ch} said King Ethelstone [brought the land to good rest and peace and built many great works, and he loved well Masons and confirmed the charges and manners that St. Alban had given to them, and he had a son, that was called Edwin, and was the youngest son of King Ethelstone], and y^e same Edwin loved well Geometry and applied himselfe busily in learning y^t science and alsoe he desired to haue y^e practise thereof, wherefore he called unto him of y^e best Masons y^t were in y^e Realme, for he knew well y^t they had y^e practise of Geometry best of any craft in y^e Realme, & he learned of them Masonry & cherished & loved them well, & he took upon him y^e charges & learned y^e manners, & afterward for y^e loue y^t he had unto y^e craft, & for y^e good grounding y^t it was found in, he purchased a free charter of y^e King his ffather, y^t they should haue such a fredome to haue correction within themselues, & y^t they might haue communication together to correct such things as were amiss within themselues, and they made a great Congregation of Masons to assemble together at Yorke, where he was himselfe, & let call y^e old Masons of the Realme to y^t congregation, & comanded them to bring to him all y^e writeings of y^e old books of y^e craft that they had, out of w^{ch} books they contrived y^e charges by y^e diuise of y^e wisest Masons y^t there were, & comanded y^t these charges might be kept & holden, & he ordained y^t such congregacon might be called assembly, & he ordained for them good pay, y^t they might liue honestly, y^e w^{ch} charges I will declare hereafter, & this (*i.e.*, thus) was y^e craft of Masonry there grounded and considered (*i.e.*, confirmed) in England.

Here we meet with another historic blunder, as the son of Athelstan is called *Edwin*, and the first congregation is said to have taken place at *York*; besides this, Edwin orders a new book of charges to be compiled from the old books: the other particulars being almost the same as in the Cooke version, but that the whole again has been somewhat amplified or embellished. A new feature is, that the congregation was named *assembly* by Edwin, which has been transferred to St. Alban in the ordinary version. Bro. W. H. Rylands may be right in supposing that by this *Edwin* is meant *Edwin of Northumbria*, who held a parliament near *York* in 627 (*Transactions* iv., p. 214). Certainly *Athelstan's brother Edwin* is not likely to be the archetype of the Edwin of the legend. The reviser of the legend was sensible of a deficiency because of the missing name of the son of Athelstan, therefore he added a name that seemed to be convenient to the whole situation, and so Edwin of Northumbria, who lived in the 7th century, became a son of Athelstan, who lived in the 10th century. The reviser, probably, was a man of Northumbria, and had heard something of king Edwin, who was of great renown in former times. After all, the fact is certain that *Edwin* and *York* do not appear in the Craft legend before the middle of the 15th century, when the knowledge of former centuries was not very deep. I trust nobody will undertake to deny that the W.W. version is based on the Cooke version, as its whole tenor proves the fact. The passage given above within brackets must be supplied, though the original reading may have been somewhat

different in certain expressions or phrases (see my "Remarks," *Transactions* iv., p. 111.) I am glad to see that Bro. Howard has come to a similar result (*Reprints*, vol. iii., pt. iv., p. xvii), but he does not add so much as myself. The chasm itself is beyond question.

Now to conclude for the present, I give the passage in question as contained in the ordinary version, and restored by the critical method:

Right soon after the decease of St. Alban there came great wars into England of divers nations, so that the good rule of masonry was destroyed until the time of king Athelstan, that was a worthy King of England and brought all this land into good rest and peace, and builded many great works as abbies and towers and many other buildings. And he loved well masons, and he had a son that hight Edwin, and he loved masons much more than his father did. And he was a great practiser of geometry, and he drew him(self) much to commune and to talk with masons to learn of them the craft, and afterwards, for the love he had to masons and to the craft, he was made a mason himself. And he got of the king his father a charter and commission to hold every year once an assembly, where they would within the Realm of England, and to correct within themselves defaults and trespasses that were done within the craft. And he held himself an assembly at York, and there he made masons and gave them charges and taught them the manners and commanded that rule to be kept for ever after, and gave them the charter and commission to keep and made an ordinance that it should be renewed from king to king. And when the assembly was gathered together, he made a cry that all old masons, that had any writing or understanding of the charges and the manners, that were made before in this land or in any other, that they should bring and show them forth; and when it was proved, there were found some in French, some in Greek, some in Latin, some in English, and some in other languages, and the intent of them was found all one. And he made a book thereof, how the craft was first founded, and he himself bad and commanded, that it should be read or told, when any mason should be made, for to give him his charge, and from that day until this time the manners of masons have been kept in that form as well as men might govern it. And furthermore at divers assemblies certain charges have been put to and ordained by the best advice of masters and fellows.

It is easily to be seen that this ordinary form of the Athelstan-Edwin legend is based on the W. W. version given above, all main features being the same, and nothing of importance having been added; but that the old writings are said to have been found in different languages. This may be caused by a former passage of the Cooke and W. Watson MSS, where the charges are said to have been written in Latin and French; this passage of the Euclid legend was omitted by the latter reviser, and he now embellished the Athelstan-Edwin legend with these foreign idioms, adding "Greek" and "other languages." Certainly the author of the Cooke version was right with his "Latin and French," for these two languages were much used in England, and there are, for instance, two Latin ordinances among the Fabric Rolls of York Minster, one of about 1350, the other of 1409; both of a time, near to that of the author of the Cooke version. Bro. Gould (*History*, ii., p. 341 *seq.*) deals with Regulations for the trade of Masons, A.D. 1356, that are written in Latin and French. Therefore it is quite authentic that the author of the Cooke version had seen Masonic charges in Latin and French; but it is equally sure that the author of the ordinary version made use of his own fancy in creating also Masonic writings in "Greek" and in "other languages." I mentioned already, that the introduction of the name of *Assembly* was transferred by our author from Edwin to St. Alban. To corroborate my conviction, that indeed the ordinary version was based on the W. W. version, I point out a few passages that show their origin most perspicuously. We read in the W. W.:—"they had the 'practise of Geometry' . . . and he 'learned of them masonry' . . . 'and afterwards for the love y^t he had unto the craft' . . . he purchased a free 'charter of y^e king his father' . . . 'to correct' such things as were amiss 'within themselves.'" The ordinary version runs thus:—"he was a great 'practiser of Geometry' . . . 'to learn of them the craft' . . . and he got 'of the king his father a charter' . . . 'to correct within themselves' defaults and trespasses." The author of the latter lets the old Masons bring their writings, and makes a book of charges thereof, just as the W. W. version calls the old Masons to bring all writings, wherefrom they contrive the charges. The order that the book should be read or told when any Mason should be made, for to give him his charges, was taken from the next part of the W. W., where it is said: "that when any fellow shall be received and allowed, that these charges might be read unto him and he to take his charges." The last account, that at divers assemblies certain new charges have been made by the best advice of masters and fellows, has also its model in W. W.: "Right

worshipful 'masters and fellows' y^t [have] been of 'divers semblies' and congregations . . . 'hath ordained' and made 'charges by their best advise.'"

The Tew MS has preserved another passage of W. W., which has been omitted in all other MSS. of the ordinary version :

And these Charges have been gathered and Drawne out of Divers Antient books and Writings as they were made & confirmed in Egypt by the King, And by the Great Clerk Euclid & by David & Solomon his son & in France by Charles Martill who was King of France & in England by St. Alban and afterwards by Athelstone & by Edwin his Son that was King after him:

This summary of the history of Masonry was also based on W. W., where we read immediately after the passage on Henry vi. and his Council :

and these charges have been drawne & gathered out of divers antient books both of y^e old Law and new Law as they were confirmed and made in Egypt by y^e King and by y^e great Clarke Euclidus & at y^e makeing of Solomons Temple by King David & by Salom his sonn and in ffrance by Charles King of ffrance and in England by St. Albon that was y^e steward to y^e King y^t was at y^t time, & afterward by King Ethelstone y^t was King of England, & by his son Edwin y^t was King after his ffather.

Considering all these agreements, we are forced to say that the text of the ordinary version was made up from the W. W. : and the surplus of the Tew MS., together with some more peculiarities of this remarkable copy, makes me suppose that this MS. forms a kind of link between W. W. and the bulk of the ordinary version, so proving to be of special value to Masonic students. We learn from it that the obscure "Hermerines" once must have been "Pythagoras," and that "Naymus Grecus" or "Maymus Grecus" was *never* "Nemausus" or "Nemaus," or the like, but had originally an *M* at his head, the Tew MS. reading once "Mammongretus," and once "Memongretus," wherein the *t* probably was mistaken for *c*.

I shall deal with these matters in a later continuation : for the present I beg to conclude with the statement, that the William Watson version was, to all appearance, revised in the 16th century, say about 1510 to 1520, and underwent a great many alterations on one side ; considerable reductions and some additions on the other.

(To be continued).



FRIDAY, 4th MARCH, 1892.



THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. W. H. Rylands, P.G.St., W.M.; W. M. Bywater, P.G.S.B., I.P.M.; Dr. W. Wynn Westcott, S.W.; Dr. B. W. Richardson as J.W.; G. W. Speth, Sec.; R. F. Gould, P.G.D., D.C.; and C. Kupferschmidt, I.G. Also the following members of the Correspondence Circle—Bros. C. Fletcher; Stephen Richardson; C. B. Barnes; J. Seymour; J. Kemsley; T. Charters White; J. Mortimer Davis; Mark Newsome; E. Haward; Dr. J. Balfour Cockburn; Rev. J. H. Scott; F. W. Wright; G. Greiner; Hamon LeStrange, J.G.D.; W. G. P. Gilbert; R. Palmer Thomas; Col. Martin Petrie; R. A. Gowan; C. F. Hogard, P.G.St.B.; M. C. Peck, P.G.St.B.; G. Gregson; J. Newton; and C. Fruen. Also the following visitors—Bros. M. H. Beddington of Lodge No. 10; H. Ffrench Bromhead of No. 2318; H. W. Noakes of No. 108; H. B. Chamberlin of No. 2 Scotland; Mark Scott of No. 556; and Dr. Lloyd Tuckey of No. 1694.

Six Lodges and sixty-five Brethren were elected to the membership of the Correspondence Circle. The W.M. called the attention of the brethren to the fact that seventeen of these candidates, the majority of whom were Past Grand Masters of Tennessee, had sent in their names through Brother Connor, P.G.M. of that State, who, as they would remember, had visited them in November last, and been so pleased with the objects and pursuits of the Lodge that he had immediately petitioned to be received into the Outer Circle, and had stated his intention of making the existence of the Lodge widely known in his jurisdiction. That so soon after his return home he should have been able to send in such a list was gratifying, as it distinctly showed that there was still a large number of brethren who would be anxious to join the Circle if only its existence could be brought home to them.

The Secretary exhibited a print of the "Procession of the Scald Miserable Masons," the gift of Brother Professor Hayter Lewis, who was, they would be pleased to learn, slowly progressing towards better health.

The following paper was read:—

THE MASONIC GENIUS OF ROBERT BURNS.

BY BRO. BENJAMIN WARD RICHARDSON,

M.D., L.L.D., F.R.S., F.S.A.

WORSHIPFUL MASTER AND BRETHREN,



WHEN I speak of the Masonic genius of Robert Burns, I mean that his genius, which is universally admitted, partakes of the genius of Masonic order or type. In this discourse I shall consider him first from this point of view. Next, I shall speak of his poetic genius as appealing primarily to the Masonic brotherhood, and as fostered and fed by that fraternity. I shall then proceed to treat of his love for the brotherhood as manifested in the productions of his poetic genius. Finally, I shall for a few moments dwell on the tendency and tenure of his work as Masonic in quality in the higher and nobler, shall I not say the highest and noblest, forms of Masonic liberty and moral amplitude. This will divide my subject into four sections or parts, and will enable brethren who may join in the discussion to fix on particular points as they follow what I shall venture to lay before them.

In studying the first section of this division—the genius of Masonry in relation to the natural genius of the man—we must know the man from the first, know him from his own heart. In an order or fraternity like Masonry there is a true, a deep, and subtle genius which holds it together; and that the order may be held together there must be, in a greater or lesser degree, the same kind of genius in every individual member. All fraternities of might and effect and endurance, whether they be considered good or bad by outsiders, must be constructed on this plan. Orders, in fact, are composed of men born to aptitudes befitting the order. There are, of course, exceptions to this general rule. There are in every fraternity members who are perfectly indifferent; there are members who are merely converts; and there are, in all great combinations, a few who may even be inimical. But on the whole the strongest societies have for their centre an overwhelming unity, at the head of which are they who are particularly bound to the principles that are at stake, and who come into the mastery of those principles by what is naturally a common bond. In this position Robert Burns stands as regards the Masonic bond and unity. Masonry, when he found it, was akin to his native genius; it was to him that touch of nature which makes all akin.

For the birth of this sympathy we have to turn to the best picture we can get of the poet while his nature was being moulded into the form it took as Mason and poet. Fortunately for us, owing to the interposition of a very remarkable man, who is now too much

forgotten, we have an account of this period of the poet's life from the poet himself. The scholar who obtained this treasure was Dr. John Moore, the father of that illustrious Sir John Moore, hero of Corunna, on whom Wolfe wrote the immortal poem beginning,—

“ Not a drum was heard nor a funeral note,
As his corse to the ramparts we hurried,
Not a soldier discharged a farewell shot
O'er the grave where our hero we buried.”

Dr. Moore, whose life I have recently written, and of whom I present three portraits for your inspection, was by profession a physician, residing first in Glasgow and finally in London; but he added to his Esculapian gifts those of the traveller, the man of the world, and the industrious writer. He was in France with the Duke of Hamilton before the days of the great Revolution, and with the same clearness of foresight as his friend Smollett, predicted the great event that must follow from what he beheld in progress. Again, he was in Paris in the early days of the great Revolution itself; heard the first shots fired at the Tuilleries; attended the meetings of the National Assembly; and left the finest description of Marat, whom he knew personally, that has ever been written on that famous infamous person. His journal of the days of the Revolution has been more cribbed from, without acknowledgment, than most works of original men. But he was more than the journalist of striking events; he was himself an artist in letters, and his story “Zeluco” was the inspiration of the poem “Childe Harold,” which Byron left to the admiring world. Still further, Dr. Moore was of biographic taste, and was anxious, on all suitable occasions, to get from their prime sources the histories of remarkable men. Thus it was he got from Robert Burns himself that account of his, Burns', early days with which, I doubt not, most of you are familiar. Gilbert Burns, brother of the poet, says that in this narrative the poet set off some of his early companions “in too consequential a manner,” which is perhaps too true, for poets are apt to be poets all over, in prose as in verse; anyway, there is rendered in this composition the fact which chiefly concerns us, that companionship of the brotherly type was the early love of the after Mason. Burns rejoiced in all social gatherings, and cared nothing whatever for his daily work when he was encircled, in the evening of the day, with his friends whom, in love or in war, in song or in story, he impetuously led. He was mystic from the first, and breathed poetry before he knew it himself. Like Pope:—

“ He lisped in numbers, or the numbers came.”

He was living at Tarbolton with his family when these faculties, belonging to his seventeenth year, developed themselves. He possessed, he says, a curiosity, zeal, and intrepid dexterity that recommended him as a proper second, and he felt as much pleasure in being in the secret of half the loves of Tarbolton as ever did statesman in knowing the intrigues of half the courts of Europe. He felt that to the sons and daughters of poverty, “the ardent hope, the stolen interview, the tender farewell, are the greatest and most delicious parts of the enjoyments.” This was a glance at the loves of the simple: he found it to apply, later on, to other mysteries, and in all cases his heart beat sympathetically to the sentiment.

In his nineteenth year he made a change in his life which is curious, symbolically, and perhaps had relation to after Masonic work of the speculative rather than the working character. He spent his nineteenth summer on a smuggling coast, a good distance from home, at a noted school, to learn mensuration, surveying, and dialling. Here, although he took part in scenes which had better have been avoided, he went on “with a high hand” at his geometry, “till the sun entered Virgo, which was always a carnival in his bosom,” and then in a few weeks he left his school to return home. But he had considerably improved, and from his studies had certainly learned the use of the tools of a Mason, the rule, the compass, the level, and the skerritt.

All this was congenial towards Masonry in its form of speculative mystery, and we need not, therefore, be surprised that it was not long before he joined our ancient order. There was, at the time of his residence at Tarbolton, a Masonic Lodge called St. David's. The harmony which ought to exist in all Lodges of the Craft does not seem to have been perfect in this one. There had been another Lodge in Tarbolton, known as the St. James', and some discordant elements might have come down from that Lodge to the St. David's, which, for a time, superseded it. Be that as it may, St. David's had the honour of receiving the young Scottish poet into its bosom. Burns was initiated in St. David's Lodge, Tarbolton, on July 4th, 1781, he being then in his twenty-third year. He became from that moment one of the most devoted of Masons. In every way Masonry was congenial to his mind. There was in it a spirit of poetry which was all the sweeter to him because it was concealed, and there was in it the fact of something done which the best in the world copied from without knowing the source of the inspiration; something like that which Shelley afterwards unconsciously as applied to this subject, expressed in the exquisite song to the skylark:—

“ Like a poet hidden
In the light of thought,
Singing hymns unbidden
Till the world is wrought
To sympathy with hopes
And fears it heeded not.”

and which Burns himself, in another form and measure, expressed in the lines:—

“ The social, friendly, honest man,
Whate'er he be,
'Tis he fulfils great Nature's plan,
And none but he.

Burns had no sooner been initiated into Masonry than he threw himself into work connected with it with his whole heart. He found, nevertheless, that even among Masons there may be discord. The old feud in the St. David's Lodge increased, and came, at last, to such a pitch, that a sharp division took place. In the year 1782 a number of the members of the Lodge seceded, and re-formed the old and almost forgotten St. James' Lodge of Tarbolton. Burns was amongst the seceders, and the newly-formed Lodge was destined, largely by his warm adhesion to it, to become one of the most famous historical Lodges Scottish Masonry ever boasted of. In this Lodge the poet found poetry, and in it, above all other prizes in the world, he found friendship. This fact leads me, naturally, to the second division of my paper: the fostering care he experienced as a poet from Masonic communion and enthusiasm.

By the time Burns joined the Lodge at Tarbolton he was a poet. He was not a poet of any wide renown, but he had written poems which some of his immediate circle of friends admired. His life up to this period, had been one of great strain and poverty. Born in a little cottage near Alloway Kirk, on the Doon, in Ayrshire, he had moved with his parents, when about seven years of age, to a farm in the parish of Ayr, called Mount-Oliphant. The farm was a ruinous affair. Here he worked on the land as a farm-boy for twelve years, after which the family passed, with no better fortune, to another farm, called Lochlea, in the parish of Tarbolton. Robert worked like the rest on this farm, but he was not exclusively engaged on farm labour. He went, as already told, to a sea coast place, Kirk Oswald, where he learned mensuration and other parts of arithmetic, which ultimately fitted him for the duties of an excise officer, and on the whole he picked up, at Kirk Oswald parish school, much information that served him well, with some tricks which did not serve him so well. He returned to the farm at Lochlea in his twentieth year; resumed work with his brother Gilbert, fell in love with a servant-maid, who jilted him, and led rather a wild life altogether. He and his brother tried their hands at flax-farming at the neighbouring village of Irvine, but during a New Year's day carousal the flax shop took fire and the whole stock was burnt up. Worse still, he got into bad company and into some disrepute.

Affairs at Lochlea went wrong with the excellent father of the poet, and in February, 1784, that good man died. The loss of his father incited the poet to a better life, and he and his brother took a larger farm at a place called Mossgiel, in the parish of Mauchline, near Tarbolton. The farming project failed, and good resolutions failed with it.

Our Brother the poet Burness, for he assumed the shorter name of Burns later on, was not at the moment of his career at which we have arrived, in a very happy or a very hopeful condition. He was poverty stricken, he was reckless, he had sent into the world an illegitimate child, and he was looked upon askance by those friends about him, who considered good morals the first of acquirements. Yet, with it all, he was not the absolute rake or prodigal which many have depicted him. He had availed himself of what advantages had come before him. He had been for a short time blessed by the instruction of a tutor named Murdock, from whom he had learned among other things French, in which language he greatly delighted, and he had gathered together various classical and romantic books which he read with the avidity a nature such as his alone experiences. He had seen a little of the world at Kirk Oswald, and he had acquired some knowledge of the exact sciences. But above all, he was a poet and a Mason.

Opinions have differed since his death, as they differed in his own time and amongst his own friends, on the point whether he did ill or well in joining the Lodge in Tarbolton. Masonry was rather popular in Scotland, but many thought that Robert Burness had joined it, not because of the goodness there was in it, but because of

“ The wale o' cocks for fun and drunken' ”

and in this view there was much sense for sober going people, since it cannot be denied that Scotia's drink was freely floated in the Lodges, when refreshment followed the serious business of labour. Moreover, Robert himself, at his twenty-third year, was a sufficient cause for alarm amongst his friends. He was, physically, not well. He had frequent dull head-

aches, and he was laying the seeds for those conditions of faintness and palpitation of the heart, which as his brother Gilbert tells us, were the bodily burthens of after years.

He was, moreover, at this time, exceedingly unbridled in his tastes. He was the prime spirit of a bachelor's club, which, although the expenses were limited to threepence per bachelor each night, was an assembly that did not particularly raise him in public estimation; and he was always in love, not with one object of affection, but with any and many, according to fancy, investing, by his fancy, as Brother Gilbert informs us, each of his loves with such a stock of charms, all drawn from the plentiful stores of his imagination, that there was often a great dissimilitude between the fair captivator as she appeared to others and as she seemed when bedecked with the attributes he gave to her. Up to this time he was not given to intoxication, and when, with his brother and family he entered into partnership for the farm of Mossiel, he contributed his share of expenses, and lived most frugally. He had written songs and other poetical pieces, which pleased those who surrounded him, and the poems had accumulated to a goodly number, but they were buried in necessity, and it is very doubtful if by his own efforts they would ever have been brought to light.

Day by day his adversity grew more and more pressing. At last a crisis. Amongst his many loves there was one who held to him to the end the most firmly, namely, Jean Armour, and with her love went so far it could no longer be concealed. In the strait the lovers came to a determination. They entered into a legal acknowledgment of "an irregular private marriage," and it was proposed that Burns should at once proceed to Jamaica as an assistant overseer on the estate of Dr. Douglas. Strangely, the parents of Jean Armour objected to the acceptance of the marriage, under the impression that great as had been the folly of Jean she might live to do better than tie herself for life to a scapegrace. To Burns this slight was intolerable, although in a kind of contrition he seemed to bend to it. It settled his resolve, he would go to Jamaica, and by honest work would make up for past misfortune.

It happened that much time was required before he could make a start for his new sphere of labour, and, meanwhile, as preparations were going on something else occurred, on which, as on a pivot, the fate and fame of Robert Burns turned. In the Lodge of St. James, Tarbolton, there was an important member, a writer to the signet, living, near by, at Mauchline, and the landlord of the farm of Mossiel. This was Gavin Hamilton, a happy-go-lucky, warm-hearted, merry fellow, much attached to the ploughman poet, some of whose effusions he had heard in song at least, and towards whom he entertained a sincere admiration. Hamilton suggested that Burns should collect and publish an edition of his poems, and that the expense should be met by a subscription. The plan was after the poet's own desire, I may say fervent desire. He longed to leave his name to posterity, and, in fact, cared for little else. The ordinary life was to him already a burden, but the idea of immortal fame was something worth living for, and was even worth the weariness of the world. He seized, therefore, on the proposal with avidity. It was early in the year of 1786, and his vessel for Jamaica would not sail until November; let then the proposal, of all things, be carried out.

With all his faults Burns stood high in his Lodge of St. James, at Tarbolton. In 1784 he was made Depute Master, Major General Montgomery being Worshipful Master. In 1785 he attended Lodge nine times, and acted many times, if not every time, as Master. In 1786 he attended nine times, and at the second meeting, held on March the first, passed and raised his brother Gilbert. How well he fulfilled the duties of his office is told by no less a person than the famous metaphysical scholar, Dugald Stewart, who had a neighbouring country residence at Catrine. Stewart specially commends the ready wit, happy conception and fluent speech of the Depute Master of St. James' Lodge. There can be no doubt that the Lodge, in return, became responsible altogether for the issue of the first volume of poems of Robert Burns, not as an official act, but as an act of personal friendship for their talented brother; and, under their initiative, he went to Kilmarnock, in order to see through the Press the new and now precious first edition of poems dated April 16th, 1786. Whilst residing in Kilmarnock, he met with the warmest reception and encouragement from the Masonic brethren there. He became a visitor of their St. John's Lodge at once, and on the 26th of October, 1786, was admitted an honorary member. The brethren of this Lodge assisted him also substantially in his venture. Brother Major Parker subscribed to thirty-five copies of the book, and Robert Muir, another of the brethren of St. John's, to seventy-five copies, whilst a third brother, John Wilson, printed and published the volume. In short, the first edition was in every sense such a Masonic edition, we may almost declare that but for Masonry the poems of Robert Burns, now disseminated over all the world, had merely been delivered to the winds as the mental meanderings of a vulgar

and disreputable Scottish boor. Thus, the genius of Masonry discovered and led forth the genius of one of the greatest of the poets of Scotland.

The good genius of masonry did not end at this point. It brought out the volume of poems, and made the author master of a little balance of money for his work; but, alas, the return was not sufficient to prevent the evil fate that would separate him from all he loved best. He was still pursued by ill fortune. His little bit of luggage was on its way to Greenock, he following it, playing at hide-and-seek, and wishing Jamaica at the bottom of the sea, when a letter reach'd him again from a brother mason, a gentle blind brother, with a taste for the muses, Brother Dr. Blacklock, suggesting that a new edition of the Kilmarnock poems should be published in Edinburgh, and that their author should go to that fair city and superintend the undertaking. Burns at once responded, and on the 26th of November, instead of being on the sea for the West Indies, he was in the modern Athens, and in the midst of enthusiastic friends, all warmed to friendship by the mystical fire. Here things went grandly. Henry Mackenzie, a good mason and good writer, author of "The Man of Feeling," announced through a paper, called the *Lounger*, that a new poet had been born to Scotland; and David Ramsay, editor of the *Evening Courant*, another brother, represented him to his world of letters as:—

"The Prince of Poets, an o' pleughmen."

And so this Prince of Poets ploughed his way into the best circles of Auld Reekie. He was at once great in the Masonic Lodges. The Worshipful Grand Master Charteris, at the Lodge of St. Andrew, proposed as a toast, "Caledonia and Caledonia's Bard Brother Burns," "a toast," the Bard writes, "which rang through the whole assembly, with multiplied honours and repeated acclamations; while he, having no idea such a thing would happen, "was downright thunderstruck, and trembling in every nerve" made the best return in his power. Jamaica vanished!

Early next year, February 1st, 1787, the Edinburgh edition of the poems, being well in hand, Burns was admitted by unanimous consent, a brother of the Canongate Kilwinning Lodge, in which on the first of the following month the Master—Fergusson of Craigdarroch—dignified him as Poet Laureate of the brotherhood, and assigned him a special poet's throne. The time now quickly arrived, April 21st, for the appearance of the new volume. The members of the Caledonian Hunt, under the leadership of Lord Glencairn, to whom the poet was introduced by Brother Dalrymple, subscribed liberally, and altogether a subscription list of 2,000 copies was secured, the Masonic influence again leading the way. "Surely," says an anonymous writer on this subject, "a son of the Rock," as he styled himself, but whom I have since found to have been Mr. James Gibson, of Liverpool, and not himself a Mason, "surely never book came out of a more Masonic laboratory. Publisher, printer, portrait painter, and engraver of the portrait were a rare class of men—all characters in their way—and all Masons." Creech was the publisher, Smellie was the printer, Alexander Nasmyth was the painter, and Bengo was the engraver, each and all Masons of the staunchest quality. Under such support the poems were bound to go, and they went, carrying their author with them into the glory he most desired.

As it is not my business to dwell on the life of Burns out of its Masonic encircling, I need not to dwell on his later career; his flirtations with Clarinda, his love with Mary Campbell; his journeyings and jollifications; his melancholy and his remorse; his marriage with Jane Armour; his failure as a farmer at Ellisland; his entrance into the excise; his residence at Dumfries; his final intemperance and his early death on July 21st, 1796. Let it be sufficient to add that St. Abbs' Lodge at Lyemouth made him a Royal Arch Mason, omitting his fees and considering themselves honoured by having a man of such shining abilities as one of their companions; that when he settled in Dumfries, the Lodge of St. Andrew received him with open arms; and that to him ever, to use the words of Mr. Gibson, "Masonry held out an irresistible hand of friendship."

I come now to the third point to which, Worshipful Master, I would direct the mind of the Lodge—the love of the poet for the brotherhood, as represented in his poetical works.

There are at least eight poems in which Masonry is directly connected with the theme of the poem or song. A short epistle in verse to Brother Dr. Mackenzie, informing him that St. James' Lodge will meet on St. John's day, is racy and refers to a controversy on morals which had been going on in the little circle. An elegy to Tam Samson relates to a famous seedsman, sportsman, and currier, but above all a Mason of the Kilmarnock Lodge, and a sterling friend of all who knew him in friendship's mysteries.

"The brethren o' the mystic level
May hing their heads in wacfu' bevel,
While by their nose the tears will revel
Like ony bead.
Death's gien the Lodge an unco' devel,
Tam Samson's dead."

In like manner, but with a tender sweetness and more subdued verse, he writes another elegy on one to whom he was bound by the mystic tie, Sir James Hunter Blair. The poem is finely conceived. The poet supposes himself wandering in some secluded haunt:—

“The lamp of day, with ill-presaging glare,
Dim, cloudy, sinks beneath the western wave,
Th’ inconstant blast howls through the darkening air,
And hollow, whistles in the rocky cave.”

The moon then rises “in the livid east,” and among the cliffs the stately form of Caledonia appears “drooped in pensive woe.” “The lightning of her eyes” is imbued in tears; her spear is reversed; her banner at her feet. So attuned she sings her sorrow for the loss of her son and the grief of her sons, not omitting the sons of light and science:

“A weeping country joins a widow’s tear,
The helpless poor mix with the orphan’s cry;
The drooping arts surround their patron’s bier,
And grateful science heaves the heartfelt sigh.”

In an epistle to his publisher, William Creech, whose Masonic virtues I have already noted, we get just a glimpse into Kilwinning Lodge, Edinburgh, when Willie, that is Creech, is on his travels in London. “Willie’s awa’.”

“Now worthy Gregory’s latin face,
Tytler’s and Greenfield’s modest grace,
Mackenzie, Stewart, sic a brace,
They a’ maun meet some ither place.
Willie’s awa’!

Gregory of the Latin face was the famous Dr. James Gregory, perhaps the purest Latin writer medicine ever produced in his country, but better known as the inventor of the most nauseous, and yet one of the most useful medicines—Gregory’s powder. Greenfield was the eminent Professor of Rhetoric; and Stewart the illustrious Dugald.

“Willie brew’d a peck of maut” is a Masonic song of genius. Willie was Brother William Nicol, of the High School, Edinburgh, with whom the poet made a tour to the Highlands; Allan was Brother Allan Masterton, and Rob was Brother the Poet himself; three Masons holding an informal Lodge at Nicol’s place at Moffat during the summer vacation. It was such a joyous meeting that each in his own way celebrated it; Willie—Nicol—with the maut, Rob—Burns—with the song, and Allan—Masterton—with the music.

The poem of Death and Dr. Hornbook is of Masonic origin. Hornbook was Brother Wilson, schoolmaster of Tarbolton, and a member of the Lodge, who took to reading medical books and dabbling in physic. One night, after going from labour to refreshment, Wilson paraded his medical knowledge and skill too loudly to miss the watchful Robert, and Robert, on his way home, was accompanied by this mixture of pedantry and physic to a certain point, where they shook hands and parted. Left alone, the old fancies of goblins and spirits came on the poet; Death came, and after a conversation with that reaper, the flowing satire on the poor dominie was composed. These circumstances, Gilbert Burns says, his brother related as he repeated the verses to him the next afternoon, while Gilbert was holding the plough and Robert was letting the water off the field beside him. How the poem took when it was first published is matter of history. It settled poor Brother Wilson for good as a self-constituted doctor at Tarbolton, the verse beginning with the words, “A bonnie lass ye kenn’d her name,” telling with potent effect.

Wilson, I believe, was the only Mason Burns lampooned, and he without enmity. Wilson, however, had to leave Tarbolton, and, retreating to Glasgow, became clerk of the Gorhals parish, and lived until 1839, half-a-century after the Tarbolton exodus. Cromek, one of the writers on Burns,¹ who knew Wilson in his later days, says Wilson had so little pedantry about him that a man who never read the poem would scarcely discover any, and I have heard others who also knew him make the same observation.

The song entitled “The sons of old Killie,” beginning—

“Ye sons of old Killie assembled by Willie
To follow the noble vocation,
Your thrifty old mother has scarce such another
To sit in that honoured station.
I’ve little to say, but only to pray,
As praying’s the *ton* of your fashion;
A prayer from the muse you well may excuse,
’Tis seldom her favourite passion.”

was produced at a festival of the Kilmarnock Lodge, Willie aforesaid being Brother William Parker, the Worshipful Master.

¹ Cromek, a Yorkshireman, an art publisher, engraver, and in some sense, an artist, went to Scotland, ten years after the poet’s death, to collect materials for a volume on Burns, as a kind of supplement to four volumes that had already been written by Dr. Currie. The volume was entitled the “Reliques of Burns,” and was published by Cadell and Davies in 1808.

I must not weary you with too many of these snatches of Masonic light from our immortal brother, but it would be impossible to omit the one jewel of jewels of song which he sang, or rather chanted than sang, to the tune of "Good night, and joy be wi' you a'," at the meeting of St. James' Lodge, Tarbolton, at the moment when his little box of luggage was on its way to Greenock, and he, very soon as he believed, was bound to follow it. We can picture to ourselves the Lodge, Major-General James Montgomery, W.M., in the chair; the Wardens in place; the brethren round the board, and the Depute Master, heart-broken, thinking it the last song he shall ever compose in dear old Scotland. We may picture the meeting, but the emotion of that moment can be but a faint expression.

"Adieu! a heart-warm fond adieu!
Dear brothers of the mystic tie!
Ye favour'd, ye enlighten'd few,
Companions of my social joy.
Though I to foreign lands must hie,
Pursuing fortune's slidd'ry ba'.
With melting heart, and brimful eye,
I'll mind you still, though far awa'.

Oft have I met your social band,
And spent the cheerful festive night;
Oft, honoured with supreme command,
Presided o'er the sons of light,
And by that hieroglyphic bright,
Which none but craftsmen ever saw!
Strong memory on my heart shall write,
Those happy scenes when far awa'!

May freedom, harmony, and love,
Unite you in the grand design,
Beneath the omniscient eye above,
The glorious Architect divine!
That you may keep the unerring line,
Still rising by the plummet's law,
Till order bright completely shine
Shall be my prayer when far awa'.

And you farewell! whose merits claim
Justly that highest badge to wear.
Heaven bless your honoured noble name
To Masonry and Scotia dear.
A last request permit me here,
When yearly ye assemble a',
One round—I ask it with a tear—
To him, the Bard, that's far awa'."

The tear was quenched; in pursuing "fortune's slidd'ry ba" the poet was led to Edina instead of Jamaica; yet even this not without one sorrow, one tear; for on the very day he entered the beautiful city to be for a flicker her hero of ploughmen, William Wallace, Grand Master of Scotland, "To Masonry and Scotia dear," ascended to the Grand Lodge above.

I pass to the last fragment of my discourse, namely, the tendency and tenure of the genius of Robert Burns as a Masonic poet. With the deepest admiration for a poet whose words have been familiar to me and whose sentiments have touched my heart from the earliest days of my recollection, I am not blind to his sins of emotion. I know his faults. But in all the poet said, and, I believe, thought, about the principles of Masonry, he kept by the unerring line, as if indeed the eye omniscient were upon him; and as if in pure Masonry, in its tenets, its symbolisms, and, in the best sense, its practices, there is a secret spell on the mind and heart, in which the mind and heart must live and move and have its being.

The best idea of Masonry on these foundations found its noblest utterance, from our poet brother, in his peroration to St. John's Lodge, Kilmarnock.

"Ye powers who preside o'er the wind and the tide,
Who marked out each element's border;
Who founded this frame with beneficent aim,
Whose sovereign statute is order.
Within this dear mansion may wayward contention
Or withering envy ne'er enter;
May secrecy round be the mystical bound,
And brotherly love be the centre."

Worshipful Sir, let that peroration be mine to-night, to Quatuor Coronati

The WORSHIPFUL MASTER having called for comments on the interesting paper which had just been read,

BRO. GOULD felt that there could be little to say, except to express his pleasure, and he was sure he might add the pleasure of all the brethren present, at the treat which Bro. Richardson had afforded them. He would however in passing, make one remark as to the supposed and so often alleged laureateship of the Canongate Kilwinning Lodge. There was nothing to show that such a title had ever been conferred upon the poet until after his death, and it certainly was in no way borne out by the minutes of the Lodge. He begged to move a vote of thanks to Brother Richardson.

This was seconded by BRO. WESTCOTT, and supported by BRO. CHAMBERLIN, himself a member of the Canongate Kilwinning, and after a few remarks from the Chair, carried by acclamation.

ADDENDUM.

Having been requested to make a few remarks on the eloquent prelection which our talented Brother Dr. Richardson has delivered on "the Masonic Genius of Robert Burns," I feel I cannot allow the opportunity to pass without expressing in the first place my warm thanks to him for his very interesting sketch of the Masonic career of Scotia's Bard, and in the second place without subjecting some of his remarks to a measure of criticism. But before doing so I would add my commendations to those of the other brethren, and must congratulate the learned doctor upon the admirable apothegm he has given us in his exordium, viz., "Orders are composed of men born to aptitudes befitting the order," which is, I think, a very happy and true rendering of the axiom previously formulated, that "In an order or fraternity like Masonry there is a true, a deep, and subtle genius which holds it together: and that the Order may be held together there must be, in a greater or lesser degree, the same kind of genius in every individual member," from which he deduces the truth that "Masonry was akin to Burns' native genius, it was to him that touch of nature which makes all akin" — was this "one touch of nature," this inborn feeling or perception of the universality of the brotherhood of man so frequently expressed in his works, which constituted his Masonic genius. For instance, we have in the following lines, which are most characteristic of the writer, the fundamental principle or spirit of Masonry:—

"A' ye whom social pleasure charms,
Whose heart the tide of kindness warms,
Wha hold your being on the terms,
 'Each aid the others,'
Come to my bowl, come to my arms,
 My friends, my BROTHERS."

And again in the manly lines of the song beginning "Is there for honest poverty, wha hangs his head and a' that," this feeling finds expression in the noble aspiration:—

"Then let us pray that come it may—
As come it will for a' that—
That sum and worth o'er a' the earth
 May bear the gree, and a' that,
For a' that, and a' that,
 It's comin' yet for a' that,
That man to man, the world o'er,
 Shall brithers be and a' that."

Herein lies the great secret of Burns' universal popularity: not only his love of nature, which is a common attribute of all poets, but by his intense love of human nature, he was endowed with a deeper sympathy with humanity enabling him to strike a chord in all our hearts which vibrates in unison with that which thrilled his own, deepening our sympathies towards our fellow men and enlarging our hearts in universal love. This is, without doubt, the keystone of the great arch of Burns' Masonic genius.

Our poet's family name, as Brother Richardson observes, was not always Burns but was originally Burness, and it may interest the brethren that on the 25th of May, 1786, he announced to the brethren of the Lodge at Tarbolton that he intended assuming in future the shorter name of Burns, and he accordingly signed the minutes that evening for the first time by the now familiar and world-famous name of Robert Burns. Brother Richardson informs us of his regular attendance in the Lodge, and mentions that he attended to his duties nine times in the year 1785 and the same number of times in 1786, and we find the minute book bearing ample and valuable testimony as to his assiduity as a Mason, for page after page is filled with his hand writing and his autograph as Depute Master, thus making the little volume of this out-of-the-way Lodge more valuable than the records of the most ancient Lodge in the world.

We come now to Burns' appearance in Edinburgh amongst the brethren there, and here I would take objection to the statement that on the 1st of March, 1787, Bro. Alexander Fergusson of Craigdarroch, the Master of Canongate Kilwinning Lodge, "dignified him as Poet Laureate of the Brotherhood, and assigned him a special poet's throne." There is nothing to warrant this assertion, which has been frequently made and as frequently contradicted, but the idea is a popular one and forms the subject of a well-known picture by the late Bro. Stewart Watson which has done much to perpetuate the fallacy. As Bro. Richardson says, Burns was assumed a member of Canongate Kilwinning Lodge on the 1st of February, 1787, the minutes of the meeting being in the following terms: "The Right Worshipful Master, having observed that Brother Burns was at present in the Lodge, who is well known as a great Poetic Writer, and for a late publication of his Works, which have been universally commended, and submitted that he should be assumed a Member of this Lodge, which was unanimously agreed to, and he was assumed accordingly," but the minutes contain no reference to his having been laureated by the Lodge. Bro. Murray Lyon, in his well-known History, says, "The 1st of March, 1787, is mentioned by Masonic writers as the date of the scene which has been portrayed by the artist. But neither the minutes of that date, nor of any other during Burns' lifetime contain any record whatever of the existence of such an office as Laureate of the Lodge or of that distinction being conferred on Burns. The first mention in Canongate Kilwinning minutes of this office having been held by the Poet is found under date February 9th, 1815, when the Lodge resolved to open a subscription among its members to aid in the erection of a "Mausoleum to the memory of Robert Burns, who was a member and Poet Laureate of this Lodge," a very evident afterthought which is repeated in the minute of the 9th of June, 1815, and again in that of the 16th of January, 1835, which chronicles the appointment of Brother James Hogg, the "Ettrick shepherd," to the "honorary office of Poet Laureate of the Lodge, which had been 'in abeyance since the death of the immortal Brother Robert Burns.'"

Dr. Richardson, like a skilful physician, delicately touches a tender spot, when he says he knows our poet's faults and is "not blind to his sins of emotion." Some persons there are who have not this delicacy, and I am sorry to say there are many who do not deal so gently or kindly with our brother's memory as he would have done himself in the case of an erring brother, for does he not counsel us to do so in these well-known lines?—

"Then gently scan your brother man,
Still gentler sister woman;
Though they may gang a kennin' wrang
To step aside is human;
One point must still be greatly dark,
The moving *Why* they do it,
And just as lamely can ye mark
How far, perhaps, they rue it.

Who made the heart, 'tis He alone,
Decidedly can try us,
He knows each chord—its various tone,
Each spring—its various bias;
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted."

Let us exercise towards his memory then that charity which we, as Masons, profess to admire and cultivate, and leave, as he himself would have us leave, the judgment of our actions to the Maker of the heart. Like Dr. Richardson I, too, from my earliest years have been acquainted with the works of the poet, and have studied them, and sighed over the short sad story of his life in my maturer years, and the more I study the more I appreciate "the God-made king," and thank the Giver of all good who

"— sent his singers upon earth,
With songs of sadness and of mirth,
That they might teach the hearts of men,
And bring them back to heaven again."

and not the least among them "To charm, to strengthen, and to teach," is our poet brother, Robert Burns.

One more point and I have done, and sorry am I to have occasion to note this point; it is in reference to a certain obnoxious volume of doggerel which is palmed upon an inconsiderate world as Burns' "Merry Muses." I would humbly suggest that the mere fact that some of the contents of the book are in the handwriting of Allan Cunningham is no conclusive proof that Burns ever wrote a single line of it, because Allan Cunningham was not acquainted with Burns, he was not the poet's friend; he was a boy of a little over ten years of age when the poet died, and it is not likely that Burns would contract a friendship with a youth of that

age, or confide to him songs of such a nature that the rare volume must needs be concealed as a forbidden book to the eyes of childhood. No! a thousand times no! I have seen and read the filthy volume, and there is not one redeeming point in it one can tolerate smut when it is classical or witty, as in the *Decameron* and some of our ancient masters, but when it is unaccompanied by wit or cleverness or sense or reason it is intolerable: and the halting lines, the spurious rhymes, and contemptible stuff contained in this volume stamp it as the offspring, not of a genius like Burns, but of some grovelling prurient incestuous mind or minds. Like Thomas, I doubt and will not believe until I have ample proof, and not till I see the lines in his own holograph, or with his name adhibited in his well-known hand will I be convinced that our much loved poet, and much maligned by the "unco' guid," ever penned these foul effusions. The songs of our country were dross and worse until the advent of Burns; it was he who, by the refining power of his divine gift, turned them into pure gold, and gave them a free unsullied gift to his countrymen, and I cannot entertain in my own mind for a single moment that he, who had done so much towards purifying the literature of his country, would ever leave it such a degrading legacy as the "Merry Muses," which I maintain is frequently falsely and calumniously, but I trust thoughtlessly, ascribed to him. We know but too well that there are stains and splashes on his regal robes, but even in his cups he never degraded his high office, he never deliberately doffed and dragged those robes through the mire. What says his centenary poet?

"Though he may yield
Hard-pressed, and wounded fall
Forsaken on the field;
His regal vestments soiled;
His crown of half its jewels spoiled;
He is a king for all."

I am sorry that I am compelled to speak so strongly, but I feel strongly, and think that as this paper has been devoted to the "Masonic Genius of Burns," it is a fit and proper place to enter once for all a protest against the calumny which so often ascribes this foul doggerel to the Bard of Scotland. In conclusion, I feel that we all owe Bro. Dr. Richardson a deep debt of gratitude for his admirable and eloquent address upon "The Masonic Genius of Robert Burns."—W. FRED VERNON.

REVIEWS.

DR. Barlow's Valedictory Address.¹—Attention has already been directed in the columns of these *Transactions* (*A.Q.C.*, iii., 64, 200,) to the high aims with which Lodge *St. Alban*, No. 38, under the registry of South Australia, set out at the commencement of its career. Nor have the sanguine anticipations of its founders been falsified by the result. "The growth of the Lodge," said Bro. Barlow, who had filled the chair of Master during the two years of its existence, "and the actions of its babyhood, promise your Master-Elect a peaceful and prosperous reign. Starting in December, 1889, with forty members, we, notwithstanding three withdrawals, number this evening fifty subscribing members You may regard with modest pride the establishment of the *St. Alban* Scholarship at the University of Adelaide. Designed to help the children of worthy Brethren, we anticipate that no member of our own Lodge will ever need to propose one of his own family as a candidate for it and that thus this Scholarship will remain at once a pledge of your generosity and a type of the culture which you wish to promote.

Although the Scholarship was founded within one year about from the date of our Warrant, and cost £150, yet our funds are in a flourishing condition. In excluding hospitality from the objects to which we apply the Lodge funds proper, we merely adopt in part the system practised by the famous Quatuor Coronati Lodge. Every Brother who dines pays for himself Lodge *St. Alban* has not resorted to this plan; but our rule for establishing for the purposes of refreshment a special fund—contributed to only by members who wish to contribute—will I trust, be maintained, even though it restricts our hospitality within moderate limits

But of all the events interesting to Freemasons which have occurred within the last couple of years, the most marvellous is the effect produced by the Lodge Quatuor Coronati. The development of its Correspondence Circle, which now numbers some 1,000 or 1,100 members (including Lodges) is simply a revelation. Until the experiment was actually tried none thought that our Society embraced so many members earnestly interested in the

¹ *An Address*, delivered by Bro. W. Barlow, LL.D, W.M. Lodge *St. Alban*, No. 38, Adelaide, South Australia, 16th Sept., 1891.

archæological lore of our Art, and the Epiphany of whose interest only awaited the birth of that Lodge and the publication of its Transactions: for the expansion of the Correspondence Circle appears to be due solely to the excellence of the papers published in those Transactions, to the eager spirit of investigation awakened and gratified by the topics dealt with in those papers, and to the consummate skill with which subjects of such varied and engrossing interest have been handled by Masters in the Art. As means of at once diffusing among the ignorant knowledge of a highly special subject, and of educating knowledge from the learned, the Lodge and its Transactions can scarcely have been excelled by previous efforts in any other department of Science, Art, or Literature. The mere fact that the Lodge has in about four years enrolled in its Correspondence Circle 1,000 members, of whom many are Lodges, and the object of all of whom must be simply to possess the Transactions, demonstrates how intense and widespread must have been the craving—the very existence of which was not only unknown but unsuspected—for education in the learning peculiar to the Masonic Art. The defect of these Transactions—if it is permissible to specify one defect amid so much surpassing excellence—is the singular dearth of papers on Masonic Jurisprudence, the subject of which seems to engage so much of the highest thought among our Brethren in America, which is of such vast importance to Freemasons, especially to those of them whom distance keeps out of touch with Masonic knowledge at its central source. It is a characteristic of the discussions and papers in those Transactions that they not only convey knowledge, but also suggest topics for inquiry, stimulate investigation, and arouse dormant interest. And these great results, as wonderful as they are admirable, have been achieved within five years by a little group of Brethren fewer than the two score men who banded themselves together to slay the dauntless Apostle whom some believe to have been a Freemason. What are the weapons with which these marvellous results have been accomplished? Versatile learning, unwearied research, enthusiasm tempered by good sense and encouraged by success, a singular tenacity of purpose, and *such* a pride by the writers in their articles that no sign of inferior workmanship can be detected.

. . . I hasten to acknowledge our gratitude to Bro. Speth [for] selecting, purchasing, and superintending the despatch of our treasured volumes . . . our warm thanks are indeed owing to him for his fraternal kindness.

Having acquired these books, I hope my fellow-members will forthwith put them to good use; will study them; will produce in papers to be read here the results of their study . . . Assuming that the requisite papers are forthcoming, some member will ask 'what opportunities will be afforded for reading and debating them?' . . . A two-fold answer is ready. We must resolve that our main purpose shall *not* be subordinated to the mere conferring of degrees . . . We must not enslave ourselves to our own intrants . . . By another mode time for *discussion* may be provided . . . could we read the papers before the meeting for discussion, the debate would be much abler. . . . Can we afford to print such papers as may, without impropriety, be put into type, and circulate them amongst the members in advance of the meeting? . . . If we can, then the paper might be taken as read.

The essays must not all have a mere fugitive existence. A selection, at least from them must be preserved and recorded in some suitable repository, where members can recur to them from time to time . . . To this end it is necessary that the Lodge Transactions shall be published."

The excellent address, of which an outline has been given, affords a convincing proof—if such, indeed, were needed—of the extent to which the example of the Quatuor Coronati Lodge, has served to refine and elevate the practice of Freemasonry. On this point, and for a further reason to which I shall presently refer, let us again listen to Bro. Barlow:—

"Papers, too, read before this Lodge need not always be original. Why shall we be too conceited to read and discuss in Lodge papers which, when perused in solitude by the fireside, charm us ineffably? The papers recorded in the *A.Q.C.* were read before distinguished Brethren. Are *we* so superior that these essays merit no attention from us collectively in Lodge, although, individually, we admire and delight in them?"

Now, from time to time, papers of more than a passing interest are read in 2076, and it is with regard to these, that I shall venture to take up and pursue the line of inquiry indicated in the remarks of Bro. Barlow. What is most wanted, in the true interests of Masonic study, or perhaps it would be better to say, in the diffusion of genuine Masonic knowledge—is a tabulation of results. Year by year, the early history of our ancient Craft is being gradually unfolded to us. But no Masonic book ever seems to grow out of date. The visionary writings of past times, and the more scholarly productions of our own, are perused with an equal faith. Old texts are found to yield new readings, but the old readings are not thereby displaced. Popular fallacies are exploded, *i.e.*, within a limited circle,—but within a larger circle, their vitality remains unimpaired.

Let me give an example—the degrees of Freemasonry. The first three degrees, as we now have them, though communicated in two steps instead of three, were in existence before the era of Grand Lodges. But a popular delusion sprang up, owing to undue weight being attached to the evidence of *Scottish* Masonic documents, that a plurality of degrees was unknown before the existence of a Grand Lodge. This delusion, it should be added, was deemed to be strengthened or corroborated by the authentic history of English Masonry during the first decade of its existence after the formation of a Grand Lodge.

Recent research, however, has made it quite evident, that the early Masonry of Scotland was one thing, and the early Masonry of England another and very different thing—while nothing is clearer than that what passed current until a few years ago, as the “authentic history of English Masonry”—1717-27—more especially with respect to degrees, was an entire misreading of the evidence.

Thus, it has now been reduced to actual demonstration, that *two* degrees and not *three*, were recognized in the first Book of Constitutions (1723), and that *two* ceremonies corresponding therewith, severally termed the Apprentice and the Master's Parts—were known and practised before the era of Grand Lodges.

Hence, as it appears to me, the cogitations of Masonic writers, with regard to degrees, which were expressed when English and Scottish Masonry were supposed to be identical, when the present third degree was put down as an invention of about 1717-23, and the First Book of Constitutions was understood to refer to *three* degrees, have become obsolete and misleading.

Some day, perhaps, the books and essays on Masonry, like those on all other subjects, will be found to grow out of date by the operation of new discoveries, but that period has not yet arrived, and before it does, doubtless much ink will be shed in bolstering up and supporting a quantity of delusions—which, if the results of Masonic research were tabulated at intervals, would otherwise sink at once into the oblivion that would be the proper place for them.

In now taking my leave of Dr. Barlow, and his excellent “Address,” I will just add that according to the *South Australian Freemason* of December 15th last, an exhaustive paper by the same Brother was presented at the Annual Festival of Lodge St. Alban, No. 38, entitled “The Rights and Privileges of the Entered Apprentices and Fellow Crafts,” which was taken as read and ordered to be printed and circulated among the members, with the object of its being discussed at a future meeting. If the present review has effected the object with which it has been written, those brethren who have perused it, will look forward with pleasurable anticipation to the date arriving when the addition of Bro. Barlow's latest essay to our Lodge Library, is announced by Bro. Speth in one of those leaflets which he issues from time to time by way of catalogue.—R. F. GOULD.

Les Freemassons, Plate from Picart's Ceremonies.—The large plate in this work, of A.D. 1736, is well known to the Masonic Student. It represents in the foreground the Worshipful Master, his Wardens and Brethren, all in the costume of the early part of last century; beyond them stretches a table in the shape of a square, and behind this table rises a high panelled wainscoting. This panel is divided into 129 smaller squares, on each of which appears a number, the copy of a tavern sign, and the name of the tavern in question. On the cornice in the centre we have the coat of arms of Lord Weymouth, and immediately below this a medallion likeness of Sir Richard Steele. The panel is in fact an artistically arranged version of Pine's “Engraved List of Lodges for 1735.” The plate is valuable as showing us the Masonic costume of the period, and curious as suggesting that Sir Richard Steele must have been a Freemason. It is indeed our only evidence on that point, as, although many expressions in his writings might be held to confirm such a view, we have no record in Lodge Minutes, or members' lists, that such was the case. Picart's “Ceremonies” was published in many editions at various times and places, and in more than one language, and I believe all of them originally contained the plate in question, although the book is oftener met without it, some Masonic collector having evidently taken it out. In many of the later editions the plate is reversed, and the numbers of the Lodges run from right to left instead of from left to right. At the same time some inaccuracies in the spelling of English names have been corrected. But on the other hand, in one of these reversed copies (owned by our Lodge,) Sir Richard is entitled “Richard,” a blunder not made in the first edition. All those I have seen are of the same size, 16in. by 12in., exclusive of the margin, but the plate, in any edition, is becoming somewhat scarce; and the last one I saw advertised, of a late and reversed edition, was quoted at twenty-five shillings.

Bro. T. W. Embleton of the “Cedars,” Methley, Leeds, held, till he lately presented it to the Library of the Province of West Yorks, an original edition of Picart with a very fine specimen of the plate, and he has deserved well of all students by issuing a very fine and well executed facsimile of the plate in question, with a handsome margin all round of

5in., which, if nicely framed, would be a desirable addition to any Lodge room or Masonic Library. We fear, however, that he has made a mistake in confining the prints to such a very small number, and that would-be purchasers must be disappointed. The price, five shillings, brings it well within the reach of the humble student. Copies may be procured direct from Bro. Embleton, or from me, G. W. SPETH.

The Royal Arch Chapter of St. James, 1788 - 1888.¹—The circumstances under which the work was written, that it now devolves upon me to review, are tersely related by our W.M. in the page and a half of preliminary matter, forming the preface or introduction to his excellent compilation. The chapter of St. James celebrated its centenary in 1888, and in the course of the same year, the companions expressed by a formal resolution, that a complete list of the members during the century of its existence, “would be an interesting and, at the same time, a desirable addition to [their] records.” This list, together with a sketch of the proceedings of the Chapter, extending over the same period, was presented by Bro. Rylands at the Convocation held by No. 2 on the 4th of December, 1890, when he was further requested to extend his notes so as to render them available for publication. This was accordingly done, and the manner in which our W.M. proceeded to finally execute the task that had been confided to him, is so well expressed in his introduction, and seems to me so worthy of imitation, that I shall give the paragraph in its entirety:—“In compiling this history,” says Bro. Rylands, “I have, although the temptation was often great, purposely avoided extending the text with discussions on well-known facts in the History of Masonry, and have simply endeavoured to make the minutes tell their own tale how the work of our Chapter was carried forward in bye-gone days, giving here and there only a few explanations which seemed to me to be necessary.”

Matthew Arnold has finely observed,—“The thoughts which have positive truth and value, which are a real acquisition for our minds, are thoughts insisting on the need of limit, the feasibility of performance.”² The same writer also quotes approvingly from Goethe

“Wer grosses wil^l muss sich zusammen raffen :
In der Beschränkung zeigt sich erst der Meister.”

“He who would do great things must pull himself together : it is in working within limits that the master comes out.”

Very much to the same effect are some observations which Oliver Wendell Holmes has put into the mouth of one of the characters in his “*Poet at the Breakfast Table*.” “You remember,” says the old Master to the Poet, “Thomas Prince’s *Chronological History of New England*,” I suppose? He begins, you recollect, with Adam, and has to work down five thousand six hundred and twenty-four years before he gets to the Pilgrim Fathers and the Mayflower. It was all very well, only it didn’t belong there, but got in the way of something else.”³

The task our Bro. Rylands had undertaken, was to write a history of his Chapter, and wisely eschewing the multitude of side issues which so frequently ensnare those who enter with a light heart upon what is deemed—though most erroneously—to be the simplest and easiest of Masonic achievements, he has succeeded in producing a little masterpiece of its kind, which will serve as a model to all future students in the same limited field of inquiry.

But before proceeding any further with my review, it is essential, for the sake of clearness and other reasons, that I should enter upon one at least of those “discussions on well-known facts in the History of Masonry,” which as our W.M. tells us, were deemed by him to have lain altogether outside the proper scope of his own undertaking.

It is a “well-known fact,” that our present third degree, or as it was then called, “The Master’s Part,” was the last and highest Masonic ceremony, with which the brethren who founded the Grand Lodge of England, in 1717, were familiar. No other degrees than what are now termed the first three, are in any way alluded to by Dr. Anderson in the two editions of his Book of Constitutions, published respectively in 1723 and 1738.

These works are commonly regarded as the basis of Masonic history, and what Anderson leaves unsaid, viz., the existence of more than three degrees—is nowhere hinted at, or pointed out in any book or manuscript, (known to Masonic students) published or written, up to and inclusive of the year 1738.

This date, therefore is a highly important one. Before it, there were three degrees and no more. Afterwards there were additions, but the exact period at which such further degrees were known and practised can only, at best, be approximately determined.

¹ Records of the First Hundred years of the Royal Arch Chapter of Saint James, formerly No. 60, now No. 2; attached to the Lodge of Antiquity, acting by Immemorial Constitution. Compiled by W. Harry Rylands, F.S.A., H., 1891.

² *Essays on Criticism*, 2nd series, 313.

³ Edit. 1872, chap. v., 127.

The Royal Arch is first mentioned in a publication of A.D. 1744, but the language used with respect to it, indicates very clearly that the degree or ceremony had been known and practised for some years previously. The article on this subject, however, by Brother Hughan, which appeared in the last number of our *Transactions*,¹ will render unnecessary my dealing with the early documentary evidence relating to the degree, at any greater length. But in the piece referred to, a conclusion is advanced, with respect to the origin of the Royal Arch, to which I must respectfully demur. In the opinion of Bro. Hughan, the degree "is most probably of English origin, about 1735-40, and mainly of British and American growth."²

The Royal Arch has only taken root in English-speaking countries, hence there is no gainsaying the fact, that what may be termed the vogue of the degree, has been acquired by its long and patient culture in the British Empire and America. But that it originated in this country, I cannot bring my mind to believe, nor do I think it had any existence at all, until about the year 1740.

The earliest of the "additional degrees," which have been engrafted on the stock of Ancient Freemasonry, would appear, from the evidence, to have had their origin in the fervid imagination of the French Craft.

Among these, from what I have been able to gather with regard to their general tenor, and leading characteristics, do we find the germ, of what on British and American soil has developed into the stately proportions of the Royal Arch degree, as known and practised by Masons of English birth and descent.

But the student of Royal Arch Masonry will greatly err, if he accepts for an instant, the supposition, that by a sudden transition the Continental degree became, even in its essentials, the elaborate single ceremony, with which in its present guise, all "companions" will be familiar.

Before this stage was reached, there were many transformation scenes, and *if* a History of the Royal Arch—at all worthy of the name—is ever written, the author of it will be mainly indebted to a class of companions of whom, let us hope, Bro. Rylands is destined to be the pioneer, whose laborious researches as "Chapter" Historians, will have alone rendered possible so arduous and complicated an achievement.

The English Royal Arch was at first conferred in Lodges, and restricted to brethren who had passed the chair.

Subsequently, however, the degree drifted into two main channels, one following the course of the Regular, and the other that of the Irregular, Grand Lodges of England, which struggled for supremacy from about the middle of last century, until their fusion in 1813.

But besides these leading channels, the degree was also worked independently of them, by Lodges and Knight Templar Encampments, both in the British Islands and Dependencies, and in America. According to the practice of some systems, the degree was communicated in a single step, while in that of others, there was a plurality,—the ampler ceremonial generally obtaining in the Masonic bodies—by whatever term named—attached to regiments or battalions.

Confining myself, however, as I am fain to do, within the limits of the two main channels to which reference has been made, it may be next observed, with regard to the progress, or development, of the degree, in England—that while worked in the *Lodges* owing fealty to the Irregular Grand Lodge of England; it was practised for the most part in *Chapters*, working separately from the *Lodges*, by brethren under the Regular, or Constitutional Grand Lodge.

Eventually, there were two Grand Chapters in England—one, working side by side with the lawful or Regular Grand Lodge, by which it was tacitly though not formally recognized; and the other, being in point of fact, an inner circle of the Schismatic or Irregular Grand Lodge. The two Grand Lodges amalgamated in 1813, and the two Grand Chapters in 1817. After the latter date the practice of conferring the Arch in *Lodges* was put a stop to—which affected the brethren formerly under the jurisdiction of the Junior or Schismatic Grand Lodge; and every Chapter was required to be attached to some Lodge—which concerned the Royal Arch Masons under the obedience of the Grand Chapter, working side by side and in harmony with, the older and Constitutional Grand Lodge.

The Royal Arch bodies falling within the latter category, seemed to have contracted very haphazard alliances with the Lodges to which they became respectively attached. No kind of principle appears to have been laid down for their guidance, and the numbers, therefore, at which they eventually appeared, when the process of coupling them with Lodges had been carried into effect, afford little or no clue to their seniority of constitution as Chapters. In 1817, the Chapter of St. James, bore the number 60, but in the following year, by an alliance with the Lodge of Antiquity, it became—and still remains—No. 2.

¹ A.Q.C., iv., 220.

² *Ibid.*

The circumstances which immediately preceded its original constitution, are thus narrated by Bro. Rylands: "Cadwallader, ninth Baron Blayney, held the office of Grand Master, [in the Regular or Constitutional Grand Lodge of England], during the years 1764 to 1767. On the 11th June, 1766, he 'passed the Arch,' that is to say, was exalted in the Grand and Royal Chapter of Jerusalem. Lord Blayney must have been elected 'Grand Master' of the Royal Arch, as it was then called, soon after he was admitted a member. At this date the Grand and Royal Chapter was a private body of Royal Arch Masons, working without a Warrant, but unconnected with any Lodge. Within a short time from his election to the office of Grand Master of the Most Excellent Grand, or Fourth degree, Lord Blayney, by a document, commonly called the Charter of Compact, dated the 22nd of July, 1767, from his position as head of the Order, constituted the particular Chapter, of which he was a member, 'the Grand Lodge of the Royal Arch degree.' In 1769 the Grand Chapter commenced to issue Warrants, or Constitutions, as they were then called, for subordinate Chapters, and at the time the petition for the Chapter of St. James was presented, fifty-nine Warrants had been granted. It, therefore, bore the number 60."

The Warrant is dated June the 6th, 1788, and the earliest minute book in the possession of the Chapter, commences with a record of its proceedings on November the 3rd, 1791.

At this period, mention is nowhere made of aprons, and Bro. Rylands is "inclined to believe that in the first instance, either no apron at all, or the ordinary ones of the Craft were worn. This," as he next proceeds to remark, "would perhaps help to explain the reason for the introduction of R.A. emblems into the painted or engraved designs upon some of the old aprons."

Candidates were then "exalted to the Sublime degree of Royal Arch Masons," and on May 30th and June 28th, 1792, the Most Excellent Z. reported (on each occasion) that he had exalted a Brother, without having received, apparently, the assistance of any other member of the Chapter.

A much greater irregularity, however, occurred on February 26th, in the same year, when "Bro. Freeman and Bro. Holloway, of the Burlington Lodge, were raised to the degree of Master Masons."

"At this date," we are told, "and up to a much later period, no Mason could be exalted until he had passed the Master's chair, for which a special ceremony was used. It is only natural to suppose the members of the Chapter considered, that as they had power to open a Lodge, in order to give what has been named the Constructive Degree of Passing the Chair, they were not exceeding their rights in holding a Master's Lodge, when it formed a necessary prelude to the ceremony of Exaltation."

The action of the Chapter of Emulation—No. 16, warranted, 1778—in assuming the title, in 1793, of the "Grand and Royal Chapter of Emulation," and claiming the right "to take the future management of R.A. Masonry into their hands," is duly chronicled; also, the fact that the schismatic "Grand" Chapter was erased from the roll of the parent body on the 10th of May in the same year.

Ribbon for the jewels and scarves was provided in 1794. George Downing presented "Three elegant gilt Sceptres, for the use of the Principals," in 1796, and at this period, the expression "last Chapter Night," or "last Chapter," gave place to that of "last Convocation," while the title of M. E. Companion was introduced for the Principals.

On August 21st, 1796, the Chapter was held by adjournment at the Angel, Ilford, Essex, "for the purpose of exalting several of the Provincial Grand Officers of the county and other respectable Brethren." £1 7s. was paid by each candidate for exaltation.

By the printed laws of the Grand Chapter (1796), the Z. of each private Chapter was to wear a turban with a triple crown rising from the centre; the H. an ornamental turban or a plain crown; and the J. a purple Hiera, or cap, with a silver plate in front, having "Holiness to the Lord" engraved thereon in Hebrew characters. No mention, however, of these ornaments occurs in the later laws of 1802.

In the opinion of Bro. Rylands, a change took place with respect to the R.A. apron, between the dates of issue of the General Laws of 1796 and 1802 (printed 1807). At a meeting of the St. James' Chapter,—March 7, 1798—"Compn Macdonald proposed that the Indented Apron to be worn by the Companions of the Chapter sho^d be a Red indent on a Royal Blue ground, and lined with White Silk, which proposition was unanimously acceded to." With reference to the minute last quoted, Bro. Rylands says—"Crimson was the Royal Arch colour, and I am strongly inclined to believe it was the only colour upon the early R.A. aprons, and that the blue in the border was not introduced until shortly before the date of Macdonald's proposition. On April 12th, 1798, "Compn Malton produced an elegant drawing for a Certificate," and on November 8th following, the same brother exhibiting "an Engraving of the Certificate, one hundred impressions were directed to be struck off and every Companion engaged to take one, paying 2s. 6d. for the same."

Under the year 1800, we find that the installation of the Principals was conducted privately, and that the past Principals of other chapters were not admitted until after the ceremony. It is recorded also that "the M.E.Z. and Officers of the Chapter worked the first sections of Royal Arch Masonry."

In 1801—April 9th—William Preston¹ was present as a visitor, and later in the year—June 25th—Companions William Wix and John Alderidge were passed through the various chairs in order to qualify them for installation as Provincial R.A. Superintendents for Essex and Hants respectively, the latter item showing "that it was equally the custom to go through the form of passing the Chair of a Royal Arch Chapter, as it was to pass the Master's Chair of a Lodge, without really serving the office."

Still later in 1801—October 22nd—the M.E.Z., Walter R. Wright, "stated the necessity of a P.Z. presiding in the Lodge Room for the purpose of passing the candidates through the preceding degrees previous to their being conducted into the Chapter"; [and] the M.E.Z. selected Compn Corry, P.Z., to discharge the duties of that Exalted Situation."

The compiler tells us,—“In the list of officers Corry is called M. of the Lodge, and it is evident from the minute quoted that a ceremony, held in a separate room or Lodge, preceded that of Exaltation. There is no doubt it was the usual one of ‘passing the Chair,’ the first edition of the ‘Abstract of Laws’ issued by the G. and R. chapter, dated 1778. and later editions, direct that candidates for the R.A. ‘must have passed through the three probationary degrees of Craft Masonry: been regularly appointed and presided as Masters, to be justly entitled to, and have received, the Past Master’s Token and pass-word.’”

On November 12th, 1801, the M.E.Z. submitted a number of “Regulations to be observed by the Officers and Companions of this Chapter,” of which the following is a specimen:—

“II.—The three Principals particularly and earnestly request the early attendance of the M.E.P.Z., Master of the previous Lodge, and they recommend to his attention the most impressive order and solemnity in conducting the business of the Lodge, which should always be closed with an appropriate charge.” Under the year 1811, we find,—“No Master of the Previous Lodge was at this date specially appointed as an officer,” the practice being that the first Assistant Sojourner should take the Chair and prepare the Candidate for the Ceremony of Exaltation according to ancient usage.”

The following is an abstract of this ceremony, as practised about the year 1827, and dating (in the opinion of Bro. Rylands) from an earlier period:—

The Lodge was opened in the three degrees, the candidate successively filling one of the Warden's Chairs, being proposed as Master, elected, and duly obligated as such at the Pedestal. “He was then raised with—and—took the chair, and exercised the duties of W.M.,” after which the P.S. as W.M. addressed him, stating that the ceremony he had undergone was performed in order to comply with the ancient ordinances of R.A. Masonry; that the secrets of the degree could formerly be only communicated to “those who had been regularly installed into the chair of a Craft Mason's Lodge”: that the Grand Principals of the order had been pleased to grant a dispensation in favour of brethren who had not been so installed.” and that the Chapter was “empowered to admit such brethren, as candidates for Arch Masonry, as have passed regularly through the 3 deg. of Craft Masonry; who are 23 years of age, and who have been at least one year a M.M.”

The candidate was then told that the proceedings of the evening did not entitle him to the rank of P.M., or “to wear the distinguishing badge of a M. of a Lodge,” and the P.S. went on to say,—“Having proved yourself qualified and having passed *pro forma*, through the Chair of K.S., I must now call upon you to . . . Are you prepared to do so? previously to my entrusting you with the sec: of a Mr. of A. & S.”

This having been gone through, the presiding officer continued:—“In order to qualify you to be received into a Chapter, I shall put you in possession of the [secrets] of a Mr. of A. & S., to which you are now entitled.”

Then followed “a retrospect of the degrees in Masonry, through which the candidate had already passed. The Lodge does not appear to have been closed, but the candidate, after the preparation, etc., was introduced into the Chapter.”

“It will be seen,” observes the compiler, “that in the above ceremony the P.S. has replaced the First A.S., mentioned in the Bye-laws as Master of the previous Lodge. It seems clear that in early times the [R.A.] degree was worked in the Lodges, and most probably at first not at all regularly, but only as occasion required. The idea of a separate body, with more or less permanent officers, was, in my opinion, not the original one, but of later introduction. Such a manner of working the degree would go far to explain the difficulty in obtaining reliable records of the early period of its history.”

¹ If my recollection of the R.A. Minutes in the archives of Grand Lodge is to be depended upon, there was another William Preston besides the well-known Masonic author.

Under 1807, it is recorded that certain visitors "who were exalted in a Chapter meeting under the authority of the Athol Masons [were] admitted, on condition that they should be obligated and pay the registering fee to the Grand Chapter."

Of the union of the two Grand Chapters, we are told "that the meeting held on the 18th of March, 1817, composed of the members of both Grand Chapters, resulted in the formal foundation of the United Grand Chapter of Royal Arch Masons of England. The selection of the Lodges to which the various Chapters were to be attached appears to have been left to themselves. It is not surprising, therefore, when we consider the number of members of the Lodge of Antiquity, who were also members of the Chapter, that the Chapter of St. James, on resigning its old number, 60, became No. 2."

"On the foundation of the Supreme Grand Chapter, it is evident that some alterations were necessary in order to weld the two systems of working this degree into one. I am satisfied [continues our Bro. Rylands] that there were differences between the two systems of working, and that these differences were not so unimportant as has sometimes been supposed."

"On the 6th of February, 1833, the revision of the ceremonies commenced. The alterations were most carefully considered by the Committee of Promulgation elected in 1835, composed of Royal Arch Masons selected for their knowledge of the Ceremonies."

From the date last quoted, the proceedings which cease to be of general interest, are wisely shewn in very dim perspective by the historian of the Chapter. The list of Members, however, is given in full, and includes the names—to speak only of Companions who have gone to their rest—of James Asperne, the Chevalier Ruspini, Walter Rodwell Wright, Thomas Harper, William Shadbolt, the last Earl of Moira, James Earnshaw, Isaac Lindo, William Henry White, James Agar, John Henderson, Simon McGilivray, and the Rev. A. F. A. Woodford.

It only remains to be stated, that the History of the Chapter of St. James has been privately printed for the use of Members, and that the number of copies was limited to seventy-five.—R. F. GOULD, P.M.

THE TAROT OF THE BOHEMIANS, BY PAPUS. (*London, Chapman and Hall, 1892.*)—This is a translation from the French, although the fact is nowhere stated; but the phraseology of some paragraphs would reveal the fact, even if the writer of this article did not happen to know that M. Papus is a Parisian, and to have read these chapters in their original French.

This work is not our author's first venture into the domain of the occult; his "Traité Élémentaire de Science Occulte," Paris, 1887, is in its fourth edition.

The word Tarot is not yet a household word in England, so it is necessary to premise that the "Tarot" is a pack of playing cards, seventy-eight in number, which pack has been in some limited use as a game of cards in parts of Italy, Germany, and France for several centuries. Like the common pack of fifty-two cards, its origin is enveloped in mystery. The explanatory clause in the title of the book,—"*of the Bohemians,*" must not be taken to refer to the geographical Bohemia, but rather to the Gypsies, that peculiar vagrant race whose members are found scattered all over Europe, and the contention of M. Papus is that our knowledge of the Tarot cards is derived from the Gypsy race, in whose possession the Tarot has been for ages, and that the Tarot cards form a concentrated essence of the mysterious knowledge of the ancient world. This doctrine is not the invention of M. Papus, nor does his book contain much that is original; he derives his knowledge of the subject from the works of Etteilla, 1783; from Court de Gebelin, 1773; Jérôme Cardan, Vaillant, and from Eliphas Lévi. Certain references go farther back, even to the works of Gulielmus Postellus, 1530-50, and Raymond Sully. Papus also lays under contribution the recent writers, Yves d'Alvedyre, Hoené Wronski, and Oswald Wirth, who have all written on the Tarot symbolism. Papus has here "made a posy of other men's flowers, and nought but the thread which binds them together is his own;" however, beside the little tract by Mathers, this is the only important work on the Tarot in the English language.

It is laid down here that "The people intrusted with the transmission of occult doctrines from the earliest ages, was the Bohemian or Gypsy race. The Gypsies possess a Bible, which has proved their means of gaining a livelihood, for it enables them to tell fortunes; at the same time it has been a perpetual source of amusement, for it enables them to gamble. Yes; the game of cards, called the Tarot, which the Gypsies possess, is the Bible of Bibles. It is the book of Thoth, Hermes Trismegistus, the book of Adam, the primitive Revelation of ancient civilizations." "Thus, while the Freemason—an intelligent and virtuous man, has lost the tradition; whilst the priest—also intelligent and virtuous, has lost his esoterism, the Gypsy, both ignorant and vicious, has given us the key

to all the symbolism of the ages. We must admire the wisdom of the Initiates, who utilized vice, and made it produce more beneficial results than virtue."

Voilà tout! our friend Papus is as bold a surmiser as ever Dr. Oliver, or any other Freemason ever was. It is a serious question whether Papus' theory has any more solid foundation than those of enthusiastic Freemasons have had. Attentive study does seem to show marks of great antiquity in these curious cards; but even if their origin be ever so remote, yet the Gypsies may not have been the sole preservers of their integrity, nor may Papus have mastered all they ever meant.

Our author explains that his book is intended for the use of "Initiates," whom he describes as "those who are acquainted with the *elements* of occult science." He asserts that the key to Tarot symbolism has never before been revealed; but if not it is still a secret. This book is to supply initiates with an accurate guide, it is also to supply to the uninitiated reader the explanation of the philosophy and science of ancient Egypt, and lastly to offer to Ladies complete instruction in the Art of Divining by the Tarot in seven lessons; but why to Ladies only? "Because it is traditional that the Future can be read through the Tarot, and our feminine friends will never forgive me if I ignore their natural curiosity on the subject of the future."

Part One is the general key which gives the absolute key to occult science: there are references to the Tetragrammaton, the powers of numbers, the Major and Minor Arcana.

Part Two is the general key applied to Symbolism; here are specified the several extant forms of the Tarot cards, with a description of a typical pack of Tarot or Tarocchi, noting the four suits, the four court cards, king, queen, knight, and knave of each suit; and the peculiar set of 22 trumps or *atouts*, which form a group of pictured cards, quite distinct from all the others. He describes these 78 cards as forming three septenaries corresponding to Theogony, Androgeny, and Cosmogony, subdivided into a series of groups of "three summarised in a fourth."

Part Four includes the applications of the Tarot to Astronomy, to Initiations, and to the Kabalah. There is a summary of the opinions of other authors, and then comes the special Instruction to Ladies.

The Tarot as a card game is then considered; and there is a chapter on the unity of games, pointing out the resemblances between the modern card pack, chess, dominoes, and dice, the goose game of Homer, and the Tarot system. The work concludes with a useful list of authors consulted.

As Freemasons, we are only directly interested by some remarks in the early chapter. "The Gnostic sects, the Arabs, Alchemists, Templars, Rosicrucians, and lastly the Freemasons form the western chain in the transmission of occult science." "A rapid glance over the doctrines of these associations is sufficient to prove that the present form of Freemasonry has almost entirely lost the meanings of the traditional symbols, which constitute the trust which it ought to have transmitted through the ages. The elaborate ceremonials of the ritual appear ridiculous to the vulgar common sense of a lawyer or grocer, the actual modern representatives of the profound doctrines of antiquity. We must, however, make some exceptions in favour of great thinkers like Ragon, and a few others. In short Freemasonry has lost the doctrine confided to it, and cannot by itself provide us with the synthetic law for which we are seeking" "The legend of Hiram is the Bible of Freemasonry." "The hour is approaching when the missing word will be refound. Masters! Rosicrucian and Kadosh, you who form the sacred triangle of Masonic Initiation, do you remember? Yod-He-Vau-He. Remember the Master, that illustrious man, killed through the most cowardly of conspiracies. . . . Remember Rosicrucian, the mysterious word which thou has sought for so long, of which the meaning still escapes thee. Remember Kadosh, the magnificent symbol which radiated from the centre of the luminous triangle, when the real meaning of the letter G was revealed to thee. The man, the word, and the symbol indicate the same mystery under different aspects. He who understands one of these words possesses the key which opens the Tomb, the symbol of the synthetic science of the Ancients; he can grasp the *heart* of the Master, the symbol of esoteric teaching. The whole Tarot is based upon the word ROTA, arranged as a wheel of four spokes, at the ends of which are TARO—INRI and IHVH., thus T.I.I—A.N.H—R.R.V—O.I.H. For INRI is the word which indicates the unity of your origin, Freemasons and Catholics.

Igne	Natura	Renovatur	Integra
Jesus	Nazarais	Rex	Judeorum

are the opposite poles.

Scientific	Religious
Physical	Metaphysical

of the same doctrine.

Yod-He-Vau-He is the word which indicates to you both, Freemasons and Kabbalists, the unity of your origin. TAROT, THORA, ROTA are the words which point out to you all, Easterns and Westerns, the unity of your requirements and of your aspirations in the eternal Adam Eve, the source of all our knowledge and of all our creeds."

If any Brother of the mystic tie be still ignorant of the Masonic secret, it is not the fault of Papus; it is the work of Gould or Speth, who have de-spiritualized the Freemasonry of our time. By the death of our dear Brother, the Rev. A. F. A. Woodford, it is feared we have lost our only Hermetic scholar, to whom this explanation would have been meat for babes, for he was like "Ragon and a few others."

There is not much to be said here of the 56 cards of the Tarot pack, but the 22 special trumps are indeed a very curious object of study and research. They are a mine of symbolism, and are evidently derived from a very remote antiquity, and from Egyptian sources. They are numbered from 1 to 21, and the remaining one, or the 22nd, is numbered 0. They are all picture cards, and appear to represent,—The Juggler, High Priestess, Empress, Emperor, Pope, the Lovers, the Fool, the World, the Last Judgment, Sun, Moon, Stars, Chariot, Justice, Hermit, Wheel of Fortune, Strength, Lightning Struck Tower, the Devil, Temperance, Death and the Hanged Man, a curious and heterogeneous collection of beings and things, without apparent relation. Could it have been designed only for purposes of fortune telling? Who can say? Papus supplies a short chapter of speculations on the design and relationship of each of these cards, thus, for example, No. 15, the Devil, he associates with Destiny, Chance; Fatality, the result of the Fall of Adam and Eve; Nahash, the Dragon of the Threshold; Serpent; Sagittarius; November and the Hebrew letter Samech or S.

By such a grouping of associations it becomes possible to cover a great extent of data, and so a far-reaching scheme of divination is obtained.

The four suits of the 56 cards are not like the English pack, but are Cups, Swords, Pentacles or coins, and Sceptres; and there are the numbers 1 to 10, and a King, Queen, Knight, and Knave of each suit.

The work is embellished with well-drawn engravings of the several cards, and several explanatory diagrams. Yet with all these adventitious aids, the subject remains obscure—possibly the reason may be that the True Key is still hidden from public gaze—yet it may, perhaps, still exist, and may be obtainable.—WYNN WESTCOTT, M.B., P.M., P.Z

QUATUOR CORONATORUM ANTIGRAPHA, VOL. III.

Here are a few errors in the transcripts of the documents contained in the last issued volume of our Reprints, which, although not of much importance, it would be well for the sake of accuracy to make a note of. They are—

HARLEIAN MS. 2054.

PAGE	LINE				
ii.	15, 17 (twice), 21;	}	<i>for and read &</i>		
iii.	22, 26;				
iv.	2;;				
iv	35;				
ii.	12;	<i>for</i>	<i>terme</i>	<i>read</i>	<i>termes</i>
iii.	3;	"	4th	"	4
iii.	4;	"	I.	"	I
iii.	7	"	sheep	"	sheepe
iii.	28;	"	days	"	dayes
ii.	46;	"	get	"	set
iv.	10;	"	Solomon	"	Soloman
iv.	20;	"	learneing	"	Learneing
iv.	26;	"	get	"	set
iv.	31;	"	stuard	"	Stuard
iv	44;	"	lerne	"	learne
v.	2;	"	togather	"	to gather
v.	9;	"	as well	"	aswell
v.	32;	"	reherse	"	rehearse

On p. iii. l. 11, *vengeance* is the original word written; there is a mark added to the "e," which, if intentional, converts the word to *vengeance*, but it may perhaps be only an accidental smear.

SLOANE MS. 3848.

PAGE	LINE				
ii.	10;	for	truth	read	truly
iii.	9;	„	he	„	hce
iii.	19;	after	whcre	interline	in
iii.	note 9;	after	made much of	add	&
iv.	2;	for	worthy	read	worthie
iv.	2;	after	building	interline	of
iv.	4;	for	served	read	serued
iv.	23;	„	and	„	And
iv.	27;	„	works	„	workes
iv.	28;	„	capite	„	Capite
iv.	33;	„	workman	„	workeman
v.	4;	„	Town	„	Towne
v.	6;	„	vj	„	vi
v.	12;	„	(first) and	„	&
v.	31;	„	Charges	„	Carges
v.	33;	„	charge	„	Charge
vi.	10;	„	eu'rye	„	eu'ye
vi.	28;	„	bondman	„	bond man
vi.	29;	„	joyrney	„	Joyrney
vii.	16;	„	evu'rye	„	evu'ye
vii.	17;	„	joyrney	„	Joyrney

SLOANE MS. 3323.

ii.	8;	for	Geometery	read	Geometry
ii.	41;	„	Government	„	Govemernt

WILLIAM WATSON MS.

xix.,	5, 23, 26;	xx.,	32, 42;	xxi.,	32;	} for and read &
xxii.,	2 (twice), 7;	xxiii.,	4;	xxv.,	18;	
xix.	14;	for	wch	read	w ^{ch}	
xx.	7;	„	Doctor	„	Doctors	
xx.	29;	„	Daughters	„	Daugters	
xx.	35;	„	weauing	„	weaueing	
xxi.	15;	„	than	„	then	
xxi.	20;	„	Ninivehet	„	Ninivelet	
xxi.	21;	„	openly	„	oponly	
xxiv.	36;	„	fellows	„	fellowes	
xxv.	12;	„	worke	„	works	

—JOHN LANB

NOTES AND QUERIES.

LIFE OF SETHOS.—Voici les divers renseignements que j'ai pu recueillir sur le livre "Vie de Sethos."

Histoire ou vie de Sethos tirée des Monuments anecdotes de l'ancienne Egypte d'un Manuscrit grec (composée par l'abbé Jean Terrasson).

Paris—Guerin - 1731 - 3 vol. in 12.

Amsterdam - 1732 - 2 „

Paris—Desant - 1767 - 2 „

Paris—An III. - 1794 - 2 vol. in 8.

Nouvelle édition Paris d'Haukel - 1813 - 6 vol. in 18.

Lorsque cet ouvrage fut publié pour la première fois, un anonyme (le Père Routh) en donna une critique qui a pour titre :

"Relation fidèle des troubles arrivés dans l'empire de Pluton au sujet de l'Histoire de Sethos en IV. lettres écrites des Champs Elysées à Mr. l'Abbé . . . (Terrason) auteur de cette histoire."

Amsterdam—Wetstein - 1731 - in 8 vols., 212 pages.

Le Roman de Sethos a servi de base à Gustave Flaubert pour son roman de Salamambo.

Le Père Routh qui fit la critique de la vie de Sethos était un Jesuite irlandais né le 11 février 1695 et mort à Mons le 18 Janvier, 1768.—A. DE GRANDSAGNE.

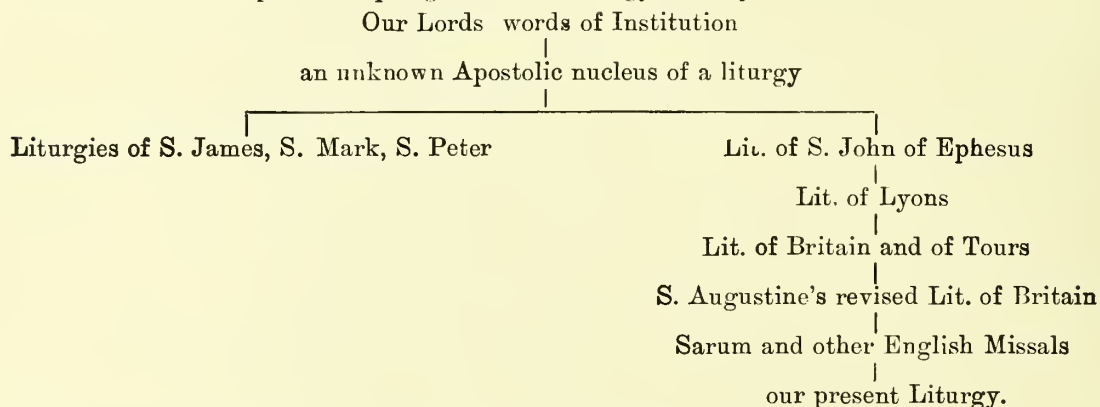
The Quatuor Coronati.—Lewis de Luxemburgh, Archbishop of Rouen, having in 1438 received the temporalities of the See of Ely, was in the following year created Cardinal Priest by Pope Eugenius iv., by the title of S.S. Quatuor Coronatorum.

He presided over this diocese five years and six months, and died at his Manor house at Hatfield, September, 1443, in the church of which place his bowels were interred. His heart was carried over into Normandy, by his servant, after his body had been conveyed to Ely, and buried in the south side of the Presbytery, where there is a handsome altar tomb erected to his memory, with his effigy thereon in stone. From Bentham's *History and Antiquities of the Cathedral Church of Ely*.—W. K. MCKELVIE, C.E.

Visvakarma, the God of Indian Masonry.—Visvakarma, in India, is called the Carpenter, the Builder, and is represented as tying his son-in-law (Surya) upon his lathe; but in the esoteric allegory, upon the svastika or ☸ cross, which is four squares placed with their ends together. Some lines are attributed to Buddha, in which he states that the Great Architect will not again erect him an house, that is, he had been born for the last time.—JOHN YARKER.

From the East through Southern France.—I was much interested in the paper on Naymus Grecus and think the explanation was probably right. Some of the brethren may not know how much England is indebted to Greek sources in the matter of forms of worship and of prayer, and how this element came in by the way of the South of France.

This for example is the pedigree of our Liturgy or Holy Communion Service.



S. Augustine's changes were derived not from the Roman Sacramentary of S. Gregory but "from a sister rite, formed in the south of France, by the joint action, probably, of SS. Leo and Cassian, about two hundred years before (A.D. 420); having a common basis indeed with the Roman office, but strongly tinged with Gallican characteristics derived long ago from the East, and probably enriched at the time by fresh importations of Oriental usages." (Archdeacon Freeman's "Principles of Divine Service," II., ii., 405). See also an interesting paper on the influence of Greek forms on English rites in one of the volumes of essays edited under the title of "The Church and the World," by the Rev. Orby Shipley.—REV. J. W. HORSLEY.

Lady Freemasons.—The following is from *Tit Bits*, London, January 9th:—I have read that there has never been but one lady known to have been admitted into the mysteries of Freemasonry; doubtless, others of your readers have read the same, and it may be interesting to those who are Freemasons to know that the writer of this article has attended a Lodge to which belonged, as subscribing members, several ladies.

During the winter of 1887-8 I was at Port Mahon in one of Her Majesty's ships, and with others received an invitation to visit the Freemasons' Lodge on shore. We accepted the invitation, and, upon being ushered into the Lodge after the usual ceremonies, were rather surprised to see several ladies seated in the Lodge and wearing the regalia of their Order.

In the working of the Lodge the ladies took exactly the same share of work as their sterner brethren would have had to have done had there been no ladies to take upon themselves the work, and they did their duty in quite as good a manner as men would have done. Two of the ladies had infants in arms, so there were at least two *cowan*s in that Lodge.

At the conclusion of the ceremonies, I conversed with the Master of the Lodge, who was a Spanish military officer exiled during the Carlist troubles, and he informed me that quite a number of ladies on the island (Majorca) were Freemasons, that the Order was

worked more after the system of our society of Oddfellows, and that they were peculiarly a benefit society among themselves, helping each other out of the Lodge funds when necessity compelled—in fact, working the affair in a manner in which a great many people begin to think Freemasonry should be worked.

I have been in various Lodges in and about the world, but this is the only time that I was ever in the company, or knew of any living ladies who had been regularly initiated into the mysteries of the craft. As I previously said, I was not the only Englishman present, so that in case of any doubt about the foregoing article I can forward the names of the other Masons who saw this uncommon sight.

[The writer is wrong in supposing that only the one lady, Miss St. Leger, was ever initiated. There are a few other well-known and authenticated cases, but the fame of the Irish lady seems to overshadow and eclipse the others. We have attempted to place ourselves in communication with the writer of the article, but the editor of *Tit Bits* has, unfortunately, not preserved the address. Can any reader of *Ars* supply further data?—EDITOR.]



The Masons' Arms, Swindon.—The accompanying sketch is a very rude attempt to delineate an elaborately incised stone built into the walls of a house in Bull Street, Swindon. The house itself is comparatively modern, but the stone was originally fixed between the upstairs windows of its predecessor, a poor two-storied cottage. The cut and information are both derived from Mr. Morris' "Swindon, fifty years ago (more or less)" and although it is simply the well-known coat of arms of the Masons' Company, Mr. Morris found great difficulty, curiously enough, in ascertaining this fact. The presumption is that the owner of the house in 1704 was a Mason by trade, or a member of the Masons' Company. All this, though interesting, is not remarkable, but the initials at the top of the lozenge are curious. They may be, and probably are, the initials of the owner. There is nothing to disprove this, but on the other hand, nothing to confirm it, as the history of the cottage can only be traced back to 1815, when it was conveyed from William Seville to John Harding Sheppard. It would appear extremely unlikely that H.R.A. should be rightly read as Holy Royal Arch, and I think that the bare possibility of this may well be wholly overlooked. Will some brother resident in Swindon look through the registers of the beginning of the last century, if accessible, and try and trace out anyone with the above initials?—G. W. SPETH.

The Rosicrucians in Denmark in 1484.—I am indebted to Bro. George F. Fort for the following note, which appeared over the signature of that well-known Masonic writer, in *American Notes and Queries* (Philadelphia) of October 24th, 1891:—"In tracing out recently some lines of historical research into old guild life in Northern Europe, I came upon a statement of a fact that may be of interest, viz., the existence or rather the establishment in Sleswic, in Denmark, in the year 1484, of a fraternity of the Rosicrucians: 'Fraternitas Rosarii slesvici condita, anno 1484 (Fortuyn *De Guildarum Historia*, p. 54, ed. 1834).' The writer refers in a foot note for his authority for the preceding extract to '*Terpiger Ripæ Cimbricæ*, p. 438.' If this date be authentic, it is a very old, perhaps the most ancient proof yet produced of the venerable lineage of this curious brotherhood."—R. F. GOULD.

Sethos (*A.Q.C.* iii., 240, 247).—The following descriptions are taken from the Catalogue in the Brit. Mus. Library:—

a.—“Sethos, Histoire ou vie tirée des monumens anecdotes de l’Ancienne Egypte ; traduite d’un manuscrit Grec [or rather written by J. Terrasson] 3 tom. Paris, 1731.”

b.—“The Life of Sethos, taken from private memoirs of the ancient Egyptians. Translated from a Greek manuscript into French [or rather, an original work by J. Terrasson] and now done into English . . . by Mr. Lediard, London, 1732.”

Another edition, of which there is also a copy in the same national repository, was printed at Amsterdam in 1732.—R. F. GOULD.

The Culdees at St. Andrews.—“The diocese of St. Andrews was founded about 850 A.D., but the Culdees were in existence centuries before that. Under various titles—such as ‘Kirkheugh,’ ‘Provostry of Kirkheugh,’ ‘Ecclesia Sanctæ Mariæ de Rupe,’—has this locality been designated ; but until the excavations began its extent was unknown. The form is that of most ecclesiastical buildings—a cross lying nearly east and west. The length inside the wall is 99ft., the width of the nave 20ft., and the length of the transepts 84ft. The walls are three feet thick ; and curiously enough, many of the stones bear a Masonic mark, *the five points being the most prevalent.*”

The above extract is taken from the Illustrated guide book to St. Andrews, published by Messrs. A. Westwood and Son of Cupar-Fife. The italics are mine.

Who are the Culdees ? When did they live ? These are questions that are asked on reading the above extract. I will endeavour to answer. The word *Culdees* means servants of God. The Culdees were followers of Colum or Columba. About the year 545 A.D., there came from Ireland to the island of Iona, a *currach*, or boat made of pieces of wood and covered over with skins. This *currach* brought Colum or Columba, and his twelve companions. Arrived on Iona, the missionaries built a church and huts of reeds and plastered over with clay. They supported themselves by agriculture. From Iona, as the head quarters, the Culdees crossed over to Scotland and preached the gospel. “Iona was in fact a missionary college where youth were trained to the office of preachers, and where they were at the same time taught various mechanical arts.” The Culdees established schools in many parts of Scotland : Abernethy, Dunblane, Scone, Brechin, Dunkeld, Lochleven, St. Andrews, etc. Culdee missionaries went all over Scotland into the isles of Orkney and Shetland, and Iceland ; they even penetrated into Northumberland, etc.

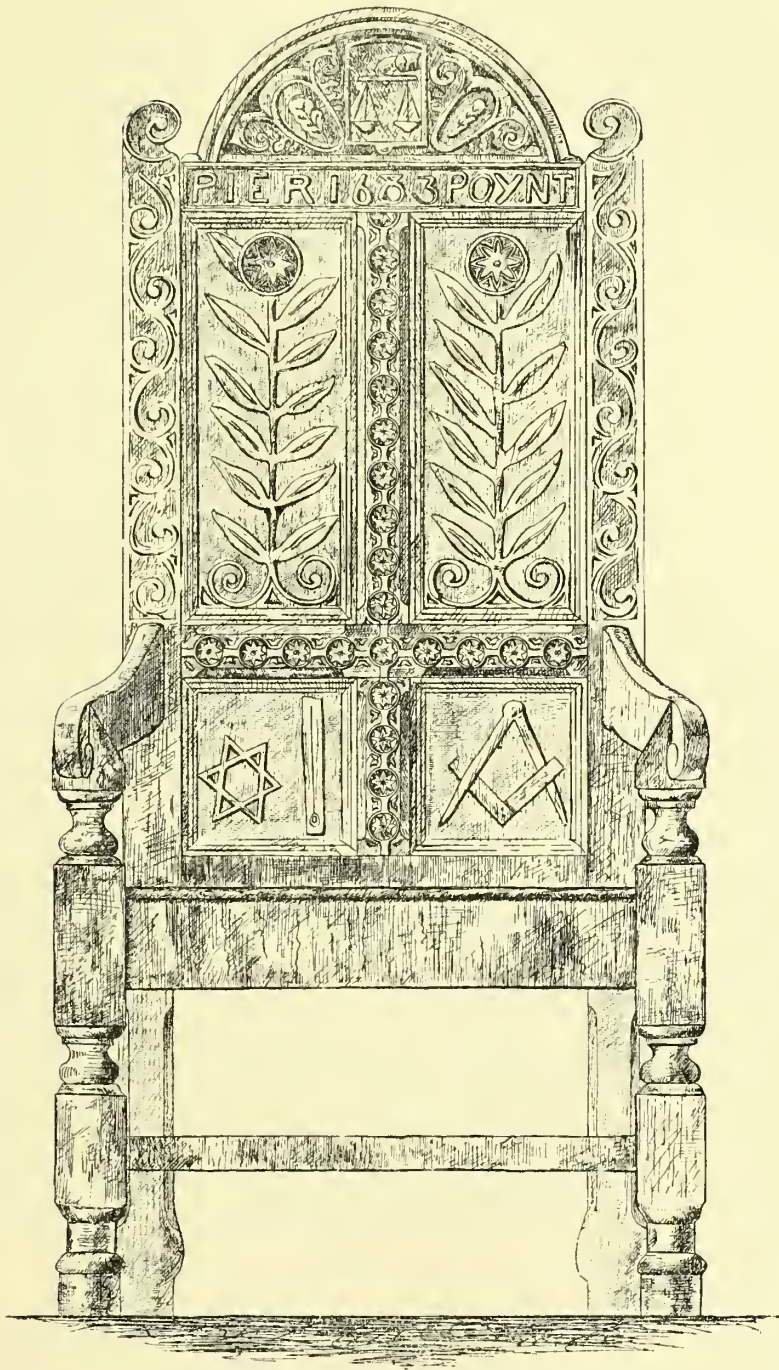
The second question is easily answered. History tells us that it was in the sixth century the Culdees began their missionary work.

The walls of the Culdean monastery are covered at present, but later on I might have a chance of copying and describing the *Masonic Marks*.—REV. P. J. OLIVER MINOS, F.E.I.S.

Antiquity of Masonic Symbolism, No. 8.—*An Old Chair at Lincoln.*—I enclose a drawing of an old oak chair which is now a useful and ornamental piece of furniture in the supper room of the Witham Lodge. So far as my limited experience goes, it possesses such features of universal interest, together with an historical record as may probably interest the members of the Quatuor Coronati and secure a place amongst the Notes and Queries of the *Transactions*. The chair, it is believed was bought from a house in Gloucestershire by a Lincoln dealer, and while in transit through the streets on a railway dray it was seen by one of the Lincoln brethren, who ultimately secured it for the Witham Lodge.

As the name Pierpont upon the chair indicated a connexion with the family of Earl Manvers, I wrote to his Lordship enclosing the drawing and asking for any information that he could give, and received the following reply:—“From investigations we have made, it appears most probable that the chair must have belonged to William, 4th Earl of Kingston, who was Lord Chief Justice (in eyre) beyond the Trent, and died in 1690.” The chair may probably have been carried from place to place to add a kind of dignity to the proceedings. A balance is just the sort of emblem one would naturally look for on a judge’s seat, but I think it is a little remarkable that the Masonic emblems should be added. The question is, whether the designer of the chair being a Mason carved these tools on his own responsibility or whether they were ordered by the Earl ? If the latter, it is very interesting, as showing that Speculative Masonry had, in the century preceding the formation of Grand Lodge, more aristocratic followers than has been lately imagined. The drawing, which is very faithfully executed, is the work of the younger son of our late esteemed brother Frederic Watson.—W. DIXON, P.M. 297.

Introduction of outside rites into the Craft.—*Re Austrian Masonry, Chapter of Clermont, English Royal Arch, etc.*—The interesting papers of Bro. Malczovich have raised a point which may assist in clearing up the date of introduction of certain higher grades into the Craft. Perhaps he may be able to afford us a little more light upon this

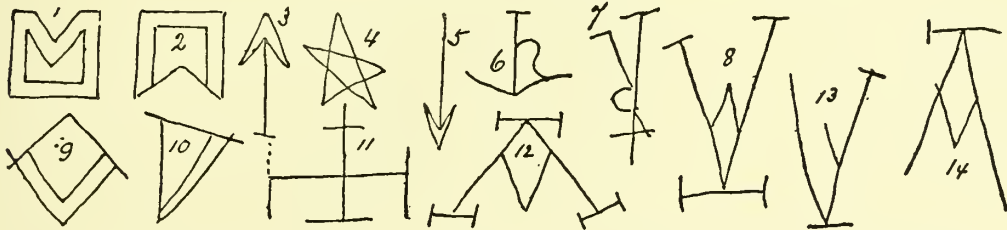


— — ELEVATION — —

AN OLD CHAIR, AT LINCOLN.

interesting and vexed question. He states that a religio-civil order under the name of the *Friends of the Cross* united with an originally operative Dutch Lodge into which the Count de Spork was initiated. At page 187, vol iv., *A.Q.C.*, he gives a medal of a Lodge, founded 1726, on one side of which is Spork, and on the reverse a representation of the New Jerusalem. This symbolism connects the Lodge of 1726 with the grade which afterwards became 19th of the Chapter of Clermont, and from which so many other rites have drawn their inspiration. The title *Friends of the Cross* is clearly only a varied translation of the latin title of a much older order. In 1587 the *Militia Crucifera Evangelica* held a meeting at Lunenburg, and in 1604 Simon Studion alludes to the Militia in his book *Temple Measuring* which also contains several allusions to the rose and the cross. Between 1617-28 the well-known Andrea was engaged in spreading an association called the *Christian Fraternity*, and lists of members are preserved of later date than Andrea's death in 1654. De Quincey is my authority. A little later it is said by Thory and Oliver that Gabrano instituted the *Order of the Apocalypse*, which would seem to have been a branch of the foregoing, though his system is rather connected with the 17th degree. However it is chiefly the possession of the grades 17-19th that distinguished the Chapter of Clermont from its other competitors, such as the Knights of the East and Adoniramite Masons. I admit this is slender ground on which to draw conclusions, but it is the best that we can expect to find.—JOHN YARKER.

Masons' Marks, Ely Cathedral.



1 & 4, On Pier of Octagon, E. side of S. Transept. 8, 11, On Pier of Octagon, N. side of Nave.
2, 3, 6, 7, On E. side of S. Transept. 5, 9, 10, On W. side of S. Transept.
12, 13, 14, On N.W. Pier of Octagon in Nave Arch.

Masons' Marks.—I send you herewith a few copies of the Masons' Marks in Ely Cathedral, all of which I understand are on Norman work. At a future time, if desired, I shall be glad to send another selection. Those that I send appear frequently, and are more or less distinct, according to the manner in which the coating of whitewash had been removed, but some of them are nearly obliterated, owing to the rough manner in which that work was performed. The whitewash is quite visible in most of the marks, thus proving that the latter were previously in existence.—W. MCKELVIE.

Randle Holme MS. Charges—In the introduction to Vol. III. of the Lodge Reprints (Harl. MS. 2054) Bro. Speth, following Bro. Gould, mentions that in my notes on Randle Holme and Freemasonry, I have made the statement that the second Randle Holme died 1st Charles II. [1649]. To prevent future error, I may mention that this is simply a misprint for the 11th of Charles II. In the original proof the printer allowed one of the figures to drop out, and knowing that the *first* (as it then stood) regnal year of Charles was not 1659, I unfortunately, without reference, reduced the date ten years, and changed it to 1649, whereas I ought instead to have added the figure 1 in its proper place in the number of regnal years.—W. H. RYLANDS.

The Tatler and Bro. Francis Drake's 1725 Address to his Grand Lodge
—It is now well known that No. 26 of *The Tatler* (1709) alludes to Freemasons having signs and tokens; but I think it has not hitherto been noticed that Bro. Drake, in his speech to the G.L. of all England at York, in 1725, has extracted from *The Tatler*. The extract alludes to the different humours of Englishmen, as derived from Danes, Saxons, Normans, and Welshmen, and will be found *verbatim* in No. 75 (Oct. 1st, 1709).—JOHN YARKER.

OBITUARY.

A GRIEVOUS loss has been sustained, not only by the Craft, but by the nation at large, in the untimely death, on the 14th January, of the elder son of H.R.H. the Prince of Wales, M.W.G.M. Our late royal Brother, the DUKE OF CLARENCE AND AVONDALE, had but completed his 28th year on the previous Friday, and all England was looking forward in pleasurable anticipation to his marriage with Princess "May" of Teck, when on Monday the public was struck aghast with the information that he lay seriously ill of the prevailing epidemic, influenza, to which he finally succumbed. It scarcely needed such a blow as this to assure his august parents of the deep sympathy of the British nation in their welfare, yet even in such sorrow as is theirs at this time, the unaffected and universal mourning of a whole people must be, we trust, some slight consolation. Prince Albert Victor of Wales was initiated into Freemasonry in the Royal Alpha Lodge, No. 16, on the 17th March, 1885, the ceremony being performed by his father, the M.W.G.M. On the 7th May he was passed in the Lodge of Friendship, No. 100, Yarmouth, and raised on the 8th June in the Isaac Newton University Lodge, No. 859, Cambridge. In 1887, during the Jubilee year of his Grandmother, our gracious Queen, he was appointed Senior Grand Warden, and in 1890 he was installed by the Prince of Wales personally as the Provincial Grand Master of the Province of Berkshire, then newly separated from Buckinghamshire. To all appearance his future career, both Masonic and public, was destined to be a bright one, whilst his domestic and private life seemed to be assured of felicity in the approaching union with an amiable princess, who bid fair to rival her mother in the affections of the people of these realms. But it has pleased T.G.A.O.T.U. to ordain otherwise, and we can but bow in submission to His will, believing that what He does is for the best.

WE regret to record the death of Brother GEORGE RICHARDSON, of Newcastle-on-Tyne, on the 14th December last. He had only joined our Circle in the previous May.

ALSO of Brother JOHN PIGGIN FEARFIELD, W.M. of Moira Lodge, No. 92. Though W.M. of one London Lodge, and member of another (No. 29), Brother Fearfield was a resident of Nottinghamshire. He was an Alderman on the County Council, a Captain of Volunteers, and a Provincial Grand Officer of Derbyshire.

ALSO of Brother R. G. KING, of Gosport, who joined us in January, 1888, and entered into rest on the 7th January, 1892.

ALSO, in January, of Brother L. E. S. TORGIUS, of Johannesburg, who joined us in March, 1889.

WILLIAM ROBERT WOODMAN, M.D.—This well-known Brother, and member (since June 1887) of the Quatuor Coronati Correspondence Circle, died on December 20th, 1891, after a month's illness; but he had been gradually failing in health for several years. He was initiated in St. George's Lodge, No. 112, at Exeter, in 1852, and joined the Grenadiers Lodge, No. 66, of which he became W.M. in 1863. Exalted in the Royal Arch in the Britannic Chapter, No. 33, he subsequently occupied its chair as First Principal. He was a Past Prov. Grand Steward of Middlesex, and was appointed Grand Sword Bearer to the M.W.G.M. in 1875. Brother Woodman was a respected and eminent member of the medical profession, and had served as a Volunteer Surgeon in Paris in the *coup d'état* of 1851. For many years he filled the office of Grand Recorder to the Order of the Red Cross of Rome and Constantine, of which he subsequently became Grand Treasurer. But it was to the Societas Rosicruciana that he gave his most earnest and willing services; he became Secretary General in 1867, Junior Substitute Magus in 1876, Senior in 1877, and finally succeeded Robert Wentworth Little as Supreme Magus in 1878, an office which he held until his death. For eleven years he acted as Editor of the quarterly periodical, the "Rosicrucian," and contributed to it many scholarly articles. He was an excellent Hebrew scholar, and one of the few English masters of the Hebrew Kabalah; he was also an authority on the Gnosis and the Tarot. Dr. Woodman was also one of the few living members and teachers in the little-known Hermetic Society of the G.D. He has left by deed a collection of valuable books on occult subjects, to the conjoined library of the Hermetic and Rosicrucian Societies. The Metropolitan College of the Soc. Ros. has published annual reports for the last six years, and in these will be found several learned articles on the Kabalistic philosophy from his pen. He was an amiable man, an enthusiastic Freemason, and a sincere friend; his loss is deeply felt by all those who were associated with him, alike in Masonry, professional life, and in the social circle.—W. WYNN WESTCOTT.

THE Craft in general, and his Province in particular, have sustained a great loss in the death, on the 1st February, of Colonel FOSTER GOUGH, LL.D., Past Grand Standard Bearer, Provincial Grand Master of Staffordshire. From the date of his initiation, in 1856, he had been a diligent student of Masonry in all its degrees, as shown by his having taken the Royal Arch in 1857, become a Knight Templar in 1858, and followed these by joining the 1st and the Mark Degrees in 1859. To those who only knew him in later years it may probably be a surprise to learn that he was Deputy Provincial Grand Master so long ago as 1865, and for a time undertook a very active supervision of the Province. His energies were in a few years diverted to Mark Masonry, and the Provinces of Stafford and Warwick, organized by his zealous labours, were put under his charge as Prov. G.M.M., in 1882. When he again gave his special attention to the Craft, a few years since, as Deputy for Colonel Tudor, he devoted all his leisure to the work of the Province, and on succeeding that Brother as Prov. G. Master and Grand Superintendent in 1889, it became the ruling business of his life. Within the nine months preceding his death, he paid no less than 53 visits to Lodges and Chapters within the Province. During the past year he devoted special attention to the promotion of uniformity of ritual, and organised Lodges of Instruction with competent Preceptors in connection with nearly all the Lodges. He also held three special meetings for instruction in, and correction of, ritual, to bring the Province into conformity with the Emulation working, securing for this purpose the assistance of Brother R. E. Sudlow, P.G.Std.B. It was specially characteristic of him to devote all his energies to one purpose, and he lately announced that he considered the work of settling the ritual fairly set on foot, and his next effort would be the advocacy of the Masonic Charities. He only lived to set an example by contributing a vice-President's qualification to each of the three institutions. Courteous, genial, and always readily accessible to the Brethren of the Province, he will long be remembered as an example of what a Provincial Grand Master may be, and the present generation of Masons must pass away before his memory can cease to be recalled with esteem and affection. Our Brother was an early member of the Correspondence Circle, and took a lively interest in the Quatuor Coronati. His Provincial Grand Lodge and Chapter were among the first Provincial bodies to be enrolled on its list. He published several small pamphlets and lectures on Masonic subjects in his earlier days. Outside Masonry he took an active interest in scientific subjects, especially electricity and electro-metallurgy, was the second President of the Wolverhampton Literary and Scientific Society, and for some years commanded with his customary zeal and energy the local regiment of Volunteers.—J. BODENHAM.

THE death of COLONEL SHADWELL HENRY CLERKE, Grand Secretary of English Freemasons, which occurred on Christmas Day last, will be deeply lamented throughout the vast jurisdiction, in which for the last twelve years he was the moving spirit.

Our late Brother came from an old military stock, his father, General St. John Clerke, K.H., Colonel of the 75th Foot, and also his uncle, Major Shadwell Clerke, having served with distinction in the Peninsular War.

Shadwell Henry Clerke—born March 28th, 1836—served with the 21st Fusiliers in the Eastern Campaign of 1854-5, including the battle of Alma, siege and fall of Sebastopol, attack of the Redan on the 18th June, when he commanded the scaling-ladder party, and was mentioned in despatches. Served as Adjutant at the fall of Sebastopol and expedition to Kinburn. For these services he received the Crimean medal with two clasps, also the Sardinian and Turkish medals. His earlier commissions bear date—Ensign, Dec. 3rd, 1852; Lieutenant, Nov. 6th, 1854; and Captain, March 26th, 1858. In 1860, the 21st Foot was in the West Indies, and in that year General Sir Josias Cloete, commanding at Barbados, selected Captain Clerke as his Aide-de-camp, from which office he was advanced to that of Military Secretary by General Brooke, the successor to Sir Josias. The latter appointment he held for the regulation period of five years, when he returned to England, and a few years after purchased a majority, his name appearing in the Gazette the day before Purchase in the Army was abolished. Subsequently he became Lieutenant Colonel and (Honorary) Colonel.

In 1875 he was appointed to a vacancy in the Honourable Corps of Gentlemen-at-Arms, and remained a member until his death.

Our late brother, then Lieutenant Clerke, was made a Mason in the Zetland Lodge, No. 515, Malta, by his friend Captain N. G. Phillips, in 1857. In the following year he joined St. John and S. Paul, No. 349, also at Valetta, and became W.M. on December 27th, 1859.

In 1872, he joined the Friends in Council Lodge, No. 1383, and was made W.M. in 1876; in 1880, the Royal Alpha, No. 16, of which the Grand Secretary for the time being is always the Secretary; and the Shadwell Clerke Lodge, No. 1910, in 1885, whereof he was

installed W.M. in November last. He was exalted to the degree of R.A. at Malta, in the Leinster Chapter, No. 387, I.C., and he became Z. of the Friends in Council Chapter, No. 1383, in 1879.

Besides the foregoing, there are other Lodges and Chapters of which he is said to have been a member—notably the Albion, No. 196, Barbados, and the Metham, No. 1705, Stonehouse (Lodges); also the Union Chapter, No. 407, Malta; but his name is not registered in the books of our Grand Lodge and Grand Chapter as having actually belonged to any one of them. It is certain, however, that after leaving Malta, and during the remainder of his military service, he must have participated in Masonic Fellowship with the members of many Lodges and Chapters, and of the manner in which he was esteemed by those with whom he was thus brought in contact, a gratifying proof was afforded him while stationed with his regiment at Plymouth, by his successive appointment as Provincial Grand Sword Bearer and Senior Grand Warden of Devonshire. In 1878, he was appointed S.G.D. of the Grand Lodge, and Principal Sojourner of the Grand Chapter, while two years later he was successively inducted into the two offices of Grand Secretary and Grand Scribe E., which he continued to hold until his untimely decease.

Besides the distinctions enumerated, he attained the highest, or nearly the highest, position in a vast number of Orders and Rites, the membership of which is restricted to Freemasons. Thus, he was Great Sub-Prior of the Knights Templars, a Sovereign Grand Inspector General 33°, and for several years Grand Secretary General of the Supreme Council, a Past Grand Warden of the Mark Degree and—without having exhausted the list of his dignities—Prov. G.M. of the Royal Order of Scotland.

But it was in the high and important office of Grand Secretary of English Freemasons, that the work done by Shadwell Clerke, will longest survive in the memory of his contemporaries. The duties of Grand Secretary, at no time light, increased by leaps and bounds during his tenure of the appointment. This embraced a period of twelve years—January, 1880 to December, 1891. The last Lodge on the roll for 1879 was No. 1854 (*Weald of Kent*), and the latest in the Freemasons' Calendar of current date (November, 1891), is No. 2419 (*Hope*). The additional Lodges, therefore, that have swelled the muster roll of the Grand Lodge of England, during the Grand Secretaryship of Colonel Clerke, may be put down at about 565. The number of additional Chapters was also large, perhaps more so proportionately, than the Lodges. A considerable number of these Lodges and Chapters,—it will be within the mark if I put them at 150,—were actually consecrated by the late Grand Secretary in person, and of the remainder, it may be said with truth, that every one of them added more or less to the already heavy burden of his correspondence.

But whatever amount of work was cast upon him, Colonel Clerke invariably performed it with a zeal and efficiency which left nothing to be desired. The varied duties of his high office were always discharged with dignity and precision, and his genial manner on all occasions of purely social intercourse, left a charm behind it, which will not readily be forgotten.

The opinion may be expressed, without erring on the side of panegyric, that a better Grand Secretary than Shadwell Clerke never existed, and to this brief notice of a much lamented member of our Inner Circle, I shall add an earnest hope, that the influence of his bright example may long survive in an equally prudent administration of the affairs of Grand Lodge, by every future brother destined to follow him in the succession.—R. F. GOULD.



CHRONICLE.

ENGLAND.

THE 50th Anniversary Festival of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons was held at Covent Garden Theatre, under the presidency of the Earl of Mount Edgcumb, Deputy Grand Master, Prov.G.M. of Cornwall, on Wednesday, the 24th of February. The amount collected exceeded the sum of £63,000, far and away the largest amount ever collected at any charity dinner.

THE Lodges warranted by the United Grand Lodge of England in 1891 are as follows

- No. 2386. Clarence. Chester.
- „ 2387. Manchester Dramatic. Manchester.
- „ 2388. Harmony. Stutterheim, South Africa (E.D.)
- „ 2389. Avondale. Middlewich, Cheshire.
- „ 2390. Exmoor. Minehead, Somerset.
- „ 2391. Orde-Powlett. Middlesborough, W. Yorkshire.
- „ 2392. Victoria. Accra, West Africa.
- „ 2393. Charleville. Charleville, Queensland.
- „ 2394. Galen. London.
- „ 2395. Avondale. Brixton, London.
- „ 2396. Bighopsgate. London.
- „ 2397. Columbia. London.
- „ 2398. Holborn. London.
- „ 2399. Ordnance. Plumstead, Kent.
- „ 2400. Brentford. Brentford, Middlesex.
- „ 2401. Klip River County. Ladysmith, Natal.
- „ 2402. St. George's. Larnaca, Cyprus.
- „ 2403. Borneo of Harmony. Sandakan, Br. N. Borneo.
- „ 2404. Lord Charles Beresford. Chatham, Kent.
- „ 2405. Ionic. St. Helens, Lancashire West.
- „ 2406. Amatole. Alice, Victoria E., South Africa (E.D.)
- „ 2407. Hicks-Beach. Stroud, Gloucestershire.
- „ 2408. Hampstead. South Hampstead, London.
- „ 2409. Woodgrange. Forest Gate, London.
- „ 2410. Æsculapius. London.
- „ 2411. Clarence and Avondale. Leytonstone, Essex.
- „ 2412. Ashfield. Sutton-in Ashfield, Nottinghamshire.
- „ 2413. Trinity. Cairns, Queensland.
- „ 2414. Wychwood. Burford, Oxfordshire.
- „ 2415. Tristram. Shildon, Durham.
- „ 2416. Hiram. London.
- „ 2417. Bolingbroke. Clapham, London.
- „ 2418. Hedworth. South Shields, Durham.
- „ 2419. Hope. Allora, Queensland.

OUR Brother C. PURDON CLARKE, *C.I.E.*, has been recently promoted to be Keeper of the South Kensington Museum by the death of Mr. Wallis, and Assistant Director through the retirement of Mr. R. A. Thompson.

LECTURES on "The Degrees of Masonry" were delivered by Bro. R. F. Gould before the Earl of Mornington Lodge, No. 2000, London, on the 11th February and the 12th March. A third, completing the series, will be delivered by the same Brother at the next regular meeting of the Lodge.

ON the 11th February also, at the Graystone Lodge, No. 1915, Whitstable, Bro. R. T. Wheeler read a paper on "The Ancient Egyptian Mysteries in relation to Freemasonry."

IRELAND.

OUR Brethren across St. George's Channel are making great preparations to worthily commemorate the 100th anniversary of the foundation of the Masonic Female Orphan School of Ireland, which, established in 1792, now educates and supports 80 Masonic orphans. The buildings and grounds of the Royal Dublin Society at Ball's Bridge have been engaged, and the whole week commencing May 16th will be occupied by the

festivities ; which include a Bazaar and Fancy Fair, a representation of Old Dublin, open air Fête, a Loan Collection of paintings, &c., Athletic Meeting, and other gaieties. Pupils are maintained in the school till the age of 16, and the prime object of the Festival is to raise a Centenary Fund, out of which they may be assisted to establish themselves in their future careers after leaving school.

AUSTRALASIA.

MELBOURNE.—From the “Australasian Keystone,” of the 2nd November, we learn that on the 15th October a “Freemasons’ Literary Association” was founded in the city of Melbourne, with Bro. Rev. E. Rodda, P.S.G.W., as president. Constitutions were adopted and officers appointed, and the President promised that at the next meeting, 19th November, he would read a paper on “Characteristics of American Freemasonry in the Indian Territory.” From all we can gather the Association seems to be starting under very favourable auspices, and we trust to hear further of its proceedings in good time.

QUEENSLAND.—In a circular issued at the new year “to the members of ‘The Circle’ in Queensland,” Brother Spiers remarks, “At my appointment as Local Secretary, in January last, our Colony was represented on the Roll of the Correspondence Circle by three Brethren. Since then one District Grand Lodge, four Lodges, one Royal Arch Chapter, one Literary Society, and thirty-one Brethren have become members, giving us now a total membership of forty-one.” Few things are more calculated to please the founders of No. 2076 than the enthusiasm with which they have been supported in the Colonies, and considering how sparsely Queensland is peopled, the above record is a remarkable one for 12 months’ work. Brother Spiers, however, omits to state that the Literary Society mentioned by him is a Masonic one, and directly due to his initiative and our example.

PICTON, NEW ZEALAND.—Brother Howard writes, “We have just about finished the internal decoration of our Lodge-room. It is, to my mind, as pretty a Hall as one could hope to find in so small a place. Picton is only a little lake-side village, as you would term it, with 800 inhabitants, at the head of a sound, the outlet of which is 25 miles distant, so that from Picton it looks like a lake. But there is more ‘go’ about the Colonies than in the ‘Old Country.’ We have our Mayor and Corporation, our Newspaper, Waterworks, Public Library, Public Hall, Public Tennis Courts, Post and Telegraph buildings, Custom House, Resident Magistrate’s Court, and all the paraphernalia of municipality. Of course our Masonic Hall is on a small scale, 48 feet by 24. There is a mortgage on it, but we are our own creditors. Two of our Brethren built it at their own cost, we paying them five per cent. on the outlay. It was opened three years ago, but we could not see our way to completing the internal decorations till now. And we have yet to wait for some desirable furniture. We have a fine Canopy for the throne, handsomely draped, but the throne itself is a common Windsor arm-chair, and the Wardens’ seats are Austrian bentwood chairs without arms.”

SOUTH AFRICA.

A CAPETOWN correspondent, writing under date of February 23rd, says—A fire occurred here on Sunday which not only burned down the theatre, the offices of the Secretary for Native Affairs, some adjacent cottages, and placed the Government House itself in extreme peril, but has destroyed, beyond recovery, the Temple of the Lodge de Goede Hoop, said to be the finest Temple in the world, with the exception of that at Malta. The Temple was built in 1800-3, at a cost of about £4,000, and was of the substantial masonry which distinguishes the old Dutch buildings in the colony. Internally it was fitted with remarkable completeness, and great and loving care had been bestowed upon it by the Brethren for nearly a century, the latest touches in the shape of painted windows, an entire renovation of the refectory and general re-decoration having been completed within the past few weeks. Happily, the archives were rescued at an early stage of the fire by Brother Dr. Herman, P.M., Brother Tiffany, secretary, and other Brethren, and the massive character of the Master’s Chamber saved it from destruction, but the whole of the fittings, the portraits of successive Masters, and the fine statuary have all been lost. The saddest part of a sad business is that the Temple ought never to have been exposed to the risk which ultimately brought about its destruction. The theatre, where the fire originated, was a huge iron-wooden structure, originally used for an inter-colonial exhibition, and was in immediate proximity to the Temple. For years it has been the common saying that some day the theatre would make a big blaze, but no one seems to have dreamt that the big blaze might include the Goede Hoop Temple, and all the surrounding buildings. It was, moreover, like the Native Affairs office, the property of the Lodge, and was a source of considerable revenue, which was applied to the Education Fund, and there was a great and

natural temptation to let the building remain standing, at all events, until the new theatre, now in course of erection, was completed. Never was the proverb "Delays are dangerous" better illustrated than by the events of Sunday. Some members of the Potter Bellew Company, who have been enjoying a remarkably successful season in Capetown, had been at work mending the stage, when fire was discovered in a corner of the building near the gas meter. An alarm was at once raised, but in twenty minutes the roof fell in, and the whole place was a heap of smoking ruins. Unfortunately, the wind was westerly, and drove the flames directly on to the Temple, whilst masses of burning wood fell upon the roof, with the result that, as I have said, the interior was entirely gutted, leaving only the bare walls standing. The banqueting hall, a detached building, also succumbed, and to-day the ruins stand a sad monument to human folly. You will be glad to know that it is in contemplation to rebuild the Temple and its accessories, but nothing can, of course, ever replace the Masonic treasures that have been lost through this most regrettable calamity.

A few words as to the Lodge which gave its name to the Temple, now no more, will be of interest. Established in 1772, under the G.E. of the Netherlands, the Lodge de Goede Hoop (Anglice. Good Hope Lodge) is the Mother of nearly all, if not all, the Lodges in South Africa, of which there are very many working under the Dutch, the British and the Scottish Constitutions. And she well deserves the title of Mother, for in the perfection and fidelity of her working, in the zeal and earnestness with which she throws herself into everything that makes for the good of Masonry in general, she still, as she has ever, sets an example to all Lodges in South Africa, as, indeed, everywhere. There was a period at the close of the last, and during a few years of the present century—a stormy period in Cape history—when the B.B. "rested," owing to a state of political disorder, and later on in consequence of dissensions among the B.B.; but in 1807 the breaches were healed, and from that time to the present harmony has prevailed, and the Lodge is now in a better and more prosperous condition than at any stage of its interesting history. It has numbered amongst its members most of the leading Dutch residents in the colony, whilst at the present moment the roll includes a large number of English born Brethren.

As will be seen from the newspapers, the Temple and Refection Rooms have not been insured for anything approaching the sum which they cost when built early in this century, when labour was much cheaper than at present, and when the talented Brother Ahnreht, artist and sculptor, who moulded the glorious figures which adorned the interior, received but a trifling remuneration for work bestowed even on non-Masonic objects. What he did for the Temple may be considered as veritable labours of love.

CANADA.

OUR Brother J. Ross Robertson, Grand Master of the G.L. of Canada, has been particularly hard at work lately. In a circular before us he announces his "Route." From Monday, 11th January, to Wednesday, 17th February, he visited 64 towns, in each of which the local Lodge was summoned to meet him at an hour fixed beforehand, in order that he might make the acquaintance of the Brethren, and personally enquire into their circumstances. In return he entertained them each in turn with a lecture entitled "A Hundred Years with the Craft in Canada," with incidents and anecdotes of Craft life. The days over which the tour extended were 37, those on which visitations were made were 27, and only in four cases did one lodge-meeting comprise the whole of the day's work; whilst in one case four towns were visited and four meetings held in the day, in 12 cases three towns and meetings, and on all other days two towns. Our Brother stipulated in the circular that under no circumstances was there to be any expense incurred by the Lodge in connection with his visit. Many of the Lodges were summoned for 10 o'clock in the morning, this early hour being obviously necessary when the G.M. had to travel to two other towns and lecture at each on the same day. Many of us have had the pleasure of making the personal acquaintance of Brother Robertson, and know what a sturdy frame he possesses; without which qualification we think that few would care to undertake such a task as he has successfully accomplished.

NORWAY.

THREE Grand Lodge systems follow the Swedish Rite. They are the Grand Lodge of Sweden, that of Denmark, and the National Grand Lodge of Germany (so called¹) at Berlin. The Rite is based upon an alleged Templar origin of Freemasonry; and in imitation of that knightly Order, all Europe is divided by it into provinces. Germany occupies the seventh province, Denmark the eighth, and Sweden the ninth. The others are allotted but unoccupied, because the Rite of Freemasonry elsewhere has long since given up any preten-

¹ There are seven other Grand Lodges in Germany.

tions to a Templar origin. Norway until 1814 formed part of the kingdom of Denmark, and its Lodges were previously under the Grand Lodge of that country, which at that time had not adopted the Swedish Rite. But in 1814 the Lodges in Norway came under the rule of the Grand Lodge of Sweden. With this slight preamble the following translation of a recent decree will be better understood.

We, Oscar, by the grace of God King of Sweden and Norway, Ruler of the Goths and Wends, High Protector of the Fraternity of Freemasons, Wise Vicar of Solomon and Grand Master of the IX Province of the Order, to you, Free and Accepted Masons, in the name of T.G.A.O.T.U., Fraternal Greeting.

Be it known by these presents

That whereas the Chapters and Lodges in our kingdom of Norway which practise the Royal Craft according to the doctrines laid down in the IX Province of the Order, show such an increase and development, that the question has quite naturally arisen, whether a more independent position in the Order may not be conceded to them.

And whereas the Provincial Chapter of Norway has petitioned that we should grant it the Constitution of a Grand Chapter, and therewith consequently that of a Grand Lodge, to the intent that it may rule and govern thereby the Chapters existing and working in Norway, as also the Scots Lodges of the Order of St. Andrew, and the Lodges of St. John.

Therefore and in accordance therewith and by virtue of the Power in the Fraternity of Freemasons vested in us, have we thought fit to grant unto the Fraternity in Norway the right to found within the Order a separate Province, which under our sway as Grand Master shall bear the number X among the Provinces of the Order.

Given at Stockholm, in the High Place of the Orient of that name, where we are enthroned, this 10th day of May, 1891.

OSCAR.

A. ECKSTRÖM,

Chancellor of the Order.

HUGO MARTIN,

Director of the Chancellery.

Norway thus acquires for the first time in history the position of Masonic independence.

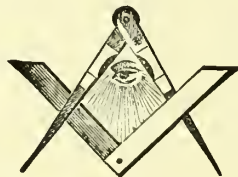
SWEDEN.

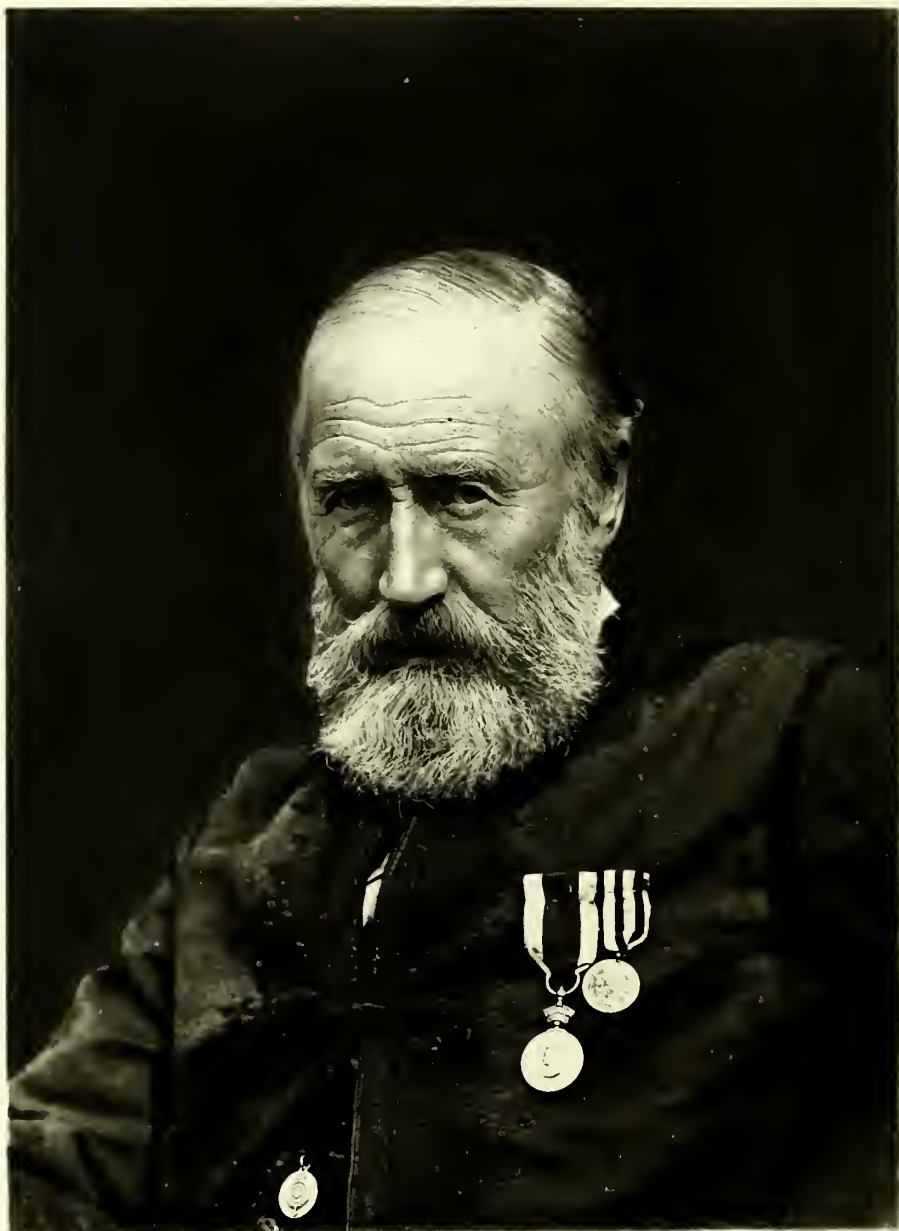
ACCORDING to the Berlin *Latomia*, a candidate for the privileges of the Craft in this country has to answer the following questions, and his admission depends upon his reply.

1.—To which religious persuasion do you belong, and do you consider it the only true one, or do you profess it only from habit?

2.—We also profess a religious belief. Will you accede to it, even though it prove to be contrary to your conviction?

3.—A poor widow needs assistance. Will you afford it her, and if so, will you do so this very evening, or to-morrow?





HELIOG. DUJARDIN

IMP. CH. WITTMANN. PARIS.

yours very maternally
William Simpson

NOTES ON THE HISTORY OF THE LODGE OF THE MARCHES, LUDLOW,

AND ITS PREDECESSORS

The Mercian Lodge, Ludlow, and The Silurian Lodge, Kington.

BY BRO. T. J. SALWEY.

ALTHOUGH the Lodge of the Marches, Ludlow, has a fairly low number (611) on the register of the Grand Lodge of England, it can hardly claim to be of great antiquity, and an examination of the records of Grand Lodge will show that Freemasonry flourished in adjoining towns at a much earlier date than in Ludlow.

Whether it was affected by the existence, in a greater or less state of activity, of guilds of operative tradesmen is a subject to consider. In Ludlow there was no Masons' Company, but there was a "Hammermen's Company," which included the Masons. The term Freemason was in use in the neighbourhood in the middle of the seventeenth century, as Thomas Tunford of Orleton, Herefordshire, who was party to a deed made in 1654, was described simply as "Freemason." This may have meant that he was one of our modern speculative body, or that he was a member of a trade guild that enjoyed the freedom of some municipality.

Masonic students lament that the secrecy which necessarily exists with regard to some of the essentials of Freemasonry has been unnecessarily extended in the past to its history; and this general regret is increased when by some happy exception old documentary evidence throws most interesting light on the past. These notes have accordingly been compiled with a view of recording in small space such matters as come within the subject, the evidence of which may be lost or die out of the memories which are now their sole depositaries.

The Lodge of the Marches was warranted in the year 1853, but it has Masonic connections of much earlier date, which will be referred to first.

It must have been about the year 1790 that brethren of the town of Kington, Herefordshire, petitioned Grand Lodge for a Warrant of Constitution as a regular Lodge, which was granted on the 25th January, 1791, the name of the new Lodge being the Silurian Lodge. The number was 576, which in the following year was changed to 485. Unfortunately, few records of the Silurian Lodge are in existence. The Lodge was short-lived and the minute book has disappeared.

An enquiry from the Provincial Grand Secretary of Herefordshire only elicited the information that the Provincial records did not go back to the time of the Silurian Lodge. An application at Freemasons' Hall, however, brought forth more encouraging results, the register of the Lodge showing a membership between 1791 and 1796 of thirty-five. One of the founders was a Bro. Robert Williams, and it is a curious fact that the first Worshipful Master of the Arrow Lodge, Kington, No. 2240, was another Bro. Robert Williams. One of the initiates in 1794 was the Rev. John Thomas of whom more hereafter.

In the register there are two columns for "Of what other Lodges Members," and "Remarkable Occurrences," but no entry appears in either of them. The contributions to the funds of Grand Lodge were

£2 2 0 in April 1792.
£3 12 0 in Novr. 1793.
£2 11 0 in April 1795.
£2 1 0 in April 1796.

1796 seems to be the last year in which anything was done and the Lodge lingered a few years. Some light is thrown on the subject by a local historian some years later. On turning to "The History of Kington," etc., "by a member of the Mechanics' Institute at Kington," published in 1845, we find a short notice of the Craft in general and the *Silurian* Lodge in particular. The writer apparently was not a Mason or he would not, while admitting the distinguishing feature of Freemasonry, have referred to the Lodges as "harmless

and social meetings," or alluded to the ceremonies as "innocent mystification." Whatever his views may have been he was able, even after the lapse of forty years, to get pretty accurate information from some source as the following extract will show.

"The Silurian Lodge of Free and accepted Masons was first opened on the 10th of March at Mr. John Morris's house, called the Sun Inn, in the Town of Kington in the year 1791 and in the following year or soon after the Lodge was removed to the King's Head kept at that time by Mr. William Hobby.

"Names of the Officers.

"Rev. Samuel Phillips	R.W. Master
"Edmund Cheese Senior } "Roger Whitcombe, Junior }	Wardens
"William Rogers, Mercer	Treasurer
"Thomas Knowles	Secretary
"Rev. J. Donne	Chaplain

"This Lodge continued in existence until the year 1800, or following year, and then separated and divided the cash among the brethren; the Lodge furniture was sold in the year 1804 by the Treasurer to a person in Ludlow for the sum of twenty-two pounds and ten shillings."

The Grand Lodge register shows the first part of this Extract to be correct, and subsequent events, although not referred to by the Kington historian, will be alluded to in these pages as showing the probability of the latter part.

Having traced the History of the Silurian Lodge from its formation we will make a digression in the direction of the Statutes of the Realm.

In the year 1799 an Act of Parliament was passed against Secret Societies, but an exemption was made in favour of *existing* Freemasons' Lodges. The exemption being understood not to apply to *future* Lodges, Grand Lodge conceived the idea of keeping alive the warrants of Lodges that had ceased working, and by reissuing them with a certificate of transfer, really formed fresh Lodges which were supposed to come within the exemption in favour of Lodges formed before the Act. This is just what happened to the warrant of the Silurian Lodge. Brethren in Ludlow desired to form a Lodge to be called the Mercian Lodge, and having purchased the furniture of the Silurian Lodge procured the transfer of the warrant by memorandum endorsed in 1805. Unfortunately very little record remains of the doings of the Mercian Lodge, the only book known to be in existence being that containing the bye-laws which will be referred to a little later. The register is in direct continuation of the Silurian, and on the same page, but makes no mention of the change of name, nor of the brethren who received the Warrant. Between 1805 and 7th September, 1813, there appear to have been twenty-eight initiates. The columns for "What other Lodges," etc., and "Remarkable Occurrences," are also blank.

So matters stood at the date of the union of the Regular and Ancient Grand Lodges when a fresh register, numbered 528, was made commencing with the existing members. It is made out in an entirely different form and shows what contributions to Grand Lodge funds were made by each brother. There are variations between these lists which are instructive. The last initiation was in 1821 and the last Grand Lodge dues paid in 1826. At the foot is a memorandum "Erased at the alteration of the Nos. in 1832."

On referring to the register of the Royal Edward Lodge, Leominster, (a predecessor of the present Lodge of that name,) it will be seen that Bros. Morris, Lloyd, Russell, Griffiths, and Acton, presumably some of the founders of the Mercian Lodge, were initiated therein, Bro. E. Wellings, the other founder remaining in 1813, having been initiated in the Palladian Lodge, Hereford.

There is in the possession of the Lodge of the Marches, and much valued by that body, a book given to the Mercian Lodge in 1805 by Bro. Edward Wellings. Originally it was intended to contain the bye-laws and annual lists of officers. The first three pages consist of very fine pen and ink drawings of Masonic subjects. These are immediately followed by a transcript of the bye-laws, twenty-four in number, which were made on the 7th May, 1805, and received the signatures of the following brethren:—John Be-bee Morris, Edward Wellings jun., Thomas Griffiths, John Taylor, Henry Lloyd, Samuel Acton, John Ingram, Richard Ellis, Thomas Wilkinson, Richard Russell, Richard Hodnett, James Davies, Wm. Whitney, Geo. Anderson, John Griffiths, Edward Rogers, Procter, B. Urwick, William Green, Tho. Penny, James Campbell, Stephen Owens, John Greenhouse, Rich^d. Wakefield, Henry Whitall, John Thomas, Thomas Meyrick, Henry Wellings, Tho^s. Wellings, Thomas Evans, Jouⁿ. Massey, G. H. Dansey, (Lord) Harley, E. Dansey, W^m. Downes.

Several of the brethren who signed the by-laws were never registered as belonging to the Lodge.

A page near the end gives the names and occupations of the first and second years' officers under the title of "List of Officers of the Mercian Lodge from its commencement."

1805.

John Beebee Morris	Attorney	Master	Ludlow
Edward Wellings jun.	Attorney	Senior Warden	do.
Thomas Griffiths	Stationer	Junior Warden	do.
John Thomas	Clerk	Chaplain	Lucton
John Taylor	Currier	Treasurer	Ludlow
Henry Lloyd	Attorney	Secretary	do.
John Ingram	Linen draper	Steward	do.
Richard Ellis	Hatter	Steward	do.

1806.

John Beebee Morris	Attorney	Master
Edward Wellings	do.	S.W.
Thomas Griffiths	Stationer	J.W.
John Taylor	Currier	Treasurer
Tho Wilkinson		Secretary
Richard Ellis	Hatter	} Stewards
Jas Davies	Glover	

Of these, Bros. Taylor, Ingram, Ellis, and Wilkinson, do not appear to have been registered. It is assumed that Bro. Thomas, who was appointed Chaplain, was the Bro. Thomas initiated at Kington in 1794. Unfortunately the later lists of officers were not put in the book, and no means seem to exist by which it is possible to ascertain who they were.

The by-laws do not differ materially from those in use at the present time, but the regulations as to refreshment are curious, more attention to that question apparently being necessary than now. The 5th by-law contains a statement that "the Craft hath suffered greatly in its reputation and happiness by low and inferior persons nowise fit to become members of our ancient and honorable institution whereby men of knowledge and education are oft deterred from associating with the brethren at the public meetings," and charges every brother proposing a candidate to be particularly careful that he shall be "one whose temper and disposition may cement the Harmony of the Lodge and whose conduct and circumstances in life are such as may not tend to diminish the credit of it." This book will be referred to again.

On referring to the Grand Lodge register it will be seen that on Bro. H. Wellings ceasing to subscribe in 1823 there were only five members left, viz.:—Bros. J. B. Morris, G. Anderson, E. Rogers, B. Urwick, and J. Davies, and in 1826, which was the last year in which a contribution was made to the funds of Grand Lodge, they were rejoined by Bro. T. Griffiths. There is a tradition in the Lodge of the Marches that the Mercian Lodge towards the close of its existence passed a resolution not to initiate another candidate, but whether that was the cause or the result of the smallness of the numbers after 1822, is a matter for any amount of mental speculation that the reader may think fit to bestow upon it.

Although active Masonry disappeared in Ludlow for upwards of the next twenty years the furniture, jewels, etc., were taken care of by the surviving brethren of the Mercian Lodge, or at all events by the survivors of those who were members in 1826, who had come down in 1853 to three, Bros. G. Anderson, B. Urwick, and T. Griffiths. Bro. H. Whittal also appears to have still been living.

In the latter year, or possibly in the preceding one, a revival of Masonry seems to have taken place in the town, perhaps stimulated by the knowledge of the existence of the furniture and jewels, but strange to say, only one of the old Mercian brethren, Bro. T. Griffiths, took part in it. The history of the revival is so obscure at present that we have to begin with the Warrant itself of the Lodge of the Marches, No. 887, dated 28th February, 1853. The Minute Book commences with an entry dated 14th March, 1853, showing that the Lodge met on that day at the Lion Hotel, Ludlow, and commenced work under a dispensation dated 9th March, 1853, granted by the R.W.P.G.M. of Shropshire and North Wales, Bro. Sir W. W. Wynn.

The first business taken in hand was pleasing. It was unanimously declared that all surviving members of the Mercian Lodge should be members of the Lodge of the Marches

on payment of Grand Lodge dues only. Consecration of the Lodge took place on the 13th June, 1853, and judging from the following extract from the Minute Book, must have been looked upon as an important function by those outside the Order: "The R.W.P.G. Master, Sir Watkin Williams Wynn, Bart., M.P., accompanied by his R.W. Deputy E. H. Dymoke, Esq., and a number of the P.G. Officers and brethren arrived by special train amidst the firing of cannon and the ringing of the bells of St. Lawrence Church." After the Consecration the R.W.P.G.M. presided at a banquet, at which there were no less than twenty toasts with music after each.

For the next four years the Lodge appears to have had various ups and downs, chiefly downs, as it was several times in danger of extinction; such a crisis occurring in 1860 when a debate arose as to whether it was desirable to carry on the Lodge or not, and its continuance was decided by a majority of one vote. Matters have improved since then, the Lodge being now in a flourishing state in its membership, ceremonial, and finance, not forgetting support of the charities.

In conclusion it may be stated that amongst the possessions of the Lodge are the pedestals, gavels, two large pillars with globes, candlesticks, a curious engraved apron, and the jewels of the W.M., S.W., J.W., Treasurer, and Secretary, purchased from the Silurian Lodge; also a curious P.M. breast jewel, presented to Bro. J. B. Morris in 1815, an engraved glass goblet, made for the Silurian Lodge in 1791, and recently presented to the Lodge of the Marches by W. Bro. H. Brown, P.P.G.Chap., Worc.; a handsome tobacco box, presented by Bro. Whittal to the Mercian Lodge in 1815, with Craft and Arch emblems on it; and three very handsome chairs which may have come from Kington, but are stated by the senior member of the Lodge to have been in use in Ludlow Castle at some time—they present the appearance of being ecclesiastical furniture and are quite uniform.



THE TAU, OR CROSS :

A HEATHEN AND A CHRISTIAN SYMBOL.

BY HARRIET G. M. MURRAY-AYNSLEY.



MR J. GARDNER WILKINSON, in his work on the Ancient Egyptians, calls the *tau*, plate i., figs. 1 and 2, "the sacred sign, or the sign of life." "Its origin," he continues, "I cannot precisely determine, but this curious fact is connected with it in later times,—that the early Christians of Egypt adopted it in lieu of the cross, which was afterwards substituted for it, prefixing it to inscriptions in the same manner as the cross in later times, and numerous inscriptions headed by the *tau* are preserved to the present day in early Christian sepulchres at the great Oasis." In another place he says "The coronation of the Egyptian Kings was attendant with great ceremony. They were anointed with oil after they had been attired in rich robes. A part of the same ceremony was the blessing bestowed by the gods on the King at the moment when he assumed the reins of government. The gods laid their hands on him and presented him with the *tau* or symbol of life, which emblem, together with the sceptre of purity (fig. 3) was usually placed in the hands of the gods." Elsewhere he adds, "The Egyptians constructed and accurately levelled dykes and canals, in order that every cultivator might receive the benefit of the inundations of the Nile. Its rise and fall was exactly measured by Nilometers, by particular persons appointed to that office in order to note its daily change, and on their reports depended the time for opening the canals. These were closed until the river rose to a fixed height when they were opened by cutting away the dam of earth which separated them from the Nile." It would seem not improbable that the gift of the *tau* or *crux ansata*, as it has been called,¹ to the Sovereign at his coronation may have been intended to signify the bestowal on him by the gods of a typical key of the waters of the Nile—that it was a token of supreme power. It would thus not unnaturally be regarded as the sign of life, for without it the land could not yield her increase. In like manner the *tau* or cross may have come to be worshipped as the symbol of light and generation or feared as an image of decay or death. At first sight it is not very apparent why the *scarab*—the beetle—should have been sacred to the Egyptians, but if we examine one of these insects we shall find that the sutures down the back and across the thorax form a T. Curiously enough, the peasantry in some parts of England call this insect the *tor* or *dor* beetle.

One of the first things which struck the Spaniards on their arrival in Mexico is said to have been the large stone crosses on the coast and in the interior of the country, which were objects of veneration and worship. It was with them a symbol of rain—the fertilizing element—or rather of the four winds, the bearers of rain, as the Spaniards were informed; but it would appear also to have had another signification for them, since near the spot where Vera Cruz was afterwards built there was a cross of marble surmounted by a golden crown, and in answer to the enquiries of the Spanish ecclesiastics the natives said that "One more glorious than the sun had died upon a cross." In Lord Kingsborough's work on Mexican Antiquities, there is a sketch of a monument representing a group of ancient Mexicans in attitudes of adoration around a cross of the Latin form. The Mexican name for the cross, *Tonacqwahuitl*, tree of life, or flesh, conveys both ideas to a certain extent. "Figures of the *tau*," says Jomurd,² "are numerous in the buildings, bas-reliefs, and even in the form of the lights of the ancient city of Palenque in Central America, although it is impossible to form an opinion upon them in our present state of knowledge." Again, in vol. iv., page 317, of Bancroft's "Native Races of America," is a representation of a figure wearing an ornament in the form of a *tau*, some windows of this form also exist in the Yucay valley, Peru; and Captain Bourke, U.S.A., in his work on the "Moquis of Arizona," says, "preparatory to taking part in the snake dance, all, old and young, of both sexes put on curious head-dresses of thin boards, painted pea-green or sky-blue with tips of red or yellow, in which were incisions either in the shape of the crescent, the cross, or the letter T."

Mons. Churnay, who returned in 1884 from a second visit to Palenque, describes a building there which is known under the name of the Temple of the Cross. It rises from a truncated pyramid, its form is a quadrilateral, with three openings in each face, all at right angles leading into an inside gallery communicating with three small rooms. The central one of these contains an altar, on which was originally placed the so-called tablet of the cross. This was torn from its position by the hand of a fanatic, who chose to see in it a sign of the Christian faith, it was thrown into the forest where some Americans found it, and

¹ Italian, *ansa*=handle.

² Bull. Soc. Géog. de Paris, vol. v., series 2, p. 620.

placed by them in the National Museum at Washington, U.S.A. The centre of this tablet represents a cross resting upon a hideous figure, and surmounted by a grotesque bird. On the right a figure is offering gifts, on the left another figure in a stiff attitude, seems to be praying to the divinity.

Maler, in his explorations,¹ found a sanctuary with another sculptured cross of the same character. In this latter case the cross is surmounted by a strange looking head, having round the neck a collar with a medallion. Above this head is a bird, and on either side of it are figures exactly resembling those of the Temple of the Cross. With these people such would appear to have been (like the Byzantine representations of our Blessed Lord and the Saints), an established conventional religious type from which custom permitted the artist no deviation.

At the meeting of the British Association in Birmingham in 1886, Mr. R. G. Halliburton read a paper containing "Notes on a *tau* cross on the badge of a medicine man of the Queen Charlotte Isles." "This badge," said Mr. Halliburton, "is noteworthy, as these islands form one of the most isolated groups of the Northern Pacific. The symbol was used by them on large sheets of copper, to which they assigned a high value, and each of which they called a *tau*. The connection of the name with the symbol is world-wide. Our T is simply the *tau* and is called the *tee* or *tau*. The medicine men bear the *tau* sometimes on the forehead. The ancients used to mark the captives who were to be saved with a *tau* or cross."

It is only within the last few years that the cross has been recognized as existing amongst the pre-historic peoples of North America as well as amongst some of its present Indian tribes, who use it both as a sun and a weather symbol.

In his "Records of Ancient Races," Mr. McAdams has called attention to certain vases for water (now in the possession of the St. Louis Academy of Science), on which are painted various figures, circles with spots, circles with crosses, circles with painted rays. Of the crosses found on the pottery he says, "The peculiar cross with the curved arms (the Svastika?) is a very common feature on the ancient pottery from Illinois, Missouri, and Arkansas, some of the most beautiful burial mounds are decorated with it."

The mound builders of St. Louis were also familiar with the cross. In a narrow valley near the little town of Tarlton in Ohio, there is a remarkable earth work in the form of a Greek cross. It measures 90ft. each way, and is raised about 3ft. above the adjacent surface, around it is a shallow ditch which corresponds to its outline, in the centre of the cross is a circular depression 20ft. across and 20in. in depth. Amongst other relics which have been found on opening some of these mounds are inscribed shells—or shell gorgets as they have been styled. One of the most remarkable is the so-called bird gorget, plate i., fig. 10, in the centre of which is a cross of the Greek type, placed within a circle, round which is a star of eight points, an apparent combination of the cross and the sun, this again is enclosed in a square of four lines twisted at each corner. Outside this again and opposite to each arm of the cross are four rudely drawn birds' heads. Some have been called spider gorgets, the centres of the disc have a figure of this insect; on other examples is found the Greek cross, the wheel cross, and a singular form of the Svastika, plate i., fig. 14.

The cross which the Missionaries and the Spanish explorers brought with them was probably the Latin cross; if borrowed from them one would expect to find that form.

The Indian tribes of North America use the cross both as a sun and a weather symbol. The Aborigininal tribes used symbols and signs to express astronomical facts. Many of these signs were common to, and therefore could be understood by, different tribes: they could thus be used as mediums of intercommunication when difference of language was a bar to nearer intercourse. Their sign language treated of the common affairs of life.

The Black-feet Indians are in the habit of arranging boulders in the form of a cross; according to them, stones when thus arranged symbolize the "Old man in the sun who rules the winds," they mark his resting places, the limbs of the cross represent his body and arms. Amongst the Delawares, the rain-makers draw upon the ground the figure of the cross, and cry aloud to the spirit of the rains. The Navajoes have an allegory that when the first man came up from the ground, the four spirits of the cardinal points were already there. It is, and will probably remain, a mystery to us how and whence the cross reached these prehistoric peoples: from its presence in the mounds of St. Louis the presumption is that it was used by races of whom we have absolutely no knowledge, except from their rude primitive monuments and relics. Capt. Bourke (whom we have already quoted) says of the Moquis of Arizona, a people living on the borders of Mexico, "that they wear necklaces of globular silver beads, having the double or Archiepiscopal cross as a pendant;" and adds that their introduction dates back to the re-conquest of Mexico by Espéjo in 1692-94, when

¹ See "NATURE" for Oct. 4th, 1879.

the natives were required to wear them as a mark of subjection to the crown of Spain and to the religion of which that country was the champion.¹

The Hindus have given the form of the Greek cross to some of their most celebrated temples. This fact was noticed by Mons. Tavernier, a French traveller in India in the early part of the 17th century. When speaking of the most celebrated Pagodas in India he says,² "These idolaters have many temples large and small in their cities and also in the country, in which they pray to their gods and offer them gifts. The poor people who live in the jungles and mountains far from the cities, grave an idol roughly out of a stone, they give it a kind of head, nose and eyes, and daub it with yellow or red. Their four most celebrated Pagodas are Jaggernath, Benares, Matura (Muttra), and Tripeti, each of which merits a separate description. Jaggernath is the name of one of the mouths of the Ganges, where the Brahmin, who is their great priest, resides. The interior form of that pagoda and of nearly all the others *is a cross*. The body of that at Benares is also built in the form of a cross, just like all the others, the four arms are of equal length." Mons. Tavernier goes on to describe this temple more particularly and the singular ceremonies he witnessed in it. His narrative is most interesting, since this building was destroyed not very long afterwards by the Moghul Emperor Aurungzebe; one of its walls now serves as the back wall of a mosque erected by him. He says of the temple at Bindrabun, about six miles from Muttra, in the N.W.P., "that it is one of the most superb buildings in all India, . . . though standing in a low situation it is so lofty, so magnificent, that it can be seen five or six leagues off, it is built of red sand-stone, coming from a large quarry near Agra. *It is built in the form of a cross*, like all other pagodas (a Greek cross), in the centre is a large dome, there are smaller ones on each side of it, these cover the arms of the cross."

Bindrabun possesses this one old monument dedicated to Govind Deva, and several modern temples, all cruciform. That of Govind Deva, when we visited it, was in process of restoration at the cost of the Indian Government. It is a monument well worth preserving. It will never again (as we were told by a high caste native, who was deputed to accompany us), be used by them for religious purposes, for in the days of its grandeur, when the people heard that Aurungzebe, the great temple destroyer, was in the vicinity, they removed the idol which was in it to Jeypore, where it still remains. This building combines in a most effective manner the perpendicular lines of a Gothic cathedral, with the ordinary horizontal lines of Hindu architecture. It was built in 1590 by Rajah Man Singh of Jeypore, a friend of the Emperor Akbar (Aurangzebe's great grand-father). Its ground plan is cruciform, its vaulted and groined nave, pointed arches, and dome over the crossing, remind one strangely of a Gothic cathedral. The transepts, or side limbs of the cross, are divided into two parts by low pillars, over these a wall is carried up pierced with small windows, like a clerestory.

Another instance in which the Great Cross, or the Cross of Savoy has been adopted in the temple architecture of India, exists in the anti-temple of a shrine at Old Gaya in Bengal: it is said to be about 100 years old and is dedicated to Vishnu-pad (foot of Vishnu). The general form of the interior is that of the Greek cross, the four arms of the cross have each a double row of pillars, in the centre is a large dome from which start four half-domes covering the arms of the cross.³ The use of the pre-Christian cross would appear to be world-wide.

Lieut. Gen. Pitt-Rivers, Inspector of Ancient Monuments in Britain, in a paper read by him in June, 1890, before the London Society of Antiquaries, states "that the cross would not appear to have become common in Europe before the fifth century," he also adds "that at whatever time it came into use in Southern Europe, it seems certain that it was the monogram and not the cross which was used by the early Christian Church in Britain." He cites as examples ancient stones at Whithorn Priory and at Kirkmadrine, N.B., as specimens of what he styles the *Chi-Rho*—or the two first Greek letters *chi* and *rho* of the word Christ,

¹ When we come to speak of the Christian forms of the cross, it will be seen that this should rather be styled the cross of Caravaca, that it is a Spanish form of that symbol. An interesting legend is connected with it.

² Translated from "Travels in Turkey, Persia, and India," by Gio. Batt. Tavernier, Baron d'Aubonne. Italian edition taken from the French, and published in Bologna in 1690.

³ A curious fact in connection with the Cross of Savoy is worth noting here. A collection of mottoes is extant called the prophecy of St. Malachi, and dating from the 12th century. It professes to be an ordered list relating to the later occupants of the See of Rome. According to tradition St. Malachi was an Irish Bishop, a kind of hermit or pilgrim prelate, who marched up and down Ireland driving a white cow before him, whose milk was his chief article of food. It is stated that each Pope and each Cardinal assumes a personal motto, several recent Popes have had careers parallel to the descriptions assigned to them by the true or pseudo Malachi. Especially was this the case with Pius IX., to whom its order in this document gave the words *Cruce a crucis*, "Your affliction from the Cross (of Savoy)." He never adopted this oracle, but Leo XIII. seems to have been so struck with the coincidence that he took the next designation according to St. Malachi, *Lumen de cielo*, or "Light from Heaven," not an inappropriate one, since the light of the temporal power of the Papacy seems to be extinct.

as an emblem. He is of opinion that all the earliest crosses in Europe are simply *chi's* with the ends of the arms expanded, and not crosses.

Of the same character are most probably Nos. 1, 2, 3, and 4 on plate ii., they have an Eastern or rather a Moorish type. No. 1 forms the centre of an Arab tile in one of the best preserved Moorish buildings in Algiers, it is interesting as showing the influence of Moorish art in England, it is used as a consecration cross on the wall of the Church at Studland in Dorset. No. 2 is also taken from a beautiful and elaborate tile from the same source. The interlaced forms on Nos. 3 and 4 are decidedly Moorish in character, they are taken from sculptures on tombstones near St. David's in South Wales.¹

Figs. 1, 2, and 3 on plate iii., are curious specimens of the crucifix taken from an old Latin work, *De Clavis Dominicis*.² Fig. 4 is a crucifix bought in Norway which has pendant sun symbols.

Fig. 1 is the representation of a crucifix in cedar wood, supposed (according to this author), to have been engraved by Nicodemus the Pharisee and to have belonged to St. Luke. Fig. 2 is an image of our Lord upon the cross, made in mosaic in the time of Pope John VII. about the year 706. It was formerly placed above the "Holy" door of the old church of St. Peter at Rome. It has this peculiarity, that Christ is represented wearing the seamless robe. The attitude of the Saviour in Fig. 3 is also an uncommon one. Fig. 4, too, is very interesting as showing that when this type of cross was made the Norwegians were still attached to their old sun symbols, and were permitted by their teachers to combine these with the emblem of their new faith. A similar one, in a museum in Scandinavia, is there classed as belonging to the eleventh century. In an article³ descriptive of the apparently little known church of Ste. Marie de Sion in the Canton Valais, Switzerland, mention is made of the so-called "Cross of God," "a characteristic tenth century emblem," as the writer says. Fig. 1, plate iv., is a sketch of this cross. It commends itself to me as the perfection of symbolism, carrying one's thoughts back to the time when religion and art went hand in hand, when men's faith and the daily devotion of their lives showed themselves in their works. The whole conception, the form, the interlacing bands, the ever-present eye, seems to be a careful realization of the attributes and work of the Deity.

Fig. 2 is a sketch of what has been styled the cross of Jerusalem. It figures on the breastplate and on the shield of the bronze statue of Godefroi de Bouillon, the first titular king of Jerusalem, in the Cathedral at Insbrück—one of the numerous statues which seem to be always keeping watch and ward over the tomb of the Emperor Maximilian I. This form of the cross is worn by the Knights of the Holy Sepulchre, of whom the Marquis of Bute is one. It would seem a reasonable conjecture that the large cross was intended to represent the Church at Jerusalem, and the four smaller ones to figure the Patriarchates of Constantinople, Antioch, Alexandria, and Rome.

The cross used by the members of the Greek Church (fig. 3) is somewhat peculiar; the tradition regarding it is that when the true cross was found by the Empress Helena, the footpiece was found displaced, therefore this form was adopted and has ever since been retained by their communion.

The Christian Church, I need hardly remind my readers, owes much of its progress to the sword. Her missionary bishops were not backward in donning their mail. Germany produced not a few of these warlike proselytisers, and none more notable than St. Ulric, bishop of Augsburg in the tenth century (923-973), and his contemporaries or immediate successors, Gerhard, Gebhard, and Berns. Both the officers and the soldiers of St. Ulric's army wore peculiar forms of the cross as distinguishing badges. Those of the former were of silver gilt, the rank and file were content with gilt bronze, or bronze pure and simple. The obverse and reverse of one of the latter is given in fig. 4. On one side is a figure in the foreground which is intended apparently for the bishop himself, and beneath are the words, "Crux . S . Udalrici." The figures on the other side are much defaced, traces of an inscription are still visible.

In the mythology of the North, the *tau* was held to symbolise Mjolmir, the formidable cross-shaped hammer of Thor. Karl Blind says of this,⁴ "The hammer of Thor had the shape of one of the numerous forms of the Christian cross, and early pre-Christian Runic crosses are found It may also be considered as a tree-shaped cross and may have been connected with the Indian sacred tree (Soma?) partly from the form of the tau and possibly from the outstretched human form." Fig. 5 represents a Norwegian brooch in the form of a hammer, with pendant suns. Some of these hammers have evidently

¹ Unfortunately Mrs. Murray-Aynsley forgot to number these four separately, and as she is now in India we are unable to ask her to supply the deficiency.—EDITOR.

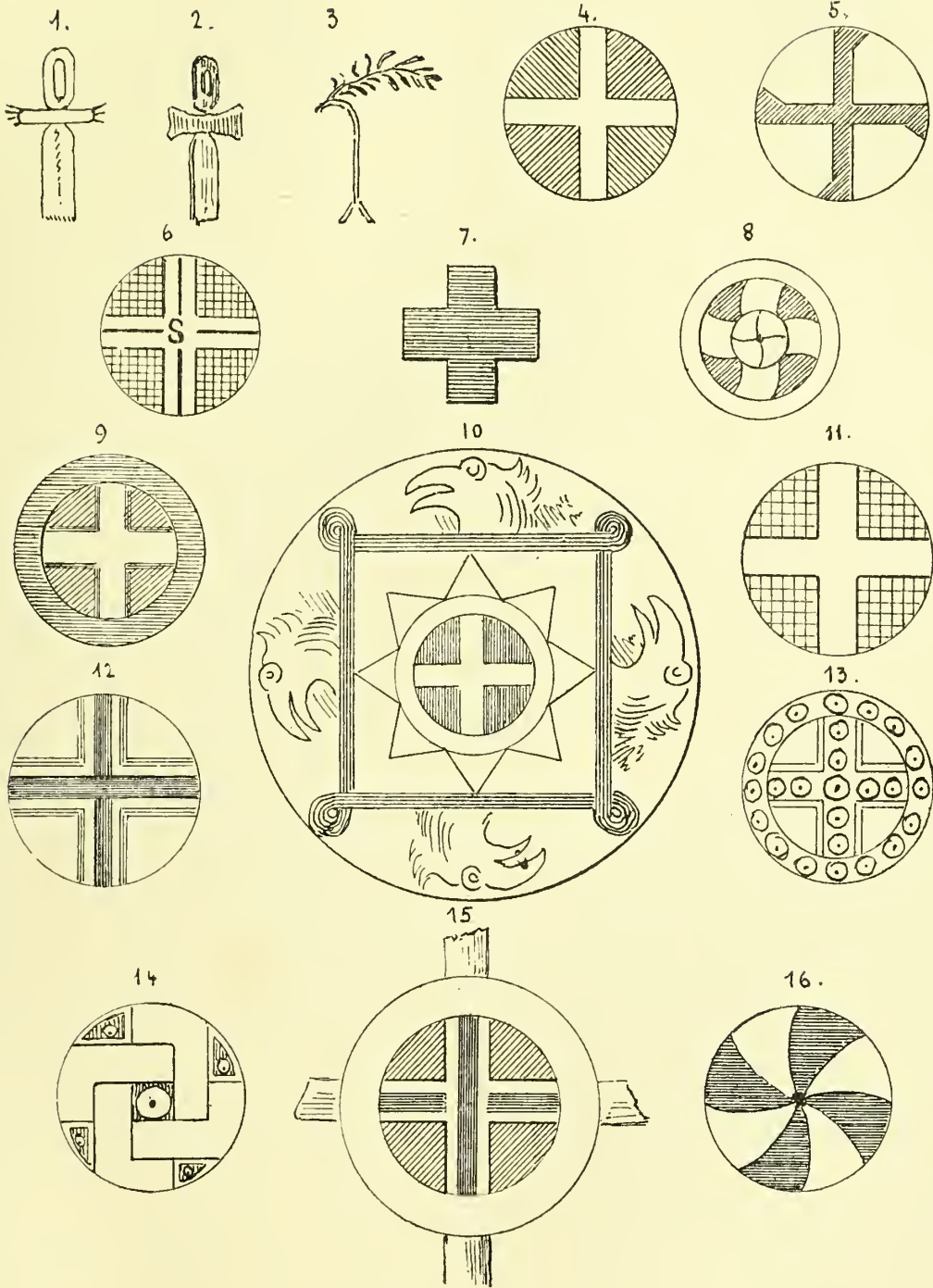
² F. Corneli Corti, Antwerp, 1670.

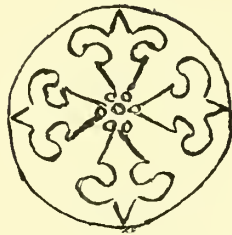
³ *Anglican Church Magazine*, Sept. 1887.

⁴ See *Fraser's Magazine* for June 1879 and January 1881.

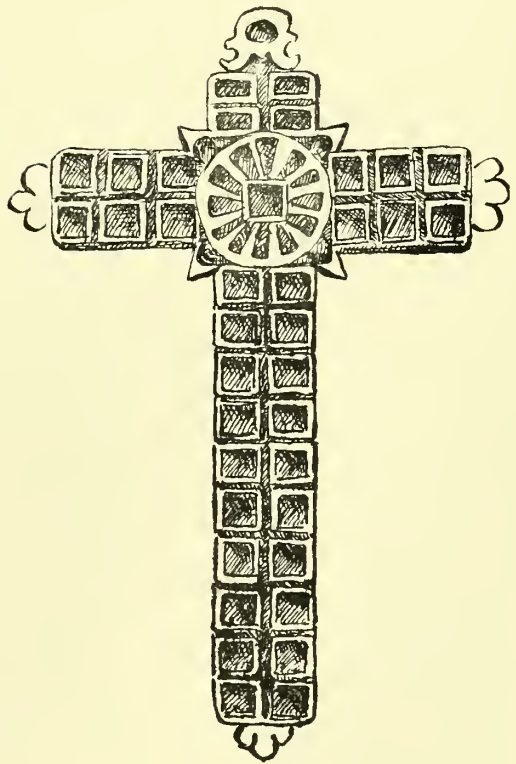
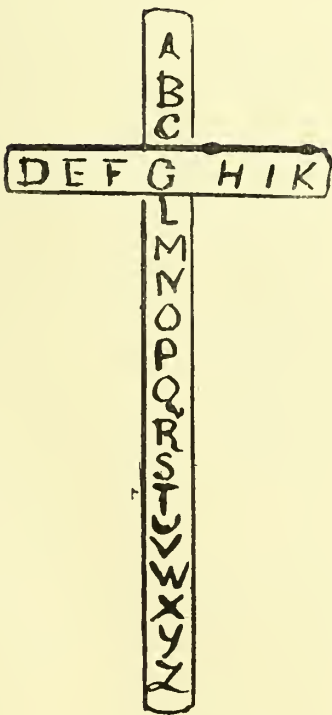
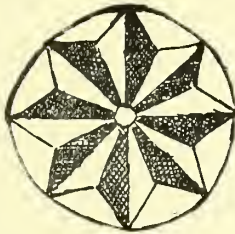
Ars Quatuor Coronatorum.

Plate 1





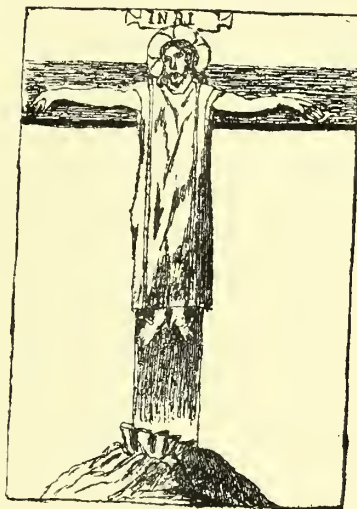
Nos. 1 to 4.



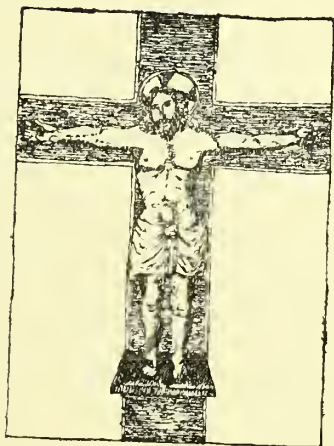
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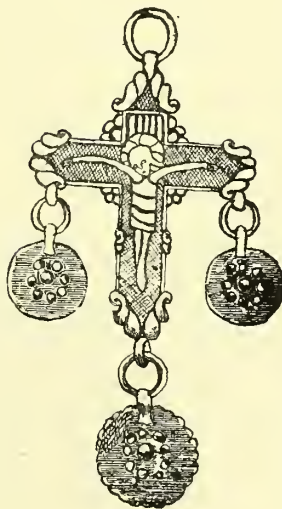
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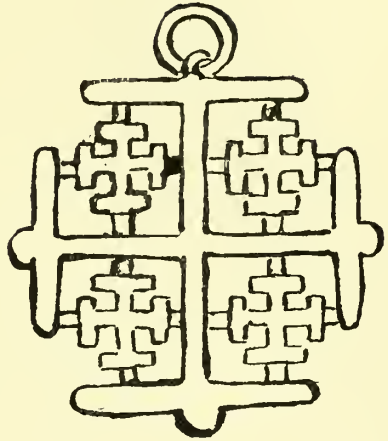
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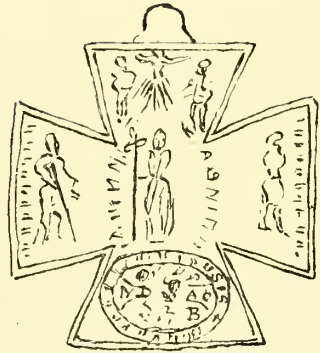
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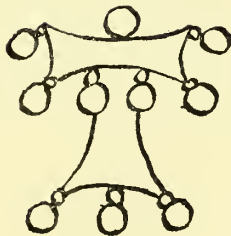
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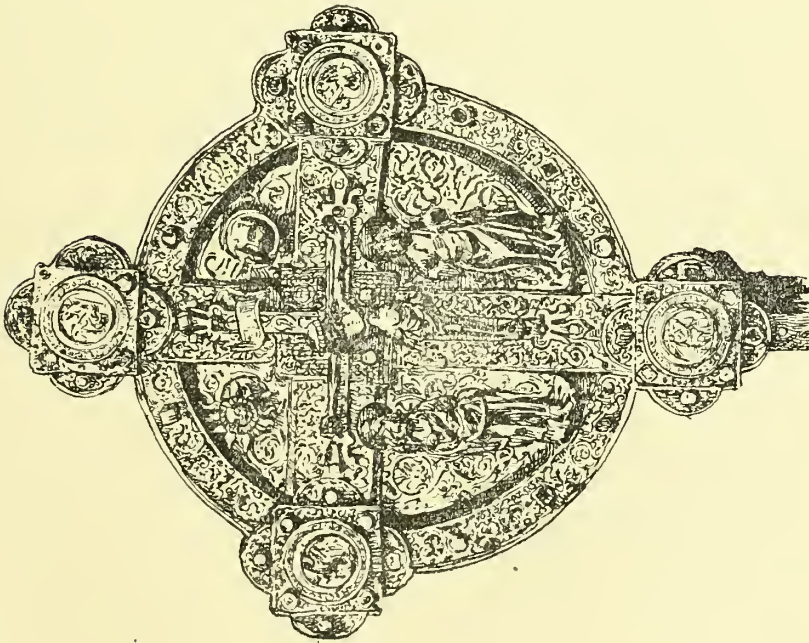
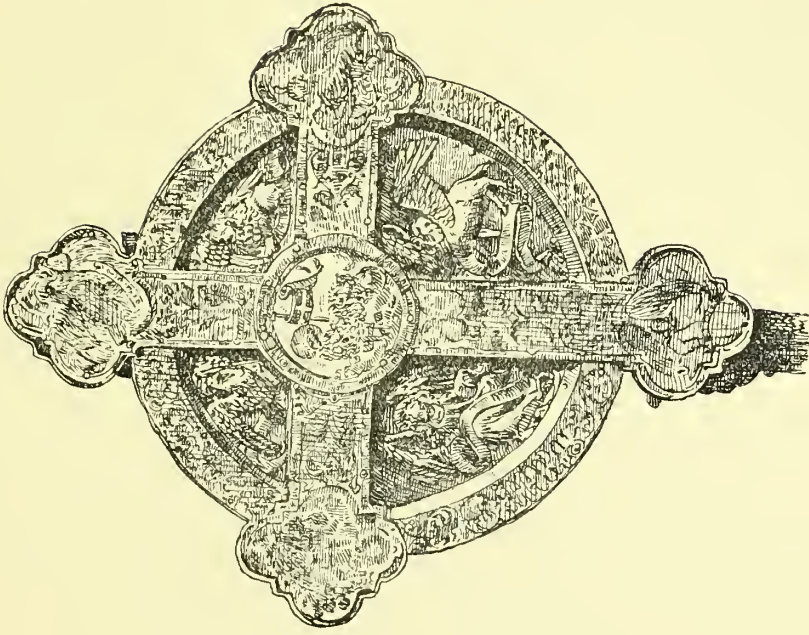
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Ars Quatuor Coronatorum.

Plate 5

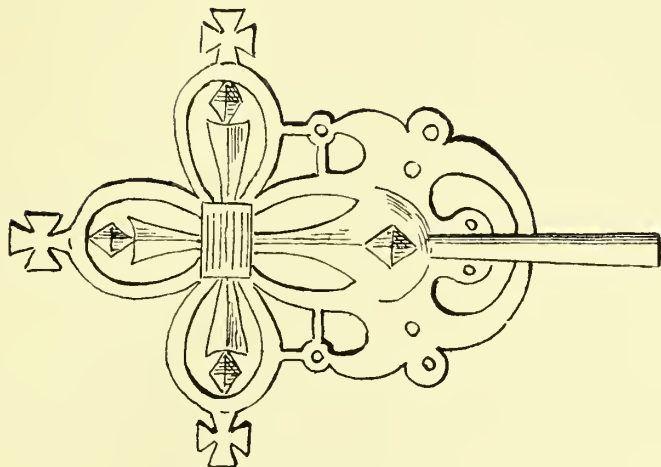
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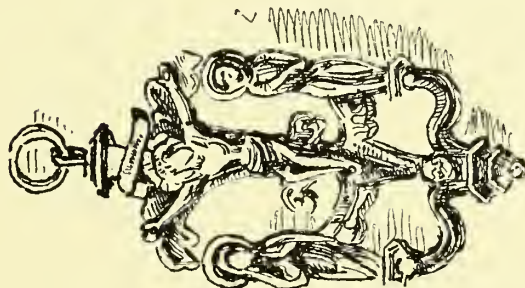
Ars Quatuor Coronatorum.

Plate 6

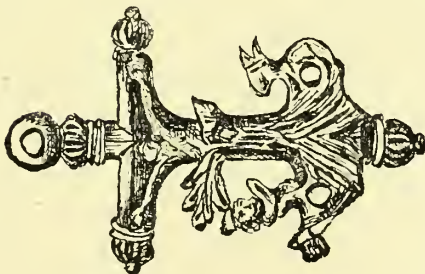
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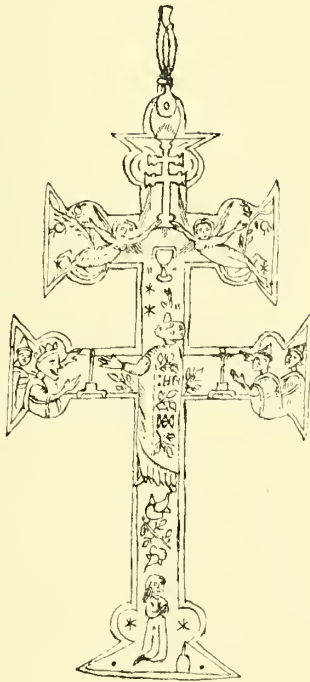
Ars Quatuor Coronatorum.

Plate 7

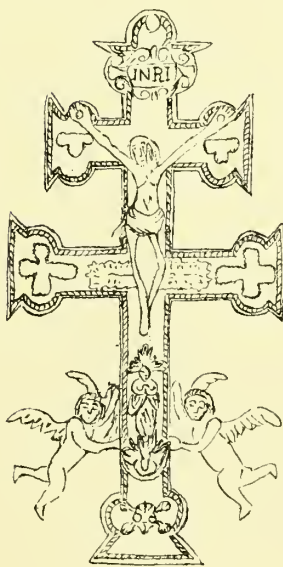
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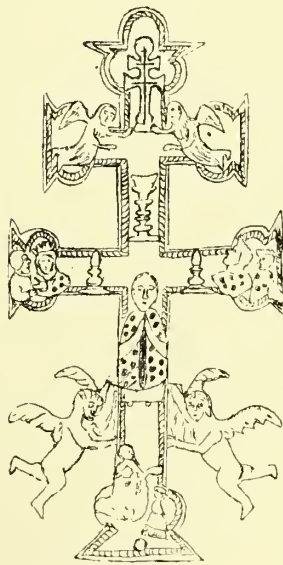
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4



been worn round the throat as amulets, in many instances the chain by which they were suspended has been found with them.

On plate v., figs. 1 and 2, are given the obverse and reverse of a large processional jewelled cross, which was found a few years ago on a hill called the Schloss-Berg, close to Freiburg im Breisgau, Grand Duchy of Baden: it is now in the treasury of the Cathedral at that place. The cathedral dignitaries had hitherto refused to allow any drawings or photos of it to be taken; it was only through considerable interest that this was done. The actual form of this cross is Byzantine in character, but the scroll-work ornamentation on the obverse points to a later date—probably the latter part of the 15th century. The reverse is very puzzling. The Lamb and the Flag on the centre medallion, and the ornamentation on the cross belong to an earlier style of workmanship than the emblems of the four Evangelists in the spaces between the arms of the cross. The designs on the obverse are in high relief; here, again, it is remarkable to find figures of the sun and moon on either side of the crucifix, the former on the proper right, the latter on the proper left, the moon being represented as sending out five rays towards the sun.

Fig. 1, plate vi., is one of the most curious crosses in my possession; so far as I know it is unique of its kind. Señor Don Juan de Riaño, the distinguished Madrid archæologist, told the writer that it was of a type quite unknown to him, though he had been a collector for many years. It represents, apparently, a peasant who has come to cut down an old tree, and who finding our Lord hanging upon it has thrown down his axe, and assumed an attitude of adoration. On the proper left is the ass, which was to be laden with the wood. The trunk of the tree has originally had two branches, owing to the loss of one of these only conjectures can be formed as to their significance. Fig. 2 is a drawing of a very finely worked silver gilt and enamelled cross purchased in Switzerland. In form, it much resembles fig. 1, and yet it would not appear to be Spanish work; possibly it may have been made in the Netherlands when that country was under Spanish influence: the reverse is not a cross as in the last case, but a palm tree. Fig. 3 is an Abyssinian High Priest's cross copied from one in an old church at Adijerat, not far from Magdala.

On plate vii., figs. 1 and 2, I give examples of a very elaborate and well-known form of the crucifix, the "caravaca" as it is sometimes called. I have met with a plainer variety in Guernsey—a brass crucifix dug up in a field adjoining the ancient (perhaps ninth century) chapel, or chantry, of St. Apolline.¹ — Day, Esq., F.S.A., writing in 1879 to a friend in Guernsey, who had sent him a photo of this cross, writes: "It is the same in material and outline as the cross described at Youghal, in Ireland, as having been found in the tomb of Bishop Bennett of Cloyne, in 1814. It is described and figured by Rev. Canon Hayman in the *Ulster Journal of Archæology*, vol. ii., p. 114, 1854. The obverse has a figure of the crucified Redeemer, and above this the letters INRI, in Roman capitals, and upon the lower crossing, or arm, the prayer of the penitent thief 'Domine Memento Mei,' the three last letters placed perpendicularly downwards from the feet of the figure. This cross (like one in my collection) is hollow within the interior, for the reception of relics. The Youghal cross dates from the reign of Henry VIII. or thereabouts, as John Bennett was consecrated in 1499 and died in 1566. Some twenty years ago, when making excavations near Armagh Cathedral, another cross of a similar form in bronze was found, which I now have. It differs from the Youghal cross in that it has two angel supporters one at either side of the horizontal limb beneath the lower arm, they are in a flying position, grasping the cross."

I have given drawings of the obverse and the reverse of both the forms mentioned by Mr. Day. My specimens were bought in the weekly open air fair at Seville. An interesting legend concerning this cross is given by Padre Alfonso Ciacone in his work, "De Signis S. S. Crucis," which I will here transcribe: "Caravaca is a Mediterranean city placed on the summit of a steep mountain in the province of Carthagenæ, now called the kingdom of Murcia, and subject to the Knights of St. James of the Sword. It has a very strong citadel well garrisoned and armed, with caves in the basement hollowed out of the solid rock. These, in former days, when the city was subject to the Moors, served as dungeons, wherein were kept the captured Christians. Now upon one occasion, when the king of the Saracens visited Caravaca, he was pleased to inspect the citadel; and he directed that all the slaves therein imprisoned should be taken out and brought before him. When he saw how filthy, emaciated, and pale they were, he felt great pity and compassion for their misery and slavish condition, and ordered that for the future they should be no more shut up in prison; and having interrogated them kindly in turn of what country and condition they were, and what art they knew how to practise, commanded that each one of them should be exercised in his own art. Amongst the rest there was presented to him a Priest, who, when the king asked him who he was, answered that he was a Christian Priest, that his trade was more noble and

¹ St. Apolline (probably a corruption of St. Paul) stands near Perelle Bay, on the west coast of Guernsey.

excellent than any other art, and that in dignity it exceeded the royal power. The king, on hearing this, said he should like to see his trade, and commanded that he should celebrate Mass in his presence; but the Priest answered that he had not the sacred vestments and other things which were necessary to perform the Holy Sacrifice. The king ordered that from the nearest Christian land they should cause to be brought all that was requisite for the celebration of the Holy Mysteries. Thereupon an altar was prepared on the rock, and on this was placed the consecrated stone. The Priest vested and got ready; there was the chalice and the host and the wine to be consecrated. It was the third day of May, on which is kept the feast of the Invention (or discovery by St. Helena) of the Holy Cross, the Priest was about to begin the Mass, but stopped. There was wanting, he said, the crucifix, which they were always accustomed to place upon the altar during the Holy Sacrifice, but especially on that day. Scarcely had he finished speaking, when behold! the ceiling of the chamber in which the altar was prepared flew open. A great splendour appeared, and through the opening two angels were seen to descend from heaven, carrying a cross of wood about two palms in length, which they placed on the altar. At the sight of so great a miracle, the Moorish King and all his court were filled with the greatest wonder, while the Christians present wept for joy and spiritual consolation, so that they could scarcely intone the proper praises and thanks to God. The King, with all his followers, embraced the Holy Faith, gave liberty to all the Christians, and having caused a chapel to be built in the citadel, placed there that angelic cross, to be kept in a precious case fastened with three locks, of which one key is kept by the Governor of the Citadel, the second by the Chief Priest, and the third by the Senate of Caravaca. Every year, on the third of May, on which day is made commemoration of the Invention of the Cross, and on which that cross was brought there by angels, it is carried with solemn pomp and a public procession from the citadel to an enclosed fountain. Three times it is plunged in the waters, which by its touch are sanctified so greatly as to relieve many infirmities and many evils in those who drink. To this truly miraculous spectacle immense crowds of people from all parts of Spain come; to adore that holy and venerable cross."

All this, and much more, relates the Padre Ciacone concerning the celestial cross of Caravaca, he also says: "As to the emblems upon the cross, the angels appearing on the upper arm are clearly illustrative of the history. The figures on the lower arm seem to be the Priest with Christians on the right and the crowned King of the Moors on the left. The figure at the foot I take to be the Pilgrim who has brought the cross from Caravaca." (Compare this with obverse on Fig. 1.)

Before the Conquest, in the consecration of churches in England, an important part of the service consisted in the anointing of crosses upon the walls by the officiating Bishop. Twenty-four different spots were chosen, equally distributed throughout the building, three crosses being placed upon each of the four walls, north, south, east, and west, inside and out. They were of four kinds: of carved stone work, of plaster, painted usually in red, and of metal. An instance of a second subsequent consecration in the early Church of St. John, Syracuse, Sicily, has been mentioned in *Archæologia* (vol. xxv., p. 275), in which both the earlier and the later crosses exist, one set above the other, carved in relief. Under one of these pairs a tablet is let into the wall, with an inscription recording the fact that both are consecration crosses—the lower one being the older. One of the most notable examples of consecration crosses of a comparatively late date is to be found on the walls of Salisbury Cathedral.

In Bacon's "Reliques of Rome," p. 257, amongst other ceremonies connected with the hallowing of churches is the following: "There must be made in the pavement of the church a cross of ashes and sand, wherein the whole alphabet, or Christ's crosse shall be written in Greek and Latin letters."

Sir Thomas Moore speaks of "*Crosse rowe* printed on cards for learners," and doubtless some of my readers will have seen the "horn books" of the ancient dame's school, with the alphabet in a form such as I give in Fig. 5, plate ii., called *Cris-cross-row*.

To the brass cross, fig. 6 (an old Spanish type), I cannot venture to assign either date or signification. It is but a slight departure from the Egyptian Tau, or Thor's hammer. The obverse only is given. An intricate scroll-work pattern on the reverse is decidedly Eastern in character.

Much more might be said upon these forms and uses of the cross. There is the old English custom of nailing up a cross of wood (of the Cross of Savoy form) on the eve of May day over the door of house or stable, in order, as the people say, to drive away evil spirits. There are the crosses, or quasi sepulchral monuments which King Edward I. erected to mark the places where rested the body of his Queen when they conveyed her from Notts to London. There is the quaint architectural device of inclining the chevet of a church towards the north. Numberless other suggestive uses of this emblem might be adduced, but I fear that I have already far exceeded my space.

I have tried to trace the development of the cross as a pre-historic and as a religious symbol. I would again lay a special stress upon its use among such people as those at Palenque, who, so far as we know, never came into contact with aught of Christianity. The whole subject opens out a vast field for conjecture and research.

NOTE BY BRO. W. SIMPSON, P.M.—The statement that Hindu temples are cruciform has often been repeated in books, but it is, doubtless, founded on a misconception. Plans of these temples, particularly the more elaborate ones, have the appearance of a cross, but this is from accident, and cannot be ascribed to intention. The main part of the temple is a square cell, which contains the image of the god, or his symbol; and any details that may give this square form the character of a cross, are simply due to the architectural conditions. Here is what the late Dr. Rajendralala Mitra affirms regarding the form of temples:—"Generally speaking, temples in Northern India are not only rectangular in plan, but cubical in the form of their body. From Orissa to the foot of the Himálaya, there is scarcely a single exception to this rule. In the *Agni Purana*, it is ordained, that the ground plan of every building should have four equal sides, and the *Jnána-ratna-prakasa* and the *Mánaśúra* support the same opinion."—*Indo-Aryans*, vol. i., p. 53. The peculiar crescent form at the lower part of the Abyssinian cross, plate vi., was, I believe, originally a serpent, or dragon. I base this conclusion upon a comparison of Abyssinian crosses with those of the Greek Church, of which I have drawings and photographs in my possession. The Abyssinian priests put a long strip of bright coloured cloth through the opening formed by the crescent form, and this hangs down like a streamer when it is carried on the end of a pole—the cross represented is a processional one for it has the brass tube to receive the pole. I have a small cross that I bought at Chelicut, near Antalo, and it has the piece of cloth still hanging to it. The Jerusalem Cross, or Cross of the Holy Sepulchre, plate iv., fig. 2, is rudely represented, but correct enough. The Cross, said to have been worn by Godfrey de Bouillon, is still kept by the Latin monks at the Holy Sepulchre. I sketched it at the time when the Marquis of Bute was made a Knight, as well as Godfrey's sword and spurs, which are used in the ceremony—these will be found in the *Illustrated London News*, April 17th, 1869. The spur, as it has a roulette, cannot, I understand, be so old as Godfrey's time; such being the case, there may be a doubt also about the sword and the cross. Judging by the illustrations, Mrs. Murray-Aynsley is to be congratulated on her collection of crosses. I have for many years been collecting, but I find some that are new to me in this article.



FRIDAY, 6th MAY, 1892.



THE Lodge met at Freemasons' Hall at 5 p.m. Present—Bros. W. H. Rylands, P.G.St., W.M.; W. M. Bywater, P.G.S.B., I.P.M.; G. W. Speth, Sec.; E. Macbean, S.D.; W. Mattieu Williams, J.D.; C. Kupferschmidt, I.G.; and Dr. B. W. Richardson. Also the following members of the Correspondence Circle—Bros. F. W. Levander as S.W.; J. Balfour Cockburn as J.W.; C. N. Mac Lutyre North; W. Fooks; Dr. R. A. Douglas Lithgow; R. A. Gowan; Rev. Hugh Thomas; J. W. Stevens; Professor F. W. Driver; E. Haward; G. Greiner; F. A. Powell; T. Charters White; H. H. Riach; C. B. Barnes; G. Gardner; J. S. Cumberland; G. Gregson; and H. M. Ffrench Bromhead. Also the following visitors—Bros. J. J. Newland, J.W., 1949; J. H. Davis, P.M., 33; Dr. H. Putsche, Lodge Charlotte of the Three Cloves, Meiningen; and Dr. Fletcher Beech, P.M., 1837.

Four Lodges and sixty-five Brethren were elected to the membership of the Correspondence Circle.

The Secretary announced that he had that afternoon received a post-card from Brother C. E. Meyer, of Philadelphia, announcing the death, after an illness of only a few hours, at Port Said, on Sunday, the 24th April, of Brother Clifford P. MacCalla, Past Grand Master of Pennsylvania. The W.M. and other Brethren having expressed their grief, the Secretary was directed to convey the condolences of the Lodge to the family of our late Brother, and it was moved and carried "That the Lodge do record its great sorrow and sense of loss on the minutes."

The Secretary announced that at the Grand Festival on the 27th April the M.W.G.W. had been pleased to appoint as one of his Grand Standard Bearers Brother Dr. Belgrave Ninnis, Dep. Inspec. Gen. R.N., a member of the Lodge. The Secretary was instructed to convey to Brother Ninnis the congratulations of his brethren.

The following paper was read:

FREEMASONS IN REFERENCE TO THE LAWS OF THE REALM.

BY BRO. WM. FOOKS, LL.B.



WHEN some few weeks ago our excellent and learned Brother Dr. B. W. Richardson suggested to me that I should read to this august body of Masons—a Lodge that has by the researches of its members in the History and Literature of the Craft, now earned deserved distinction— I say when my good friend Brother Richardson suggested that I should read to this Lodge a paper bearing on the subject of Freemasonry and the Law—I confess that I felt that the suggestion was the offspring of his fraternal goodwill and friendly partiality, ever ready to attribute to others the power which he possesses of imparting instruction and exciting interest in whatever subject he undertakes to illustrate. But when to his suggestion and encouragement there was added the cordial request of our most considerate and helpful Brother Secretary, Brother Speth, it seemed to me that to decline, or to further hesitate to adopt the suggestion, would be to exhibit an affectation of modesty and a spirit of churlishness unbecoming a Brother Mason. Pending the short interval between the time at which I had determined to acquiesce in the request and that of Brother Speth kindly remitting to me the volume of Gould's History of Freemasonry now in my hand, I made such independent research as my leisure from other avocations would allow. The result of my enquiries found me at their termination somewhat in the position of Canning's needy knife grinder—

"Story, God bless you,
I have none to tell, Sir."

In reference to Freemasonry as an institution, there are, it will be found, but two epochs in the whole course of authentic record, in which the Craft and those concerned therein can be said to have attracted the attention of the legislature: once, as will presently be seen, by way of repression, and once by way of recognition and encouragement.

The invaluable work of Brother Gould, with all its minute inquiry, wealth of detail and copiousness of reference, leaves me of the same opinion, and I can only conclude that "Freemasonry with reference to the laws of the Realm" has not been the subject of con

sideration, as a subject apart and complete in itself, because as regards historical facts in relation thereto there is really but little recorded or to be said.

The first of the Statutes of Labourers was passed in the 23rd of Ed. III., and was the Parliamentary enactment in 1350, so as to give statutory force to a previous royal proclamation. These Statutes were not, I think, directly connected or intended to be considered as expressly directed against or passed with reference to Freemasonry. They are directed against and affect to control all able-bodied persons—men and women alike—getting their living by manual labour. Historical evidence to connect these statutes with any body or bodies of Masonic artificers or any principles advocated or inculcated by them, or to show that they were passed “in terrorem” of Masonry appears to me to be wanting. In the first mentioned Statute the curious expression “Master Mason (of or in) free stone” (“Mestre Mason de franche peer” in the original Anglo-French of the Statute as passed), occurs, and is noticeable, but it obviously refers, as it seems to me, to a more skilled class of workman in his calling; and whether or not Masonry then existed as an esoteric moral institution, the Statutes of Labourers are generally accepted as having been the outcome of the scarcity of workmen consequent on the havoc committed, especially among the poorer classes, by death, the constant attendant on the then ever recurring plague. These Statutes, as they were from time to time enacted, were passed, and would have been passed independently of anything that the Masonic body would then be presumed to be teaching, and whether or not such a body had ever existed.

This remark appears to me to be applicable to similar repressive and directory Ordinances and Statutes, of which the invaluable work of Brother Gould furnishes us, so complete a repertory. It may have been, I should say certainly was the case that individual Masons not infrequently found their just freedom of action hampered and often denied by restrictive legislation as to employment and price of labour; but this was so, not because of their membership in the Craft, but because of their status as subjects, and such restrictions as any such Mason was exposed to were common to persons of the like class with him who were not Masons.

The 1st Chapter of the 3rd Statute, passed in 1425, in the reign of Henry VI., marks the first of the two epochs to which I referred, and in that Statute we find, as I think, the laws of the realm expressly directed against the Masonic body. The terms of this Statute are brief, and are as follows:—

“FIRST, Whereas by the yearly Congregations and Confederacies made by the Masons in their general Chapters assembled, the good Course and Effect of the Statutes of Labourers be openly violated and broken, in Subversion of the Law, and to the great damage of all the Commons: our said Lord the King willing in this Case to provide Remedy, by the Advice and Assent aforesaid, and at the special Request of the said Commons, hath ordained and established, that such Chapters and Congregations shall not be hereafter holden: and if any such be made, they that cause such Chapters and Congregations to be assembled and holden, if they thereof be convict, shall be judged for Felons; and that all the other Masons that come to such Chapters and Congregations, be punished by Imprisonment of their Bodies, and make Fine and Ransom at the King's Will.”

It is to be noted that this Statute refers to the Statutes of Labourers, and for this reason it may be that some have inclined to the view that there was some connection between the Statutes of Labourers and Masonry, in the sense that the existence of Masonry was one of the provoking causes of the making of the Ordinance and passing of the Statute of Labourers which I have referred to; but it appears to me that the following considerations offer a truer and better solution.

The true operative Mason concerned in the erection of stately edifices and with mind directed to the harmony and beauty of the architectural types on which he was engaged—with an eye to observe and capacity to appreciate at once the due bound and perfect liberty of his work, could not but have aroused within him, till it finally permeated his moral being, a sense of the real harmony there is between Order and Liberty. The Square, the Level, the Plumb Rule, the Arch, all capable of infinite extension, but all necessary, limited in application, because man's powers themselves are subject to limitation, must have impressed on the thinking mind of the true Mason this as a practical truth, viz., that the freedom of the Unit may well co-exist with the order and regularity of the whole made up of individual units, and have led him to see, not merely the possibility of, but the desirability of such co-existence.

This truth—it may be at first dimly perceived—would take form, shape, meaning, and action, when the undue restriction and inroad upon individual freedom, which it cannot now, I think, be disputed the Statutes of Labourers worked, came to be felt, and we are

merely making a justified stretch of imagination when we picture to ourselves our ancestry in the Order raising a firm protest and a clear and unmistakeable voice against a social system which by the destruction of the individual must in logical outcome work ruin to the community.

We shall look in vain in the times when the bonds of the feudal system were at their tightest and strictest, for the answer which a legislature truly representative of all classes of the community would give to a complaint and struggle against manifest oppression, which the legislature had by its own enactments inflicted on the members of the community least able to help themselves. The narrow spirit of those times saw the Statutes of Labourers disregarded, and those who unduly controlled the powers of government felt the interference with their own personal interests, but did not see the real injury, which the laws that had been enacted restricting the freedom of labour, were inflicting upon the community—and the answer to the sturdy resistance, which we may well conclude our noble ancestors in the Craft in those days offered by practice and precept to the worst of class legislation, was attempted to be checked and overcome by the enactment which I have read, and by which it was supposed (it may well be presumed) that the voice of that resistance could never be heard, because by the enactment of the law it was to be reduced to such a position that it could never be effectively raised.

Thus it was, as it seems to me, that the Statute expressly and in terms directed against our Order came to be passed, and thus our Order came, for the first and happily for the last time, to be directly in conflict—I may say righteous conflict—with the Laws of the Realm. But there are Laws and Laws, and this Statute practically became a dead letter from the time of its enactment, because of its inherent impossibility of execution. The stress of its provisions, could it have been effectively laid upon those against whom it was directed, would have prevented the inculcation and maintenance of the very principles which every government that pretends to the title of a good government would have maintained. Masons from time immemorial have been ever inculcating the due order and regulation of the entire body, while preserving and regarding the freedom and liberty of its several parts. All the practical lessons and all symbolical teaching of Masonry have ever been and must be directed to that end. Kings, princes, priests, lawyers, and craftsmen of all kinds are initiated on such principles, which are the basis on which the whole Order exists, and this Statute, the first and last of its kind, as it was the offspring of ignorance, so also was best respected by neglect. Cotemporary accounts, which might afford some clue to the why and wherefore of such an enactment, I have searched for in vain. I believe that none such exist, and no constitutional historian, so far as I am aware, deals with anything beyond the fact of its having been enacted. That Freemasons, when all the parts of the whole government are well ordered, should be in conflict with any part, is quite contrary to the principles and tenets of the Order: but that in this case, and for the reasons which I have surmised, Freemasonry and the legislature of the times should have been for once in direct antagonism is a fact, in reference to which the whole body of Freemasons, and every individual thereof, may well be content to feel, as I myself do feel, a great and lasting satisfaction.

This Statute, which as I have said was never practically enforced, became virtually repealed in the early part of Elizabeth's reign, but remained on the Statute Book until 1825, when by 6 Geo. IV., cap. 129, sec. 2, it was repealed in terms.

A long period of upwards of 370 years ensues before Freemasons, in reference to the laws of the realm, are directly noticed.

The eternal principles on which the Craft claims, and as I believe rightly claims, to be founded, and on which it had acted, had no doubt been having their due, but perhaps unrecognised, influence upon the social body Politic, and in the year 1799—and this is the second epoch to which I sometime since referred—Free Masonry, by the 5th, 6th, and 7th sections of the Act of 39 Geo. III, cap. 79, may be said to have received its legislative recognition and sanction. This Act, which was an Act to suppress societies established for seditious and treasonable purposes, in substance provides by the 5th section that the Act was not to extend to existing Lodges of Freemasons; by the sixth, that two members of the Lodge shall certify that the then existing Lodges are such; and by the seventh, that upon evidence that an alleged Masonic Lodge is only a treasonable society its meetings may be discontinued, as by the Act provided. I have brought my volume of the Statutes containing this Act for the perusal of such as desire to see the precise terms of the enactment.

Divers Acts, both before and since this Statute, had and have been passed for the suppression of seditious assemblies, but that the Lodges or Chapters of Freemasons could, by any reasonable stretch of legal intendment, be brought within such Acts, never seems to have been suggested, and the provisions of the Act of 39 Geo. III., cap. 79, are at once a testimony in favour of the uprightness of Freemasons before the law, and the security for their rights to meet in peace to promote, as they have and I trust always will, the well being of society and of the individual members thereof.

Thus we find, as I have already pointed, two special events, and as I believe only two, in the history of legislation in which the legislature, for the time being, expressly deals with the Masonic body.

That this should be so cannot, I think, be otherwise than a subject of congratulation, though it makes the story to be told rather short. A voluntary institution, such as Masonry on its moral side is and ought to be, ought not to appear in the records of the Statute Book, either as needing to be suppressed, or as requiring special regulation—*ab externo*. And as in future times the legal historian will search in vain for, say, our Worshipful Master and our worthy Brother Secretary, having so lawlessly conducted themselves that the records of justice are encumbered with accounts of the means taken for their repression or control—so I think it no shame, that it is found when we come to take stock of past legal history that Masonry improving itself, growing in the strength of its own excellence, and claiming only to be a peculiar system of morality, and not the only source of good conduct and morals, has come down the stream of time but little, perhaps the least noticed, of all institutions in reference to the Laws of the Realm.

While however the special occasions on which the Craft has been treated as a subject of particular legislation are few, we congratulate ourselves that to the lawyer and the legislator we have presented an attractive and desirable system so that—at all events during the present century—the names of well-known lawyers and politicians, as influential brethren of the Order, occur with satisfactory frequency: and not the least present testimony to the excellence of the Order is the fact that the present holder of the Great Seal, Lord Halsbury,—the Head of the Law, the keeper of the Royal Conscience, and the Speaker of the House of Lords—and as Sir Hardinge Giffard, an influential member of the legislature in the House of Commons—is a distinguished Brother in the Craft.

That Freemasonry should be thus attractive is surely to be desired. It must be satisfactory to the brethren of the Order to feel and know that its principles are such as to attract and to win the confidence of the lawyer and legislator, that they come in numbers and without undue solicitation to enrol themselves under its banners, whilst the order of its proceedings, the tenets it holds, and the principles it inculcates, are such that the laws of the realm have nothing now to say to it, except by way of safeguard of its freedom.

Brethren, I trust I am only echoing the voices of your own Masonic hearts when I say, in language known to you all, “So may it long continue”—“So mote it be.”

The W.M. having asked whether any brother had any criticism to offer or points to start,

Bro. B. W. RICHARDSON said he would like to ask a question with a view to start a discussion. It was this, Did Brother Fooks think it certain that the bodies respectively affected by the two statutes he had quoted were one and the same?

Bro. W. MATTIEU WILLIAMS wished to suggest that it was possibly the very fact of the restrictions imposed in the first of the two statutes which had led to the Masons meeting secretly and thus paved the way for our present system.

Bro. SPETH confessed he was surprised at the question of Brother Richardson, for if there was any one point in Masonic Archæology which was considered proved beyond doubt, it was the lineal descent of the present Freemasons from the mediæval Masons. At what date Speculation first entered into the old organisation might be matter for dispute, but that it existed in 1717 was known, and the very day in 1717 when the old organisation gave way to the new was matter of history, the names of the participants and the *modus operandi* being all historically recorded. He would, however, point out that by the statute of 1799 only those Lodges were acknowledged legal which were already in existence. This was the only interpretation to be accorded to the wording of the statute; in what position did the thousands of Lodges subsequently warranted by the Grand Lodge of England therefore stand?

Bro. W. H. RYLANDS thought there could be no doubt we were all much indebted to Brother Fooks for devoting so much time and trouble to this subject, one which his profession made him peculiarly competent to deal with. If he had not found much, that was simply because very little to the purport existed; but it was a satisfaction to *know* this. Brother Gould, as acknowledged by the lecturer, had previously undertaken the same toil, and devoted a chapter of his history to the enquiry, but the book was not in the hands of every brother; and here we had the subject condensed, with the advantage of the personal views of Brother Fooks to compare with those of Brother Gould. The suggestion of Brother Williams might account for *meetings* of Masons being kept secret, but would not account for the *ritual*. He called upon Brother Fooks to reply.

Bro. W. FOOKS, in the course of an eloquent reply, said that he had no doubt that the Masons referred to in one and the other statute were the same body. He thought this was

proved up to the hilt. In reply to the Secretary, he would state that the portion of the statute to which he had referred, had subsequently been expressly repealed. There need, therefore, be no alarm as to the absolute legality of our position.

Bro. RICHARDSON explained that his question was not made in ignorance of the facts alluded to by the Secretary, but solely for the purpose of raising a discussion, and to give our Brother Fooks an occasion for a display of that eloquence which had just charmed them all. He thought he might congratulate himself and the Lodge that he had succeeded admirably.

Bro. W. M. BYWATER then proposed a vote of thanks to the lecturer, which was seconded by Bro. WILLIAMS and supported by Bro. MACINTYRE NORTH, who made some very interesting observations from an architect's point of view.

The vote having been acknowledged, the Lodge was closed.

SUBSEQUENT CORRESPONDENCE.

DEAR BRO. FOOKS,—If I rightly understood you at Lodge, you mentioned that the clause of the Act of 1799, which confers protection of those Lodges *only* which were already in existence, has since been repealed or modified in some way. Will you oblige me by giving a reference to the Statute which you had in your mind, as it would be of great interest to all British Masons?

There appears to be a general impression among Masons who have looked into the matter, that in an absolutely strict sense the statute must be so interpreted as to render our Lodges, warranted since 1799, technically illegal. For practical purposes this is of no moment, as he would be a foolish man who in England should attempt to question the status of our Lodges. But a reference to the modifying statute would be welcomed.—Yours very fraternally, G. W. SPETH.

MY DEAR BROTHER SPETH,—I fear there must have been some misunderstanding. I recollect a question being asked by, I think, yourself, as to Section IV. of the Act, and I said it was repealed; and afterwards some other brother asked me when such section was repealed, and I said to the best of my recollection such section was repealed by the Statute Law Revision Act, 1871, 34 and 35 Vic. cap. 116. This, I find, is the case, but beyond that I made no statement.

The Unlawful Oaths Act, 37 Geo. III. cap. 123 (on which the Act of 39 Geo. III. cap. 79 was founded), does not appear to have been interfered with by any repeal, and the 26th sec. of 59 Geo. III., cap. 19, still further guarantees our body from interference, but beyond this I say nothing, and am not at all disposed to dispute the soundness of your criticism, provided it ought to be granted that—*primâ facie*—every Freemason's Lodge must be regarded as an unlawful society within the meaning of the Acts of Parliament: but this latter admission I am by no means disposed to make. Whether, however, for abundant caution and to obviate the least suspicion of stigma, some further words ought not now to be introduced into some Act of Parliament especially directed to the protection of all Lodges now and hereafter to be formed, much may be said. I am sorry if any words of mine have, however unintentionally, led you into some misconception of what I said.—Yours sincerely and fraternally, WILLIAM FOOKS.



MASONIC CELEBRITIES.

No. 4.—THOMAS MANNINGHAM, M.D., DEPUTY GRAND MASTER, 1752-56.

BY BRO. R. F. GOULD.

THE pre-eminence of the Society of Freemasons over all other Guilds, Corporations, or Sodalities, arises from the fact that it possesses very ancient writings, in which is embedded its traditional history, and a venerable Symbolism, now, alas, only partially understood, but which is, nevertheless, the solitary channel through which any part of the learning of an age far remote to our own has descended to us.

The ancient writings referred to are our Manuscript Constitutions, and in the Symbolism which we so imperfectly grasp the meaning of, are contained the secret lore or *απορρητα* of Freemasonry.

An explanation of our written, and a discovery of the lost meaning of our symbolical traditions, together constitute the goal of the student, which though still a long way off, and scarcely likely to be reached within the memory of men yet living, has been brought sensibly nearer to us by the combined efforts of the members and associates of the Quatuor Coronati.

But besides these two leading objects of research, there are a number of subsidiary puzzles which, let us hope, the patient industry of some of our body may, at no distant date, help to unravel. By way of illustration, I may cite Harleian MS., 1942, with its "New Articles;" Old Regulation XIII. (1723), forbidding the working of the "Master's Part" in private Lodges; the interpolation of Scottish operative terms into the English Constitutions and Ritual; Antiquity MS. and its attestation clause; the great falling off in the number of Lodges about the close of the first decade of the Grand Lodge era; Dr. Anderson's retirement from Masonry between June, 1724, and June, 1731; the origin and early history of the Royal Arch and Knight Templar degrees; and, not to swell the list unduly, the causes of the Great Schism in English Masonry, together with the real difference between the Masonry practised in the Lodges of "Ancients" and "Moderns"—to use the phrase by which the brethren in the rival camps are usually distinguished from each other.

Towards the elucidation of certain problems on the roll, the present essay is in some sort a contribution. The formation of a second or Schismatic Grand Lodge of England in 1753 was preceded by a period of supineness or lethargy on the part of the lawful or Constitutional Grand Body which it sought to displace. During the period in question, Dr. Thomas Manningham made a considerable mark in Freemasonry, which may be accepted as a fact—albeit the details connected therewith are very shadowy and indistinct—from the circumstance that without having held any higher previous office than that of Grand Steward, he was appointed to the responsible position of Deputy Grand Master, on the awakening of the original, or only lawful Grand Lodge of England, in 1752.

Thomas Manningham, M.D., was the second son of Sir Richard Manningham, himself also the second son of an earlier Thomas Manningham, D.D., who became Dean of the Chapel Royal, Windsor, in February, and Bishop of Chichester in November, 1709; his death occurred in 1722, at what was probably an advanced age, as there is a printed sermon preached by him in 1679, to be met with in the British Museum collection.

Sir Richard Manningham (son of the Bishop), who was born in Hampshire, took the degree of LL.B., at Cambridge (*comitiis regis*), 1717; and in the following year built Park Chapel, Cheltenham. Whether he was ever in holy orders is uncertain. We know, however, that shortly after this he devoted himself to physic. On the 24th March, 1719-20, he was admitted a fellow of the Royal Society, and on the 30th September, 1720, a Licentiate of the College of Physicians. He practised chiefly as an accoucheur, and attained to great eminence in that department of the profession. He was knighted by King George I., 18th February, 1721, and, dying on the 11th May, 1759, was buried at Chelsea.

Sir Richard Manningham gained much credit by detecting and exposing the imposture of Mary Toft, the rabbit breeder of Godalming in Surrey, who had succeeded in deceiving, not only her own medical attendant, Mr. R. Howard, but also Mr. Ahlers and Mr. St. André, the former domestic, and the latter sergeant-surgeon, to George I., who had sent them to Godalming to inquire into the circumstances. To Queen Caroline, then Princess of Wales, is ascribed the merit of having been active in promoting measures to detect the imposition. The miraculous Mary Toft, was, therefore, brought to town, where she could be more closely watched than at Godalming, and prevented from obtaining the means of carrying on her imposture. Sir Richard Manningham was among those who took

a part on this occasion; and he had at length the satisfaction of detecting her. The woman held out till her courage was shaken by a threat to perform a dangerous operation upon her, which threat was backed up by another from a magistrate, that she should be sent to prison. She then confessed the fraud, and the farce terminated by the Godalming miracle-monger being committed to Tothill Fields' prison. Sir Richard published in 1726 his

Exact Diary of what was observed during a close attendance upon Mary Toft, the pretended Rabbit Breeder, from November 28th to December 7th following, together with an Account of the Confession of the Fraud.

He was the author also of

Artis Obstetricæ Compendium, tam theoriam quam praxin spectans. 4to. Lond., 1739.

This was afterwards newly arranged and re-published, 1756, under the title "Aphorismata Medica," 12mo.

An Abstract of Midwifery. 8vo. Lond., 1744.

The Plague no Contagious Di-order, published anonymously in 1744; but reprinted in 1758, with alterations and his name, under the title of "A discourse concerning the Plague and Pestilential Fevers; plainly proving that the general productive causes of all Plagues or Pestilence are from some fault in the Air, or from ill and unwholesome Diet.

A Treatise on the Symptoms, Nature, Causes, and Cure of the Febricula, or Little Fever. 8vo. Lond., 1750.¹

Sir Richard Manningham was a Freemason, and it would seem that he must have become a member of the Society several years at least before its sudden rise into popularity at the close of the second decade of the eighteenth century. Upon this point, however, the evidence which I shall proceed to unfold, will enable the reader to exercise an independent judgment.

In the earliest Minute Book of the Grand Lodge of England, the first written words that meet the eye, are the following:—"This Manuscript was begun the 25th November, 1723. The R^t Hon^{ble} Francis, Earl of Dalkeith, Grand Ma^t; Br John Theophilus Desaguliers, Deputy Grand Ma^t.

Francis Sorell, Esq^r. } Grand Wardens.
Mr. John Senex, }

A List of the Regular Constituted Lodges, together with the names of the Masters Wardens, and Members of each Lodge."

The Lodges which head the list are thus shewn:—

"THE GOOSE AND GRIDIRON in St. Paul's Church Yard." *Now* THE LODGE OF ANTIQUITY. Twenty-two names are given, but the only one of even passing note is that of the Master, Josias (or Josiah) Villeneau, an Upholder in the Borough of Southwark, who was S.G.W. in 1721, and took upon himself the regulation of the Grand Feast in the same year.

"THE QUEEN'S HEAD IN KNAVE'S ACRE." *Now* FORTITUDE AND OLD CUMBERLAND, No. 12. This Lodge, which by the acceptance of a "Constitution"—a term that will again come before us—was adjudged to have forfeited its privilege of meeting by inherent right, possessed in 1723, fifteen members, Anthony Sayer, the premier Grand Master, being the only one of whom anything is known.

THE QUEEN'S HEAD, Thornstile, Holborn. *Now* extinct. It was given the *second* place on the first list wherein the Lodges were shown in the order of their seniority (1727). Twenty-one names appear in the list of 1723.

THE CHESHIRE CHEESE, in Arundell Street." Twelve names.

THE HORNE TAVERN at Westminster." *Now* THE ROYAL SOMERSET HOUSE AND INVERNESS LODGE, No. 4. This was the junior of the FOUR OLD LODGES, the founders and creators of the earliest of Grand Lodges. In the list I am quoting from, there appear the names of seventy-two members, among them being, "The Duke of Richmond, Master," G.M. 1724; "Mr. George Payne, Deputy Master," G.M. 1718 and 1720; Alex. Chocke, D.G.M. 1727; William Cowper, G. Sec. 1722-25, D.G.M. 1726; Nath. Blackerby, D.G.M. 1728-30, G. Treas. 1731-37; Jas. Anderson (the Father of Masonic History); Hon. Chas. Lumley; Lord Paisley, G.M. 1725; Duke of Queenborough; "*Sr Rich. Manningham*"; Count La Lippe (afterwards a prominent actor in Continental Freemasonry); Lord Waldegrave; Baron Diskaw; S^r Adolphus Oughton; Earl Deloraine; Colonels Williamson, Montgomery, Ridley, Anstruther, Carpenter (*Hon.*), Sanderson (*Hon.*), and Paggett; Major Erskine; Capt. Archibald Kerr; S^r Robert Rich; Count Watzdorf; Marquis des Marches; S^r Thomas Prendergast, J.G.W. 1725; and Lord Carmichael.

¹ William Munk, M.D., *Roll of the Royal College of Physicians of London*, 2nd edit., 1878, ii., 75; *Sketches of Imposture, Deception, and Credulity*, 142; *Gent. Mag.*, xxix, 146; Haydn, *Book of Dignities*, 433, 474.

The so-called List of 1723, is actually a List of 1724,¹ as will appear from the following: "There was a great Lodge of the ancient Society of the Free Masons held last week at the Horn Tavern, in Palace Yard: at which were present the Earl of Dalkeith, their Grand Master, the Deputy Grand Master [Dr. Desaguliers], the Duke of Richmond, and several other persons of quality, at which time, the Lord Carmichael, Col. Carpenter, Sir Thomas Prendergast, Col. Paget, and Col. Saunderson, were accepted Free Masons, and went home in their Leather Aprons and Gloves."²

A later list of Lodges and Members, is given in the same Minute Book of Grand Lodge, made up November 27th, 1725.

According to this roll, the membership was,

GOOSE AND GRIDIRON, 15; QUEEN'S HEAD, in Knave's Acre, 14; GREEN LETTICE, in Brownlow Street, *previously* QUEEN'S HEAD, Turnstile, Holborn, 20; CHESHIRE CHEESE, *defunct*; and "HORN at Westm," 71.

Among the members of the last named, we again find "St^r Rich. Manningham," and also meet with the name of Dr. Desaguliers, G.M. 1719, which in the earlier list had been placed at the head of the roll, amongst the Grand Officers.

The Lodges at the GOOSE AND GRIDIRON; the QUEEN'S HEAD in Knave's Acre; the QUEEN'S HEAD, Turnstile, Holborn; and the HORNE, Westminster, as shewn in the list of 1723, were the memorable FOUR, by whom the Grand Lodge of England was established in 1717. It is therefore a little remarkable that six years after that notable event, the entire body of nobility and gentry—so far as may be reasonably inferred—to be found in the *total* membership of the FOUR, should have been borne on the roll of the *youngest* Lodge of all.

From this, many inferences may be deducible, but I must leave them for the consideration of some future historian of present No. 4, which as the Masonic home of Payne, Anderson, and Desaguliers, has deserved a better fate than the contemptuous indifference of its members of this century, with regard to the leading part played by the OLD HORN LODGE in the past one.

But I shall ask the reader to bear in mind—for reasons more immediately connected with the subject of the present sketch—the Masonic Status of Sir Richard Manningham, as indicated by the character of the Lodge to which he belonged, and the opportunities that were doubtless afforded him, of conversing freely with the best informed brethren of that period.

The date of the birth of Thomas Manningham, second son of Sir Richard, I have been unable to discover, but his marriage is recorded under the year 1747:—"Sept. 10, Thomas Manningham, M.D.—to Miss Warner, of [St.] James-street, 5,000L."³

His mother's death occurred in 1771:—"At her house in Little Chelsea, aged 90, Lady Manningham, relict of the late Sir Richard Manningham, Physician to King George I. and II."⁴

Also, the obituary notices of three persons bearing the same family name, any one of whom may have been his elder brother, are thus given in the periodical mentioned below:—"Sept. 8, 1743, Charles Manningham, Esq., of Sussex"; "May 4, 1750, Rev. Dr. Manningham, prebendary of Westm. and rector of Slinfold and Selsey, in Sussex"; "April 29, 1767, Rev. Dr. Simon Manningham, rector of Jervington, Sussex."⁵

Dr. Munk tells us,—"Thomas Manningham, M.D., was the second son of Sir Richard Manningham, an obstetric physician. He was a doctor of medicine of the University of St. Andrew's, of the 24th May, 1765; and was admitted a Licentiate of the College of Physicians 25th June following. He resided for some years in Jermyn Street, but in 1780 removed to Bath, where he died—3rd February, 1794."⁶

The date here assigned as that in which Thomas Manningham attained the degree of Doctor of Medicine, is a little confusing, but the writer from whom I have last quoted, explains, "I may mention in regard to the arrangement followed throughout the following pages, that in order to bring my record in accord with the printed annual lists of the Fellows, Candidates, Licentiates, &c., of the College, I have been obliged to enter each individual at the date of his admission to the highest order in the College to which he ever attained. Thus, a Fellow appears at the date of his admission as such, no matter when he first joined the College as Candidate, Inceptor-Candidate, or Licentiate; and one, originally an Extra-Licentiate, who subsequently became a Licentiate, in which class he remained till the last, will be found entered at the date of his admission as Licentiate."⁷

¹ Lane, *Handy Book to the List of Lodges*, 5.

² *The Weekly Journal or British Gazetteer*, March 28th, 1724.

³ *Gent. Mag.*, xvii., 447.

⁴ *Annual Register*, xiv., 179.

⁵ *Gent. Mag.*, xiii., 498; xx., 236; xxxvii., 279.

⁶ *Roll of the Royal College of Physicians of London*, ii., 267.

⁷ *Ibid.*, i., preface, v.

Yet, whatever may have been the date at which Thomas Manningham graduated as M.D., those letters were certainly appended to his name from the year 1747, both in the Minutes of the Grand Lodge, and in the public journals.

The only London Lodge of which it can be *proved* that he was a member, is the present ST. ALBANS, No. 29, by which body he was probably sent up as Grand Steward in 1747. Bro. Henry Sadler, the courteous sub-librarian of the Grand Lodge, from whom this information is derived, also acquaints me with the fact that the list of members of the "Old Horn"—afterwards the "Somerset House"—Lodge (among whom Manningham may have been, and in all likelihood was, at one time to be found), was not furnished to the Grand Secretary until long after 1768.¹

His name is first met with in the records of the Grand Lodge, in connection with the proceedings of April 30th, 1747, when Lord Byron was invested as Grand Master, in the presence of George Payne and Lord Ward, "late Grand Masters," and a numerous company. After dinner "the Stewards were called up & had Thanks returned them for the care they had taken of the Feast, When they respectively named their Successors."

The names are then set out in the Minutes, and among them that of "Thomas Manningham, M.D.," together with a note—"that Brothers Peter Clerke, Spranger, Manningham, Hartley & Berrington, served in the place of Brothers Farmer, Williams, Sauret, Topscot & Perrin, who declined."

Lord Byron, whose tenure of office as Grand Master extended from April 30th, 1747, until March 20th, 1752, was only present in the Grand Lodge on those dates, and on March 16th, 1752, when he proposed Lord Carysfoot as his successor. During the presidency of this nobleman, which lasted for five years, the affairs of the Society were much neglected, and to this period of misrule—aggravated by the summary erasure of numerous Lodges—we must look, I think, for the cause of that organised rebellion against authority, resulting in the great Schism. Only one Grand Lodge (besides the Grand Feast of April 30th) was held in 1747; in 1748 there were two; in 1749 and 1750, one each; and 1751, two.² Between, moreover, these several Communications, there were, in two instances, great intervals of time—*thirteen* and *fifteen* months respectively, having elapsed without a session of the Grand Lodge, immediately before the meetings in June, 1750, and September, 1751.

The same Grand Officers and Grand Stewards continued in office from 1747 until 1752, which is the more remarkable, because the honours of the Craft were much coveted. The Stewards were a highly influential body, and from 1728 to 1747, with but two exceptions (1742-43, and 1745-46), when Lords Ward and Cranstoun each had a second term as Grand Master, twelve Grand Stewards were annually appointed.

In *The Complete Freemason, or Multa Paucis for Lovers of Secrets* [1763-64], a statement occurs, which, though the work is one of very doubtful authority, I think must have had some foundation in fact, the more especially, as the event it professes to record is only said to have happened about eleven or twelve years previously, and, therefore, stands on quite another footing, historically speaking, from the earlier portion of the same publication.³

The passage referred to is as follows:—"Grand Master Byron was very inactive. Several years passed by without his coming to a Grand Assembly, nay, even neglected to nominate his successor. The Fraternity, finding themselves intirely neglected, it was the Opinion of many old Masons to have a consultation about electing a new and more active **Grand Master**, and assembled for that Purpose, according to an Advertisement,⁴ which accidentally was perceived by our worthy Brother, *Thomas Manningham*, M.D., who, for the Good of Masonry, took the trouble upon him to attend at this Assembly, and gave the Fraternity the most prudent Advice for their future Observance, and lasting Advantage. They all submitted to our worthy Brother's superior Judgment, the Breach was healed."⁵

The Minutes of the Grand Lodge convey very little information with regard to the period under examination (1747-51). The Deputy G.M.—Fotherley Baker—was present at all the Meetings which took place during the absence of Lord Byron, and presided at each of them, except on March 7th, 1748, when the chair was filled by Lord Ward, a former Grand Master.

At a subsequent Communication, held May 26th, 1749:—"The Complaint against Bro. Mercado for making Masons irregularly was heard, When he acknowledged the same & expressed his Concern that he had given occasion for the Complaint, & promised to

¹ It may be convenient to state that returns of the members of private Lodges, were not required to be sent to the Grand Lodge between 1730-32 and 1768.

² Dec. 16th, 1747; March 7th and Dec. 22nd, 1748; May 26th, 1749; June 25th, 1750; Sept. 4th and Oct. 24th, 1751.

³ See my *Hist. of F.*, ii., 37, 280, 391, 395.

⁴ This I sought to discover in 1884, with the assistance of our present W.M., by a lengthened examination of the file of Newspapers at the Brit. Mus. Library. But our search was a fruitless one.

⁵ *Multa Paucis*, 105.

behave as a Mason for the future. And it appearing that [the] persons so made had at his request Agreed to be regularly made the next Lodge Night at the George, in Ironmonger Lane, He was, at the Intercession of the Master and Wardens of the said Lodge, forgiven."

Lord Byron, "who had been abroad for several years," proposed Lord Carysfort as his successor, on March 16th, and the latter was duly proclaimed and invested as Grand Master, on March 20th, 1752, "all expressing the greatest Joy at the happy Occasion of their Meeting, after a longer recess than had been usual."

Dr. Manningham, who had been a Grand Steward under the administration of Lord Bryon, was appointed deputy Grand Master, although unlike all his predecessors in that office from 1735, he had not previously served as a Grand Warden, a qualification deemed so indispensable in later years, as to have been affirmed by a resolution of the Committee of Charity, April 8th, 1767.¹ This points to his having rendered signal services to the Society, which would so far harmonise with the passage in *Multa Paucis*, and be altogether in keeping with the character of the man.²

On June 18th, 1752, Dr. Manningham presided as Grand Master, and "A Complaint was made in general of the Frequency of irregular Makings, When the D.G.M. recommended it to the Brethren to send to him or the G.S. the names of such as shall be so irregularly made & of those who make them."

At this date, however, the schism or secession had assumed form and cohesion, and although the recusant Masons had not yet formed a "Grand Lodge," they were governed by a "Grand Committee," which was the same thing except in name.³

At the next three meetings of the Grand Lodge, Lord Carysfort, G.M., occupied his own chair, being duly supported by his deputy. On the last of these occasions—April 3rd, 1753—the former having been re-elected and re-invested,—"dinner being over, the Grand Master made the Procession about the Hall; and, being returned to Solomon's chair, appointed,

Thomas Manningham, M.D., deputy Grand Master; who had distinguished his abilities for that office, and zeal for Masonry, by visiting the Lodges in the remotest parts of the town, or wherever his presence was thought necessary; redressing what was amiss in the execution of the laws, and giving them the most prudent advice for their future observance and lasting advantage; the whole of his proceedings being conducted with such candour and affability, as endeared him to all the Brethren."

1753.—June 14th.—The Deputy Grand Master in the Chair. "A Motion was made for the opinion of the Grand Lodge, Whether the Treasurer of [the] Society is a Grand Officer by Virtue of his office & as such to be elected from amongst the Brethren who had served the Stewardship; it was, after a long debate, carried in the affirmative almost unanimously."

November 23rd.—"A Letter from several Brethren at Norwich was read, Complaining that a Lodge in London had made a person of that place a Mason & raised him the same Night, whose Character was so very bad that (tho' he had offered large sums) all the Lodges at Norwich had refused him—

The D.G.M. therefore proposed for By Laws,

That no Lodge shall ever make a Mason without due Inquiry into his Character. Neither shall any Lodge be permitted to make & raise the same Brother at one and the same Meeting, without a Dispensation from the G.M., which on very particular occasions may be required.

That no Lodge shall ever make a Mason for a less sum than one Guinea .

Which, on the Question [being] put were severally agreed to."

1754.—March 8.—Lord Carysfort proposed the Marquis of Caernarvon as his successor, and on March 25th the latter was invested, in the presence of (his father) "the Duke of Chandos, and Lord Ward, late Grand Masters, and near three hundred other brethren," Thomas Manningham, M.D., being reappointed Deputy Grand Master.

June 27.—The new G.M. was present and supported by his Deputy. Then they took into consideration the state of the Country Lodges; and it was resolved, that each brother should, according to his opportunities, make the utmost enquiry touching the

¹ From 1735 down to 1812, every D.G.M. except Manningham and John Revis (1757-61) was a past Steward and Grand Warden. The latter, however, served the Stewardship in 1729, and was Grand Secretary 1734-56.

² See *infra*, under April 3rd, 1753.

³ *Hist. of F.*, chap. xix.—*q.v.*

⁴ Where not otherwise stated, passages within quotation marks are taken from the actual Minutes or the printed Constitutions of the Grand Lodge.

meetings and conduct of said Lodges, and give proper intimations thereof to the next Quarterly Communication; and that such of those Lodges of which no satisfactory account could be then given, should be erased from the book of Lodges.

A memorial presented by Brother Jonathan Scott . . . proposing that a Committee might be appointed to revise the Constitutions, formerly prepared for the press by the Reverend Brother Anderson, and to make the necessary alterations and additions: it was

Resolved, that the said book of Constitutions should be revised, and necessary alterations and additions made, consistent with the laws and rules of Masonry; and that the right worshipful Grand Master,¹ the other present Grand Officers; George Payne, Esq., the Earl of Loudon, Duke of Chandos, Lord Ward, and Lord Carysfort, late Grand Masters; Sir Robert Lawley, Bart., Edward Hody, M.D., late Deputy Grand Masters; Thomas Smith Esq., late Junior Grand Warden; together with the Rev. John Entick, M.A., Arthur Beardmore, and Edward Bowman, gent., be the said Committee: and that the Grand Master, or Deputy Grand Master [Dr. Manningham], with any three others of the said Committee, have power to proceed to business, and to call in to their assistance any other brethren they might from time to time think proper."

The labours of the above Committee resulted in a third edition of Dr. Anderson's original *Book of Constitutions*, edited by the Rev. John Entick, and published in 1756.

November 29th.—Present: the G.M., D.G.M., and others. The following New Laws were agreed to,

1. No Lodge to be deemed regularly removed, unless by permission of the G.M., or his Deputy.
2. No Mason, without the special permission of the G.M. or D.G.M., to attend in Masonic attire at a Funeral.
3. No Mason to Tyle or assist as Tyler at any "pretended Lodges of Persons calling themselves Masons, not being a Regular Lodge acknowledging the authority of the Rt. Worshipful Grand Master."

1755.—March 20.—Lord Caernarvon in the Chair. "The D.G.M. made a Complaint to the Grand Lodge of the Master and Wardens of the Lodge No. 94, held at the Ben Johnson's Head in Pelham Street, Spital Fields, for forming and assembling with other Members of that Lodge under the Denomination of a Lodge of Ancient Masons, Who as such consider themselves as independent of this Society, & not subject to our Laws or the Authority of our Grand Master, When he took notice of the great necessity there was to discourage all such Meetings, not only as the same were contrary to our Laws, & particularly that made at the last Q.C., & were also a great Insult on the Grand Master & the whole Body of Free and Accepted Masons, But as they likewise tended to introduce into the Craft the Novelties & Conceits of opinionative Persons, & to create a Belief that there have been other Societies of Masons more Ancient than that of this Ancient and Honourable Society

When Part of the 8th old Regulation & the new Regulation, made the 19th day of February, 1724, touching the forming Lodges without leave of the G.M. being read,² the D.G.M. desired the said Master & Wardens to give their Reasons for such their Behaviour.

The said Brethren thereon insinuated that as at these Meetings they in nowise interfered with this Society, either by making Masons or otherwise & met together only as private Persons that they apprehended they had a right so to do. But on being asked they acknowledged the Charge against them with respect to their Forming & Assembling as a Lodge of Masons, independant of this Society & under no Subjection to our Laws or the Authority of our Grand Master, & that they were generally tyled, & that their Tyler was one Micajah Cross, who not long ago was relieved at a Committee of Charity."

"The Question being put, it was resolved that the meeting of Brethren under any denomination of *Masons*, other than as Brethren of this our antient and honourable Society of Free and Accepted Masons, is inconsistent with the honour and interest of the Craft, and a high insult on our Grand Master, and the whole body of Masons.

The Deputy Grand Master then moved, and it was agreed, that the consideration of the irregular proceedings of the said Brethren be postponed till next quarterly communication, that a thorough sense of their misconduct, and a determination not to be guilty of the like for the future, might reconcile them to the Grand Lodge."

¹ In their retention of this prefix, instead of adopting the title of "Most Worshipful," as now commonly used to designate the Grand Master, the Masons of Pennsylvania claim to have successfully resisted a modern innovation.

² O.R. VIII.—"If any Set or Number of *Masons* shall take upon themselves to form a *Lodge*, without the G. Master's Warrant, the *regular* Lodges are not to countenance them." N.R. VIII.—"None who form a *stated Lodge* without the G. Master's Leave shall be admitted into *regular* Lodges till they make Submission and obtain Grace."

April 10.—The Marquis of Caernarvon continued as Grand Master, and Dr. Manningham as his Deputy.

July 24.—The D.G.M. presided, when it was “Ordered that every certificate granted to a Brother of his being a Mason shall for the future be sealed with the seal of Masonry & signed by the G.S., for which five shillings shall be paid to the use of the General Charity.

The Complaint against the Lodge held at the Ben Johnson’s Head, in Spital Fields, postponed at the last Q.C., was taken into consideration, And the Master & Wardens of the said Lodge being present, & the Minutes of the said last Q.C. touching the said complaint read to them, The D.G.M. informed them that the Grand Lodge was ready to hear what they had to say.

The said Master & Wardens thereupon spoke what they thought proper for their Defence, which they were many times (& more particularly Bro. John Merigeot, one of the said Wardens) indulged the Liberty of doing, and they sometimes insinuated (contrary to admission of their Master and Wardens at the last Q.C.) that the Charge against them was unsupported by any Proof, & attempted to induce a Belief that their Meetings complained of were regular, and in consequence of their Constitution from this Society, & that those Meetings & the Transactions therein were no Novelties, but agreeable to those of this Society, & free & open to every Brother. But the contrary was made appear by Bro^{rs} Jackson and Pollard, who had been refused admittance at those Meetings, until they submitted to be made in their novel and particular Manner under the Denomination of Ancient Masons, for which they paid the Expence of the Meeting.

The said Master and Wardens then insinuated (as was done at the last Q.C.) that they apprehended they had a Right to meet as private Persons under any denomination, And, thereupon, after some debate about the Question to be proposed, The following Question (in Compliance with what they themselves desired) was put (viz^t)—

That the Members of the Lodge at the Ben Johnson’s Head be permitted to meet, independant of their Constitution from this Society under the denomination of a Lodge of Ancient Masons,

Which was carried in the Negative, almost unanimously.

A Question was then put, That the Lodge No. 94, held at the Ben Johnson’s Head, in Pelham Street, Spital Fields, be erased from the Book of Lodges, & that such of the Brethren thereof who shall continue those irregular Meetings be not admitted as Visitors in any Lodge.

Which was carried in the Affirmative.”

At this Meeting of Grand Lodge—according to the Minutes of that body—The *Lodge at the Swan*, Mount Street, Grosvenor Square (now the MOIRA LODGE, No. 92), paid in for their “Constitution,” £2 2s.—an entry to be again referred to, in connection with a department of Masonic labour devolving upon the Deputy Grand Master of those days, which I shall be able to illustrate in some degree by the aid of original documents in my custody.

December 4.—“The Lodge took into Consideration the Resolution of the last C.C. [Committee of Charity¹], That the smoaking Tobacco or other Thing should not for the future be permitted at any C.C. or Q.C. [Quarterly Communication] until all Business is over. When the D.G.M. observed that it was not only highly disagreeable & inconvenient to the many not used to it, But was also an Indecency that should never be suffered in any solemn Assembly, & was a great Interruption to the Business of the Lodge, as it prevented that due Attention which every Brother ought to have to what was transacting. And therefore moved that the said Resolution of the said C.C. be made a Law of the Grand Lodge, Which was agreed to.”

1756.—**April 8.**—The Marquis of Caernarvon consenting to a third term of office, again appointed Dr. Manningham his Deputy—May 10th.

August 13.—The Deputy presided as Grand Master.

1757.—**January 14.**—Grand Lodge was held in ample form, but on May 5th the G.M. was again absent, and Dr. Manningham took his place.

May 18.—In the presence of the Marquis of Caernarvon, G.M., Thomas Manning-

¹ REGULATIONS OF THE COMMITTEE OF CHARITY.—Art. xv.—“At the Grand Lodge on 13th December, 1733, upon the Motion of Srathmore G. Master in the Chair, it was resolv’d, that all Masters of regular lodges that have contributed to the Charity, within twelve months past, shall be members of the Committee, together with all former and present Grand Officers.

Art. xvi.—Considering that the usual business of a Quarterly Communication was too much for one time, whatever business cannot be dispatched here, shall be referred to the Committee of Charity, and their opinion reported to the next Grand Lodge.”—*Constitutions*, 1784.

ham D.G.M., the Earl of Morton, the Duke of Chandos, and Lord Ward, late Grand Masters, Sholto Douglas, Lord Aberdour, G.M. elect, was invested and proclaimed, his choice of a Deputy falling on John Revis, who had served as Grand Secretary since December 20th, 1734.

October 31.—Manningham was present and sat in his old chair, John Revis, the D.G.M. acting as G.M.

1758 —February 14.—Present, “ Lord Aberdour, G.M.; John Revis, D.G.M. Thomas Manningham, late Deputy Grand Master,” and others.

April 14.—The Doctor was absent—for the first time since his appointment as a Grand Officer, but he attended on June 1st—when Lord Aberdour and John Revis were continued as G.M., and Deputy respectively—also on September 14th, again acting as D.G.M.

1759.—February 5 and May 24.—Present, John Revis, D.G.M., as G.M.; and Thomas Manningham as Deputy.

1760.—January 14.—The same brethren in the two principal chairs.—“ Resolved, That the sum of fifty pounds be sent to Germany, to be distributed among the soldiers who are Masons in Prince Ferdinand’s army, whether English, Hanoverians, or Hessians.

The deputy Grand Master acquainted the brethren, that Major General Kingsley, now in Prince Ferdinand’s Army, was a Mason; and that if it was agreeable he would write to him, and desire he would distribute the aforesaid sum amongst the Masons; which passed unanimously. Ordered, that the treasurer do pay fifty pounds into the hand of the deputy Grand Master, to remit to General Kingsley for the aforesaid purposes.”

May 14.—J. Revis and Manningham as G.M. and Deputy. “ The Deputy G.M. produced a letter from Major General Kingsley, with a list of the Masons in Prince Ferdinand’s army; also a receipt for the fifty pounds sent to Germany by order of the last Quarterly Communication.”

At the period we have now reached (1760), and until a much later date, Regiments in the British Army were known and described by the names of their Colonels, which a short reference to the history of one gallant corps—afterwards the 20th Foot—will make a little clearer, and at the same time (let me hope) afford a certain amount of information to those Masonic Knights Templars who are desirous of investigating the origin and propagation of that Order or degree.

The 20th Foot—to use the numerical title by which it afterwards became (in more senses than one) distinguished—received in December, 1748, a Warrant of Constitution (No. 63) from the Grand Lodge of Ireland.

This Warrant was granted to Lord George Sackville (Colonel and first Master), Lieutenant-Colonel Edward Cornwallis, and Captain Milburne.

The Colonelcy of the Regiment had been conferred—April 9th, 1746—on Lieut.-Colonel Lord George Sackville, who retired from it, November 1st, 1749.

On March 20th, 1750, Major James Wolfe (afterwards Major-General and Commander of the expedition against Quebec) was promoted Lieutenant-Colonel, vice Lieutenant-Colonel the Hon. Edward Cornwallis, appointed Governor of Nova Scotia.

Lieut.-Colonel Cornwallis sailed for Nova Scotia in charge of eleven hundred and forty-nine settlers, and he was the first Governor (or Lieutenant-Governor), and founder of the Province of Nova Scotia.

This gallant officer, whose zeal for Masonry was again apparent in his new sphere of action, became a Lieutenant-General, 1760, Governor of Gibraltar, 1762, and died 1776.

Colonel William Kingsley was gazetted to the Colonelcy of the 20th Foot on May 22nd, 1756.

In the same year the Regiment was augmented, receiving a second Battalion, which in 1758 became the 67th Foot, James Wolfe being transferred with it as its Colonel.

Within the ten years immediately following the grant of a Lodge Warrant (1748), the 20th Foot served in the Netherlands and France, and on May 26th, 1758, a force of about 13,000 fighting men in all, under the command of the Duke of Marlborough, embarked at the Isle of Wight, forming the Expedition to St. Malo.

The Regiments of the 2nd Brigade were Kingsley’s (20th), Wolfe’s (67th), and Loudoun’s (30th).¹

The whole force returned to England, June 30th, 1758.

¹ Lodge Warrants were issued to the 30th and 67th Foot, in 1738 and 1772 respectively, in the former instance by the Grand Lodge of Ireland (No. 85), and in the latter by the (Schismatic) Grand Lodge of England (No. 175).

In the same year, the 20th was selected to proceed to Germany, in order to join the allied army in that country, under H.S.H. Prince Ferdinand of Brunswick. It landed at Embden, August 3rd, and advancing up the country, joined the Army before the end of the month.

The Corps was in winter quarters, in Munster, on the river Aa, from November, 1758, until the Spring of 1759.

The famous battle of Minden was fought on August 1st, 1759, the English Infantry being formed into two Brigades, the 1st of which included the 12th, 23rd, and 37th Regiments, and the 2nd comprising the 20th, 25th, and 51st.

The 20th Foot was on the right of the line in the 2nd Brigade, commanded by the Colonel of the Regiment, Major General William Kingsley.

The great mortality sustained by the Battalion at Minden, caused the following General Order to be issued by Prince Ferdinand :—

“Minden, 2nd August, 1759.

“Kingsley’s regiment of the British line, from its severe loss, will cease to do duty.”

But the zeal and *esprit de corps* which animated the survivors of the 20th, is shown in the subsequent G.O. dated,

“Minden, 4th August, 1759.

“Kingsley’s regiment, *at his own request*, will resume its portion of duty in the line.”

From its gallant conduct in the above action the regiment acquired the highly honourable appellation of “KINGSLEY’S STAND,” by which and “The Minden Boys,” it long continued to be described.

The total casualties—killed, wounded, and taken prisoners—of the 20th Foot, during the three years the regiment served in Germany, were twenty-eight officers, twenty-five sergeants, and five hundred and thirty men.

On January 25th, 1763, the 20th commenced its march to Williamstadt, where it embarked for England in February.

After the great victory referred to, No. 63 (I.R.), attached to the 20th Foot, adopted the name of the “Minden Lodge,” under which it celebrated its centenary in 1848.

The Lodge is now extinct (1850), but an excellent little history of it exists, written by Sergeant Major John Clarke, in 1849.

Unfortunately, the records prior to 1802, have disappeared, so we cannot tell whether James Wolfe, like the other Colonels who were his contemporaries in the regiment, was a Mason and a member of No. 63.

As previously stated, the British line at the battle of Minden, was divided into two Brigades. Each of these consisted of three regiments, and the whole of the six Battalions, with one possible exception, are *known* to have had Lodges attached to them at the time.¹ The exception referred to has reference to the 51st Foot, *warranted* in 1761, but a Lodge may well have existed in it for many years prior to that date. Such was the case in the 12th Regiment, to which a Charter was granted by the G.L. of Scotland in 1747 (No. 58), in response to a petition averring that a “Mason Lodge” had been erected in the above corps as far back as 1685?

The 12th Foot was stationed in Germany and Flanders, 1743-45, and present at the battles of Dettingen and Fontenoy. It served again in Germany, 1758-63, and, with the 8th Regiment, was at Fritzlar in Lower Hesse, in 1760. In the following year, the 5th, 12th, 24th, and 37th Regiments formed a Brigade in the Marquis of Granby’s Division, and were employed in Hesse, Hanover, and Osnaburg. Every corps enumerated except the 24th Foot, which, however, obtained an English Warrant in 1768, was accompanied by a Regimental (and Chartered) Lodge.²

The continued vitality of some of these “Travelling,” “Field,” or “Camp” Lodges, is often borne witness to in very out-of-the-way documents. For example, the Minutes of St. Abb Lodge, No. 70, Eyemouth, Berwickshire, inform us with respect to No. 92 (I), in the 25th Foot, that the “Lodge Chest” having been lost at Munster in Germany, a new one was “consecrated” at Berwick, December 2nd, 1763.

While the British Regiments I have alluded to (and others), were serving on the Continent, before, after, and during the continuance of, the Seven Years War, the Rite or System called THE STRICT OBSERVANCE, was in existence. This was based upon the fiction that at the time of the destruction of the Templars a certain number of Knights took refuge

¹ 1st Brigade,—12th R., 58 (S), 1747; 23rd R., 63 (S), 1751; 37th R., 52 (A), 1756. 2nd Brigade, 20th R., 63 (I), 1748; 25th R., 92 (I), 1749; 51st R., 94 (A), 1761.

² 5th R., 86 (I), 1738; 8th R., 255 (E), 1755; 24th R., 426 (E), 1768. The letters I, S, E, A, in this and the preceding note, denote *Irish*, *Scotch*, *English* (original G.L.), and *English* (so-called “Ancient” or Schismatic G.L.) respectively.

in Scotland, and there preserved the due succession of the Order. For various reasons also, these Knights were said to have joined the Guilds of Masons in that Kingdom, and thus to have given rise to the Society of Freemasons. The great doctrine laid down for the followers of the Rite was "that every true Mason is a Knight Templar."

The triumph of the STRICT OBSERVANCE over every other Masonic rite in Continental Europe was complete, but short-lived. During its predominance, however, every class of society, *i.e.*, among the Masonic body, was influenced by the doctrine it proclaimed.

Lodges in British Regiments (the proceedings of which, if expatiated upon at the length which they deserve, would fill a volume) must have constantly worked side by side with the Lodges under the STRICT OBSERVANCE—which, for twenty years at least, pervaded all Continental Europe. During the military operations, moreover, in which the allied Army was engaged, many prisoners were made on both sides, and that the Masons among them fraternised in each case with their captors, must be taken as a certainty. It may be stated, also, that wherever there were *dépôts* of prisoners-at-war—in the British Islands, equally with all other countries—Lodges composed of such *détenus*, invariably sprang into existence.

The degree of Knight Templar, became a very favourite one in the Lodges of the British Army, and there can, I think, be little or any doubt, that by them it was introduced into England and America. The next link in the chain,—the probability, not to say certainty, of these Military and Masonic bodies, having acquired their knowledge of the degree, from associating with the Lodges and brethren under the STRICT OBSERVANCE, cannot, however, be discussed at any further length in the present digression, which with a passing notice of Prince Ferdinand, the Victor at Minden, and of two English Generals, who were also present at that battle, will be brought to a close.

FERDINAND, DUKE OF BRUNSWICK, was born in 1721 and died in 1792. He served in several campaigns under Frederick the Great, and became one of the best soldiers of his time. His initiation took place, December 21st, 1740, in the Lodge of the THREE GLOBES. In 1770 he was appointed English Prov. G.M. for the Duchy of Brunswick, but in January, 1771, he forsook English Masonry and was admitted into the STRICT OBSERVANCE.

LORD GEORGE SACKVILLE, third son of the first Duke of Dorset, was born in 1716—entered the Army at an early age, and joining the British forces in Flanders, was present at the battles of Fontenoy and Dettingen. On the 1st of November, 1749, he was transferred from the 20th Foot to the Colonelcy of the 12th Regiment of Dragoons. Became a Major-General in 1755, Colonel of the 2nd Dragoon Guards, and Lieutenant-General of the Ordnance in 1757; and in the following year a Lieutenant-General in the Army, and one of the Members of the Privy Council.

In June, 1758, he served in the expedition against the coast of France; and in the following October succeeded the Duke of Marlborough as Commander of the British forces in the army of Prince Ferdinand. At the battle of Minden—August 1st, 1759—he was at the head of all the British and German Horse. The enemy being thrown into disorder, by the allied infantry, Prince Ferdinand, the Commander-in-Chief, despatched an aid-de-camp with orders for Lord George Sackville to advance.

But the critical minute passed away, the British cavalry lost their share in the glory of the action, and the French retreated in some order. Yet it is supposed that had Lord George obeyed the command of Prince Ferdinand, the enemy would have been left without an army in Germany.

For this, Lord George was deprived of all his military employments, upbraided by the public with cowardice, and on January 26th, 1760 declared by a court-martial unfit to remain in his Majesty's service.

On the accession of George III., he was restored to favour, and, in 1775, obtained the office of First Lord of trade and plantations, which he exchanged for that of Secretary of State for the Colonies in 1776, a post he retained up to the conclusion of the disastrous American war.

He was suspected of having written the *Letters of Junius*, though there cannot be a doubt that his abilities were decidedly unequal to the production of even the most inferior of those mysterious epistles.

He was created Viscount Sackville in 1782, and died April 26th, 1785.

His Masonic record, after 1748, is a blank, with the exception of the following item, which I derive from the Grand Lodge Minutes of the Schismatics or "Ancients":—

April 1, 1752.—"Three brethren reported that they had waited on Lord George Sackville, who was about to attend his father, the Lord Lieutenant of Ireland, but upon his return would either accept the chair [of the Grand Lodge] or recommend them to another nobleman."

WILLIAM KINGSLEY served for many years in the Foot Guards. Of the 3rd Regiment, of which he was nominated the Lieutenant-Colonel in 1752, having already attained the higher Army rank of Colonel in 1750. Transferred to the Coloneley of the 20th Foot, May 22nd, 1756. In the following year served with the expedition employed on the coast of France, under Sir John Mordaunt. Promoted Major-General, January, 1758. Served in the Seven Years War, and greatly distinguished himself at the head of the 2nd Brigade of British infantry, at the battle of Minden. Appointed Governor of Fort William, March 22nd, 1760, promoted Lieutenant-General in the same year. Died, November, 1769.¹

1760.—June 5.—Assembly and Feast—"Dinner being over, the Grand Officers walked round the hall in procession, music playing before them: when returning to the chair, the several ensigns of the late Grand Officers were surrendered to Thomas Manningham M.D. late Deputy Grand Master, who took the chair, and in the name of Lord Aberdour appointed, John Revis, Esq., Deputy Grand Master," etc.

November 17.—Present, John Revis, T. Manningham (as deputy), "— Franklyn Esq., Provincial G.M., and — Franklyn Esq., G. Secretary, of Philadelphia."

1761.—June 5.—Manningham sat as D.G.M.

1762.—March 29.—The Doctor was absent, but on May 3rd he was again present, and witnessed the investiture of the Earl of Ferrers, "Master of the Horn Lodge in Westminster," as G.M. A break of nine years then occurs, and his name once more appears under the date of May 6th, 1771 (Grand Feast). He next came to Grand Lodge April 29th (Election of Lord Petre as G.M.) and May 4th, 1772 (Grand Feast). Another year passes, and his presence is again recorded under April 26th, 1773 (Grand Feast). After this date the Minutes of Grand Lodge contain no record of his attendance.

In 1780, the subject of the present sketch removed from London to the then most famous inland watering place in this country, where I thought it possible that like a former Grand Master of England—Dr. Desaguliers, he might have solaced his old age by participating in Masonic fellowship with the members of the Royal Cumberland Lodge, present No. 41. But Bro. T. P. Ashley, P.M., treasurer and historian of the Lodge, to whom I imparted my conjecture, kindly informs me that he has vainly searched the records of No. 41 for any evidence that will support it. His death occurred on the 3rd of February, 1794, and was thus recorded:—"At an advanced age, Thomas Manningham, M.D., of Bath; a gentleman of great skill and reputation in his profession, and of the most pious and benevolent disposition."²

The virtual government of the English Craft, or what, if we slightly anticipate, may be styled the older or more legitimate section of it, passed into the hands of Manningham at a very critical period. The conjecture is permissible, that during his period of office as a Grand Steward, 1747-52, if he had not altogether put the contending faction to the rout, he had at all events recalled many waverers to the lawful standard.

In short, but for him, the success of the Schismatics might have swelled into an absolute triumph over those Brethren who remained faithful to their allegiance.

The origin of the Great Schism in English Masonry has been variously explained, but I see no reason to qualify the opinion which I expressed in 1885, when dealing with this subject in my *History of Freemasonry*³:—"It appears to me that the summary erasure of Lodges for non-attendance at the Quarterly Communications, and for not 'paying in their charity,' was one of the leading causes of the Secession, which I think must have taken place during the presidency of Lord Byron (1747-52). In the ten years, speaking roundly, commencing June 24, 1742, and ending November 30, 1752, no less than forty-five Lodges, or about a third of the total of those meeting in the metropolis, were struck out of the list."

Some of these Lodges, no doubt, continued to meet "without the leave of the Grand Master," precisely in the same way as they had hitherto done, before his permission for them to assemble as associations of "regular" Masons, had been revoked.

From a very early period in the history of the Grand Lodge of England, there were "irregular makings,"⁴ but they differed greatly in degree (although equally censured by the Governing Body), in the estimation of the Brethren at large. Thus, to make a Mason "clandestinely," *i.e.*, in a Lodge assembled *ad hoc*, without the sanction of a "Constitution,"

¹ Cannon, *Historical Records of the British Army*; Trimen, *Regiments of the British Army*; Smyth, *Hist. of the XX. Regiment*; *The Georgian Era*; Haydn, *Book of Dignities*; Clarke, *Hist. of the Minden Lodge*, No. 63; *Army Lists*; *Hist. of F.*; *Allgemeines Handbuch der F.*

² *Gent. Mag.*, lxiv., 187.

³ *ii.*, 398, 399.

⁴ *Hist. of F.*, *ii.*, 385.

was alike reprehensible and inexcusable, whether judged by the written or unwritten custom of the "Regular"¹ Masons.

But the presence of a "Constitution" made a great difference, and whether the same had passed through various hands—by mortgage, foreclosure, or purchase—as a kind of negotiable instrument, or even if the original authority to assemble had been revoked by the Grand Lodge, the continued use of it at meetings, was deemed to be by the parties concerned, if an offence at all—a very minor irregularity.² It would, therefore, appear that the only security against the misuse of a lapsed "Constitution," was afforded by its being delivered up or "surrendered" to the Grand Lodge. This point, however, together with some others, to which I shall presently refer, will be made clearer by the following:—

"25 Nov., 1723.—No New Lodge is own'd, nor their officers admitted into the G. Lodge, unless it be regularly *constituted* and registered."³

"19 February, 1724.—None who form a Stated Lodge without the G. Master's Leave shall be admitted into *regular* Lodges, till they make Submission and obtain Grace."

"27 Dec., 1729.—Every New Lodge, for the Future, shall pay two Guineas for their *Constitution* to the General Charity."

26 Nov., 1728.—A petition was presented from the "Master and Wardens of a Lodge held for some time past at Bishopsgate Coffee House, declaring their intention and earnest desire to be Constituted as soon as it will suit the conveniency of the deputy Grand Master to confer the honour upon them."⁴

24 June, 1742.—"The Master of the Turk's Head Lodge, in Greek Street, Soho, acquainted the Grand Master, that as the said Lodge was greatly declined, he and the members had joined the King's Arms Lodge, No. 38, held at the Cannon, Charing Cross; and that by the consent of the said Turk's Head Lodge, he did surrender the *Constitution* thereof; for which they were much applauded by the Grand Master."⁵

8 Feb., 1743.—"The Brethren were highly satisfied with the conduct of the Lodge held at the Rose in Cheapside; who, finding their state in great decline, had joined themselves to the Swan and Rummer in Bartholomew-lane, near the Royal Exchange, and surrendered their *Constitution* to the Grand Master at the Communication."⁶

26 February, 1745.—"The Master and Wardens of the Lodge No. 185 surrendered their *Constitution* to the Grand Master."⁷

22 Dec., 1748.—"The Lodge held at the White Bear, in Old Broad-street, having declined, the Master, by the consent of the other members, surrendered the *Constitution* into the hands of the Grand Master."⁸

It will be shown as we proceed, that in the opinion of Thomas Manningham, the *ceremonial* of Ancient, was preserved in the *degrees* of Modern Masonry,⁹ but it has been argued that besides the degrees of E.A., F.C., and M.M., that of Installed Master had also an existence in a period of time, at least equally remote. This contention, or to be more precise, the proposition sought to be established that the degree of Past Master was worked under the Grand Lodge of England, between 1717 and 1738, might indeed be dealt with very summarily, since at the period referred to *there was in existence no such degree to be worked*, or it could be proved to demonstration, that though, without doubt, the degree existed in the *second half* of the last century, it was not adopted by the Mother Grand Lodge of the world, until 1810.¹⁰

Yet as "men generally believe with willingness, and are quite ready to believe what they wish to be true,"¹¹—so because there is an Installation ceremony at the present day, and because in Dr. Anderson's Book of Constitutions of 1723, in what is there termed "The Antient Manner of Constituting a Lodge," the Master and Wardens of a New Lodge were Installed; the degree of Past Master is believed by many persons to have come down to us from those very early times.

It should, however, be carefully borne in mind, that in the period alluded to, or let us say during the fifteen years ranging from 1723, the date of the first Book of Constitutions, to 1738, the date of the second (and, no doubt, both earlier and later), Lodges at their

¹ *i.e.*, the Brethren owing, or owing, fealty to the Grand Lodge.

² See *Hist. of F.*, ii., 471.

³ This, and the two entries which next follow, are taken from the New Regulations, *i.e.*, the Laws passed in Grand Lodge, after the publication of the first Book of Constitutions (1723).

⁴ *G. L. Min.*; *Hist. of F.*, ii., 384.

⁵ *Constitutions* (1784) 247.

⁶ *Ibid.*, 248.

⁷ *Ibid.*, 250.

⁸ *Ibid.*, 254.

⁹ To obviate any possible misunderstanding, let me explain that the terms *Ancient* and *Modern* above, are merely used to denote the Masonry before and after the creation of the Grand Lodge system (1717), respectively. See *A.Q.C.* iii., 7.

¹⁰ *Hist. of F.*, ii., 501.

¹¹ "Fere libenter homines id, quod volunt, credunt."—Cæsar.

formation, were not *consecrated*, as they now are, but *constituted*, and this was done by the Grand Officers, who certified in writing that the Lodge had been constituted in proper form—which certificate served as its warrant or charter, though styled in those times, its “Constitution.”

The practice, in the case of Lodges at a distance from the metropolis, was a little different. A Brother or Brethren, was or were, locally “Impowered and Authorised,” in writing, to perform the duty which, in strictness, should have devolved upon the Grand Officers. This written authority, or deputation, as it was called, often becoming in due course the “Constitution;” or, as we should now say, its warrant.

As Bro. Lane well observes in his really wonderful *Handy Book to the Lists of Lodges*,¹ the ceremony of constituting a New Lodge, was to be the personal Act of the Grand Master, or his representative. The object of this proceeding was to extend the authority of the Grand Lodge, by characterizing as *irregular* and *clandestine*, any Lodges that met without the leave (or written licence) of the Grand Master.

The Master of a New Lodge was “Installed,” it is true, but so also were the Wardens, and the ceremony was as simple and devoid of the elements making up a degree, in the one case as in the other.

Il n’y a que le premier pas qui coûte.

“The only difficulty is the first step,”—A convenient gloss having been placed on the words of Dr. Anderson (1723), with respect to *New Lodges*, it was easily assumed to be of like applicability to the proceedings of the *Old* ones. There was yet another, or third “step”—but it will be best to give the items making up the entire assumption, *seriatim*:

1st. That at the Constitution of a New Lodge, the brother placed in the chair, received the degree of an Installed Master;

2dly. That the same ceremony was performed in *all* Lodges, *old* as well as *new*, on the induction into office of a Master, and;

3dly. That the custom fell into disuse, whence comes the corollary with which we are greeted in the second half of the last century—when the degree of past master actually springs into existence—that it was a *revival* of the lapsed degree, and not by any means a new creation.

With regard to the first item, the Master of a New Lodge was installed in his office, by the representative of the Grand Master, with no more and no less formality than was observed at the recent installation of Sir Daniel Lysons as Constable of the Tower of London, by the Lord Chamberlain, representing Her Majesty the Queen.

The remaining “steps” are, that the Masters of all Lodges, *old* as well as *new*, were—in 1723 and later—made Installed Masters, or in other words, that they received a *degree*; and lastly, that the usage fell into disuse.

Why indeed, we might well ask, if a particular ceremony *did* take place at the constitution of a New Lodge by the Grand Officers, should it necessarily follow that a similar ceremony occurred whenever there was a change of Master in a private Lodge? Masters, in those early days, and long afterwards, were generally elected every three months, and Lodge records abundantly testify to the extreme simplicity of the procedure consequent upon a change of officers. If there was a new Master, like the other officers, he took, or was given the jewel appertaining to his office, and that was all. The minutes of the early Lodges are very precise with regard to the business transacted, and their uniform silence, therefore, with regard to more than the first three degrees having been worked during the first half of the last century, is, to my mind, conclusive on the subject.

It is, indeed, quite impossible to conceive, that if such a fourth degree existed, it would have been worked secretly, and as it were, under a veil. What would there have been to conceal?

If we allow ourselves to suppose for a moment that the Grand Master or his Deputy, really did communicate certain chair secrets to the Masters of New Lodges, and a further *if*,—if the said secrets were also imparted to *all* Masters of Lodges, we should be led irresistibly to the conclusion, that the working of such a degree, must have been a matter of the utmost notoriety.

The *third* degree was enveloped in no such mysterious secrecy, as witness the numerous “Masters’” Lodges; nor is it entertainable for an instant, that there was a *fourth*, but that the slightest reference to it in a Lodge Minute Book was forbidden. Also, if such a fourth degree had then existed, it would have been passed on to the Grand Lodge of Scotland, which virtually adopted the English Masonic system in its entirety, and as many

¹ Chap. ii.

readers of these *Transactions* are aware, permission to work the degree of Installed Master, was only granted to the Scottish Lodges, by the Grand Lodge of Scotland, in 1872.¹

Here a pause must be made, in order that the manner of Constituting a New Lodge in 1755 may be introduced, after which the opinion of Dr. Manningham—as expressed in two letters still extant—with respect to the subject of degrees in Masonry, will be submitted for the consideration of the reader.

The present MOIRA LODGE, No. 92, (of which I am the Secretary,) formerly *The Lodge of Freedom and Ease*, and at a still earlier period designated by the “Sign of the House” where it assembled, was established (or constituted) on the 17th June, 1755. On the first page of the earliest Minute Book (1755-67) there appears:—

“To the Rt. Worshipfull, the Marquess of Carnarvon, Grand Master, Doct^r Thomas Manningham M.D., D.G.M., The Worshipfull Grand Wardens—

We the Underwritten being regular made Masons humbly Petition your Lordship to grant us a Constitution & permitt us to assemble & hold a Lodge, promising Obedience to your Lordship’s orders & y^e Laws of y^e Grand Lodge & your Petitioners as in duty Bound shall ever pray ”

To the above Petition for a “Constitution” twenty-two names are appended, and on the left hand margin there appears

Grand
June 17. 1755
Manningham D.G.M.

There next follows on folio 2 the entry of which a facsimile is annexed, and over leaf the remaining names of the “Constituting” Grand Officers are thus given,—

“Geo. Clarke, G.T., John Revis, G.S., Jonth Scott, Master of the Bell, Noble Street, as Sword Bearer.”

Arthur Beardmore was J.G.W. in 1754, and James Dickson in 1755. Henry Gunter was a Grand Steward (*nominate*). George Clarke filled the office of Grand Treasurer from 1753 to 1765. John Revis (G. Sec., 1734-56) succeeded Thomas Manningham as D.G.M.; and Jonathan Scott (to whom I have previously referred, under the date of June 27th, 1754), served as Grand Steward in 1758.

The Minute Book of the Moira Lodge (1755-67), shows that at first the chair was vacated every quarter; thus on March 6th, 1760—“Br Dodsworth by desire accepted of the Master’s Jewell,” and on June 16th, in the same year—“It being Election Night the Brethren proceeded to Business. Br Strong declar’d Master duly elected.”

But a little later—December 20th, 1762—“It was agreed that Election-night should be every Six months.”

Only two ceremonies are specifically referred to (1755-67), the “making” of Masons, and the “raising” of Masters. These “steps” comprising no doubt between them those of E.A: F.C: and M.M, were not conferred on a candidate at a single sitting, except in a solitary instance, as follows:—

1766.—2 April.—“Br Samuel Garratt was made a Mason in due form & likewise Rais’d Master by desire and consented to and paid . . . 1 : 11 : 0.”

In connection with the Act of Constituting a Lodge, and to illustrate what he considers to have been the practice in early days; Bro. Lane refers us to the *History of the Lodge of Felicity*, now No. 58, “which shows that its Members met several months before being constituted as a Regular Lodge. On the 27th July, 1737, it was agreed by the Members to petition the Rt. Worshipful Grand Master that this Lodge may be constituted

¹ The ceremonial of Installation was recognized in 1872 by the Grand Lodge of Scotland, *not* for the purpose of introducing a new degree in Freemasonry, but to authorize the ritual of Installed Master, as used in England, and thereby remove the disqualification which prevented Scottish P.M.’s from being present at the Installation of Masters in English Lodges.

We whose names are here under written did meet
at y^e house of our Bro^r Bro^r Lewis Lodge the Swan
in Upper Ground Street Grosvenor Square
& did then & there constitute the afore mentioned
Petitioner into a regular Lodge in full form
approving Gab^r Astor Jun^r Master of the Lodge
Gab^r Astor Sen^r Warden & William Pexley Jun^r Warden

Manningham Dyke as G. M.

Ar BEADMORE, Past S. G. W as D. G. M.

Ed Dukes on 1. S. G. W as S. G. W.

Henry Gunter S. as S. G. M.

according to the Rules of Masonry forthwith.' They accordingly addressed a Petition to the . . . Earl of Darnley, Grand Master," the D.G.M., and Grand Wardens, "desiring leave to meet at the 'Gun Tavern in Jermain Street, and that your Lordship and your Grand Officers will be pleas'd to constitute us into a regular Lodge.' The assent to the petition was subscribed by the Grand Master thus:

'I grant the prayer of the above petition, and do appoint Wednesday the 24th of Aug. 1737 for the Constitution at 8 in the evening.
Darnley, G.M.'

The Lodge having been duly constituted, the petition was endorsed:

'Westminster August 24th 1737

We whose Names are hereunto subscribed did meet at the house of Our Brother Joseph Parsons, the Gun Tavern in German Street, and did then & there constitute the before written Petitioners into a regular Lodge in full form, and did appoint Bro: W^m Barron, Master, and Bro: Isaack Barrett & George Evans Monkman, Wardens.

Darnley G.M.

Robt. Lawley pro D.G.M.

W. Græme S.G.W.

Thos. Slaughter J.G.W.'

Similar details are given in relation to the Constitution of the 'Peace and Harmony Lodge,' now No. 60 About April 1738 certain Brethren 'made in Regular Lodges' petitioned the Grand Master, Deputy, and Grand Wardens to be Constituted into a Regular Lodge the following statement [is] endorsed on the petition:

'London May 3d 1738

Wee the under Written, did meet at the House of our Bro^r William Overy, the Signe of the Angel & Crown in Crispin Street, Spittle Fields, and did then and there Constitute the Before Written Petitioners into a Regular Lodge In full form—and did Appoint our Bro^r George Garrett Esq^r Master,—And our Bro^r Mr Timothy Hooks, Seiniour Warden,—And our Bro^r William Chomly, Junior Warden."¹

[Here follow the signatures of the G.M., D.G.M., and Grand Wardens.]

"Neither of the foregoing Documents," continues Bro. Lane, "can properly be designated a Warrant. In each case it was simply a Certificate of the Lodge having been duly Constituted, and it is noteworthy in regard to the latter (No. 60), that it remained the sole authority under which that Lodge met and worked from 1738 to 1884, in which last mentioned year the Members applied for and obtained a Warrant of Confirmation."²

A similar certificate of Constitution to those cited by Bro. Lane was shewn to me several years ago by the then Secretary of the Grenadiers Lodge, No 6, in the earliest Minute Book of that body, dating from 1739.

Of the other early documents, which served as Warrants, but should more properly be termed Deputations, several examples are given by Bros. Lane³ and Hughan⁴.

The Deputation, or authority to constitute, used at the formation or "regularization" of one of them—St. John the Baptist Lodge, No. 39, Exeter—in 1732, which has been printed by the last named writer⁵, still does duty, I believe, as the "Charter or Warrant," sanctioning its assembly.

The formalities observed at the Constitution of new Lodges, by the Schismatics or Seceders, were of a somewhat different character⁶, but I am only concerned with showing what the practice was, under the original Grand Lodge of England, while Manningham served as Grand Steward and Deputy, just before and just after the outbreak of the Great Schism.

My task approaches a close, but there yet await our consideration letters written by Dr. Manningham in 1756 and 1757 respectively, which have only recently been made public in the columns of the *Jaarboekje voor Nederlandsche Vrijmetselaren*, or Dutch *Freemasons' Annual*.

The first letter was dated December 3rd, 1756, and forwarded, by order of the Grand Master, the Marquis of Carnarvon, to the Provincial Grand Lodge of Holland. It runs:—

¹ Lane, *Handy Book to the Lists of Lodges*, 16, 17.

² *Ibid*, 18.

³ *Op. cit.*

⁴ *Origin of the Eng. Rite*, 28.

⁵ *Ibid*, 29.

⁶ See *Hist of F.*, chap. XIX.

“Gentlemen & Brethren!

The Marquis of CARNARVAN Grand Master of Masons being absent in the Country has occasion'd my Neglect in not answering your Letters address'd to our late worthy Grand Master Lord CARYSFORT, & communicated the Contents to his Lordship, as well as to the present Grand Master.

As I presume the English Tongue is understood by several of our Brethren in *Holland*, I thought it more advisable to send my Answer in English, than French.

The Grand Master is at all times willing to oblige the Craft, & is very sorry it is not in his Power to grant the Request contained in your Letters: as I am not perfect Master of the French Language, perhaps I may have mistook, & interpreted their Purport wrong; therefore I now write them, as I understood them, & annex the Grand Masters Answer to the separate Articles.

1st. You desire the Grand Masters Permission to hold Scotch Lodges, & institute the Brethren according to their Method.

This cannot be allow'd, as we know no Distinction of Lodges, Free Masonry being the same in all Parts of the World; I am sure it ought to be so, or it could never be general: Unless you are cautious, you may be misled. By your kind Letter, I find the craft flourishes in *Holland*, & I sincerely wish it may without Cavils and Dissentions. The Methods of Lodges will sometimes differ a little, but I trust not materially, and that the ancient Land Marks will always continue. Of late some fertile Genius's here, have attempted considerable Innovations, & their manner of working in Lodge, they term sometimes Irish, another Scotch Masonry, why, or wherefore they themselves best know; this I am certain off, all Innovations in our Society must tend to Confusion. Harmony & Union in Masonry all the world over, is to be wish'd for, & cultivated. I dare believe the Brethren in *Holland* will subscribe to such Unanimity, & choose to be known as Free Masons, without other appellative Distinctions, & will excuse the Grand Master from saying, He cannot grant your first request, w^{ch} seems to design Innovations, or new Methods, if not Variation in the Signs, Tokens & Words, & thereby ruin, instead of support, the Society.

2.—To elect a Grand Master for your Provinces, & their Dependancies.

This will readily be granted, & if you will transmit a Memorial to the Grand Master (signifying the Brothers Name or Title that you would choose to preside over you in *Holland*, as likewise wither you would have the Deputation for an annual or provisional Election, with the Grand Masters Approbation) the Grand Master will appoint such Person his Provincial in Form. In your Letter you ask for a Grand Master over your Provinces, we allow but one Grand Master, who is generally call'd Grand Master of Masons, yet have several under the Denomination of Provincial Grand Masters, who are Brethren of Fortune and Character, & are appointed to act under the Grand Master as his Deputy, & to govern their respective Province with the Grand Masters Authority, such an Officer I presume is what you mean by your Request of a Grand Master. The last Edition of our Constitution Book, printed this year, contains a List, together with the Duty, & Power, of Provincial Grand Masters. As I suppose you have not got the last Edition of the Constitutions, I have bought one for you (w^{ch} cost twelve Shillings) & have given it with this Letter to the Dutch Ministers Secretary who has promis'd to convey it to you, & to that I refer you for the Rules & Regulations of the Society.

3.—To grant Power of giving Constitutions to such as are desirous of it, & that you should think worthy; at least not to permit any Constitutions from *England* without your Consent & Approbation.

This third Request is granted in the Second, for when a Provincial is appointed, the Grand Master always leaves the Government of such Province, to his Provincials Management, & does not interfere with his Authority unless the Provincial is negligent or remiss in his Office, & neglects sending proper & annual Accounts to the Grand Master of his Proceedings.

I have lately received from *Holland* a long List of Lodges, great Numbers of w^{ch} we know nothing off, neither should we acknowledge them: Those under our Constitution in *Holland* are but few, & you will find them specified in the Book of Constitutions, under their respective Dates, all, except one, constituted since, viz n^o. 215 the Lodge of Peace at *Amsterdam*, constituted in *London* the 23 Sept^r 1756.

The Grand Master desires his Respects to all the Brethren with you, particularly the Members of your Lodge, & I beg leave to add my Compliments likewise, who am

London,
3 Dec^r 1756.

Gentlemen & Brethren
Y^r most obed^t & affect^{te} humble serv^t
T. MANNINGHAM, D. G. M.”

The second letter—July 12th, 1757—may be appropriately introduced in the words of Bro. L. H. Hertzveld to Bro. J. G. Findel, as appearing in the *Freemasons' Magazine* of August 15th, 1868:—

“A witness, whose honour and competence no one can dispute, has risen from the tomb after more than one hundred years slumber, to testify to some historical facts.

By means of a happy event, there has come into my hands a communication from the famous Deputy Grand Master of England, Bro. Manningham, to the then Grand Lodge of the Netherlands, dated London, 12th July, 1757, which proves (1) That no higher degrees, with the only exception of the three craft degrees, belong to pure ancient Freemasonry; (2) That before 1717 the now existing rituals have been worked; (3) That the introduction of the so-called high degrees took place after 1740.

This estimable document, put down in the archives of our Grand Lodge, I have published, with other letters belonging to it, and my remarks and notes in the ‘*Jaarboekje voor Nederlandsche Vrijmetselaren*’ [*Freemasons' Year Book*].”¹

DR. MANNINGHAM TO BRO. SAUER AT THE HAGUE, JULY 12TH, 1757.

“*Sr.: & Br.:!*

I am quite asham'd that your obliging Letter should lay by me so long unanswer'd, but I hope you will excuse me when I assure you it was not owing to Neglect or Disrespect, but want of Opportunity to satisfy myself on some Points relating to the Variety of Masonry, w^{ch} you mention under the Name of Scotch Masonry.

I was determin'd to consult our Brethren in *Scotland*, particularly our Brother Lord ABERDOUR, who is Son & Heir to the Earl of MORTON, & an exceedingly good Mason; as such He has fill'd the chair in *Scotland*, & his Lordschip is now elected Grand Master in *England*, on the Marquis of CARNARVAN'S Resignation.

Lord ABERDOUR, & all the Scotch Masons (or rather Scotch Gentlemen that are Masons) that I have convers'd with, & I have made it my Business to consult many, are entirely unacquainted with the Forms & Titles you mention, & w^{ch} you justly call the charlatanery of Masonry. Amongst some of our lowest Brethren, I have met with, & frequently heard of such Irregularities; Irregularities I justly call them, because they deviate so much from our usual Ceremonies, & are so full of Innovations, that in process of Time, the antient Landmarks will be destroy'd, by the fertile genius of Brethren who will improve or alter, if only to give Specimen of their Abilities, & imaginary consequence; so that, in few Years it will be as difficult to understand Masonry, as to distinguish the Points or Accents of the Hebrew or Greek Language, now almost obscur'd by the Industry of Criticks & Comentators.

Three foreign Gentlemen & Masons lately visited the Lodge I belong to, & were introduc'd by me to the Grand Lodge & the Grand East; by discoursing with these Gentlemen I find *Germany, Holland & Switzerland* in some Places have Orders of Masons unknown to us viz Knights of the Sword, of the Eagle, of the Holy Land, with a long train of et cætera's; surely these Points of Masonry must be wonderful; I am certain they are very new; beside, these dignified & distinguish'd Order I find have Signs, Tokens, &c. peculiar to their respective Dignities, & adorn themselves with different colour'd Ribbons.

I should be glad with your Assistance & the Assistance of the Brethren in *Holland*, to settle these intricate & confus'd Points, & wish to know (especially from the Brethren who distinguish themselves by the Denomination of Scotch Masons) from whence they receiv'd their constitution, the Grand Master of *Scotland*, who I presume they acknowledge Head of their Society, being entirely unacquainted with their Order: To Lord ABERDOUR & several other Scotch Noblemen, & Gentlemen that are good Masons, I have communicated your Letter, likewise the Information I receiv'd from those foreign Brethren, one of w^{ch} was an Officer in the Dutch Service; but from the strictest Enquiries I can make, can only say they have rack'd their genius with Endeavours to make Masonry unintelligible and useless.

These Innovations are of very late Years, & I believe the Brethren will find a Difficulty to produce a Mason, acquainted with any such Forms twenty, nay, ten, Years. My own Father has been a Mason these fifty Years & has been at Lodges in *Holland, France, and England*. He knows none of these ceremonies: Grand Master PAVN, who succeeded Sr. CHRISTOPHER WREN, is a stranger to them, as is likewise one old Brother of Ninety, who I convers'd with lately: this Brother assures me He was made a Mason in his youth, and has constantly frequented Lodges, 'till rend'ed incapable by his advanc'd Age, & never heard,

¹ The parts, or numbers, of the Masonic journal, referred to above, were sent me—September 9th, 1880—by Bro. Hertzveld, and from them are now reprinted the two letters of Dr. Manningham. These epistles—published (in the Dutch “*Freemason's Year-book*”) with a scrupulous fidelity to the original text—were accompanied by a re-production in lithographed *facsimile* of the final sentence in each letter, together with the signature of the writer.

or knew, any other Ceremonies or Words, than those us'd in general amongst us; such Forms were deliver'd to him, & those He has retain'd: As to Knights of the Sword, Eagle, &c. the knowledge of them never reach'd his ears, till I inform'd him of them. The only Orders that we know are Three, Masters, Fellow-Crafts & Apprentices, & none of them ever arrive at the Honour of Knighthood by Masonry; & I beleive you can scarcely imagine, that in antient time the Dignity of Knighthood flourish'd amongst Free Masons; whose Lodges here to fore consisted of Operative, not Speculative Masons. Knights of the Eagle, Knights of the Sword, I have read in Romance, the great Don QUIXOTE himself was Knight of the Brazen Helmet, when He had vanquish'd the Barber. Knights of the Holy Land, St. John of Jerusalem, Templars, &c., have existed, & I beleive now exist in the Knights of Malta, but what is that to Masonry? I never heard that those Orders or Honours were obtain'd by skill in Masonry, or that they belong'd to the Fraternity of Free Masons, tho' I do not doubt they have now, & have had, many Free Masons worthy Members of their Order & Honour, but imagine they did not think such Titles obtain'd by Masonry alone.

Universal Benevolence, Brothery Love, Friendship & Truth, acting by the Square & living within Compass, are or ought to be, the Tenets of Masonry, the Rule & Guide of our Actions. Let us be good Masons, we may look with Scorn, on other Honours or Titles, it is at all Times in our Power, to be good Masons, & I think we ought to be contented, & not search the aerial Fields of Romance for additional Titles. Use our utmost Endeavour Dear Brother to prevent a realy valuable Society, from degenerating, and being lost in Obscurity, by aiming at Titles, to which the very Nature of our Society can not give us a Claim.

The only distinction of Ribons or Jewels, that we make in our Lodges, you will find in our Book of Constitutions; viz, Grand Officers wear their Jewels gilt, pendant on blue Ribons, & their Aprons lin'd with blue: Those Brethren that have Serv'd the Office of Steward at our Grand Feast (from w^{ch} Number all Grand Officers, except Grand Master, must be elected) wear their Jewels of Silver on red Ribons, & line their Aprons with red; all other Brethren wear white Aprons & their Jewels pendent on white Ribons, neither are they suffer'd to wear other Jewels thans the Square, Level and Plumb, the Compass belonging only to the Grand Master.

You mention your design of electing a noble Grand Master amongst yourselves, I have communicated that Part of your Letter to our Grand Lodge, they have no Objection to such Election but seem pleas'd with your Intention, neither will they claim more than brotherly Love & friendly correspondence from your Grand Master, and will use their utmost Endeavours to settle every thing on a proper Basis & be cautious how they interfere or grant Constitutions for *Holland*: The Constitutions already granted by us, I presume your Grand Master will not disapprove; their Titles & Places of meeting our Constitution Book will inform you. Our Grand Master commands me to inform you, that He is desirous of a Correspondence with your Grand Master when elected, & we will use our Endeavours that it be properly maintain'd by the respective Deputies or Grand Secretaries, as we cannot expect Grand Masters either in *England* or *Holland* to give themselves such trouble at all times; & I hope you will find future Deputies more alert in their Correspondence, than I have been to you, for w^{ch} I sincerely ask your Pardon and Forgiveness.

The three Questions you ask me, the Constitution Book will resolve. The Grand Master or Deputy Grand Master always preside in Grand Lodge; & whenever they honour a private Lodge with a visit, the Master of such Lodge immediatly resigns the Chair to them, if they choose to accept it, for they have votes & preside over all Lodges by Virtue of their high Office; when they visit in Form they always take the Chair, but if the visit is private, they accept or refuse it, as they think proper; The Grand Wardens never act as Grand Wardens, but when the Grand Master or his Deputy presides.

If the Master of the Lodge is absent, the past Master or the Senior warden of the Lodge supply his Place, just as the private Regulations of such Lodge direct.

Our Healths in Lodge are first, the King & the Craft with 3,3. 2^d The Grand Master wth 3,3, the D. G. M. & G. W^s with 3, then we drink past G. M., foreign Brethren of Distinction by Name as the Emperor, King of *Prussia* &c. after that the General Toast of the Craft.

The Marquis of CARNARVON has resign'd the Chair to Lord ABERDOUR, who is now G. M., & our worthy Br. REVIS, D. G. M. but I have permission to sign this Letter as D. G. M., & if you favour us with a Line, take the same Method as before by Mr. HOPP's secretary, who will convey your Commands to me, & I will take care they are properly honour'd.

The late & present G. M. desire their Respects to our Brethren, please to accept likewise of the Respects of

Dr. Sr. & Br.

Jermyn Street,
12 July 1751.

Yr. most affect. Br. & obedt. humble servt.,
T. MANNINGHAM, D. G. M."

It has been finely said, "No great man lives in vain. The history of the world is but the biography of great men."

Thomas Manningham was a leading figure among the Constitutional party, or Regular Masons, at the outbreak of the Great Schism in English Masonry. But there are other reasons besides his participation in that momentous struggle, which have led to his literary portrait being added to those of the other "Masonic Celebrities," of whom sketches have appeared in like manner from my pen, in the columns of these *Transactions*.

Foremost among the reasons I have referred to, is the manner in which he expressed himself, in the two letters printed above, with respect to what was a burning question in his own time, and if their tone and tenor seem to wear an aspect that conflicts with the indifferentism and apathy, displayed in these days in relation to the manufacture of New Degrees, or the survival of Old ones, it should be remembered, that by the reproduction of these missives, some tints are being revived, which had faded on the canvas of Masonic history.

Before, however, proceeding to appraise the weight due to the carefully written epistles of Dr. Manningham, let us, in the first instance, examine for ourselves, and apart from the shadow of his great name, the manner in which any inquiry into the existence and origin of degrees should be conducted.

Froude (in his *Life of Carlyle*) tells us:—"In arts and sciences the authority is the expert who understands his business,"—which is a little vague, as where will you find a specialist of any kind with the slightest misgiving as to the limitation of his gifts? But the same writer goes on to say, what is more in point,—“No one dreams of discovering a longitude by the vote of a majority; and those who trusted to any such methods would learn that they had been fools by running upon the rocks.”

In a similar vein of metaphor, our Bro. Simpson has observed:—"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."¹

It will, indeed, be familiar to a vast number of the brethren by whose support this Lodge thrives and flourishes, that every day at noon, weather permitting, in ocean-going ships, the captain and his officers, each sextant in hand, take up their positions on deck, and duly scan the horizon.

This is called "taking an observation;" and the sun's altitude having been ascertained, noon is proclaimed, and shortly afterwards—in many passenger-vessels—the latitude and longitude, together with the course run, and the distance from the point of departure, or the latest land sighted, are posted up for the general information.

But let us suppose, that in lieu of this time-honoured usage, the captain of a vessel were to assemble the ship's company, and ask them to determine their exact position on the ocean, without the aid of a sextant, and with no other assistance than their knowledge of navigation and general experience as seamen might be calculated to afford them

The result—if the vote was subsequently adopted, of a majority—would be curious, but not more so, I venture to think, than are many of the conclusions which almost pass unchallenged as being among the best attested facts in Masonic history.

Freemasonry is not yet an exact science, although if the labours of this Lodge are happily prolonged for another generation or so, it may become one—hence I shall not contend that any working hypothesis we may set up is entitled to be treated as a demonstration.

But our latitude and longitude—our position on the chart—in our voyage of discovery into the regions of Masonic archæology, to again adopt the words of Bro. Simpson, are being laid down as we proceed, and duly posted up in these columns, for the information of our "passengers," by which name I may venture to describe those brethren whom we carry with us (in spirit) along the course we are traversing.

It was a happy remark of Fontenelle,—“that if the truth of a fact were always ascertained before its cause were inquired into, or its nature disputed, much ridicule might be avoided by the learned.”

Of late years many alleged facts on which theories have been erected—notably with regard to Masonic degrees—have crumbled away, but the theories linger though the "facts" have disappeared.

I am not contending that an investigation of the early ritual of Freemasonry is an easy task. It demands both patience and assiduity.

He that would have the fruit must climb the tree.

Neither, on the other hand, do I admit, that a study of the subject is surrounded by any insuperable difficulty.

¹ A.Q.C., iii., 26.

At a first view, indeed, any inclination in that direction might be ascribed to a very ruling principle,

Omne ignotum pro magifico,

"Everything of which we are ignorant is taken for something magnificent," or it may be explainable in a slightly different way,—“I had taken, when a child,” says Crabb Robinson in his *Diary*, “a great fancy to the Book of Revelation, and I have heard that I asked our minister to preach from that book, because it was my favourite. ‘And why is it your favourite, Henry?’ ‘Because it is so pretty and so easy to understand!’”

The secrets of Masonry are not to be proclaimed from the house top, nor is it possible to indicate, except within the tyled recesses of a Lodge, how an investigation of the early symbolism of the Craft should be conducted. A few there are, indeed, though their numbers may be reckoned on the fingers of a single hand, to whom the study of our ancient ritual is familiar, and by such the wording of the old proverb will be understood,

He that has been in the oven himself, knows where to find the pasty,

Each one of the brethren referred to will take the “latitude and longitude” in a scientific way, and mark his position on the chart, as we progress on our voyage of discovery.

But the great body of subscribers to *Ars Quatuor Coronatorum* are of the “passenger” class, and the navigation and management of the vessel, they leave with confidence in the hands of the officers and the ship’s company.

The point is now reached when the further use of nautical metaphor may be dispensed with, and in proceeding to wind up the biography of Thomas Manningham, I shall venture to anticipate that the few remarks that have yet to be made before this article is concluded, will find a readier echo among the brethren, if they will so far oblige me as to at least read through the preliminary observations to which I have just given expression.

That the usages and customs of the Freemasons are of undoubted antiquity will not be denied, but the precise date to which they can be carried back, and the variances that from time to time are recorded, have been fiercely canvassed in the past, and are likely to remain the subjects of an abiding interest in the future.

The researches of experts in symbology lead them a certain way along the labyrinth, but their conclusions, if adopted at all, are generally taken at hap-hazard, upon trust, and without being examined. A large and increasing number of Freemasons, moreover, are in substantial agreement with Voltaire, who laid down that “the history of human opinions is scarcely more than the history of human errors.”

Of one who is convinced by any reasoning of the present day, they are apt to say,—

He loathes the spring-head and drinks the foul stream.

To such brethren, however, and there are many of them, the evidence, *at first hand*, of a famous deputy Grand Master, who flourished in the middle of the last century, brings with it a weight of authority which it would be difficult to rate too highly.

The *dicta* of Dr. Manningham, in his letter of July 12th, 1757, as summed up by Bro. Hertzveld, are three in number:

- 1°. No higher degrees than the first three belong to Pure and Ancient Freemasonry
- 2°. The secrets of the first three degrees were the same before the year 1717, as after it.
- 3°. The so-called High Degrees were introduced after 1740.

With the sole distinction, that in the third paragraph, for “after 1740,” should be read “about 1740,” the axioms laid down by the Deputy Grand Master of 1752-56, are in exact harmony with the discoveries of modern Masonic science. But as many will listen to Dr. Manningham, who would turn a deaf ear to the utterances of even our most advanced students, a pause will be made, while the grounds on which his judgment is based, are inquired into.

“The only Orders we know,” observes the doctor, “are three,—Masters, Fellow Crafts, and Apprentices.” There were no more and no less. “My own father,” he continues, “has been a Mason these fifty years.” According to this, Sir Richard Manningham must have been initiated, about 1707, three years after Governor Belcher had gone through a similar ordeal,¹ and two years before the remarkable allusion in the *Tatler*, to a “set of People,” who “have their Signs and Tokens like Freemasons.”²

The “old brother of ninety, who was made a Mason in his youth,” must have been admitted a member of the Society in the last quarter of the 18th century, and may be roughly set down as a contemporary of Randal Holme.³

¹ *Hist. of F.*, ii., 269.

² *Ibid.*, 276.

³ *Ibid.*, 179, *et seqq.*

The two brethren, whose testimony—as we have seen—was relied upon by Dr. Manningham, may, I think, be regarded without doubt by ourselves, as the witnesses of truth.

“It is of paramount importance,” observes one of the deepest thinkers and most accurate writers of the current century, “that truth, and not error, should be accredited; that men, when they are led, should be led by safe guides; and that they should thus profit by these processes of reasoning and investigation, which have been carried on in accordance with logical rules, but which they are not able to verify for themselves.”¹

We are further told by the same great scholar and philosopher of human nature, that “the credibility of a witness to a fact seems to depend mainly on the four following conditions, viz.—

1. That the fact fell within the range of his senses;
2. That he observed or attended to it;
3. That he possesses a fair amount of intelligence and memory;
4. That he is free from any sinister or misleading interest; or, if not, that he is a person of veracity.”²

The question, whether the secrets imparted to Masonic candidates in 1757, were the same as those existing at the close of the 17th, and beginning of the 18th century, is such an exceedingly simple one, that—in the case before us—the various canons above may be safely reduced to a single one, namely, whether the two witnesses called by Dr. Manningham are to be regarded as “persons of veracity?”

If they are *not*, then—and then only—shall we be justified in believing that Sir Richard Manningham and “the old brother of ninety,” together with the founders and early members of the Grand Lodge of England (1717-23), looked calmly on while the forms and ceremonies, to which they had been previously accustomed, were as suddenly metamorphosed as it has become, in some degree, the fashion to assume.³

It should be recollected, moreover, that in 1747, when the younger Manningham first appears on the Masonic stage, neither Jacob Lamball, Grand Warden, 1717, or George Payne, G.M., 1718, had retired from it. Indeed, he mentions the fact that the latter brother (whose death only occurred on January 3rd, 1757) had extended to him his confidence with respect to degrees that had been worked in his time.

There are other passages in the two letters, upon which it would be easy to enlarge, but to use the quaint words of George Herbert, in his *Jacula Prudentum*,

Its good tying the sack before it be full.

My record of Thomas Manningham here comes to an end, and if it should interest in the slightest degree any readers of our *Transactions*, I shall be more than compensated for the time I have devoted to its preparation.

¹ Sir G. C. Lewis, *on the Influence of Authority in Matters of Opinion*, 9.

² *Ibid.*, 21.

³ See *Hist. of F.*, ii., 266, 364.



A LAST WORD ON FREEMASONRY IN HOLLAND.

BY BRO. J. P. VAILLANT.

IT would take too much room to give a full answer to Bro. Dieperinck's last paper on this subject, but I cannot withhold a few remarks, as Bro. Dieperinck's attacks are somewhat personal.

I take once more the only standpoint a historical student ought to take, that of seeking the truth with the utmost impartiality, relying merely on the official proceedings of Grand Lodge.

Bro. Dieperinck pleads a cause, and rests his argument on an existing misrepresentation of facts, which has a certain currency amongst a part of the Dutch Brotherhood.

Some years ago the existence of a Covenant, dating from 1835, was invented. Bro. Dieperinck calls it the "solemn event." The fact is that a Covenant never was made or adopted in the common sense of the term.

What then happened? On the occasion of the revision of the Law of Grand Lodge (Great East) in 1831-35, a committee was appointed by Grand Lodge, and composed of members of that body, to propose measures in order to settle the difficulties existing at that time, in consequence of the introduction of the Divisions of the Master degree by Prince Frederick, the Grand Master. That committee proposed some alterations in the first Chapter of the Law of 1818. In that law was an article providing that all Masonic systems, at that period professed, should be allowed to work as they liked to do.

The alteration consisted in enumerating the titles of the systems, viz., the Symbolic Degrees, the Higher Degrees, the Divisions of the Master Degree, and the renewing of Prince Frederick's appointment as National Grand Master *ad vitam*.

This proposition was submitted to a combined committee of the three systems, who agreed upon it, save some emendations in the wording of no real importance.

This first chapter of the General Laws of the Order was thereupon adopted by the Grand Lodge, and incorporated with the other chapters. It is inscribed, "General Rules," in the same manner as in the year of 1818.

The mistake is that the first chapter of the Laws does not have the character or significance of a covenant. The assent of the higher degrees does not alter its true character as a part of the Laws of the Grand Lodge, legally passed by that body only. It had never in itself an existence apart from that law, as is believed by some brethren.

I regret to state that Bro. Dieperinck is not correct in his quotations. He says that in 1816 the Grand Mastership of the Order was offered to Prince Frederick by a "joint" Committee, which was appointed by both Grand Bodies, the Grand Lodge of the Blue Degrees and the Grand Chapter of the Higher Degrees. The truth is that the Grand Mastership was offered by a Committee appointed only by the Grand Lodge. The Higher Degrees gave their assent to its doing so. In that way they acknowledged the Grand Lodge as the Supreme authority in the Order. (*Maurshalk's History*, p. 155-157.)

[This closes the discussion. In our next number we hope to give some curious particulars regarding the origin and growth of the High Degrees in the Netherlands, which are interesting from an historical point of view, but which we trust will not be utilised to re-open the question of supremacy or subordination.—EDITOR.]



REVIEWS.

BAIN Reprints, No. 2.—This is a facsimile of the Dedication “To the Grand Master, Masters, Wardens, and Brethren of the Most Ancient and Most Honourable Fraternity of the Freemasons of Great Britain and Ireland,” prefixed by Eugenius Philalethes to his “Long Livers, a Curious History . . . with the rare Secret of Rejuvenescency . . .,” published in 1722. The Dedication occupies some 40 pages, and is reproduced in photo-lithography. The rest of the original book, being merely an account of the lives of persons, mythical, traditional, historical, and biblical, who had exceeded the average age of the ordinary man, has no interest for Masons and is not reproduced. But the Dedication is curious from two points of view. It is either the first or the second book published, dealing at any length with Masonry; the other being the so-called Roberts Constitutions which were printed in the same year, 1722;—and in the quaint, stilted, and mystic language of the address, may be found phrases and expressions which have induced many students to see therein a suggestion that at that early epoch degrees beyond the three well-known degrees of the Craft already existed. The book, moreover, is a rare one, and Bro. Bain has undoubtedly deserved well of all Masonic Students in making it the second of his series of Masonic Reprints.

The reproduction is prefaced by an introduction, extending over some 17 pages, by Brother R. F. Gould. Bro. Gould has very rightly supposed that in order to judge of the real import of the words previously alluded to, a clear idea must first be formed of the personality of the writer. We are, therefore, not only introduced to Robert Samber (who wrote under the name of Eugenius Philalethes), shown his surroundings, and treated to such glimpses of his character as it is now possible to glean; but we are presented with a long, and probably complete, list of all the works of this voluminous author and plagiarist. The result of the enquiry leaves his scholarship in some doubt, and his honour in very little, and so far detracts from the value of the passages referred to. Bro. Gould then considers these expressions from other points of view, and devotes some consideration to the possible influence of Hermeticism on the probably still plastic Craft, but concludes that, after all, there is nothing in the words, made so much of by some, to warrant the conclusion that further degrees existed at that epoch. The introduction is, like all which flows from our Brother's pen, careful, accurate and thorough, and adds greatly to the value of the Reprint.

It only remains to add, that the book has been published for Bro. Bain by Lodge Quatuor Coronati, that the edition was only 200, that all except a very few were taken up by subscription of our members at 6s. before publication, and that the half-dozen or so still left may be obtained of the Secretary at 21s. each.—G. W. SPETH.

Societas Rosicruciana.—TRANSACTIONS OF THE NEWCASTLE COLLEGE.—Part ii. of these interesting publications is now before us, and well fulfils the promise held out in the first. The printing and general get-up are excellent, with large margins, clear type, good paper, and careful editing. The contents are varied, and the promised forthcoming papers in future numbers bid fair, in more than one instance, to be of interest to the majority of Masonic Students, whether members of the Rosicrucian Society or not. The first few pages of the present number contain the names of the Officers of the Province and College, and here it is with satisfaction I note how large a proportion of these are members of our own Correspondence Circle. Then we have an obituary notice to the late Sup. Magus of the Society, Bro. Dr. Woodman, at one time, and until illness prevented him, a constant attendant at the Q.C. meetings. The next few pages give a fairly detailed *resumé* of the activity of the College during the past year, and the organisation of the Society is clearly set forth. I am glad to see that the Library and Museum has benefited largely by the generosity of the members, and even of non-members. We are also assured that the finances are satisfactory, and that the College has more than paid its way. Considering the necessary expenses of starting such an organisation, and the large amount of printing already accomplished, this must be as surprising to the members as gratifying, and speaks well for the management. Next we have a translation, very vivid and idiomatic, of “The Shield of Truth,” a pamphlet in defence of the Rosicrucians, of 1618. Other translations of similar pamphlets are promised, and if equally well carried out cannot fail to supply the interested English reader with a means of making himself acquainted with much of a curious nature, which few would be able to read in the original; for it is not a question of understanding classic, or even monkish, Latin, or modern German, but often, as in this case, of being able to read crabbed and antiquated German, of a nature to puzzle many a fair scholar. I have been unable to discover the name of the translator in the copy before me, and venture to suggest that, in justice to his labours, the omission should not be allowed to occur again. As two similar pamphlets are announced as to be translated by Bro. W.

Davidson, we shall probably not err in attributing the present effort to his pen. The Editor begs all criticism to be reserved till the series, which he promises shall contain both sides of the question, attack and defence, be completed. I think the request is wise and shall certainly not venture to disobey it myself. Bro. Yarker's remarks on the Talmudic medals, cuts of which were given in the first part, are all too short for the ordinary reader. His suggestions may be, and possibly are, quite clear to the members of the Society, but personally I should have liked him to take a little pity on novices like myself, and explain himself at greater length. Bro. Hughans's introductory remarks on a reprint of the Constitutions of The Tylers' Company, Coventry, by Bro. Whymper, are an interesting contribution. I see with pleasure that the Editor announces his intention of opening a column for Notes and Queries. This is sure to be interesting, and, judging by *Ars Quatuor Coronatorum*, popular. Finally we have the allocution of the new Supreme Magus of the Society, Dr. W. Wynn Westcott, the Senior Warden of our own Lodge.—G. W. SPETH.

Book of the Centenary.—This is in the first place a guide to the entertainments and the Masonic Fair in Dublin which have proved so great a success, and were held in commemoration of the centenary of the Masonic Female Orphans' School of Ireland, and in aid of the funds thereof. It is quaintly got up, and compiled by Brother Thomas Stuart. But it is far more than an exhibition guide and catalogue; indeed, the first half of the book is entirely devoted to information of a much more interesting and less evanescent kind. Omitting the introductory chapter, treating of the origin and progress of Masonry since the Creation, which is far too imaginary and legendary, and which I wish had been entrusted to a brother with more sober knowledge and less vivid fancy; we have a series of chapters dealing in a charming manner, both statistical and archæological, with the history of the Masonic Female School; the history of the Boys' School; of the other Irish Masonic Charities; of the Centenary movement; of the Grand Lodge of Ireland; with the annals of the Dublin Lodges, and of the Provincial Grand Lodges; and with the celebrated Mrs. Elizabeth Aldworth, the Lady-Mason. Numerous portraits from photographs adorn the pages, and the description of the fair-buildings includes necessarily a slight but interesting disquisition on Old Dublin, many of the extinct buildings of which were re-produced in card and lath. It must be evident that given a jurisdiction like that of Ireland, whence scarcely ever any Masonic information reaches the Brotherhood outside its bounds, about which less has been printed than concerning any other jurisdiction of the Fraternity, this little handbook supplies a want. It imparts some information which is not readily accessible, and if it does not absolutely satisfy our cravings, it at least somewhat slakes our thirst for knowledge. The chief fault I have to find with it is that there is not enough of it, but I welcome heartily what there is.

The book itself has been published for the benefit of the Centenary fund, and may be procured post free from Bro. J. W. Goddard, 136, Leinster Road, Rathmines, Dublin, for the small sum of 2s. It is well worth the money, and Masonic Medallists will be pleased to find among the illustrations one of the curious and beautiful Mossop's Masonic Medal, symbolical of Masonic Charity nourishing the children.—G. W. SPETH.

Dr. O. D. Miller's "Har-Moad."¹—This book, which has been kindly presented to us by the publisher, may be regarded in a two-fold light—as the monument (posthumous as so many monuments are) of the life-work of a highly gifted student, and as also a monument to the splendid and generous friendship which the publisher entertained towards the writer. For we learn from the introduction that, after graduating at Norwich University, Vermont, the author, first entered the field of engineering, next that of law, and finally the Christian ministry, in which latter he earnestly worked for twelve years, all the time studying oriental and modern languages, so as to prosecute those researches which have culminated in the book in question. At length, finding that all his time and forces were necessary for the work, he resigned his cure. But meanwhile he had convinced Mr. Whipple of the importance and truth of his views, with the result that Mr. Whipple voluntarily undertook for a long series of years to provide for his maintenance and that of his family. For over twelve years more than half Mr. Whipple's earnings passed to Dr. Miller, either directly or indirectly, in the procuring of books and other means of study. Surely such friendship is rare! Dr. Miller died in 1888, and though he completed his book he did not live to see it published.

This is neither the place, nor have I the ability to more than glance at the contentions of the author. Criticism must be left to far abler hands and to pages devoted to other

¹ Har-Moad or The Mountain of the Assembly, a series of archæological studies, chiefly from the stand-point of the cuneiform inscriptions by Rev. O. D. Miller, D.D., . . . North Adams, Mass. Published by Stephen M. Whipple, 1892.

subjects than those which claim the chief place in *Ars Quatuor Coronatorum*. To give an idea of the scope of the work, I quote the authors introductory words. "The particular field of antiquarian studies to which in the main my inquiries have been directed, comprehends the entire pre-historic period, especially in Asia, including the primitive traditions of mankind and the origin of the ancient civilisations. One of the principal objects which I have had in view has been to ascertain the real character, and to trace the actual origin, of those ideas that formed the theoretical basis of the religious, political, and social institutions of the ancient world. But a still more definite aim in this direction has been to discover the primitive stratum of conceptions and doctrines which may be regarded as fundamental to the two religions of the Bible, constituting historically the germ of their development. Another prominent object has been to determine the locality, geographically, from which these traditionary ideas, inherited alike by nations widely separated, had been at first derived; the locality, in fact, from which the different races had departed toward the countries occupied by them since the opening of the historical period. In connection with these matters I have made the attempt, however hazardous it might seem, to fix chronologically the epoch, by means of certain astronomical data, to which the primeval traditions definitely appertained."

As for his results, some are new and some have already been arrived at by former students. Without attempting to distinguish between these classes, I will merely recapitulate the chief conclusions broadly and as succinctly as possible, and in the order which a perusal of the book has impressed upon my mind, but which is not the order in which they have been arrived at.

Dr. Miller upholds the following theses. Civilisation is not a gradual outcome and development of barbarism, but the earliest civilisations can be shown to be in the shape of something resembling colonies from a central birthplace of civilisation. This he maintains holds good with Accadian and Babylonian civilisation, which was Cushite; with Egyptian, which was Hamite; with Chinese, Phœnician, Assyrian, and Semitic, equally so with Iranian or Aryan, or any other ancient civilisation known to us. He shows that with all these nations the direction from whence they immigrated into the countries where we find them historically, can be gathered by one means or another; and that all these lines converge in one well defined geographical region, the plateau of Pamir, in the north-east of India. That this district is identical with the Har-Moad of Isaiah, the Eden of Genesis, the Ararat of the Deluge, the Meru of the Hindus, the Abordj of the Persians, the Kharsakkurra of the cuneiform texts, the Asgard of the Scandinavians, the Olympus and Ida of the classics, the Five Summits of the Chinese, the Solar Mountain of the Egyptians, and the Paradise of the Bible. That this original habitat of the human race was symbolically reproduced in all their wanderings, and became the geographically symbolical type of the countries in which we find them. That its chief features in their minds were, a mountain rising to and piercing the skies, a terraced mountain, each of whose stages was dedicated to one of the seven stars; that these stars only became in later times identical with the seven planets, referring in the first instance to the seven bright stars of Ursa Major, which never sink below the horizon, but continually revolve around the pole; that God was conceived as residing at the celestial pole, or summit of the mountain, and that therefore to this particular earthly paradise corresponded a celestial paradise, one particular space of the heavens; that all countries were supposed to be similar in formation to this particular earth and sky; that the tower of Borsippa (Babel) and other towers and temples were built in conscious imitation of this conception; that the departed really dwelt on the slopes of this mountain, the Mount of Assembly (which thus became not only the mount of the living and the dwelling of God and the gates of heaven, but also the abode of the dead), which, however, in later times, by a process of reasoning which he accounts for, was transferred to the lower regions, as Amenti, Hades, or Sheol; and finally, by comparing the zodiacs of the Semites, Babylonians, and others, he arrives at the conclusion that the time of the formation of the zodiac, by which means the earliest history of the human race was indelibly inscribed in the heavens, must be co-eval with the creation of man, and must have occurred as nearly as possible some 12,500 years ago. His reasons for this conclusion are, that at the time of the invention of the zodiac, the sign Gemini must have been in the constellation Capricorn, and the polar star must have been Vega; and therefrom a calculation, founded on the known rate of the precession of the equinoxes, gives the date 12,500 years ago. But even if we grant his premises, it appears to me he has overlooked one fact, which might possibly shorten the interval considerably. He admits the actual deluge, no matter what science may have to say on the subject, and therefore is bound, if he wishes to be consistent, to take it into account. Would not the addition of so large a quantity of water, or even the displacement of the same amount, produce a sudden variation in the balance of the earth? alter the direction of the axis or poles? By this means the displacement which he considers due to the precession of the equinoxes, instead of taking thousands of years to accomplish

might be produced almost instantaneously. This is, of course, a question for astronomers, and I suggest it with bated breath. Interesting are his researches into the question of orientation, and he shows that this habit did not arise from a preference to any particular point of the compass, but rather in reference to the four cardinal points, an imitation of Mount Meru, which was supposed to be a square facing the four points, with four countries lying one on each side of it. Brother Simpson has prepared a long paper on this very interesting subject, which I hope soon to bring before our Lodge, and his views are more than once strongly corroborated by Dr. Miller. All this I have not the knowledge requisite to discuss, nor, although intensely interesting to us all, whether Masons or not, would these pages be exactly the right place to do it in; but there are passages in the book which concern us as Masons, and to which I would refer at some length.

There is perhaps no more mysterious group in the whole of classic mythology than that of the Cabiri: even their numbers are in dispute, much more their origin and significance. Their connection with the Craft has been stoutly maintained by more than one writer, and as vigorously denied. Our late Bro. Woodford, in Kenning's Cyclopædia, thus treats of them.

"CABIRI.—There are several views among students on this debatable subject. Some hold that the Cabiri were the inhabitants of a portion of Bœotia, and that one of them, Prometheus, received Ceres when in search of Proserpine, and that she confided to him a mysterious 'cista' or chest, which was preserved with great care, and was the origin of the mysteries of Ceres. But all this must be relegated to the age of *μυθος*, and if it points to anything it is to the Noachidal ark. Others have regarded the Cabiri as identical with the Curetes, the Corybantes, and the Dactyli. Others again have said that the Cabiri were actual divinities whose worship the Pelasgians introduced into Samothrace, and of which Aëtion was the founder. Their true origin and meaning are, however, still doubtful. They have been declared to be the descendants of Cabiria, the daughter of Proteus, the wife of Vulcan, while Ceres has also been called Cabiria. Some writers affirm that the Cabiri constituted a triad, others only two, others four, and others eight, but divinities, and allegorically represented the planetary and mundane system. Faber asserts that they represented Noah and his three sons, and that Cabiric medals exist with the Ark upon them and the word Noe. When doctors differ who shall agree?"

"CABIRI, MYSTERIES OF.—These mysteries were named after the Cabiri, and were first apparently celebrated at Samothrace, where was an oracle second only to that of Delphi. They were afterwards celebrated at Athens and specially at Thebes. They are supposed to have passed from Egypt to Phœnicia, where they were celebrated, it is asserted at Berytus and Tyre. Some consider them as identical with the Egyptian mysteries. Early writers have affirmed that many kings and sages were admitted into these Cabiric mysteries, and profess to know that a crown of olive and a purple scarf were placed on each initiate, amid rejoicing hymns and festal dances. Undoubted it is that the ceremony was called *θρόνωνσις*, or *θρονισμός*, the enthronement. These mysteries were had in the greatest veneration, it has often been said, and that they existed long after the Christian era. Their connection with Masonry, if any, independently of the general one of mysteries proper, arises from their Phœnician use, as well as their Egyptian origin, if such be correct."

Dr. Miller claims that these Cabiri are identical with a race of king-priests, a fraternity of learned men, who acquired their knowledge at the fountain-head in the focus of the human race, the pioneers and conductors and rulers of every immigration from that region, the inventors of writing, of building, of metallurgy, the teachers of the primeval religion, priests of God and rulers of men, and that Melchisidek was even such a one. That they built the first historical erection after the Deluge, the Tower of Babel, and therein symbolised both their religion and the Har-Moad itself; that Nimrod, afterwards honoured as Marduk or Mercury, was the first Historical Cabirus; that they were the earliest practisers of mysteries in order to preserve a knowledge of the true God amid an age of ever darkening idolatry; and that all other mysteries, Egyptian, Greek, or Phœnician, were derived from these. He further asserts that they were the depositaries of a "doctrine of the Templum." The whole of chapter III. is devoted to elucidating this theory, and so close is the attention given to minute details, which nevertheless are absolutely necessary to understand the argument; so varied are the sources from whence he draws his material; so elaborate is his reasoning that I hardly see my way to re-produce even a shadow of it without quoting very extensively. It is almost impossible to condense his treatise on this subject, and my remarks must therefore far overstep the usual limits of a review. Yet I think that the interest inherent in the enquiry will justify this, although I wish the task had fallen to one more used to deal with oriental archæology. I shall not attempt to criticise, but confine myself to representing, as well as I can, the contentions of our author.

It may be as well to state that Dr. Miller was a Freemason; but there is not an expression, with one exception, which would betray this in the whole of his book. Indeed, it is evident that he had not really studied the antiquities of the Craft, and that of all our ancient documents, only one small excerpt from the Randle Holme MS. was known to him by means of a quotation in an article, by E. Rich, on the Cabiri. He himself states:—"We value the quotation—(referring to the four children of Lamech)—simply for the singular item of Masonic History given. Our investigations are in no sense related to Masonry, except in so far as the facts gleaned from antiquity may be construed in this light. Our search is for the simple, naked truth, without reference to any existing organisation, political, religious, or mystical. One thing, however, is certain: the Masonic Order of to-day does not date from ancient Rome, according to the theory of an eminent French writer belonging to this fraternity. Its history evidently goes back into the night of ages."

In his concluding remarks, Dr. Miller has the following fine passages. "The tradition of the 'Golden Age' then, was not a myth. The old doctrine of a subsequent decadence, of a sad degeneracy of the human race, from an original state of happiness and purity, undoubtedly embodied a great but lamentable truth. Our modern philosophies of history, which begin with the primeval man as a savage, evidently need a new introduction. Those writers who would derive the origin of religion and civilisation from a condition of savagism should go back of Mount Meru to do it, and not content themselves with citing the customs of existing barbarous tribes. No; the primeval man was not a savage. He was born of the Heaven-Father and Earth-Mother. He was the beautiful, pure image of both. Sweet nature caressed him on her generous lap; she would tell him her secrets without asking, for she fondly trusted that he would not betray her. Heaven itself conversed with him; and the constellations taught him the music of the spheres. There was nothing that he did not love, and there was nothing that did not love him. All things whispered to him what they were and why they were. The sun and moon were his companions, almost a brother and sister. To the primeval man Nature was conscious; and her consciousness was a part of his own. Eternal Mind was present to him, in all that he beheld, in all that he felt. The golden gates of the senses were constantly thronged with tender sympathies, with loving messages, from the great world about him. Such was creation's first-born child, with whom the Holy One himself came down to dwell.

"But there came that cruel hour when man fell! Nature was ashamed and drew the veil over her face. Man, too, was ashamed, and sewed fig-leaves together to hide his nakedness. But God was angry, and he cursed the ground that had witnessed an act, a calamity, so terrible. The betrayer also met his doom, and his everlasting sentence was written in the sky." (*The constellations of Draco and Hercules.*) "Thus, the light of that beautiful civilisation flickered for awhile, like the candle in its socket, and then went out.

"But before the flames had died down on the primitive altars, a faithful band had kindled their torches, that they might conduct the race through the long night, and finally renew the fires in other times and in other climes. If the evidences adduced in the third chapter did not fully establish the fact, then I think the frequent additions of proof in later studies have served to demonstrate that there existed an ancient order of priest-kings, having its origin in the very dawn of history, through whom the sacred tradition and science had been transmitted to subsequent ages. The striking uniformity in the several versions of the primitive doctrines as inherited by different nations so widely separated, and at a period so early as to preclude the idea of their being derived one from the other—a uniformity so great that we have been able to detect a precise astronomical feature common to all—this surprising analogy, I say, cannot be accounted for on the principle of ordinary transmission of ideas from age to age, especially in the absence of written documents scrupulously preserved. Nor are these exact resemblances discoverable only in the cosmogenies; they crop out in many a legend or custom where we are least prepared to find them. To illustrate, recall the Chinese legend of the Tortoise, having the images of the seven stars of the chariot (*Ursa Major*), of the eight celestial regions, and of the five summits on its shell; a triple reference to the sacred mount of paradise, which admits of no other interpretation. But from China we go now to Rome, where we find in the location of the axis of the Pantheon another reference to the seven stars, and to the eighth celestial region, considered as the seat of the gods, especially of Jupiter; a singular proof of the exactness with which the primeval traditions had been preserved by these two nationalities so distantly removed from each other. It seems to me impossible that such accuracy should be maintained through ages even, and by different races, except by the vigilant care of a class of personages, regularly organised, and specially charged to preserve the ancient doctrines in their purity. Eneas, whose Cabiriac character is quite well established, is supposed to have brought the sacred science from Troy to Rome. The seats of the Cabiriac worship were the most ancient of any, both in Egypt and Babylonia. It is hardly to be doubted, I think, that members of the same mystic order laid the foundations of the Chinese

Empire. When the old civilisation centring in Mount Meru was broken down, it is evident that those ancient priest-kings, whose symbol was the Dragon, one with the Biblical Cherubim, conducted the great migrations diverging from the original focus of populations into the different quarters of the world; into China, Egypt, Babylonia, etc.; carrying with them the primeval doctrines which served the theoretical basis of subsequent foundations in these various countries. The fact tends powerfully to support this hypothesis that, uniformly in antiquity, the Cabiri were the reputed founders of the ancient civilisations and kingdoms. That even the Chinese Empire should be included in this category is quite clearly proved from the employment of the written character *Tsing*, denoting the constellation of the Dioscuri, who were certainly Cabiriac deities, as otherwise the symbol of territorial divisions, and of the rules for founding the state.

"It is then, quite apparent to whom we are indebted for the transmission of those grand ideas which had constituted the theory of a brilliant civilisation, whose antiquity was so great that its memory even had been but faintly preserved at what is usually termed the opening of the historical period. We are fully justified in attributing the invention of letters and the authorship at least of many of the sacred books of antiquity to the same class of personages. . . .

"Like everything human, it is doubtless true that the ancient order of priest-kings, otherwise termed the Cabiri, suffered a gradual degeneracy and corruption, although it is probable there were some rare and noble exceptions to the general rule. It was through the fidelity and devotion of these few, under the guidance of a Divine Providence, that the wisdom of the past was still preserved, serving the basis of new epochs and new dispensations. Thus the sacred fires, first kindled on the heights of *Har-Moad*, were never wholly extinguished on the earth. They were successively renewed on the holy 'highlands' of the past, and their light has been reflected through all the ages. . . . A divine priesthood, charged with the preservation of the truth and to effect the final redemption of the world, has been contemporaneous with the entire life of humanity."

We now turn to the Tower of Babel. Our Masonic Manuscript Constitutions invariably ascribe its erection to Nimrod, the son of Cush, the son of Ham. There is nothing strange in this, as the statement is purely Biblical. But the addendum is remarkable, "There was Masonry first made much of," in other words we might say, "This was the beginning of the Masonic organisation." In the valley of the Euphrates, at Borsippa near Babylon, and believed to have been once included within the circuit of that city, are still extant the ruins of a terraced pyramidal temple, now called *Birs Nimroud*, the mount of Nimrod. Archæologists are fairly well agreed that it is indeed the very Tower of Babel. At all events, Nebuchadnezzar thought so, for there Sir H. Rawlinson recovered some inscribed cylinders of that monarch, wherein he distinctly refers to it as having been built by "the most ancient king," "but he had not completed it to the top. Since the days of the deluge it had been abandoned," etc. Dr. Miller argues that the early traditions of mankind were all connected with their place of origin, the *Har-Moad*, and that not only had the official geography of their new residences to conform with that of the old, however different in reality, but that their temples were built in direct, though symbolical imitation of it. They all had reference to a particular earth and a particular sky, or rather a particular and well defined portion of these. They were cosmical, but not in a wide sense, they symbolised only the first cosmos known to the human race. He quotes (p.67) Nebuchadnezzar, who calls the Tower of Babel "The temple of the foundation of the earth." The meaning of Babylon itself, whence Babel, would be in Akkadian, *Kā-An-ra-ki*, 'the gate of the god of the deluge,' and in the Semitic tongue, *Bab-ilu*, gate of El, = gate of God." *Har-Moad* joined the terrestrial paradise to the celestial, heaven and earth, hence it was the gate of God. We all know that a Freemasons' Lodge represents both Mount Moriah and also heaven and earth. The chequered floor is earth, the canopy contains the seven lights of heaven, the form is that of a cube. Let us compare this to the Tower of Babel, or the other terraced temples in the Euphrates valley, and we shall see the same symbolism carried out. Nebuchadnezzar calls it "The temple of the seven lights of the earth," referring of course to the seven super-imposed terraces. Dr. Miller states that the "foundation was put for the Earth. In this foundation was the sanctuary of the God *Anu*, who has the mystical title of *Susru*, 'the founder,' that is, the founder *par excellence*." "The seven stages represented the seven planetary spheres; its summit, or eighth stage was a symbol of the heaven of the fixed stars" (p.81). Nebuchadnezzar says that he completed it to the top, according to the original design. The Rev. G. Rawlinson has represented it in its restored state, and shows the eighth stage, dedicated especially to *Nabu* or Mercury, as a sanctuary of a cubical form. Throughout his book Dr. Miller brings forward evidence to connect these stages with the seven Cabiri, and the cube with the eighth Cabirus. And here we have a curious coincidence, if such it be; viz., that from the earliest times to which we can refer with certainty, it has been necessary to have seven

members present to make a Mason legally, who then becomes the eighth. This eighth is often spoken of as a rough ashlar who gradually is transformed into a perfect one, *i.e.*, a cube. Not that Dr. Miller notices these points; as already stated, he does not appear to have Masonry in his mind at all, and I wish it to be understood that in every case they are suggestions which have been forced upon me, and which have induced me to enter at such length into the consideration of the book before me.

It has been already stated that the number of the Cabiri varies. Dr. Miller quotes many authorities who refer to these personages, and says (p.88),

“It would accord perfectly with the genius of ancient mythologies to suppose the existence of a Cabiriatic triad consisting of three chief personages (which would be also thoroughly Masonic); and that they were often limited to this number considered as divinities cannot be doubted. Nevertheless, if we look to Egypt, Phœnicia, and to Chaldea, evidently the more primitive seats of the Cabiriatic worship, we find the number eight always connected with these divinities. There were the eight gods assisting Thoth in the work of creation, the eight sons of Sydik, and the eighth stage of the tower of Borsippa dedicated to Mercury, one of the Cabiri. It is probable, therefore, that this number was in some sense a typical one. It was sometimes, however, increased to *nine*. The Phœnician Sydik, father of the eight Cabiri, was not unfrequently included with them, being thus the *ninth*. So the Egyptian Thoth, assisted by the eight great gods in the work of creation, was himself a Cabirus, and would constitute the ninth. Nevertheless, as cosmical agents, and as denoted by their various symbols, it is obvious that the numeral eight is to be regarded as paramount in its application to them.”

There is one legend relating to the Cabiri, which is interesting to us, unfortunately Dr. Miller does not dwell upon it. It is that one Cabirus was killed by his brother or brothers. If the Cabiri were really, as maintained, a building-craft, such a legend was inevitable; every large building almost has some such reference; see my review in this number, of Bro. D'Alviella's "Hibbert Lectures." It is a subject I hope to find time to look up some day, and put into the shape of a paper for our proceedings. But the question here is, were the Cabiri the originators of this legend, or did they follow a custom which had evolved in the course of ages? is the legend, as connected with them, original or of subsequent date?

If, as many archæologists are willing to admit, Birs Nimroud be really the earliest erection known to us; and if, as Dr. Miller maintains, the Cabiri with Nimrod at their head were really the builders; then the Masonic assertion that "There was Masonry first made much of," acquires an unexpected significance. It is also curious, even if only a coincidence, that Nebuchadnezzar applies to Nimrod a title which has been translated by Professor Schrader as "Sublime Master."

Many pages of this third chapter are devoted to a philological enquiry into the fundamental ideas involved in several series of names, the enquiry being a very important stage in our author's argument. Unfortunately, I know nothing of cuneiform literature, and so in attempting to summarise this I run a double risk. First, that I may unwittingly misrepresent Dr. Miller; and secondly, that I may lay myself open to the derision of such masters as, say, our Bro. Ball. But the risk must be run.

Lik-Bagas, the first known king of Chaldæa, assumes the title of *Pa-te-shi*, "an expression often occurring in the cuneiform texts, having the sense of sovereign-pontiff, priest-king. Lik-Bagas was literally a priest-king, like Melchisedek, who was king of Salem, and at the same time a priest of *El-elyon*, or the Most High God. Abraham must have recognised at once the exalted character of Melchisedek, for he was born in Ur of the Chaldees, which was the chief capital of Lik-Bagas, and the order of priest-kings was well known at Babylon. At the earliest period of which the inscriptions afford us any knowledge, the country of Assyria also was governed by sovereign-pontiffs, or *Pa-te-shi*." Dr. Miller then urges that the title was originally employed in a purely technical sense, and thus analyses its fundamental conceptions. *Pa* = anoint, *Te* = corner stone, foundation, and *Shi* = to strike. *Pa-te-shi tsi-ri* is explained by Dr. Schrader as Sublime Master, who also assimilates the word *Pa-te-shi* "to the Hebrew *Pat-tish*, a hammer, a well known symbol of the Cabiri, whose mysteries were celebrated throughout antiquity." "A still further confirmation of our view here, amounting almost to demonstration, is found in the term *pataeci*, habitual designation of the pigmy images of the Cabiri." Dr. Miller thus suggests that the Cabiri came to be nominated by the name of their chief tool, the hammer or gavel, a devolution which we all know has found its counterpart in comparatively recent times, as witness the "hammer-men." In Masonry the opposite would seem to be the case, inasmuch as the gavel is often alluded to by the name of the wielder thereof, and called the "Hiram."

Page 69. "We assume without hesitation then, the original identity of the two terms *Pa-te-shi* and *Pataeci*, as denoting primarily a hammer, and thence as symbolical

designation of the Cabiri, the reputed sovereign-pontiffs, or priest-kings, like those of the valley of the Euphrates. We have, 1st. Their exact phonetical equivalence; the reading *Pa-te-si*, often adopted by cuneiform scholars, can hardly be distinguished from *Pa-tæ-ci*, so frequently applied to the Cabiriæ images. 2nd. The assimilation of *Pa-te-shi* by Dr. Schrader to the Hebrew *Pat-tish*, hammer, accords perfectly with Dr. Movers' derivation of *Pataeci* from *Patassô*, denoting thus, a hammer. 3d. Both terms were unquestionably employed with reference to a priest-class, in whom the civil and sacerdotal functions were united. The data thus briefly presented must go far to establish the conclusion, not only that the priest-kings of the Chaldæo-Assyrian empire were Cabiri, technically so designated by the term *Pa-te-shi* so often applied to them, but that the chief builders of the Tower of Babel, identified with that of Borsippa, were also Cabiri, among whom the Cushite hero Nimrod, under the title of *Pa-te-shi tsi-ri*, was recognised as a *Sublime Master*."

From the Accadian *Ak*, to build, to make, Dr. Miller derives *Ta-ak*, *Tak*, *Tag*, a stone, mountain, and *Akka*, a building, temple, sanctuary. But he shows that *Ak* is also the monogram for the Babylonian Mercury, *Nabu*, already identified with Nimrod, showing that "originally Mercury attached to himself a definite cosmical character among the Babylonians, the same as with the Egyptians." He then quotes from Jacques De Rouge. "The term *Sesun* in the Egyptian language designates the numeral *eight*. This number relates to the eight gods who assisted Thoth (Mercury) in his character as creator of the world. Thoth, the god of intelligence, the inventor of writing, compared by the Greeks to Hermes, had his principal cultus in the city of *Sesun*. Dr. Miller then proceeds, "If now we compare the Accadian *Ak* with the Egyptian *Sesun*, it will be seen at once that a direct relation exists between them, not only in respect to the form of the two paleographic symbols, but also as regards the conceptions attached to them." He points out, at some length, that they are both composed of eight parallel lines, in two fours, that both are connected with the god Mercury, and in both cases the notion of building is fundamental. "As the Egyptian *Sesun* definitely related to the cosmical character of Mercury, there can be no doubt of a similar reference involved in the Accadian *Ak*, taken as a monogram of this divinity." The conception of *eight* thus shown also to lie in *Ak* is afterwards of importance. In the same way he compares the Chinese *Kuas*, showing that the eight lines in this character have also a cosmical import. "So that the Accadian *Ak*, Egyptian *Sesun*, and Chinese *Kuas*, exhibit at a glance their direct relation to each other, both in form and in the ideas attached to them. They may be traced respectively to the earliest historical period of the populations employing them; showing that they were not derived the one from the other, but had a common origin, probably outside the countries occupied subsequently by these nationalities."

"We pass to the Aryans of Central Asia, and the races diverging from this common centre. The Aryan radical *Ak*, to penetrate, to pierce, constitutes the theme of a multitude of words under different forms, some of which obviously relate to our subject." "*Akana*, stone; . . . *Akri*, angle, corner, like that of a corner stone; *Akman*, stone and heaven, the Sanskrit form denotes a stone, while that of the Zend signifies heaven. To the same belongs the Greek *Akmon* or *Acmon*, father of Uranos (heaven), also anvil. The Greek *Akmon*, anvil, was another name applied to one of the chief Cabiri, to be compared with the Hebrew *Pat-tish*, hammer. *Aktan*, eight, and *Aktama*, the eighth, to which belong the Greek and Latin *Okto*, and *Okto*, eight." To which I would venture to add the Saxon *æht/a*, and thence the German *acht*, and the English *eight*.

"The derivation here shown of the Aryan word for the numeral eight is quite important, and it merits a particular attention. From its theme *Ak*, to pierce, to penetrate, together with its cognates, such as *Akana*, a stone; *Akra*, sharp point; and *Akri*, corner, angle; it is plain that the material object, constituting the basis of the notion *eight* in this case, is no other than a stone with its sharp angles and corners. But it is necessary to conceive a definite and limited number of these angles or corners, corresponding to the numeral itself. In a word, a dressed stone with eight corners, having thus a cubical or oblong form, constituted the original symbol of the notion involved in *Aktan*, the Aryan numeral *eight*."

And here I venture another suggestion. In the dictionaries at my command I fail to find any derivation for the word *Ashlar*, a prepared cubical stone. Is it not probable that it is derived more or less remotely from this root *Ak*, with its derivitaves, signifying corners and eight? We shall see later on that *Ak* was often softened into *Ash*, or *Esh*.

"The form *Akman*, stone, symbol also of heaven, is of especial importance. The corresponding Greek form, *Akmon*, constitutes the title of the father of Uranus, heaven, but it signifies likewise an anvil, and is the name of one of the chief Cabiric divinities.

"In the Phœnician mythology the eighth son of *Sydik* is called *Eshmun*, whose name signifies the eighth, and he was thus reckoned the eighth Cabirus, in relation to the other sons of *Sydik*. *Eshmun* represented heaven, that is, the heaven of the fixed stars, regarded as the eighth celestial region in relation to the seven planetary spheres, assimilated to the

brothers of Eshmun. *Eshmun* represents heaven, and *Akman* signifies heaven. *Eshmun* signifies the eighth, and *Akman*, since it denotes heaven and is radically akin to *Aktan*, eight, evidently referred to the same celestial region. Again, *Akman* denotes a stone, as well as heaven, in which case it is evident the stone is a symbol of heaven. Finally we know that *Eshmun* was a title of the eighth Cabirus, and that the Greek *Akmon* was actually the name of a Cabiriatic deity. It is thus quite certain that this Greek Cabirus was the eighth, and that the ancient form *Akman* had a similar reference. It is impossible not to admit the common origin of these various conceptions, and the primary reference to the cubical stone as symbol of the eighth region of heaven. But the Greek form means also an anvil. This may be explained by the fact that the first anvils were meteoric stones, or masses of iron that had fallen from heaven. M. Lenormant shows that the first workers in this metal employed the meteoric iron, and not that produced from ores, and that the Greek for iron, *sideros*, is related to the Latin, *sidus*, *sidiris*, a star.

"We thus readily account, and probably correctly, for the transfer of the Aryan *Akman*, a stone, to signify a meteoric stone, and thence, an anvil. But does this prove that *Akman* originally designated a meteoric stone. I think no, . . . It is only under the Greek form that this Aryan term ever signifies an anvil, . . . All analogies derived from the root *Ak* . . . tend to the conclusion that the ordinary stone was originally intended. Finally we are to consider that an inclosed cubical space, like the stone dressed in this form, usually represents heaven in architecture. . . . The Holy of Holies in the Hebrew tabernacle was in the form of a cube, and was put for heaven. . . .

"The Cabiri were evidently associated with this symbol, whether as denoting the cubical stone or the anvil, and it follows that the Cabiriatic fraternity were originally workers in stone, instead of in iron and the metals generally."

The above is interesting as bearing upon one of our Masonic worthies. We all know that he to whom we allude as the chief architect of the Temple, was historically a metal-worker, rather than a Mason, and it is curious to find the same confusion of terms and occupations not only reproduced in the earliest ages of the world, but the confusion so satisfactorily accounted for.

"The simple existence of a dressed stone thus wrought, with which were connected symbolical ideas of the nature already indicated, pre-supposes the existence also of a regularly organised craft of workers in stone; for among labourers promiscuously associated, no such idea would be likely to prevail. This organised Craft could be no other than the Cabiriatic fraternity. . . .

"We must conclude then, that the Cabiri were originally workers in stone; that as such exclusively, they belonged to the period before the discovery of the art of working metals, that is to say, to the stone age. Subsequently they became workers in metal like wise. . . .

"But a dressed stone with notions of a symbolical and sacred character connected with it, supposes a sacred edifice, a temple, for which it is designed as material for construction. The Cabiri were thus originally an organized temple-craft; and the symbolical conceptions connected with the material thus wrought and employed by them pre-suppose the existence of certain esoteric ideas peculiar to their organisation; in a word it is necessary to admit here the existence of a *Traditional Doctrine of the Templum*."

"We have introduced already some proofs, of a nature quite conclusive, that the Cabiri as an organized priest-class, were the chief constructors of the pyramid of Borsippa, usually identified by cuneiform scholars with the original tower of Babel. In addition to these proofs it will be regarded as significant, if we find that the Cabiriatic worship was actually connected with this very structure. . . . This conjecture is confirmed by the fact that Mercury himself, to whom the superior sanctuary was dedicated, was reckoned as one of the Cabiriatic divinities. Drs. Movers and Gesenius have shown that Mercury, or Hermes, under the names *Cadmilus* and *Casmilus*, was included among the Cabiriatic deities adored at Samothrace, whose mysteries were so celebrated in antiquity. . . . Now this pyramid of Borsippa was mystically called *Bit-Zida*, temple of the right hand. It was thus according to M. Lenormant, an artificial *Mount Ida*, mountain of the right hand, and it was with the Mount Idas of antiquity that the Cabiriatic worship and mysteries were especially associated. The same author describes minutely an ancient cylinder, upon which a pyramid in stages is represented, with a colossal hand erected upon the upper stage, around which are grouped eight personages, obviously intended for the Cabiri, who according to the mystical idea involved, are born from the hand. The author has no doubt of the reference of this cylinder to the tower of Borsippa, and it affords a complete explanation of the phrase *Bit-Zida*, temple of the right hand, applied to it.

"The fact then of the primitive association of the Cabiri and the Cabiriatic cultus with the pyramid of Borsippa, and consequently with the tower of Babel itself, is here clearly demonstrated. That the chief personages engaged in this construction were a

temple-craft, and that they possessed certain esoteric doctrines relative to the temple, is quite apparent from the circumstances now familiar to us, and the data already established render it difficult to entertain doubts upon the matter. The seven stages are the seven degrees of the temple, corresponding to the seven planetary orbits, and these are expressly compared by M. Lenormant and Dr. Movers to the seven sons of *Sydik*, whose Cabiriac character is well understood. Then the eighth stage or degree answering to the eighth celestial region, the heaven of the fixed stars, is not only dedicated to Mercury, one of the Cabiriac deities, but its direct connection with Eshmun, the eighth son of *Sydik* and eighth *Cabirus* has been already established. The pyramid itself is styled by *Nebuchadnezzar*, 'the temple of the seven lights of the earth,' a phrase whose mystical import, in connection with the seven degrees of the structure itself, is apparent at a glance. In addition to these facts, we should call to mind here the connection of *Nimrod* with this temple-structure, to whom *Nebuchadnezzar* applies the phrase *Pa-te-shi tsi-ri*, or, Sublime Master, appropriating often the same title himself. The technical application of the term *Pa-te-shi* to the priest-kings of *Babylon* on the one hand, and its identity with the word *Pataci* on the other, an ordinary designation of the Cabiriac images, are points with which the reader is already familiar. Another circle of conceptions previously developed has an obvious connection with the subject matter now before us. *Nabu*, or Mercury, is a Cabiriac divinity, and the eighth stage of this tower, representing heaven, is especially dedicated to him. One of the monograms for *Nabu* is the sign *Ak*, to make, to build, whose relation to the Accadian *Tak*, stone or brick, whose relation also to the Aryan *Ak*, from which are derived *Akman*, stone, heaven, and *Aktan*, eight, are points which have been fully illustrated. We see here certain mystical ideas, evidently originating in Central Asia, and around the 'mountain of the assembly of the stars,' to which M. Lenormant alludes; ideas brought by the Cushite emigrants from the east of *Babylon*, and these re-embodied in an artificial mountain of degrees, an imitation of that from which they journeyed. These ideas have obvious reference to the temple, and they constitute a *Traditional Doctrine of the Templum*. . . . Not only had there been inherited by the Cabiri a *Traditional Doctrine of the Temple*, but this Doctrine had for its basis their theory of the *Cosmos* and of the *Creation of the World*. . . . The three phases of character, as creative powers, as priest-kings, and as a temple-craft, are in reality so blended in the Cabiri that it is often difficult to distinguish between them. They were pre-eminently the founders in every sense; founders of the world, of civil and religious institutions, and of temples and sacred edifices generally."

The notions and symbols to which we have alluded, "must be assigned to the first ages of humanity, and from the same primitive era must date the existence of that mysterious class of personages through whom these doctrines were transmitted to subsequent ages. These personages, whoever they were and by what name we call them, were the founders of the ancient civilisations, the first prophets and teachers of mankind; they built the first temples, and they were the inventors of the useful arts."

Those who are willing to admit Dr. Miller's conclusions, need surely seek no higher antiquity, no more glorious ancestors for the Fraternity of Freemasons! But, unfortunately, the difficulty will always be, not to find analogies of a very startling nature, but to prove the connecting links between then and now. Indeed, this and the next chapter contain still a few more curious points, possibly only coincidences, which, in spite of the length to which my remarks and quotations have already extended, I feel bound to notice.

"We proceed now to the consideration of the Cabiri as fire-gods and workers in metals. As such they undoubtedly pertain to an immensely remote epoch, for *Tubal-Cain*, who is usually identified with this class of personages, lived a thousand years before the deluge, being an instructor of every artificer in brass and iron. Notwithstanding this high antiquity, I still maintain the hypothesis that the Cabiri were originally workers in stone. Modern science establishes the fact that the stone age as a distinct era, preceded that of metallurgy. This accords perfectly with our theory, and with the data already introduced in this discussion. Every thing indicates to my mind, two distinct characteristic phases in the history of the Cabiri; although investigators, so far as my knowledge extends, have never made this a special point of enquiry."

As representatives of the Cabiri in the latter phase, he looks, in the chief place, upon the *Dactyli*, who lived at the foot of Mount *Ida* in *Phrygia*. Into these arguments we will not follow him, but I desire to point out a curious fact in this connection. All four children of *Lamech* find an honourable place in our Masonic traditions, but the only one who has preserved a niche in our ritual, is the metallurgic *Cabirus*, *Tubal-Cain*.

Our traditions further inform us that these four children, knowing that God would take vengeance of man by fire or flood, wrote their sciences in two pillars, that one or the other might be found after the catastrophe, and civilization thus continue without break. There is nothing very remarkable in this, because the legend might have been obtained from *Josephus*. But it is interesting to find that it might have descended to us by some

other road, as, in the very earliest historical times, a legend to a like purpose not only existed, but was believed in. I cannot now quote all that Dr. Miller has to say on this subject, but will merely mention that the authorship of the writings is attributed, by turns, to Seth and Enoch (whose name signifies 'the initiated'), and that the legend is expressly supported by Berosus, who lived long anterior to Josephus, in his account of the Deluge. There were two Thoths, one before, and one after the Deluge, the first being identified with Enoch. The Egyptian Manetho ascribes the legacy to the first Thoth, and makes the second, or Hermes, discover them; which agrees with our own traditions. But Dr. Miller draws attention to the suspicion held by *savants*, that this passage in Manetho is spurious. The Babylonian monarchs believed the writings to be contained in two tablets, and buried by Nimrod under the corner stone of the Tower of Babel, having been carried there by Xisuthrus (Noah) after the Deluge. Or rather it was thought that Noah's tablets were copies of the originals. Any way, various kings of Babylon sought for them for centuries, and it was only at length, shortly before the overthrow of Babylon, that Nabunahid records in an inscription, having found them.

There is one more curious circumstance to be noted in connection with our Masonic version of this tradition. Our Manuscript Constitutions record that the writings were inscribed on two pillars of Marble and Brick, others using the terms Marble and *Laterns*, or some similar word, which is always taken to mean brick. The idea was that marble would not burn, and brick would not drown. Now this is unscientific in the extreme, because marble disintegrates in great heat, and antediluvian brick would certainly dissolve and return to clay by prolonged exposure to water, *i.e.*, it would certainly drown. Dr. Miller mentions one form of the tradition which affirms that, "while one pillar was of brick, as best adapted to resist the element of fire, the other was of cast brass, as admirably calculated to resist the force of water." This is sense. Now I can find no warrant for translating *Laterns* as brick, but I do find that *Latten* is a name given to brass or bronze, and suggest that the correct reading of the original of our manuscripts, if ever discovered, will be found to be brick and lattens, omitting the marble altogether.

I will now conclude this over-long review with a final quotation from our author.

"I do not admit that there was no Divinity shaping the course of history in those primitive times. He whose fiery breath melts down sun and planet, ceaselessly roaring in the great furnace of existence, kindles the flames also upon the tongue of the prophet; and the Divinity who merely veils himself behind the living screen of nature, steps forth anon to lead a chosen race through unknown paths, prompting it to illustrious deeds. It is of such races that the redeemers of the world are born. It was of such men, cradled at the hearthstones of primeval humanity, with the fire-god for their foster-father, that the first priest-hoods were formed, the first mystic corporations organized, and it was through these that the sovereign-pontiffs of antiquity might trace their lineage back almost to the natal hour of humanity itself. It was these mystic fraternities, in fact, with their strong hands clasped across the dark periods, the frightful chasms of the world's history, like iron links bridging the abyss that roars below, through whom the sacred inheritance of previous epochs was transmitted, to become the germinal centres of new creations and of new eras."

—G. W. SPETH.

The Incorporated Trades of Edinburgh.¹—The author of this work informs us in his preface—"Several years ago, I was requested by various members of the Conventry, to write a History of the Incorporated Trades of Edinburgh." But his spare time being then fully occupied, his acquiescence in their proposal only bore fruit in 1891, when a variety of most interesting notes on the "Ancient Trades and Arts Combinations" in the Scottish capital were published to the world in a handsome volume, which it now becomes my privilege to review.

In his prefatory remarks, Mr. Colston says,—“An attempt has been made to bring together all the various charters granted by the Town Council to these bodies. ∴ ∴ ∴. Reference also may be made to the apparently quaint mode of spelling to be found in those charters, and the notable want of uniformity in the orthography of the period. The same words are sometimes spelt in a variety of ways in the same charter. This anomaly is not to be wondered at. Proficiency in spelling is regulated chiefly by what may be called the 'Memory of the Eye.' [The general public] had, indeed, nothing to read except the mottoes or short passages of Scripture which occasionally were placed as daily monitors over the doorways or on the fronts of some of the buildings of the period. Although the art of printing was introduced into England by Caxton in 1474, it was not until 1507 that the first printing press was established in Edinburgh, by Walter Chapman and Andro Myllar, who obtained from King James IV. a royal privilege for their work.”

¹ *The Incorporated Trades of Edinburgh, with an Introductory Chapter on The Rise and Progress of Municipal Government in Scotland*, by James Colston, Edinburgh, 1891.

The "Introductory Chapter, which extends to 35 pages, supplies in a popular form a very excellent sketch of the early history and onward progress of Municipal Government in Scotland.

"The country was a feudal kingdom, split up into many small principalities, almost independent, and held together by a feeble and nearly imperceptible bond of union. The want of great cities contributed largely to increase the power of the baronial sway, and weaken the throne. The division of the country into clans conduced to a similar end."

"In Scotland, in the formation of associations, or gilds, for protecting trade, the towns belonging to the Crown seem to have taken the foremost part. These associations of traders were eventually recognised by, and received the direct sanction of, the Crown, who fostered them by granting them protection from outside injury and oppression."

"To what period, in the history of Scotland, the first erection of Royal Burghs can be traced, it is impossible now to prove. The generally accepted idea is that David I., who reigned between 1123 and 1153, was their chief promoter, if not their first originator."

"While Trade-gilds, or Craft-gilds, became prevalent in the towns of England, as they were also on the Continent, there seems no evidence whatever of their existence in Scotland. Indeed, there is no trace of the original development of the Gild—the social and religious one—which existed in other countries. The Gild seems in Scotland to have been confined solely to the Merchant or Burgensic class. Nevertheless, there were early appearances of organisations among the Crafts for mutual help and defence. In the days of James I. (1424) a Statute was passed empowering handicraftsmen, in their different branches, to elect a preses, who was called a 'Deakon or Kirkmaster,' which would serve to prove that they were somewhat numerous at the time. The words of the Act are as follow:—'That in every towne of the realme, of ilk sindry Craft usyt tharin, thar be chosyn a wise man of thar Craft be the layff of the Craft, and be the counsel of the officiaris of the towne, the quhilk sall be baldyn Dekyn or Maister-man owre the layff, for the tyme till hym assignyt, till assay and govern all werkis that beis made be the werkmen of his Craft, sua that the Kingis lieges be nocht defraudyt and seathyt in tyme to cum, as thai have bene in tyme bygane through untrew men of Craftis.'"

"The original constitution of these Trade-Societies, or, as they became afterwards betterknown by Trade Incorporations, seems to have flowed out of a desire for union, self-protection, and self-government among the members. They also, in pre-reformation times, had religious duties strictly to fulfil. The members were bound to pay, in addition to other benefactions, the 'ouklic penny' (weekly payment) for the maintenance of the altar, and sustenance of the priest attached thereto. Each of these art or trade organisations had a patron saint, to whom they dedicated an Altar in St. Giles' Church. Their charter of incorporation consisted in a 'Seal of Cause' (*sigillum ad causas*), granted by the Lord Provost, Magistrates, and Town Council, on the requisition of the body; and in the earlier charters there were strict rules laid down for the observance by the Members of their religious duties."

"The earliest trace of the Town Council, which was chiefly composed of the Merchant class, receiving into their civic counsels the trades, was in 1469, when it was enacted that two of the Craftsmen should have a voice in the 'chusing' of the Magistrates; and in 1475 they began to grant Charters of Incorporation. The Wrights, Masons, and Weavers received a Charter during that year, the Hammermen in 1483, the Butchers in 1488, and the Cordiners in 1489. These Seals of Cause practically re-enact the regulations which the self-constituted bodies had previously passed among themselves for their own government."

Our author next examines in detail the various laws passed from time to time, in regard to the trades, to many of which the English Statutes of Labourers present a strong family likeness. He then proceeds,—“In many of the Burghs there existed a central body among the trades, called the Convenery, or Convener's Court. Its functions were to consult regarding the general interests of the various Incorporations,” etc.

"The Convenery existed in Edinburgh, Glasgow (there denominated the Trades House), Aberdeen, Dundee, Banff, Perth, Inverness, and several other Burghs. As a rule the body consisted of the Deacons of the various Incorporations, who elected out of their number a preses, who used to be called the Deacon-Warden, but is now designated the Deacon-Convener or rather Convener of Trades. Strange to say, there has never been a similar Court in any of the Continental Towns."

The Incorporated Trades of the City of Edinburgh are the CHIRURGEONS (and BARBOURIS).

The HAMMERMEN, consisting, in 1753, of blacksmiths, cutlers, saddlers, locksmiths, lorimers, armourers, pewterers, and sheersmiths, to which were subsequently added many others. The meetings—held usually in the beautiful little chapel of St. Mary Magdalen, in

the Cowgate—were, like most, if not all, the other Incorporations, always constituted by prayer. The tasks, or “essays,” or to use a more modern phrase, the “entrance examinations,” were of a varied character, and numerous examples of these preliminary tests are given by Mr. Colston. In connection with this subject, an article, written by Mr. W. C. Little, in 1792, entitled, “*Some Observations on the Hammermen of Edinburgh*,”¹ will yet repay perusal.

The GOLDSMYTHS, whose present Deacon is Mr. John Crichton, the well-known and highly respected Freemason. The BAXTERS, apparently by far the oldest civic incorporation of Edinburgh. The FLESCHOURLS.

The INCORPORATION OF MARY’S CHAPEL. This, we are told, “which at first included only the Wrights and Masons, is at the present time the strongest, most important, and most flourishing of all the civic organisations of former days. Its Seal of Cause dates back to October 15th, 1475. The trade of the Coopers was added on, August 26th, 1489,” and “April 18th, 1633, several other Arts.” Still later—March 5th, 1703—the Masons received the Bowyers, Glaziers, Plumbers, and Upholsterers; while with the Wrights were united the Painters, Slaters and Sievewrights.

“The proceedings of each meeting were opened by the Deacon offering up the following Prayer, which has been attributed to the pen of John Knox:—

‘O, Lord,—We most humbly beseech Thee to be present with us in mercy, and to bless this our Meeting, and whole Exercise which we have on hand: O, Lord, enlighten our understandings, and direct our hearts and minds, so with Thy good Spirit, that no partial respect, either of feed or favour, may draw us out of the right way; but Grant that we may so frame all our purposes and conclusions, as they may tend to the Glory of Thy Name, and all the welfare of our Brethren,—Grant these things unto us, O Lord, and what else Thou seest necessary for us, and only for the sake of Thy Dear Son, Jesus Christ, our alone Saviour and Mediator, to whom with Thee, O Most Merciful Father, and the blessed Spirit of Grace, we render all praise, honour, and glory, for ever and ever—Amen.’”

A further, though shorter prayer, was said before the meetings were dismissed.

“There are now only Representatives of the Mason and Wright fraternity, all the others having died.”

The SKINNERS and FURRIERS. The CORDWAINERS (CORDINERS). The TALZOURIS. The WOBSTAIRS (WEAVERS). The WAEKARIS or WAULKERS. The BONNET-MAKERS, whose Seal of Cause, granted in 1530, ordains (Art 5), “that every Member of the Company, working either for himself or herself, shall pay at their admission, a Freeman or Freewoman, the sum of thirty shillings, *Scotish* money, to be employed in the support of the Altar of *St. Mark*.”

After the Incorporated Trades, a list is given of the Deacon-Conveners from the year 1578, the first Mason whose name appears on the roll being John Milne, who filled the office in 1653, 1654, 1657, 1658, 1663, and 1664. The next was Andrew Wardrop, 1721, 1722. After whom come, Patrick Jameson, 1759, 1760; William Milne, 1765; William Jamieson, 1783, 1784; Robert Dewar, 1786; Alexander Reid, 1790; George Bookless, 1822; William Beattie, 1851, 1852; and Thomas Field, 1869.

The Appendix (87 pp.) begins with the “Other Incorporated Crafts, notrepresented in the Conventery.” These are two in number, the CANDLEMAKERS, from whose original Seal of Cause I extract the following—

Art. 2.—“That na Maner of Man nor Woman occupy the said Craft, as to be ane Maister, and to set up Buit, bot gif he be ane Freman, or ells ane Freman’s Wife of the said Craft allanarlie,” etc.—

And the BARBERS, separated from the SURGEONS in 1722, when a Constitution and Rules were framed, among which occurs—

Art 2.—“That none be hereafter admitted a free Barber, but such as is Son, or Son-in-law of, or has served his Apprenticeship to, or discharged of his said Indentures from a free Barber; or is the Son or Son-in-law of a Chirurgion, in the Terms of that Decreet,” etc.

We next meet with a list of 26 Inferior Crafts, headed by the ARMOURERS, and concluding with the WHITE IRONSMITHS. These were all at one time separate companies, though gradually absorbed, for civic purposes, within the fourteen Incorporations.

Then follows a most interesting account of the “Trades Maiden Hospital.” “The Merchant Company of Edinburgh, in the year 1695, projected a scheme for the erection of an Hospital for the maintenance and education of poor maidens by charitable benefactions.”

Nor were the Incorporations of Craftsmen (or Trades) very long in following in their wake, and the Trades Maiden Hospital duly received a Royal Charter in 1707.

At the opening of the Hospital, there were twenty-three inmates, but the number resident there at present is more than double the original roll.

¹ *Archæologia Scotica*, i., 170-75.

An Historical Account of the BLUE BLANKET OF CRAFTS-MEN'S BANNER, being a reprint of the well-known treatise bearing that name, by Alexander Pennecuik, published August 1st, 1722, concludes the volume. Quoting from the "Instructions," of King James VI. (of Scotland), on ascending the throne of England, "to his son Prince Henry," Mr. Colston repeats the following,—“The Craftes-men think we should be content with their worke, how bad and dear soever it be, and if they in anything be controlled, up goeth the *blew blanket*.”¹

To the care of the Convener of Trades has been entrusted the *Blue Blanket* referred to.²

“Pennecuik wrote in a highly stilted style, and many may be apt to discredit his account of the ‘Blue Blanket,’ and rather concur with Maitland as to its origin.”³

“Maitland [*History of Edinburgh*] thus writes:—‘To [the Convener of Trades] is committed the custody of the Flag, falsely called *The Banner of the Holy Ghost*, but commonly called the *Blue Blanket*; which is delivered from Convener to Convener with great ceremony, as a valuable jewel; the origin of which, according to an idle tradition, is that a number of *Scottish* Tradesmen, chiefly *Edinburghers*, having amongst other great feats performed in the Holy War, were the first who fixed their Banner on the Wall of Jerusalem; and that such of them as returned being called *Knights of the Holy Ghost* had many privileges granted them, and their Banner hung up at *St. Eloi's* Altar, in *St. Giles' Church in Edinburgh*. But this deserves not the least credit; for the present Flag, properly called the *Tradesmen's Banner*, but vulgarly the *Blue Blanket*, so denominated from its colour, was granted to the Crafts of *Edinburgh* by King James III. . . . in the year 1472 At the appearance of this Banner, attended by the Deacon-Convener, 'tis said that . . . all the Artisans or Craftsmen throughout *Scotland* are to resort to it, and to fight under the command of the said Convener.’”⁴

The illustrations dispersed throughout the volume, include the “Blue Blanket”; the “Trades Maiden Hospital” (original and present buildings); and the Coats of Arms of the various Corporations—which are given in every case at the end of the letter press, devoted to these associations respectively.

In conclusion I cannot better express the pleasure I have derived from a perusal of the book under review, than by stating that it induced me to visit the British Museum library, with the hope of finding there two other works by the same author, notices of which are bound up with *The Incorporated Trades of Edinburgh*. One of these, indeed, *The Guildry of Edinburgh* (1887), I was so fortunate as to see in the collection referred to, and it interested me greatly, but the other I regret to say, does not appear in the catalogue of books at our National repository. It is entitled “*The Edinburgh and District Water Supply, a Historical Sketch*,” and as Mr. Colston alludes (in the volume I am reviewing), to Dr. Desaguliers as “the engineer who brought a supply of ‘sweet water’ from the country into Edinburgh,” I was desirous of ascertaining whether the book in question contained any information that would be new to me in reference to the third Grand Master of English Freemasons.—R. F. GOULD.

Freemasonry in Shropshire.⁵—In a handsome octavo of 232 pages, Bro. Alexander Graham has succeeded in doing on a small scale, for the province of Shropshire, what was so happily accomplished—with ampler materials—on a larger one, by Bro. F. H. Goldney in his *History of Freemasonry in Wiltshire*. But as the proverb tells us,

Everyone stretches his legs according to his coverlet.

The evidence so laboriously collected by Bro. Graham, has disclosed few facts that are of prime interest to the Fraternity. Though it will be doing him no more than bare justice to affirm that he has written an excellent little work, which while supplying a much needed want in the province of Shropshire, will also be found a very useful work of reference by all students of Masonic history.

The Table of Contents is quite a long one. It begins with references to a Preface by the Compiler, an Introduction by Bro. Hughan, and a List of Subscribers to the work. Then follow 29 items, chiefly relating to statistics, but those to which the generality of readers will turn in the first instance, are the “Histories” respectively of Freemasonry in the Province, and of Salopian Lodge, No. 262.

With regard to the former of these sketches, the writer informs us that the office of Provincial Grand Master was first created in the year 1726 (though on this point Bro.

¹ *Introd. Chap.*, xl.

² *Ibid* xlvii.

³ *Pref.* xi.

⁴ *Introd. Chap.*, xlviii.

⁵ *A History of Freemasonry in the Province of Shropshire, and of the Salopian Lodge, 262*, by Alexander Graham, J.D. 26

Hughan's Introduction should be consulted), and five years later Sir Edward Matthews was appointed to preside over the Province of Shropshire.

Bro. Graham thinks "it not improbable that some of the travelling bands of Masons mentioned in Dr. Plott's *Natural History of Staffordshire*, had early crossed the border into Shropshire," and in support of such opinion adduces from the Much Wenlock Church Register the following:—"Walter Hancox, freemason, was buried the 16 day of September [1599]. This man was a very skilfull man in the art of Masonry," etc.

With some passing remarks on the Provincial Grand Masters who succeeded Sir Edward Matthews, and seem without exception to have been rulers of the Province only in name, we are brought to the year 1783, when Masonry was practically extinct in the county, remaining so until 1785; the chief actor in the revival being a half-pay officer—Major Charles Shirreff, who in 1784 had retired from active service and settled down at Whitchurch. The letters of this Masonic worthy, after a long interment, appear to have been first exhumed by Bro. Henry Sadler, and used by him in his *Masonic Facts and Fictions*, for the purpose of showing that communications intended for *one* of the rival Grand Lodges—during the pendency of the Great Schism—often strayed into the possession of the *other*, and were dealt with in precisely the same way as if they had arrived at their proper destination.

Thus, a letter from Shirreff, who was desirous of founding a Lodge at Whitchurch, fell into the hands of the Grand Secretary for whom it was *not* intended, and what is more curious still, the old soldier whose sympathies were entirely with the other side, eventually accepted a Warrant of Constitution, November 15th, 1785, at his hands.

Having founded a Lodge (under the Older Sanction), Shirreff's next step was to bring about the re-erection of Shropshire into a Masonic Province. From the letters which he from time to time addressed to Bro. William White, Grand Secretary of the (Original) Grand Lodge of England, all the passages are given, which, in the judgment of our author, "may interest Salopians."

From these I extract the following:—Oct. 31, 1785.—"I shall observe the same Rules in this Lodge [*i.e.*, the Whitchurch Lodge, on the eve of being constituted], as I always did to admit none but Gentlemen, and as this is the first instance of one ever known here, in all probability as I will not admit the 2nd class, they may form a Body, if so I hope their Warrent will express that they are to Look on our Lodge as the Head," etc.

Nov. 30, 1785.—"You will oblige me to Let me know ∴ what respect is Customary to be shown to the Founder of a Lodge: and the Past Master: as I do not mean always to be a Hack."

Oct. 1, 1786.—"The Revd. Mr. Egerton I had the Honour of Installing him our P.G.M., on the 10th of August, who appointed me his Deputy."

July 6, 1789.—"1st. Myself as founder of the Lo. & of Course P.M., whether or not in the absence of the Mr. as P.M., & all P.M. have not a Right to the Chair & to do the business in Preference to the S.W. ∴ ∴ ∴ for P.M. to be Governed by Novices appears to me not Masonic.

2nd. In my official capacity as D.P.G.M. have I not a Right to the Chair when I chuse it on any meeting of Masons to open and close the Lo. & to do the business."

Dec. 21, 1789.—"This morning I sent you off by waggon for the blossoms Inn, Lawrence Lane address'd for you as this le'r a turkey kill'd yesterday ∴ hope it will get safe and prove acceptable to your good woman."

Sept. 14, 1790.—"The Different Bodies assembled at Shrewsbury on the 31st Augt., din'd together, 88 of us, everything was conducted to give satisfaction, and would have been completely so had it not been for the Officiousness of a Brother, whom I was Obliged to call to order several times; he was a visitor & the most troublesome one I ever had to manage, the Brethren tho't I was too mild with him, but Lenity I think at all times is best. He is by his own Acct. a very great Mason, now Master of Three Lodges, and S.W. of a fourth Lodge in London, & pretends to have a thorough knowledge of you & my worthy Bro. Hesselatine,¹ & I am since inform'd he disapproves of my conduct, & means to relate it to you ∴ ∴ he talks much of his power, and if Justice is not done him, he can have you [William White²] & I turn'd out of office ∴ ∴ taking him altogether to be not right in his head, I tho't it best to act as I did."

Jan. 11, 1791.—"The name you wish to know—shall inform you, but it must rest with yourself, I take him to be a very Eccentric man. Look at your Alphabet in the 7th Degree, and observe the follg.—will tell you his name (here follows the name in cypher)

¹ James Heselatine served as Grand Steward, 1767; Grand Secretary, 1769-84; Senior Grand Warden, 1785; and as Grand Treasurer, 1786-1805.

² Grand Secretary of the original or constitutional Grand Lodge of England with James Heselatine, 1780-84; sole Grand Secretary, 1784-1810.

∴ ∴. Two letters have pass'd between me & Captain Bridgewaters at Ludlow, wanting the P.G.M. to let him act under the Old Wart. granted to the Sion Lodge in 1772, in New York, & sign'd Peter Middleton, Esqre., D.P.G.M., under Sir John Johnson, Bart., P.G.M. My answer is as there is no one Bro. but himself present belonging to that Lodge, he can't act as an Individual by that Wart."

The name given in cypher in this letter, Bro. Graham considers, is evidently that of the "Officious Brother" mentioned in the previous one, and the person referred to, he believes to have been Thomas Dunckerley.¹ Further particulars of the "Sion" (or "Zion") Lodge, will be found by the curious reader, in either of the Histories of Freemasonry in the State of New York, for which Bros. Barker and McClenachan are severally responsible.

Jan. 3, 1795.—"You may depend upon it, so long as the Present person acts, Masonry will dwindle, for he is despised by us all ∴ ∴: as for a deputy [Mr. Egerton] will find it a difficult matter to find one after his treatment of me."

After this, the old soldier, who had received his *congé* from the Prov. Grand Master, passes away from the scene. But his words were prophetic, and Masonry did "dwindle" in the county.

Bro. Graham observes,—"It is not a very easy question to decide whether or not Egerton was ever at the head of a real Provincial Grand Lodge of Shropshire." But he goes on to say,—"Yet it is evident that there was at first a careful personal supervision of the Lodges by the D.P.G.M., which continued until the dispute in 1795."

"From 1798 to 1817, Egerton's name does not appear in the books of the Salopian Lodge. On December 29th in the latter year, it is recorded that a proposal was made 'that the Secretary write to Grand Lodge, and request that a Provincial Grand Master be appointed instead of the Rev. F. H. Egerton, who has been absent many years.'"

The new Masonic ruler of the Province was the Hon. Henry Grey Bennett, 1819-26, though whether he was ever actually installed in office is doubtful, and after 1826 it remained for a quarter of a century without even a nominal head.

In May, 1843, Sir Andrew V. Corbett was invited to accept the office which had been so long vacant, but though he had apparently acquiesced in the first instance, after his actual appointment by the Grand Master, he returned the patent and declined to act.

Another pause ensued, but on the 9th of March, 1852, Sir Watkin Williams Wynn was installed as Provincial Grand Master of the joint province of North Wales and Shropshire, there being at the time only two working Lodges in either moiety of the jurisdiction.

Sir Watkin, whose death occurred March 9th, 1885, was Worshipful Master of the Cestrian Lodge, No. 425, in 1851. Among its active members at that time were Lord Combermere, Lord Chief Justice Jervis, and Mr. Welsby, Recorder of Chester.

Twenty-four Lodges came into existence in the joint Province during the administration of Sir Watkin Wynn, eight of these being in Shropshire, and we are told, that with only two exceptions, he was present at the consecration of them all.

The great extension of the Craft necessitated, however, a sub-division of the Province at his decease, and Sir Offley Wakeman, Bart., who for three years had filled the office of Deputy, was installed as Provincial Grand Master of Shropshire by the late Grand Secretary, Colonel Shadwell H. Clerke, at the Lion Hotel, Shrewsbury, October 22nd, 1885. There are at the present moment twelve Lodges on the muster-roll of the Province.

In his *History of the Salopian Lodge*, Bro. Graham observes with regard to present No. 262:—"Its origin, constitution, and progress are faithfully recorded in its own minute books ∴ ∴. I propose to let these minute books, as far as possible, tell their own story ∴ ∴. I have also thought it best to place [the] extracts in proper chronological order."

No better way of compiling a Lodge history could by any possibility be devised, nor should I omit to note, that in all respects the execution comes up to the design.

But the proceedings of Lodges wax fainter in interest, the more nearly they approach our own times. Veritable records, dating from the first quarter of the 18th century, are of priceless value to the students of Freemasonry. A step onward—to the 2nd quarter, and their importance has seriously diminished; in the 3rd quarter, there is a further remove from the highest standard of value; and in the 4th (1775-1800), they cease to be of any utility whatever, as exponents of pure and ancient Freemasonry.

But the progress and development of the Masonic Institution, in a Lodge or Province, will ever possess an interest for all those who are closely connected with either the one or the other. Collateral subjects, too, the diffusion of "fancy" degrees, the influence of Army Lodges, and the like, derive much light from the minutes and proceedings of Masonic bodies in existence at the close of the last and beginning of the present century.

"Salopian Lodge, No. 1," was opened at the "sign of the Fox," July 3rd, 1788, the Rev. F. H. Egerton being then P.G.M., and Major Charles Shirreff (who procured the warrant), his deputy.

¹ See *A.Q.C.*, iv., 164.

“The Warrant was issued by the authority of the P.G.M., though never actually signed by him, and the Salopian Lodge, like many others, especially in Yorkshire, has never possessed any full Warrant from Grand Lodge.”

Among the officers (1788) were Deacons, whose election took place on the Lodge night preceding the Festival of St. John (in Winter), upon which day they entered on their respective offices. The two Wardens were also elected, and not chosen by the Master. The fee payable on initiation was £2 15s. 6d., which included 5s. for registration in Grand Lodge, 2s. 6d. for the Lodge Secretary, and 1s. 6d. for the Tyler. A further sum of half-a-guinea was payable on the performance of each of the ceremonies of passing and raising. The subscription of members was 1s. a month for the funds of the Lodge, and 1s. 6d. a night for refreshments, and also the sum of 1s. to the funds of the Lodge, unless they were subscribers to some other Lodge.

The Salopian Lodge, though constituted under the “Regular” Grand Lodge, adopted as an ordinary part of its system, three of the features, which in the opinion of Bro. Graham, mainly distinguished the Lodges in the opposite camp from their rivals of earlier date, these being, the appointment of Deacons, the regular installation of the W.M., and the careful observance of *both* the Festivals of St. John.

For these anomalies, the influence of Major Shirreff must, of course, he held responsible.

In connection with the Feast of St. John the Evangelist, 1788, there is the entry,—“visited the Barry Lodge at Bro. Cottoms, when they returned and spent an hour with us.”

This visit was paid at the Trumpet Inn, and the Barry Lodge was attached to the 34th regiment of Foot.

Under 1789, Major Shirreff is quoted as having written,—“that the candidate held back for fear of the marking irons.”

In the following year, December 27th, “Bro. Loxdale resigned the Chair, and Bro. Barkley was elected unanimously in his place, and duly installed; he then immediately resigned office, and Bro. Loxdale was re-elected Master, and installed in proper form.” This, we are told, is the only instance of “Passing the Chair” without duly serving the office of W.M., recorded in the annals of the Lodge.

The office of Deacon was abolished in 1791, and next year the by-laws were revised, whereby the appointment of Wardens and of the Secretary was vested in the W.M., subject to the approval of the Lodge; an inclusive fee of three guineas (to cover the whole charge for Degrees) was to be paid on initiation; and all polls and ballots were to be taken by the Junior Warden.

On November 20th, 1793,—The sum of five guineas was voted to the “relief of the British troops then in Flanders.”

After this date the proceedings, though of considerable local interest, record very little that would possess any attraction for non-residents in the Province.

The office of Deacon was quietly re-established in 1817. Two years later the Secretary was directed to write to Grand Lodge “to know whether the Lodge No. 186 (*now* No. 117) of the Shropshire Militia, had a right to initiate persons who were not military men, and also if they had a right to admit persons who had been rejected by another Lodge.”

In the report of the Board of General Purposes on this matter, given in the *Grand Lodge Proceedings* of June, 1819, it was laid down:—“The Laws of the Grand Lodge relative to Military Lodges being general, and prohibiting them from initiating any person who does not belong to the Military profession, the Lodge [No. 186] was informed that though it was stationary, it could not initiate a civilian.”

The following entry (under the year 1826) shows that the brethren used sometimes to have their supper after Lodge was opened, and resume work when supper was finished.—“Agreed, that no brother who was in Lodge previous to its being called off to supper, should leave the same immediately after supper, without having previously to its being so called off, had the permission of the W.M. for that purpose.”

A proposal was carried in April, 1842, that “a little ale be procured on every regular Lodge night for the refreshment of the labouring brethren.” This, in the opinion of Bro. Graham, was designed for consumption while the actual work of the Lodge was in progress.

The Centenary of the Salopian Lodge was duly celebrated in 1888.

Among the minor contributions of Bro. Graham to the full Provincial History contained within the covers of his excellent compilation, are Lists of existing Lodges and Chapters, of extinct Lodges, of Provincial Grand Officers, and of the Masters of the Salopian Lodge. Also, notices of the following Lodges:—Nos. 2311, St. Alkmund; 388, Whitechurch; 445, Egerton; 2131, Brownlow; 1896, Audley; 1621, Castle; 578, Industry; 1575, Clive; 644, Anchor and Hope; 1432, Fitzalan; 1124, St. Oswald; 1120, St. Milburga; 611, Marches; 528, Mercian; 601, St. John; 445, Wrekin; and 117, Charity.

In the appendix will be found copies of the original Warrant of Constitution (1788), and of the Centenary Warrant (1888) of the Salopian Lodge, present No. 262; of the "Bye Laws for the Good Rule and Government" of the same Lodge, "Adopted, August 20th, 1788"; and as full and complete a list of its members during the 104 years it has been in existence, as the compiler has been able to draw up, by aid of the original Minute-books and the Register of Grand Lodge.

It would be difficult to over-rate the service which Bro. Graham has rendered to his Province by taking upon himself the rôle of its historian, and in terminating this review, I desire not only to congratulate him upon the successful performance of a very arduous task, but to predict, from the exceedingly workmanlike manner in which it has been accomplished, that a new and valuable recruit has been enlisted under our banner, upon whose willing co-operation we may safely rely, in carrying on and continuing, the special labours of the Quatuor Coronati Lodge.—R. F. GOULD.

OBITUARY.

WE regret to record the death in April last of Brother J. INNES MACDOUGALL, of Greenock, who joined us in November, 1890.

ALSO of Brother NESFIELD GRANT BENSON, of Coonoor, Madras, who had only joined us in January of this year. He had been invalided home, but died at his father's house at Bath, on the 20th April.

ALSO of Brother FELIX WEISS, L.D.S., R.C.S., aged 70, who joined us in January, 1890, and died 22nd May last.

FROM the *Indian Masonic Review* we glean the sad tidings that Brother JAMES WILLIAM HAYES, senior, who joined us in January, 1889, passed to his rest on the 8th April, at the age of 68. He was born at Mysore, initiated at Bangalore in 1842, and there died, having, so far as we can judge, lived all his life in India. He had been 50 years a Mason, and devoted a large amount of his time, and best energy to the Craft, and was presumed at the time of his death to be the oldest Mason in the District of Madras. Both in the Craft and in the Arch he had attained to high District Grand Rank, and was an adherent of every society founded upon Masonry in the province, such as the Mark, K.T., etc., of all which he was an active member at the time of his death. "His knowledge of and influence with the natives of Mysore led to the reception of many of them into Freemasonry, and he was one of the founders of Lodge Mysore, which is now well supported by the best class of natives in the state. At the time of his death, Brother Hayes was engaged in writing on the resemblances between Brahminical rites and the R.A. degree, a subject as to which he had special opportunities of procuring information, and we hope that his notes may ultimately see the light in some form or another."

He was interred with Masonic rites, Bro. Travers-Drapes, a member of our C.C., and late Local Secretary for Burma, conducting the service.

In Memoriam.

CLIFFORD PAYNTER MACCALLA.

At the end of the work you may judge of the workman.

THE distressing intelligence of the death of the late Grand Master of Pennsylvania, cast a gloom over the proceedings of our last Lodge meeting, and the universal regret expressed by all classes of Masons at his loss, has been deepened and intensified in the case of those brethren of 2076, who for many long years enjoyed the privilege of his friendship, and were participants in the studies which were dearest to his heart.

Clifford Paynter MacCalla was born June 11th, 1837, educated at Philadelphia—where he graduated as M.A., 1855—and admitted to the Bar in the same city, 1858.

He received the three degrees of Pure and Ancient Freemasonry, in Concordia Lodge, No. 67, in 1869; became W.M. in 1874, and served as Secretary from 1876 to 1888.

In 1882, he was elected to his first office in the Grand Lodge of Pennsylvania, that of Junior Grand Warden, which he continued to fill for two years, and passing successi cly

Ars Quatuor Coronatorum.



Fraternally Yours,
Clifford S. MacCalla

through the chairs of S.G.W. and D.G.M., was elected Grand Master in 1889, and again in 1890.

From a very early period of his life he showed an extreme partiality for literature, for even as a boy we find him conducting (and writing) a small monthly magazine, the only subscribers being his father and mother. When he became a man several newspapers in turn received him on their staff, and with this preparation for what may be fitly termed the chief work of his Masonic life, he settled down in 1869, shortly after his initiation, as editor-in-chief of the *Keystone*—then barely two years old—which his facile pen was destined to raise to the proud position of being everywhere acknowledged as the best Masonic newspaper in his own, or perhaps any other country.

Among his literary productions, most, or all of which originally appeared in the *Keystone*, and were subsequently reprinted in book form, are the following :—

- 1.—Ancient Abbeys and Cathedrals of Great Britain :
- 2.—Philadelphia, the Mother City of Masonry in America :
- 3.—Early History of St. John's Lodge, Philadelphia :
- 4.—Sketch of the life of Col. Daniel Coxe, the Father of Freemasonry in America :
- 5.—Early Newspaper Accounts of Freemasonry, in Pennsylvania, England, Ireland, and Scotland, from 1730 to 1750. Reprinted from Franklin's Pennsylvania Gazette.

The second work on the foregoing list brought Bro. MacCalla much renown, which was increased by the publication of No. 3, wherein was made public his discovery of Liber B, being the Secretary's ledger of St. John's Lodge, dating from June 24th, 1731, to June, 1738. This, together with a code of By-laws compiled in 1732, in the handwriting of Benjamin Franklin, also brought to light by our late brother, made patent to the world that the earliest known Lodge in America was established in Philadelphia.

It has been averred that "the strong man channels his own path, and easily persuades others to walk in it"—the remark will apply to MacCalla, and by no means in any other than a good sense. It is the fate, with hardly an exception, of Masonic journals, to resemble too closely the Sun-dial, which takes note of those points only on which the light happens to fall. But, *Doce ut discas*—"teach that you may learn"—was a maxim observed by the editor-in-chief of the *Keystone*, and in order that such a man might learn, it necessarily followed that the teaching must be of a high order.

Animo vidit ; ingenio complexus est ; eloquentia illuminavit.

"The various subjects he saw by the power of his mind ; he comprehended them by his understanding ; and by his eloquence he cast a brightness on them."

Nor was he forgetful that no permanent addition is ever made to our knowledge, unless the results of special research are translated into such language as will render them available to every person of intellect and education.

The weighty words of Bunsen seemed to be ever present to his mind,—“Your work is not finished when you have brought the ore from the mine. It must be sifted, smelted, refined, and coined, before it can be of real use, and contribute towards the intellectual food of mankind.”

The late Grand Master did not disdain to take the trouble of separating the metal from the ore, to purify or to strike it into current coin.

Week after week, in the columns of the *Keystone*, there flowed from his pen the most exquisite thoughts, and the most powerful expositions of Masonic science, that have ever been addressed—at the same short intervals—to the readers of a single newspaper.

If I were asked to characterize what in my judgment was the most remarkable gift possessed by the deceased, I should unhesitatingly reply,—his absolute control over the English language as a vehicle for the transmission of the most pregnant thoughts.

As a popular expositor of the Royal Art, he was unrivalled, and the literary merits of any essay or article written by him when enacting this familiar role, seem to me so well mirrored in some words of Carlyle, that I shall not hesitate to reproduce them :—

“The built house seems all so fit, every way as it should be, as if it came there by its own law and the nature of things ; we forget the rude disorderly quarry it was shaped from. The very perfection of the house, as if Nature herself had made it, hides the builder's merit.”

Above all, his was eminently a practical mind, “Excursions dans l'infini”—sallies into the region of theories—were his aversion.

One of the earliest and warmest supporters of this Lodge, his interest in its proceedings never abated. In a letter before me—the last I ever received from him—he says, “Present my cordial regards to my good friends of the Quatuor Coronati. I expect to be in London from May 28th to June 6th. Of course I shall greet you. Could I do more? Would I do less?”

Twice was he our visitor¹—September 4th, 1890, and July 31st, 1891—and the pleasure derived by three or four of us, on the first occasion, from meeting in the flesh, one with whom for many years there had been a constant interchange of Masonic sentiment, was both heart-felt and abiding.

On February 6th, he took passage in the “Fulda,” for Gibraltar and Genoa, whence it was his intention to proceed to Rome, Naples, Athens, Alexandria, Cairo, Jerusalem, Damascus, Baalbec, Symrna, Ephesus, Constantinople, Vienna, Paris, and London.

The *Keystone* (Philadelphia) of April 30th, prints the following cable messages:—Port Said, Egypt.—April 23rd,—“MacCalla dangerously ill, in British Hospital here”: April 24th,—“MacCalla died at noon to-day.”

In the same issue of the paper, there is—as might be expected—a lengthened notice of the deceased, from which I extract the following:—

“Last year he went abroad for pleasure, and while in England was the recipient of the highest honours and warmest welcomes that could be given to a Mason. Here he met with Bros. Hughan, Gould, Speth, Whythead, Col. Shadwell Clerke, Brown, Wylie, Lyon and others. It was then his intention to go to the Holy Land, but the party was abandoned and fell through. This year he left home on February 6th, 1892, and sailed direct to Genoa, and thence working his way east, reached Jerusalem, and thence passing North, was on his way home, when he was taken sick, of what, or how, or when, we cannot tell, but this we do know, that he is dead.

The R.W. Grand Lodge of Pennsylvania has cabled to have Bro. MacCalla’s body carefully prepared and embalmed, and forwarded to this city, in order that the Brethren may unite in paying their final tribute to his memory.”

The *Keystones* for April 30th, May 7th, and May 14th, contain Letters from the late Editor-in-chief, dated Cairo, March 19th; Jerusalem, April 2nd; and Damascus, April 12th, respectively.

These are all models of style and descriptive power, and their perusal under the present sad associations recalls a passage in the late Grand Master’s last letter to myself, which should have found an earlier place in the present article. He there states, “Bro. Chas. E. Meyer will have charge of ‘The *Keystone*’ during my absence, but all the editorial leaders will be from my pen.”

Is it unreasonable to assume, the possibility of our highly gifted brother having been comforted in his last moments, by the reflection that for some time, at least, his heart would continue to go out, in the old familiar fashion, to the Brethren of his native state, through the columns of the paper with which his name and fame were so inseparably connected?

“E’en from the tomb the voice of nature cries,
E’en in our ashes live their wonted fires.”

In the *Keystone* of May 14th, the latest that has come to hand (at the present time of writing), there is the following announcement:—

“The death of Clifford P. MacCalla, lamented as it is, will not interfere with the continuance of the *Keystone*. As its editor, he has given it a marked character. It will be the aim of the management of the paper that it shall maintain this reputation. The financial affairs of the *Keystone* will be solely under the control of Willard A. MacCalla.”

Mr. (or perhaps I ought to say *Bro.*) W. A. MacCalla, a partner in the firm of MacCalla and Co., is the eldest son of the late Grand Master, and the best wishes of the Quatuor Coronati Lodge, with respect to the future of the journal, over which he exercises a monetary supervision, are tendered by me on its behalf.

A shade of anxiety, nevertheless, cannot but pass over one’s mind.

“Scanderberg’s sword must have Scanderberg’s arm,”

or, to slightly vary the expression,

“Doctor Luther’s shoes will not fit every village priest.”

A great and good man has departed from our midst, and it would be the merest affectation to speak of his loss as one that can very readily be repaired.—R. F. GOULD.

¹ A.Q.C. iii., 122, iv., 181.

ST. JOHN'S IN HARVEST.

24th JUNE, 1892.



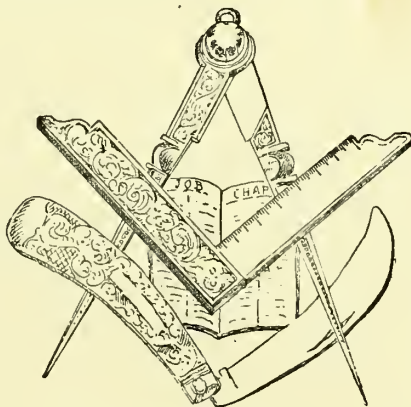
THE Lodge met at Freemasons' Hall, London, at 5 p.m., to celebrate the Festival of St. John in Harvest. The following members were present:—Bros. W. H. Rylands, P.G.St., W.M.; W. M. Bywater, P.G.S.B., I.P.M.; Dr. W. Wynn Westcott, S.W.; Rev. C. J. Ball, J.W.; G. W. Speth, Sec.; W. Mattieu Williams, J.D.; C. Kupferschmidt, I.G.; and W. J. Hughan, P.G.D. Also the following members of the Correspondence Circle—Bros. E. Haward; Rev. C. H. Malden, local secretary for Southern India; General J. J. Boswell; R. Palmer Thomas; General J. Carson Smith, Past Grand Master Illinois; Rev. H. Carmichael; C. Lazenby; C. B. Barnes; Col. M. Ramsay, Dis. G.M. Malta; Dr. E. H. Ezard; Dr. J. Balfour Cockburn, local secretary for the Channel Islands; R. A. Gowan; F. W. Levander, local secretary for Middlesex; Rev. H. Thomas; J. Robbins; Col. J. Mead; J. Sykes Rymer; T. Cohu; H. B. Chamberlin; J. H. Davis; B. G. L. Bremner; N. Ffrench Bromhead; G. Gregson; Dr. C. Lloyd Tuckey; J. Bodenham, P.G.A.D.C., local secretary for Staffords. and Salop; C. Fruen; J. S. Cumberland; W. F. Vernon, local secretary for South Scotland; and J. B. Mackey. Also the following visitors—Bros. Dr. H. Putsche, Lodge Charlotte zu den drei Nelken, Meinigen; and T. Hunter Boyd, Lodge St. John Kilwinning, No. 28 (S.C.)

Bro. Gen. J. C. Smith, P.G.M. Illinois, having been saluted in ancient form, addressed the Lodge in acknowledgement. As a souvenir of his visit he begged to present the brethren with a model in metal of the Masonic Temple at Chicago, the tallest building in the world, consisting of no less than 21 floors.

Two Lodges, one Literary Society, and forty-four Brethren were elected to the membership of the Correspondence Circle.

Bro. J. Balfour Cockburn exhibited a large oil painting which had been lent to him for that purpose by a friend, a judge and collector. It represented an archway entrance to a building at the head of a flight of steps. On these in the centre was a figure in the dress of the end of the last century, with a blue mason's apron and red collar. On either side of him, at a lower level, was a similar figure, the three apparently representing the W.M. and Wardens. From peculiarities of treatment the owner believed the picture to be a Gainsborough, and even thought that the figure on the spectator's right was the portrait of Gainsborough himself. It has, however, never before been suggested that the celebrated painter was a Freemason. The thanks of the Lodge were tendered to Bro. Cockburn by the W.M., who expressed a hope that the donor would grant permission for the picture to be reproduced in the *Transactions*. Bro. Cockburn promised to use his influence to attain that desirable object.

Bro. Steer, of Rhyl, having asked the Secretary to exhibit a jewel which he had recently acquired and had taken the sense of the Lodge as to its origin, the jewel, which was a handsome one in silver, four inches high, consisting of the crossed square and compasses resting on the Bible open at the Book of Job, at the bottom of all being a pruning knife, opened at right angles, was immediately recognised by several members as a past master's jewel of the Order of Free Gardeners, and, therefore, not Masonic. A sketch of it (reduced to half the height) is appended.



A letter from the M.W.G.M., H.R.H. the Prince of Wales, thanking the Lodge for the volumes of their *Transactions* recently sent for his gracious acceptance, was read. As was also a letter from the son of our late Brother, Past Grand Master C. P. MacCalla, in acknowledgment of the condolence of the Lodge transmitted to him by the Secretary.

A letter from the Tyler, Bro. J. W. Freeman, asking the Lodge to accept a rough ashlar, and a smooth ashlar and tripod which he had prepared, was read. The rough ashlar was part of the buildings of an ancient Monastery which formerly stood in the Broadway, Deptford, the first stopping place of the Canterbury Pilgrims, and had been taken by him from the cellars which still existed in his time under his former place of business. The smooth ashlar was curious in construction and ornamentation, and had been lying about for years, but he was unable to trace its history, whilst the shearlegs were made out of some portions of the old oak furniture used in Grand Lodge in 1775. The Secretary was instructed to convey to Bro. Freeman the thanks of the Lodge in writing.

The following address was delivered:

THE PROPER NAMES OF MASONIC TRADITION; A PHILOLOGICAL STUDY.

BY BRO. REV. C. J. BALL, M.A., OXON.,

*Member of Council of the Royal Asiatic Society, and of the Society of Biblical Archæology;
Member of the Deutsche Morgenländische Gesellschaft.*

PROPER names, like common names, are in ordinary use no better than arbitrary symbols or counters, by means of which we exchange our ideas. At the outset, all names, proper or common, are significant of some particular meaning, which, in the course of time and the vicissitudes that mark the growth of speech, as all other growths, is by degrees forgotten, until at last the primary notion may be altogether lost to the common apprehension, and the term may be applied in a sense quite different from that which its origin might warrant. Yet the etymological signification of a word often throws the clearest light upon obscure problems of language and of thought. Ancient words and names have frequently been compared to those fossil remains which preserve for us the history of the changes through which the physical life of the earth has passed; they render an analogous service to the history of human institutions; they are landmarks in the history of civilisation; they are imperishable monuments of the primitive stages of thought and action.

These and the like considerations suggest that, in face of the cloud of mystery which encompasses the beginnings of our Craft, it may not be wholly without interest or profit to investigate the prime significance of some of those famous names, mostly of Semitic and Canaanitish origin, around which the strange and beautiful symbolism of Masonic ritual revolves in unchanging order. One of the first lessons of philosophy is that Nothing is by chance; as Aristotle put it, Chance is our name for an unknown cause; and if it be said that chance suggested the adoption of Semitic names as the nucleus around which Masonic legend might grow and gather, no more is legitimately intended than that we know neither the land nor the people nor the speech in which these quaint and curious legends first began to rise and spread.

The fact that the names with which I propose to deal are all found in the older portion of the Book of the Sacred Law would seem to favour the supposition that Masonry, as we know it, either originated among the Jews, or was transmitted through them to the nations of modern Europe. It may, indeed, be objected that if Masonic rites originated, as is possible, among those nations themselves at any period since the Christian era, the prime authors of the traditions, whoever they were, might very likely choose a Hebrew stage for their drama, and Hebrew names for their protagonists, in order to invest the whole representation with an air of immemorial antiquity. We must, in fact, remember that, until the dawn of modern philological science, it was universally believed that Hebrew was the one primeval language, the speech of Adam in the earthly Paradise, and even of the angels in the Paradise above. The answer is, that while proper names may be thus accounted for, we cannot so account for Hebrew, neo-Hebrew and Aramaic terms, phrases, and sentences, which, as I shall show, are embedded in our traditions. These imply some knowledge of the languages in question on the part of the first framers of the legend or their advisers. But from the fourth century, A.D., to the Revival of Learning, Hebrew was practically unknown in Christendom, except to the Jews, who had their separate quarters in medieval cities. The great Fathers of the Church, it is well known, with the exception of Origen and St. Jerome, were ignorant of the language of the Old Testament.

It is not, however, my purpose to attempt the task of tracing the historical beginnings of Freemasonry. The scope of this paper is rather to discuss certain leading names and phrases from the point of view of philology.

HIRAM ABIFF.

I start with the name of the Master, Hiram, who cast all the bronze-work of Solomon's Temple, and in particular the two sacred pillars, Jachin and Boaz. Of him we are told that he was the son of a widow woman of the tribe of Naphtali, his father being 'a man of Tyre, a worker in bronze' (1. Kings, vii., 14); so that this famous artificer was of mixed Israelite and Canaanite (*i.e.* Phœnician) blood. At that time, towards the end of the tenth century, B.C., and many centuries earlier, in the time of Tutmes III. (about 1600 B.C.), the countrymen of Hiram were renowned for the production of works of art.

Anderson in the Book of Constitutions issued in 1738, says (p. 12): "Solomon had the Labourers of his own; but was much obliged to Hiram King of Tyre, for many of the Ghiblim and Bonai, who lent him his best Artists, and sent him the Firs and Cedars of Lebanon: But above all, he sent his Name sake Hiram Abbif, who in Solomon's Absence fill'd the Chair as Deputy Grand Master, and in his Presence was the Senior Grand Warden, or principal Surveyor and Master of Work."

To the name of the Principal Architect of the Temple, the following note is added:

"In *II. Chron.* ii., 13, Hiram King of Tyre (called there Hiram) in his letter to King Solomon, says, I have sent a Cunning Man le Hiram Abbi; which is not to be translated, like the Vulgate Greek and Latin, Hiram my Father; for his Description verse 14 refutes it; and the Words import only Hiram of my Father's, or the Chief Master Mason of my Father Abibalus. Yet some think that King Hiram might call the Architect Hiram his Father, as learned and wise Men were wont to be call'd by Royal Patrons in old Times: Thus Joseph was call'd Abrech, or the King's Father; and this same Hiram the Architect is call'd Solomon's Father, *II. Chron.* iv., 6.

"Gnasah Churam Abbif la Melech Shelomoh (Did Hiram his Father make to King) Solomon. But the difficulty is over at once by allowing the Word Abbif to be the Surname of Hiram the Artist, call'd above Hiram Abbi, and here call'd Hiram Abbif, as in the Lodge he is called Hiram Abbif, to distinguish him from King Hiram: For this Reading makes the sense plain and compleat, *viz.* that Hiram King of Tyre, sent to King Solomon the cunning Workman call'd Hiram Abbif.

"He is described in two Places, *I. Kings*, vii., 13, 14, 15, and *II. Chron.*, ii., 13, 14. In the first place he is call'd a Widow's Son of the Tribe of Naphtali, and in the other he is called the Son of a Woman of the Daughters of Dan; but in both, that his Father was a Man of Tyre: That is, she was of the Daughters of the City Dan, in the Tribe of Naphtali, and is call'd a Widow of Naphtali, as her Husband was a Naphtalite; for he is not call'd a Tyrian by Descent, but a Man of Tyre by Habitation, as Obed Edom the Levite is call'd a Gittite, and the Apostle Paul a Man of Tarsus.

"But tho' Hiram Abiff had been a Tyrian by Blood, that derogates not from his vast Capacity; for the Tyrians now were the best Artificers, by the encouragement of King Hiram; and those Texts testify that God had endued this Hiram Abbif with the Wisdom, Understanding, and mechanical Cunning to perform every Thing that Solomon required, not only in building the Temple, with all its costly magnificence, but also in founding, fashioning and framing all the holy utensils thereof, according to Geometry, and to find out every Device that shall be put to him! and the Scripture assures us that He fully maintain'd his character in far larger Works than those of Aholiab and Bezaleel, for which he will be honoured in the Lodges till the End of Time."

In the older account, that of the book of Kings, the Master's name is usually written הִרָם, *Hirām*, but in the younger record of Chronicles we find הִרְרָם, *Hūrām*, throughout. The difference might be due to the common confusion of the letters י and ך, *yod* and *waw* (y, w), in Hebrew manuscripts; a confusion which in the present instance may perhaps be the fault of a transcriber. At all events, the spelling Hiram, is preferable. There was another pronunciation of this name, הִרְרֹם, *Hirōm*, which occurs only once in the Bible (*I. Kings*, vii., 40), but is proved to be authentic by the cuneiform inscriptions of Assyria. Sennacherib, whose records of his campaigns are now in the British Museum, mentions 𐎶𐎵𐎲𐎠𐎧𐎺𐎠𐎫𐎠𐎢𐎽𐎠 Hi-ru-um-mu, *i.e.*, *Hirām* (Assyrian ū = Hebrew ō), as king of Tyre in his day (8th century B.C.); and Josephus, who cites Dios and Merander for the history of Tyre, also writes Ἡρῶμος *Hirōmos*, for Hiram. From the Jewish historian we learn that the king Hirom of Solomon's day was son of Abibalos, or Abibaal (אֲבִיבַעַל), and that he lived fifty-three years, and reigned thirty-four. Among other things, it is interesting to note that this king dedicated the golden pillar in the temple of the Tyrian Zeus (*Jos. contr. Ap.* i., 17, 18).

In view of the peculiar part sustained by his name-sake Hiram, the artificer, in the Masonic legend, it seems well worthy of our notice that the name Hiram is etymologically a popular abbreviation of Ahiram (אֲחִירָם), which was the name of a clan of the tribe of Benjamin (*Num.* xxvi., 38). Contractions of this kind are frequent in Phœnician and the cognate languages; *e.g.*, the Punic Himilco, and Hamilear, so familiar to us from the pages of Livy, appear to represent an original אַחִימֶלְכָרְתַּ אֲחִימֶלְכָרְתַּ Ahimelkart, "Brother of Melkart"; Melkart, whose name means "king of the city" (מֶלֶךְ קָרְתַּ), being the Tyrian Sun god. Hirom or Hiram, accordingly, has the highly suggestive meaning of "Exalted Brother," or perhaps, "Brother of the Exalted One."

In the duplicate account of Solomon's buildings, which we read in the second book of Chronicles, Hiram or Hiram, the artist, is called by Hiram, the king of Tyre, "Hiram my father," that is, according to a well-known Hebrew usage, "Hiram my master" (adviser or counsellor); just as Joseph is said to have become "a father" to Pharaoh (ii. Chron. ii., 13, 14; cf. Gen. xlv., 8).¹ In a subsequent passage, ii. Chron. iv., 16, Hiram the artist or grand architect is similarly called Solomon's "father" or master. The words run: "The pots also and the shovels . . . did Hiram *his father* make to king Solomon, for the House of Jehovah, of polished bronze." Now this expression *Hiram his father* is of great interest to Masons; for the Hebrew phrase **הִרָם אָבִיו** *Hūrām 'ābîv*, has given rise to the familiar expressions "Hiram Abiff," and its various further corruptions "Hiram of If," etc., etc. To my mind, it is perfectly clear that, like the old translators of our English Bible (see ii. Chron. ii., 13), the persons who embodied this Hebrew phrase in the Masonic legend did not understand its real significance. They seem, in fact, to have regarded the metaphorical expression 'ābîv, "his father," *i.e.*, his master or adviser, as a proper name; a kind of mistake sometimes exemplified in the Greek version of the Old Testament, which we must remember was made by Jews. At the same time, it is pretty evident that the framers or embellishers of the legend, or at all events those whom they consulted, were persons who could spell out a Hebrew text, and probably, therefore, were Jews. Now as Masonry appears to have existed already in the 14th century, and as from the time of Origen and Jerome down to the revival of learning, Hebrew was a language unknown in Christendom, and kept alive only among the scattered communities of Jews; it follows—if we may assume that this expression *Hiram Abiff* was part of the original legend, and not a modern interpolation—that the origin of European Freemasonry, whether it be referred to the Roman or to the mediæval period, cannot have been altogether independent of the activity or co-operation of the Jewish Dispersion.

In a curious work, entitled *Solomon in all his glory* (1768), instead of "Hiram Abiff," we read of "Adoniram our father." This fact proves that the would-be reformers of our Craft had access to Jews, who, of course, knew that **אָבִיו** meant "his father," though probably they did not know *why* Hiram was so designated in relation both to his own sovereign and to king Solomon.

The substitution of Adoniram for Hiram is very curious. Adoniram was a sort of clerk of the works, or task-master-in-chief, to king Solomon. In i. Kings iv., 7, we are told that "Adoniram ben Abda was over the levy" (of the Canaanites and Israelites, who were forced to labour upon the public works: cf. also i. Kings v., 13, 14). Now the name Adoniram **אֲדֹנִירָם**, *Adōnīrām*, means "Exalted Master," or "Lord," or possibly, "My Lord (or Master) is exalted": and consequently is so far suitable for the purposes of Masonry. In ii. Samuel xx., 24, and i. Kings xii., 18, the same man is called **אֲדֹרָם**, Adoram and that this is probably not a mere error of transcription, in spite of the evidence of the Septuagint and the Syriac, appears from the fact that in ii. Chron. x., 18, the name is written **הַדֹּרָם**, Hadoram. The interest of these variants is greater than appears on the surface. They give us a clue to the origin of this great officer, who served as Master of the *Corvée* of David and Solomon in succession, and was murdered by the incensed rebels, whom he was sent to coerce at the outset of the reign of Rehoboam. *Ādō* or *Hādō* is a divine title, probably identical with the *Addū* of the cuneiform inscriptions (𐎠𐎠𐎢𐎡𐎠), which, again, is the equivalent of Hādād, the god of the Syrians of Damascus. Hado-ram, "Hadad is exalted," is thus an Aramean proper name, and points to an Aramean origin for Adoniram. This inference is confirmed by the name of Adoniram's father, **עֲבְדָא** 'Abdā, which is the Aramaic equivalent of the Hebrew **עֶבֶד** 'ēbed, "slave." We thus learn that Solomon's great Taskmaster, like his great Architect Hiram, was a foreigner. It is strange that the Hebrew sources tell us nothing of a sudden² death in the case of Hiram the Tyrian, while they do expressly record the murder of Hadoram-Adoniram³. . . .

From the Master's names I pass to his works.

¹ The Authorised Version renders ii. Chron. ii., 13, wrongly, but the Revisers have corrected the error.

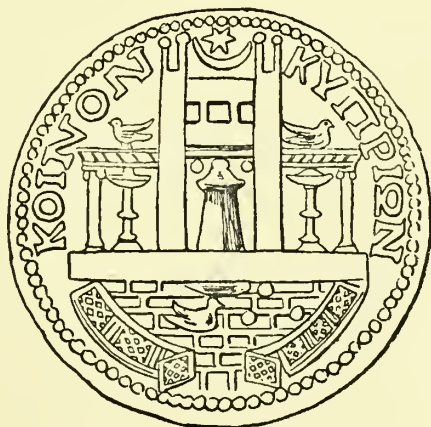
² *Constitutions*, 1738, p. 14.

³ It should be noted that the title Adon, Adoni, was common to all the national Semitic gods. In Israel it, of course, meant Jehovah, as in Aram it meant Hadad or Addu, also called Rimmon. Hadoram would, therefore, naturally be called Adoniram, when he took service with the kings of Israel.

THE TWO BRAZEN PILLARS.

Among the more notable of the works of Hiram's art in connexion with Solomon's Temple, were the two pillars of brass or bronze, which he erected in front of the Sanctuary, and called by the symbolical names of Jachin and Boaz (1. Kings, vii., 15, 21). These pillars were no mere supports for roof or architrave. The researches of Semitic scholars have demonstrated that they had a religious significance, and were, in fact, symbols of deity, though after-ages misunderstood their meaning and purpose. They correspond to the stone pillar or *maççēbāh* which Jacob sets up at Bethel, and then pours oil upon it as an offering. Such sacred pillars appear to have marked the sites of all the old Canaanite sanctuaries. The use of stone cippi, often simply set upright in their native roughness, preceded, and down to the latest times survived alongside of, the use of images as symbols of gods. Bearing in mind that the artificer Hiram came from Tyre, we see the importance of the statement of the old Greek historian Herodotus (ii., 44, 1), that in the temple of the Tyrian Herakles (*i.e.*, Melkart) there were *two pillars* $\sigma\tau\lambda\alpha\iota$ the one of refined gold, the other of smaragdus (perhaps a highly polished green marble). As these two pillars in the great Temple of Tyre were twin symbols of Melkart, the god of Tyre, so, in all probability the two pillars set up by the Tyrian Master, before the Temple of Jerusalem, were intended as symbols of Jehoah, the God of Israel. Their very names bear out this inference. Not only would it have been contrary to usage and entirely superfluous to give individual names at all to such common architectural details as columns; not only are the ordinary pillars of the temple simply designated as such by the sacred writer (1. Kings, vii., 2, 3, 6). The names of "The Two Pillars"—the Hebrew text has the definite article—are themselves, strictly speaking, designations of Jehoah, or, as we say, Jehovah. Boaz בְּעוֹז , probably denotes "He in Whom is strength" (from בּוֹ *bō*, "in him," and עוֹז *āz*, "strength"); which is a natural epithet of the Strength of Israel, the Rock of Ages. Numberless personal names of the Hebrews embody or imply a reference to Jehovah; and this accounts for Boaz as the personal name of David's ancestor in the book of Ruth. The same root עוֹז . עוֹ . "strong," "strength," which we see in Bo-az, is seen also in עוֹזִיָּהוּ Azaziah ("Jah is strong"), עוֹזֵל Uzziel ("Strength of El"), and other personal names; *cf.* also יְהוָה עוֹזֵלָמוֹ "Jehovah is Strength unto them" (Psalms xxviii., 8). Jachin (יָכִין , *Yākīn*) "The Stablisher," "He that establisheth," or "maketh firm and fast," is also used in personal names, both with and without the Divine prefix; as in יְהוֹיָכִין Jeho-Jachin, also called יְכֹנָן Jechon-Jah, a king of Judah, and Jachin, a son of Simeon (Gen. xlvi., 10). These instances are quite sufficient to show the implication of the term as the designation of a sacred pillar. I will only add that the two pillars of the Tyrian god re-appear in the Pillars of Herakles at the mouth of the Mediterranean, which were doubtless so named by Phœnician mariners at a very early period.

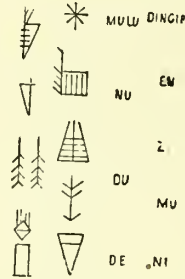
The probable form of the two pillars may be seen in Perrot and Chipiez, *Histoire de l'Art*, vol. iii., fig. 81; in the *Corpus Inscr. Semit.* i., plate 29; and on the coins of Paphos, with their representation of the temple of the Phœnician Astarte



See also Ménant, *Glyptique Orientale*, ii fig. 46.

LOST WORDS.

. Mysterious names, which it is unlawful for a man to utter, have played a great part in the sphere of the oldest and most powerful of all influences upon the spirit and life of man. In the sphere of Religion, which itself always reposes upon a basis of inexplicable mystery, we may trace the existence of such names from the earliest times of which any record is left us. To take an early, perhaps the earliest instance, in an inscription from *Tel-loh* now to be seen in the Louvre, Gudea, an ancient Babylonian sovereign, who reigned some 2,500 years before the Christian era, or some centuries more than 4,000 years ago, uses these words, speaking in that primitive Accadian tongue of which Chinese is the nearest existing representative: Gudea B., col. viii., line 48.



“The god Enzu (Lord of knowledge), whose name man uttereth not.”

Enzu was a title of the moon-god. He had many names, and among them, it would seem, an esoteric one which was not to be spoken.

The forefathers of the Hebrew tribes were, according to tradition, emigrants from Ur Casdim, and therefore from the very land where these old-world memorials were found; and it is well-known to Semitic scholars that many religious ideas and customs of the Jews had their origin in Babylonia. In the later period of Jewish history, after the return from the Babylonian exile, a practice gradually prevailed of avoiding all utterance of the name of the God of Israel. Among the later substitutes for the name we find in the Biblical writers Adonai, “Lord” or Elohim, “God”; later still, Shamàyim, “Heaven” (I. Macc.); *Māqōm*, “The place” (Rabbinical writers), and so on. In the Greek translation of the Old Testament, called the Septuagint, of which the oldest portion belongs to the third century B.C., no attempt is made to transliterate the Ineffable Name, but *Κύριος* “Lord” is always written in its place, as also in the New Testament. An early trace of this scruple may be seen in the words of Amos vi., 10: “Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD” (Heb. יְהוָה). The ultimate result was that the true pronunciation of the name was forgotten, though apparently not at a very early period, for Theodoret, a Christian father, informs us that the Samaritans of his time pronounced it *’Iabé* that is, Yahveh יְהוָה.

The other pronunciations preserved by Greek writers, as the *’Iaō* of Diodorus or the *’Iaoō* of Clemens Alexandrinus, belong rather to the shortened forms Jahu, Jah, יְהוּ, יְהִי, the former of which is only found as the second element in proper names, like Zedekiah, (Heb., *çidqī-yāhū*). Now *Yahveh* phonetically pre-supposes an earlier *Yahvāh*, יְהוָה; and this is the pronunciation actually found in certain Babylonian cuneiform tablets of the sixth century B.C., which supply us with the proper names $\sum\bar{\bar{y}}\bar{\bar{y}}\bar{\bar{y}} = \sum\bar{\bar{y}}\bar{\bar{y}}\bar{\bar{y}}$ Gamar-Yāva, and Banāva, corresponding to the Hebrew Gemaryahu, “Gemariah,” and Benayahu, “Benaiah.” The contracted endings—yahu—yah have displaced the uncontracted Yahvah everywhere in the present text of the Old Testament, so that we nowhere find such a compound as Gemaryahvah, but always Gemaryahu or Gemaryah. The cuneiform evidence, however, proves that in the time of Darius this was not so.¹

The increasing awe with which this holy Name was regarded naturally degenerated at last into superstition; and all kinds of magical powers were attributed to the utterance of a name which men had long ceased to utter, and of which the true sound was, in fact, forgotten. According to Rabbinic legend, Solomon coerced the demons into forced labours upon his great public works, by means of this dread Name, which was graven upon his signet. The Masonic tradition is centred upon the building of the Temple.

¹ See my revision of the article *JEHOVAH* in the forthcoming new edition of *Smith’s Dictionary of the Bible*.

There is nothing unusual in the corruptions to which certain Masonic phrases have been subjected in the mouths of persons ignorant of the original idiom to which those phrases belong. Unless every Past Master were an adept in the "language of Canaan," such corruptions were inevitable. Many variants due to this source are of little or no consequence. What is important for our purpose is the traditional meaning of words, whenever attainable. This may prove to be a valuable guide to their original form.

* * * * *

These desultory notes may, I trust, prove to be of some interest to the members of the Lodge. They demonstrate that the non-English terms and sentences, which are met with in the old legends of Masonry, are no mere nonsensical expressions arbitrarily coined for the mystification of the Craft, but genuine though more or less corrupted locutions derived from those ancient Semitic tongues which are the original idiom of our oldest scriptures, as well as, perhaps, of the primary documents of our Craft.

My warmest thanks are due to our Worshipful Master and our Secretary, for the ready kindness with which they have placed at my disposal for the purposes of this investigation the treasures of their Masonic learning; thus ensuring that accuracy of historic statement, without which the linguistic argument could only have been unfolded at considerable disadvantage.



The paper was discussed by Bros. SPETH, HUGHAN, and RYLANDS, and a vote of thanks was heartily accorded the lecturer on the motion of Bros. Hughan and Bywater.

[It will be understood that the discussion, and a considerable part of the lecture itself, do not lend themselves to publication.]



NOTES AND QUERIES.

BRO. CROSSLE.—*Transactions of Lodge Quatuor Coronati*, page 30, footnote 2.—Bro F. C. Crossle, Prov.G.Sec., Devon, should read Prov.G.Sec., Down. Bro. Crossle has the finest collection of Aprons and copies and diagrams of Aprons in Ireland. The province of Down comprises fifty Lodges in the County of Down, Ireland. Bro. Crossle's address is "The Chestnuts," Newry.—JOS. L. CARSON.

Masonic Clothing.—The letters on the jewel numbered H¹ in my article in Part 1. of the present volume of the *Transactions*, are given there as T.P.M.A.D.Q., but they should be A.D.Q.T.P.M. for *Agnus Dei qui tolis peccata mundi*. I have read with much interest Bro. Gould's review of the History of the St. James' Chapter: and the information on page 60 as to the introduction of the "Red and Royal Blue" indented ribbon on the Royal Arch apron, appears to me to fill the hiatus on that point in my own article on page 32.—F. J. W. CROWE.

Quatuor Coronatorum, Cardinal.—Amongst the York marriage licenses, under date January 21, 1521, is the following: -

"Dispensation for Henry Brigge and Elizabeth Oldfield to marry. Related twice in 4th degree. Issued by Laurence Cardinal Quatuor Coronatorum 1st January, 8th Leo x."—W.M.B.

Laurence Dermott's Book-Plate.—Whilst on a visit with Bro. Hughan to Bro. Horatio Ward of Canterbury, our host showed us his Masonic books. We were

delighted to find in a copy of the first edition of the *Alhiman Rezon* the book-plate of the author, the celebrated Laurence Dermott. The accompanying cut is a *fac-simile*. Although containing features not unlike the armorial bearings of the Painters and Stainers, the likeness to the following is much more pronounced, and there can be little doubt as to the source whence Dermott obtained the coat.



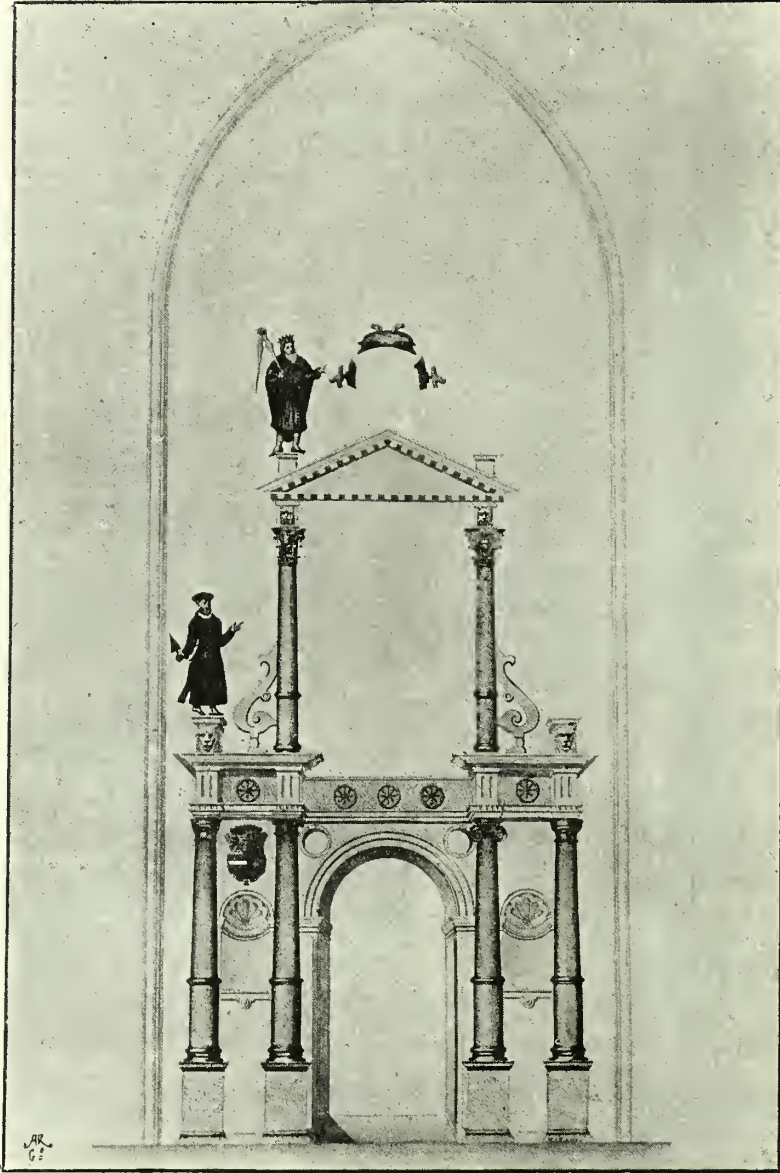
"MacDermot (Chiefs of Moylurg Co. Roscommon; an ancient Irish Sept, descended from Maolroona, second son of Teige, King of Connaught, in the seventh century), *Argent*, on a chevron *gules*, between three boars' heads erased *azure*, tusked and bristled *or*, as many cross-crosslets *or*. CREST, a demi-lion rampant *azure*, holding in the dexter paw a sceptre crowned *or*. MOTTO (over), Honor et Virtus. MOTTO, Honor probataque Virtus."

Law. Dermott, G.S.
PAINTER, LONDON.

Any little fact pertaining to this remarkable man must be of interest, and I believe his book-plate has never before been made known.—G. W. SPETH.

Royal Arch Apron.—It would appear that the photo of the "Ancient" apron in the possession of Bro. W. Watson, and the tracing of an apron of 1794 drawn and engraved by Bro. Hegan, are identical with the Royal Arch apron depicted in plate 2, No. 7, in the last number of the *Transactions of the Lodge Quatuor Coronati*, which Bro. Hughan and Bro. Rylands date as *circa* 1800. The same design is depicted upon a painted panel in the possession of Bro. W. H. Rylands, *circa* 1680, and the Lodge of Harmony 272, Boston, has the same beautifully engraved and painted in colours on satin, and at the foot, printed, "Dedicated to the Brethren at Large of the Ancient and Honorable Free and Accepted Masons by their sincere and well wisher, Bro. R. F. Newman, 1807." It may be interesting to state that the two Brethren near the pillars have blue coats, yellow breeches and buckled shoes.—CABOURN POCKLINGTON, P.M. 272.

Ars Quatuor Coronatorum.



John Murdo's Tomb in Melrose Abbey (p. 176).—May I give another copy of this curious inscription which it appears is never to be given in the same words, probably due to effacement. The lines *over* (not on) the shield are—

Sa gaes ye compass even about
Sa truth and laute do but doute
Behalde to ye hende. John Murvo.

On the shield is a pair of compasses laid across a square which is end upwards; in the top corners are two fleur-de-lis and one at the bottom. Then the epitaph which reads better than that given, is

John Murvo some tyme callit was I
And born in Parysse certainlie
And had in keyping all mason wyrk
Of Sanct Andrewys the hye kyrk
Of Glasgo Melros and Paisley
Of Niddysdale and of Galway
Pray to God and Mary baith
And sweet Sanct John to keep this haly
Kyrk fra Skaith.

Probably this is all in capitals, with dots between each word, as shewn on p. 176 and also in the inscription of 1624, of Andrew Mein, which is likewise at Melrose (Vol. iv., 233). It seems that his name is read Murdo, Mordo, Morow, and Morvo, and was perhaps truly "Jean Moreau" of Paris. There is no date on the stone.—WYATT PAPWORTH.

Vertu, Freemason.—I have lately been working at an early minute book containing contemporary records of proceedings of the Chapters of the Order of the Garter between 21 Edward iv., and 21 Henry viii. It came into my hands accidently, and is older than any records of the Garter at Windsor or in the Herald's College. I send you herewith an extract from the proceedings of a Chapter held at Windsor on the 10th of May, 15 Henry viii. (1523), which mentions a "freemason" of the name of Vertue—the blank for his Christian name or style exists in the original. It is the only entry of the sort in the volume, and though possibly "Vertu" was only the architect or master builder of St. George's Chapel, the extract may be worth enshrining in a corner of the *A.Q.C.*—HAMON LE STRANGE, G.D.

Waller M.S., fo. 220.

"towards the parfourmance of the Roode lofte and lantarne of the College of
"Saint George at Wyndesore.

"That the lord Rychart ffox bischop of Wynchester and prelate of the
"Ryght noble ordre of the gartier hath grauntyd of his good mynde and frewyll
"towards the said byldyng a C li as Mr. amen^r docter Raulin Mr docter Dent
"and vertu fremason doth Reporte and certefie."

A Fresco in the Great or St. Lawrence Church at Rotterdam.—The building of this parish church, consecrated to St. Lawrence, was begun A.D. 1412. It was not until 1436 that the building was so far advanced that public worship could be performed, though at that time the choir and the steeple failed. From different causes, — quarrels with the administration of dykes and canals for the acquisition of the ground, civil wars, etc.—the building was not completed until the year 1513, and thus occupied just a century in building. In this church were sixteen chapels, of which four were placed in the choir. Of these latter, the earliest was built at the south side of the choir, in 1491, by the Masons-Guild and consecrated to their patroness Sancta Barbara; two years later an altar was placed in this chapel. It is said that the Masters of this Guild held meetings in this chapel as late as the middle of the eighteenth century, to discourse concerning their mutual interests and to examine the claims of those desiring to be received into the Guild. The church was Roman Catholic until 1572, since when it has been possessed by the Protestants. At that time it was that the altars, statues, etc., were removed. In the course of years the interior of the church has undergone several alterations, has been plastered and white-washed, but about 1879 the plastering was removed and the interior restored to its former state. In consequence of this restoration, has been removed also a more or less damaged fresco on the west wall of the Masons' chapel. Before its removal a fine sketch of the fresco was taken. By the kindness of Bro. H. T. Röver, architect at Rotterdam, a very fine copy was made and given to the Lodge "Frédéric Royal" at Rotterdam and hung in its rooms.

According to a description of the church, this fresco was painted by F. Wouters in 1641. The description is, however, not in accordance with the sketch. The description runs as follows:—"This painting represents the uppermost part of an antique building, of which the remaining portion is covered by a hanging cloth. Above the middle stands an angel's (or saint's) statue, with an open book and a feather in its hand. Before the cloth

is to be seen an elegant chiselled square pedestal, whereon are these words in Old German characters: '*Thou art built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.*—EPHES. II.' Four children stand or sit on this pedestal, and bear all sorts of masons' tools, wherewith also its base is covered. On both sides two Fellows of the Guild bear standards, on whose upper ends a trowel and a hammer are attached, and on which are shown the armorial bearings of the Deacons of the Guild—Jan Dz. van Cap, C. Mz. van Schoonhoven, Hugo Az. Zkoepfer, and Sander Tz. van Vuren." As it is shown, however, in the copy of the sketch, nothing is to be seen of a hanging cloth with the square pedestal and inscription, nor of the standard bearers. The sketch represents an elaborate painting of an erection; the undermost part is supported by four and the upper part by two pillars with capitals of different orders of architecture. On the top are the remains of a pedestal whereon probably the statue mentioned in the description stood. On the left side stand two figures; they are both barefooted; the uppermost wears a golden crown and bears a compass in his right hand; the nethermost wears a cap and bears a golden trowel in his right hand. The figures on the right side are wanting altogether. Between two of the undermost pillars is painted an escutcheon with the armorial bearings of Orange-Nassau, the then reigning Stadtholder. Though this wall painting, dating from the time of the Guilds, has no relation to modern Freemasonry, it is not improbable, however, that in the Masons-Guild at Rotterdam to the end of the 15th century, the masters of the craft and architects of this Gothic church were incorporated, and one hundred and fifty years later the remembrance of them was preserved in this painting.

The existence of a Masons-chapel in a church of the middle ages, and especially the figures, the uppermost wearing a golden crown, and both holding Masonic emblems, is, however, remarkable enough for publication as a link between ancient and modern Freemasonry.—J. ISEBREE MOENS.

Freemasonry and Magic.—Referring to Bro. Gould's statement (History, vol. I., p. 6) that in India the Masonic Hall is familiarly called the "Shaitan Bungalow" or Devil's House, the following extract may be of interest. In Sir Richard F. Burton's "Sind Revisited" (vol. I., p. 71), he says, speaking of Káráchi—"There is even reform and repair in the uncanny-looking yellow and white building of the old Freemasons' Lodge, accommodating some nine different items, for which I must refer you to handbooks; the natives will call it Jádú-ghav, or 'Sorcery-house.' The vulgar estimate of the respectable order is that we represent a band of sorcerers, who meet in the *φιλατελειον* to worship the Shaytan, the 'horned man in the smoky house,' and to concert diabolical projects against the Chosen People of Allah themselves. The more learned Oriental believes the mystic Craft to be a relic of Monotheism, and especially of Guebrism, embedded in the modern structure of Christianity. It is the fashion, I may observe, with Moslem free-thinkers to hold the Emperor Aurelian's opinion that, 'among all the gods, none is truly worthy of adoration but the sun;' and, impressed with this idea, Mr. Bull, their minds naturally detect lurking Guebrism in all beliefs."

Can any Brother say where the quotation "horned man in the smoky house" is taken from?—S. R. BASKETT.

The Noose Symbol.—The following is from a volume entitled *Heth and Moab*, by Major Conder, R.E., one of the publications of the Palestine Exploration Fund:—"The Bektashi Derwishes, who are not one of the twelve great orders, belong to a society founded by Bektâsh of Bokharah, who lived in the fifteenth century and is buried in Asia Minor. They wear a vestment without sleeves, having twelve symbolic stripes; their rules include contemplation, retreat, and chastity. They have a *sacred girdle* [like the Persian *Kosti*] *made of white wool with three knots*. They have also a secret sign, like other orders, some of whom pass their hands over their beards in a particular manner; and the candidates are admitted in secret meetings, when they are said to stand naked on an altar with arms crossed and a rope round their neck, one foot resting on the other, as in the attitude of contemplation among the Malawiyeh, and among Buddhists in India. The altar is said to be twelve sided, with a seat each side for the initiators, and a candle burning upon it. The candidate swears obedience, chastity, and other vows; prayers are offered on the door-sill, and a sheep is sacrificed, of whose wool the girdle is made. . . . Many of the details of initiation recall the practices of the Templars and of the early Gnostics."

The *italics* in the above, it may be mentioned, are not in the original. The importance of the statements in this paragraph need scarcely be pointed out. It would be of high value to know whether Bektâsh introduced the use of the "sacred girdle" and the "rope" in the initiatory rite, from Bokhara; or, if he found them existing among the secret sects of Western Asia. We ought also to be quite certain that these peculiar features of the Bektashi Derwishes date as far back as the fifteenth century. The sacred girdle, made of

wool, so similar to the Zoroastrian Kusti,¹ suggests the probability of the more eastern origin.—WILLIAM SIMPSON.

The Noose and Girdle.—The valuable paper of Bro. Simpson on these subjects may be supplemented from the Rites of the Dervishes, for they use both the noose of capture and the girdle of initiation. The sects are of Persian origin and I quite believe the system to be the Islam version of the ancient Magian ceremonies. The candidate having undergone a year's probation is initiated. *A Cord is made for his neck and a Girdle for his loins* from the wool of a sheep; he is divested of clothing, and by two godfathers led into a square room, and *presented as a slave*; he is seated upon a large stone on which are twelve escallops, with his arms crossed on his breast, his body inclined forwards, and his right toes extended over his left foot. In this position, with his hand gripping that of the Sheik, he takes his oath. I quote from my own "Speculative Freemasonry," but full information will be found in "The mystical principles of Islamism," by John P. Brown.

I fancy the last word has not been said upon Bro. Howard's contention as to Nismes; and no amount of mere denial will ever convince me that the essentials of our Three Craft Degrees are modern; and everything touching upon present Rites leads on to a Saracenic descent for 1717 Masonry of the South. The arguments of Bro. Dr. Begemann on the growth of our Charges is thorough and sound; but after all, the compiler of the first part of the Cooke MS. may have merely amplified an older legendary Charge. The Athelstan Charge *will not* coalesce or join on with the present Craft rites.—JOHN YARKER.

The Nooze Symbol.—In W. Bro. Simpson's interesting paper on the Nooze Symbol, reference is made on page 6 to the girding of the wife. Does not this correspond with what is stated by Ovid in the following allusion to the Mysteries?

"Vacca sit an taurus, non est cognoscere promptum:

Pars prior apparet; posteriora latent."

Fastorum IV., 717.

In this instance the lower or inferior parts of both male and female are concealed.—GEO. E. TURNER, P.M. 1266

Lady Freemasons.—Brother Hart, the W.M. of the Melrose Lodge No. 1², in a brief historical sketch of that ancient Lodge, printed along with the Bye-Laws, mentions that there was once upon a time a lady Freemason connected with the Lodge, in the following passage:—"After removing from Newstead, the meetings were held in hired rooms for some years. It was about this period that the Lodge could boast of a lady member. The matron, a true daughter of mother Eve, somehow obtained more light upon the hidden mysteries than was deemed at all expedient; and, after due consideration of the ease, it was resolved that she must be regularly initiated into Freemasonry. This, we believe, was actually done, with the best results,—the initiate ever remaining a true and faithful Sister among the Brethren." As this is merely a tradition, I have not mentioned it in my history of Melrose, preferring to abide by the written testimony of the preserved records, but I have been frequently assured, that although not mentioned in the minutes, that it is none the less a fact, the lady's name being given as "Tib Skin," which is the vernacular for Isabella Scoon. It is said that she was so impressed with the solemnity of her obligation that she ever afterwards distinguished herself in works of charity. This is another addition to the list of lady Freemasons, and I have no doubt other ancient Lodges have their lady members just as ancient buildings have their haunted chambers.—W. FRED. VERNON.

Croyland, otherwise Crowland Abbey—A short description of the nature of the foundations of this ancient Benedictine Monastery, which was founded by the Saxon King Ethelbald in 716 A.D., may interest some of the readers of *Ars Quatuor Coronatorum*, and especially a description of the memorial stones, pass, and Masonic marks, connected with this truly venerable building found during the under-pinning and rebuilding of the Tower.

1st.—*As to the foundations.*—These were laid in 947 A.D. by Abbot Thurkytel on unsolid ground. The descriptions as given by Abbot Ingulph (1076) and by the Rev. Dr. Stukeley (1708) are perfectly correct. "The Foundation lys on huge piles of wood, drove into the ground with gravell and sand." During the underpinning of the Tower, the following measurements were taken by the present Rector of Croyland (Rev. T. H. Le Bœuf):—

¹ See A.Q.C., vol. III., p. 93.

- 1-ft. 6-in. of peat (oak piles were found driven through this peat bed and into the gravel. Length of oak piles, 5½-ft. ; may now be seen in the south recess in porch.)
- 1-ft. 4-in. Helpston stone laid dry (*i.e.*, without mortar) and on their edge.
- 9-in. Light stone quarry dust.
- 10-in. Helpston stone very small, laid on their bed.
- 1-ft. 1-in. Light stone quarry dust.
- 11-in. Helpston stone, very small, laid on their bed.
- 1-ft. 3-in. Tower base below present ground level.

Total depth 7-ft. 8-in. from ground level.

Is it not a mystery that the building has stood the storms of centuries resting on such unsolid foundations ?

2nd.—As to the Memorial Stones found during the under-pinning and re-building.

I. *William of Warmington's Memorial Stone* (which forms the subject of our present sketch) was found over the old entrance into the North Aisle or present Parish Church forming part of the floor of the old library or Parvis. The length of this stone is 6-ft. 1½-in., width 2-ft. 5-in., and 6-in. thick. In 1427 the Western Tower was re-built, and the north aisle vaulted with stone, by William of Warmington.

Warmington is a village twenty-one miles from Crowland, and near to Peterborough. This is no doubt the "William of Croyland" mentioned in Bohn's edition of the History of Croyland.

Therefore to the memory of this faithful Mason a memorial stone was placed in a most honoured position over the entrance, in the Parvis, which here forms a Latin cross. The border legend of the stone reads thus :—

"Here lies Master William of Warmington, the Mason, to the soul of whom God of His Grace grant absolution."

The Compass and Square are plainly visible. This stone is now placed in the belfry.

In a future paper we may give an account of another stone, a Mason's pass, and the Masons' marks on the Norman work of the Abbey.

Unfortunately the Rector of Croyland has been compelled to stop the work of *making safe and secure* this venerable Abbey by reason of want of funds. £2,000 are still required. Six out of ten sections are completed, but the QUATREFOIL with its sculptural legendary history is crumbling to dust from age. It is to be hoped that those of our friends whom God has blessed with this world's wealth, may be led to send an offering to the Rector. We, of the present day, form the connecting link between the past and the future; therefore let us do our duty in helping to hand down to future generations this Venerable National Relic of Past Ages.

Order cheques should be crossed and made payable to—THE REV. T. H. LE BŒUF, RECTOR OF CROYLAND, NEAR PETERBOROUGH.

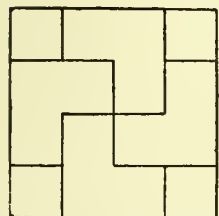
Masonry and Death.—Brother Count Goblet D'Alviella has favoured the Lodge Library with a copy of the "Hibbert Lectures, 1891," delivered by him. I have no intention of reviewing the lectures as a whole, for absorbingly interesting as they are, and not least so for Freemasons, the subject, "Origin and Growth of the Conception of God," is hardly one which our Lodge was intended to deal with. But two passages, incidental to his argument, are of great interest, and these I append :—



Page 31.—“In certain departments of France, when the peasants enter upon a newly-built house, they cut a chicken’s neck and sprinkle the blood in all the rooms. In Poitou, the explanation given is, that if the living are to dwell in the house, the dead must first pass through it. Thus presented, the custom is without meaning; but it is no longer so if we bring it into connection with the belief, almost universal amongst people who possess the art of Masonry, that the soul of a victim buried under the foundations protects the solidity or guards the approaches of the edifice. And if we combine this belief with the principle, no less widely spread, that in the matter of sacrifice (as we shall presently see) the inferior may be substituted for the superior, an animal for a man, the whole meaning of the ceremony becomes clear. In Germany, it is often an empty coffin that is built into the foundations; whilst the Bulgarians confine themselves to the pantomime of throwing in the shadow of some passer-by. To find the explanation of this last trait, we have only to transport ourselves into the ideas of the numerous people who regard a man’s shadow as the spiritual part of him—that is to say, as his soul.”

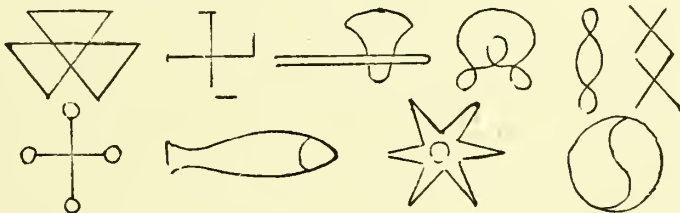
Page 93.—“Elsewhere death and resurrection are re-produced in pantomime as an affirmation of belief in survival after death. Thus certain Australian tribes celebrate initiatory rites in which one of the neophytes lies on the ground whilst the rest cover him with dust, after which he rises again amidst general rejoicings.”—G. W. SPETH.

The Svastika.—The accompanying form of the Svastika I found recently on the pavement of the stylobate or platform of the Taj at Agra; its resemblance to a design on one of the American shell gorgets is remarkable (*The Tau or Cross*, pl. 1, fig. 14.)



Since our return to India I remarked the Svastika symbol tattooed on the back of the hand of an apparently wealthy high caste native lady, who travelled on one occasion in the next railway carriage to us, and I have also observed it frequently on the back walls of the small safes built into the walls of jewellers shops in more than one native city.

Masons’ Marks.—I also add a few Mason’s marks from the Ram Bagh at Agra:—



H. G. M. MURRAY-AYNSLEY.

Masons’ Marks at Al-Hadhr (Hatra).—The following letter appeared in the Proceedings of the Society of Biblical Archæology for March, 1892, and it is of such interest that I give it you in full.—W. HARRY RYLANDS.

11, WOLVERTON GARDENS,

HAMMERSMITH, W.,

January 22nd, 1892.

DEAR MR. RYLANDS,

The recent publication, by the Royal Institute of British Architects, of Mr. R. Phené Spiers’ valuable paper on Sassanian Architecture, has re-awakened the interest I have always felt in certain marks met with on the stones of the great building at Al-Hadhr (ancient Hatra). My impression is that there must be some meaning in these marks. Sir Henry Austin Layard appears to be satisfied that they are mere building marks, but they are not on all stones, and when present a certain prominence is given to them so as to at once attract the eye. In “Notes on the Ruins of the Palace at Al Hather” (Hadhr), communicated by the Rt. Hon. Sir Henry Layard, G.C.B., and published by Mr. Spiers, from a MS. preserved in the library of the Royal Institute of British Architects, the writer says as follows:—

“Mr. Ainsworth, in his memoir, has mentioned the peculiar marks which are to be found on almost every stone employed in the buildings of Al Hather, and has given representations of many of them; he seems to attribute some mysterious meaning to them. I have found similar marks on numerous buildings of the Sassanian epoch, for example, at Bisutun and Ispahan. In the latter city I was first induced to look for Sassanian ruins by seeing these marks upon stones employed in modern edifices, and I soon succeeded in

finding several fine Sassanian capitals. I believe these marks to be purely fanciful, and not to be the letters of any particular alphabet, letters from a variety of alphabets may be traced amongst them. They appear to have been used for building purposes, and not to have reference to religion or astronomy. They are on the face of the stones, in the centre, each stone being provided with one mark."

Now, I did not attach any mysterious meaning to these marks, but what I wanted to show was that they had a meaning, and were not, as Sir Henry Layard opines, "purely fanciful," or merely "used for building purposes," although I am by no means so sure upon the latter point. But if so, they would be Masonic, and have not Masonic signs a meaning? Experience shows that the Ancients were not in the habit of using signs without a meaning.

Dr. Ross gives some examples of the writings on the wall at p. 470 of the 10th volume of the *Journ. Roy. Geo. Society*. (By-the-bye, Mr. Spiers is in error when he says, "Sir Henry Layard's description of these details will be found on page 27, and it was to him that both Ross and Mr. Ainsworth were indebted for their drawings." Now, Dr. Ross visited the place in 1836 and 1837, and the details and ground plan of the city, attached to a memoir by Capt. Blossie Lynch on "the Tigris between Baghdad and Mosul," were his own. Sir Henry Layard's and my visit to the ruins was not made till 1840.)

Dr. Ross looked upon these marks, like Sir Henry Layard, as the builder's number, "as," he adds, "they are seen in the midst of broken walls," where they could not have been exposed when the structure was perfect. But this, strange to say, does not agree with what I myself and Sir Henry Layard observed. In a note to my memoir (p. 13, vol. XI., *Journ. Roy. Geo. Society*), I say, "the letters were generally about one or two inches in size, and carefully sculptured, one in the centre of the face of each stone;" and in the memoir (penned in 1846) attached to Mr. Spiers' Paper, Sir Henry Layard says of the marks, letters or signs, "They occur on the face of the stones, in the centre, each stone being provided with one mark." What I myself said respecting the marks was to the following effect:—

"Every stone, not only in the chief building, but in the walls and bastions and other public monuments, when not defaced by time, is marked with a character, which is for the most part either a Chaldaic (Khaldi) letter or numeral. But some of them could not be deciphered either by Mr. Rassam (Esau Rassam), or by a Jewish Rabbi of Jerusalem, whom we consulted at Mosul; for it is necessary to remark that the Chaldaeans or Chaldees, since their conversion to Christianity, have uniformly adopted the Syriac letters, which were used by the Apostles and fathers of the Church, regarding the pagan writing (or Tergum as they call it), as an abomination. The Jews, however, who learnt it in their captivity, have retained, except in their Talmud, and some other works written in the Hebrew character, the use of Chaldean letters.

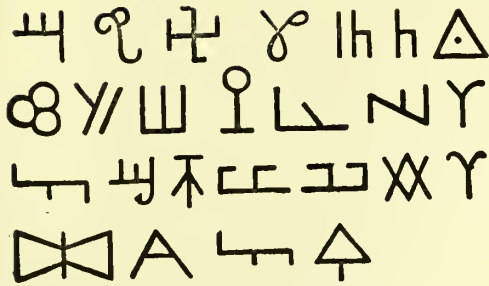
"Some of the letters at Al Hadhr resembled the Roman A, and others were apparently astronomical signs, among which were very common the ancient mirror and handle, emblematic of Venus, the Mylitta of the Assyrians, and Alitta of the Arabians, according to Herodotus; and the Nani (Hyde, p. 92), or Nannaia (Rawlinson, *Journ. Roy. Geo. Society*, Vol. IX., p. 43), of the Syrians.

"Mr. Ross makes a mistake, which it is important to correct, when he says that these letters are only seen in the midst of broken walls, where they could not have been exposed when the structure was perfect. It is quite evident, from the prominent situation which they occupy in the interior of the great halls and sanctuaries, that their object was much more important than a mere arrangement of the stones.

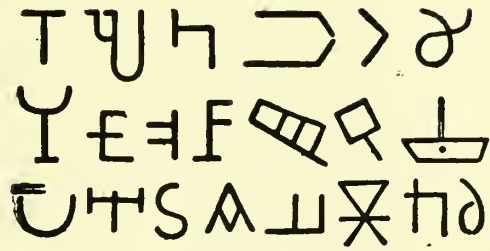
"The characters alone indicate their antiquity, and as to their use, they appear to have a distant relation to practices carried to a further extent by the Assyrians and Babylonians, and by the Egyptians. In whatever obscurity the meaning of these signs or letters may be now involved, they still possess great interest to the archæologist as proving the Chaldaen origin of the building in question."

This latter statement, in view of the general Sassanian character of the building, must be modified. The Sassanians, when in Assyria and Mesopotamia, may have employed Assyrian masons, or they may have used the Assyrian or Khaldi alphabet marks or signs.¹ I have given some forty examples of these marks in the memoir above alluded to, and I now enclose a copy from my original note book of the same marks as made on the spot, some by myself and some by Mr. Rassam, so that no error may creep into their representation as engraved.

¹ The "Mission to the Assyrians" under the auspices of His Grace the Archbishop of Canterbury, have adopted that name both for the Khaldis and the so-called Nestorians. The first were only so called when they were converted to Roman Catholicism, the latter has been shown to be a misnomer.



COPIED BY MR. AINSWORTH.



COPIED BY MR. RASSAM.

My object in doing this is to endeavour to obtain your opinion, or that of any of the learned members of the Society of Biblical Archæology to whom you may be kind enough to show them, as to their meaning, if any.

The art of decyphering ancient writings, as for example in the Hittite inscriptions, has, under the auspices of the Society, attained to a perfection unknown in 1840, and some new light may be thrown upon the marks when seen by competent observers.

Believe me,

Yours faithfully,

WILLIAM FRANCIS AINSWORTH.

CHRONICLE.

ENGLAND.

AT the Grand Festival on the 27th April, the M.W. Grand Master was pleased to appoint as one of his Grand Standard Bearers our Bro. Dr. BELGRAVE NINNIS, Deputy Inspector General, R.N., a member of our Lodge. On the same occasion Bro. W. MASTERS, who joined our Correspondence Circle in 1889, was appointed Grand Steward.

Bro. Dr. W. WYNN WESTCOTT, S.W., 2076, has been elected Supreme Magus of the Rosicrucian Society of England, in succession to our deceased brother, Dr. Woodman.

At the 104th Festival of the Royal Masonic Institution for Girls, which was held on Wednesday, 18th May, under the Presidency of H.R.H. the Duke of Connaught, the sum of £10,000 was collected.

At the 94th anniversary Festival of the Royal Masonic Institution for Boys, held on Wednesday, the 29th June, under the presidency of Bro. Sir Michael Hicks-Beach, Prov. G.M. for Gloucestershire, the sum of £12,224 10s. 0d. was collected.

The annual outing of the Lodge Quatuor Coronati took place on Saturday, 2nd July. The day was simply perfect, and owing to the assistance of Bro. Ralling, Prov. G. Sec., Essex, in making the preliminary arrangements, and the valuable services on the day itself of Bro. Dr. Laver, the well-known local antiquary, the brethren were enabled to enjoy the antiquities of Colchester with profit and comfort. It was a most pleasurable trip, and a full account will appear in our next number.

BIRKENHEAD.—Bro. Patrick Sword, our Local Secretary at Liverpool, reports that the brethren in that city and across the water, inspired by the example of our Lodge, have determined to found a literary and scientific lodge for their own use, and to follow as closely as possible in our footsteps. A warrant was therefore petitioned for and granted, and the new Lodge will meet at the Masonic Chambers, Birkenhead, under the name and number, Minerva, 2433. A large proportion of the members are, as might be supposed, members already of our Correspondence Circle. The brethren hope to get in working order by October, and we shall look forward to their future proceedings with interest.

LINCOLNSHIRE.—The brethren in this county celebrated the Centenary of its erection into a Masonic Province, on Thursday, the 9th June, at Grantham, under the banner of Doric Lodge, No. 362, in the Theatre Royal. The festivities included a performance of Mozart's "Masonic Cantata," a feature which was suggested in the first place by the paper on "Masonic Musicians," read at our Lodge by our late Bro. Dr. Barrett, in May, 1891. This selection was the more appropriate, inasmuch as the cantata itself was composed almost exactly a century ago, *i.e.*, on the 15th November, 1791. Provincial Grand Lodge also attended Divine Service in St. John's Church, Spittlegate, and the proceedings were brought to a close by a banquet at the Exchange Hall.

LECTURES.—Bro. Hughan has been particularly active since our last chronicle, and delivered lectures as follows:—On the 9th May, in the Masonic Temple, Canterbury, on “The Rise and Progress of Freemasonry, during the last Five Centuries;” the next night, in the Royal Kent Lodge of Antiquity, No. 20, Chatham, on “Old Lodges in England;” on the 27th, in the Royal Pavilion, Brighton, on “A Retrospect of Five Centuries;” and on the 11th June, he addressed the Cornish Lodge, London, on the “Masonic History of Cornwall.”

On the 21st April, in the Abbey Lodge, 1184, Battle, our Local Secretary for East Sussex, Bro. R. Hughes, delivered an interesting paper on “The Legend of the Third Degree,” which he has since repeated at the Rye Lodge.

On the 1st April, before the Wakefield Masonic Literary Society, our Local Secretary for North Yorks, Bro. G. L. Shackles, read a paper on “Masonic Medals,” a subject with which no one in England is better acquainted.

And on the 28th April, Bro. G. W. Speth, addressed the brethren of Pattison Lodge 913, Plumstead, on “Some Lapsed Masonic Symbols.”

SCOTLAND.

Bro. E. Macbean, S.D. 2076, has been elected Grand Chancellor of the Supreme Royal Arch Grand Chapter of Scotland. The Lodge tenders its congratulations.

IRELAND.

The Bazaar at Ball’s Bridge, Dublin, in aid of the Masonic Female Orphan School, which extended over the week commencing 17th May, proved a great success. The Roman Catholic Archbishop of Dublin took occasion by a communication read in all the churches, to warn all his co-religionists that by participating in even a work of charity under the patronage of the Fraternity, or countenancing it by their mere presence, they rendered themselves subject to pains and penalties, and acted contrary to the injunctions of their Church. How far this illiberal announcement may have deterred members of his flock from attending the festivities, is of course impossible to determine, but the results of the undertaking, socially, financially (£20,000), and generally, would appear to be eminently satisfactory, in spite of the Archbishop’s efforts. We remember reading some few years ago of a Roman Catholic missionary in some island lying off the coast of China appealing in vain for funds to build a small chapel and feed his converts, until the local Freemasons took the matter in hand and supplied him with all his requirements.

HUNGARY.

Bro. L. de Malczovich, our Local Secretary in Hungary, who is contributing to our pages the interesting series of papers on “Early Austrian Masonry,” has been appointed by the Grand Lodge of Ireland their Representative at the Grand Lodge of Hungary, and they have at the same time conferred upon him the rank and title of Past Grand Warden. Heartly congratulations.

AMERICA.

NEW ORLEANS.—The new Masonic Temple of the Grand Lodge of Louisiana in this city, was formally dedicated by the Grand Master and Grand Lodge, on the 24th June. Illustrated papers which have reached us, show it to be a very handsome building indeed, of six floors or more, and covering a large area. The Masonic Halls in America far exceed ours in England in outward appearance, but this may be accounted for by the fact that it is only the upper floors which are used for Craft purposes, the lower ones being let out as business premises; whereas with us, a Masonic Hall is usually reserved for Masonic purposes only, or at most some portion of the building is occasionally let for concerts, balls, and other like occurrences.

STRAITS SETTLEMENTS.

Bro. General Sir Charles Warren, our first Master, has been elected President of the Straits Branch of the Royal Asiatic Society.



HELIQ. DUJARDIN

IMP. CH. WITTMANN, PARIS.

MORILL & MORRISON, PHOTO.

J. Paul Dufauds

SUMMER OUTING.

SATURDAY, 2nd JULY, 1892.



THE following Brethren, viz.: Bros. W. M. Bywater, R. F. Gould, G. W. Speth, Stephen Richardson, T. Charters White, R. A. Gowan, C. Fruen, Dr. G. Gregson, T. Cohu, J. J. Pakes, E. T. Edwards, R. T. Webster, J. Robbins, H. Poston, A. D. Green, and G. H. Piper, met at the Liverpool Street Station of the Great Eastern Railway and proceeded by the 9.45 a.m. train to Colchester. On arrival at 11 o'clock, the party was met by Bro. T. J. Ralling, Prov. Grand Secretary for Essex, to whose kindness in making the preliminary local arrangements, much of the complete success of the day was due. Under the broiling heat of a July sun, the long pull up the hill to the town might have proved a serious trial, even to the junior members of the party, but the thoughtful provision of a well-horsed brake reassured even the veterans. The town itself was gaily bedecked with flags and ornamented with flaring posters, the parliamentary election being fixed for the Monday following. As it was also market day, there was no lack of life in the place, and there is some reason to think that the harmless brakeful of peaceable Freemasons, intent only on enjoying themselves and improving their minds, was at first mistaken for an invasion of hustings-speakers. It certainly created some little excitement and a few cheers. Passing down the handsome and unusually broad High Street, with a passing glance of admiration at the old gate-way of the Red Lion Hotel, with its wooden carvings of the time of Henry VII., the first visit was made to the Castle. Here the brethren were met by Bro. Dr. Henry Laver, M.R.C.S., F.L.S., a well-known local antiquary, who had kindly consented to devote a whole day of his valuable time to the service of his brethren. The huge parallelogram, now unroofed, bears distinct evidence, as pointed out by Dr. Laver, that it is of Roman construction, although subsequently adapted and added to by the Normans. It stands upon the site of a Roman Temple, erected to the emperor Claudius. Colchester was, as is well known, the most important military station of the Romans in Britain, and had been a fortified place of the Britons themselves previously. Since then it has been in constant occupation by Romans, Normans, and English; always a place of war, and to this day a military dépôt. That Boadicea sacked it and put the inhabitants to the sword; that Danes and Saxons fought for it, so that in 921 Edward the Elder was obliged to repair the walls; that in king John's reign it was besieged by Saher de Quincey, Earl of Winchester; that in 1208 it was taken by the Dauphin, Louis of France, and held for a short time; that in 1648 the Castle was held, during a terrible siege of 76 days, for the King against Fairfax, at the conclusion of which the gallant Royalists, Sir Charles Lucas and Sir George Lisle, were barbarously shot in cold blood; that in 1683 it was actually bought for the purpose of destroying it and using the building material, but that the "Colchester Vandal," John Wheeley, had to desist after doing immense damage, simply because the work of destruction was too arduous and costly, so well had it been built; all this is matter of history, and was interestingly explained by Dr. Laver. Less easily verified by history, but still interesting, is the tradition that here lived King Coel, "the jolly old soul," father of Helena, who in A.D. 264 was betrothed to Constantius, the Roman general, and antagonist of her father, and who in 265 gave birth to Constantine the Great. The public museum in some of the still existing chambers of the Castle contains one of the finest collections of Roman antiquities to be met anywhere, with this additional interest, that they are all gathered in the precincts of the town itself. These also were described and expatiated on by Dr. Laver, who then conducted the brethren through the apartments formerly used as a prison, and then round the exterior of the Castle, not forgetting to point out the exact spot where the two Royalist captains met their sad fate as became gallant English gentlemen.

And then, it being long past high twelve, back, as Pepys might have said, to the Cups Hotel with a marvellous fair appetite. At lunch the brethren were joined by Bro. Jones, the W.M., and Bro. Francis the S.W. and M. elect of the Angel Lodge, No. 51, Colchester. In the few speeches which were indulged in, Bro. Bywater, I.P.M., (who, in the absence of the W.M. filled the chair), expressed to Bros. Laver and Ralling the thanks of the brethren for all the trouble they had taken, and which had resulted in so pleasurable and instructive a visit.

The oldest Lodge in the Province, the ANGEL, No. 51, meets at this hostelry (The Three Cups), and was originally constituted at an Inn bearing the same name, towards the close of 1735. The earliest minute is dated November 25th in that year, and briefly records that the Lodge was regularly "open'd." Five brethren only were present.

Contrary to the general usage in the first half of the last century, the Master appears, at least in the very early records, *i.e.*, on June 24th, 1736, to have been elected for a year,

instead of for six months, as was the more common practice. Subsequently, however, the method of annual, gave way to that of half-yearly elections, and the former habit was not resumed until 1814.

Newly received candidates were not admitted as "members of our Ancient and Honourable," but as "Brethren of our Antient and Worshipful Society."

There is mention of a visit paid by Thomas Dunckerley to the Lodge, and a letter is still preserved in the handwriting of that worthy, which runs:—

"Hampton Court Palace, May 10th, 1787.

Dear Brother

I send this blank Form for a list of your *present* members, to be delivered to me in the Grand Lodge at Bocking, the 19th of this month, when I shall be happy to see as many of your Lodge as can make it convenient to attend, and must desire you will acquaint my worthy Deputy what number will go, that he may send a line to inform the Master of the White Hart Inn at Bocking—how many Brethren from Colchester intend to dine.

I must desire all the Brethren to wear Cock'd Hats in the Procession to Church—Present my affectionate Greeting to all the Brethren—and believe me your affectionate Brother,

THOS. DUNCKERLEY.

To the R.W. Master of the Lodge of Free and Accepted Masons, held at the Angel, Colchester, Essex."

The above letter is written on the back of a blank form of return, which seems to have been afterwards filled in—May 15th, 1787—with the names of 18 brethren, 13 of whom are individually described as "Knight Templar," 3 as "Master Mason," and 2 as "Entered Apprentice."

These gleanings from the old records of No. 51, were hastily made while the members of the party were resting themselves at the THREE CUPS Hotel, during which period, Bro. T. J. Ralling, Prov. G. Secretary, who is the Secretary of the ANGEL Lodge, exhibited a choice variety of ancient relics and early documents, in the possession of that body.

The existing records of but few English Lodges begin so far back in the last century as 1735, and the pleasure, therefore, was great, of the visitors to Colchester, at the highly congenial treat which the thoughtful kindness of the Secretary of No. 51 had provided for them.



After lunch a fresh start was made, again under the excellent guidance of Dr. Laver. Visits were paid to the following objects of interest. The "Balkon," a bastion of the old walls, of Roman construction, with the old guard room still distinctly traceable. As far back as 1437 we find this called "Colkyng's Castle," giving an evidence of the early and enduring belief in "Old King Cole." Trinity Church with its Saxon Tower and arched doorway. In the interior, on the north wall is a mural tablet to William Gilbert, M.D., born in the parish in 1540. This remarkable man should be one of the scientific heroes of England, having been far in advance of his age; yet in his native town not even a monument exists to his memory. "They manage these things better in France." He acquired so high a reputation both abroad and in England that queen Elizabeth made him her



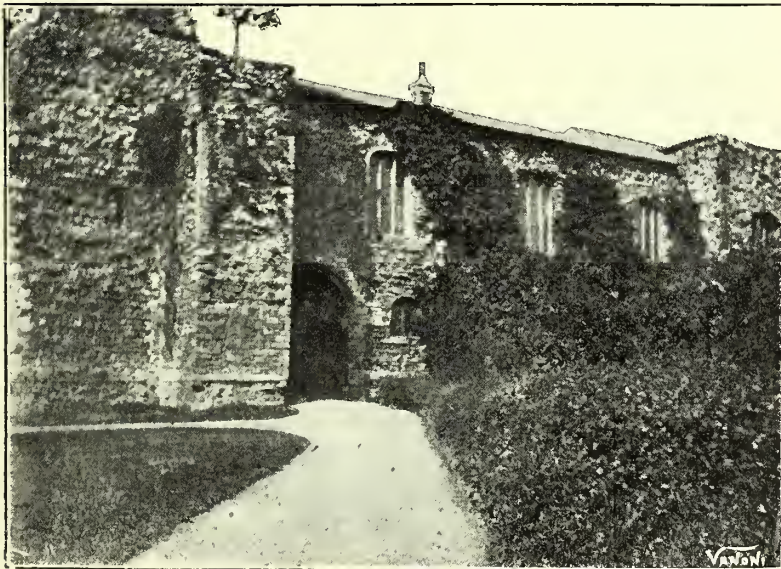
DR. GILBERT
FROM THE PORTRAIT
IN THE
BODLEIAN LIBRARY.

Ars Quatuor Coronatorum.



RED LION HOTEL.

T.C.W.



COLCHESTER CASTLE.

T.C.W.

Ars Quatuor Coronatorum.



THE PRIORY.

T.C.W.



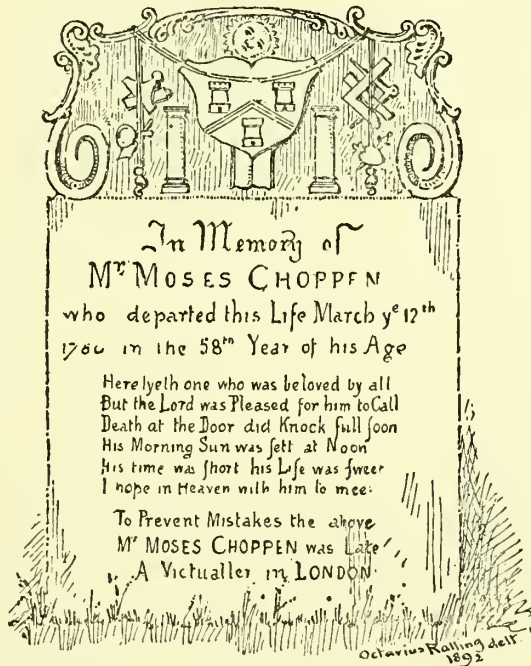
THE PRIORY.

T.C.W.

chief physician, and granted him a pension. He was the inventor of two highly ingenious instruments for finding the latitude at sea, he discovered several properties of the loadstone, anticipated the great Newton in the discovery of gravitation, was the first to assert the theory that the earth itself was a great magnet, knew more about electricity than was known by others till the beginning of the century, he even suggested the means by which electric signals could be made at a distance, thus being the first inventor of the telegraph; and yet, but for the timely intervention of Dr. Laver, his sole memento, the mural tablet, would have been thrown on the rubbish heap some few years back when the church was being enlarged. The ruins of St. Botolph's Priory Church, an establishment of the Austin Friars, dating from the 12th century. Here again the rich stores of Dr. Laver's archæological lore were made available for the benefit of the brethren; and even in its ruins this venerable structure is a rare delight for those who can appreciate beauty of form and colouring. The Church of St. Giles, remarkable for its ugliness, and for the slab of black marble which formerly covered the vault of the two royalists so often mentioned, but which now lies in the north aisle. The inscription is cut upon its surface in unusually large and deep characters, and is as follows.

“Under this marble ly the Bodies of the two most valiant Captains Sir Charles Lucas and Sir George Lisle, Knights, who for their eminent Loyalty to their Soverain, were on the 18th of August, 1648, by the command of Sir Thomas Fairfax, the General of the Parliamentary Army, in cold blood barbarously murdered.”

In the church yard is another tombstone, of interest as being that of a Freemason. We give a sketch of it, and call attention to the quaintness of the concluding lines.



Standing close by, the gateway of St. John's Abbey, the only part of the establishment remaining, was visited. The Benedictine Abbey dated from the time of the Normans, but the gateway is only of that of Henry VII., and is a beautiful example of squared flintwork. The last abbot was ordered to be beheaded by Henry VII., in 1539. But there was not a town magistrate daring enough to beard the lion in his den, so the worthy, but treacherous, dignitaries of the town courteously invited his reverence to a feast, and then took him out and hanged him *before* meat.

The last visit of the day was paid to the private residence and museum of George Joslin, Esq., outside the town proper, on the London road. This is the finest private collection of Roman antiquities anywhere, most of which were discovered by the owner in digging the foundations of his own house, which occupies part of the site of the old Roman cemetery. It is a most interesting collection, and most perfectly arranged; but its chief pride, (and justly so, for not one such other is to be found in all England,) is the monumental figure of a Roman centurion in full armour, carved in stone in bold relief, some three-and-a-half feet high under a canopy, which with the base, is six feet high by two-and-a-half broad. Every detail of the costume is perfectly preserved, as is also the inscription,

the only damage being a small one to the nose. Mr. Joslin himself received the brethren, and for over an hour assisted Dr. Laver in exhibiting the treasures of his collection, being formally thanked for his kindness in speeches by Bro. Piper and Bro. Gould, and by the plaudits of all present.

The brake was then once more put into requisition to convey the party back to the Hotel, where an hour was disposed of in discussing a cup of tea; after which came the ride to the station, the lingering farewells to the local brethren whose kindness and invaluable services had been of such assistance towards rendering the day the complete success it proved, a splendid run back to town by the 6.47 train, and the general dispersion at the London Station.

(The photographs are by Bros. Dr. T. Charters White and J. J. Pake; the cuts are kindly lent by Bro. Ralling.)



GAVIN WILSON, A FORGOTTEN MASONIC WORTHY.

[Our attention has been called by Bro. E. J. Stringfellow, of Crewkerne, to the following article in the *The Gentleman's Magazine*, of April 17th, 1793. Bro. Gavin Wilson is hardly entitled to be included in the gallery of "Masonic Celebrities," to which Bro. Gould is contributing, but we think him worthy of being enshrined in our pages nevertheless, and shall at all times be pleased to receive notices of other curious characters who may have belonged to the Fraternity.—EDITOR.]

MR. URBAN,

Glasgow, March 20



THE world often profits by the inventions of the ingenious artisan, and enjoys the conveniences which are the fruits of his labour, without indulging a thought upon the obligations it lies under to their inventor, and without entertaining a wish to trace from obscurity the name or history of the person whose exertions have, in reality, been of more advantage to mankind than all the pursuits of an hundred other individuals, whose names are held in high esteem, and even their foibles venerated, for ages of ages after they have ceased to exist. The ingenious artist who is the subject of the following desultory remarks, as having contributed very considerably to the ease and convenience of many ranks of people by his useful inventions, is surely not undeserving of mention in the pages of Biography.

For the art of hardening and polishing leather, and the manufacturing of various implements and utensils from it, superior for many uses to those formed of other materials, the world is indebted to Gavin Wilson, a journeyman bootmaker, of the City of Edinburgh. The extensive circulation of the polished leather powder-flasks, drinking mugs, snuff-boxes, ink-cases, and numerous other useful articles in this branch of manufacture, of which he was the original maker, has rendered this invention famous not only over Europe, but in other

quarters of the globe; although the name of the inventor is almost entirely unknown. His abilities were not limited to the producing of the articles in this line of manufacture which are in common use; his ingenuity enabled him to form a German flute and a violin, both of leather, which for neatness of workmanship and melodiousness of tone were neither of them inferior to any instruments of the same kind, formed of wood, by the workmen whose peculiar province it is to make these instruments. The exertions of his genius went yet farther, and he contrived artificial arms and legs of the same materials, which not only remedied the deformity arising from the want of a natural limb, but in a great measure supplied that loss, in itself one of the most distressing that can befall any individual. The unexampled success of his endeavours in this way, and the very imminent advantages the maimed derived from his inventions, may be best instanced by the following copy of a letter, written by a person who was unfortunate enough to be deprived of both his hands while serving in the Royal Navy; by the assistance of Gavin Wilson this man was enabled both to convey his sentiments by writing, and to perform many useful offices about his own person. The letter was first published in the *Caledonian Mercury*, for 1779, along with an advertisement of the ingenious mechanic who was the means of rendering this author a comfort to himself, and in some measure an useful member of society.

“*To the Printer of the Caledonian Mercury.*”

SIR,

“As I am a reader of your *Mercury*, I indulge myself with the hope that you will admit my short misfortunate narrative into a corner of your extensively useful paper. I belong to the Royal Artillery; and on the 23rd of April, 1776, I embarked on board the *Fleetwood* transport, Captain Slazier, from Woolwich, and arrived at Quebeck the 1st of June the same year, where we had a very restless and troublesome campaign; but especially to my experience, in the engagement on Lake Champlain, near Ticonderago, where I was in a gun-boat and serving the vent; at this duty we have occasion for extending both hands towards the vent, and mine being in that position, an eighteen-pound shot from the rebels came and carried away both my hands, the right hand about an inch and an half, and the left about six inches, below my elbow.

“Thus I was rendered useless to my king, my country, and myself; but I gratefully acknowledge that the Honorable Board of Ordnance have made proper provision for me; but, alas! they could not make me useful to myself.

“Very lately I heard of one Gavin Wilson, in the Cannon-gate. I applied to him; and he has made me two jointed hands of leather, with which, besides writing these few lines to you, I can do a great many very useful things to myself.

“And as Mr. Wilson has far exceeded my expectation in what he has done for me, I think it is my duty, in justice to him, and in sympathy to others in my unhappy situation, to give this public intimation, that any who needs his help may know where to apply.

“I am, Sir, your humble servant,

(Signed) “JAMES CRAGIE.

“*Perth, April 15, 1779.*”

“P.S. Lately the honourable Board of Trustees for Fisheries, Manufactories, and Improvements, in Scotland, honoured the inventor of *legs* and *arms* with a genteel premium on that account.”

Were any farther testimony requisite to evince the high utility of this deserving artist's contrivances, besides the approbation of the Patriotic Board which honoured his ingenuity by a premium, the authority of two of the most celebrated medical practitioners of the present age might be produced; Dr. Alexander Monro, present Professor of Anatomy and Surgery in the University of Edinburgh; and Mr. Benjamin Bell, author of the *System of Surgery*, published at Edinburgh.

Dr. Monro, in his lectures for these many years past, has annually honoured the memory of Gavin Wilson with a public encomium, as the inventor of the improved artificial arms and legs; and Mr. Bell, in the 6th volume of the work above mentioned, pays the following tributes to his merit.

“These artificial legs and arms are preferable to any I have ever seen. The leg, when properly fitted, proves equally useful with the common timber-leg, and is preferable for being neater; at the same time that it is not liable to break, an accident to which the others are very liable; and it answers better than a leg made of copper, from being considerably lighter, and not apt to be hurt in shape by bruises. They are so constructed as to be fixed on by means of straps, and hooks and buckles, in such a manner, that the weight of the person's body does not rest upon the stump of the amputated limb, but hangs quite free

within the case of the artificial leg. This in the most effectual manner prevents the pain and excoriation which otherwise would be apt to happen from the friction of the stump against the machine. When a limb is amputated above the knee, a joint is formed in the artificial limb at the knee. In walking, the limb is made steady by a steel bolt, running in two staples on the outside of the thigh, being pulled down; and when the patient sits down, he renders the joint flexible by pulling the bolt up. This is easily done, and adds much to the utility of the invention. Mr. Wilson's artificial limbs, besides being made of firm, hardened leather, are covered with white lambskin, so tinged as very nearly to resemble the human skin. The nails are made of white horn, tinged in such a manner as to be a very near imitation of nature. The wrist-joint is a ball and socket, and answers all the purposes of flexion, extension, and rotation. The first joints of the thumb and fingers are also balls and sockets made of hammered plate-brass, and all the balls are hollow to diminish their weight. The second and third joints are similar to that which anatomists term *Ginglimus*, but they are so far different as to admit of any motion, whether flexion, extension, or lateral. The fingers and metacarpus (*wrist*) are made up to the shape, with soft shamoy leather and baked hair. In the palm of the hand there is an iron screw, in which a screw nail is occasionally fastened. The head of this nail is a spring-plate, contrived in such a manner as to hold a knife or fork, which it does with perfect firmness. And by means of a brass ring fixed on the first and second fingers, a pen can be used with sufficient accuracy for writing. When the arm is amputated above the elbow, the artificial limb is made with an elbow-joint. This part of it is made of wood, and has a rotary motion as well as that of flexion and extension."

Mr. Bell concludes his description with the following well-deserved panegyric:

"I have given this particular account of Mr. Wilson's invention, from a conviction of its being superior to any with which the public is acquainted. I am also pleased at having it in my power to let the merit of such an artist be more generally known than it otherwise might be. Indeed, his merit in matters of this kind is so conspicuous, as well as in the management of distorted limbs, that his death I would consider as a public loss; at the same time I have often wished that some public encouragement were given him, to enable him to communicate as much as possible the result of his experience to others."

For an account of the machine used for the cure of distorted limbs, which is also formed of hardened leather, as well as for farther information relative to the artificial arms and legs, I must refer to Mr. Bell's publication, which is in the hands of every surgical practitioner.

Notwithstanding the benevolent wish expressed by Mr. Bell for rendering the experience of this ingenious mechanic of permanent benefit to society, nothing was done in that respect; and he died, unnoticed, at Edinburgh, within these few years. From having but little intercourse with that city, I have been able to pick up but few anecdotes of his life, and cannot even give any account of his birth, parentage, or decease; the latter, however, must have happened at some period since the publication of Mr. Bell's work in 1789. His sign-board is still extant in the street called the Cannongate, with this humorous inscription, "Gavin Wilson, arm, leg, and boot-maker, *but not* to his Royal Highness the Prince of Wales;" for this singular genius had also pretensions to wit, and was occasionally a votary of Apollo and the Tuneful Nine. The above sportful effort of his fancy was set up at a time when a rage for obtaining, even at an exorbitant price, the titled honour of an office under royalty was predominant amongst all ranks of his fellow-citizens. The ridicule in this mirthful effusion was so happily conceived, and so well directed, as to be universally well received; and probably it contributed in no small degree to exterminate the then prevalent and preposterous taste against which it was aimed. He was a regular attendant at the Lodges of the free-masons, and a warm friend of the fraternity. By his propensity for versifying, and composing songs and short stories in rhyme, he contributed much to the social mirth and enjoyment of their meetings, and to the good-humour and amusement of all companies where he came. He frequently sang and recited his own productions in the lodge-meetings: from this circumstance he was elected Poet Laureat to the Lodge of St. David, at Edinburgh, of which he was a member. After receiving this distinguished mark of honour, in the year 1788, he published a collection of his poetical performances, under the title of "A Collection of Masonic Songs, and entertaining Anecdotes, for the Use of all the Lodges." By Gavin Wilson, Poet Laureat to the Lodge of St. David, Edinburgh." To this publication is prefixed a portrait of the author, decorated with Masonic insignia. By people who were acquainted with him, I have been told that it is a very good likeness; it is drawn and etched by a very ingenious artist, Mr. John Kay, engraver and portrait painter, in Edinburgh, whose abilities as a caricaturist have already acquired him extensive celebrity, and bid fair, in the estimation of posterity, to rival the

fame of the celebrated Hogarth. The author talks very contemptuously of his own compositions in the following lines of his Preface; and, as an excuse for publishing them, pleads the importunities of his friends :

“ Courteous Reader,
 “ You are inquisitive, no doubt,
 How this odd fancy comes about,
 That old unletter'd *leather-toaster*
 Should now commence a poetaster;
 For to a more deserving name
 His mean productions found no claim.
 These trifles in your hand you hold
 Some are 'bove thirty winters old;
 Though others of more recent date
 His home-spun Muse did instigate.
 He, when with choicce companions set,
 Would sometimes one or more repeat.
 For copies many did insist;
 Some gratified in their request;
 But to give every friend his share
 Would take more time than I could spare.”

The following whimsical advertisement may serve as a not unfavourable specimen of his poetical attempts :

“ G. Wilson, humbly, as before,
 Resumes his thankfulness once more
 For favours formerly enjoy'd
 In, by the public, being employ'd,
 And hopes this public intimation
 Will meet with candid acceptance.
 The world knows well he makes *boots neatly*,
 And, as times go, he sells them cheaply;
 'Tis also known to many a hundred,
 Who at his late inventions wond' red,
 That polish'd *leather boxes, cases*,
 So well known now in many places,
 With *powder-flasks*, and *porter-mugs*,
 And jointed *leather-arms* and *legs*,
 Design'd for use as well as show,
Exempli gratiâ, read below,¹
 Were his invention; and no claim
 Is just by any other name.
 With numbers of productions more,
 In leather, ne'er perform'd before.
 In these dead times, being almost idle,
 He try'd, and made a *leather fiddle*
 Of workmanship extremely neat,
 Of tone quite true, both soft and sweet;
 And, finding leather not a mute,
 He made a *leather German flute*,
 Which play'd as well, and was as good,
 As any ever made of wood.

“ He, for an idle hour's amusement,
 Wrote this exotic advertisement,
 Informing you he does reside
 In head of Cannongate, South side,
 Up the first wooden-railed stair,
 You're sure to find his Whimship there.
 In Britain none can fit you better
 Than can your servant the *Boot-maker*.”
 “(Signed) GAVIN WILSON.”

Inclosed I have sent you the print prefixed to his publication, that you may favour your numerous readers with the portrait of this singular genius and eccentric humourist in one of your plates. Under the original are the Masonic emblems, as in the plate; and this inscription: “Gavin Wilson, Edinburgh, leg, arm, and boot-maker, inventor of hardened and polished leather.”

A — I.

[Can any Brother in “Auld Reekie” give further particulars as to his Masonic career, or present the Library with a copy of his book of “Masonic Songs?”—EDITOR.]

¹ See the letter to the Printer of the Caledonian Mercury, p.308.

EARLY HISTORY OF THE HIGH DEGREES IN THE NETHERLANDS.

BY BRO. J. D. OORTMAN-GERLINGS,

Grand Master of the High Degrees.

THE exact relations between the Craft and the High Degrees in the Netherlands have of late attracted considerable attention and discussion in the pages of *Ars Quatuor Coronatorum*. Without wishing in the least to touch upon this question, I cannot but think that a sketch of the origin and rise of these degrees, so far as concerns my own country, must prove of interest to many of our members. Brother W. D. J. Brouwer, a member of the Historical Committee of our Grand Chapter, published a pamphlet on this subject in 1888, entitled, "*Beknopt Historisch Overzicht der Hooge Graden in Nederland*," etc., i.e., "A compendious historical view of the High Degrees in the Netherlands," etc. Leaving aside entirely the later history as being now discussed by Bros. Vaillant and Dieperink, and confining myself to the first nineteen pages of this publication, I proceed to condense and translate a few extracts, for the benefit of those of our members who are unable to read the original.

The High Degrees of the Netherlands, also called Red Masonry, acquired their name in 1803, and were constituted from out the *Grand Scots Lodge* working at The Hague in the degrees of *Elu* and *Ecosais*, and a Chapter at Amsterdam of *Sovereign Princes Rose-Croix*, called *Credentes Vivent Ab Illo*.

The *Grand Scots Lodge* was erected in 1776, the first meeting being on the 20th May, and thirty brethren participated under the presidency of Bro. Carel, Baron van Boetselaer. From the minutes, the objects appear to have been threefold—to establish uniformity in working, to prevent clashing with the Symbolic Degrees, and to put an end to the arbitrary proceedings of persons who pretended to have a right to confer the high degrees.

A preliminary general meeting had been held on the 27th April, 1776, with 14 lodges represented. Baron van Boetselaer, Grand Master of the Craft Degrees, was elected Grand Master National. The second Grand Scots Lodge was held on the 19th May, 1777, and statutes, consisting of 19 articles were drawn up. There were 17 Lodges represented. Lodge *Pallas* belonging to the Grand Master was ordered to be closed, as it was feared that many brethren, although living nearer to other Lodges, might give this one an undue preference.

At the Grand Communication of the 18th May, 1778, protests were received from several Lodges, stating that they had worked the Scots degrees for years previously, and therefore objected to making payment for a new warrant under the new rules. Resolved, that Lodges *Le Profond Silence*, *Les Cœurs Unis*, *La Vertu*, *L'Indissoluble*, *L'Aurore*, *De Edelmoedigheid*, and *La Concorde*, should receive letters of Constitution without payment.

In a very short time overtures were made from Germany, with the result that the Grand Scots Lodge established friendly relations with the Provincial Grand Master Termiu of Stuttgart, with the brethren in Hamburg, and in 1779 with the Grand Easts of Germany, Sweden and Denmark, and with Prince Frederick of Hesse-Cassel.

At the meeting of the 5th June, 1786, it was explained that no Lodge had been called since 1779, and a committee was elected to consider, 1°.—What means should be taken to increase the stability of the Scots Grand Lodge. 2°.—To procure more uniformity in working.

No further assembly was held till 1801. Thereto were summoned for the 10th April, by the Scots Lodge *Frédéric Royal* of Rotterdam, all known existing Scots Lodges, also sometimes called Chapters. A committee was then appointed which submitted a report on the 13th September. At the summons of Bro. Is. van Teylingen, Grand Master National, the brethren working in the High Degrees assembled on the 7th June, 1802. A government was elected and a committee appointed to organise the rite. The committee reported on the 3rd May, 1802, and advised the following scheme:—

- 1st degree, *Elu* or Select Master.
- 2nd degree, the three Scots Grades.
- 3rd degree, Knight of the Sword or of the East.
- 4th degree, Sovereign Prince Rose-Croix.

The first three degrees to be really worked, the last one to be merely communicated.

On the 15th October 1803, this was accepted in a general assembly, called Grand East of the High Degrees. New statutes were submitted and adopted, the old ones revoked, and new warrants of constitution granted. The proposed rituals of the first three degrees were approved, but as regards the Rose-Croix, it was decided that the Grand Lodge had no power over it unless the same should be granted it by the "Chapter of a foreign constitution already established." This chapter, *Credentes Vivent Ab Illo* of Amsterdam, then invested the Grand Lodge with its own inherent powers and declared itself closed.

It has never been satisfactorily ascertained whence all the Scots Lodges derived their constitutions, but the following dates of erection are known. 1755, the Scots Lodges *La Bien Aimée*, *Concordia Vincit Animos* and *La Charité* at Amsterdam,—1764, *Frédéric Royal* at Rotterdam,—1768, *La Paix*, Amsterdam,—1777, *L'Aurore*, Brielle, *La Vertu*, Leyden, *La Philantropie* and *La Compagnie Durable*, Middelburg, *Le Profond Silence*, Kampen, and *L'Union Provinciale*, Groningen,—1779, *L'Union Royale*, The Hague,—1785, *De Eendracht*, Rotterdam,—1789, *Les Vrais Bataves*, The Hague,—1791, *La Parfaite Union*, Dordrecht, and in 1800, *L'Astre de L'Orient*, Flushing.

La Bien Aimée's Constitution is dated Dublin, 26th December, 1755, as follows:—

We, Grandmaster, Substitute of the Very Illustrious and Very Worshipful Grandmaster of Great Britain, do hereby declare and attest, that by letters dated 10th December 1755, it has been given us to know that several of our Brethren, (who, for the greater spreading of our effulgent lustre, had travelled abroad,) had, in the month of December at The Hague in Holland, received Pieter Bucherius Bunel, calling himself Grandmaster¹ of a certain Lodge in Amsterdam, '*La Bien Aimée*,' with full ceremonial into the true secrets of *Ecosais* and *Elus*.

Therefore we do so acknowledge him, and, moreover, as he is highly recommended by our very excellent Brothers in the letter above named, we do empower him, as Grandmaster, to work in a Scots and Select Lodge, and to instruct other brethren in the mysteries of *Ecosais* and *Elus*, and even, in urgent cases, without full ceremonial; nevertheless, not otherwise than is set out in his secret instructions.

Further we do confer upon him the special privilege that he may appoint brethren belonging to our assemblies to be Grandmasters of other Lodges now existing or to be erected hereafter, throughout the cities and lands under the jurisdiction of the Honourable States General of the United Netherlands.

Nevertheless he shall be careful not to appoint himself or others to the dignity of a Grandmaster in foreign lands, unless he be himself resident there.

Given in Dublin in our Lodge the 26th day of December 1755, under our hand and seal.

C. WALGREVE, S.M.
JAMES PITT LITHELIER.
W. CUXTON WILLIAMS.

This letter is written in Latin on parchment, at the head is affixed an impressed wafer seal, and the same seal is attached to the end in green wax. This is the seal:—

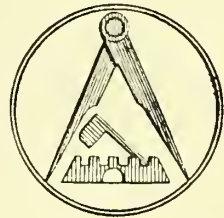
The document is endorsed—

La Bien Aimée, Amsterdam.

And somewhat lower down—

These Constitutions, with all consequent thereon, transferred by me to the Worshipful Lodge *La Bien Aimée* or to its Grandmaster for the time being, without any reserve whatsoever.

Actum Amsterdam 25 Dec. 1784.
P. B. BUNEL.



In February, 1756, Brother Bunel gave the Lodge the following document:—

The desire to promote the Sublime Knowledge of the honoured Craft of Masonry having induced the members of the Worshipful Lodge *La Bien Aimée* to petition the Very Worshipful Brother Pieter Bucherius Bunel, their Very Illustrious Grand Master to enlarge their knowledge by communicating to them the sublime mysteries of the *Ecosais* and *Elus*, and to work their Very Worshipful Lodge in future after the manner of the Scots and Selected, and such request

¹ During last century a usual title for the W.M. of a Lodge in many Continental countries was Grand Master. He must not be confounded with the Grand Master of the Jurisdiction, often styled Grand Master National.—EDITOR.

having been communicated by the Secretary in the most solemn manner in the name of all the members, and the Very Worshipful being willing to grant it freely, did question the members on certain points, to which the brethren agreed with eagerness.

Therefore, the aforesaid Worshipful Master has thought fit to declare and constitute, and does hereby declare and constitute, (in accordance with the power vested in him,) the Thrice Worshipful Lodge La Bien Aimée, a Very Illustrious Scots Lodge.

In confirmation whereof the Very Illustrious Master has hereto appended his signature.

Actum in Lodge the 8th day of February 1756 and of the Royal Art, 384 or 5756.

P. B. BUNEL.

By order of the Very Worshipful Lodge,
JACOBUS BUYS.

The Scots Lodge was thus constituted on Sunday, 8th February, 1756, by Brother Bunel. The minutes, which run from that date to Tuesday, 23rd December, 1800, show that the degrees conferred were first the Scots grades and then the *Elu*,—that the meetings were called sometimes *Elu*, or Select Master, at other times Lodges or Chapters, and in other places *Elu* Lodge, or Chapter of the Sword and Elect of King Solomon,—that in still other places, after receiving the three Scots grades of Scots Apprentice, Fellow, and Master, the grade of Knight of St. Andrew was conferred,—that often after the meeting there was a banquet,—that there is evidence, especially between the years 1793 and 1795, of the influence of the French Revolution by the use of the words, ‘Liberty, Equality, and Fraternity,’—and that the vulgar year 1803 was equal to the Scots year 428.

It may further be stated that on the 12th April, 1780, the first meeting was held in Amsterdam of the newly established Order of Knights of the East, which was called a Chapter or Orient Lodge. It then became known that already other brothers possessing this degree had assembled in the Hartestraat, Amsterdam, in the house of Rijk Everts, under the presidency of Bunel. The brethren received into this degree were called Princes.

Over and above this, on the 10th January, 1786, the Chapter of Princes of Jerusalem was inaugurated by Bro. Douwens, by transferring his inherent powers to the officers of La Bien Aimée.

The Scots Lodge, *Concordia Vincit Animos*, Amsterdam, held its Charter of 14th April, 1755, from Edinburgh. In their report of the 10th June, 1843, a committee of the High Degrees doubted the authenticity of this warrant, but in the Grand Assembly of the 1st June, 1844, Bro. G. J. Pool produced and read a letter from Bro. John Jobling, of Newcastle, Prov. Grand Master of the Lodges in Northumberland, declaring that the warrant of the Lodge was genuine, and an endorsement to that effect was made on it by the Grand Secretary of Scotland.¹

At the meeting already mentioned of the 15th October, 1803, it was agreed that the Rose-Croix Chapter, *Credentes Vivent Ab Illo*, should prove its legal existence, and hand over its powers to the Grand Scots Lodge, so long as this should endure, but resume its old position and powers should the Grand Lodge be dissolved. Bro. Pieter Diepvest, W.M. of Lodge *Concordia*, was also Master of the Chapter *Credentes V.A.I.*, and from the minute-book of the Masters’ Lodge the said Chapter was proved to be a Chapter of Knights of the Eagle (not Phoenix) and Pelican, and that it was entitled to confer the highest degrees of the Rose-Croix. It was further stipulated that the Chapter, before closing, should meet for a last time in order to promote some of the brethren as Knights Elus and Knights of the East, which was done.

The diploma granted by this Chapter to its members reads as follows:—

In furtherance of Peace and Harmony,
Chapter *Credentes Vivent Ab Illo*,
To all well-inclined Brother Readers, worthy thereof,
Health, Happiness, and Welfare!

In the meeting of Very Worshipful and Illustrious Brother-Knights of the Order of St. John of Jerusalem is enacted and agreed to promote to the dignity of Fellow-Knight of the said Order the noble, worthy, gentle, and highly-recommended

¹ It is quite true that the Lodge in question was warranted by the G.L. of Scotland as a Lodge under their authority, and naturally working their rite. But from the above quotations it might be assumed that the G.L. of Scotland warranted them as what is known as a “Scots Lodge,” which would be a mistake, as the G.L. of Scotland never worked, or authorised, or acknowledged in any way these degrees. It cannot be too often repeated, because so often forgotten, that the so-called Scots Degrees are NOT of Scottish origin at all.—EDITOR.

man he having surmounted the six ordinary grades, and he is hereby this day admitted.

Thus it is that we, by these presents, do declare, that the above named Brother is duly accepted and appointed Commander of the Temple at Jerusalem, and empowered to take his place and vote in the assembly of the Illustrious Knights, but under the following conditions. He shall never assist at an illegal meeting, nor give it his countenance, but shall make known immediately its existence to a lawful Chapter, and shall at all times and everywhere carry out all orders given to him by the authorities of this Chapter, and shall at least once in three years attend this Chapter, or else excuse himself by letter.

Conducting himself thus as a worthy Knight, we do recommend him to the protection of all Chapters in general and all Knights in particular, with the prayer in every case when he may be in need of their assistance, to afford the same according to the charitable institutions of our Order.

As a pledge of legitimacy, the owner, Knight shall put his hand and seal to the margin hereof, whereof a copy remains in our possession.

Given in our Chapter aforesaid, in the neighbourhood of Amsterdam, and certified under the Great Seal, on the . . . day of the . . . month, in the year of the Order . . . and according to the vulgar reckoning. . .

To this document was appended by a red ribbon a seal, bearing a cross charged with three roses on which were the letters C.V.A., and on the cross the letters I.N.R.I., to the right a pelican with its young, to the left an eagle, the legend being

“Sigillum Magnum. R. $\begin{array}{|c|} \hline + \\ \hline + \\ \hline \end{array}$ Batavorum, A : C : 759.”

This 759 is the date of establishment of the Chapter, and is 1788 of our chronology. These documents ceased to be issued in 1803.

The deed transferring all its powers to the Grand Chapter is as follows :—

In the name of our Lord, to all our brethren, Greeting. Diploma transferring all rights and power in the affairs of the Holy Order of the Rosy Cross, to summons meetings of the Knights and piously united to work under God's blessing for the welfare of the same, under a true and lawful oath taken in our presence, and signed by the Illustrious Brother Commander of the Knights.

Under the hand of Illustrious Brother Commander of Palestine,

DE LA GARDE.

M. BERGH.

Commander of the Brothers Knights of Palestina, 105.

We, Commanders in chief of the Rosy Cross, principal Substitutes, Presidents, and Head-Masters, &c., &c., do grant by these presents the power and the might to summon meetings of the Knights, and to hold them, but always in a convenient and seemly place. In confirmation whereof we do appoint as Master in the Chair the Very Worshipful, Trustworthy, Illustrious and Free Man and Noble Brother Knight of the Rosy Cross, Brother Hendrik Bolt, a worthy Amsterdam Master of the Society *Concordia Vincit Animos*, in order that he, in compliance with the Holy Rites of our Order and the obligations of our Ancient Society, may do all the good in his power, labouring for the welfare of our trusty master-builders and that of mankind, as every Master knows to be his duty ; to control all acts of the lodge under his hand and sign manual as President ; and to require account at the hands of the head-masters, at all times and in every way, whether in the presence or absence of ourselves or of our Inspectors.

We do not complete this, and we shall not respect it, if, which the Holy Trinity forbid, an unjust administration should arise ; saying only, ‘If God be with us, who shall be against us.’

And we do grant these presents under our Great Seal and sign-manual, and with the highest authority, where, by the Grace of our Lord Jesus Christ, Peace and Unity are enthroned and founded upon the sure rocks of Faith, Hope, and Charity, in the year of our reckoning 496, to Henri Bolt, Sublime Master of the Rose-Croix.

DALMENCOURT, Sublime Vicar-General.

DE CONSALVIN, Secretary.

F. H. G. DE LA GARDE, Commander of the Princes of Palestine.

True Copy. J. BOUHUYS, Chancellor.

DUTRIENNE, Chief Confidant.

The agreement itself reads as follows:—

In virtue of an agreement of the 15th day of the 8th month of the year of the Order 774 (vulgar era 1803) made between the Governing Body of the High Degrees of Freemasonry in the Batavian Republic on the one part, and *Credentes Vivent Ab Illo*, as the only legal Chapter of the Eagle or the Rosy Cross in the said Republic, on the other part, We the undersigned, as the rulers of said Chapter, do declare and ordain that unto the said Governing Body is transferred all the power and authority of which the said Chapter is at present seized in virtue of its constitution (witness foregoing copy).

Done near Amsterdam, under the Great Seal of the Order, on the 6th day of the 2nd month of the year of the Great Light 775.

PIETER DIEPVEST R. :. +

Magistr.

A. G. HEINEKEN R. :. +

Inspe. Gen.

FREDERIK KRUSE Junior R. :. +

Insp. Sec.

J. N. H. HENNEBERG R. :. +

Insp. Sec.

W. VEENHUYSEN R. :. +

Thes.

J. BOUHUYS R. :. +

Chancellor.

From the foregoing documents it is not possible to determine whence they issued or derived their authority. The names, however, of De La Garde, Bergh, Dalmencourt, De Consalvin, are to be found on old documents and certificates issued by a Chapter named 'Jesus,' and another called 'Jonathan and David,' of Avignon, France, in 1788.

The Bro. Bolt who was thus authorised to erect Chapters of the Rosy Cross, was also empowered to constitute Chapters of the United Orders of Jonathan and David, and Jesus Christ, by a document of which the following is a part.

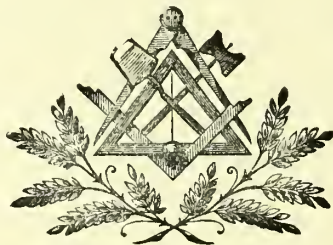
Les Grand-Maitres plénipotentiaires des ordres fraternels et confédérés de Jonathan et David et Jesus Christ, au nom et sous l'auspice et la tolérance mystérieuse de Sa Sainteté, Pius Pontife Souverain! Magistre Suprême et Oecumenique! Serviteur des Serviteurs de Dieu! par la clemence divine. . . .

The Chapters to pay a contribution in order that sooner or later the said Order may acquire possession of the Holy Sepulchre at Jerusalem, the holy site of St. Catherine on Mount Sinai, and other holy places in Palestine, and the document concludes:—

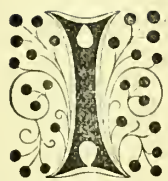
Donné à Avignon, et expédié par transmission suivante à Amsterdam, le vingt septième Décembre, l'an de la confédération 2853; de l'orde 468; et de grace 1788.

At the end of the document are two seals in red wax, with the name "Carpentras." That on the left bears the word "Gradidatio," and that on the right shows a Tiara with two crossed keys and the date 1788. On the inside of the document is a miniature portrait of St. Francis, with a skull and flagellum, and the symbol of the Rosy Cross, the Virgin and child standing on the globe, which bears the words "Refugium peccatorum." The suggestion which arises from this document granted to Bro. Bolt is, that the Church of Rome organised the Rose Croix in order to regain power over Freemasonry. If so the events of 1792 perhaps prevented this.

The subsequent history of the High Grades in the Netherlands has lately been a subject of discussion in these pages, and may also be referred to in Bro. Gould's "History," so that I refrain from further translating Bro. Brouwer's pamphlet, but I hope that the documents and data I have given here may be considered of sufficient interest to warrant their insertion in *Ars Quatuor Coronatorum*.



NETHERLANDS FREEMASONRY IN COURT.



It is fortunately very seldom that Freemasonry has recourse to Courts of Law to settle its differences. Yet in some few cases it has been found impossible to avoid this, and such cases increase the number of "Remarkable occurrences in Freemasonry." In this connection we may refer to the dispute early last century between the Lodge of St. Mary's Chapel, Edinburgh, and their offshoot, the Journeymen Lodge: in which case resort was had to legal proceedings, although the quarrel was finally settled by a "Decree Arbitral" in 1715. As Brethren will have gathered from the discussion in our pages for some time past, a little family difficulty has lately occurred in the Netherlands. A legacy having been left the Fraternity, the Grand Lodge claimed to be the sole recipients and administrators thereof as representing the *who'e* Craft. To this the supreme authority of the High-Degrees as also that of the "The Divisions of the Master's Degree" demurred, asserting that the Order in the Netherlands consisted of three independent and co-equal bodies, and demanding their shares. In justice to our Dutch Brethren it is right to state that, as far as we can gather, the legacy itself has been throughout of less importance to the disputants than the principle involved in its distribution. It has served to raise a question which required settling; and we believe either side would willingly have lost the mere money, if it could establish the principle for which it was contending. We regret that the matter has not been settled out of court, but we are not in a position to decide whether any one of the three parties is to blame, neither do we know whether other means might have been found to settle the point at issue. The case became the subject of an appeal to the Supreme Court of the Netherlands, and a judgment has been rendered, of which Bro. Dieperink has supplied us with a translation. In the history of Dutch Freemasonry this judgment will always figure as a "Remarkable Occurrence," for which reason it now finds a place in our *Transactions*.—EDITOR.

JUDGMENT delivered on the 24th JUNE, 1892, by the SUPREME COURT OF THE NETHERLANDS, at the Hague, in the case of the ORDER OF FREEMASONS IN THE NETHERLANDS against the GOVERNMENT OF THE NETHERLANDS. INTERPLEADER on the request of THE HIGH DEGREES and DIVISIONS OF THE MASTER'S DEGREE to be allowed to intervene as co-defendants.

"The Supreme Court of the Netherlands

Having heard the parties.

Having heard the Advocate-General *Patyn*, on behalf the Attorney-General, in his conclusion, tending to, etc.

Having examined the documents.

Considering with regard to the facts, that *the Government of the Netherlands* by summons of the 12th October, 1891, at the instance of *the Order of Freemasons in the Netherlands, dependent Colonies and Countries*, established at the Hague, represented by its Chief Board of Management, which Chief Board of Management consists at present of Mr. *P. J. G. van Diggelen* and nine other gentlemen, named in the summons, the office of Junior Grand Warden being vacant, has been summoned to pay to the plaintiff on withdrawal of 4 saldo-notes, the interest on the entry in the Great Book of the $2\frac{1}{2}$ per cent. national debt, under letter N, volume nine No. 2485, due on the 1st January and 1st July of the years 1890 and 1891, amounting together to f.11455, with the lawful interest on this sum, from the date of the summons.

Considering, that the defendant, in consequence of a writ, concerning this interest of the Great Books served at the instance of the Bodies named hereafter, on the 3rd December, 1889, on the *Board of Management of the Great Books of the National Debt in the Netherlands*, has caused this summons to be served on:

I. the moral body: "*the High Degrees of the Order of Freemasons in the Netherlands, dependent Colonies and Countries*," established at the Hague, being represented in law by the Chief Board of Management, called: "*the Board of Grand Officers*," and consisting at present of Messrs. *J. D. Oortman Gerlings*, and 8 others, and

II. the moral body: "*the Divisions of the Master's Degree of the Order of Freemasons in the Netherlands, dependent Colonies and Countries*," established at the Hague, being represented in law by the Chief Board of Management, called: "*the Chamber of Administra-*

tion," and consisting at present of Messrs. *D. P. van Reysen* and 6 others; in order that those signified, deeming it advisable, may intervene in the suit and look after their interests.

Considering that the said Chief Boards of Management have on the 28th October, 1891, presented to the Supreme Court a request to that effect, therein alleging:

That the summons served on the 12th October, 1891, on the Government is issued at the instance of a board of management, which unjustly calls itself "*the Chief Board of Management of the Order of Freemasons in the Netherlands, dependent Colonies and Countries,*" and unjustly claims to represent the Order as such:

That the entry in the Great Book of the National debt, which is here concerned, has been made in the name of "Netherlands, dependent Colonies and Countries (the Order of Freemasons in the Kingdom of the) represented by the Grand Master National and the Board of Grand Officers, now and for the future:"

That they, the petitioners, together with the Symbolic Degrees, who are plaintiffs in this lawsuit now pending, form "*the Order of Freemasons in the Netherlands, dependent Colonies and Countries,*" and for that reason they have opposed by writ dated 3rd December, 1889, served on the *Management of the Great Book of the National Debt*, any further payment of interest on the capitals, inscribed in the name as above indicated, to — and also any total or partial writing off or transfer of these capitals at the request of — others than the three parts of the Order of Freemasons jointly, being: *the High Degrees*, petitioners *sub. I*; *the Divisions of the Master's Degree*, petitioners *sub. II*; and *the Symbolic Degrees*, the present plaintiffs, — moving for these reasons that the Supreme Court allow them to intervene in the pending suit, between the original plaintiff and the original defendant, with condemnation in the costs of this interpleader, against those parties, who shall oppose this motion.

Considering that these arguments, repeated before the Court, have been disputed by the original plaintiff, also before the Court, by asserting that what has been alleged by the petitioners for intervention, is contradicted by the fact:

That the entry, of which the interests are demanded has been effected in the name of a representative of the same Order, of which the Board of Management which now appears in law as the representative of the Order, is the perfectly legitimate successor in law:

That, even if the present petitioners for intervention should be able to substantiate rights to possessions belonging to this Order, and particularly to the above named entry or the interests thereof, it does not follow therefrom that the complaining Board of Management, which appears as representatives of the Order for the collection of interest, due by the Government on an entry in the Great Book, standing in the name as quoted above, should not be entitled to this representation for that purpose, and as a consequence thereof, to the collection of the same:

That the allegations of the petitioners cannot influence the decisions thereon, while this decision can not infringe their rights, in so far as they might arise from their allegations:

That the petitioners have therefore failed to prove that they have a real interest at law in the granting of their request.

Upon which the plaintiff has demanded:

That the petitioners for intervention shall be declared not admissible in their request and the motion made by them, and shall be non-suited *cum expensis*.

Considering that *the Government of the Netherlands* has declared, with regard to the request for intervention, to submit itself to the decision of the Supreme Court:

That petitioners have caused to be submitted a further argument in refutation of what the original plaintiff has alleged against them, pointing out in the first place:

That what the plaintiff represents as a fact, against which the allegations of petitioners are of no effect, that the plaintiff should be the perfectly legitimate successor in law of the representative of the Order in whose name the entry in the Great Book has been made, is in reality the point in dispute, and

That thereupon the case has been argued on both sides.

Considering, with regard to law:

That — except the final result, towards which a more thorough inquiry, than is required at the decision of a request for intervention, would lead — the allegation of petitioners that the Order of Freemasons in the Netherlands, dependent Colonies and Countries is composed of three separate divisions, having each an independent existence, appears to the Supreme Court not to be unacceptable.

Considering particularly that for this view seems to plead, what the petitioners *sub. 1* submit in confirmation thereof by the production of the documents, numbered eleven, twelve, and thirteen (which documents were registered on the 6th February, 1892, at the Hague by the Receiver of Civil Deeds van Nouhuys), especially the articles 4 and 9 of the so-called General Stipulations, considered in their mutual relations; which stipulations, according to the letter of H.R.H. the Grandmaster National of the 11th May, 1835, appear to have been generally and properly approved of by all those concerned therein.

Considering now, that if this supposition be correct, the said 3 divisions must be considered, if the contrary be not proved, to be equally and jointly entitled to co-operate in the receipt of money, jointly belonging to them.

Considering that although the plaintiff — who does not deny to be also the government of the Symbolic Degrees — alleges that she alone to the exclusion of others, is entitled to the collection of the present interest of the Great Book, but under the circumstance that she appears under a name, not altogether synonymous with that, in which the entry is made, she contents herself with the unproved and even doubtful assertion, that she is the legitimate successor in law of the representative of the Order, which the Great Book mentions.

Considering that under these circumstances the request of the petitioners must be granted.

Considering indeed, that in the supposition, from which according to the considerations heretofore stated, must be proceeded, the interest in law of the petitioners to prevent that a Board, which up to now does not appear to be exclusively entitled to collect the said revenues on behalf of the whole Order, and performs that collection on its own authority, cannot be doubted.

Having seen Articles 286 and following of the Code of Civil Law

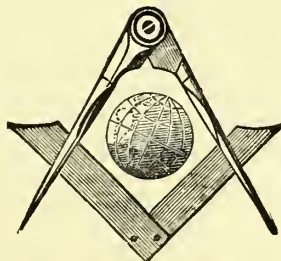
Admits both petitioners as interveners in the action brought by summons of the 12th October, 1891, by the Order of Freemasons in the Netherlands, dependent Colonies and Countries, established at the Hague, represented by the Chief Board of Management, now consisting of the gentlemen named in the summons, against the Government of the Netherlands.

Condemns the plaintiff in the costs of this incident, occasioned by her opposition to the request for intervention, taxed till before this judgment on the part of the first petitioners, the advances to f.55.29, and the salary to f.150; on the part of the second petitioners, the advances to f.55.29 and the salary to f.150; and on the part of the Government of the Netherlands, the advances to f.18.90½ and the salary to f.36."

A true translation by me,

DR. H. W. DIEPERINK,

Sworn Translator of the Supreme Court
of the Cape of Good Hope.



DATE OF ORIGIN OF THE GRAND LODGE OF THE “ANCIENTS,” 1751.

GRAND LODGE *v.* GRAND COMMITTEE.

BY BRO. JOHN LANE, TORQUAY.

IN his otherwise admirable paper on “Thomas Manningham, M.D., Deputy Grand Master, 1752-56,”¹ our esteemed Bro. R. F. Gould perpetuates the notion that the formation of the “Ancient” Grand Lodge dates from 1753 only, whereas it should be 1751.

Bro. Gould refers to “the formation of a second or schismatic Grand Lodge of England in 1753,” and in reference to the year 1752 he remarks that “At this date, however, the schism or secession had assumed form and cohesion, and although the recusant Masons had not yet formed a ‘Grand Lodge’ they were governed by a ‘Grand Committee,’ which was the same thing, except in name.”

It is this point, whether there was a Grand Lodge prior to 1753, that needs to be considered.

I am extremely unwilling even to appear to disagree with Bro. Gould, but as the Members of No. 2076 are never likely to be guilty of “sheep-walking,” I think, whenever we do not see eye to eye, the publication of our diverse opinions may probably tend to a clearer elucidation of the truth.

It will doubtless be remembered that the old “large folio bound in white vellum,” known as “Morgan’s Register,” which was first brought to the notice of the Craft by me in the *Freemason* of 18th October, 1885, is the earliest and only authentic record we possess giving any detailed particulars (and these are not many) as to the formation of the Rival Grand Lodge. From these, *their own Records*, however, it appears that the Members of several Lodges constituted themselves into a separate Society on the 17th July, 1751, and this Register (which was commenced by Bro. John Morgan, their first Grand Secretary) contains certain “Rules and Orders to be observ’d by the Most Ancient and Honble. Society of Free and Accepted Masons, as agreed and settled by a Committee appointed by a General Assembly held at the “Turk’s Head,” in Greek Street, Soho, on Wednesday, the 17th of July, 1751, And in the year of Masonry, 5751.” This is signed by Philip McLoughlin, Saml Quay, James Shee, Josph Kelly, and “Jno Morgan, Gd Secrety, viz., for the Grand.”

These “Rules and Orders” were evidently drawn up by brethren who believed that they had been engaged in constituting a Grand Lodge; and although they had no Grand Master at that period (to which point I shall advert later on) their General Assembly was an aggregate of Members of several private lodges, who intended the enrolment of these separate bodies into one Organization to be nothing more nor less than another Grand Lodge in direct opposition to the Original Grand Lodge which was constituted, in a somewhat similar way, in 1717.

I will quote from these “Rules and Orders” of A.D. 1751, in their own language.

“7th.

“That all Complaints and Appeals must come before *this Lodge* by Petition.”

“9th.

“That on St. Johns day the 24th of June & St. Johns day the 27th of Decemr, the Master of every Lodge shall deliver into the *Secretary of the Grand Lodge* the Names of the Masters & Wardens that are appointed to serve for the Ensueing Half Year.”

“10th.

“That on the first *Grand Lodge* Night after each St. Johns day the Master of every Lodge shall deliver into the *Grand Secrety* the Names of the Members of his Lodge together with their Half Year’s Dues. That is the Members of each Regular Lodge, for the use of Indigent Brethren or otherways as the *Grand Lodge* shall think proper, One Shilling each Member pr. Quarter.

¹ *Transactions of the Lodge Quatuor Coronati*, vol. 5, p. 93, et seq.

“ 11th.

“ That if a Lodge should grow to (*sic*) Numerous that Lodge to appoint Masters & Wardens to form a New Body, they applying to the *Grand Lodge* for Warrants & Constitution in one Month after the first Sitting Night and that no Lodge shall sitt on the First Wednesday of each Month, it being *Grand Lodge Night* when the Mast^{rs} & Wardens are requir’d to attend.”

“ 12th.

“ That every Person who shall be made a Mason in any Regular Lodge shall pay for his Register in the *Grand Lodge Book* for the sum of One Shilling.”

“ 13th.

“ That no Person or Member of the *Grand Lodge* at the time of Sitting shall Interupt the Grand Master or Grand Officers or any Brother then Speaking,” &c.

“ 14th.

“ That if any member of a Private Lodge shall be desierous of leaving the Lodge he belongs to to join another, he must have a proper Certificate from the Mast^r of that Lodge and Notice to be given to the Secret^y of the *Grand Lodge* of his leaveing the same, and the Mast^r of Lodge the s^d Brother shall join shall report him to the *Grand Lodge* in Order to have him Register’d in the *Grand Lodge Book*,” &c.

“ 15th.

“ That the following be the Charges & Paid for the Constitution of a New Lodge, viz.

	£	s.	d.	
For the Warrant	0	10	6	
Regester for each Member	0	1	0	Each
Pursevant	0	3	6	} of y ^e <i>Grand Lodge</i>
Tyler	0	2	6	

“ 16th.

“ That the Grand Master have Power to Call a Committee at Pleasure or Deputy G.M. or G.W. or whoever shall be in the Chair in their Absence; and such Committee to Consist of Masters of Lodges only, and their Resolutions to be laid before the *Grand Lodge*, the Next insueing Night after such Committee held and that the s^d Committee have Power to Adjourn from time to time not exceeding three *Grand Lodge Nights*.”

“ 17th.

“ That each Officer, viz., Masters & Wardens of all Regular Lodges under the Constitution of *this Grand Lodge*, who thro. Negligence or Omission will be absent on a *Grand Lodge* meeting (he or they having a proper Summons sent him or them) shall be fin’d as the Grand Rules Specify,” &c.

“ 18th.

“ It is further Agree’d (To support the Dignity of this *W.G. Lodge*) that no Mem. hercof (on any *Grand Lodge meeting*) be admitted (*sic*) to Sit herein without his proper Cloathing and jewell,” &c.

Bro. Sadler¹ rightly says that “ Sixteen [*i.e.* the first sixteen] of these rules were evidently written by John Morgan, who in the absence of evidence to the contrary, we must look upon as the first Grand Secretary of the Ancients.”

Rules 17 and 18, however, appear to be in another handwriting, and were agreed to respectively on the 6th April and 1st July 1752, long previous, it will be observed, to the election of a Grand Master. The inference that there could be no Grand Lodge without a Grand Master will not, in my opinion, commend itself to the Fraternity at large. There is, of course, no doubt but that the new Organization was at its commencement composed of men who were mainly of an inferior social status; and that there was some difficulty in obtaining “ a Noble Personage ” at their head is a point on which all are agreed. Dermott himself states this in the preamble to the Agreement for the appointment of a Grand Committee, thus,—“ Whereas it is highly expedient for the Universal Benefit of the Ancient Craft that a *Grand Master and Grand Lodge* shou’d govern and direct the proceedings of the several Ancient Lodges held in and about the Cities of London and Westminster.

¹ *Masonic Facts and Fictions*, p. 75.

And as the present low condition of the Ancient Society of Free and Accepted Masons renders the hope of obtaining a Noble Personage to preside over us at this time very precarious.

“In Order to preserve the present remains of the true Ancient Craft, &c., We the under Named, being the present Masters and Wardens of the Several Masonical Meetings called Lodges of true Ancient Masonry aforesaid, do agree (pursuant to the powers vested in us by our Respective Brethren of the several lodges) to form a Grand Committee (we mean such a Committee) *as may supply the deficiency of a Grand Master* until an opportunity offers for the choice of a Noble Personage to govern our ancient Fraternity. And that We will therein (by the Authority Aforesaid) make Statutes or laws for the better government and well Ordering the said Fraternity, Receive Petitions, hear Appeals, and Transact business (that is to say such Business as ought to be peculiar to a Grand Lodge) with Equity and Impartiality. Dated in our Grand Committee Room on Thursday the fourteenth day of September, New Stile, 1752, And in the year of Masonry 5752,” &c.

“And whereas several of the lodges have congregated and made Masons without any Warrant (not with a desire of Acting wrong, but thro. the Necessity above mention'd) in order to Rectify such irregular proceedings (as far as in our power) it is hereby Order'd That the Grand Secretary shall write Warrants (on Parchment) for the Unwarranted Lodges, viz., The Lodges known by the Title of No. 2, 3, 4, 5, 6, and that all the said Warrants shall bare (*sic*) date July the Seventeenth One thousand Seven hundred fifty and One being the day on which the said lodges met (at the Turk's head Tavern, in Greek street, Soho) to revive the Ancient Craft,” &c., &c.

“Signed, by Order, Lau. Dermott, G.S.”

It will be observed that the Resolution or Agreement to appoint this Grand Committee was not adopted until the 14th September 1752, whereas the Grand Lodge was formed on 17th July 1751, so that for fourteen months at least the work of the Grand Lodge had been carried on without the assistance of this “Grand Committee.” But all this time (i.e. *prior* to the appointment of the Grand Committee, as well as *subsequently thereto*, down to the election of the first Grand Master Bro. Robert Turner on 5th December 1753, who was “nominated and unanimously chosen, Instal'd and Saluted” on the same day¹) the brethren were clearly of opinion that they constituted a Grand Lodge and acted accordingly.

This is manifest enough in the “Rules and Orders” already quoted, dated 17th July 1751. It is further proved by a reference to their own Registers and Records.

In their first Minute Book, under date 5th February 1752, when there were present the Officers of Nos. 2, 3, 4, 5, 6, 7, 8, 9, and 10, being the representatives of all the Ancient Masons in and adjacent to London, it is stated that “An order was made in a *General Assembly* of Ancient Masons at the Turk's Head Tavern, in Greek St. Soho, upon the 17 day of July 1751 wherein the Masters of Nos. 2, 3, 4, 5, 6, & 7² were authorized to grant Dispensations & Warrants *& to act as Grand Master*”; and as a result of this the Warrant of No. 8 was so issued to hold a Lodge at the sign of the Temple and Sun, in Shire lane, Temple Bar, London.

Down to this period Bro. John Morgan had acted as Grand Secretary, but having now obtained an appointment on board of one of His Majesty's Ships, he “advised the Grand Committee to chuse a new Secretary,” whereupon “after a long and minute examination Relative to Initiation, Passing, Instalations and General Regulations, &c., &c., &c., Brother John Morgan declared that Brother Laurence Dermott was duly qualified for the Office of Grand Secretary, whereupon the Worshipful Master in the Chair put the names of John Morris and Laurence Dermott separately, when the latter was unanimously chosen *Grand Secretary*, and accordingly he was Installed (in the ancient Manner)” &c. “After which Brother Morgan (at the request of the President) proclaimed the new Grand Secretary thrice, according to ancient custom.”

Now all this would have been quite unnecessary for, simply, the *Secretary of a Grand Committee*. The obvious inference is that the new Society was from its organization on 17th July 1751 a Grand Lodge *de facto* as well as *de jure*. Surely it can never be seriously argued that Dermott was elected and *installed* Secretary of a Committee.

Further, the Minutes of 6th May, 1752, show that the Grand Committee could only have been another name for the Grand Lodge, for on that day “A motion was made—That this Grand Committee be removed back to the Turk's head Tavern, in Greek Street, Soho, where it had long been held under the title of the *Grand Lodge of Free and Accepted Masons of the Old Institution*,” Whether this motion meant that the Grand Lodge had previously

¹ Gould's *Hist. of Freemasonry*, Vol. 2, p. 441.

² “Nos. 2, 3, 4, 5 and 6” are only mentioned in the original Agreement.

“been long held” at the Turk’s Head, or only that the title of Grand Committee was sought to be altered to that of Grand Lodge, may not be quite clear. I incline to the former view, but in either case the fact is recognized that the Organization was a Grand Lodge to all intents and purposes, although not possessing at that period any Grand Master.

It is highly probable, I think, that the Grand Committee mentioned in these Minutes of 5th February and 6th May, 1752, refer only to the Masters of Nos. 2, 3, 4, 5, and 6, who were appointed to exercise the functions of the Grand Master, and that the subsequent Resolution of 14th September, 1752 (already cited) was an enlargement of that Committee, by granting to it extended powers and privileges, and also, possibly, by augmenting the number of its members. *But these appointments were made by the Grand Lodge to assist in carrying out its work, and not in any way to supersede it, or to derogate from its position as a Grand Lodge.*

Again, the Extract I have previously given of the appointment of the “Grand Committee” from “Morgan’s Register” bears this significant heading:—

“General Register, *Grand Lodge*” and is dated “Sep^r 14 1752, N Stile, Geo. Hebden, Mast^r No. 4 in the chair.”

And likewise in the Second Manuscript list of Lodges of the “Ancients,” at the end of the same Volume, appears the following:—

“Dec. 27, 1752, Anno Lap. 5752 *Grand Lodge* in due form assembled at the Five Bells Tavern, Wich Street, London. Br. Thos. Blower, Mast^r of (then) No. 8, in the chair.”

And from the Minutes we find that on 2^d September 1752 “The *Lodge* was opened in Ancient form of *Grand Lodge* and every part of real Freemasonry was traced and explained,” by the Grand Secretary, whilst on 3^d January 1753 it was resolved “That the G. Secretary be free from Contributions or reckonings, whilst being entitled to every benefit of the *Grand Lodge*, except a vote in choosing Grand Officers.”

These extracts might doubtless be considerably extended by reference to the Original Books in Grand Lodge, but I submit that the evidence given is conclusive that the “Ancient” Body from the very commencement of its Organization in July 1751 always claimed to be, and in fact was, an actual Grand Lodge.

I hope the outcome of this will have the practical effect of the alteration of the date of the “Athol Grand Lodge” (in the Yearly Grand Lodge Calendars) to 1751-1813.



FRIDAY, 7th OCTOBER, 1892.



THE Lodge met at Freemasons' Hall at 5.30 p.m. Present—Bros. W. H. Rylands, P.G.Stwd., W.M.; W. M. Bywater, P.G.S.B., I.P.M.; Dr. W. Wynn Westcott, S.W.; G. W. Speth, Secretary; E. Macbean, S.D.; R. F. Gould, P.G.D., P.M., D.C.; C. Kupferschmidt, I.G.; Prof. T. Hayter Lewis; and Sidney T. Klein. Also the following members of the Correspondence Circle:—Bros. G. Gregson; Rev. Hugh Thomas; S. L. MacGregor Mathers; C. W. Buck; Col. J. Mead; E. H. Cartwright; F. W. Wright; J. H. Davis; Max Mendelssohn; G. R. Cobham; Rev. H. C. Houndle; H. C. Monro; Robert Roy; Dr. J. Balfour Cockburn; F. W. Levander, as J.W. Thomas Cohu; R. A. Gowan; W. T. Nesbitt; J. Leach Barrett; R. Palmer Thomas; J. B. Mackey; J. Glass; C. B. Barnes; W. M. Denholme; G. A. Knock; Hamon Le Strange, P.G.D.; F. F. Giraud; C. N. MacIntyre North; H. French Bromhead; and C. Fruen. Also the following visitors:—Bros. Dr. Mosevietz, Lodge Demokratiën, Hungary; W. B. Storeham, P.M. Robinson Lodge, 2046; C. E. Monro, Lodge Friends in Council, 1383; W. C. Stunt, W.M. Lodge of Harmony, 133; J. B. James, W.M. Æsculapius Lodge, 2410; and P. James, Ivy Lodge, 1441.

Six Lodges and 38 brethren were elected to the membership of the Correspondence Circle.

The Secretary read the following report of the Permanent Committee, the recommendations therein contained being adopted by the Lodge *nem. con.*

LODGE QUATUOR CORONATI, No. 2076, LONDON,

PERMANENT COMMITTEE.

The Permanent Committee met on Monday, the 25th July, at the Holborn Restaurant, at six p.m. There were present: Bros. W. H. Rylands, W.M.; Dr. W. Wynn Westcott, S.W.; Rev. C. J. Ball, J.W.; R. F. Gould and W. M. Bywater, Past Masters; W. Mattieu Williams, J.D.; and G. W. Speth, Secretary.

The Committee begs to tender the following

REPORT.

W.M. AND BRETHREN,

The printed copies of the By-laws, as last amended on the 2nd June, 1887, requiring renewal, we have taken the whole subject into consideration, and submit the following amendments.

After the Seventh By-law, to add a new By-law, as follows:

“EIGHTH BY-LAW. Notice shall be given on the summons of all special money-votes.”

The “EIGHTH BY-LAW” to be in future the “NINTH BY-LAW.”

To add:

“TENTH BY-LAW. No brother shall be elected an Honorary Member of this Lodge unless he be of literary, artistic, or scientific distinction; nor without the same formalities being observed as in the case of joining members.”

To add:

“ELEVENTH BY-LAW. No proposal to add to, or alter, these By-laws shall be made except at a regular meeting of the Lodge. Every motion to that effect shall be made in writing and handed to the Master in the Chair. If seconded, it shall be inserted in the proceedings and discussed at the next regular meeting, or at a special meeting called for the purpose; due notice of the proposed amendments being given on the summons. Any alteration, then or subsequently, carried, and confirmed at a following regular meeting, shall, after approval of the M.W. Grand Master, become a valid By-law.”

Should these amendments be passed and confirmed by the Lodge, and approved by the M.W.G.M., we advise that a new edition of the By-laws embodying them be printed for the use of the members.

We further beg to report that our Library, Museum, and other property in the custody of the Secretary, being now of some considerable value, we have instructed him to effect an insurance on them against loss by fire.

We are also of opinion that the position of the Editor of our publications shall, so far as control by the W.M. is concerned, be distinct from that of the Secretary. The Editor shall be elected by the Permanent Committee, hold office during its pleasure, and be under its control. The Editor, in any case of doubt, shall immediately communicate with the W.M., requesting him to bring the matter in question before the Committee on the earliest possible day.

We invite the Lodge to give effect to our opinion by a formal vote.

Signed on behalf of the Permanent Committee,

W. H. RYLANDS, W.M.

A ballot was taken for a Worshipful Master for the ensuing year, and Bro. T. Hayter Lewis was unanimously elected to the office.

The WORSHIPFUL MASTER having announced the result in due form, took advantage of the opportunity to thank his officers during the past year for their valued assistance, and the brethren generally for their kindness. He had lately been informed that one of their esteemed Past Masters, Brother W. Simpson, was at that moment confined to his chamber by a serious illness, and he did not doubt for one moment that he was trying to express the feelings of the brethren in moving that a vote of sympathy be entered on the minutes and conveyed to our Brother by the Secretary. Brother Simpson had from the very first been a devoted member of the Lodge, and rendered yeoman's service. He need only remind them of the many papers they owed to his pen: papers which, whether they could always agree with the author's conclusions or not, were very valuable as placing on record a series of curious facts and beliefs, bearing on many subjects, and in a great measure new to students of Freemasonry. In fact the very books from which some of the notes were gathered had only lately been translated. The preparation of these papers must have occupied a considerable time, although their Brother was a busy man: they showed much careful reading and labour. Then again, Bro. Simpson had always placed his artistic talents at the disposal of the Lodge, and out of five St. John's Cards, no less than four were from his designs.

Brother GOULD in seconding the motion, said that while refraining from touching upon any of those topics which had been so well handled by the W.M., he should like to bear witness to the kindly disposition and geniality of their Brother, which had endeared him to all the members. The vote was accorded with many expressions of sympathy by the brethren, and the Secretary was instructed to communicate the same to Bro. Simpson.

Brother Walter Besant, Treasurer, and Bro. J. W. Freeman, Tyler, were unanimously re-elected.

A handsome emblazoned velvet cushion for the Volume of the Sacred Law, and a beautifully engraved silver Square and Compasses, were presented for the use of the Lodge by Bros. J. S. Cumberland and Thomas Cohe respectively.

The SECRETARY announced that Bro. H. J. Whympier, *C.I.E.*, had been appointed by H.R.H. the M.W.G.M., District Grand Master of the Punjab. It was moved, and carried unanimously:—"That this Lodge is most gratified by the well-deserved promotion of one of its esteemed members to such high office, and that this resolution, together with the hearty congratulations of the Brethren be suitably engrossed and forwarded to Bro. H. J. Whympier."

It was moved, and carried unanimously:—"That Brother William Harry Rylands, Past Grand Steward, having completed his year of office as Worshipful Master of the Quatuor Coronati Lodge, 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."

Brother Dr. J. BALFOUR COCKBURN exhibited a curious gold jewel, evidently manufactured in China, and probably a presentation jewel to some P.M. of a Lodge in China. It had belonged to an official of the Royal Court of Guernsey, now deceased, but Bro. Cockburn was unable to state how it came into his possession. The same Brother exhibited three pierced brass R.A. Officers' jewels, the property of Bro. A. C. Quick, a member of the Correspondence Circle residing in Guernsey, a zealous collector and Masonic student. They came into his possession some four years ago, but Bro. Quick is quite unable to give any history of them. All he can say is, that he supposes, from the source from which he obtained them (a more or less indigent brother passing through the island), that they originally belonged to some Chapter in the Midlands.

The SECRETARY exhibited, on behalf of Bro. Vernon of Kelso, a curious handkerchief, 25-ins. by 15-ins., covered with Masonic emblems in red.

(All the above exhibits will be found illustrated in this number.)

The following paper was read:

THE MASONIC APRON.

W. HARRY RYLANDS, P.M. No. 2.

P.G. STEWARD, WORSHIPFUL MASTER.



ABOUT this simple but important part of Masonic clothing, like so many other matters connected with our Craft, almost all that has been written is of little real value. The very slightest examination of facts would have prevented many errors and misleading statements which have from time to time appeared in print. It is this slight examination which it is now my intention to attempt. The selection of notes and illustrations, which will be here placed on record, within the reach of Masonic students, may naturally be added to by other enquirers, but I may express the hope never again to meet with the absurd statements and deductions often repeated even at the present time.

In his recent paper, printed in the present volume of our *Transactions* (vol. v., p. 29-36), Brother Crowe has stepped much beyond the usual style of these communications, and has collected together a quantity of useful notes and illustrations of foreign and other aprons.

One of the great difficulties in an examination of this kind is the lack of materials. Not that aprons, both old and interesting, do not exist, but it is at times a little difficult to obtain descriptions of them. Another difficulty is, that so long as so much latitude in the form and decorations existed, it was quite within the power of each Mason to invent for himself almost any apron he pleased. Such examples, however, I feel sure, can be easily selected, when we are in possession of the needful facts.

It must be admitted at once that the evolution of the Masonic apron, is not of vital importance in our history. It must, however, be also allowed that in the consideration of these by-paths of study, valuable information, not to be obtained elsewhere, is very often discovered.

What is required is definite information about all the old aprons which still exist in private hands. A good number have been exhibited and catalogued in the Masonic exhibitions and elsewhere, but it is much to be regretted that the descriptions are so often imperfect. A little more care and system would have saved much trouble, and at the same time rendered these catalogues permanent books of reference instead of, in some instances, almost useless and imperfect lists of objects.

The interest of Brother Crowe appears to be centred more particularly upon the elaborate examples of the aprons in use in Scotland and on the Continent, whereas I have given more attention to the earlier forms used in our own country. All aprons of ornate character belonging to pure masonry are, in my opinion of late date, and I consider that whenever certain signs and symbols appear on foreign examples, it is simply a copy, extension, or modification of something first adopted in England. All foreign Freemasonry is to be traced to the United Kingdom, and very naturally the aprons, and other forms of clothing to a large extent went with it.

With regard to Scotland, the question of aprons follows, in my opinion, very much the same course, whatever may have been the original basis to which elaborate ornaments were from time to time added. That different colours were used in Scotland, as Murray Lyon states prior to 1736, for Masonic clothing, *i.e.*, for the ribbons by which jewels were suspended round the neck, is very possible. I do not, however, consider it likely that the same amount of difference existed in Scotland with regard to the colours upon the aprons before the year 1736, as exists at the present time. Indeed I should be inclined to place the adoption of such differences much later. In every instance so far as I have been able to discover the mention of coloured ribbon refers to the collars for jewels, and never to the edging of the apron. I may quote several references given in Murray Lyon's *History*. In 1723, 1724, (p. 325-6) "white aprons and gloves" are mentioned, and again in 1730, (p. 186,) 1733, (p. 187). In 1740 (p. 188) leather aprons were ordered to be purchased by the Treasurer, and again in 1747, (p. 193,) reference is made to leather aprons.

The early Scotch aprons were, I imagine, of very much the ordinary operative form, particularly when in so many instances the Lodges retained for a long period their operative character. The bordering with ribbon and decorations were, I think, introduced by the Speculative Masons, and may perhaps have been a mark of distinction. The decorations were however not a necessary badge or mark of the Lodge. In the minutes of St. John's Old Kilwinning Lodge (No. 6 of Scotland), Inverness. (*Hist. of Freemasonry in Inverness*, by Alex. Ross, 1877, pp. 85, 118, 200, 167, 174, 199, 112, 146). An order for a procession to be held on St. John's day, 1768, states, "the brethren are to have their aprons ornamented or not as they please." Again in 1797, the brethren are to attend the procession, "with white stock-

ings and aprons without ornaments." In the minutes of St. Andrew's Kilwinning (Scotland No. 31), there is a similar order for the same procession on St. John's Day, 1797. The same Lodge on the 28th of December, 1769, ordered their treasurer "to pay eighteen shillings for two dozen of aprons." The cost of aprons in 1776 is thus charged in the minutes:—

To 2 doz. Aprons at 12s. per doz.	-	£1 4 0
March 25, To cleaning 14 at 3d. each	-	3 6

The same price is charged on January the 18th, 1796, and on November the 30th, 1797

"By cash received for old leather aprons sold to Dr. Robertson, £0 8 0."

From this it is quite clear that the aprons were of leather. The officers aprons were to be different from those of the ordinary members of the Lodge, for the minutes of St. John's Kilwinning, record that nine new aprons were ordered on the 28th of March, 1788, "to be chosen and prepared" for the officers of the Lodge. In 1816, the same minutes record the order for the funeral of a member, when the brethren were to appear in "white gloves, and white aprons trimmed with blue."

Of much of the symbolism of the Freemason's apron ordinarily received at the present time, I have found nothing which would lead me to believe that it is of very early date. Probably it came in when the newer symbolism was introduced, otherwise it is difficult to account for so many aprons being made of silk, velvet, satin, cloth, canvas, linen, and even chamois-leather, which might be called the skin of the goat! Aprons were, I believe, for a considerable time made from the skin of the sheep, that of the lamb being much too small for the size required.

It will be noticed that I do not draw a wide difference between the aprons in use by members of the two Grand Lodges, the Regular and Dermott's. At first, I feel sure they both used one and the same form, a long leather apron, and this was continued in both bodies for some time. The Atholl Masons appear to have retained the long form of apron, perhaps to the last, whereas the Regular Masons adopted a more convenient size, and possibly allowed more latitude in the choice of the shape. Decorations and adornments seem to have been used by the members of both bodies.

Of early examples of the Masons' apron, few, if any, have come down to us, but it seems to me that the aprons of the Operative Masons are not likely to have been changed very much in form, from those in use by the same body at an early period.

What was the form of the early foreign Operative Masons' apron I have never troubled to enquire, but all of the early foreign Freemasons' aprons appear to have been of smaller size than ours. It may be worth noting that at an exhibition held by the Society of Arts of Dresden, in September, 1881, I saw a modern picture of a "Maurer" squaring stones. He was clothed in a square leather apron, evidently double, with a square raised fall, and reaching to his knees or a little lower. Again, October, 1881, I spent much time in the cemetery at Nürenberg, which contains the most extraordinary collection of graves I ever saw. Others of the same kind are also preserved in the Museum. Those in the cemetery are very numerous, one, No. 613, particularly attracted my attention. It is the altar-tomb of Johannes Friedhoff. The decoration consists of a carved bronze plate, with an inscription in an ornamental panel, stating that the grave belongs to Martha Fliegel, her brothers and sisters and their heirs. Below the panel is a shield-like ornament, upon which is represented a Mason in a plumed hat at work squaring a stone. At his feet lies his square, and against the side of the surrounding border rests an object probably intended for a rule, being divided into spaces. In the upper corners is represented a kind of winged sun, on one side, and on the other a mark presumably that of the Mason. I have no doubt a more careful search among these tombs than I was able to pursue, would reveal many interesting pictures referring to the guilds. Some discrimination would, however, be required, as if my memory is correct, I was told that many of the inscriptions were not of the age they professed to be.

It is not my intention at the present time to do more than glance at the operative apron, in order to lead up to that used by the English Freemasons. The following indenture of apprenticeship (dated the 2nd of February, 1685), which I bought some months ago, is interesting, although it follows pretty much the same form as the usual documents of the kind, because it is the only indenture of a Mason that has up to the present time been found, and mentions the apron specially:—

This Indenture made the Second day of februarye in the yeare of our Lord according to the English Accompt One Thowsand Six hundred Seauenty and fflue, Witnesseth that Symon Bond sonne of Mary Tompkins Wife of Richard Tompkins of Bpps Ilchington in the County of Warwick yeoman late Widdowe and Relict of John Bond with the consent of his said ffather in Lawe and Mother hath putt himselfe an Apprentice With John Cooke of Harbury in the said County of Warwick free Mason And as an Apprentice him to serve to learne the trade of a free Mason from the date hereof Vnto the full end and Tearme of seauen yeares next ensuing, during which tyme the said Apprentice

his said Master faithfully shall serve his secretts shall keepe, his Commandements lawfull and honest shall obey, he shall not comitt ffornicacion nor contract himselfe in Matrimony, Nor Inordinately wast his Masters goods Nor lend them without his leaue, Tavernes nor Alehouses of custome he shall not haunt neither shall he play at Vnlawfull Games, But shall behaue himselfe as a dutifull servant both in word and deed, And the said John Cooke his said Master doth hereby Covënt that he the said John Cooke will teach and Instruct his said Apprentice in the Trade of a free Mason by the best meanes he cau, And will during the said tearme allow him sufficient wholsome and competent Meate drinke Lodging and Aprons (All the Rest of his Apparrell being to be p'vided by his said—parents during all the said tearme) In Witnes whereof the said John Cooke and his said apprentice to these p'sent Indentures Interchangeably haue putt their hands and scales the daie and— yeare first above written :/:3

Scaled and deliu'd in the
p'sence of vs :/,/
Rob. Archer
John Sherley

the m'ke of  Adouble-headed
- b Eagle displayed
Symon Bond

I am informed that some years ago leather was the material ordinarily used for Masons aprons, that they reached nearly to the ankles, the fall was held up by a thong of leather which passed round the neck, and that they were fastened by two other thongs which were tied round the waist in front. The introduction of a woven apron among Operative Masons is a very modern introduction. The leather aprons cost two shillings or two shillings and sixpence each, which would be about the equivalent of the prices so often mentioned in the old minutes of Lodges. Messrs. Deed & Co. inform me that skins can be purchased at any price, from about six shillings a dozen!

I am indebted for the above information about the form and change in material of Operative Masons aprons to Brother James Place, who has considerable technical knowledge of the subject. Brother Cohu very kindly arranged for us to meet, after the meeting, at which I read this paper, and I add these notes as they complete the information about Operative aprons, and explain a difficulty raised by Bro. Speth in his remarks.

It must always be remembered that primarily the operative apron was made for use and not for ornament; we should, therefore, expect to find it exactly what it is—a covering capable of protecting both the body and the garments of the wearer. In order to do this, it should of course be strong, not expensive and of considerable size, and the most lasting and suitable material for this purpose would be leather.

The earliest representation we possess, as far as I am aware, of the Freemasons apron, is that in the engraved portrait of Anthony Sayer, who occupied the office of Grand Master in 1717. It is clearly represented, but unfortunately only the upper portion is visible in the picture. The flap is raised, and upon the portion where the bow formed by the strings would be, he places his open hand, so this also is hidden. The apron is, I think, evidently a long skin of leather and probably reached nearly to the feet. The next in date is the frontispiece of Anderson's *Constitutions* issued in 1723. In it a man, who we may presume is intended for the Tyler or Guarder as he was called, is represented on the dexter side of the plate bringing into the hall a number of aprons and gauntlets or gloves. The aprons which are thrown over the man's arm have long ties or strings attached, from the form and flatness of which, it seems clear thongs of leather are intended. The aprons are evidently of considerable size, quite large enough to reach almost to the feet of the wearer, and I feel sure they are of leather. It is however, impossible to say with certainty what was the exact shape.

Unfortunately, though it is hardly necessary, I have not been able to discover any distinct statement of the same date (1717-23) as to the material of which the apron was ordered to be made. This omission, I conclude, happens because it was perfectly well known to everyone that the Freemasons simply used the ordinary leather aprons of the operative masons, with whom they were at that period largely associated. I have long contended that the earliest form of the Freemasons apron even from an earlier date than either 1717 or 1723, up to a later period, was the long leather operative masons' apron, indeed the descent is so natural that it would be difficult to imagine it otherwise.

I cannot agree with Bro. Crowe, that linen was the material ordinarily used for them, nor that linen aprons are "undoubtedly" intended to be represented in Hogarth's picture "Night." They are, I feel certain, the usual long *leather* aprons, tied in front over a short fall, thus forming a somewhat important feature in the picture. I have added two others for comparison from Hogarth's plate, "The mystery of Free Masonry brought to light by y^e Gormagons," one worn by a man, and the other by a monkey. Others will easily be recognised in the plates.

The very fact that the Melrose apron is made of *linen*, and not *leather*, would in my opinion go very far to prove that it is not of great antiquity. The rosettes as well as the rounded flap lead to the same conclusion.

I have not seen the original painting of William St. Clair of Roslyn, the first Grand Master of Scotland (1736), but only the lithograph in the Constitutions of the Grand Lodge of Scotland 1848, afterwards used by Laurie in his History (1859). I cannot therefore judge fairly of the apron, but it should be pointed out that this picture is not of certain authenticity according to Murray Lyon. In his History of the Lodge of Edinburgh (p. 182), he writes, "There is another portrait of Mr. St. Clair in the Lodge Room of Canongate Kilwinning, in masonic costume, and a copy of this picture stands in Freemasons' Hall, and a lithographed copy is in Laurie's History. There is, however, no trace of its origin. It is known to have been in possession of the Canongate Kilwinning Lodge from about the year 1793; but it bears slight resemblance to the one in the Archers' Hall. We are of opinion that it is neither genuine nor a correct likeness of its subject."

With this opinion, as far as it is possible to judge from the lithograph, I have always been inclined to agree. The small button or rosette on the flap of the apron, is a difficulty, and even more the sash from which hangs a jewel of strange composition, which even the remarks in the introduction (Constitution of Grand Lodge of Scotland, 1848, note p. xx.) do not satisfactorily explain. As for the material of the apron, it would be more possible to judge from the painting itself.

Bro. Crowe also expresses the opinion that the aprons of the plate in Picart's Ceremonies of 1735-6 as represented are "undoubtedly linen or some textile fabric and not leather." Here again I cannot agree with him. Supposing them to be correctly engraved, they are, in my opinion, undoubtedly *leather*, because, *no linen* could arrange itself in similar folds to those represented. It is the usual leather apron, perhaps in some instances a little more trimmed on the edges, but still reaching to the knees. The flap also is a little more rounded than in the earlier examples, as was usual to some extent at the period. It is well tied round the body, the upper portion of the apron, as may be seen from one figure with his back to the spectator, reaching on both sides well upon the hips, with the bow evidently in front. I may mention that this manner of tying, exactly following the operative custom lasted till a late period, even when silk or linen strings were used, the only difference being that sometimes the knot and bow were above the flap, and sometimes underneath it.

Bro. Crowe draws a comparison between these figures who "wear trowels," and some of the customs used among the Freemasons of Hungary. The figures, however, it must be remarked do not *wear* trowels, except in one instance, possibly the Master, where the trowel is suspended round the neck by a ribbon, as also a jewel of a very confused and extraordinary description. They *carry* them and I think a comparison may be here better drawn between this plate and the minutes of the Caermathan Lodge, printed by Bro. Woodford from information supplied by Bro. J. Marsden (*Mas. Mag.* vol. v., 1877-78, p. 450) "24th June 1754."

"To cash paid Bro. Gwynn, for 5 trowells and mending 12 others 0 4 10.

Another instance may be quoted. In the minutes of St. Andrew's Kilwinning (No. 31, Scotland), already quoted from the book by Brother Ross (p. 152), there is an entry of 12 trowels and nine hammers having been purchased from Robert Arnatt in the year 1736. It must be remembered that although the Lodges were operative, i.e., composed to a greater or lesser extent of operative masons, no building operations are likely to have been carried on at the stated meetings, therefore, unless the Lodge supplied its operative members with tools, they must have been purchased for some regular purpose.

It is of course possible that an individual mason may have had his apron made of some woven fabric, in early times, but such a form must have been unusual, and contrary to custom as well as the regulations. Very often, it may perhaps be said to some extent to have continued nearly to the time of the Union, it was a common practice for the Lodge to buy aprons to sell to the initiates, and for the use of its members, as well perhaps for visitors.¹ Constantly the entry of the purchase of one or more dozens of aprons, occurs in the old minutes of both English and Scotch Lodges, as quoted above, the price varying from one shilling to one shilling and sixpence each.

The first reference to the Apron in the *Book of Constitutions* is found in the *Nw Regulations* (*Constitutions* 1739, p. 153): on the 17th March 173 $\frac{1}{2}$ (i.e., 1731) it was resolved that "*Masters and Wardens of particular Lodges may line their white Leather Aprons with white Silk, and may hang their Jewels at white Ribbons about their Necks.*" This regulation is

¹ Murray Lyon in his History quotes a minute of 1740 (p.188). Leather aprons were to be purchased by the Treasurer "for accommodating the visitors from other Lodges, and even for the members of this Lodge, as they shall have occasion"

repeated up to the edition of the *Book of Constitutions* dated 1784 (p. 395). The Stewards also (*Constitutions* 1738, p. 167) article xxiii. of the new Regulations of 17 March 1731 [1731] orders, "The Stewards of the year were allow'd to have *Jewels* of Silver (tho' not gilded) pendant to *Red Ribbons* about their Necks, to bear *White Rods*, and to line their *White Leather Aprons* with *Red Silk*. *Former Stewards* were allow'd to wear the same Sort of Aprons, *White* and *Red*." Indeed the only material ever specified is white leather, and the only addition allowed is the different coloured lining worn by the Grand Officers and Grand Stewards.

In America, I believe, the plain white apron has been retained, though there is evidence according to Mackey, that rosettes were at one time in use.

The edition of Jachin and Boaz, 1762, although an unworthy authority, may be accepted I think in such a case as the present one. It is there stated "Every Brother has an apron made of white skin, and the strings are also of skin, though some of them chuse to ornament them with ribbons of various colours." In the Inventory preserved at York, dated 15 Sept., 1779, are entered "Four aprons lined with pink silk," these, however, may have been intended for the Stewards. The order of the *Constitutions*, states, that "The Masters, Wardens, and Members of particular Lodges, if they choose to line their white Leather aprons, are to do it with white Silk; and the officers to wear their Jewels pendant to white only." I can very well understand the use of this lining, as undyed leather, unless the surface undergoes some treatment is always liable to leave white marks upon the clothes. In the *Constitutions* dated 1784 (p. 444), the last song given is one without a title, to be sung to the tune of "Rule Britannia," the last verse commences—

"Our leathern aprons may compare
With garters red and blue
Princes and Kings our brothers are,
While they our rules pursue," etc.

Having, I think, established what was the material from which they were made, it will be interesting to consider the shape and form of these old aprons. They were simple skins of leather, the legs of the animal having been cut off and a thong of leather about one inch wide, knotted or perhaps in some instances stitched to the two corners from which the fore legs had been removed.

The only specimens now in existence, so far as I am aware, are those preserved in the Grand Lodge collection, of which other examples still remain in the Royal Arch Chapter at Colne. It is true they are aprons of the Royal Arch, but the Royal Arch Aprons were naturally the ordinary masonic apron, with the emblems or badges of that degree added. Bro. Sillitoe very kindly brought some to London for me to examine, and allowed me to have them to copy. They are peculiarly interesting and of their exact date there is no doubt whatever, they were ordered, made, and used in the Chapter at Colne in Lancashire in the year 1783. The Royal Arch Chapter at Colne was founded on the 12th of May, 1769, under the name of the Cana, or First Miracle. The Lodge at Colne was warranted the 4th of February, 1762. These dates would, at first sight, appear to be late for the present purpose. It must, however, be remembered that the minutes of the Colne Lodge go back to 1760, and there is good evidence of a previous existence to which it would be difficult to affix a date. Doubtless when the Royal Arch aprons were obtained in 1783, they very naturally were made to follow the fashion of those already for some time past in use in the Lodge, in fact the common form of apron of the time. Thus this pattern of the apron may very well be carried back to a date earlier than either 1769 or 1783.

Fortunately however, this fact, strong though I consider it to be, is by no means all there is left to rely upon, other and contemporary evidence exists which makes the matter perfectly clear.

As aprons were less and less used for operative purposes, and the Lodges were composed more of speculative masons, the old cumbersome apron was reduced in size. A copy of the edition of Cole's *Constitutions* of 1728-9, formerly in the possession of Brother Richard Spencer, contained an engraving, reproduced by him in *The Constitutions of Freemasons*, (introduction p. xxiv.) The centre one of the three figures (the W.M. with his two wardens), there represented wears an apron, which is almost identical with those used at Colne. The date of this engraving appears to be within a few years of the year of the publication of the *Constitutions*, or about 1731. It occurs as the frontispiece of the edition of Cole's engraved *Constitutions* of that year.

In the plates will be found a series of sketches taken from engravings of various dates. Portrait of Anthony Sayer, Gentleman, Grand Master 1717. Anderson's *Constitutions* (frontispiece) 1723. Spencer's copy of Cole's *Constitutions* 1730-1. Picart's plate of the 1736 list of Lodges, 1735-6. Smith's *Pocket Companion* (frontispiece) 1736. Hogarth's picture *Night, before 1738* (see my paper *A.Q.C.*, vol II., p. 146). Portrait of Montgomerie, Grand Guarder 1738. Engravings of the interior of a Lodge, about 1745. *Freemasons'*

Pocket Companion (frontispiece) 1754. Print, a Freemason made out of the Materials of his Lodge, 1754. Engraving recording the discovery of secrets at Canterbury, 1754, Engraved summons of the Anchor and Hope Lodge, No. 37, Bolton 1767. Engraved Summons of the Lodge of Unanimity, now No. 208, engraved in 1772 or 1773, as well as others of different dates.

I have also added a number of aprons from Foreign works, for comparison. The authorities being given in the explanation of the plates, they need not be repeated here.

Most of the English aprons are of the long form, *i.e.*, the simple skin with the sides and lower edge sometimes trimmed straight. The length may easily be judged when the whole figure of the mason is engraved, but we must always remember that skins are rarely either the same size or shape, no two of the Colne aprons are exactly alike. Wherever aprons appear represented alone, without the figure it is difficult to arrive at the size really intended, but in every early example the apron reaches either to the knees or below them. It will be noticed in some instances that the fall appears to be a narrow curve round the waist, this, I think, is the Master Mason's apron, a portion of the fall having been removed. In others it will be noticed the hole is still evident in the fall. Messrs. Deed and Co. the well-known leather merchants very kindly gave me all the information I required in technical leather dressing. This hole which in the best engraved plates is carefully represented, plays no part in any of the processes through which the skin passes in its manufacture.

The following extract, however, very well explains its purpose:—In l'ordre des Francs maçons Trahi, 1745 (p. 116 note) it is stated that the Fellow Craft attaches the bib of his apron to his coat, and the Master allows it to fall down. Les Francs-Maçons ecrasés, 1747 (p. 221), states that the apron only differs as above in the degrees. The Master of the Lodge is the only person who wears it changed, according to the difference of the degrees, the apron lying on the pedestal is also changed. I have added an example of the apron lying upon the pedestal, from which it will be seen that the simple skin of leather, with leather thongs attached, was used for this purpose. Unfortunately most of the other French examples are not represented as being worn, but are added to the plates more in the form of ornaments, and explaining the contents of a Lodge.

Curiously enough when I was at Messrs. Deed & Company's I saw a man clothed in a long leather apron, the fall hanging down, with the hole as it appears in the early Masonic apron. He informed me, just what I expected, that it was a button hole to fasten the apron to the waistcoat, in order to protect the upper part of his clothes. This operative usage is well and clearly represented upon the figures in the rare engraving of the Canterbury incident commonly called "Old Molly," dated 1754.

I have made and now exhibit a leather apron exactly like those at Colne except in the fall, which follows an earlier example, that of 1736. If the fall is a little reduced in size so as to cut off the button hole, it will correspond in form exactly with the Colne aprons.

In the plate will be found several sketches of operative aprons, including those of the masons and carpenters of the Preston Guild, co. Lanc., as they appear in the procession of the Guild from engravings executed in 1762. It is interesting to notice that the long leather apron belongs to the masons, while the carpenters wear a short rounded one. Carpenters were, it must be remembered, also builders, and we may perhaps have here a key to the source whence the rounded aprons were obtained, if it did not originate in the reduction of the fall as I have already mentioned. On the engraved plate illustrating the procession, the masons are described as the Masons' Company, but I am rather inclined to believe that it was the Lodge or Lodges of Freemasons who are there represented. A careful examination of the Guild records at Preston, if made for the purpose, would probably bring to light some interesting points in Masonic history.

Writing in 1764 (*Aliman Rezon*, pp. xxiv-xxxi,) Dermott, who never lost a chance of ridiculing and abusing his enemies, after giving an amusing account of Geometry combined and demonstrated in the "Knife and Fork Degree," enters upon the subject of the apron.

"There was another old custom that gave umbrage to the young architects, *i.e.* the wearing of aprons, which made the gentlemen look like so many mechanicks, therefore it was proposed, that no brother (for the future) should wear an apron. This proposal was rejected by the oldest members, who declared, that the aprons were all the signs of masonry then remaining amongst them, and for that reason they would keep and wear them. It was then proposed, that (as they were resolved to wear aprons) they should be turned upside down, in order to avoid appearing mechanical. This proposal took place and answered the design, for that, which was formerly the lowest part, was now fastened round the abdomen, and the bib and strings hung downwards, dangling in such a manner as might convince the spectators, that there was not a working mason amongst them.

"Agreeable as this alteration might seem, to the gentlemen, nevertheless it was attended with an ugly circumstance: for, in traversing the lodge, the brethren were

“ subject to tread upon the strings, which often caused them to fall with great violence, so that it was thought necessary, to invent several methods of walking, in order to avoid treading upon the strings. In brief, every meeting produced an addition or a palinody. Amongst other things they seized on the stone masons Arms which that good natured company has permitted them to wear to this day, for which reason several of the brethren have turned their aprons in the old fashion, and affect to imitate the operative masons. .”

This is a curious sentence, which it is difficult to understand, if it is really meant to be taken at all literally, if not, it may possibly simply be intended partly to give the opportunity for the statement that nothing was left of true masonry but the apron, or the invention of “several methods of walking” may refer in some way to the division of degrees. Under any circumstances it points out that the old apron was of the operative shape, and possibly that about the year 1764, or a little earlier, some change had been made in its form. This change may have been the squaring of the skin at the lowest edge, or the sides. It is, however, interesting to notice the aprons figured in a very rare engraving entitled, “The ceremony of making a Free Mason.” They are long in form, running down to a sharp point at the bottom, a shape which could only be obtained in an uncut skin, by turning it upside down, and fastening the waist thongs to the hind legs of the animal instead of the fore legs. This change would also shorten the fall.

At a fairly early period, it seems probable that certain simple designs were drawn in Indian ink upon the apron, such as the all-seeing eye on the fall, the columns, and perhaps the square and compasses. Several of these are extant. Examples of them will be found in the plates, one which though of later date explains the idea, belonged to a member of my own family who was a Master Mason in 1796.

There is also the apron commonly represented in the plates of the “True Masonic Chart,” by Jeremy L. Cross, (2d ed. 1820). Another example painted upon leather, is in the possession of the Shakespere Lodge, No. 426, Spilsby, Lincolnshire, (*Mas. Mag.*, 1876, vol. ii., p. 257.) Bro. J. Jarvis Rainey, P.M. 426, and a member of our Correspondence Circle, has very kindly supplied me with information about it. It is an interesting specimen, but unfortunately there is no record of its origin or when it came into the possession of the Lodge. It will be observed that it is wider at the bottom than the top, the former being $17\frac{3}{4}$ inches, and the latter $15\frac{3}{4}$. Being rounded at the bottom, the total depth 15 inches is reduced at the sides to $13\frac{1}{4}$ inches. The rounded fall is 4 inches deep. Unfortunately it has been fastened upon a board, and Bro. Rainey informs me that he observes a mark all round the board as if a knife had been used to make the edges smooth. It is therefore not easy to say with certainty whether the apron was ever ornamented with a border, though it seems most probable that it was edged with a narrow blue ribbon as was so often the case.

In *L'ordre des Francs Maçons trali*, 1745 (p. 38), the statement quoted above from Jachin and Boaz is repeated, that the aprons and strings were of white leather, and the author adds “that some have them without any ornament, others edge them with blue ribbon,” thus we learn that the blue edging of ribbon was in use to some extent before 1745. Again he adds, “I have seen some which have upon that part called the flap (bavette), the symbols of the Order, which are as I have already stated, a square and a compass.” Blue, probably dark blue narrow ribbon, had been introduced as a border, and Jachin and Boaz refers to ribbon collars of blue in 1762. Dermott, in another part of the *Ahiman Rezon*, 1764 (p. 51), in a note on the regulation of Grand Lodge with reference to blue (that is really purple) being the peculiar badge of the grand officers, says “he is certain that every member of the Grand Lodge has an undoubted right to wear purple, blue, white, or crimson.” As jewels, differences of rank, and other matters increased in number, so the taste for symbols and the decoration of aprons advanced, and they became more and more ornate. It appears to me probable that at about the same period (say about 1760—1770), when printed pottery, summonses engraved with symbols, and other decorated objects were invented, at that time the printed (engraved) aprons came into use, succeeding perhaps some of the more elaborate painted or embroidered ones, though these were still made up to a later date. I am inclined to believe also, that just as the decorations of some of the engraved summonses are similar to those found upon the kind of pottery called printed ware, invented by Sadler, of Liverpool, about 1750, so the designs of the aprons were also used for pocket handkerchiefs, the latter having naturally more easily perished than the aprons.

I have also a specimen of the plain white rounded apron, also a family apron, which may be compared with those figured by Thomas Palser in 1809 and 1812. Sketches of both will be found in the plates.

A fair number of the engraved aprons have survived, some of them printed in red and some in black, the latter being occasionally painted by hand. They were printed upon white leather, silk, satin, and linen, and it will easily be seen that the apron without the fall would be readily converted into a pocket handkerchief, as the decoration is often continued *under* the fall.

The designs of several of the engraved aprons are very good, perhaps the best being the one with the large figures of Faith, Hope, and Charity.

The most elaborate of the series is probably that by Robert Newman, which is dated 1798. It was several times imitated, just as was the case with the certificates formerly granted by private Lodges to their members, the imitations being generally inferior to the original. It may be noticed that in this particular engraving the old long shape is preserved. The entire space covered being 18-inches in depth and 14-inches in width, with a flap of 5½-inches. It has sometimes been called an Atholl apron, I suppose from the arms in the centre, being those of Dermott's Grand Lodge. I am doubtful, however, if it was peculiar to that division of the Craft, although in it was retained the old long shape, whereas the regular Grand Lodge appears to have adopted the smaller sized or rounded apron.

Messrs. Spencer & Co. have at the present time a very fine and interesting example of Newman's apron, edged with three colours for the Royal Arch, and through their kindness I am able to exhibit it. It is printed on leather, and as is usually the case, the engraving has been painted by hand.

Another apron, of which several copies are extant, is in the possession of Bro. Hughan, who very kindly sent it to me to copy. It is edged with crimson and dark blue. Another more interesting and very perfect example from the same plate, printed on leather, is in the possession of Bro. William Watson, who very kindly had it photographed for me. It is curious, as it shows that it was not intended to be made up in the cornered shape. The rounded edges are clearly marked from an inked block or roller. A sketch of Bro. Hughan's specimen will be found on plate 2 of Bro. Crowe's paper. They are poor copies of Newman's design, the decorations being so compressed (12-inches by 11-inches) as to form when made up a shorter apron than the original of 1798.

There is also the very interesting apron in the possession of Colonel Mead, worn by his great-grandfather, Captain J. Alexander, "drawn and engraved by Bro. Hixon, 18, Brydges Street, Covent Gardens, and sold by Griffin and Lay, 117, Oxford Street. Published August 19th, 1794." It is edged with narrow blue ribbon, having charity with the three children on a rounded fall, below stand Hope on the dexter and Faith on the sinister side on three steps, and between them a trophy of Masonic symbols, including the Bible, square and compasses, sun, level, plumb etc., over which is the irradiated eye. It is figured in Col. Mead's *Freemasonry in St. Helena*. An example of this apron, narrower at the top than the bottom, is described in the *Masonic Magazine* (vol. III., p. 187). Another apron, size about 20-inches by 17-inches, is printed in black from an engraved plate, dated March 31st, 1813, by L. Hayes, Bristol. At the top in the centre is a portrait of Lord Moira, with motto ribbons on each side bearing the words "The Moira Apron." In the centre are several figures, the whole design covering the body of the apron; below are some verses in praise of Lord Moira. Other patterns are extant, and I hope at some future time to be able to give an account of the engraved and embroidered aprons which now exist.

It is clear that in 1786 the apron was greatly reduced in size, in some instances at least. In the engraving which represents the visit of Balsamo or Cagliostro to that division of the Lodge of Antiquity, which at that time was on the roll of the Grand Lodge, and perhaps likely therefore to be rather scrupulously correct in its clothing, there are some peculiarities worth noting in the aprons. They are all of small size, and decorated with emblems. On some of them also, a jewel seems to be shown suspended over the apron in front.¹ In the plates I have given sketches of every example, including those of Cagliostro, and his friends. They all appear to have a narrow border of ribbon and it will be noticed are all rounded at the lowest edge. This was also the form of the Grand Steward's apron, in the portrait of James Asperne, who was Grand Steward in 1814 (see plate). It was evidently a very small apron in depth, from the scale of the drawing. The fall also was entirely of the colour of the border-ribbon as in the Scotch aprons of the present time.

The engraved, or elaborately decorated aprons appear to have belonged more particularly to Master Masons. I think also an explanation may be found for the introduction of many symbols which cannot be said to legitimately belong to pure Freemasonry, in the fact that the use of the aprons was not confined to the Lodge alone, but was extended to other gatherings of masons. As I have stated elsewhere² I am pretty certain that in early times there was no apron specially set apart for the Royal Arch, but that the ordinary apron of a Master Mason was used.

I must point out again that in the Colne Royal Arch aprons the fall has been partially cut away, and to some extent resembles that commonly found on the engraved aprons. This

¹ They may be fastened to the edge of the fall, but it appears to me more like a ribbon.

² Records of the R.A. Chapter of St. James, No. 2, p. 13, etc.

would be perfectly suitable in both instances, as the falls of neither of them would ever have to undergo another change.

It must be remembered that for some time there was considerable laxity, usage only being followed and no definite law laid down as to uniformity. Provided the apron was white leather, or silk or satin, but white, its face might be decorated with any number of Masonic or other symbols and pictures without infringing the law, provided always that it did not interfere with the privileges of the Grand Officers who used a purple edging to their aprons.

Such a state of affairs must, in due course, come to an end; diversity in aprons has, doubtless, a very pretty effect, but is very confusing and of no real use. The size, also, had grown smaller and smaller, probably more particularly under the rule of the Regular Grand Lodge, and was reduced to convenient and portable dimensions.

When the Lodges ceased to supply them, and the fashion arose for decorations and of Masons possessing and carrying about their own aprons, it seems probable that silk and linen came into use. They are much more easily printed or painted upon than leather, and the impression would wear much longer. One of the first decisions of the United Grand Lodge was with regard to the aprons. On the 2nd of March, 1814, the pattern was submitted, and agreed to on the 2nd of May, when the Grand Lodge very wisely ordered a general uniformity. The descriptions are printed in the reports of the date and in the *Constitutions* of 1815, and the aprons are almost identical with those in use at the present time. They were to be edged with sky blue, and it must be remembered that there was from early times, as we have already seen, a blue border, certainly in some instances dark blue, composed of plain silk ribbon of any kind, watered silk being a later introduction. Even then I imagine the aprons were not all exactly alike. Several times upon making enquiry about old Masonic clothing, I have received the reply, "Oh! his apron was nothing of importance, it was made at home!" I have selected a few examples of aprons of this time from my own collection, in order to show the difference in the width of the edging. One of them is curious, it is of wash-leather, long-shaped and rounded, the border being decorated with three bands of white silk ribbon. The old simple undecorated skin of leather used by the Craft in early times, I am glad to think, though much reduced in size, was to some extent retained. It took its proper place when it was ordered to be used on, as I think, the most important ceremony, *i.e.*, when a man is made a Mason.

With regard to Grand Lodge clothing, it is very difficult to say at what date exactly the custom came into use of distinguishing the aprons of the Grand Officers with a lining of blue. It has always been concluded that it dated *after* the ordinarily accepted time of the *foundation* of the Grand Lodge. This, however, is only a conclusion entirely unproved, based upon the supposition that the important event which took place in 1717, was not a continuation or revival, as it has always been called, but a foundation. With such a conclusion I have never been able to make myself agree. That it was the first time the governing body of Masons in London, other than the Masons' Company, which had at that time and much earlier, ceased to be of the importance it formerly was, was called a Grand Lodge, may possibly be correct. But that there were central ruling powers throughout the country, as well as in London, I feel certain: to what extent, however, their powers reached, it is difficult now to know. It must be remembered that Pritchard staets, however worthless his authority, no such thing as a Quarterly Communication of the Freemasons was known till 1691. I have always had the suspicion that the meeting mentioned by Ashmole as taking place in London in 1682 had some connexion with such an organization.

Some months ago when reading the Tatler I met with the following sentence. It occurs under the date September 27th, 1709 [No. 73], in a letter signed "Monoculus":—"All persons of Quality admire me, tho,' rot me, if I value a Blue Garter any more than I do a Blue Apron," &c. In later times the expression *Blue Apron* would have a very clear meaning, but in the present case it presents some difficulty, which perhaps may be solved in time. That Sir Richard Steele was a Freemason, I feel almost certain, and possibly at some future time I shall have the pleasure of laying before the Lodge, a series of notes which go far to prove, in my opinion, that such was the case. If Sir Richard Steele was a Freemason, it is only natural that he should use masonic expressions. If the *Blue Apron* mentioned is not a masonic one, I am quite at a loss to know to what it refers. Evidently from the context it is to be considered an honour, though "Monoculus" certainly does not deem it of much value. If it does refer to some rank corresponding to that of Grand Lodge, then it is one step behind the usually accepted date of 1717.

The first mention of a Blue Apron in the *Constitutions* occurs in the New Regulations (*Constitutions*, 1738, p. 153) on 17 March 1731: "The *Grand Lodge*, to cure some Irregularities, order'd, that None but the *G. Master* his *Deputy* and *Wardens* (who are the only *Grand Officers*) shall wear their *Jewe's* in *Gold* pendant to *Blue Ribbons* about their Necks,

and *White Leather Aprons with Blue Silk*; which Sort of *Aprons* may be also worn by former *G. Officers*.

Evidently this Resolution does not point out a new idea, but appears to refer to the fact that others than Grand Officers had already in 1731, or earlier, commenced to make alterations in their white leather aprons, and possibly line and border them with dark blue. In 1745, as quoted above, this was already the custom in some instances.

I have often stated that the words "lined with blue," were to be taken as meaning "lined and turned over blue." The following extract from the Rawlinson MSS. will probably settle the question.

"Two Grand Masters aprons Lined with Garter blue silk and turn'd over two inches, with white silk strings.

"two deputy Grand Masters aprons turn'd over one inch & $\frac{1}{2}$: ditto.

"one apron lined with the deepest yellow silk for the Grand Masters Sword Bearer.

"The order for aprons, at the Constitution of the Lodge at the Prince of Orange's Head in Mill Street Southwark given by Tho: Batson Esq^r D.G.M. 1734."

This interesting note also informs us the colour of blue used for Grand Officers' aprons, the difference between the width of the borders of the aprons of the Grand Master and the Deputy Grand Master, also that the apron of the Sword Bearer was to be lined with yellow silk. It does not state that it is to be "turned over."

These I imagine were plain white squared leather aprons edged and lined with garter blue. Since writing the above, Bro. Sadler has kindly called my attention to a very fine and interesting engraved portrait, in the collection of Grand Lodge, of Cadwallader Lord Blayney, who was Grand Master from 1764 to 1766. It is the earliest engraving of a Grand Lodge apron I have yet met with, and appears to correspond with what I supposed. It will be remarked that the flap is covered with blue silk (or satin), and that the lowest edge of the apron is rounded.

At the Grand Lodge held on April the 15th, 1767, it is resolved that the Dukes of York, Gloucester and Cumberland, having been initiated into masonry, "be presented with an apron, lined with blue silk, and that in all future processions they do rank as past grand masters, next to the grand officers for the time being."—(*Const.* 1784, p. 290).

In 1777, some decoration had already commenced, unless it was specially ordered, as more suited to the tastes of a Nabob, for at the Grand Lodge held on February the 5th, 1777, it was announced that the eldest son of the Nabob of the Carnatic had been initiated into Masonry at Trichinopoly, near Madras. It was "Resolved, That a complimentary letter be sent to him on the occasion, accompanied with the present of a blue apron elegantly decorated."—(*Const.* 1784, p. 322).

Bro. Sadler some months ago kindly called my attention to two receipts preserved in the collection of the Grand Lodge. One is dated the 7th of April, 1787, and is the Bill for the Prince of Wales' making. "To an apron lin'd with Blue Satten Double Gold fringe &c. 1 1 0." The other is for "A Blue Satten apron, double gold fringe for his Royal Highness the Duke of York," the price is the same, one guinea, and the receipt is dated Dec. 1st [1787].

They are interesting, as showing that the Grand Lodge aprons of the Royal Princes at this period, were ornamented with satin. Fringe as a part of the decoration of the Grand Lodge apron, as will be seen from the above, was in use before the Union, though more was added at that time or a little earlier. I am rather inclined to believe that the "double gold fringe" was used for the ends of the waist-strings and not for the apron itself. Again I think "Jachin and Boaz," 1762, may be accepted in this matter as evidence. "On the grand days, such as quarterly communications, or general meetings, the grand officers' aprons are finely decorated." In the plates will be found a few representations of Grand Lodge aprons taken from portraits of various dates. They have no fringe on either the apron or fall, but the ends of the strings are ornamented with fringe.

There is no mention of such ornaments in the Constitutions of 1784, the last before the Union, which edition I have principally used for that reason. In the portrait of Thomas Dunckerley, however, published in 1789, he is represented wearing an apron very similar to the Grand Lodge aprons now in use, edged with dark ribbon of "Garter blue," with a narrow strip of braid to which is attached a deep fringe, probably both of gold. It will be noticed that although unlike the other engravings of Grand Lodge aprons both apron and fall are edged with the same fringe. The fall is still of coloured ribbon, like the Grand Stewards' aprons already mentioned, and not white leather edged with colour.

Another example possibly intended for a Grand Officer's apron is in the collection of the Grand Lodge. It is the engraving of 1794, by Hixon, similar to that in the possession of Colonel Mead. It has an edging of dark blue plain silk about 2 inches wide.

The fringe, though not upon the fall, appears also to have been the decoration of the aprons of Dermott's Grand Lodge. In the *Akiman Rezon*, of 1778, an engraved frontispiece, designed by Dermott, shows a circular temple with certain adornments. The conical roof

is supported in front by three columns, tied to each is an apron, they bear separately the arms of England in the centre, Scotland on the dexter, and Ireland on the sinister sides. They are all fastened by ordinary ribbons, as they would be on the human body, and are called "Masons Aprons," in the explanation of the plate. They are simply the ordinary square-cornered skin apron with a flap, or bib not decorated, but round the outer edge of the apron itself on three sides there is a fairly deep fringe.

These were intended for Grand Lodge aprons symbolising the connexion claimed by Dermott's Grand Lodge with those of Scotland and Ireland. The following Resolution (*Ahiman Rezon*, 1807, pp. 90-91), bears on this point. "Sep^{br} 2nd, 1772. It having been represented to the Grand Lodge that several Brethren had lately appeared in public, with gold lace and fringe, together with many devices on their aprons, &c., which was thought inconsistent with the dignity, propriety, and ancient custom of the Craft Resolved and ordered,

"That for the future, no Brethren, Grand Officers excepted, shall appear with gold lace, gold fringe, gold embroidery, or anything resembling gold, on their Masonic cloathing or ornaments."

There is no mention of purple or blue in the border of the Atholl Grand Lodge apron, and it appears to me not to be unlikely that the combination of purple and gold, was considered to be the union of the badges of the two Grand Lodges.

No difficulty need arise, I think, as to the origin of the two tassels which are not found in some of the early aprons of the ordinary mason. They were simply the decorated ends of the two ribbons by which the apron was fastened round the body. When tied under the flap the ends would naturally hang down, and show little more than the ornamented ends. This is quite clear in the portraits of Lord Blayney, 1764-66, the Duke of Sussex, Deputy Grand Master, by Drummond, presented by him in 1812 to the Lodge of Antiquity and now in their possession, as well also in other examples given in the plate. The apron is edged with a broad border of blue. The flap, which is also entirely of dark blue, is semi-circular. There does not appear to be any gold fringe or other ornament. These ornamented ends being, no doubt, inconvenient, were retained as tassels, and thus became a portion of the decoration itself.

This appears to have first taken place in the Grand Stewards' apron. The order of 1814 states that those "formerly entitled" are to wear the new aprons, showing that the old form, which I imagine was that already mentioned from the portrait of Asperne, was not the same. It also adds that they are to have silver tassels. The addition of tassels to the M.M. apron was made sometime between 1827 and 1841, and is first mentioned in the *Constitutions* of the latter date. At first they appear to have been placed near together in the centre of the apron, as in Asperne's Grand Steward's apron, thus imitating the ends of the old strings. I have added a sketch of one having the tassels so placed. It belonged to the late Bro. J. C. Fourdrinier, who was made a Mason in June, 1833. In the portrait of the Duke of Sussex, painted and drawn by John Harris, in 1833, the tassels as separate ornaments are very distinct. In another engraved portrait of the same distinguished Grand Master, a very ordinary form of tassel will be seen, placed at the top corner of the apron. The position agrees with the figure of the apron of the Grand Master (Scotland), given by Laurie in his history, 1859. It seems certain that the ordinary apron never had tassels, as will be seen from those represented in the plates, and perhaps not even ornamented ends to the strings, before about 1830, and that the tassels were added for the sake of uniformity. With regard to the origin of the emblems now worn on the Past Master's apron, I have no information. It may be connected with the idea of embroidering the badges of officers upon the apron. The order of the Grand Lodge of 1814 states that they are to be "perpendicular lines upon horizontal lines, thereby forming three several sets of [two] right angles; the length of the horizontal lines to be two inches and a-half each, and the perpendicular lines one inch; these emblems to be of riband, half an inch broad." It seems possible from this, that the ornament represents two masters' squares placed back to back. That it was a comparatively modern idea there seems to be little doubt, and that its adoption took place probably some time near the date of the union of 1813. Although the decorations of the old aprons often included a multitude of symbols I have never observed this particular one among them. It has, however, a slight resemblance to the level. I cannot suggest any satisfactory origin for the adoption of rosettes. (See No. 60 of the plates.)

In the above notes, I have simply made a selection, in order to carry forward in the main line the descent of the Masonic Apron. I shall hope to continue these researches at a future time, and consider some other forms. I would, however, ask those Brethren who have curious aprons in their possession to be good enough to communicate with me, in order that, when the subject is continued, I may be able to make it as complete as possible.

Bro. GOULD said that the paper they had just listened to was so complete in itself, and the evening so far advanced, that there was little left for them to do, except to pass a cordial vote of thanks to the W.M.—which he had much pleasure in proposing. Two points came out strongly in the address which had been delivered that evening. One, that the W.M. had given them the result of much inquiry and of long and patient observation. The other, that he had by him, “pigeon-holed” as it were, in his repositories, a variety of notes on a number of other Masonic subjects, which in due time would be expanded into “papers,” and read before the Lodge. The manner in which Bro. Rylands had acquitted himself on all previous occasions, and the paper of the evening, left no room for doubt as to the bright prospect that was foreshadowed with regard to future volumes of their *Transactions*. Upon the lecture of that night he (Bro. Gould) would only say a few words. The newspapers of 1724, gave an account of a Lodge meeting, the Grand Master and other noblemen being present, and several “persons of quality, were accepted Free Masons, and went home in their Leather Aprons and Gloves.”¹ The words last cited, fully corroborated the view taken by the W.M. Finally, he would observe, that the Aprons kept at Freemasons’ Hall for the use of the actual Grand Officers, were without tassels, from which the inference would be permissible that in that particular feature of it at least, the Apron of a serving Grand Officer was a survival of a plainer—or less ornate—species of regalia than is now in general use.

Bro. SPETH, in seconding the vote of thanks, enquired whether the price usually mentioned in old minutes as paid for a dozen aprons did not preclude the possibility of their being leather.

Bro. MATHERS wished to know whether the lecturer did not think that some connection could be traced between the sacrificial apron of the Egyptian priests and kings and that of the Freemasons. They were remarkably alike in many respects.

Bro. RYLANDS thanked the brethren for the vote they had so kindly passed. As regards the price of aprons, he had made enquiries, with the result that he had been assured that they could still be furnished, that is, a plain skin, for any price from six shillings a dozen upwards. Considering the rise in the value of money during the last century and a half, this left ample margin. As for any connection between the Egyptian apron and the Masonic apron as we now have it, he could see none, no matter how similar they might appear, because the original of the apron was, as he had endeavoured to show, a plain white skin, bearing no resemblance whatever to that of Egypt, and its subsequent development into its present form could be fairly well traced.

¹ A.Q.C., v., 95.

DESCRIPTION OF PLATES.

In the following notes I have placed the sketches under the dates of the books from which they were obtained, except when a date is given upon the engraving itself. When no date is to be found upon the engraving I have added the word undated.

LEATHER (PLAIN) APRONS.

- | | |
|-------|--|
| 1 | 1717—Portrait of Anthony Sayer, Grand Master 1717. I. Highmore Pinxt. Faber fecit. (undated). |
| 2 | 1722-3—Frontispiece, Anderson’s Constitutions. First edition 1723. Engraved by John Pine. Used also in the editions of 1738 and 1746. |
| 3 | 1731—Frontispiece, Cole’s engraved “Ancient Constitutions.” Second edition 1731. Engraved by Benjamin Cole. (undated). |
| 4 5 6 | 1736—Plate, Picart’s <i>Cérémonies Religieuses</i> , 1735-6, containing the list of Lodges of 1735. Engraved by Bernard Picart. (undated). |
| 7 | 1736—Frontispiece, Smith’s <i>Pocket Companion</i> . First edition 1736. T. Worlidge del, J. Clark, sc. (undated). |
| 8 | 1738 (before)—Hogarth’s picture “Night.” Engraved by himself. Dated 1738. |
| 9 | 1738—Engraving “On Masonry, a new Song, the Words by Mr. Digby Cole, set to Music by Mr. Carey.” H. Roberts fecit 1738. |
| 10 | 1738—Portrait of Montgomerie, Grand Guarder. A. F. V. Muelen Pinx, A. V. Haecker fecit 1738. |

- 11 12 1742—Engraving by Hogarth, "The Mystery of Masonry brought to light by ye Gormagons." Engraved by himself. (undated).
- 13 14 1745c.—Engravings, Interiors of Lodges. (undated). *French*. No name of engraver.
- 15 1746—Frontispiece, Les Francs-Maçons écrasés 1747 etc. S. Focke inven. et fec. 1746.
- 16 17 1747—Plate, L'ordre des Francs-Maçons trahi. Plates iii. & vi. (undated). S. F[okke] f.
- 18 1747—Plates of Altar Apron, Les Francs-Maçons écrasés 1747 etc. (undated). No name of engraver.
- 19 1751-1783—Engraving, Frederick the Great as a Freemason in the year 1740. Painted by G. W. Hoffman, 1751-1796. Engraved by B. Calan 1724-1783. Apron of Prince William of Prussia, brother of Frederick the Great. (undated). See A.Q.C. Vol. ii. p. 182. The aprons may be those in use in 1740.
- 20 21 1754—Frontispiece, Freemason's Pocket Companion. First edition 1754. I. S. inv. L. P. Boitard, del. (undated).
- 22 1754—Engraving, A Freemason made out of the Materials of his Lodge. A Slade delin. Publish'd according to Act of Parliamt. August 15th, 1754. By W. Tringham. No. 36, Hosier Lane, West Smithfield.
- 23 1754—Engraving, The Free-masons surpriz'd or the secret dis-cover'd. A true tale from a Masons Lodge at Canterbury. Printed for T. Wilkins in Rupert Street and Publish'd according to Act of Parliamt. Decr. 26, 1754. I have given a group of figures from this plate, as the aprons are very interesting. The exact shape is given, and some will be observed with the flap buttoned up. Another engraving of this incident was Printed for Robert Sayer in Fleet Street. There is also a painting preserved in the Lodge-room of the Lodge of Relief, No. 42, Bury, co. Lancashire. It was very kindly shown to me in August, 1887, when I went to Bury to inspect their very interesting old Warrant. The picture appears to have been painted by a member of the Lodge about 1771-75. (See History of the Lodge, pp. 9 & 73.)
- 24 25 26 1766c.—Engraving, "The Ceremony of making a free mason." (undated). Reversed skin aprons. (?) cf. The remarks by Dermott, above p. 178.
- 27 1767—Engraved Summons of the Anchor and Hope Lodge, Bolton, co. Lanc. No. 37. Undated, but paid for 19th March, 1767. Engraved by John Barlow. (See History of the Lodge, p. 16).
- 28 17.. —Song, The Freemason's Health, S. Marini. Inv. et Delin. B. Cole, sculp. (undated).
- 29 1776—Frontispiece of Jachin and Boaz. Edition of 1795. Dated, 5776.
- 30 1776—Frontispiece, Three Distinct Knocks. Edition of 1811. Dated, 5776.
- 31 1783—R.A. Apron in possession of the Chapter at Colne. co. Lanc. Obtained in the above year, but evidently a pattern continued from an earlier date. It is a skin of leather as usually sold, and measures (over all) 2ft. 3in. in height, 2ft. 4½in. in width, with the neck of the animal turned over and forming a fall 5¼in. deep. The ornamentations are of red silk and twisted silk cord. In the sketch I have marked the coloured ribbon with lines. The strings are pieces of the same leather knotted to the remains of the fore-legs of the animal.
- 32 1789—Portrait of John Coustos, from his Unparalleled Sufferings. S. Sketchley inv' Tolley sculp. (undated).
- 33 1807—Punch Bowl preserved in the Mayer Museum, Liverpool. Made by Wedgwood for the Etruria Lodge. Dated 5807.
- 34 1811—Engraved Summons of the Atholl Grand Lodge. Date *written* on the Summons. Apron worn under the coat. Apparently no flap, unless turned up.

SHAPED AND DECORATED APRONS.

- 35 1745—Title Page, L'ordre des Francs-Maçons Trahi. S. F[okke] in. [et] f[ecit]. (undated).
- 36 37 38 1751-1786—Engraving of Frederick the Great as a Free Mason 1740. (See No. 19.) The seated figure is that of Frederick the Great. (undated).
- 39 1775—Portrait of the Hon. Mrs. Aldworth (Miss St. Leger), the Lady Freemason. (undated). *Before 1775*, the date of her death.
- 40 41 1768—Les plus secrets mystères des hauts grades, etc. (undated.)
1786—Frontispiece, La maçonnerie adonhiranite (undated). *Angular falls*.
- 42 43 44 1786—Engraving representing the visit of Cagliostro to the Lodge of Antiquity. The
45 46 47 Apron of Cagliostro is No. 45. Officers' badges are shown upon the aprons, and
PLATE VI. jewels appear to be suspended by ribbons or fastened to the flap. Dated.

- 17...—Leather Apron in the possession of Col. Mead, placed here for comparison with that of Mrs. Aldworth. Width at the top, 15in.; Height, 12in.; Depth of Fall, 5 $\frac{3}{4}$ in.; Width of Fall, 6 $\frac{1}{2}$ in. at the top. The edging is sky blue silk, 1 $\frac{1}{2}$ in. wide, and the fall has also a sky blue fringe about 3 $\frac{1}{2}$ in. deep. It is marked on the back
48 *E.P.* (See *Freemasonry in St. Helena*, Col. Mead.) No satisfactory explanation
PL. V. *T.B.* has been offered of these letters. E.P. may mean Entered Prentice, T.B.
 5 the initials of the name of the owner. The apron is known to have been worn in the Lodge at St. Helena in the early part of this century by James Shipway. It appears to me probable that it is of Irish extraction. The fringe is very light.
- 1776-78—Portrait of Richard Linnecar, R.W.M. of the Lodge of Unanimity, No. 202 [now 154], Wakefield, and one of H.M. Coroners for the County of York. Painted by H. Singleton. Engraved by T. Barrow. Bro. Hedley, the Sec. of No. 154, has kindly informed me that Linnecar was W.M. from 1766 to 1788. It is worth remarking that he is represented wearing the present *indented* sash of the R.A., also a ribbon collar of three colours to which is suspended the ordinary Jewel of the order. The apron resembles the old Grand Lodge apron, having a broad border, rounded fall of the same material, and ornamented strings showing in the centre. Had he been a Grand Officer, it would probably have been stated on the picture.
- 17...—*Scotch*, Painted Apron, exhibited at and presented to the Lodge on the 8th of November, 1892, by Bro. W. F. Lamonby. Leather (sheep skin) edged with blue ribbon, a dark shade of light blue, turned over about $\frac{3}{8}$ of an inch. Fall, a separate piece of leather. Decorations hand painted in gold, blue, brown, yellow, and black, unlined, painted on the rough side of the skin. Total depth, 17 $\frac{1}{2}$ in., depth of flap, 6in. Tapered, width at the top, 14 $\frac{1}{2}$ in., at the bottom, 16 $\frac{1}{2}$ in. Worn by Bro. Graham, who was Bro. Lamonby's maternal grandfather, in the Lodge at Banff about 1780-1790.
- 1796c—Apron decorated with Indian Ink drawings. Kid leather, not lined, edged with $\frac{1}{2}$ inch ribbon of very pale blue silk, measures 14in. wide and 11 $\frac{3}{4}$ in. deep, depth of flap, 5in. The levels are of blue silk, and appear to have been a later addition, as they cover a portion of the drawing. In my possession. Formerly belonged to Thomas John Kirkland, Surgeon, who was made a Mason in the Tyrian Lodge, Derby, No. 379 (now No. 253) on Aug. 2nd, and made a M.M. on Nov. 22nd, 1796. He was born in 1760, and died in 1824.
- 180...—*French* M.M. apron, white satin, lined with pale blue silk, false flap, edged with thin satin, about $\frac{3}{4}$ in. wide of a dark shade of pale blue, slightly gauffered. 12 $\frac{3}{4}$ in. in width, 12in. in depth. Depth of (false) flap, 4 $\frac{1}{2}$ in. In my possession, with the sash. Both are decorated with gold and silver braid and spangles, as well as stones. The sash is watered silk.
- 1796c—Wash-Leather Apron, lined with canvas or linen, 15 $\frac{1}{2}$ in. wide, and 15 $\frac{3}{4}$ in. deep, Depth of flap, 8 $\frac{1}{2}$ in. Apron and flap edged with two rows of white silk ribbon, $\frac{3}{4}$ in. wide. Compare Palsler's engraving, dated 1809. No. 57. In my possession. Formerly belonged to Thomas John Kirkland, Surgeon, as above No. 51.
- 1797—Frontispiece, Jachin and Boaz. Ed. 1807, dated 1797.
- 17...—Painted leather apron, in the possession of the Shakspeare Lodge, Spilsby, co, Lincoln, No. 426. Tapered, 15 $\frac{3}{4}$ in. at the top, 17 $\frac{1}{2}$ in. at the bottom, total height, 15in., Depth of Fall, 4in. (see plate *Masonic Mag.* Dec. 1876, vol. iv. 257). No record of how it came into the possession of the Lodge. No edging, there being evidence of its having been cut round with a knife after mounting on a board.
- 1807—Painted Punch Bowl in the Mayer Museum, Liverpool, made by Wedgwood for the Etruria Lodge. Dated 5807 (*cf.* No. 34.)
- 1809, etc.—Engraved and Coloured Plates of Lodges, published by Thomas Palsler, Surrey side Westminster Bridge, 1809-1812. Compare No. 49.
- 18...—Apron made of "Jean," lined with linen, 14 $\frac{1}{2}$ in. in width, depth 12 $\frac{1}{2}$ in, angular flap 6in. in depth. *No Tassels*, edged with plain sky blue "sarcenet" all through. $\frac{3}{4}$ in. wide, blue sarcenet levels. In my possession. Formerly belonged to Timothy Barney who was, according to his Lodge certificate, dated 1st Sep. 1813, A.L. 5817, made a Mason and admitted a M.M. in No. 471, St. John's Lodge, Leicester (now No. 279). His Grand Lodge certificate is dated the 17th June, 1814.
- 18...—Kid apron, depth 12 $\frac{1}{2}$ in., width 16in., angular flap 5 $\frac{1}{2}$ in. deep, sky-blue silk edging on apron 1 $\frac{3}{4}$ in. wide, on flap 1 $\frac{1}{2}$ in., blue silk levels, lined pale blue silk. *No Tassels*. Marked, Barney Rawncliffe Lodge, 608. This Lodge was warranted 19th July, 1834, and erased on the 1st June, 1853.
- 18...—Kid apron, lined sky blue silk, 14 $\frac{1}{2}$ in. wide and 13in. deep, angular flap 6in. deep, edged with pale blue watered silk 1 $\frac{1}{2}$ in. wide. Tassels of silver braid *in the centre*, fastened to watered silk pale blue ribbon 2 $\frac{1}{2}$ in. wide, worked with the initials J.C.F., under the flap. In my possession. Formerly belonging to John Coles Fourdrinier, who was made a Mason in the Jordan Lodge, June the 20th, 1833.
- 1820—*American*. Engraved Plates in the "True Masonic Chart," by Jeremy L. Cross. Second edition, Newhaven, Conn., U.S.A., 1820. (undated).
- 1843—From Plates F.J.B. Clavel, *Histoire Pittoresque de la Franc-Maçonnerie* 1843. (undated). He figures also plain aprons of much the same shape.

- ...—*German*. From Medal, Marvin, No. XIII., Pl. III., said to have been struck for the Lodge of The Three Golden Keys, Halle, on the Feast of St. John Baptist, 1744, from the date it bears on the reverse. Other somewhat similar aprons will be found on the Medal, Marvin No. XVI. (Pl. III.) attributed to 1755. Rosettes will be observed on the aprons. I have, therefore, placed the aprons here without a date. If the German Lodges were the first to adopt the rosette, then its origin must be looked for in that country. No such decoration appears, however, in the engraving of Frederick the Great. (See Nos. 37, 38). The mason wearing the apron figured here, bears the square suspended round his neck. The Medal (Marvin No. XVI.) was engraved by Stockmar. There were three medallists of this name, the last of whom died in 1812. A really scientific study of the early Masonic Medals, dealing with their style and engravers, would form a very interesting paper. I commend this suggestion to the consideration of those brethren who are the fortunate possessors of fine collections, as enabling them to make their treasures serve a useful purpose.
- 63
- 64 Present pattern, 14 to 16in. wide, 12 to 14in. deep.

GRAND LODGE APRONS.

- 1764-66 -Portrait of Cadwallader Lord Blayney, Grand Master 1764 to 1766. Undated. No name of engraver. The earliest engraving of a Grand Lodge apron I have yet met with. It is the long skin of leather edged with broad blue ribbon, rounded at the bottom, rounded blue flap, and strings with tassels at the ends tied in front.
- 65
- 1789—Portrait of Thomas Dunckerley, painted by Thomas Beach, engraved by J. Jones, published Dec. 21st, 1789. The apron has a gold fringe round three sides, and the flap appears also to be fringed. The latter may, however, be an artistic arrangement of the tassel ends of the belt.
- 66
- 1801-2—Procession of the R.M.I for Girls. Painted by Brother Stothard, R.A., London. Published June 1st, 1802, by Wm. Jeffryes & Co., Earl Street, Blackfriars. Engraved by Brother Bartolozzi, R.A. Aprons worn by George, Prince of Wales, Sir John Eamer, and Ruspini. There appears to be an error in the upper portion of the apron worn by Ruspini. It is represented as if the fall was white leather edged with purple, which is not so in the other aprons.
- 67
63
69
- 1802—Portrait of Frederick, Prince of Wales, Grand Master. Drawn and engraved by Edmund Scott. Published June 1, 1802.
- 70
- 1804—Portrait of Lord Moira, A.G.M., "Drawn by F. Bartolozzi: the Portrait Painted by J. Hoppner, R.A. Engraved by H. Landseer." Published by Henry Landseer and others, February 25th, 1804. The shape of the apron is very evident,—short, rounded, with rounded flap of the same dark colour as the border. No tassels, no fringe, but with tasselled ends to the belt, which show from underneath the fall.
- 71
- 1806—Portrait, the Rev. Richard Underwood, D. Prov. G.M., Herefordshire. A. J. Oliver Pinxt. Chas. Turner, Sculpt., London. Published 14th April, 1806, by Rt. Cribb, 288, Holborn. I am indebted to Bro. H. Sadler for the knowledge of this interesting example.
- 72
- 1811—Portrait of the Earl of Moira, A.G.M. Painted by James Ramsay, engraved by C. Turner. Published 1811.
- 73
- 1812—Portrait of H.R.H. the Duke of Sussex, D.G.M. Painted by Drummond, presented by him to, and now in the possession of, the Lodge of Antiquity.
- 74
- 18...—Portrait of H.R.H. the Duke of Sussex, G.M. (Undated). No name of artist.
- 75
- 1814—Portrait of James Asperne, Grand Steward 1814. Painted by S. Drummond. A.R.A., engraved by T. Blood. Old form of Grand Stewards' apron.
- 76
- 1778—Frontispiece Ahiman Rezon, the Book of Constitutions of the Atholl G. Lodge (Third edition). Law. Dermott, Inv. M. A. Rooker delin. et Sculp. This plate was repeated in other editions, and afterwards re-engraved up to 1807.
- 77

OPERATIVE APRONS.

- 1762—Plates from "The History of Preston in Lancashire together with the Guild Merchant," etc., 1822. Plates representing the procession of Trades, etc. They are from an earlier book on the same subject published in 1762. That of the "Mason's Company" is marked "B. Mayor del et sculp. Published according to Act, 1762, by T. Anderson."
- 78 Masons' Company, with long leather aprons.
- 79 80 Carpenters, etc., Company, including Joiners, Coopers, etc., with short aprons.
- 81 Smiths' Company. }
82 Butchers' Company. } With long leather aprons
83 Tanners' Company. } without any fall.

Ars Quatuor Coronatorum.

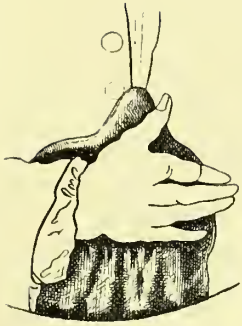


FIG. 1



FIG. 2

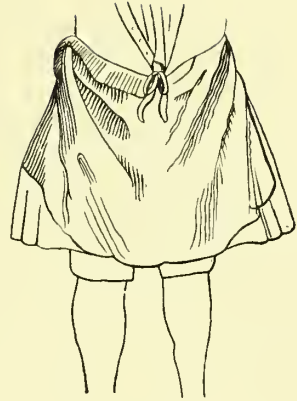


FIG. 3

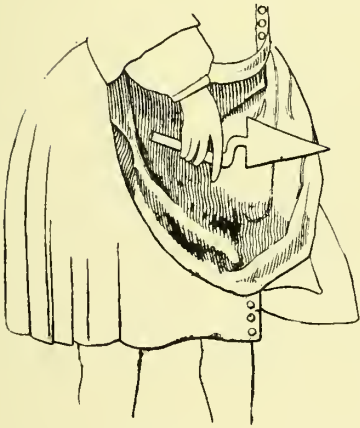


FIG. 4

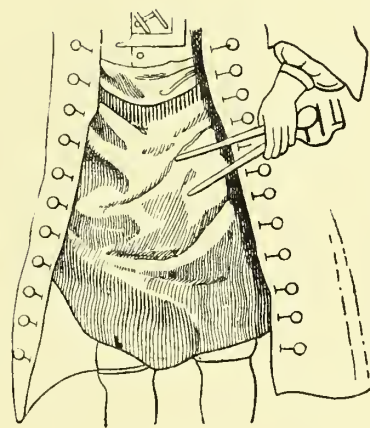


FIG. 5

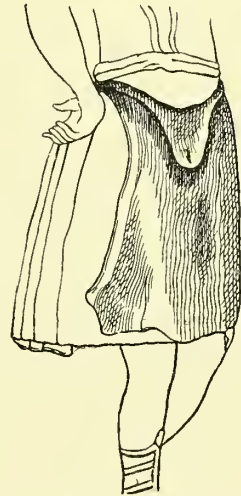


FIG. 7

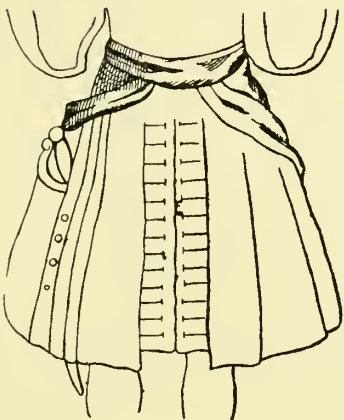


FIG. 6



FIG. 8

Ars Quatuor Coronatorum.

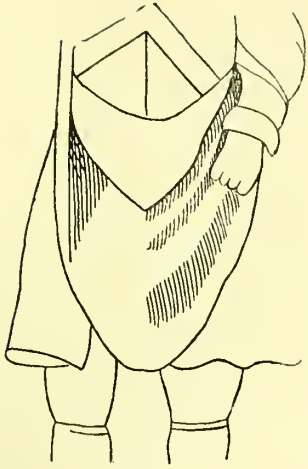


FIG. 9

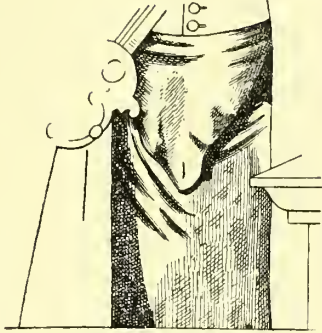


FIG. 10

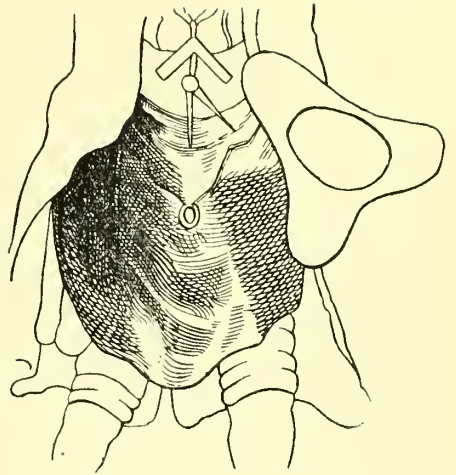


FIG. 15

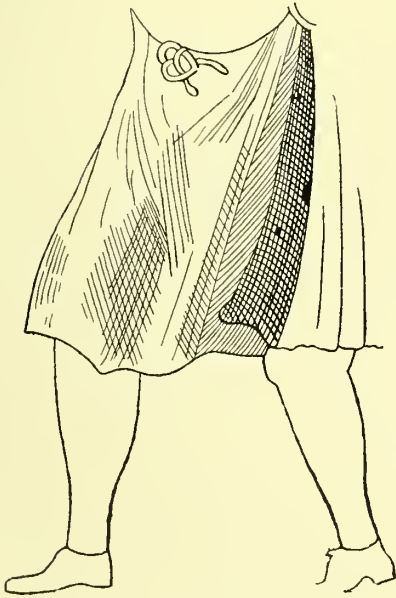


FIG. 11

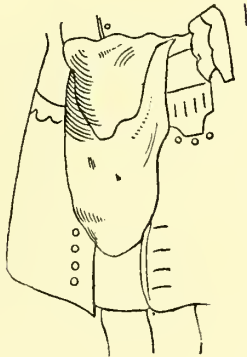


FIG. 13

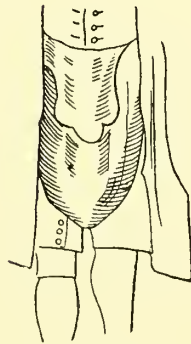


FIG. 14

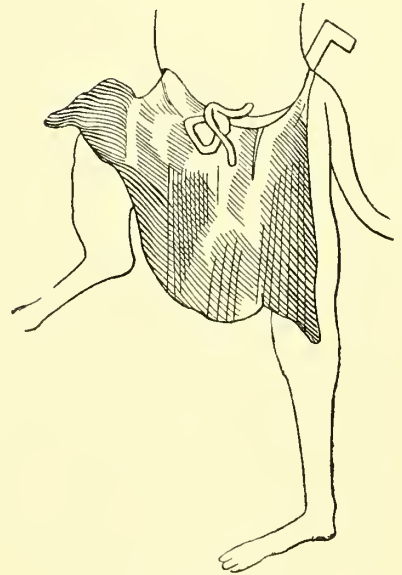


FIG. 12

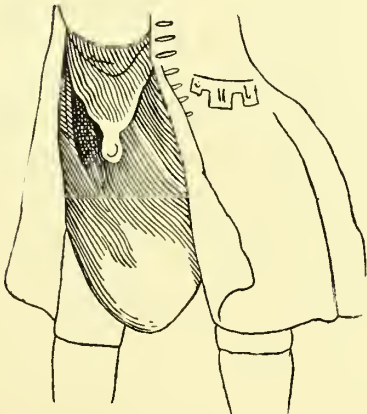


FIG. 16



FIG. 17

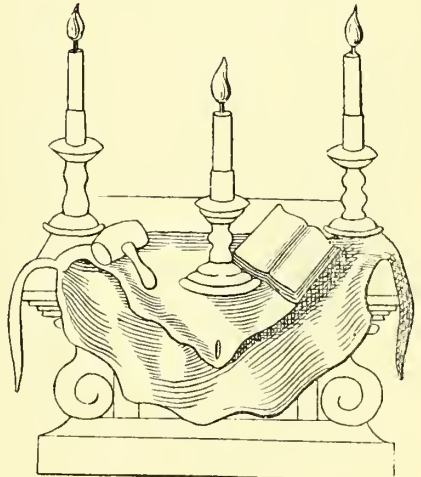


FIG. 18

Ars Quatuor Coronatorum.

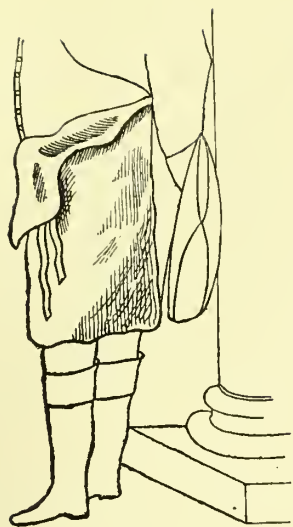


FIG. 19

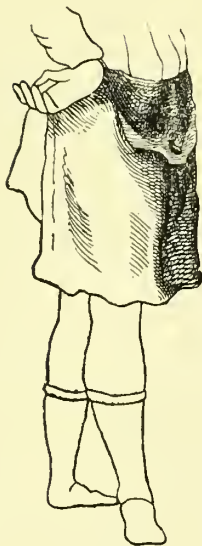


FIG. 20

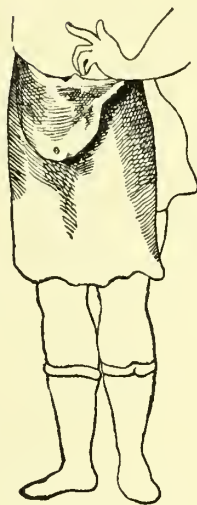


FIG. 21

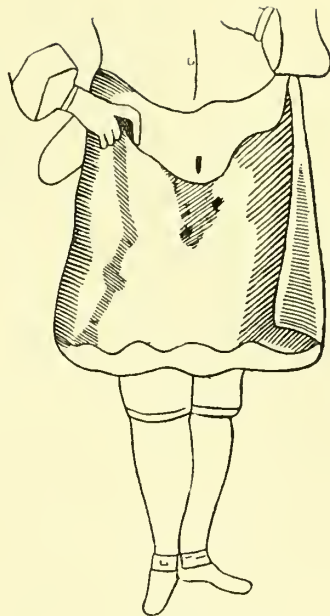


FIG. 27



FIG. 23

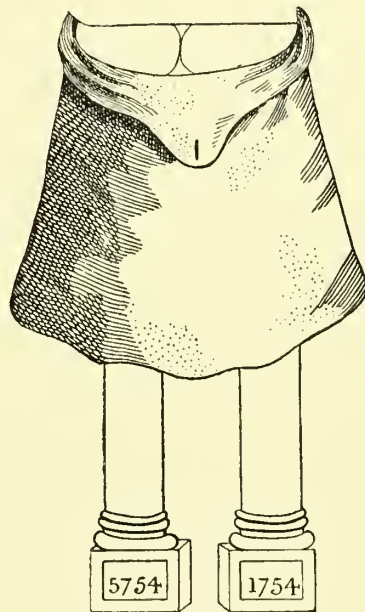


FIG. 22



FIG. 24

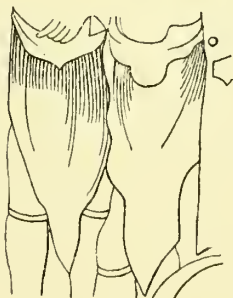


FIG. 25

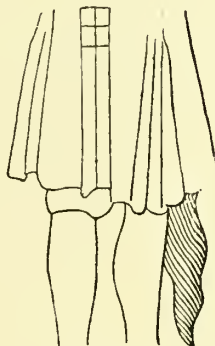


FIG. 26

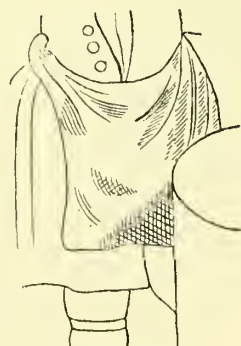


FIG. 28

Ars Quatuor Coronatorum.

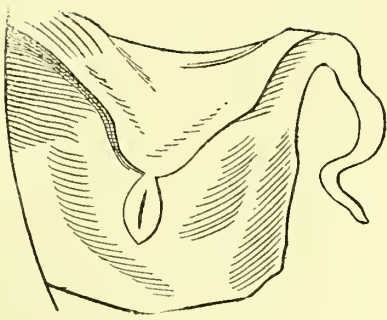


FIG. 29

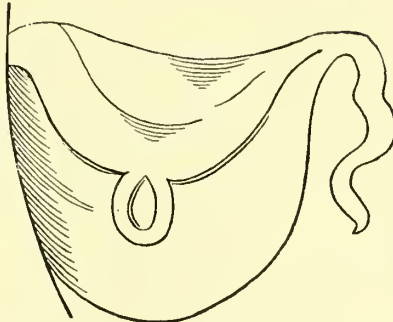


FIG. 30

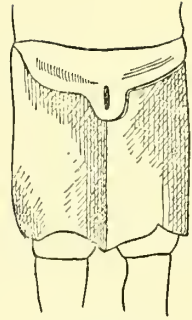


FIG. 33

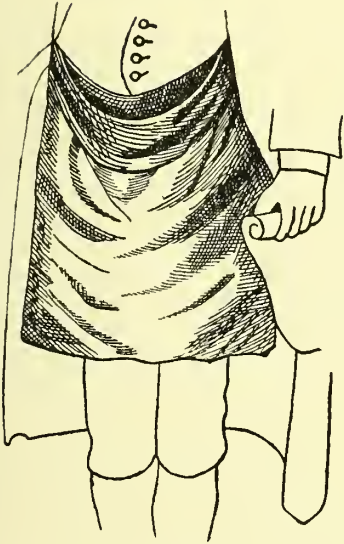


FIG. 32

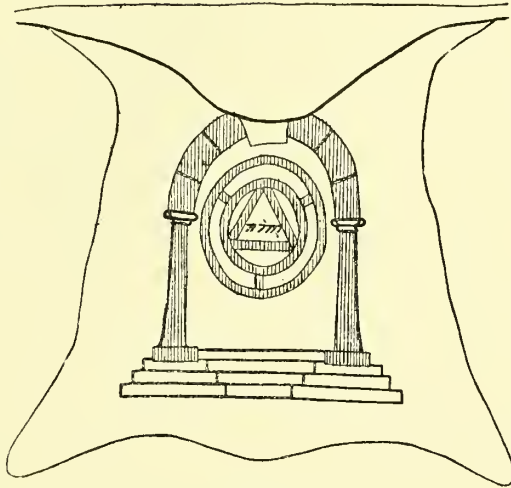


FIG. 31

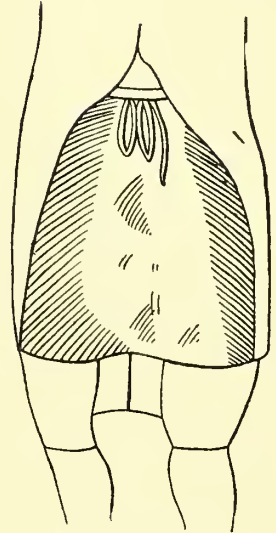


FIG. 34

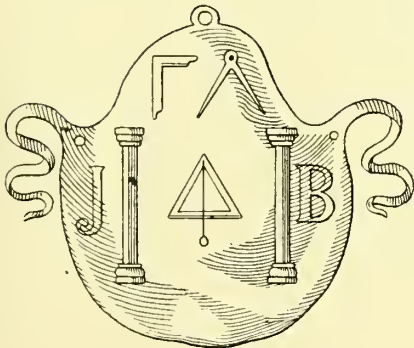


FIG. 35

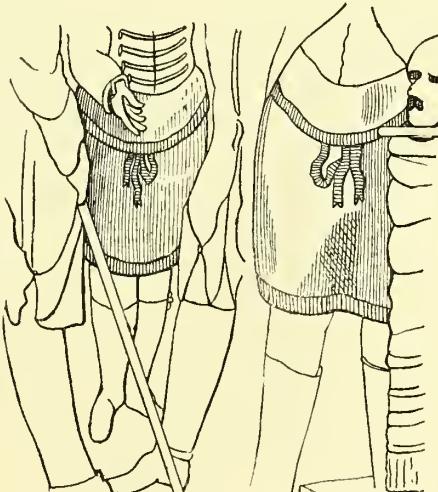


FIG. 36

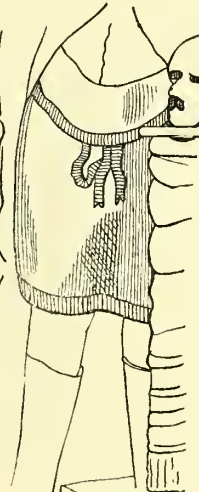


FIG. 37

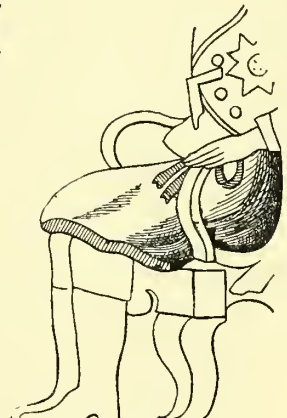


FIG. 38

Ars Quatuor Coronatorum.

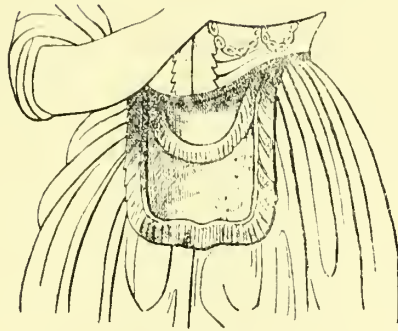


FIG. 39

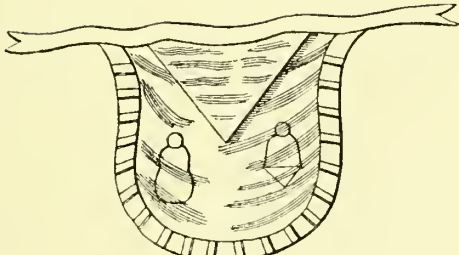


FIG. 40

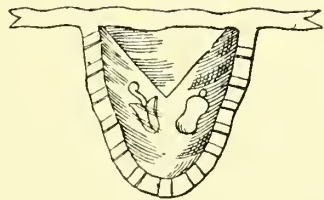


FIG. 41

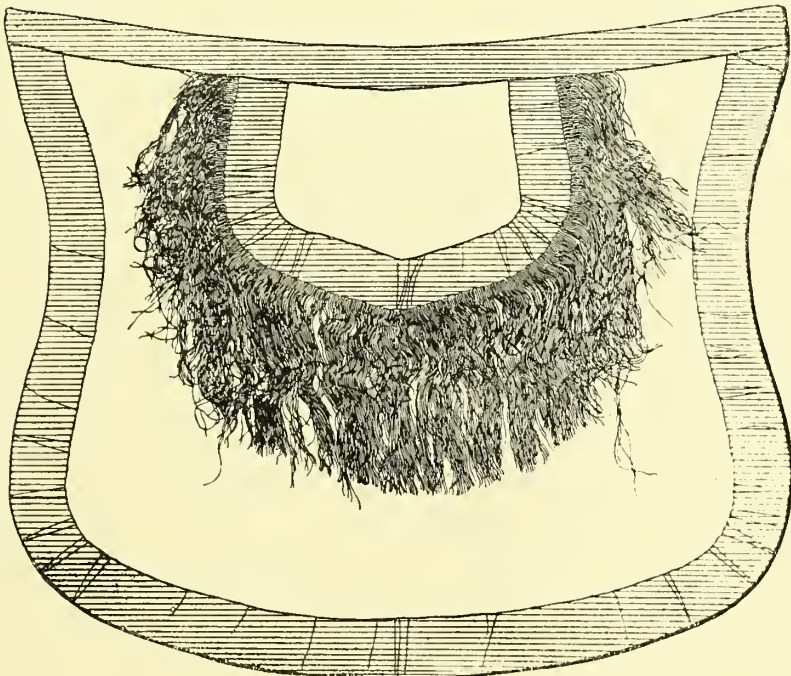


FIG. 48

Ars Quatuor Coronatorum.

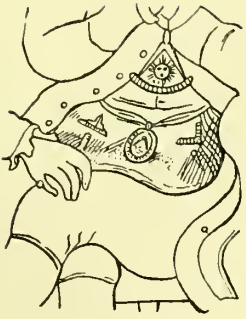


FIG. 42

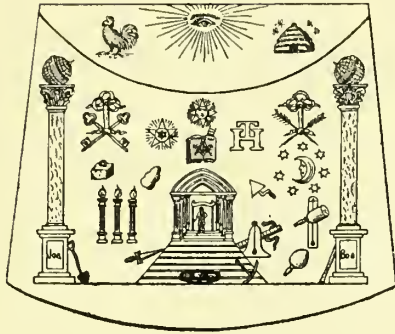


FIG. 55

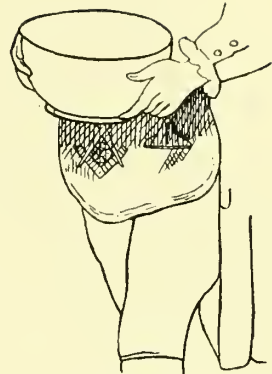


FIG. 43

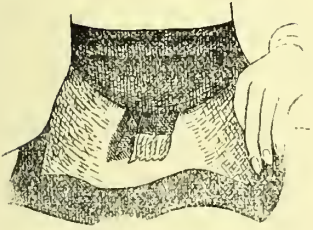


FIG. 49

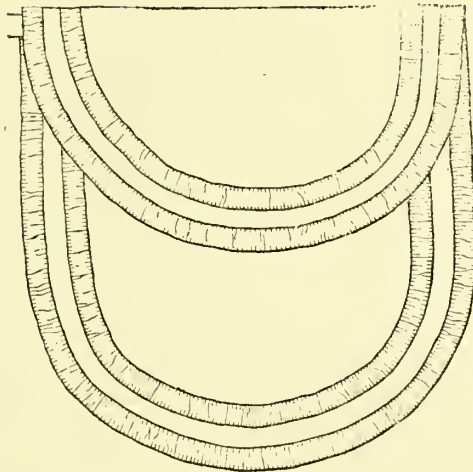


FIG. 53

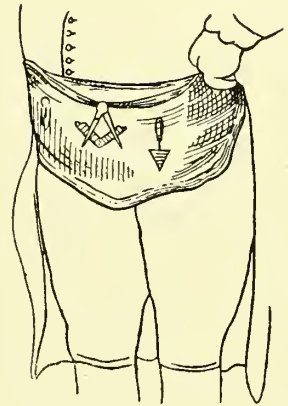


FIG. 44

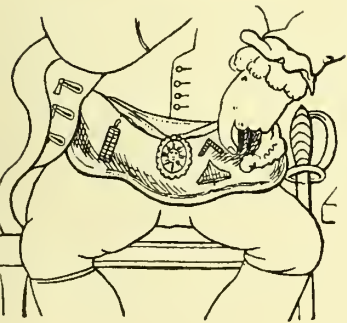


FIG. 45

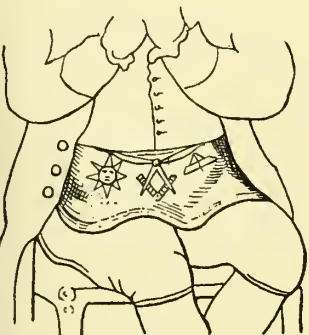


FIG. 46



FIG. 47

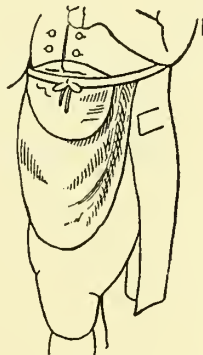


FIG. 57

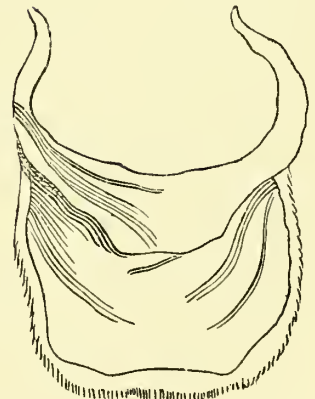


FIG. 54

Ars Quatuor Coronatorum.

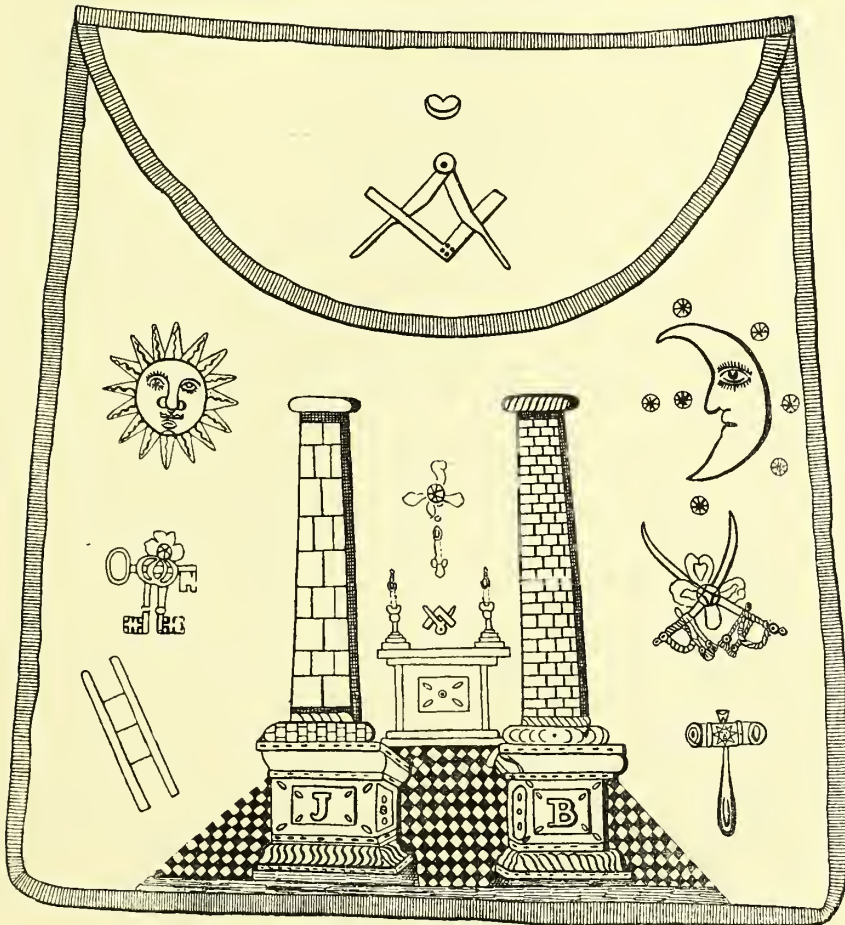


FIG. 50

W. H. R. del.

APRONS 7

*Presented to the Lodge Quatuor Coronati by Bro. W. F. Lamonby,
8th November, 1892.*

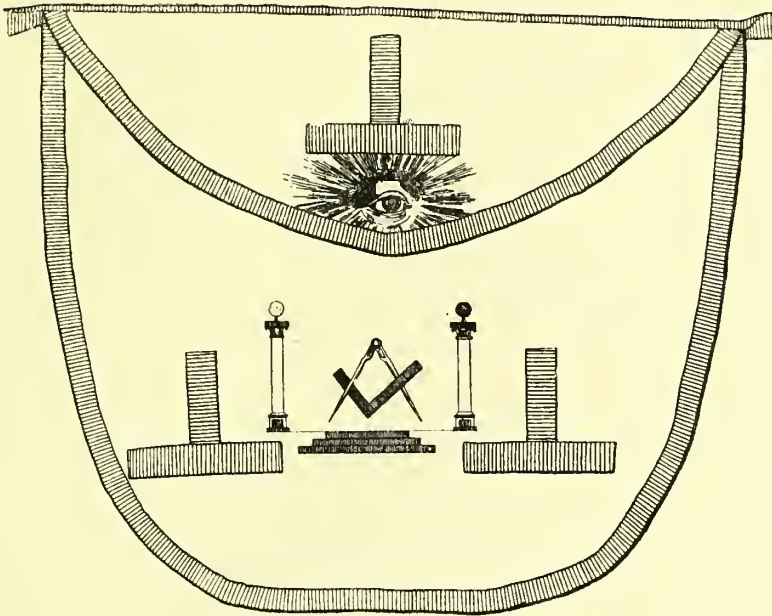


FIG. 51

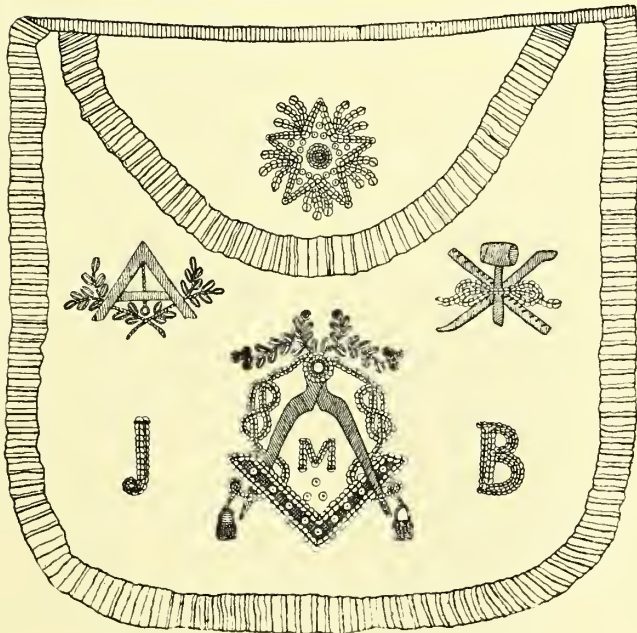


FIG. 52

Ars Quatuor Coronatorum.

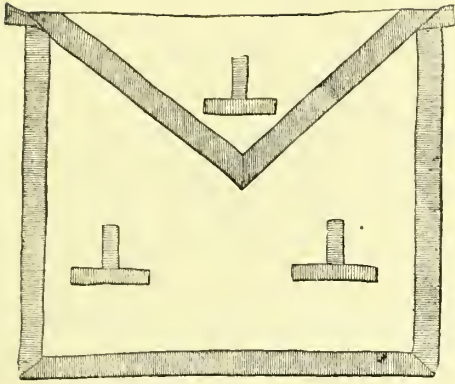


FIG. 58

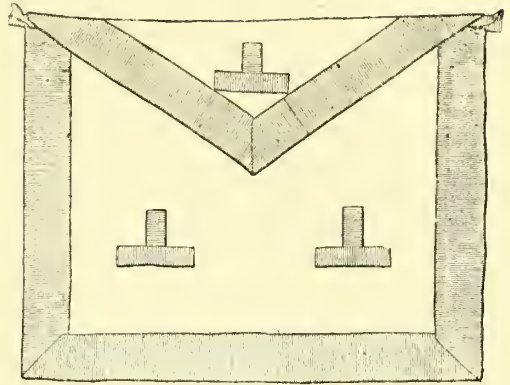


FIG. 59

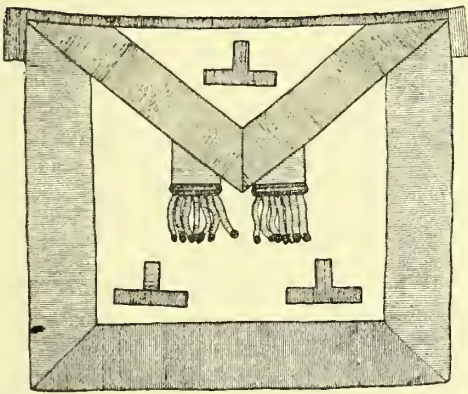


FIG. 60

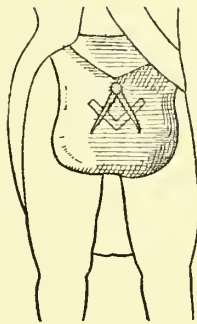


FIG. 62

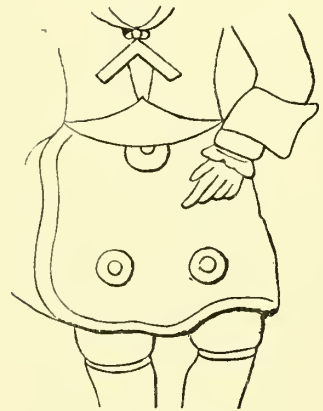


FIG. 63

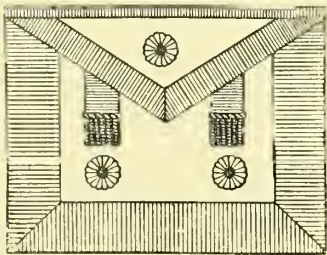


FIG. 64

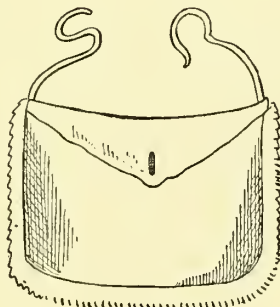


FIG. 56

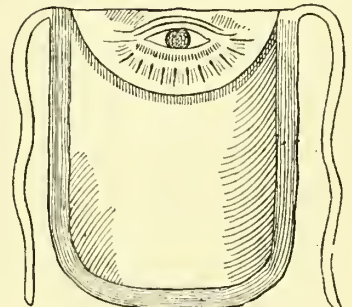


FIG. 61

W. H. R. del.

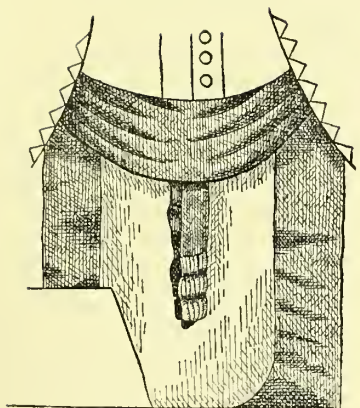


FIG. 65

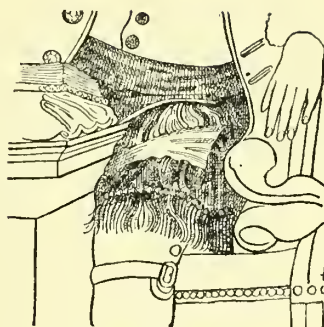


FIG. 66



FIG. 67

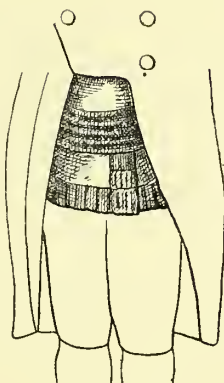


FIG. 68

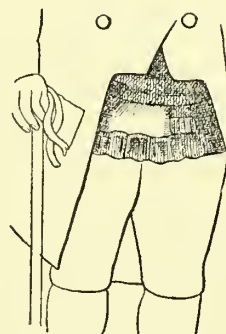


FIG. 69

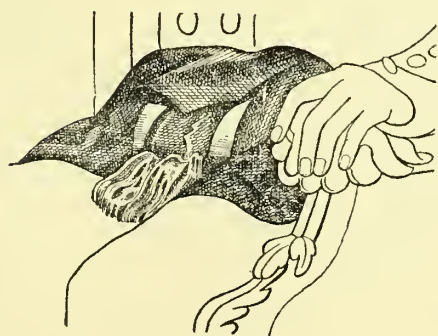


FIG. 70

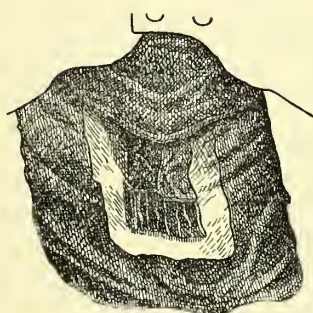


FIG. 71

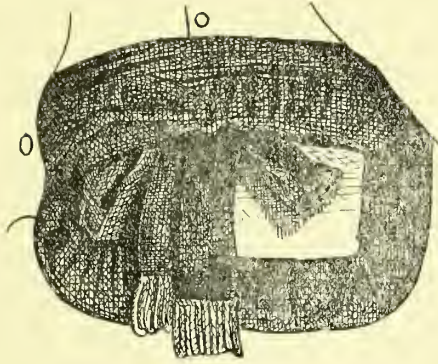


FIG. 72

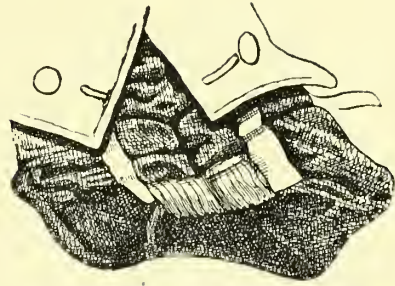


FIG. 73

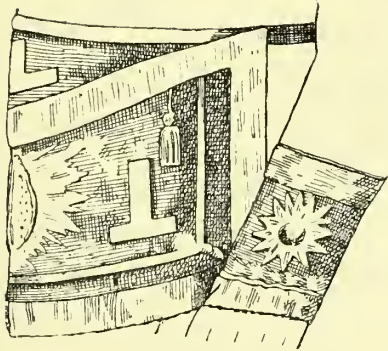


FIG. 75

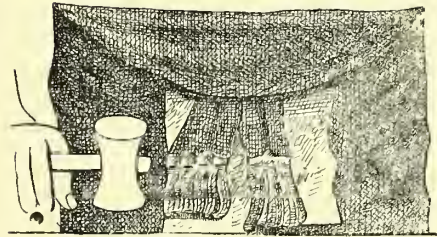


FIG. 74

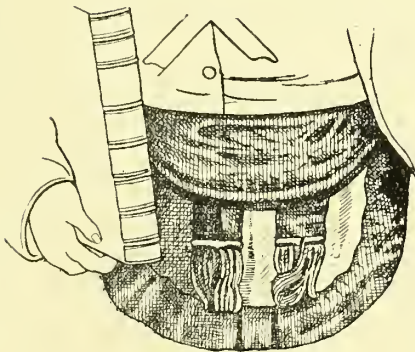


FIG. 76

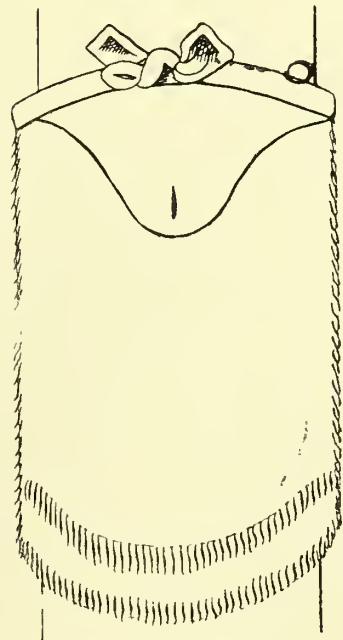


FIG. 77



FIG. 78



FIG. 81



FIG. 79

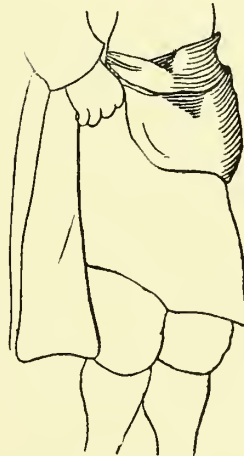


FIG. 80

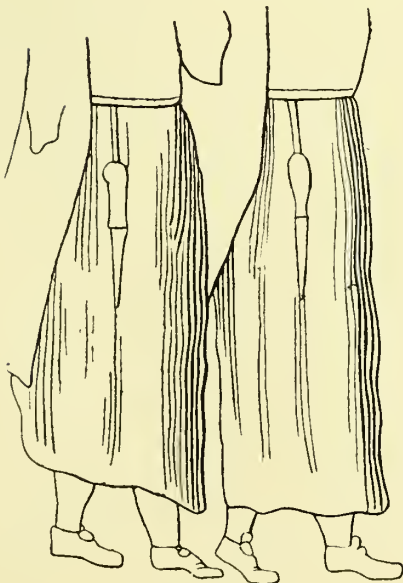


FIG. 82

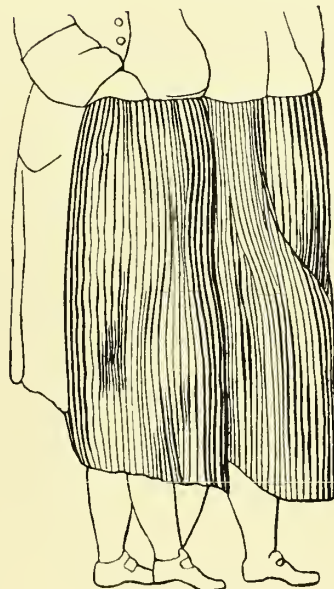


FIG. 83

A SKETCH OF THE EARLIER HISTORY OF MASONRY IN AUSTRIA AND HUNGARY.

(Continued from page 19.)

BY BRO. LADISLAS DE MALCZOVICH.

III.

Rise of the High Degrees and their influence on Craft Masonry.

Austrian elements in Magdeburg Military Lodges.

The Clermont Rite in Bohemia and Austria.

History of the "Three Crowned Stars" Lodge (continued), and of the Chapter of the "Four Evangelists" at Prague.

Lodge of the "Generous," or Lodge "Royale Militaire," at Vienna and the High Chapter "St. Pölten." Austrian and Hungarian elements in Lodges at Dresden.

Johnson.

Baron de Hund's Rite "The Strict Observance," and the Templar Préfecture "Rodomskoy," at Prague.

Lodges "Sincérité" and "Three Comets."

HITHERTO we have considered the origin and destinies of the oldest Lodges existing at Prague and Vienna until about 1760. Before proceeding further in our history, we must stop awhile and record a fact which proved to be of general and extreme importance in the history of Masonry by the great influence it exercised on the further evolution of Masonic organisms and forms. This was the rise and progress of high or additional degrees which threw Continental Masonry into a state of most deplorable confusion. It lies, of course, very far from the object aimed at by the present sketch to give an exhaustive account of the origin and history of the high degrees, but I think it proper to state the main features of that movement, inasmuch as it is necessary for a better understanding of the matter now under consideration.

The very oldest of the "hauts grades" was that of the "Scotch Master" or "Maître Écossais," also called "Knight of St. Andrew," which sprang up in France about 1736. The general belief is that it was created by exiled followers of the Stuarts for political purposes. Some supporters of the high degrees say that this is not so, but that the new degree was originally a free union of Master Masons with the object of regenerating the Parisian Lodges already corrupted by that time. It is also asserted that these brethren took the name of "Frères Acassois" (brethren of the acacia), which afterwards was changed (but why?) into "Frères Écossais—Écossais."

Now the reason of the changing of the name, if, as pretended, Scotch elements had nothing to do with the movement, is not quite clear; on the other hand, the symbol of the new degree, viz., a lion wounded by an arrow, escaped from the stake to which he had been bound, with the broken rope still round his neck, lying at the mouth of a cave bestrewn with mathematical instruments, would rather prove the Jacobite origin of it, as also does its colour, which was (thistle) green (the colour of hope at same time), seeming to indicate Scotland and the hopes entertained by the Jacobite party with regard to the throne of Great Britain.

Well, be this as it may, the origin of the new degree is quite irrelevant for us now, as we only wish to state the fact that the "Scotch Master" became a new fourth degree, worked in "Scotch Lodges," sometimes called "Chapters," their symbol being a square, with a St. Andrew's cross inscribed [X], and whose members sought to assume the directorate of the Blue Lodges. About 1772 the degree was imported into Germany, whence it came to Austria. It was soon considered a necessary supplement of Masonry, not even a higher degree in a strict sense. Afterwards it was split up into the "Scotch Entered Apprentice, Fellow Craft, and Scotch Master" degrees.

Of the high degrees in a stricter sense, bearing more or less a chivalric character, the Chevalier Ramsay must be considered the father: in his famous speech delivered at Paris in 1737, he first connected—without historical foundation—Masonry with the Crusades and the great historical orders of Knighthood. He established three degrees, viz., (1) Écossais; (2) Novice; (3) Knight Templar. Out of this system sprang up, with a number of others, the so-called Rite de Clermont, founded at Paris in 1734 by the Chevalier de Bonneville. Some pretend it was of Jesuit origin, which others deny. To the 4th degree (Maître Écossais) it added three others: (1) Maître Élu or Chev. de l'aigle; (2) Chevalier illustre or Templier, also called Knight of the Holy Sepulchre; (3) Chevalier

Sublime or Knight of God. Accordingly the chapter was called (in 1) *Capitulum electum*, (in 2) *Capitulum illustre*, and (in 3) *Capitulum sublime*. A distinguished member of this Rite, the Marquis Tilly de Lernaïs, was brought to Berlin as a prisoner of war in 1757. He induced the Baron de Prinzen, Grand Master of the "Three Globes," to adopt the system. In consequence they established a Grand Chapter of the Order called "*Capitulum Hierosolymitanum Supremum*" at Berlin, 1760. This sent out Ph. S. Rosa to propagate the new Rite in Germany, who succeeded in founding Chapters in Jena, Magdeburg, and Dresden. From Dresden the Rite came to Prague as we shall see hereafter. It is noteworthy that Rosa made some additional alterations in the Clermont Rite by omitting some degrees and creating others in their places, or, at least, changing their names, there being *five*, other say *six*, degrees beyond the symbolical degrees. This modified Clermont-Rosaie Rite was afterwards superseded by the well-known adventurer Johnson, and this by Baron de Hund's famous Templar system or the "Strict Observance."

All these rites were of importance to Masonry in Austria and Hungary, as we shall see. But before doing so let us face—*en passant*—another matter likewise of interest for our present object.

We have already seen a Lodge, the "Three Hearts," founded at Vienna by foreigners. Now we are going to see, on the other hand, Lodges established outside the Austrian dominions, but containing Austrian elements, exerting a subsequent influence on Austrian Masonry.

Magdeburg, the strong fortress, was the scene of a very variegated life at the verge of the fifties and sixties of the last century, owing to the numerous foreign officers who had been made prisoners by the Prussians during the Seven Years War, and brought there to await the close of hostilities. Now in 1759 or 60, a number of Austrian, Swedish, and Würtembergian officers, being Masons, resolved to found a lodge there, temporarily, and during their detention, in order to exercise themselves in the Royal Art and to extend its membership. And this was for them not only a distinction but really a high moral blessing, a fact everybody will admit if we consider that almost the only place for these officers to meet with their comrades in arms on neutral territory was the inn, a place not offering much at that time to the educated man. For those desirous of anything better and higher there existed one place more: the Lodge. So the resolution just mentioned was not only a laudable, but a very natural one. The Lodge was established, and, with a view to the various nationalities of its members present and future, it took the beautiful name of "La Parfaite Union."

As it was contemplated to be only a snug nook of refuge for the uncertain time of their captivity, they did not apply for a warrant to any Grand Lodge beforehand. By-and-bye the captive officers obtained their liberty and returned to their respective homes. In 1762 nearly all but the Würtembergian members—sixteen in number—had left. They resolved not to dissolve the Lodge but to carry it with them home.

In the same year an officer of higher rank, von Gemmingen, joined them. He seriously advised them to apply for a warrant to the Mother Grand Lodge of Berlin, of which he was himself a member, in order to make the Lodge just, perfect, and regular. This they did, and through Gemmingen's mediation they obtained a warrant dated March 5th, 1762. It was brought by a special delegate who instructed them in the higher degrees at the same time. The warrant contained also the power to transfer the Lodge to Würtemberg in due course. At the installation of the Lodge, von Gemmingen was approved of as "Grand Master," von Harnach as "Ruling Master," and von Wölfling and von Prangen as Wardens. The war being closed by the peace of Hubertusburg, 1763, the Lodge was transferred first to Ludwigsburg, afterwards to Stuttgart. It worked the Clermont Rite, and numbered in 1770 not less than 71 members, amongst them 22 who were *not* soldiers. At that period Major General von Gemmingen was Grand Master and Magnus Prior, Colonel von Harnach Ruling Master of the Scotch Lodge, and Major General von Bouwinghausen (later on a zealous Rosierucian), Ruling Master of the Blue Lodge.

Amongst the members there were 12 Equites Hier. Ordinis Sublimioris, 3 Equites Hier. Ord. Inferioris, and 17 Scotch Masters and Knights of St. Andrew. The Lodge and Chapter ceased working in 1784. Be it mentioned, Harnach came immediately after the war to Bohemia, where we shall meet him as a member of the Lodge "Sincérité." After that it seems he went to Würtemberg. Another member of the "Parfaite Union," von Prangen, we shall meet likewise on a future occasion.

Now let us return to Magdeburg again. Another Lodge was founded there by French refugees and German and Austrian officers, with the name "de la Félicité." It procured a constitution from the Berlin Lodge "La Coneorde," 1761. This being but a daughter Lodge, and not empowered to establish or warrant Lodges, the "Three Globes" protested against the new Lodge, but, nevertheless, recognized it to be regular later on. Very early, however, differences sprang up between the French and German brethren, which culminated in the

departure of the Germans, who now established a new Lodge in their turn, calling it "La Constance." This commenced working in December, 1761, the first Master being von Welz, an Austrian officer. They applied for and obtained a warrant—on the recommendation of their French sister, a fact which deserves recognition—dated February 28th, 1762. Among the members we meet both Austrian and Hungarian names, which is noteworthy and of interest for us.

By the way we may mention that in the next year, 1763, one more military Lodge arose under the name "Zu den drei Säulen" (of the three pillars). As it contained purely Prussian elements, it has no further interest for us at present. Moreover, it seems to have ceased soon after the war, as did the Lodge "La Félicité," both disappearing about 1764.

The Lodge "La Constance" remained at Magdeburg, and joined the "Strict Observance" Rite in 1767. Its trace ceases soon after.

In all probability all the Magdeburg Lodges followed the Clermont Rite. It is mentioned above, that a special delegate was sent from Berlin to the "Parfaite Union" with a view of giving them instruction in the higher degrees. This "Legatus Capituli Hierosolymitani Berolinensis" was, most likely, no other than Rosa, who founded as a common centre for the German Lodges at Magdeburg the Scotch Lodge "Sinai" and a Jerusalem Chapter, which, with a view to its transference in due time, took the name "Capitulum Sturtgardianum." A member of the Scotch Lodge and the Chapter just mentioned was Bro. Welz, whose name we have seen already above. He joined afterwards the "Strict Observance" and going with the Army to Italy was honoured with the power to found Lodges in the Italian countries, if possible. As appears from a letter of his dated January 6th, 1775, he did not succeed in doing so, but there can be no doubt that he, as well as many of his fellow-officers, did much for the propagation of Masonic principles, and that once more in their own homes they became, in grateful remembrance, zealous apostles of the institution which had—in sorrowful times—permitted them to find true brethren and friends who, offering them a helpful hand and a loving heart, had made them forget their sorrows and troubles, and given them a new bright home when they had been prisoners far from their own native countries.

As a matter of fact, it was chiefly by officers of the Army Masonry spread so rapidly over the whole Continent, and thus over the Austrian and Hungarian dominions also, in a short space of time.

And now, after this excursion, let us go back again to our well-known Lodges, first of all to the "Three Crowned Stars" at Prague, subsequently to the Lodge of the "Generous" in Vienna, and see the influence which the High Degrees exercised on them.

It has been already mentioned (iv., p. 23), that the "Three Stars" Lodge at Prague had, through the good offices of Bro. Count Rutowski, obtained a warrant from Berlin in 1742, together with the power to work the fourth, or "Scotch" degree, already known there at that time. After the fractions of the Prague Lodge had been re-united under the name of the "Three Crowned Stars" Lodge, this new Lodge continued for a considerable space of time working the four degrees. The archives of the Lodge (a part of which reach back as far as about 1760) were afterwards brought to Hungary, and this circumstance accounts for their being preserved to the present day. (They are now kept at the Castle Dégh, County of Veszprém, Hungary). They prove that the Prague brethren maintained a brisk correspondence with German (Saxon) Lodges, especially with the Lodge of the "Three Pomegranates" at Dresden, which had been established about 1761, got a warrant from the "Three Globes," Berlin, 1762, and adopting the Clermont Rite obtained from Berlin a Patent as Chapter in the next year, 1763. Our brethren at Prague may have acquired some vague notions about a new Rite, with chivalric features, which had rapidly spread over Germany, and seized by the desire after anything which they thought to be better and higher, they opened negotiations with the "Pomegranates" in that direction. A distinguished member of the Prague Lodge, Captain Baron Skölen, had private correspondence and conferences with Bro. John Spiess, treasurer of the Dresden Lodge on that behalf. Bro. Spiess assured Bro. Skölen in a letter dated 27th September, 1763, that his Lodge was a mother Lodge, and fully entitled to establish new Lodges, wherefore the desire of the Prague brethren could easily and forthwith be accomplished. It was desired, however, that a Brother should be sent to Dresden in order to receive the new warrant and patent, together with the copies of the new constitutions, rituals, etc. The cost would be about 130 ducats, but *their own* (the Dresden Brethrens') expenses were over 400 ducats, which, indeed, was a great difference. But, at least, they would be in connection with all just and perfect Lodges. The Prague brethren, doubting the genuineness of their working warrant, found it insufferable to regard themselves as irregular Masons and their Lodge as clandestine: therefore, well knowing every new warrant to be connected with indispensable expenses, they silently and with dignity accepted the position and its consequences, and decided to put, as soon as possible, an end to their untenable state.

On August 5th, 1763, they forwarded a formal written application to the "Mother Lodge of the Three Pomegranates" at Dresden, in which they asked for a warrant, the needful rules and regulations, and everything else needed for a just and perfect Lodge. The application was signed by the most distinguished members of the Lodge, amongst them were two Counts Clary Aldringen (Francis Charles and Philip), John Count Lützw, Francis Charles Count Martinitz, Inspector and Royal Chamberlain; Charles William Baron Skölen, Captain in the Army (a born Saxon); John Francis de Goltz; John Charles Baron Furttenburg; Leopold de Pracht, Lieutenant-Colonel and Quartermaster General, afterwards Colonel and Governor; Joseph Francis Martinelli, and others. Among the members of the Lodge who did not sign we may name here the following: Charles Frederick Baron Schmidburg, Lieut.-Colonel; Joseph Count Thun, Chamberlain and Colonel (afterwards Major-General); Caspar Herman Count Kinigl, a son of Sebastian, the zealous Mason already mentioned as the first Master of the "Three Crowned Stars" Lodge; James Baron Brady, Captain of the Grenadiers, a born Irishman, who was a valiant soldier, became afterwards Colonel and Chamberlain, and obtained the greatest military distinction known in Austria, the Cross of Maria Theresa. He had been initiated and passed at Vienna on June 18th, 1762 (perhaps in the Lodge of the "Generous"), affiliated in the same year with the "Three Crowned Stars" at Prague, was raised January 24th, 1763, and received the Scotch Masters' degree November 4th, 1764.

The brethren Skölen and Furttenburgh were entrusted to go to Dresden in order to present the petition and receive the warrant, etc. They were provided with full and unlimited power. Thus they tried to obtain at Dresden as much as possible, and their endeavours were, at last, crowned with success. Difficulties appeared at the beginning. Be it that the Dresden brethren had some scruples about their authority, or be it that they missed some documents of importance, or were there other reasons: in a word, the Saxon brethren hesitated, and so the negotiations and the stay of the Prague brethren were prolonged; so much the more so, as the delegates strove to obtain more than was originally intended. They were not satisfied with the mere warranting of the Lodge, which was the business they had been entrusted with, but they wished to procure a patent for a Chapter (Clermont Rite) for the whole realm of Bohemia, which impliedly included the power to found Lodges. After some conferences the negotiations came to a satisfactory conclusion. The Dresden brethren gave in and declared themselves willing to grant both the warrant and the patent, on condition, however, that the working of both the Lodge and Chapter should be strictly according to their rules, and the labours should be begun under direction of a special commissioner sent from Dresden. The fee of the patent was likewise agreed to and fixed at 300 ducats, and 20 ducats were promised to Bro. Benard, the secretary of the Dresden Lodge, for copying the constitutions and rituals, etc., of all the seven degrees. Skölen and Furttenburg stayed at Dresden until all was ready—from August 25th to September 2nd. In the meantime also appointments were effected, Skölen being appointed Master of the "Three Crowned Stars" Lodge, whilst Furttenburg was nominated Prior of the Chapter, and in virtue of that dignity the head of all the higher degrees. The new-founded Chapter took the name of "The Four Evangelists." All being in order the two brethren took their leave: however, not being prepared for so long a stay and the unforeseen expenses, they gave a bill of change for the 300 ducats and remained in debt for the rest.

So they returned to Prague, and bringing even more with them than was hoped for, were most probably received with great rejoicings. Next they furnished their Lodge and Chapter according to the new regulations, thus being all ready at the beginning of November to have the Lodge and Chapter duly installed. In conformity with the agreement above mentioned they applied to the Dresden Mother Lodge to despatch the commissioner and have the installation performed. This, however, did not take place. The reason was the death of the Elector August—also King of Poland—in consequence of which none of the Saxon brethren could leave Dresden. And, therefore, in a letter dated November 25th, 1763, the Dresden Mother Lodge empowered the new daughter Lodge to begin their work in the Royal Art, admonishing the brethren to do everything according to the rules and regulations, likewise to let them know the names of members and officers of the Lodge. No doubt the Lodge began working accordingly in November, 1763. Almost at the same time Furttenburg opened, with the assistance of three of the most worthy Scotch Masters, the new chapter; the "Tripartite" constitutions as well as the rituals of reception and "Leges," divided into "Terniones," being read on the occasion. But when they arrived at the explanation given in those degrees of the Hiram legend, it appeared that neither Furttenburg nor Skölen knew it exactly. On January 22nd, 1764, they addressed themselves to the "Capitulum Supremo Dresdensi" for the true explanation "Hyrami" and for the revelation of the whole secret. At the same time they informed the Dresden Chapter that they had received as members of their Chapter two worthy brethren, Lieutenant-Colone

Pracht and Lieutenant-Colonel Schmidburg. For the present they did not desire to initiate any more members, as they wished to be very careful for fear of receiving unworthy persons into the Holy Order. They were forced to do so, so much the more as the rituals bid them reveal at initiation the whole secret "Hyrami," which, however, was not quite clear to them, and some symbols unintelligible, probably the explanation having been forgotten to be given them. The Dresden Chapter in reply praised their carefulness, and congratulated them on the choice of two so worthy and respectable men as the brethren named, because not quantity, but quality, came into consideration. At the same time they complained of other chapters not being so careful and receiving unworthy men. No wonder quite new things arose in the Order and unheard of matters happened, so that they were led to doubt the often praised fidelity of brethren. This bitter remark alluded to Johnson, of whom they had heard already, though they had not yet decided as to what standpoint they should take against him. Anyhow, they judged it advisable to give the Prague brethren a hint, and admonish them to be firm should false prophets make their appearance. In the same letter, Capitulum Dresdense Capitulo Hier. Pragensi, dated February 20th, 1764, they declared that they dare not give the desired explanation by letter that had been given to the two delegates when in Dresden. So the brethren must be patient, as there would be an opportunity for them to get a full explanation shortly.

Scarcely were the Prague brethren somehow consolidated in the new Lodge and Chapter, when an event of a very unpleasant nature interrupted their labours and filled them with great anxiety. Some clandestine Masons and Rosicrucians had been arrested. Replying to a question made to this effect from Dresden, the Prague Lodge declared that none of its members were Rosicrucians, the declaration being signed by all the members. Bro. Goltz refused to sign because he knew that some of the members were, in spite of their denial, Rosicrucians. He was of opinion not to report on the matter at all, for fear of incurring new inconveniences. Nevertheless, the paper was sent to Dresden and replied to, but the working of the Lodge was suspended, that of the Chapter likewise, so much the more so as the Prior Furttenburg, who seems to have been really a Rosicrucian, resigned his office, and the appointment of a new Prior had to be awaited. The arrested brethren were mostly Rosicrucians. Suffice it to state in this place,—this fraternity, a branch of which ceased to exist at the end of the 17th or at the beginning of the 18th century, was revived about the middle of the last century, one of its circles being founded at Prague about 1760. It numbered many distinguished persons among its members. There was for instance a Prince of Ahrenberg. There can be no doubt that some brethren of the "Three Crowned Stars" Lodge belonged to the Rosicrucian Circle. In both military elements prevailed. The Superior of the Prague Circle, which was called the "Black Rose," was Baron George Nitzky. Next to him in the ruling of the Circle stood Vernier and the Secretary Kozaro. They took very high fees of entrance from their candidates, and seem to have given nothing of what they had promised, viz., alchemical secrets of practical value. This led to a denunciation, one or more members bringing a charge against the brethren mentioned, in consequence of which they and all members who could be identified were arrested and—being mostly officers of the army—examined and tried by the military authorities. The greater part of them escaped with an honourable confinement of some few days, whilst the heads just mentioned were sentenced for a term of six years on the ill-renowned and dreaded Spielberg. Kozaro, moreover, had to stand in the pillory. To this the statement of a contemporary seems to refer, who says that the Empress placed in the pillory a Bohemian brother for his being Secretary of a Lodge. This statement was anything but correct, as Kozaro had not been Secretary of a Lodge, nor was he placed in the pillory for being a Secretary of a Lodge or of a Rosicrucian Circle. On the contrary there are other particulars—being of no special interest for us *now*—which seem to prove that Kozaro was, indeed, found guilty of punishable actions.

Now this deplorable event was of serious consequence to the Masonic Lodge also, as Freemasons were often confounded with Rosicrucians and other secret societies, and an Imperial Order prohibited further assemblies of Rosicrucians and Freemasons altogether. At this time the Dresden brethren wished and felt it their duty to prepare their friends at Prague for a great Masonic event which had already cast its shadow before as far as Dresden. Great changes were about to take place within the Order. To their extreme astonishment they had become aware that the path they had hitherto trodden was a false one, and what they had believed to be their leading light was a deceptive will-o'-the-wisp only. But they hoped to catch some rays from the new star which had just arisen in Jena, and to let their Prague brethren enjoy some scintillations of it also.

More they could and durst not tell beforehand. But they again warned the Prague brethren not to give ear to emissaries or delegates, wherever they might come from, if even from Ber.[lin], nor to permit foreign brethren to enter their Lodge if not personally known to them, and to be extremely careful at receptions. A little time and patience would

resolve their puzzles. These two official letters, whose contents we have just mentioned, were accompanied by a private letter of Bro. Spiess, likewise full of mysterious allusions. It ran in such phrases: . . . "You will be greatly astonished now, but in a short while you will say, 'What a happy hour it was when we resolved to turn our steps to Dresden.'" And then he assured them "it would be broad day ere long." These letters arrived at Prague on February 27th, 1764. In a following letter our good old Bro. Spiess says, "If the day is not going to break *now*, then I am convinced it will remain dark as long as the world shall exist." And then he gives a hint that a very great union is projected, and that the Prague Lodge will shortly be summoned to send delegates to some Convent. Now all these official and private letters resulted in just the contrary to what they aimed at, mightily stirring up the minds of the Prague brethren, who necessarily were led to believe that they again had been deceived, and had not got a step nearer to the true light by the Constitution they had procured from Dresden. Nor was the Dresden Chapter in a position to dissipate scruples. Meanwhile Bro. Pracht had been appointed Prior of the Prague Chapter instead of Bro. Furttenburg. He confessed he had great pains to maintain, under the circumstances, the faith of the brethren, and not to succumb together with them under the suspicions evoked and the prevailing inconsistency. He asked them to hasten the new day-break as much as possible.

At last the long-promised light made its appearance. True, from elsewhere and in a different manner from that which was most likely expected. Its first ray was a letter from Jena, dated March 6th, 1764, written by a Brother named Meuder, a physician, who was a member of the "Three Pomegranates" at Dresden, but staying for the time at Jena as representative of his Lodge at the High Chapter, having its seat there. After introducing himself, he confessed that he was the author of the two official letters sent by Spiess to the Prague Lodge. Then he proceeds to say that he felt it his strict duty to be fully sincere with the Prague brethren. He told them that the Grand Lodge of Berlin had, for a number of years, deceived very many respectable and worthy men, by usurping the power which it never rightly had of establishing new Lodges, not to speak of Chapters. Thus they had cheated honest men of their money. This mean proceeding had, at last, induced the high and true Order to make an end to these abuses, to which end they had authorised and empowered a great Prior, in order to carry out and to effect a reformation among the brethren; to point out the true path to the virtuous and the righteous, and to lead them to the true light; to separate the unworthy and to cast them out of the honourable society; the same fate awaiting obstinate and disobedient Lodges.

And there let us stop a while. Only two words more just to state that this Masonic Messiah who was about to regenerate the Order was an adventurer of the basest sort. Most probably he was of Jewish origin: it is, however, difficult to know his real name, as he bore a dozen at various times and places. He had been initiated in the "Three Pillars" Lodge at Prague under the false name of "de Martin," as mentioned already at another place (vol. iv., p. 24). After having done much mischief at many places he reappeared at Jena, 1763, where he took the name of "Johnson," by which we may call him, this being his last one. Before returning to this interesting personage in detail let us pause and have another glance at Vienna.

(To be continued).

FREEMASONRY IN PRUSSIA.

BY BRO. G. W. SPETH.



WITHIN the last few months a series of important events have taken place in Berlin, with which I regret to say, I am only imperfectly acquainted. I will, however, in view of their importance, endeavour to give such an account of them as my scanty information may permit, and possibly some of our German members may be induced to supply what is deficient.

There are in Berlin three Grand Lodges:—

The "Mother Grand Lodge of the Three Globes," exclusively Christian in doctrine, and following a rite that includes "High Degrees," the members of which are privileged above the ordinary Master-Mason.

The "Grand Lodge, called Royal York of Friendship." This system is not sectarian and therefore admits Jews to its ceremonies. It possesses an "Inner Orient," to which privileged members are admitted with initiatory rites, but it does not claim to confer "High Degrees" in this "Orient." It calls the instruction there afforded "Steps to Knowledge"; its members are not entitled to precedence because of their possession of this knowledge,

but because they are members of the Inner Orient, which is, as it were, a Committee of Grand Lodge, with the special duty of preserving the dogma and ritual. The distinction would appear a fine one, but I believe I have stated with sufficient accuracy the position taken up by this Grand Lodge.

The "National Grand Lodge of all German Masons," which is strictly Christian, following the Swedish Rite, and has a very developed hierarchical system of "High Degrees."

There are five other Grand Lodges in the German Empire:—

The "Grand Lodge of Saxony"; the "Mother Grand Lodge of the Eclectic Union," Frankfort-on-Maine; the "Grand Lodge of Hamburg"; the "Grand Lodge Concord" at Darmstadt; and the "Grand Lodge of the Sun" at Bayreuth. These, without exception, admit candidates of all religions.

There are also five independent, but thoroughly recognised, Lodges.

Exclusive territorial Grand Lodge jurisdiction is not recognised or insisted upon by any of these Grand Lodges, except in the case of Saxony. There is, of course, a tendency for the Lodges to group themselves according to territory, but no rule exists on the subject and lodges of different jurisdictions may be found side by side in one town; for instance, in Hamburg, which is also the seat of a Provincial Grand Lodge of the National Grand Lodge at Berlin. But although Prussian Lodges exist all over Germany, except in Saxony, yet in "Old Prussia" itself only Lodges depending upon the three Berlin Grand Lodges are known; not through any objection on the part of the said Grand Lodges, but because a royal decree of 1789 recognised these three Grand Lodges only with their offshoots, and this decree has not been repealed.

Occasionally the German view of jurisdiction comes into conflict with the English or American, as it did when German Lodges were years ago established in the United States, or more recently at Cape Town; such Lodges are not recognised by the jurisdiction invaded, and as a natural result either die out or are healed and absorbed. But the Jewish question is a more serious one. Many countries, and not England only, while admitting the hopelessness of forcing the two Grand Lodges in Berlin, which differ from us in this point, to initiate Jewish candidates, have insisted that, either their own certificates must be recognised as valid, and their members, whether Jews or not, acknowledged as Masons, or friendly relations must be broken off. The result of this is, that Jewish Masons, if regularly made elsewhere, are admitted as visitors in all German Lodges.

Such was the position of affairs a few months ago when a lamentable dissension broke out in the "Royal York" Grand Lodge, which may perhaps ultimately lead to the establishment of a fourth Grand Lodge in Berlin. The German papers are not very explicit on the subject, but the points in dispute seem to have been the "Jewish Question" and the "High Degrees." This is curious, because of the three systems, that of the "Royal York" is apparently the least open to objection on the part of any fair-minded man. It certainly admits the Jews, at least in theory; perhaps its practice is divergent: and it professes to work no high degrees, but only to afford further historic and dogmatic information to members of a certain committee. Be this as it may, Brother Settegast, the G.M., a distinguished man in every way, 73 years old, a professor and a Privy Councillor, fell out with the Inner Orient, resigned his office of Grand Master, and ultimately even his membership of the system of the "Royal York." All this happened three years ago, towards the end of 1889, and in March, 1890, Prince Heinrich zu Schönauich-Carolath was installed in his stead.

Bro. Settegast allowed his reasons for the steps he had taken, to appear in the papers of the Fraternity, such as the *Bauhütte* and the *Latomia*. According to these, he had come to the conclusion that certain reforms proposed by him more than a year previously were an absolute necessity for the future welfare of the "Royal York"; and further, that the way in which the religious question was treated in the daughter Lodges was contrary to the Constitutions of the Grand Lodge, a state of things, he considered, ought to be put an end to. His proposals were handled in a dilatory manner and postponed for a year, and finally, when he at length insisted on their being brought forward, rejected. Regarding his position at the head of the jurisdiction as placing him on a footing with that of a Minister of State, and finding himself deprived of the confidence of his colleagues, he had resigned. He had been asked to delay his resignation of membership, but this he had felt bound to carry out, in order that in the evening of his life he might not be forced to abandon an idea for which he had fought up to his 73rd year, and hoped to continue fighting for to the end.

This explanation does not seem to have been given till September, 1891, and meanwhile on the 28th June, 1891, he had been received as a joining member of the Hamburg Lodge, "Ferdinande Caroline," having chosen this Lodge because the Constitution of the Grand Lodge of Hamburg was the one most in consonance with his own sentiments. On

account of his age and health, and to avoid the long journey, a deputation of the Hamburg Lodge came to Berlin and opened the Lodge there, at the restaurant of Bro. Schutz. How this was possible, legally, under the royal decree of 1789 previously alluded to, I do not know: it is one more curious feature in a strange tale.

The papers of the week next after Brother Settegast's explanation appeared present us with the other side of the question, apparently from an official source. It is declared that the former statement contains inaccuracies, and pictures the occurrences thus. The consideration of the new Statutes to come into force on St. John's day (24th June), 1890, was remitted to a Committee elected by the Grand Lodge, and its president was Bro. Settegast, the Grand Master. He moved certain amendments in reference to the religious question. These amendments were not, as stated, treated in a dilatory manner, but passed by the examining committee. In the middle of November, Brother Settegast moved a resolution entailing an alteration in the Constitution of "Royal York." This did not meet with the approval of the committee. Immediately upon this Bro. Settegast laid down the gavel of G.M., and thus deprived himself of the opportunity of actively working for the adoption of his proposals. Their postponement for a year was subsequent to this, in the Plenary Meeting of the Grand Lodge in May, 1890; and they were finally rejected in the Grand Lodge meeting of May, 1891.

These accounts, it will be seen, are curiously at variance: I have noticed no further statement on the part of Brother Settegast.

It would appear, however, that Brother Settegast has, on reflexion, come to the conclusion that his ideas can find no footing under existing circumstances in Prussia proper, because only Lodges under the three Berlin Grand Lodges are sanctioned by the State. To form a fourth Grand Lodge in terms, would hardly be allowed either: but perhaps it might be possible to constitute a Berlin Club under the ordinary police laws regulating such associations, which would be to all intents and purposes a Grand Lodge, with daughter clubs (or lodges) attached to it elsewhere. This seeming evasion of the law, partaking rather of the wisdom of the serpent than of the guilelessness of the dove, hardly appears quite Masonic, however good the intention may be; but it is difficult to judge of these matters from a distance. Brother Settegast seems to have a very respectable following, both as regards numbers and position, and so, on the 1st August last, a Constituent Assembly of the new Club (*Verein*) known as the "Grand Lodge of Prussia, called Kaiser Frederick of Masonic Fidelity," met to finally arrange matters. In his opening address Bro. Settegast insisted that the object of their association was to reintroduce into Prussia true and genuine Freemasonry as they had originally received it from England, and his chief complaint against existing systems is evidently the "High Degrees" and "Anti-semiticism." He acknowledged that the police might insist upon an official being present at all their meetings, as they could not claim the protection of the 1789 decree; but he thought that this was scarcely likely to occur, and if it did, there need be no objection to *confidentially entrusting such an official with their secrets* (!) He insisted that, although for police reasons they called themselves a Club, yet they were to all intents and purposes, a "just, perfect and regular Lodge." Further they must assume the position of a Grand Lodge, otherwise it would not be possible to form new lodges, or affiliate already existing ones. Forty-one brethren then subscribed their adhesion to the new organization and declared that they were willing to have their names forwarded to the authorities as founders. After that a long list of candidates was proposed, whose acceptance will be a matter for future consideration. The draft Constitutions were then unanimously approved *en bloc*. They consist of 21 clauses, of which we may mention:—

§ 4, which insists upon a recognition of the Deity, and the immortality of the Soul.

§ 5. Membership to be open to all free men of good repute, irrespective of race, position, religion or politics.

§ 6. The Fraternity takes as its model the genuine Freemasonry of England at the beginning of the 18th Century.

§ 7. The Apprentice may become a Fellow after one year, and a Master after one year more. There is to be nothing beyond this.

The choice of a ritual was remitted to a committee, but the president expressed his preference for the so-called "Schroeder Ritual," or that of the Grand Lodge of Hamburg. Of twelve officers then elected, at the least six, to judge by their names, are Jews, and possibly two or three more. Other matters were settled, and the proceedings concluded by every brother swearing fealty to the Constitution by placing his hand in that of the president.

Thus far may be gleaned from the German papers to hand. Are we in the presence of a new departure which may deeply impress itself on German Freemasonry, or will it merely prove an eight days' wonder?

Festival of the Four Crowned Martyrs.

TUESDAY, 8th NOVEMBER, 1892.



HF Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W. H. Rylands, P.G. Stewd., W.M.; W. M. Bywater, P.G.S.B., I.P.M.; Dr. W. Wynn Westcott, S.W.; G. W. Speth, Secretary; R. F. Gould, P.G.D., D.C.; C. Kupferschmidt, I.G.; Professor T. Hayter Lewis; Sidney T. Klein; Dr. B. W. Richardson; and Col. S. C. Pratt. Also the following members of the Correspondence Circle—Bros. W. F. Lamony, P.G.W. of Victoria; Stephen Richardson; B. C. L. Bremner; R. Palmer Thomas; J. F. Ferris Bailey; Robert Roy; W. T. Newitt as J.W.; T. C. Lazenby; H. H. Shirley; Dr. J. Balfour Cockburn; Rev. C. H. Malden; C. B. Barnes; F. W. Wright; W. H. Lee; E. T. Edwards; H. French Bromhead; W. G. P. Gilbert; B. M. Bannatyne; T. Cohu; G. A. MacDowall; F. A. Powell; J. Castello; R. Gowan; J. Seymour; E. Haward; G. A. Knock; G. Gregson; J. Thompson; Dr. G. Grant; H. Scott-Smith; and J. J. Hall. Also the following visitors—Bros. J. O'Niell, Tennant Lodge, No. 192; P. L. Roy, Courage with Humanity Lodge,

No. 392; G. R. Langley, Bushey Park Lodge, No. 2381; C. F. A. Gibbs, Brixton Lodge, No. 1949; and M. F. Tweedie, Moira Lodge, No. 92.

Two Lodges and twenty-five brethren were elected to the membership of the Correspondence Circle.

Professor Thomas Hayter Lewis, F.S.A., Past Vice-President of the R.I.B.A., Emeritus Professor of Architecture, University College, was duly installed into the Chair of King Solomon by Past Master Brother R. F. Gould.

The officers for the year were appointed as follows, those present being duly invested:—

I.P.M.	Bro. W. H. RYLANDS, P.G. Stew.
S.W.	„ Dr. WYNN WESTCOTT.
J.W.	„ Rev. C. J. BALL.
Treas.	„ WALTER BESANT.
Sec.	„ G. W. SPETH.
S.D.	„ F. MACBEAN.
J.D.	„ W. M. WILLIAMS.
D.C.	„ P. F. GOULD, P.G.D., P.M.
I.G.	„ C. KUPFERSCHMIDT.
Steward	„ C. PURDON CLARKE, C.I.E.
Tyler	„ J. FREEMAN.

The W.M., Bro. T. HAYTER LEWIS delivered the following

ADDRESS.

HAVE now to return to you very sincere thanks for the honour which you have conferred upon me.

After the long and interesting ceremony in which you have taken part, you will not care to be detained by a long address: but I have noted down a few words to which I hope that you will have patience to listen; and as my profession was that of an architect, I hope that you will accord a little extra patience towards my treating the subject in a more architectural way than usual.

Our very active Secretary made an appeal at our last meeting for assistance in the way of papers to be read and published: and that brought to my mind a saying of our Treasurer, Brother Walter Besant, viz., “that he had always felt, since his initiation, that there was an immense mass of information in all countries and belongings to every age which could be collected and put together from a Masonic point of view”: and feeling this very strongly myself, I have ventured to allude to some subjects which are somewhat, perhaps, outside the usual range of our papers and in which some extra knowledge has, recently, been obtained. The first subject which I will notice was entered into with great ability by our Past Master, Sir Charles Warren, viz., “The Orientation of Churches, Synagogues, and Temples.” This, of course, carried us back to the early ages of Christianity, still farther backward to those of the Jews, Greeks, and Egyptians—the latter subject having since been taken up in a very interesting discourse by Bro. Simpson. It is a difficult one inasmuch as the directions of

Temples vary in a very remarkable way, and it has, recently, been investigated from an astronomical point of view, in Egypt, by Mr. Norman Lockyer, and in Greece, by Mr. Penrose, who is specially qualified for the investigations as being eminent as architect, scholar, and astronomer.

The results are recorded in the last number of the Proceedings of the Society of Antiquaries.

Mr. Penrose fixed the exact present direction of 17 of the most noted Greek Temples, determined, so far as he could, the star which governed each and then, by calculating the time at which the axis would have been truly turned to that star, determined the date of the Temple's Erection.

Such a calculation is entirely new in our architectural work, but so important is it viewed by such Societies as the Royal and the Hellenic that the former has voted £100 and the latter £25 towards its further investigation.

From the Temples of Egypt and Greece one naturally turns to *the Temple*—Solomon's.

I will not detain you with any discussion as to this, the most celebrated of all, the subject being too large to be treated now: but I must say a few words as to the foundation stones of its outer walls, discovered at such great risk by our Past Master, Col. Warren. Whether these enormous blocks were really the actual stones laid by the Great King is disputed. I confess to a wishful feeling that they may be proved to be so: but when I read my paper here some few years since, the peculiar facing, viz., with a smooth margin had not been found on masonry of an earlier date than about the 6th cent. B.C., and then far off in Athens.

Recently, however, such stones, but worked with a different tool, have been found by Dr. Petrie in excavating at Lachish, the date which he assigns to them being the 8th cent., B.C.

But they had, evidently, formed part of an earlier edifice; and if we may thus assign this peculiar masonry to the 9th century, we shall have found, in the old Amoritic City of Lachish, a near approximation to the date of the Great King.

From the masonry of those old times, we naturally turn to the Mason's marks upon them.

One of the best known is the Swastika which has been found on pottery of the respectable date of 2500 B.C., and has been used in masonry down to the present day.

It has long been suspected that this was an ancient symbol of the sun, and our Past Master, Col. Pratt, so alluded to it in one of our meetings. This conjecture has recently been quite confirmed, from two different standpoints, by Prof. Max Müller and Mr. Percy Gardner.

Now I quite agree with my old friend, Dr. Barlow, that these marks are Emblems—Symbols, Type, . . . representing something else—and we may hope that others of them may soon have to deliver up their meanings.

Take the Pentalpha—a complex form (not a letter), as ancient and as common as the Swastika, and used by our masons now.

It was a favourite mark in the Middle Ages; is the only one used by Villard de Honnecourt, in his 13th century sketch book, and was employed by him to give the main outlines of bird, beast and man in his designs.

What is it? What does it (or did it) mean? That it was Pythagorean may be true enough, but it was used some 2000 years before that mystic was born.

There are special reasons for studying these marks now, inasmuch as they may be of great importance with respect to the connection, newly suggested, between Egypt and pre-historic Greece in very ancient times. The results of recent excavations in Egypt and Palestine, chiefly conducted by Dr. Petrie, as compared with those of Schliemann's at Tiryus and Mycenæ, have brought this question to the front. Dr. Petrie claims for pre-Hellenic Greeks, or men from the Egean seas, that they were in Egypt, either as friends or captives, in 2500 B.C., much of their pottery bearing ornaments unknown in Egyptian work.

This is quite a new and very interesting reason for a careful study of these marks; for if Dr. Petrie be correct, and the old Greek civilization be really found to be far advanced at c. 1000 years before the generally accepted date of the Trojan war, a new vista as to the arts of the West would seem to be opening before us as to the pre-historic art of Etruria and Rome.

At present, however (no doubt to your great relief) I shall confine my remarks to so much of the Roman arts as have a special bearing on our Craft.

Now there can be no doubt that the architecture of the Romans was, in the main, copied from that of the Greeks, although there are certain forms peculiar to the Romans, owing to the difference in the habits and customs of the two nations, the most remarkable being the Amphitheatres and Basilicas.

But with such exceptions, the Greek forms, in mass and in detail were Romanized, but so changed in what, to an untrained eye, would appear to be minute particulars, viz., in the

curves of the mouldings, the carving of the leaves, and other details, as to show to the architect that the work was distinctly Roman.

And this change was made not only in Rome, but in all the Roman provinces, and even in the far eastward Palmyra we can see that its grand buildings were Roman and no other.

Now certainly there was a long range of time (more than a century) between Augustus and Hadrian, but even such a time could scarcely have produced such an uniformity of work without the aid of some such definite agency as the Collegia.

A considerable number of Mason's marks has been found on Roman work in Rome itself, and a large number also in the Great Piscina at Constantinople, reputed to be the work of its great Emperor, and a list of them has been kindly obtained for me by my friend, Canon Curtis; but these marks bear little resemblance to any ancient or mediæval ones.

Whether these Collegia survived the shocks by which the Roman Empire was broken up, and if so, whether any portion remained to join any of our Craft in the South of France, or in Northern Italy, is more than I can venture to say.

Now I come to the work of the 12th and 13th centuries. The Norman and Anglo-Saxon style, whose peculiarities are so well known that I need not particularize them, appears to have been perfected and to have had its head-quarters in the North of France; and although Romanesque architecture on the Rhine has many features in common with the Norman, the latter stands out clearly and distinctly from it.

The same remark applies to France, south of the Loire, which river is also the boundary of many details characteristic of the south.

At about the middle of the 12th century signs of a change became apparent in the general forms of the style, giving to them lighter proportions, less pronounced Norman details, and above all, a rapid change from the round to the pointed arch;¹ these changes taking place not only in France, but also in England and other countries, the name of the style, thus altered, being well known as Transitional. At that time Palestine was in the hands of the Crusaders (who came chiefly from the various provinces of France), who entered Jerusalem in 1099, and were not expelled from it until 1187. This period embraces the greater part of that of the Normans and the Transition in Britain, and witnessed an enormous amount of building in Palestine by the Crusaders, whose work was all in the Transitional style, with which we are so familiar, but varying in detail.

Now what was the mode in which so great a change was effected, contemporaneously, in so large a tract of country?

The greatest of the early workers in it were, no doubt, the Monastic Orders whose homes were in Burgundy, and were the storehouses of all that was learned and artistic of the times. I am afraid that in this belief I somewhat differ from many writers of our Craft, but I confess that I agree with Viollet le Duc, that the 11th century, if Cluny were withdrawn from it, would be little more than a time of ignorance, and with Archp. Trench that literature and art could not have been preserved without the Monks.

Cluny was founded in 910, and to shew its enormous influence, it had in the middle of the 12th century 2,000 houses, mostly French. The Cistercian Order was founded in 1098, and soon had extensive possessions in England from their great abbeys in Yorkshire down to the beautiful Tintern, and one can see, therefore, at once that both these great orders, together with that of the Carthusians, which was founded in 1084, must have had an immense power wherever exerted.

But the area to be affected, viz., over the Holy Land, France, and Britain was so vast and the time for doing so short, that one wonders as to how the design for its building could have been made known over so wide a space and so quickly as it was.²

The question has, I think, received its solution to a very great extent at least, in a paper lately published in the journal of the Royal Archæological Institute on "Guildship in Anglo Saxon monasteries," in which Father Hirst gives the results of a Government investigation into the old MSS. of German monastic buildings.

The present publication of the MSS. reaches only to the end of the 9th century; before therefore, the foundation of Cluny. Father Hirst has kindly put me in the way of obtaining the report, which I shall be happy to present to our Library. It appears that the connection between the various monasteries at home and abroad was vastly more frequent and more extensive than we had understood.

It was not a new thing to learn that such a brotherhood as we find subsisted at Mainz had friendly relations with our English at Canterbury, Worcester, Winchester, York, Rochester,

¹ Mr. Edmund Sharpe gives Malmsbury Abbey, founded in 1145, as that of the earliest building shewing the use of the pointed arch in Great Britain.

² He further states that of all the Cistercian monasteries he does not know one, the general plan of which is not in accordance with that of all the rest.

Wearmouth, and Ripon, or that Tours was in brotherhood with many monasteries in England, Jerusalem, Spain and Germany, but the very close relationship and the very frequent intercourse between these great monastic seats of learning was not, so far as I know, at all realized by any one.

The manner in which it was carried out will strike you at once as being an admirable mode of communication, and will make it clear that such a learned man as Bede, *e.g.*, writing quietly in his cell would, perhaps, be better acquainted with what was passing in the world of religion, science and art, than many a man now in the country who derives his knowledge from newspapers and books.

I give to you the *modus operandi* mainly from Father Hirst's paper condensed, premising that his descriptions relate entirely to obtaining the accustomed R.C. prayers for the Dead.

You will remember the words of the refrain in Longfellow's beautiful Golden Legend.

Wake, wake,
All ye that sleep
Pray for the Dead.

The facts as given by Father Hirst are as touching although less poetical. He states that "When the death of any Abbot . . . or some great Teacher as the Venerable Bede occurred, the name was engrossed on a strip of parchment wrapped round a . . . wooden roller, fastened at each end with a . . . cap to prevent the parchment slipping off.

This was fastened round the neck of a messenger, the monks wishing him God-speed on his pious journey.

"At times there would be hundreds of these couriers hurrying to and fro throughout Western Christendom. Wherever the courier went he received a welcome rest, lodging, and refreshment.

His errand, however, was not like that of the Fiery Cross, so beautifully described by Sir Walter Scott; for at each abbey or monastery, the courier rested for a day, sometimes for two days, then sped on with perhaps mournful news of another death.

To shew the extent to which this brotherhood at last extended it is recorded that in 1464 one such monastic courier visited 623 religious houses, and we can easily understand how, with such effective machinery, as is described in the ninth century, perfected, no doubt, in later times, the knowledge of the change in any architectural forms and other subjects of any kind of interest could have been spread abroad in an astonishingly quick time, and instructions and designs could be sent from well recognized centres, to the abbot or bishop who was about to undertake any great work.

A large force of workmen would then be gathered together under the immediate command of the Master Mason and his foremen, who would work out the requisite details, the chief direction laying of course with the abbot or bishop, to whom the general instructions would be originally sent.

We have, *e.g.*, in one case the Bishop of Salisbury, Robert Beauchamp, styled "Master and Surveyor of the Works"—not Master Mason. As the buildings progressed fewer Masons would be required, and then a number of them might be spared to erect smaller churches in the neighbourhood.

This would well account for the striking likeness of the details in many churches near some great building of nearly their date, the Master Mason marks being also similar.

That the original design was not given by the Master Mason in early times, except perhaps, in some special cases, I have little doubt. To verify this question as to the design I have thought it well to refer to some of the contracts, the MSS. of which have been preserved to us in various ways. Unfortunately, we have none of an earlier date than early in the 14th century, viz., that of a house at Lapworth which, however, throws no light upon the matter in question. But the next, though of much later date, is very important.

It is given in Rymer's *Fœdera*, and is between the King Richard 2nd and two Masons (not *Freemasons*), to raise the walls of Westminster Hall, and they agree to raise the said walls "selon le purport d'une fourme et molde faitz," devised by Master Henry Zeneley.

They also agree to carve every corbel in conformity to a pattern shewn to them by the Treasurer.

Then in another contract of the same year, this same Zeneley or Yeneley agrees, in conjunction with Stephen Lote ("citeins Masons de Londres"), to build for the king a marble tomb for the queen. "Selon le manere et forme d'un patien eut fait demeurans as ditz Masons."

The best account of Zeneley with which I am acquainted is in Wyatt Papworth's Dictionary of Architecture, and from this it appears that he was a Master Mason and chief mason of Westminster Abbey, and that he also designed the south aisle to the church of St. Dunstan in Thames Street. This, however, a Master Mason might very easily have done;

but the design for the tomb of a queen is a very different matter, and seems to suggest that Zeneley was an architect as well as Master Mason; but Mr. Burges in his notes appended to Sir Gilbert Scott's Westminster Abbey, points out that the above tomb was almost a copy of that of Edward III., (who died 1377) close by, so that we must ignore this Master Mason's claim to be an architect.

Another contract is dated 1432, and is the well-known one for Catterick Church. It is between Dame Katherine and Richard of Cracall, Mason.

It describes the length and breadth, the windows (of two, three, and four lights), buttresses, etc., etc., but says nothing as to design or detail.

Then comes the equally well-known one of Fotheringay, given in Dugdale's Monasticon, signed by Will Horwood, *Freemason*.

The new church is to be of the same height, breadth, etc., as the quire . . . the windows like those of quire . . . the buttress so likewise.

No designs, drawings, or architects are referred to.

Then at Hengrave the contractor is to make a house . . . of all manner of Mason's work . . . according to a frame which he has seen at Coventry.

In no one case does the architect's name appear in these contracts. But we have it, there is not much doubt in the next contract, viz., between the Provost of King's (Cambridge) with the advice and approval of Mr. Thomas Larke, surveyor of the king's work, than (c. 1450) with John Wartell, Master Mason of the said works, viz., the vaulting.

Now this gentleman, without any prefix of monk or cleric to his name, was, very probably, the actual designer of this grand roof.

And I may also claim, as most probably architect of the vaulting of the roof of the choir at St. George's, Windsor, c. 1484, Richard Beauchamp, Bishop of Salisbury, designated the master and surveyor, under whom Hylmer and Virtue, *Freemasons*, undertook to do the work.

I think that it is pretty clear that those Masons who undertook to carry out work, according to the frame or model supplied by any one else, or those who merely undertook to copy some pre-existent building, were not the designers nor architects of the work they did.

This agrees with the idea which Mr. Ferguson had, viz., that the Masons never exercised their calling except under the guidance of some superior . . . 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."

I must ask your attention now for a few minutes to the work which the Crusaders did in Palestine.

They were in possession of Jerusalem for little more than three-quarters of a century, but the amount of work which they did in that time all over Palestine was enormous, and the influence which that work received from Eastern civilization was great and lasting.

The greater part of this work has been destroyed, but I have a few photographs of some of its ruins which will give some idea of the style in which they were designed. I shall be happy to present these to the Lodge in case our careful Secretary thinks them worthy of it.

Their dates are several years before the great era of the building of our grand Abbeys by the Cistercians—but in each of the Palestine examples all the arches are pointed, the heavy cylindrical piers have given place to square ones with columns at angles and no such thing as a cushion capital or other genuine Norman one is to be found.

But the general outline of nave and chancel, aisles, groins, and other parts are precisely like ours, nor would anyone unless skilled in art, recognise much difference in the general effect.

A short walk in Cairo, even now, will shew the causes which produced the change to which I have alluded in the Crusaders work, and which, soon afterwards, worked a great change in our construction in Europe.

You will find, on going through one of the most interesting buildings in Cairo, in the mosque of Tûlûn, that every arch is pointed, every pier square, and every capital moulded with some leaf ornament.

I saw this years ago, before it fell into its present state, and I may say on better authority than my own, viz., Mr. Stanley Lane Poole, that it had then been well-nigh untouched since the date of its completion in 878 A.D.¹

What I believe then as to Crusading work in Palestine is that the general design was

¹ All in the East is so fascinating as a study that I cannot resist the temptation of alluding again to the Mosque. For Mr. Stanley Lane Poole says, in relation to it, "that it is a singular fact that wherever "the rude Tartars penetrated they inspired a fresh and vivid enthusiasm for art. They stirred Egyptian "art into new life." How was it that these Turks and Memlous and Circassian slaves, whose very names are associated with rapine and murder—as wild and savage tribes, who found a smiling garden before them and left a track marked out by fire and blood. How was it that they could strike this new life out of the decaying ashes of Egypt and give to us works so exquisitely beautiful as the grand mosque tombs, which mark the burial places of the Mamlook Sultans. To search for an answer to Mr. Poole's remark would take the best part of a life-time—and be worth it.

sent from the great French Abbeys, and that the Master Masons, in directing the works (which must have required the aid of a great many of the skilled native workmen) learned from them and adopted the pointed arch and a general lightness of detail.

I believe also that our Masons Marks were adopted in Britain in a similar way, and that they were not used by the inferior workmen, but were the distinguishing marks of approval used by the Master Mason and the foremen under him. It is quite clear that some of these marks were used in England before the Crusaders as one could suppose owing to the great traffic which existed with the East even so early as Charlemagne, but it was not until the eleventh century that their use became general.

After the expulsion from Jerusalem a great change occurred in the architecture of Europe. Up to that time France and England had gone fairly hand in hand in architecture, but, soon afterwards, they went somewhat different ways. In our country we see there the rise of our beautiful early English style—one as peculiar in its ornamental details as was the later perpendicular.

A change might have been, to a certain extent, easy in France in the comparatively peaceful and luxurious state in which that country was under Philip Augustus.

But let us see what the opening of the 13th century meant for England.

It saw our land convulsed with the Civil War between King John and the Barons, and the signing of our great Charter at Runnymede (1215).

It saw the invasion of England by the French and the signing of the Treaty of Peace by the son of the French King here, in our London (1217).

And it saw such signs of decay in the great monastic bodies that the Franciscans and Dominican Friars had to be called into being to supplant them (1215).

And all this but a few years after the thousands of Christians of every grade, from Prince to beggar, had been flung back from the Saracens in the East to find a home or a grave here in the West, as they might.

In what quiet nook in England could the Monk in his cell or the Laymen in his workshop have found leisure to design our glorious 13th century cathedrals and the hundreds of the churches in our land?

But there was, at the same time, a most vital change in the position of the leaders in our craft; for, at the end of the 12th century and onward, the names of the designers of some of the grandest works in Europe are given as being, distinctly, their architects, these same architects being, further, distinctly defined by our great modern writer, Viollet le Duc, as being *Laymen*—the results of the enfranchisement of the cities from the control of the Noble and the Priest. Now what is a Layman or was in the 13th century? Most men would, I suppose, reply that he was not in Holy Orders—not in fact, a priest.

But, if that be so, a large number of the Monks would be Laymen. This may, probably, surprise many, so I have provided myself with a quotation from an unexceptionable authority, viz., Guizot's *History of Civilization in France*, which runs thus in his 14th lecture:—

“Not only are monks regarded as ecclesiastics, but they are, by many people considered as so to speak, the most ecclesiastical of all ecclesiastics . . . it is an impression full of error. At their origin the monks were not ecclesiastical at all. They were laymen . . . with a common religious object . . . but altogether apart from the clergy.

And this primitive character . . . which is so generally unheeded, has prominently influenced its whole history.”

Further he says, speaking of their development:—“some were ordained to make them Priests or even Bishops, and yet they were still laity . . . contracting no kind of religious engagement, often even purposely separating themselves from the clergy and always distinct from it.” In time, no doubt, the monks became more priestly, yet Dr. Hook, writing of them at a much later date says “whether of Holy Orders or not.”

Now this may give us a clue to the true history of what took place, and throw light likewise upon the era which, to my mind, is the most important to our Craft.

For it is perfectly certain that the works on which these great lay architects were engaged were not for the cities—the great lay bodies—but for some of the grandest ecclesiastical buildings existing—buildings which could only have been erected by the direct assistance of the clergy.

These architects, too, were highly thought of and honoured, for in nearly every case their names are given in full in some conspicuous and honourable place in the building.

Viollet le Duc (whose volumes of his Dictionary are as complete records of mediæval art as our Bro. Gould's incomparable history is of our Craft) gives copies of these epitaphs, and I notice that each man is described as “Maistre,” and sometimes a wife is described also. There can be little doubt but that these great architects were Laymen.

Then how did they obtain their knowledge? I know that this question has puzzled a more diligent student than I have been, viz., Mr. Wyatt Papworth, whose name albeit it, though he is not one of our Craft, must be welcomed by every Freemason.

The lovely Sainte Chapelle at Paris, the cathedrals of Cambrai, of Reims and Strasburg—surely it is strange that all these should have been designed by men without monastic training.

The probable solution appears to me to be this. The great bodies of Masons who had been brought up to work on the lines of Norman architecture had been able to follow, to a very limited extent only, the change to the beautifully graceful early pointed work here and in France; and their former chiefs, the Master Masons, would but imperfectly understand its peculiar mouldings and its lovely foliage; nor perhaps feel quite at home at the finer masonry, altered tools, and often altered quarries, and that it became necessary that the architect should emerge from his former seclusion in the monastery and take the direct personal supervision of the work for, at least, a time. His emergence from the monastery could be no greater step, I apprehend, than that of Fra Angelico or Fra Bartolomeo. If he did get his training from the monks, as a monk himself amongst them, from what possible source could he have got it. Assume some such scheme as I suggest and we then have the Architect, Master Mason, and Fellow Craft in their proper positions.

But let us look at this 13th in another way.

Wherein do we find in it any clear trace of our Freemasonry? I am afraid that at present we must agree with Bro. Gould, that before the 14th century there is nothing to guide us but tradition. It is scarcely to be doubted that much will, however, eventually be found, because the Masonic MSS. of the Regius and Cooke's date from the first half of the 15th, at which time those MSS.'s clearly shew that our Craft was well recognized. But I quite agree, as to our present knowledge, that we have, up to that time, so far as I can see, no direct link, except perhaps the Masonic marks which, I have not the slightest doubt, came from the East. No doubt, owing to our traffic with those countries, such marks had been known in England before the Crusaders, but it was by the Crusaders that they were acclimatized here to the extent which we find that they were.

I have now ventured to point out a few subjects which may, perhaps, come within the range of our Treasurer's views, but there are others which have been already touched upon by our Brethren in their various papers supplied to us, and so I may briefly direct your attention to the question as to what connection, if any, there was in the matter of our symbols or ceremonies with Persia and far distant India.

Many of our Brothers could well enlighten us upon these points.

Then again, when and whence came these ceremonies and the strange oaths, which to a certain extent unmeaning now, had, I feel convinced, a very definite meaning in bygone times, for I look upon them as mere survivals of what once were very definite things indeed, but in the main, forgotten.

Then we have the curious legends of the Companionage and the Steinmetzen, upon whom the search with the old MSS. by the Germans may throw more light than we, until now, had reason to hope. These Steinmetzen make strange claims as to the leading part which they took in the 13th century. Then there are the beginnings of the Scottish Masonry, on whose history nearly 90 years ago Sir David Brewster thought it well to write. Then we have the whole range of Hermeticism, with all its curious surroundings, into the depths of which it must be delightful to plunge, but which requires stronger nerves than I possess to venture on, and then comes the whole range of modern Freemasonry, too widely spread to be ventured on here.

But its mention will close a paper which has I fear, been as it is, too long, and I leave this list of subjects for the consideration and the work of our younger brethren, more able, though not more willing to do justice to it, than the 75 years of your old Worshipful Master will now allow.

The W.M. presented to Bro. W. H. Rylands the illuminated address of thanks for his services in the Chair which had been voted at the previous meeting, and Bro. Rylands expressed his pleasure at the receipt of so handsome a reminder of what had been a very pleasant year for him.

The Secretary exhibited a beautiful hand-painted apron presented to the Lodge by Bro. Lamonby which had belonged to his maternal grandfather; also a large silk handkerchief printed with Masonic designs, and submitted for inspection by Bro. F. W. Wright.

The W.M. called upon Bro. GOULD to read his paper on "The Assembly," but in consequence of the lateness of the hour Bro. GOULD suggested that the paper might be taken as read, and merely gave the following sketch of its tenor. He said:—

At this period of the evening, I do not propose reading to you my paper on "The Assembly." It is in type, and can be perused at leisure in a week or two, by all who are interested in the subject. A few copies have been circulated in the usual way, but even by those brethren who have received them, I think the course I am about to adopt, will be approved. In my essay, I have tried more to spread out facts than to formulate conclusions, but in the remarks I shall now proceed with, I will do my best to supply in a few a very

few, words, what I hope may prove to be a key, to the better comprehension of the extremely dry and highly technical lecture, I had prepared for this evening.

The oldest Masonic writing we possess, is a poem, dating from about the 1st quarter of the 15th Century. In this are allusions to an Assembly, frequented by great Lords, the Sheriff of the County, the Mayor of the City, Knights, Squires, and Aldermen. Attendance was obligatory upon the Masons, who were required to swear allegiance to the King, and to answer for their defaults, the authority of the Sheriff being held in reserve to punish them by imprisonment if found contumacious.

Readers of this poem might naturally ask, "whether there was anything in the laws of the land, *as then existing*, which would form some foundation in fact for the references that are made to the Assembly?"

To this, I shall take upon myself to reply, that there was, and that the tribunal in question, was the Sheriff's Tourn, or Assembly of the Shire.

From Anglo-Saxon times, the Bishop and the Sheriff were in the habit of going a circuit, throughout the Shire, twice a year, holding their court in each hundred in its turn. The principal men of the County supported them, and the attendance of every male inhabitant above 12 years of age, was required, in order that he might listen to a *charge* from the Sheriff, and take the Oath of allegiance to the King.

At this meeting, moreover, *Enquiries* were made concerning defaults, and punishment meted out to offenders.

Here then we have the great "Assemblee" of the Shire, which all artificers and labourers were bound to attend, and that there was *another Assembly*, convoked specially for the Masons, but graced by the presence of great Lords, the Sheriff, Mayor, Knights, Squires, and Aldermen, where the same formalities were gone through *a second time*, I unhesitatingly decline to believe.

I have cited the Masonic poem, and next come to the Manuscript Constitutions, which are of much later date as written documents.

In all, or nearly all of these, there is a clause to the effect that every master and fellow shall come to the Assembly, if held within a certain distance of them, *and they receive any warning*.

This has been a great puzzle, but by a law enacted in 1234—18th Hen. III.—it was ordained that between the two tourns certain smaller courts should be held every three weeks, "yet so that there *need not* be a *general summons* made to these [smaller courts], as *there is* to the said Tourns.

This *general summons*, therefore, which was only necessary in the case of the Sheriff's Tourn, I think affords a very obvious clue to, or it maybe an explanation of, the meaning of the clause in the Manuscript Constitutions, to which I have referred.

I should now state, that by a law of Henry III. the View of Frank-pledge was to be held by the Sheriff at his Michaelmas Tourn.

At this View of Frank-pledge, the oath of allegiance was taken by all male persons above the age of twelve years.

In course of time, this portion of the Sheriff's duties was partly taken off his hands by a smaller Court called the Leet, under a Steward.

It was at this stage of affairs, that I deem the allusions to the Assembly in the Masonic Poem, and the MS. Constitutions, to have been *first put into writing*.

A View of Frank-pledge, therefore, was held once a year, in some cases by the Sheriff in his Tourn, and in others by the Steward in his Leet.

The Tourn gradually passed out of existence, but the Leet survived until quite recent times, if indeed, it is not in existence—though with purely nominal functions—at this day.

To give the best sketch in my power, of the Sheriff's Tourn (and incidentally of the Steward's Leet) has been a leading object in the paper prepared for this evening. At the close of it will be found, that I admit "having my doubts," and the way these arise will be best explained in an anecdote which I shall borrow for the occasion.

Allan Cunningham, meeting Sir Francis Chantrey, the great sculptor, asked him to look at a work of a then young artist. Chantrey inquired, "What is the subject?" "Adam," replied Cunningham. "Have you seen it?" "Yes." "And do you think it like him?" was the caustic remark!

My description of an old and obsolete legal tribunal, has already been seen by a few brethren, and will shortly be issued with our *Transactions*, but whether a likeness to the original will be generally perceptible, is a point on which I cannot help having my doubts.

Nevertheless, I shall venture to hope that the sketch may answer the purpose for which it was designed, namely, to show you, not merely isolated passages from old legal writers, confirmatory of my own views (or crotchets), but to the extent that has been possible under the circumstances, the actual procedure of the Tourn and the Leet in the height of their activity.

THE ASSEMBLY.

BY BRO. R. F. GOULD, P.G.D.



RATHER more than four years ago, my labours as a commentator on the Regius MS. were interrupted, and the following words were used by me at that time in taking leave of it:—

“In resuming the Commentary, the remaining ‘Points’ in the poem will be considered in a Third Digression, where, *inter alia*, an attempt will be made to explain what the ‘Assembly’ really was at which the Masons were required to be present, and incidentally therewith to suggest a probable solution of the well-known clause in the Old Charges, which renders imperative, at the gathering in question, the presence of all members of the Craft within a prescribed distance.”¹

The paper I have prepared for this evening will deal with the subject of the “Assembly.” What this gathering really was, I may not, indeed, be able to show to your satisfaction, but if I merely succeed in enlarging the foundations upon which you can erect your own scaffolding, my chief object will have been attained.

“Every fact won, every stage accomplished, becomes the starting point of fresh acquirement, of further progress which will ever be the glorious heritage of future generations.”²

The Assembly is pointedly referred to in the Regius³ and Cooke⁴ MSS. and the Manuscript Constitutions.⁵ The last named were styled by Hughan the “Old Charges,” and the title is in common vogue. But it has lately seemed to me rather a confusing one, as clashing with “The Charges of a Free-Mason,” and “The Old Charges of the Free and Accepted Masons,” printed by Dr. James Anderson in the first and second editions of his “Book of Constitutions” respectively. Hence, after a lengthened use of the expression, I have reluctantly struck it out of my vocabulary—that is, as being among the *synonyma* by which to relieve the monotony of too frequent a reference to the “Manuscript Constitutions.” I part from it with regret, and with an apology to our Bro. Hughan—whose “Old Charges,” however, (or those which he so describes) I freely admit, have a far better claim to that title, than the garbled and falsified “extracts”⁶ and “collections”⁷ from Ancient Masonic Records given by Dr. Anderson in his two publications.

The allusions to the Assembly in the Regius and Cooke MSS. and the Manuscript Constitutions will be next given—those from the first named at unavoidable length, owing to the edition of our reprints in which it appears having been long since exhausted.

THE REGIUS M.S.

In the poem of this ancient writing, at line 59, the scene suddenly shifts from Egypt and we are told,

Mony erys afterwarde, y understonde,
3er that the craft com ynto thys londe.

It being in the “tyme of Good Kynge Adelstonus,” of whom we next learn,

Thys goode lorde loved thys craft ful wel,
And purposud to strenthyn hyt every del,
For dyvers defawtys than yn the craft he fonde;
He sende abut ynto the londe.
A semblé thenne he cowthe let make
Of dyvers lordis, yn here state,
Dukys, erlys, and barnes also,
Knyzthys, sqwyers, and many mo,
And the grete burges of that syté,
These were ther uchon algate,
To ordeyne for these masonus astate,

The result of their deliberation being, as announced in the two last lines of the poem, that 15 Articles and 15 Points were enacted. From these, the following are selections,—

Art. II.—That every mayster, that ys a mason,
Most ben at the generale congregacyon,
So that he hyt resonably y-tolde
Where that the semblé schal be holde;

¹ Q.C.A., i., pt. iii., 54.

² Nadailac, *Pre-Historic America*, vii.

³ Q.C.A., i.

⁴ *Ibid.*, ii.

⁵ *Ibid.*, iii.

⁶ *Constitutions*, 1723.

⁷ *Ibid.*, 1738.

- And to that semblé he most nede gon,
 But that he have a resenabul skysacyon
- Point 12.—The twelthe poynt ys of gret ryolté,
 Ther as the semblé y-holde schal be,
 There schul be maystrys and felows also,
 And other grete lordes mony mo ;
 Ther schal be the scheref of that contré,
 And also the meyr of that syté,
 Knyztes and sqwyers there schul be,
 And other aldermen, as ze schul se ;
 Suche ordynance as they maken there,
 They schul maynté hyt hol y-fere,
 Azenus that mon, whatsoever he be,
 That longuth to the craft bothe fayr and fre.
 3ef he any stryf azenus hem make,
 Ynto here warde he schal be take.
- Point xiv.—A goode trwe othe he most ther swere
 To hys mayster and his felows that ben there;
 He most be stedefast and trwe also
 To alle thys ordynance, whersever he go,
 And to hys lyge lord the Kynge,
 To be trwe to hym, over alle thyngé.
 And alle schul swere the same ogth
 Of the masonus, ben they luf, ben they loght
- Point xv.—The fyftethe poynt ys of ful good lore,
 For hem that schul ben ther y-swore,
 And 3ef they ben y-preved opunly,
 Byfore that semblé, by an by,
 And for here gultes no mendys wol make,
 Thenne most they nede the craft forsake ;
 And so masonus craft they schul refuse,
 And swere hyt never more for to use.
 And 3ef that they nul not do so,
 The sheref schal come hem sone to,
 And putte here bodyes yn duppe prison
 For the trespasse that they hav y-don.

Quindecimus punctus, from which I have last quoted, terminates at line 470, and under the heading of *Alia ordinacio artis gemetrie*, we are brought back in quite a dramatic way to the time of "Kynge Adelston."

Alia Ordinacio is followed by another digression, entitled *Ars Quatuor Coronatorum*, and my reason for referring to them will be made clearer by the following:—

"In legendary poems of a semi-historical nature, it will generally be found that the most ancient portion lies towards the middle, and that the most modern is at the beginning of the series. The popularity of a poem would tempt in the first instance to continuation; but each step becomes more difficult to take, as carrying the poet towards his own times, and thereby hampering his invention; whereas each step backward from the commencement, by carrying him towards the unknown, adds to his freedom."¹

The next citations are from the Cooke MS. and the Constitutions, 1738, which are shewn in parallel columns. The first paragraph in the left hand column (Cooke MS.) is printed in order to exhibit a passage upon which much loose speculation has arisen, and the corresponding paragraph in the other column, to preserve Dr. Anderson's statement intact. The remaining paragraphs are placed side by side, in order to show at a glance the "embellishments" of the Doctor on the original text.

§ § 2-5 in the right hand column, also appear in the first *Book of Constitutions* (1723), but can be more easily referred to in the later work² (1738), which has induced me to extract from it. Those readers, however, who have access to both editions of the *Constitutions* (1723 and 1738), may be recommended to compare the variances which occur between their respective texts on the point under examination, and some remarks of my own on the same subject—*i.e.*, the manner in which Dr. Anderson freely interpolated conceits of his own into *alleged* extracts from ancient documents—will be found in the publication referred to below.³

¹ J. M. Ludlow, *Popular Epics of the Middle Ages*, i., 174.

² *Lodge Reprints*, vii.

³ *Hist. of Freemasonry*, i., 104.

The veracity (or otherwise) of Dr. Anderson is not the issue we have to try, but I may mention in passing, that it is one of very great importance. His two *Books of Constitutions* were published in the one instance with the "Approbation" (1723) of the Grand Master, Deputy Grand Master, Grand Wardens, and the Grand Lodge; and in the other, with the "Sanction" (1738) of the Grand Master, Deputy and Grand Wardens.

These works, therefore, are confidently relied upon, in some quarters, as affording conclusive proof of the existence of Grand Masters, during the continuance of Ancient Masonry, or in other works, before what is designated as the "Revival" of A.D. 1717.

This has led, in the U.S.A., to a vast literature on the "Inherent Prerogatives of Grand Masters," a topic which is amusingly referred to by one of the Reporters on Foreign Correspondence—a body for whom I have both individually and collectively a very great respect, who work on our own lines, and upon whom as an Association of advanced students, I may perhaps venture to bestow the name, of the 'Quatuor Coronati in America.' Bro. F. J. Thompson thus expresses himself with regard to a subject which has profoundly exercised the minds of the "Corps," or as they are not unfrequently called, the "Mutuals."¹

"The shades of night were falling fast,
As through an Alpine village passed
A Mason, who bore 'mid snow and ice,
A banner with the strange device
'Grand Master's Prerogatives.'"

'His brow was sad, his pen, all ink
Stuck o'er his ear while he paused to think,
And then, as if by some one stung,
He shouted in an unknown tongue,
'Grand Master's Prerogatives.'"

The subject, however, will hardly be deemed of even "academic" interest by the members of our own Lodge, unless, indeed, the mysterious attributes which are supposed to centre in a Grand Master, can be said, with any appearance of truth, to have had their origin in some recognized fact in Masonic history.

Upon this point I join issue with our worthy Secretary, Bro. Speth, who basing himself upon certain passages in the Cooke MS. (to be next presented), lays down as the 14th conclusion to be derived from a study of that document,

"that a Grand Master existed in fact, though not known by that name, and for the duration of each assembly only."²

I do not think that any such inference is justified by the premises. My reasons for so believing will be submitted in due course, and after running the gauntlet of your criticism, it will be for the Lodge to affirm, whether, in the first place, I have explained away the hypothesis of Bro. Speth, and secondly, if I have succeeded in replacing it by a more plausible conjecture of my own.

ADDITIONAL (OR COOKE) M.S., 23, 198.

1.—The second article is this that every master of this art scholde be warned by fore to cum to his congregation that thei com dewly but yf thei may asscusyd bi sume maner cause. But neuelesse if they be found rebelle at suche congregacions .: and thow they be in perylle of dethe they schalle warne the maister that is pryncipalle of the gederynge of his dessese.—ll. 739-55.

2.—And so at suche congregacions they that be mad masters schold be examned of the articuls after writen & be ransakyd whether thei be abulle and kunnyng to the profyte of the lordys .: and to the honour of the forsaid art .: and trewly dispende the goodys of here lordis .: as well the lowist as the hiest .: of whom thei take here pay for here traunayle.—ll. 711-27.

CONSTITUTIONS 1738, page 71.

1.—The CONSTITUTIONS were now meliorated; for an old Record imports, "that in the glorious Reign of King Edward III. when Lodges were many and frequent, the Grand Master with his Wardens, at the Head of the Grand Lodge, with Consent of the Lords of the Realm, then generally Free Masons, ordain'd, That for the future, at the Making or Admision of a Brother, the Constitutions shall be read, and the Charges hereunto annexed.

2.—That Master Masons, or Masters of Work, shall be examined whether they be able of Cunning to serve their respective Lords, as well the Highest as the Lowest, to the Honour and Worship of the foresaid Art, and to the Profit of their Lords; for they be their Lords that employ and pay them for their Travel.

¹ Proc. G. L. Iowa, 1890, s. . Dakota.

² Q.C.A., ii., pt. 1.

3.—Whan the master and the felawes be for warned ben y come to suche congregacions if nede be the Schereffe of the countre or the mayer of the Cyte or arderman of the towne in wyche the congregacons ys holde schalle be felaw and sociat to the master of the congregacion in helpe of hym a yest rebelles and upberyng the rygt of the reme.—ll. 901-12.

4.—At the fyrst begynnynge new men that neuer were chargyd bi fore beth charged ∴ that schold neuer be theuys nor theuys meynteners ∴ schuld traually for here pay ∴ here felaws ∴ hem loue as hem selfe and they schalle be trewe to the Kyng of englond and to the reme.—ll. 912-27.

5.—After that hit schalle be enqueryd if any master or felow that is y-warnyd haue y broke any article be forsayd ∴ if eny master or felawe that is warnyd bi fore to come be rebelle and wolle not come or els haue trespassed ayenst any article ∴ he schalle forswere his masonri and schale no more vse his craft ∴ the whiche if he presume for to do the Scherefe of the countre in the wiche he may be founde worchyng he schalle preson him & take alle his godys in to the Kyngys hond ∴ for this cause principally wher these congregacions ben y-ordeyned that as welle the lowist as the hiest schulde be welle and trewely y-seruyd in his art biforesayd thorow out alle the Kyngdom^e of Englund. Amen. So mote it be.—ll. 930-60.

3.—That when the Master and Wardens preside in a Lodge, the Sheriff, if need be, or the Mayor, or the Alderman (if a Brother) where the Chapter is held, shall be sociate to the Master, in help of h^m against Rebels, and for upholding the Rights of the Realm.

4.—That Enter'd Prentices at their Making shall be charged not to be Thieves, nor Thieves Maintainers. That the Fellow Crafts shall travel honestly for their Pay, and love their Fellows as themselves; and, That all shall be true to the King, to the Realm, and to the Lodge.

5.—That if any of the Fraternity should be fractious, mutinous, or disobedient to the Grand Master's Orders, and after proper Admonitions, should persist in his Rebellion, He shall forfeit all his Claim to the Rights, Benefits, and Privileges of a true and faithful Brother, &c. Concluding with, AMEN, **Go mote it be.**

THE MANUSCRIPT CONSTITUTIONS.

"Also that eu'y m^r and fellowe shall come to the Assembly if that it be wthin fyftie myles aboute him, yf he haue any warning."—*G. Lodge MS.*¹

"Also that every Master and fellowe shall come to the Assemble, an it be within fifty myles about him, if he have any writing."—*Dowland MS.*²

"Alsoe that every Master and Fellow shall come to the Assembly if it be within seven miles about him if hee have warning."—*Buchanan MS.*³

"You shall come to the yearely assembly if you know where it is, being within tenne miles of the place of youre abode."—*Harleian MS.*, 1942.⁴

"You must not on any pretence, baring sickness, absent yourself from ye Assembly if it be within fifty miles about you, if you have a letter to signifie to you the time & place where it is held."—*D.K.*⁵ MS. No. 3.

"Shall come to the Assembly upon the first citation if it be within 5 mil^es."—*D.K.*⁶ MS. No. 4.

It may be convenient to observe, in regard to the radius within which attendance at the Assembly was made obligatory by the MS. Constitutions, that five miles is the limit in 6 versions, seven miles in 3, ten miles in 3, thirty miles in 1, forty miles in 2, and fifty miles in the generality of these documents. Hughan, to whom I am indebted for these particulars, observes, "fifty miles was evidently the regular distance, and there are MSS. in

¹ Sadler, *Masonic Facts and Fictions*, 208.

² *Hist. of Freemasonry*, i., 100.

³ *Dumfries Kilwinning*, Vellum Roll, 17th century.

⁴ *Q.C.A.*, ii.

⁵ Paper: Book Form: Early 18th century. This, together with the preceding extract—both kindly sent by Bro. Hughan—has only reached me after the article was in type.

⁶ Hughan, *Old Charges*, 30.

all the four families¹ with that number." The lesser orbits within which the Assembly is made to revolve in some of the "forms," the same writer thinks may possibly be set down to errors of transcription.²

Having now exhausted the stock of citations from Manuscripts of the Craft, upon which I shall mainly rely as affording a picture (or pictures) of the Assembly, from the point of view of early Masonic writers, some quotations of another kind will be introduced, though as a preliminary, a passing glance at the institutions of the Anglo-Saxons becomes essential.

In the territorial organization of the country, the primitive and lowest division was the town or township (*tun*), which included the residence of the lord, the cottages of his tenants, the lands let out to them, and his *manor*. In the townships the freemen were enrolled in *tythings*, each containing ten free families, in which every member was responsible for the orderly behaviour of the rest (*frank-pledge*). Next in order was the larger division into *hundreds*, first mentioned in the laws of Edgar, but probably of older institution. This expression has been variously held to refer to a district containing a hundred free families, a hundred tythings, or a hundred hydes of land.³ North of the Trent, the hundred bore the name of *Wapentake*, from the custom observed (it is said) by the followers of the ealdorman, who touched his *veipon*, or spear, planted in the soil, on the occasion of his installation. As regards the origin of the *Shires*, or counties, the largest of the territorial divisions, nothing certain is known, except that they were all in existence at the period of the Norman Conquest, and appear to have been gradually formed out of distinct British kingdoms, or districts.

Tribunals for the decision of civil and criminal causes existed in these several divisions. The township had its *hall-mote*—latterly represented by the courts-baron and court-leet. There was also the *hundred-mote*, or meeting of the hundred; the *shire-mote*, or county court; and highest of all the *Witenagemot*, that is, assembly of the *witans*, or wise men, whose assent was necessary to legislation.

Of this Great Council of the Nation, Mr. Freeman observes, "we may be sure that every Teutonic freeman had a voice in the Assembly—the *Gemót*, the *Gemeinde*, the *Eklésia*—of his own Mark. In fact he in some sort retains it still, as holding a place in the parish vestry.

We cannot doubt that the Assemblies of the Mark, of the Shire, and of the Kingdom all co-existed; but at each stage of amalgamation the competence of the inferior Assembly would be narrowed. We cannot doubt that every freeman retained in theory the right of appearing in the Assembly of the Kingdom, no less than in the Assemblies of the Mark and the Shire.

A primary assembly, an *Eklésia*, a *Landesgemeinde*, is an excellent institution: but in any large community, it either becomes a tumultuous mob, or else it gradually shrinks up into an aristocratic body, as the old Teutonic Assemblies did both in England and on the Continent.

The ordinary free man gradually lost his right of personal attendance in the National Assembly, and received the more practical right of attending by representation."⁴

There is no evidence to show that either the Anglo-Danish or Anglo-Norman princes introduced, or attempted to introduce, any novel code of laws into England, or interfered in any way, either with "the ancient customs of the realm," or with the ordinary administration of justice. Indeed, a considerable portion of the Anglo-Saxon law was never recorded in writing,⁵ and of these *unwritten* laws—referred to by Henry I. as having to be sought for "out of doors" (*foras*)—the depositaries or expounders could only have been the *judices regis*, or freeholders of the realm; and as it has been well observed, "as long as the freeholders of the realm were the depositaries of the law, and expounders of 'ancient custom,' it is difficult to conceive how such law or custom, however it may have been neglected, could have been materially altered without their consent."⁶

Let me next endeavour to show, by extracts from approved legal text books, the practical working of the various tribunals of the Shire under the Norman sovereigns and their successors.

"The Court of the whole *Shire* was of two sorts: whereof the first then called Scyregemote [also Reve-mote, or Folc-mote], that is, the Assemblée of the *Shire* (and now termed the *Sheriffes-turne*) was then (as now also) holden twice a year.

¹ Under the classification of Dr. Begemann, see *Commentary on Regius MS.*, xii.

² W. J. H. to R. F. G., October 14th, 1892.

³ "In the reign of Henry VII., a judge said from the bench, that a *hundred* meant one hundred men, or one hundred vills, or one hundred parishes."—*Year Book*, 8 Hen. VII., f. 3.

⁴ *Hist. Norman Conquest*, i., 106-111.

⁵ Palgrave, *Hist. of Normandy and England*,

⁶ E. W. Robertson, *Scotland under her Early Kings*, 507-8.

And this Court was of like Jurisdiction to the Court of the Leet, or of the Burroughs or Tythings, as it was then called.

The Second and the Hundred Court, then named Hundresmote, was in those dayes appointed to bee holden once in a month.

The Court-Baron was anciently called *Heal-gemot*, and corruptly *Hay-lemot*. That is, the Court of the *Hall, Mannor*, or chiefe place."¹

Sergeant Stephen informs us:—"The Shireeves Turn .: was antiently called *Scyre mote* (*id est*, the meeting of the Inhabitants of the Shire) and was held twice in the year, long before the Norman Conquest: but since that, the *Shireeves Turne*, from the French word *tour*, *id est vice*, and in English *Turne*. Herein sate together the Bishop of the Dioces, and the Earl or Eolderman, in shires that had Ealdermen; and the Bishop and Shireeves in such counties as were committed to Shireeves, for many ages in the *Saxons* time, as from these Laws of King *Edgar* and *Canutus*, cited in the Margent, doth appear."²

"This Court-baron is of two natures: the one is a customary Court, appertaining entirely to the *copyholders*; the other is a Court of common law, held before the *freehold* tenants, and of this Court the steward of the manor is rather the registrar than the judge. These two species of Courts-baron, though in their nature distinct, are frequently confounded together.

A Hundred Court is only a larger Court-baron. This Court is said by Sir Edward Coke to have been derived out of the Sheriffs' County Court for the ease of the people, that they might have justice done to them at their own doors, without any charge or loss of time; but its institution was probably co-eval with that of hundreds themselves.

In those antient times this county court was of great dignity and splendor; the bishop and the ealdor man (or earl) with the principal men of the shire, sitting therein to adminster justice, both in lay and ecclesiastical causes.³

"The Hundred Court was to be held every month, and the General County Court twice or thrice a year, the Sheriff holding the County Court in each hundred in turn, whence it was called his 'tourn.' The lords had jurisdiction over their own tenants in their own courts, the Courts-baron of the manors; but if they were accused by others, then the hundred courts had jurisdiction.

The earls, counts, or comites were chiefs of counties; the sheriffs—vice comites or viscounts—were their deputies; and ealdermen, who answer to our modern aldermen, were chiefs of hundreds.

The Bishop and the Sheriff used twice a year to go a circuit, within a month after Easter, and a month after Michaelmas; and hold the Great Court called the *Tourn*. Once a year, at the Easter⁴ Tourn or circuit, the Sheriff and Bishop were to hold also a *view of frank pledge*: that is, to see that every person above twelve years of age had taken the oaths of allegiance, and found nine *freemen pledges* for his peaceable demeanour."⁵

It will be seen that County Courts were held in various places (*i.e.*, in the hundreds) —once a month. These were courts of criminal jurisdiction. The Great County Court (or *Tourn*) of each Shire, however, was held only twice a year, answering to our Assizes.

By a law of Henry I., all persons, as well peers as commoners, clergy or laity, were required to give attendance at the tourn, to hear a charge from the Sheriff, and to take the oath of allegiance to the King.⁶ But in the *Mirror of Justice* it is stated that Henry III. excused the bishops, earls, barons, etc., from attendance at the County Court.⁷

But the resemblance between the old county courts and the new courts held by the King's judges was so great, that the chief men of the county considered they were entitled to sit as if they formed a part of it. In the reign of Richard II. this was prohibited, and it was ordained that no lord or other in the county, little or great, shall sit upon the Bench with the justices, to take assizes in their sessions in the counties of England.⁸

Reeves—according to his latest editor—has confounded the court leet or court baron with the hundred, and Mr. Finlaison observes:—

"It is to be borne in mind that the word leet, or assembly, was a general term; and the court leet might either be the hundred court, or it might be the court baron. The leet

¹ W. Lambard, *Archeion*, (1635), 14, 15.

² Dugdale, *Origines Juridiciales*, edit. 1671, c. xiii.

³ *New Commentaries on the Laws of England*, edit. 1868, iii., chap. iv.

⁴ According to Reeves (2d. edit. 1787, i., 246), by a law of Hen. III., the view of Frankpledge was to be held by the Sheriff at Michaelmas. The same authority, however, tells us that the Sheriffs disregarded the Act, and held their Tourns sometimes in Lent, and sometimes after the yule of August.—*Hist. Eng. Law*, ii., 404.

⁵ Reeves, *Hist. of the English Law*, edit. 1869, (Finlaison) i., 14, 16.

⁶ *Ibid*, i., 83.

⁷ c. i., s. 16. "The Statute of Marlebridge in 52 Hen. III., exempteth all Archbishops, Bishops, Abbots, Priors, Earls, Barons, from coming thither."—Dugdale, *Origines Juridiciales*, 2d. ed. 1671, art., "The Shireeves Turn."

⁸ 20 Richard II., c. iii.

means assembly or meeting, and was a general word applicable either to the hundred court or to the court of a manor. It was said:—‘Le Leete est le plus ancient court in le realme,’¹ and there can be no doubt that though the name ‘leet’ is Saxon, the court had its origin in the formation of the hundred in the Roman times, as the court barons were also incident to the ‘villa’ and the manor.”²

Here we have a little confusion, as by other legal writers the court leet is always mentioned as being something quite distinct from the court baron—*e.g.*, “There were in Birmingham, as elsewhere, two distinct Courts and sets of Records; namely, the Court Leet with its records, and the Court Baron with its records. The distinction is important and significant. Every male inhabitant, of fit age, was bound to attend the Court Leet, and was liable to be fined if absent. At the Court Baron, only those were bound to attend who held land under the custom of the manor. The Court Leet was a court chiefly of criminal procedure; while the Court Baron dealt with the rights of property, the course of inheritance, and the different obligations that existed between the lord of a manor, and the owners of land. Each court had the power of making bye-laws, and these could only be made in open court.”³ But I suppose the explanation must be looked for in the circumstance that in very early days the meetings of all our English courts were doubtless referred to as “Assemblies.”

The same word is constantly met with in the records of our English Guilds, where it is used to denote the chief day of meeting, or Grand Festival of the year. Thus, we are told that “the distinction between the ‘gatherings’ (congregations) and ‘general meetings’ (assemblies) is seen at a glance in most of the ordinances”;⁴ also that “every Gild had its appointed day or days of meeting, once a year, twice, three times, or four times, as the case might be, when all the brethren and sistren, summoned by the Dean or other officer, met together to transact their common affairs. At these meetings, called morn-speeches (in the various forms of the word), or ‘dayes of spekyngges tokedere for here comune profyte,’ much business was done, such as the choice of officers, admittance of new brethren, making up accounts, reading over the ordinances, &c., one day, where several were held in the year, being fixed as the general day.”⁵

The term Leet, or Assembly, was also known as *Law day*. Sir Thomas Smith (1512-77) says, “The Leet and Law-day is all one & betokeneth word for word, *Legitimum*, or *juridicum diem*. Law, the old Saxons called *Lant* or *Lag*, and so by corruption and changing of Language from *Lant* to *Leet*, understanding day. They which keepe our full English terme, call it yet *Law-yad*.”⁶

According to a much later writer, “The word *Leet* is to be found neither in the Saxon law, nor in Glanvil, Bracton, Britton, Fleta, or the Mirror, our most ancient law writers, nor in any statute prior to the 57th year of King Edward III.⁷ though it is allowed to occur in the Conqueror’s Charter for the foundation of Battle Abbey, and not unfrequently in Domesday book.

But though we do not meet with the word among the Saxons, there can be no doubt of the existence of the *thing*.”⁸

That “*Leete* or *leta*, is otherwise called a law day,” we are also told by Dr. Johnson in his dictionary, and to the same effect is the evidence of Lord Bacon (or of a publication included among the works of that author)⁹ from which we learn, “of these hundred courts, there is a jurisdiction known and certain, and that is, first to deal in such things as the Sheriff in his Turn might do. And they be in common speech called Law-days or Leets,¹⁰ to be kept twice a year.”

At Worcester, in the municipal archives, there are two very interesting volumes of ancient records relating to that city. One of these contains two sets of Ordinances, of which the first was made by the citizens in the time of Edward IV. (1467); and the second in the twelfth year of Henry VII. (1497). The other volume is of much later date, and is lettered at the back “*Liber Legum*.” This—to use the words of Miss Lucy Toulmin Smith—“brings down the history of the local bye-laws, and shows the actual working of an important English institution, now forgotten. It contains the records of the Courts Leet, or Views of Frank pledge, held in the Gild-hall of Worcester, from 1624 to 1710, at which the laws of the city were perused, amended, and confirmed, the grand jury-men being frequently pointed out as the ‘Law-makers.’ The leet itself is, in both volumes, often called the

¹ Year-book, Hen. VI., 7, 12.

² Reeves, i., 17.

³ Smith, *English Guilds*, 439.

⁴ *Ibid*, 128.

⁵ *Ibid*, xxxii.

⁶ *Commonwealth of England*, (ed. 1640), c. xix. 156, 157.

⁷ c. 28. After which it does not appear again until the 4 Edw. IV., c. i. See also 12 Edw. IV., c. 9.

⁸ Ritson, *Jurisdiction of the Court-Leet*, 3d. ed., 1816, 1, 4.

⁹ *The Use of the Law*, Bacon’s Works, ed. Spedding, vii., pt. ii., 467.

¹⁰ The *Leet* is also called a *Law-day*, and a view of Frank-pledge. Scroggs, *Practice of Courts-Leet*, 3d ed. 1714, 1; Sheppard, *Court-Keeper’s Guide*, 7th ed., 1685, 3.

'Law-day'; while another proof of the close relations between the municipal body of the city and the Gild, is given by the fact that it is, as often, spoken of as the 'yeld' [*gild*] or even 'yeld marchant' [*gild-merchant*]."¹

The manner of holding the "*Lawe day*" or View of Frank pledge, by the Mayor, Sheriff, and Bailiff of Bristol, is set out at length in the records of that city. This was to take place "within a month after Michaelmas," the time of year selected differing from that observed at Worcester, where the Law-day was holden at "*hokday*"²—*i.e.*, the Tuesday fortnight after Easter day,—in both of which customs we may trace a survival of the ancient practice in Anglo-Saxon times, of the Bishop and the Sheriff holding a View of Frank pledge at the Great Court of the Tourn, at the same periods of the year.

Hallam tells us,—“Every freeman above the age of twelve years was required to be enrolled in some tything. In order to enforce this ∴ the courts of the tourn and leet were erected. But this custom gradually died away. According to the laws ascribed to the Confessor, lords, who possessed a baronial jurisdiction, were permitted to keep their military tenants and the servants of their household under their own peculiar frank-pledge.”³

“Traces of the actual view of frank-pledge appear in Cornwall as late as the 16th of Henry VI.”⁴

“It is very remarkable that there is no appearance of the frank-pledge in that part of England which had formed the Kingdom of Northumberland.”⁵

At Bristol—as in Worcester—the old ordinances show the amicable connection of the Craft Guilds with the municipal authorities; and the Mayor evidently possessed a ministerial function in confirming the election of the masters of the Crafts.⁶ The Articles or Ordinances of the Corporation of Bristol, though written down by the Town Clerk in 1479 (18 Edward IV.), were, no doubt, copied by him from some older and well-known laws.

Before, however, passing away from the immediate subject of our inquiry, the following extracts demand a place:—

“There were two Courts assigned to [the Sheriff], *viz.*, the Countie Court (held every month) and the Sheriffes turne, held twice every yeare, by which two Courts, the whole Countie was governed: the Countie Court was for one man to have remedie against another, for any thing betweene them under 40 shillings, And the Sheriffes turne: unto which every man within the Countie of a certain age, should come, and were compelled to come, that they might not be ignorant of the things there published (*or given in charge*) whereby they were to be governed; ∴ they were sworn to be true and faithfull to the King, etc. Afterwards it seemed to be too great a thing for the Sheriffe to performe all in his owne person, whereupon Hundreds were ordained, and divided out of Counties, and in every Hundred was appointed a Conservator of the peace, called a Constable; and after, Boroughs were made and ordained, and within every one of them a pettie Constable. So that ∴ the Hundreds and Boroughs *did resort unto the Tournes, by reason of their allegiance*, And the Constables and pettie Constables, did there present the defaults of offenders, but afterwards upon consideration had of the great trouble, which the people sustained in travelling to the Sheriffs Tourn, *Leets or View of Franckpledge* were granted unto Lords of Manors, within certaine precincts, to reforme all manner of defaults there.

The most principall uses of this Court.

1. To take view of all Frankpledges, and to punish delicts and offences.
2. To elect and swear all officers and ministers of justice, who are to attend the service of that meeting, as *Constables, Tethingmen*, and such others.
3. [The oath of allegiance] the effect whereof is, “you shall swear, that from this day forward you shall be true and faithfull to our Sovereign Lord the King and his heires, and truth and faith shall bear of life, and member and terrene honour. And you shall neither know, nor heare of any ill or dammage intended unto him, that you shall not defend; So help you God.”⁷

“Whatsoever the law prescribes or restraines in the Sheriffes Tourne, the same is binding in a *Court Leet*, and it was agreed for law⁸ that the power of a Sheriffe in the Tourne, and a Steward in the *Leet* were all one.”⁹

“The Leet was ordained to have every person, of the age of twelve years, which had remained their by a year and a day, to be sworn to be faithful and loyal to the King; and also for that, that the people might be kept in peace and obedience, these Courts-Leets were ordained.

The Steward shall make a precept to warn the Court by reasonable warning, as by

¹ *English Guilds*, 409-11.

² *Ibid* 385 421.

³ *Middle Ages*, ii., 290.

⁴ *Ibid.*

⁵ *Ibid*, citing Sir F. Palgrave, i., 202.

⁶ *Eng. Guilds*, 430.

⁷ Powell, *Jurisdictions of the Ancient Courts of Leet, or Views of Franck-Pledge*, (1642) 16-19.

⁸ 22 Edw. IV., 22.

⁹ Powell, 22.

six or more days, as followeth, and it is the better, if it be by fifteen dayes, according to the Common dayes in the Bench.

It is *enquirable*. If all Artificers make good ware as they ought; and, if any of them make deceit on it, to deceive the People, you ought to present their names.

Turn and *Leet*, are all one, and they may enquire of common annoyances, as of bloodshed, and of the night walkers."¹

"The Leet is instituted for reformation of publick offences or Crown-matters within the precincts thereof, after the example of the Sheriff's turn. The Leet is holden before the Steward as judge; who hath (except in some few things) the same power for the compass and reach of its jurisdiction, which the Sheriff hath in his turn for the whole county. And therefore after the grant of this derivative Leet, the Sheriff in his turn is not to meddle within the reach of this Leet, unless it be in case of the neglect of this Leet; and that not then neither (as it seems) without a special writ: and unless it be in case where the Leet is forfeit into the Kings hands. It is good to give notice enough, six days or more before the time; but if it be less time it is sufficient in law."²

Listening under walls and windows was a crime at common law. It was one of the duties of a Court Leet Jury to inquire after and present the common drunkard and ale-house haunter, the frequenter of brothels, the common barretor, or strife raiser, "the eves-dropper, he that doth hearken under windowes, and the like, to hear and then tell newes to breed debate between neighbours."³

The "Articles of Inquiry,"⁴ which came regularly before every Sheriff's Tourn, are given in *Fleta*.⁵ Among them is, "*Whether all on the Roll have come up to the Folk-mote.*"

Mr. Toulmin Smith says—"Many other and varying lists might be quoted";⁶ but I will only cite one further Article, which is taken from a publication of 1642:—

"If any artificers, workmen, or labourers, do conspire, covenant, etc., not to make or doe their workes but at a certaine price or rate, or shall not enterprise or take upon them to finish what another has begun, or shall doe but certaine work in a day, or shall not worke but at certaine houres and times."⁷

For these offences penalties were provided.

"The position used by Fineux in 12 Hen. 7, 15, that the Leet is derived out of the Sheriffs Tourn, is not entitled to any particular notice, being a mere unsupported *dictum*; to which neither *Lord Coke's* adoption (2 *Inst.* 71), nor that of *Lord Mansfield* (3 *Burr.* 1860) can add any weight. As to the rest, the word *Leet*, though generally appropriated to the Court of a Manor, has in fact nothing essentially distinct from the *Tourne*, but the being upon a smaller scale. Before the Conquest, and probably for some time after, this Court of the Leet was, if not the sole, at least the most useful dispensary of criminal justice in the kingdom. No crime, in those remote ages, appears to have been punished by death, unless it were that of open theft, where the offender was taken with the *mainour*, that is, with the thing stolen upon him; and of this crime, *and this only*,⁸ the cognisance did not belong to the Leet."

"In ancient leets personal notice (of time and place, etc.), perhaps, is not necessary; but notice in the church and market may be well: otherwise it is not an ancient leet. (11 *Mod.* 76.)

The common warning in leet is for three or four days before the leet; and if, by prescription, they ought to be warned fifteen days, and are not, they may not disturb the holding of the leet, unless by prescription. (38 Henry vi., 16)."⁹

The preceding extracts, culled from the best sources at my command, will in each case take the reader over the same ground, though as no two of these routes are precisely alike, it may be necessary to explain that where so much depends upon the actual words of the legal writers, upon whose diction or phraseology I shall presently rely—as affording a possible clue to the elucidation of what the "Assembly" really was at which the Masons were required to be present, I have thought it desirable to preserve, as far as possible, every shade or turn of expression from which any inference can be drawn.

Before, however, proceeding to formulate the conclusions which seem to me deducible from the testimony of these sages of the law, I shall indulge in one further quotation from the same source of authority, by which the salient features of the Tourn and Leet will be presented in a clearer or more popular form, and thus lessen, I trust to some degree, the

¹ *Kitchin, Jurisdiction, or the Lawful Authority of Courts Leet, Courts Baron, etc.* 5th ed., (1675 6, 11, 22, 45.

² *Sheppard, Court-Keeper's Guide*, 7th ed., (1685) 3, 4.

³ *Ibid.*, 48.

⁴ See the *Regius MS.*, l. 441, and the *Cooke MS.*, l. 930.

⁵ *Lib.* ii., c. 52.

⁶ *Local Self Gov.*, 299.

⁷ *Powell, Jurisdiction of the Ancient Courts of Leet, or View of Frank-Pledge*, 118.

⁸ The words italicised will convey a very good idea of the comprehensive jurisdiction of the Court-Leet.

⁹ *Ritson, Jurisdiction of the Court-Leet*, 3d ed., (1816) 4, 13, 41.

fatigue of the reader in following the observations I shall afterwards make upon the procedure of these ancient (and now obsolete) courts.

"The *Sheriffs' Tourn*, or *rotation*, is a court appointed to be held twice every year, within a month after Easter and Michaelmas, before the Sheriff in different parts of the county; being, indeed, only the *turn* of the Sheriff to keep a court leet, in each respective hundred. This, therefore, is the great court leet of the county, as the common law county court is the court baron: for out of this, for the ease of the Sheriff, was taken,—

The *Court Leet*, or *View of Frank Pledge*, which is a court appointed to be held once in the year and not oftener, within a particular hundred, lordship, or manor, before the steward of the leet. Its original intent was to view the frank pledges, that is, the free-men within the liberty, who were all mutually pledges for the good behaviour of each other. Besides this, the preservation of the peace, and the chastisement of divers minute offences against the public good, were the objects both of the court leet, and of the Sheriff's tourn; which had exactly the same jurisdiction, one being only a larger species of the other, extending over more territory, but not over more causes. All freeholders within the precinct were obliged to attend them, and all persons commorant therein, which commorancy consisted in usually lying there. *It was antiently the custom to summon all the King's subjects, as they respectively grew to years of discretion and strength, to come to the court leet, and there take the oath of allegiance to the King.* The other general business of the leet and tourn was to present by jury all crimes whatsoever that happened within their jurisdiction; and not only to present, but also to punish, all trivial misdemeanors;—as all trivial debts were recoverable in the court baron and county court:—justice, in these minuter matters of both kinds, being brought home to the doors of every man by our antient constitution. The objects of their jurisdiction are therefore unavoidably very numerous; being such as in some degree, either less or more, affect the public weal, or good government of the district in which they arise, from common nuisances and other material offences against the King's peace and public trade, down to eaves-dropping, waifs, and irregularities in public commons. But both the tourn and the leet fell by degrees into a declining way, a circumstance owing in part to the discharge granted by the statute of Marlbridge (52 Henry III., c. 10), to all prelates, peers and clergymen, from their attendanc upon these courts, which occasioned them to grow into disrepute."¹

Nevertheless, as we are elsewhere told,—“the people clung with tenacity to their old institutions, and especially to the old turbulent popular tribunals, the courts of the hundred and the county. The difficulty was solved in this way: the old tribunals, or at least the old *assemblies* were retained, and they were, at the same time, slowly and by degrees modified and then becoming superseded and obsolete were practically abolished.”²

But the Court Leet or View of Frank pledge preserved a vigorous vitality for very many years after the date (*as a written document*) of the Masonic poem (or Regius MS.), indeed so late as 1540—by Stat. 31 Hen. VIII., c. 14, s. 8—it is expressly enacted that (in addition to their then existing duties) the Leets should inquire touching even the heresies, felonies, contempts, and other offences connected with religion, before named in that act. Our concern, however—in the first instance—is with the state of the law at the time the poem was written, whereby we may gain some clue to the exact nature of the tribunal, which must have been in the contemplation of the author (or compiler) in the passages where he refers to the “Assembly.”

Assuming, therefore, that the poem was either written very late in the 14th, or very early in the 15th century, the suggestion I shall venture to submit for your consideration will be, that the meeting or assize, referred to in *Punctus duodecimus*, or in the other Points or Articles, where, from the language employed the existence of an actual or contemporary tribunal is plainly to be inferred, was the “*Assemblie of the Shire*,” or great court of the Tourn.

This, the chief criminal court of the Saxons, continued to be presided over by each sheriff in his county, until 1461, when from what Mr. Reeves calls “a revolution in an ancient branch of our judicial establishment,”³ his jurisdiction was restrained. By Stat. 1, Edward IV., c. ii., the authority of the Sheriff in the Tourn to take indictments or presentments for felony was transferred to the Justices of the Peace.

As the poem under examination was undoubtedly written before 1461, the altered procedure of the Tourn, which dates from that year, will not concern us, but some remarks by learned writers on the jurisdiction of this ancient court, though expressed at a much later period, may be of assistance at this point of our research.

Thus, it was said by Sir Edward Coke—The articles inquirable in the Tourn are known, and [therefore] need not be here rehearsed.⁴ By Selden, “That the Sheriff's Tourn

¹ Stephen, *New Commentaries on the Laws of England*, (ed. 1868), iv., 408-10.

² Reeves, i., 80.

³ iii., 5.

⁴ *Fourth Institute*, (1644) 260.

is at this day"¹; and also, "It hath ever been the way for Fathers to bind their Sons. To strengthen this by the Law of the Land, every one at twelve years of Age, is to take the Oath of Allegiance in Court-Leets, whereby he swears Obedience to the King."² By Sir Dudley Digges (1628), "*We have now, as our fathers had, the Court Barons and Court Leets, and Sheriff's Courts [Tourns], whereby right is rendered in every village.*"³ And by Lord Bacon, that all these Courts before mentioned, "*are in use and exercise as Law at this day, concerning the Sheriff's Law-dayes [Tourns] and Leets.*"⁴

The foregoing citations are given, however, not with a view of showing what the law *then was*,⁵ with regard more especially to the Sheriff's Tourn, but what it *had been*, at a more remote period, for it is laid down by a living authority of great weight and reputation, that "in the course of the [15th] century the jurisdiction of the Sheriffs both as judges and as committing magistrates, having been practically altogether displaced, the Tourns became a mere engine of extortion,"⁶ and shortly after "became practically obsolete, and the only remnant of the Ancient Criminal Jurisdiction of the County Court which still survived, was to be found in the leet,"⁷

One of the ablest Commentators upon the Statutes of the Realm states:—

"It was an ancient regulation of police, that every inhabitant of a county who was above the age of twelve years, should attend the Sheriff's Tourn in order to hear the *capitula coronæ* read over, and *given in charge*. This, before the establishment of justices in eyre, was the only opportunity of their being instructed with regard to the Crown law, and it was probably supposed that such a *charge* would not only be understood by a child above that age, but make a lasting impression. As it was very inconvenient however and expensive for all the inhabitants of a county to attend, the Statute of the Magna Charta very properly confines these tourns of the Sheriff to be held only twice in a year; but as whole townships were frequently amerced for neglecting to appear, this Statute dispenses with such attendance, providing there is a jury consisting of a sufficient number to punish offenders."⁸

"The turns or tourns of the sheriffs and bailiffs might, according to the Great Charta, only take place twice a year, not oftener, because their coming occasioned loss of time and money to the *sworn men who had to leave home*, and to the Kings subjects at whose houses these officers had to lodge."⁹

Such an effect, indeed, as the Hon. Daines Barrington has suggested to have been the object of the *charge* by the Sheriff, it is possible to imagine, may have been produced on the mind of the author (or reciter) of the Masonic poem, and to have called into exercise the faculty of retrospection, when he proceeded to glance at the jurisdiction of a court, with the procedure of which he had been familiar from his youth upwards.

But the disciplinary regulations—Articles and Points—must be carefully distinguished from the legendary history. For while in the former the references to the Assembly evidently point in the direction of the Tourn—in the latter,¹⁰ they may, perhaps, be held to suggest a traditional "Assembly," or even a meeting of the Witenagemote, convoked by King Athelstan.

The injunction, however, that "it should be held each year or third year," which also appears in a slightly different form in the Cooke MS.¹¹ rather bears against the latter hypothesis, as the necessity of the Sheriff holding his Court-leet in various places *in turn*, might well have rendered Triennial visits to particular Hundreds, the ordinary usage.¹²

In the Masonic poem (or Regius MS.) we have the earliest known attempt to form a connected history of Masonry. This is carried a step farther in the Cooke MS., where we find certain passages (already set out in this paper), from which—passing over earlier commentators—conclusions have been drawn by Bro. Speth, that a Grand Master of Masons existed in fact—*i.e.*, for the duration of each Assembly—and, that he was supported, if need be, by the Sheriff, Mayor or Alderman.

¹ *Titles of Honour*, (1631) 628.

³ Rushworth, *Historical Collections*, i., 153.

⁵ *i.e.*, early seventeenth century.

² *Table-Talk*, (ed. 1860) 156.

⁴ *Use of the Law*, (ed. 1635) 9.

⁶ Madox mentions among the Matters to be enquired into—40 Hen. III. : "Whether *John le Moynne* took in the several hundreds and geldable Towns of the Counties of *Cambridge* and *Huntendon*, in the Sheriff's Turn, certain Sums of Money, against the Custom used in the said Counties . . . and whether *John de Marines* took of a certain Villate of *Baldwin's* one Mark, for that every Man that was twelve years old did not come to his Sheriff's Turn."—*Hist. and Antiq. of the Exchequer*, 2d ed., (1769) i., 446.

⁷ Sir J. F. Stephen, *Hist. Criminal Law*, (1883), 84. It would seem, however, that a general attendance must still have been compulsory at the particular Tourn where the annual View of Frankpledge was held. See the last note but one.

⁸ Barrington, *Observations on the More Ancient Statutes*, 4th ed., (1775) 69.

⁹ Jusserand, *Wayfaring Life in the Middle Ages* (xivth century), tr. by Lucy T. Smith, 113

¹⁰ *ll.* 75, 86, 471-96.

¹¹ *l.* 703.

¹² In the diocese of Exeter, the Bishop used to visit each town *in turn*, for confirmation purposes—the intervals between these meetings, always being (in my youth) a period of three years.

That the Master who presided at the meeting was a Mason, is a reading of the evidence to which I cannot yield my assent. The view I entertain being, that he was either Steward or Bailiff of the Leet (not Tourn), and that stronger arms of the law, in the persons of the Sheriff and the others, were to assist him if his own authority was insufficient. Master, Mayster, or Maister (*Fr.* maistre; *Lat.* magister) seems to have denoted a man of rank, learning, or position, for example, Chaucer has,

“ Now *maister* (quod this lord) I yow biseke,
No *maister*, Sir (quod he) but servitour,
Though I have had in scole such honour,
God liketh it not that *Raby*¹ men us calle,
Neither in market, neyther in your large hall.”—*Sompnours Tale*, l. 484.

Also, in the *Chronicle of England*,² by J. Hardyng, a contemporary of Hotspur, we find the Archbishop of York, referred to as “*Maister* Richard Scrope.”

The “*Maister*” who is referred to in the Cooke MS., as the “*pryncipalle*” of the gathering (l. 754), I deem to have been a magistrate, yet if the passages in that document on which Bro. Speth relies, can be held to convey the meaning he has placed upon them—then, without a shadow of a doubt, I think we may safely pronounce those portions of the *codex*, to be quite as fabulous as any other part of it.

The date ordinarily assigned to the Manuscript is “Early 15th Century,” when the Sheriffs and other officers of Counties were actively employed in keeping both free men and villeins from leaving their homes, the former being held in readiness to serve as soldiers, the latter striving to reach the towns, while both were in urgent requisition as labourers and mechanics. Under the Statutes of that time, if a man was “*found wandering about the country*” he could be put to work by any one.³

There was a small and thinly scattered population.⁴ The great highways of commerce were suffered to remain comparatively neglected. Chaucer’s pilgrims took three days and a half for the journey of less than sixty miles from London to Canterbury.⁵ Skilred artisans were confined to the towns.⁶ It would seem too, that at least in some cases, where great works were carried on, they must have been annually “*sworn*” at the scene of their labours. Thus, we learn from the Fabric Rolls of York Minster, that there was a duly appointed pledge-day (*plegh dai*), when the workmen swore to observe the orders which the Chapter had ordained for their management. This they were required to do at least *once a year*.⁷

Such testimony as that of the anonymous writer of the Cooke MS., *i.e.*, if it will bear the construction that has been placed upon it, was often feigned by the mediæval semi-romancers;⁸ and if we believe it, it will be necessary to suppose, that great officers like the Sheriff, Mayor, and Alderman, humbly attended the Assemblies of the Masons, and performed there analagous duties to those discharged at the present day, by the Magistrates’ Clerk at Petty Sessions, or the Solicitor to a Public Company at a general meeting.ⁱ

I strongly incline to the opinion, that the actual or living “*Assembly*” referred to in the poem, was the “*Sheriff’s Law-day*,” or Tourn, but whether the same expression in the Manuscript Constitutions will lend itself to a similar interpretation, is a point which it is more difficult to decide.

From the quotations already adduced with regard to the procedure of the Leet, attendance at which was *usually* ensured by due notice being given of the time and place of meeting, we might naturally infer that a similar warning was not only usual, but a positive necessity in the case of all those whose presence was obligatory at the Tourn. That such warning, however, was actually incumbent on the Sheriff, we learn from a law enacted in 1234:—“*Because we have heard that you and your bailiffs, and other bailiffs who hold hundreds in your Shire, do not understand how often Hundred-motes and Wapentakes ought to be held in your Shire, according to the great charter confirmed in our minority,—We have caused the said charter to be read again in presence of our Great Council; and the following clause in it to be expounded before them and by them [coram eis et per eos],—‘that no sheriff nor bailiff shall make his TOURN in his hundreds but twice a year, and always in the accustomed place.’ Many declared that, in the time of Henry our grandfather [Henry II.], as well Hundred-motes and Wapentakes as Leets of Lords were used to be held twice a month. And whereas we greatly long to provide for the common good of the whole Kingdom, and for the protection of the poor; but the two Tourns above said cannot suffice for maintaining the peace of the land and for correcting the excesses as well of the poor as*

¹ Rabbi.

² Edit. 1812 (Sir H. Ellis), 351.

³ 11 Hen. iv., f. 27. See under “*Statutes of Labourers*,” *post*, the laws passed in the 23rd, 25th, and 34th years of Edward III.

⁴ C. H. Pearson, *English History in the 14th Century*, 320.

⁵ *Ibid.*, 7.

⁶ *Ibid.*, 30. See further, J. H. Wylie, *Hist. of England under Hen. iv.*, i., (1399-1404) *passim*.

⁷ *Surtees Soc. Pub.*, xxxv., 171.

⁸ Hallam, *Middle Ages*, ii., 301.

of the rich which pertain to the jurisdiction of every hundred,—Be it ordained, by our Common Council aforesaid, of the Bishops, Lords, and Others, that between the said two tourns, there shall be held, as well Hundred-motes and Wapentakes, as Lects of Lords, once every three weeks, where before they have been held fortnightly. Yet so that there need not be a general summons made to these Hundred-motes and Wapentakes, as there is to the said Tourns; but to these Hundred-motes and Wapentakes, all shall come who seek justice, and those against whom they complain, and those who owe suit, by whom the causes shall be tried and the judgments made; unless there be any inquiry touching criminal matters [&c], to make which four shall come from every next vill [to be sworn to their inquiry], as well as all others of those vills who may be needed to make a true inquiry.”¹

Indeed, as meeting in each Hundred in its turn, the Sheriff’s law-day must have required a far longer notice to ensure its becoming a “reasonable warning,” than in the parallel case of the Steward’s Leet. Nor could it at any time have been an easy task, in a large county, containing numerous Hundreds, to notify every town, village and hamlet, in all of them, when and where the Assembly of the Shire would be held. These considerations may help in some degree to explain a common feature of the manuscript Constitutions, to which attention has already been directed, viz., the radius within which attendance was obligatory at the Assembly.

Every Guild or Craft had its fixed place and days of meeting, and in the towns especially—for I think we may safely pass over the villages and hamlets as being very unlikely centres in those rude times for trade association—there cannot be any room for doubt, that the meetings of all the local fraternities would be held within the liberties of the burgh or city.

I think, therefore, if we read the poem in conjunction with the MS. Constitutions, the inference will be permissible that (about the year 1400) “new men” at their entry, were sworn on the Holy Writings, and “charged” to observe certain regulations, one of which was, that if held within a particular distance, and on being duly “warned,” they should attend the Assembly of the Shire.

It is possible, of course, that during the interval of time which separates the Masonic poem from the earliest of the Manuscript Constitutions, many influences were at work—notably the combined effect of the various Statutes of Labourers, upon which some remarks have yet to be expressed—that may have conducted in many instances to constitute the Leet, a substitute for the Tourn, but these I shall leave to be dealt with by some abler hand, in the more exhaustive analysis of our written traditions, which will shortly be required, if the labours of our Secretary in re-producing them are continued at the same fever heat.

The argument I am presenting, therefore, chiefly refers to the period at which the poem was compiled, and at the date in question—whether late fourteenth or early fifteenth century is immaterial—I conceive that the “Assembly” referred to by the anonymous versifier was a *moveable* court, whose meetings were notified by a “General Summons” which, as we have seen, was not absolutely required to be issued, and must indeed have been in most instances unnecessary, in the case of the small *fixed* courts, where as it has been expressed, “justice was brought to every man’s door.”

The remaining “Charges,” both in the poem and the Manuscript Constitutions, ought, I believe, for the most part to be construed disjunctively, and viewed as inculcations of the Craft, deriving their sanction from the customs of the trade.

To this, of course, may be replied, that according to the language of the latter documents, a resort to the “Common Law” was not allowed until after the powers of the Assembly had presumably been exhausted, but it is with the poem that I am primarily concerned, where there is no such limitation of the jurisdiction.

In the MS. Constitutions, it is true, the reference to the Assembly of the Shire can only be made out by implication, as the Sheriff, Mayor, Knights, Squires, and Aldermen, are not mentioned, as happens in the poem, but without labouring this point it may be urged that the charge for trespassers against the science, to stand to the award of their fellows, and if they cannot agree, then to go to the Common Law, may simply mean that all *civil* actions, triable in [some form of] the Court-baron, which as we have seen, was the “Common Law County Court,” were not to be proceeded with, in cases arising out of trade disputes, and to which Masons were the parties, until an attempt, at least, had been made to settle them amicably out of court.

It should also be borne in mind that—to use the words of Mr. Toulmin Smith—“while the Institution of the Sheriff’s Tourn and the Court Lect provided the periodical

¹ 18 Hen. III. Mr. Toulmin Smith, who gives a translation of the Act, observes:—“It is an extraordinary thing that this, certainly one of the most important Statutes in every respect that ever was passed, is neither found in the folio Edition of the Statutes published by the Record Commission, nor as far as I can find, elsewhere among their publications.”—*Local Self-Government*, 220. The Statute 18 Hen. III. is published at full length in Prynne’s *Parliamentary Writs*, i., (Introd.)

local courts of *criminal* administration; those of the County Courts and the Hundred Courts, and in some points the Courts Baron, the Courts of *Civil* Administration."¹

As regards coming under the jurisdiction of the former, very little option could have been exercisable by those "presented" at either the Tourn or Leet; but with respect to the latter, and particularly what are called "personal actions,"² all suits even if begun, could be forthwith terminated by consent of the parties to them.

It was, moreover, a common feature of guild life, as abundantly disclosed in the ordinances of these associations published by Mr. Toulmin Smith, that members were not to go to law with one another, until the dispute had been laid before the authorities of the guild. Thus, the ninth statute of the guild of St. Clement (and two others) of Cambridge (*fifteenth century*) has:—"Also if any man be at heynesse with any of his bretheryne for any maner of trespas, he schal not pursewen him in no maner of courte: but he schal come firste to the Alderman, and schewen to hym his greuance. And than the alderman schal sende aftyr that odyr man, and knowen his offence. And than he schal make eyther of hem for to chesen a brothir of the forsayde companye, or ellys ij. bretheren, for to acorde hem and sett hem at rest and pees. And if those men so chosen, with the good mediacion of the alderman, mowe not brynge hem at acorde and at rest, thane may the alderman [g] euen hem licence for to gone to the comown lawe."³

The STATUTES OF LABOURERS, from which I shall next quote, will be found collected in my *History of Freemasonry*.⁴ In 1349, the wages of artificers, and the price of provisions, were regulated.⁵ The following year it was further enacted that labourers should be sworn twice, and workmen once, in the year to conform to the two ordinances; the former before the Lords, Stewards, and bailiffs of every town, and the latter before the Justices. The statute also ordaining that, "if any of the said servants, labourers, or *artificers* do flee from one county to another, the Sheriff of the county where such fugitive persons shall be found shall do them to be taken at the commandment of the Justices of the counties from whence they shall flee."⁶

Wages were again regulated in 1360, and "all alliances and covines of masons and carpenters, and congregations, chapters, ordinances, and oaths betwixt them made, or to be made," were pronounced "void and wholly annulled." Labourers were declared no longer punishable by "fine and ransom," and the Lords of Towns were empowered "to take and imprison them for fifteen days." Fugitive labourers and artificers absent either from their work or their places of abode, were "to be burnt in the forehead with the letter F in token of Falsity," *i.e.*, of having broken the oath they were compelled to take under the previous statute; and magistrates were directed, in case they fled into towns, to deliver them up.⁷

The Statutes of Labourers were further augmented between 1360 and 1389, in which latter year it was ordained that "the Justices should, at Easter and Michaelmas make proclamation how much each mason, carpenter and other craftsman should take by the day between the two seasons." The next addition to the series was made in 1402, and in 1405-6 Henry IV. confirmed them,⁸ when it was enacted "that in every Leet, be it in the King's hand, or of any other, the King's Leige Man, once in the year all the Labourers and Artificers dwelling in the same Leet shall be sworn, to serve and take for their service, after the Form of the said Statutes. The Laws we are considering were again extended in 1414, 1416, 1423, and 1425, the last named year being famous, as many will be aware, for the Statute 3 Hen. VI. c. 1, occasioned by the masons (to use the words of a *legal* writer) having held confederacies and meetings to concert schemes for opposing the Statutes of Labourers."⁹

The 1st chapter of the 3rd Statute passed in 1425, was printed in the last part, or number, of our *Transactions*.¹⁰

The Acts of Parliament above cited, by no means exhaust the series of these very arbitrary regulations, but the entire code upon which the title "Statutes of Labourers" is commonly bestowed, can be easily referred to by the minute fraction of readers who are alone interested in searching for new light, wherewith to illuminate the obscurity which at present overhangs the old written traditions of our Society.

It will be seen that from 1350, workmen (*i.e.*, artificers or artisans) were to be annually sworn to observe certain statutory regulations—also, that in 1405-6, by a further enactment, the practice was included among the things that were regularly put before the sworn jury of freemen in the Leet; and which had to be everywhere answered.

Here it may be usefully observed that on the loss or decay of the Lord's Leet, or if it neglected its jurisdiction, the Sheriff's Tourn might take cognizance of it, so that no

¹ *The Parish*, 22.

² The Sheriff's County Court, might also, by virtue of a special writ called a *justicies*, (now totally out of use), entertain personal actions to any amount.—*Stephen*, iii., 398.

³ *English Gil.* d279.

⁴ chap. vii.

⁵ 23 Edw. III.

⁶ 25 Edw. III., Statute 2.

⁷ 34 Edw. III.

⁸ 7 Hen. IV., c. xvii.

⁹ *Reeves Hist. of English Law*, (1787) iii., 286.

¹⁰ v. 89.

defect of justice should arise;¹ and the Rolls of Parliament contain numerous illustrations of the erection of separate Leets, too hastily formed or without the true characteristics which the common law requires, being merged back into the hundreds and shires of which they had, at the first, been parts. Many large cities also had that entireness of separate jurisdiction that they were not represented at all at the Shire-mote. These were recognised as shires within themselves, and, as a consequence, chose, and still choose, their own independent Sheriffs.²

"London was divided into wards, answering to hundreds in the county; each having its own wardmote, or leet, under its elected alderman."³

"There were certain districts locally included within the hundreds, which nevertheless constituted independent bodies politic. The burgesses, the tenants, the residents of the King's burghs and manors in ancient demesne, owed neither suit nor service to the hundred leet. They attended at their own leet, which differed in no essential respect from the leet of the hundred. The portreeve, constable, head-borough, bailiff, or other the chief executive magistrate, was elected or presented by the leet jury."⁴

The procedure, therefore, must have varied in many instances according to the localities wherein the different bodies of Masons carried on or exercised their craft, neither should I be justified in leaving unnoticed the combined influence of the Statutes of Labourers (in their entirety), the abolition of Guilds, and the Statute of Apprentices—5 Eliz. c. iv.—which together with that of the Reformation, must have brought about a very considerable alteration in the conditions under which the Mason's trade was practised at the close of the 14th and beginning of the 15th centuries.

The twelfth and fifteenth "Points" in the poem, I regard as presenting us with what I shall call a closer approximation to a real picture of the annual "Assembly" attended by the Masons, than is discoverable in any other ancient document. The "Semblé," however, mentioned in lines 75, 261, and 471, is—in my judgment—either purely legendary, or at least stands on quite another footing. Masonic tradition, as exemplified by the prose constitutions, carries back the permission, or rather injunction, to hold a yearly Assembly, far beyond the time of Athelstan, and we find a similar privilege conferred upon the Mason's Craft by St. Alban, Charles Martel, Euclid, and Nimrod, all of which I deem to be of equal historic value with the accounts of the "Semblé" in certain parts of the poem. The view of *frank-pledge*—that is, enrolling all men in the bond of mutual *peace-pledge*—was, as we have seen, one principal object of the Sheriff's Tour. By this was the roll made and kept perfect of all the men within the jurisdiction, who had mutual duties and responsibilities. What the versifier of the Regius MS. had before him, when he wrote his quaint lines, is, of course, pure matter of speculation. But he must have seen, I think (or had recited to him), some form (or forms) of the Manuscript Constitutions, and it is, indeed, quite possible that he may have rationalized some portion of their contents, by a slight paraphrase of the inculcations with regard to the Assembly. But this solution, however plausible it may appear on a first view, would leave unexplained the singular entry in the Manuscript Constitutions, upon which I have already laid great stress, viz., the clause enjoining attendance at the Assembly, if held within a certain distance. Among the "forms" in which a fifty miles radius appears, is the Kilwinning MS., in the possession of the ancient Lodge of that name, which, as the article in question could have had no possible operation in North Britain, is alike noteworthy and suggestive. First of all, it affords further proof that all versions of the "Constitutions" were based on English originals, and in the second place it shows conclusively—in at all events, one instance—the unreality of the injunction, or to use other words, its obsolete or legendary character.⁵ From this we gain the fact, that in one part of Britain, the disciplinary requirements in the Manuscript Constitutions, were as much a Guild Legend, as the so-called History of Masonry, related in the same documents.

In the south it must have been otherwise, but there is a long gap between *the actual dates as MSS.*, of the Masonic poem, and of the earliest "form" of the Manuscript Constitutions (the Grand Lodge MS.), to which that title is commonly applied. In the older of these writings, the allusions (in the 12th and 15th Points), to the Assembly refer, as I think (and have already expressed in more than one place) to the Court Leet of the Sheriff; but the practice I imagine to have become more variable in 1583, when in all, or nearly all, cases, the jurisdiction last referred to may have been succeeded by the Court Leet of the Steward. Nevertheless, the language of the Old Charges remained as before, and a radius of a certain number of miles still continued to be the (ordinary) limit within which attendance was compulsory at the Assembly.

¹ Smith, *Local Self Government*, citing Glanville, de Legibus, lib. 1, c.c.i, 4; Hengham Magna, 10; and Coke, 4 Inst. 261, 267.

² *Local Self Government*, 225.

³ Hallam, *Middle Ages*, iii., 220.

⁴ Sir F. Palgrave, in *Edinburgh Review*, xxxvi., 309.

⁵ See Lyon, *Hist. of Lodge of Edinburgh*, 65, 66.

To the objection that I have not fully established my point, it may be replied,—when positive facts fail, there is room for a plausible conjecture. A slender clue may track a labyrinth, and to those who prefer darkness to light, I tender the consolation, that even should my humble argument blossom at any time into actual demonstration; there will still remain open—on a variety of points—an ample field of doubt, in which the Masonic antiquary can disport himself at pleasure.

It seems to me that the duty cast upon the Mason of those early times (1400 *circa*) to attend the "Assembly" was very analogous to—if indeed not identical with—that imposed upon him as one of the King's subjects, to be present at the Folk-mote. Both obligations arose out of his allegiance—concerning which it is somewhat quaintly expressed by an old writer, "If antiquities do make things more venerable, as most commonly it doth, this oath of natural *legiance* at the tourn and leet can plead as large prescription of its ancient and constant usage as any one thing in this nation, for it was first instituted by *K. Arthur*, at which time the *Leet* was called *Folkemote*, *viz.*, a meeting of the people, and this appellation is retained in *London* to this day."¹

Mr. Toulmin Smith says:—"No name was ever devised which more fully expressed a reality than the word *Folk-Mote*:—discussion by the assembled people. Throughout the Anglo-Saxon laws, and long after the coming of William the First, we find continued allusion, by name, to the *Folk-Mote*.² It was held sacred and inviolable. It was the duty of every man, and enforced by penalties, to attend his proper folk-mote, in order to discharge there the duties and responsibilities that attached to him as a member of the State.

In a writ of Henry I. to the Bishop, Sheriff, and Men of Worcester—A.D. 1108—there appears:—"And I enjoin that *all the men of your Shire* go to the Shire-motes and Hundred-motes, as they did in the time of King Edward, under penalty of being put out of the King's peace; that is, of being out-lawed.

There have been, from a very remote time, and as distinct things, Folk-motes of Shires, Cities, Boroughs, Hundreds, Wards, and Tythings. Tourns, Leets, Courts Baron, Precincts, and Parishes, may be added. Each of these last has also its peculiar Folk-mote.

Brethren, my paper is now before you, and the object with which it has been written will be attained, should you be satisfied that I have brought together some further materials for the prosecution of our studies, even though you withhold from me the encouragement of having made an intelligent use of them in the lecture of this evening. Perhaps, however, you will accompany me a little way along the track I have marked out, although you may not be able to go the whole distance.

Your verdict I now await, and apropos of the forthcoming discussion in which it will be conveyed, let me conclude by saying to each of you, in the words of an illustrious Brother, "I will listen to anyone's convictions, but pray keep your doubts to yourself—I have plenty of my own."⁴

A vote of thanks to the lecturer was proposed by Bro. WESTCOTT, who, having had the advantage of reading the paper in proof, was able to speak gratefully of the wealth of information of a novel character which it supplied. This was seconded by Bro. Dr. RICHARDSON and carried unanimously.

Bro. SPETH also expressed his appreciation of the new matter submitted for the consideration of students. He was disinclined on a first reading to agree with the conclusions of Bro. Gould, at least altogether; but at the present stage he felt it unwise, even if time permitted, to express any decided opinion. The best return he could make the lecturer for his trouble and research was to promise that he would carefully re-study the whole question in the fuller light which had now been shed upon it, and commit his views to paper on some subsequent occasion; and the highest compliment he could pay Bro. Gould would be to reserve any definite judgment on this important paper until then.

¹ Powell, *Jurisdiction of the Ancient Courts of Leet, or Views of Franck Pledge*, 1642, 19.

² Mote, *i.e.* moot,—discussion. Such meetings were formerly all called *Folk-motes*, that is, meetings of the folk to deliberate. There was the *Shire-mote*, the *Hundred-mote*, the *Borough-mote*, and the *Parish-mote*. *Folk-mote* is generic; the others specific.—*The Parish*, 57.

³ *Local Self Government*, 214, 218, 221.

⁴ Goethe's *Opinions*, tr. by O. Wencksten, 112.

My Dear Speth,—I much regret my inability to be present at our Festival. Please apologise for me and wish the best possible to the new W.M. and Officers.

I am especially sorry to miss the hearing of Bro. Gould's Paper on the "Assembly," and the discussion thereon.

It is a matter of much importance, and having had an opportunity to peruse the Paper beforehand, it appears to me that Bro. Gould has duly emphasized that fact, and moreover, so studied the numerous points involved, as to prepare a startlingly original and valuable contribution on the subject. He has done all he promised to, and even more. We are all much indebted to him for this, another very able essay on our "Old Charges"—a term I cling to, because it is one of their ancient designations—and the chief point he has elucidated will require careful consideration, as to whether the application of his discovery to our MSS. has any bearing on those after the 15th century.

For myself, I think *not*, and that an examination of our earliest versions, or copies thereof, such as the "Grand Lodge, No. 1," the "William Watson," and the "Melrose, No. 2," MSS.—(either of the 16th century, or copies of rolls of that period) proves that the Assembly *then*, was exclusively of Craftsmen, who as Masons met to arrange as far as possible all matters in dispute, so as to avoid litigation. Were the Assembly, so to speak, a legal one, the decision would have been final, but the Assembly was to avoid recourse to the Law. The reasons offered, and the numerous facts adduced by Bro. Gould, go far to demonstrate the official character of the very early Assemblies, but yet, it seems to me, there must have been provision for the holding of separate annual meetings of each of the Crafts, for otherwise, to decide all disputes, would have taken a much longer time for the Mayor, Sheriff, and other dignitaries to get through the work, than we presume they devoted to the Assembly.

I see no reason to get rid of our own annual Masonic Assemblies, though we accept Bro. Gould's discovery (as I am inclined to do), as respects the early congregations; for both may have been held during the same day, and in the same town.

I am much pleased with the Paper and sorry there is no chance for me to say so at the gathering.—Yours fraternally, W. J. HUGHAN.

I have to thank my fellow students in the Lodge for their cordial reception of my latest contribution to its *Transactions*: and, to their genial criticism, that my paper would have been less obscure, had I more carefully crossed the t's and dotted the i's while putting it into shape for the meeting, I shall respond by doing my best to express in a popular form, and devoid of technicalities, the conclusions I deem permissible from the evidence that has been adduced, together with, in some few instances, the directions in which they seem to point, and as it were, mutely encourage us to proceed still farther along the path of discovery.

In the first place, I think there can be no doubt whatever that, in the fourteenth century, a strictly Masonic Assembly, to which persons repaired from a distance, would have been a downright impossibility. It is proverbially hard to prove a negative, but, not to multiply evidence, I shall rest this part of my argument, on the Statutes of the Realm, and Wylie's *History of England under Henry IV.* To understand whether a particular event could have happened in an age remote to our own, that age should be studied, and if any brother *after* studying the history of the fourteenth century, tells me that he believes in the possibility of purely Masonic Assemblies having then taken place, I will not argue any further with him.

The Regius MS. reflects the procedure of the fourteenth century, or it may be earlier. *Punctus Undecimus* has been cited by Fort, who observes on the authority of the *Archæologia*,¹ that "until the close of the twelfth century stones were hewn out with an adze. About this time a chisel was introduced, and superseded the hewing of stone. Thus we see that the words 'hew a stone,' had descended from the twelfth century at least, to the period when the [Regius] manuscript was copied, and, being found in the roll before the copyist were also transcribed."²

The clause in the Manuscript Constitutions relating to the radius within which attendance was required at the Assembly, seems to me to be a kind of petrified tradition handed down from stage to stage (*i.e.* from copyist to copyist) long after its original meaning had been forgotten.

In a book before me, I find,—“Egypt often *fossilised* rather than destroyed the earlier stages alike of her civilization and her art”;³ and again,—“This is a small but significant example of the conservatism of Egypt, whereby she progressed, *not by supplanting one custom by another, but by enveloping the old in the new.*”⁴

¹ ix., 112, 113.

² *Early Hist. and Antiq. of Freemasonry*, 117, 118.

³ Conway, *Dawn of Art in the Ancient World*, 88.

⁴ *Ibid.*, 61.

After the same manner, I believe that many of the old laws or disciplinary regulations of the early Masons became fossilized or petrified, or in other words, that they passed out of use, though retaining their hold on the written and unwritten traditions of the Society. Also, I think we may safely assume, on even stronger grounds, that a parallel for the "Conservatism of Egypt" referred to above, may be found in the customs of our own Craft—which in their descending course, I venture to lay down with confidence, were not supplanted, "the one by another," but the entire body of them "progressed" to its ultimate destination, the purely speculative Masonry of our own times, "by enveloping the old in the new."

It is probable that in many cases—and we shall do well to recollect that "skilled artisans were confined to the towns"—the head meeting day of the Guilds and Crafts, may have coincided with the Leet, or Law day, at which the annual View of Frank Pledge was held. Colour is lent to this supposition by various entries in Smith's *English Guilds (q.v.)*; Harleian MS. No. 2054 (Brit. Mus. collection); Brand's *Hist. and Antiq. of Newcastle*; Herbert's *Companies of London*, and other works. For Municipal purposes the various fraternities often combined, and in Worcester were styled the "Gild Merchant," while their "Articles" (or ordinances) were to "be openly redde and declared at euery lawday next after the feste of Seynt Michell the Archangelle, yf it be desired."¹

The theme is a tempting one, but I must leave it in order to find room for some remarks that arise out of the eloquent address of Dr. Barlow, on retiring from the chair of St. Alban, No. 38, under the registry of South Australia. Our Brother observes,—"The defect of these *Transactions* [2076]—if it be permissible to specify one defect amid so much surpassing excellence—is the singular dearth of papers on Masonic Jurisprudence, the subject of which seems to engage so much of the highest thought among our Brethren in America, which is of such vast importance to Freemasons, especially to those of them whom distance keeps out of touch with Masonic knowledge at its central source."²

Now in his *Report on Foreign Correspondence*, for 1891, Bro. W. R. Singleton, Grand Secretary of the Grand Lodge, District of Columbia, U.S.A., contended that Anthony Sayer (1717) was the first Grand Master of Masons, and printed a letter from myself in support of such position.³ His observations on this subject were commented upon by Bro. Josiah H. Drummond, P.G.M. of Maine, and Reporter on Foreign Correspondence for the Grand Lodge of that State (1892).

The latter Brother expressed himself at great length, maintaining that the General Regulations (contained in pp. 58-70 of the first Book of Constitutions) were not *enacted*, between 1717-23, but *compiled as existing law*, and states,—"This exposition would not be complete without calling attention to the difference between the functions of the Historian and those of the Jurist. The Historian is at perfect liberty to question statements of facts in his effort to discover the very truth. But when certain propositions are assumed to be facts in the enactment of a law, the Jurist, in construing the law, is bound by such assumed facts, and it makes no difference whether they are facts or not; he is 'bound by the record.' If it were possible that Dr. Anderson manufactured these regulations 'out of whole cloth,' but they were made, received, and recognised as a compilation of ancient usages, laws, constitutions, &c., then they must be read and expounded as if they were in fact such a compilation. When they are received as the law of the Craft in later days they must be read and expounded by the same rule. Whatever powers these regulations recognise as possessed by the Grand Master as inherent in the office, must be held to be possessed by him, without regard to what the Historian may believe the actual fact was.

"We have carefully read and considered what Bro. Gould has written, and while no one exceeds us in our admiration of the diligence and perseverance with which he has collected his evidence, and the ability with which he sustains his conclusions, we are compelled to say, that if the case were presented to a judicial tribunal, examining it according to the rules which the wisdom of Ages has established, in our opinion, Bro. Gould would be sent out of Court as utterly failing to overcome the case which the record makes against him."⁴

The more than kindly sentiments which Bro. Drummond expresses with regard to myself, I heartily reciprocate, his portrait faces me as I write, and his latest Report on Correspondence always lies close to my hand.

Hence, I feel sure, that being unable to reproduce his observations in their entirety, he will acquit me of intentionally misrepresenting them, should I accidentally fall into this error. But to lessen the possibility of my so doing, I shall content myself with adding, that he affirms what I deny, namely, the existence of Grand Masters, and Annual Assemblies, of Freemasons, *prior* to the formation of the Grand Lodge of England in 1717. Also,

¹ *Eng. Guilds*, 376.

² *Ante*, 56.

³ *Proc. G.L. Dis. Columbia* (1891). App. 66.

⁴ *Proc. G.L. Maine* (1892), 597.

that according to his view, Dr. Anderson's two "Books of Constitutions" having been accepted as authentic by the Grand Lodge, the Jurist (though not the Historian) is prevented from going beyond, or behind them.

The latter position I shall now examine, not from any wish to break a lance with Bro. Drummond, but with the desire of showing Dr. Barlow the extreme difficulty of *even laying a foundation* for the study or discussion of Masonic Jurisprudence in the columns of *Ars Quatuor Coronatorum*.

Let us suppose, for instance, that the Constitutions of 1723 and 1738, are to be taken as the basis of Masonic History and Masonic Law—what follows? According to the 1st edition there were two degrees, according to the 2nd, there were three. Moreover in various other ways they exhibit discrepancies. If you accept one you must throw over the other, and to believe *both* would be confusion worse confounded.

There are three entries in the Constitutions of 1738, to which attention may be directed.

The first at p. 74, reciting the Statute of 3 HEN. VI., c. 1.—"Whereas by yearly Congregations and Confederacies made by the Masons in their *General Assemblies*, etc."

The second at p. 100, purporting to be an extract from the Diary of Elias Ashmole wherein that worthy is supposed to say that he was made a Free Mason at Warrington, "by Mr. Richard Penket the Warden, and the Fellow Crafts (there mention'd) on 16 Oct., 1646."

The third at page 71, being the alleged extracts from "an old Record" which I have already set out on the right hand of the parallel columns where passages from the Cooke MS.¹ and the Constitutions 1738, are shown together in the body of my paper (§ § 2-5).

Now to begin with, I don't think it will be contended by the stoutest believers in the authority of Dr. Anderson's Constitutions, that by misstating the Laws of the Land, they alter them accordingly; nor that we are thereby prevented from going to the Statute Book direct, as the original fount of information. There we find, instead of the words "made by the Masons in their *General Assemblies*," the following "faitz par les Masons en leur generalx *Chapitres assemblez*," and it will hardly require pointing out, that there *is* a difference between "General Assemblies," and "Chapters Assembled."

Secondly, Elias Ashmole, in his diary, tells us, under Oct. 16th, 1646,— "I was made a Free Mason at Warrington. The names of those that were then of the Lodge [were] Mr. Rich Penket Warden, Mr. James Collier, Mr. Rich. Sankey, Henry Littler, John Ellam, Rich: Ellam & Hugh Brewer."²

Here there is no mention of "Fellow Crafts," a *Scottish* expression, which is not met with in *English* Masonry, until its appearance in the first Book of Constitutions (1723), and I suppose it will not be argued, in regard to the discrepant statements by Ashmole and Anderson, that in the matter of the Diary, the latter was really the better authority of the two?

Thirdly, then, we come to the Cooke MS., together with the extreme latitude which Dr. Anderson allowed himself when *translating* it, and the question next arises, can we examine the original document for ourselves, or are we bound to accept the false colouring it has received at the hands of Dr. Anderson?

For my own part, I deem it quite as unreasonable to be "bound by the record," *i.e.*, by the "Constitutions," 1738, in the case of the Cooke MS., as in those of the Stat. 3 HEN. VI., and the diary of Elias Ashmole. Dr. Barlow, in the Address to which I have referred, alludes to Masonic Jurisprudence, as engaging "so much of the highest thought among our Brethren in America." The great ability of the "Corps of Reporters," I should be the last person to deny, though I must qualify my admiration of it, by the frank confession that it seems to me to be occasionally very uselessly expended.

The writers on Jurisprudence, have, indeed, reared very stately theories, but according to my poor judgment, on very insecure, not to say treacherous foundations. To quote a saying of Rousseau,

"You cannot hinder an earthquake by building a city near a burning mountain."

The spirit of Inquiry is abroad, and neither the writings of Dr. Anderson, or of other commentators, will be allowed to block the way, when there are opportunities of consulting at first hand, the original authorities upon which he and they have exercised, in so many instances, a very perverse ingenuity.

These "authorities" are the Ancient Manuscripts of the Craft, whose importance as the oldest depositaries of the traditions we have inherited, I shall hope, at some future date, to again recommend alike to the consideration of the Historian, the Jurist, and the Student of Freemasonry.—R. F. GOULD.

¹Lines, 711-27; 901-12; 912-17; and 930-60.

²From a facsimile plate, published by Mr. W. H. Gee, Oxford.

POSTSCRIPT.—Article xix. of the GENERAL REGULATIONS (*Constitutions 1723*, pp. 58-70) runs: —“If the Grand Master should abuse his Power, and render himself unworthy of the Obedience and Subjection of the Lodges, he shall be treated in a way and manner to be agreed upon in a *New Regulation*; because hitherto the ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honourable office.”

The “former Grand Masters” referred to, were held by Bro. W. R. Singleton,³ to mean Anthony Sayer (1717) and his immediate successors, an opinion in which I concur. But with regard to it, Bro. Josiah H. Drummond observes:—“We have heard of splitting fine hairs, but this is the most extraordinary exploit in that direction of which we ever heard, and it commands our unbounded admiration!”

I have quoted the above, from a desire to place before Bro. Drummond, the *main* point, whereupon we differ in our estimate of the GENERAL REGULATIONS. These, it is true, are stated to have been “compiled first by Mr. George Payne, *Anno 1720*,” but in the introductory note we are told.—“The Author of this Book has compar’d them with, and reduc’d them to the Ancient Records and immemorial Usages of the Fraternity, and *digested them into this new Method* [italics mine], with several proper Explications, for the Use of the Lodges in and about London and Westminster.”⁴

Now the *point* between Bro. Drummond and myself, is the latitude which Dr. Anderson allowed himself, in *digesting* the materials that were laid before him; and passing over the internal evidence (of which the use of the *Scottish* term “Fellow Craft” is a convenient example) afforded by the REGULATIONS themselves, of the Doctor’s own handiwork, I cannot help believing that having played such pranks with other documents, where there have been facilities for tracing them, he must have done the same thing in cases of a like nature, though there is a lack of evidence to clearly establish his delinquencies.—R.F.G.

At the subsequent banquet, Bro. W. H. Rylands, in the chair, proposed the toast of the “Worshipful Master,” who had been unable to remain to dinner, owing to ill-health. He said:—

Again, Brethren, the day of our Festival has arrived, and for the seventh time our Worshipful Master has been regularly installed. Although, owing to indisposition, he was unable to remain after the ceremony was over, I think it would be a want of courtesy on our part if we omitted the toast of the evening. I shall, therefore, in as few words as possible endeavour to fulfil the duty which, in the present instance, falls to my lot. I do so with considerable pleasure, indeed with more than ordinary pleasure, and I hope our Worshipful Master will believe me when I say, that few incidents have been more gratifying to me than to see so old and valued a friend placed in the Chair of this Lodge. I congratulate him on the position, and at the same time congratulate the Lodge on having for its Master one so distinguished in archæology and other works of science.

Brother Hayter Lewis was initiated in the Jerusalem Lodge, No. 197, London, in the year 1877, and duly exalted in the Royal Arch Chapter of St. James, No. 2, on the 4th of March, 1880. He has thus taken all the degrees required to make him a perfect mason and, I believe, has not wandered further in his desire for knowledge.

His mastership in architecture and kindred subjects is so well known, and his learning so universally acknowledged, that it seems almost unnecessary for me to speak of them. His writings have been many and various, they will be found in the Transactions of the Royal Institute of British Architects, the Transactions of the Society of Biblical Archæology, the Journal of the British Archæological Association, and many of the publications of other Societies with kindred objects. Besides these, I may mention the article in the *Encyclopædia Britannica*, on ancient and modern architecture, in which his fellow-worker was the late G. E. Street, R.A., and the annual review of architecture in the Companion to the Almanack, which he contributed for several years. His last publication was one of extreme interest, and I need hardly say that in his work on Jerusalem he not only supplied a want, but supplied it admirably. To our own *Transactions*, Brother Lewis has contributed two papers, both of them involving matters of great interest. The last peculiarly so, and at the same time dealing with a subject of great difficulty, and very imperfectly understood. In his paper on “Masons’ Marks,” read before the Lodge at the meeting held on 2nd May, 1890—he swept away almost all that had been previously written on the subject, and what was even of greater service he supplied something of more lasting value in its place. By bringing his professional knowledge and careful examinations made in many countries to bear upon the subject of “Marks” and the manner in which Masons of old worked the stones, he has rendered the subject one of the most interesting and prominent factors in the complicated problem of Masonic History.

³ Proc. G.L. Dis. Colurab. (1891), 66.

⁴ *Constit.* (1723), 58

Of honours outside Freemasonry he has many, joining the Royal Institute so far back as 1845, he became a Fellow in 1852, a member of Council and finally a Vice-President. His lectures on Architecture, delivered at University College, have been published, and he now holds the rank of Emeritus Professor of Architecture in that body.

Our W.M. was elected a Fellow of the Society of Antiquaries in 1862, and he is also a member of many other Societies, whose aims lie in the direction of his studies.

On the foundation of the Lodge, the wish and hope was cherished by those who were the means of its commencement, that brethren of wide learning might be induced to join, and that after they had done so, they might find in the study of Ancient Freemasonry, something worthy of the highest ability and research. This hope has been realized to some extent, and the Lodge now numbers among its members several who, without having paid special attention to the history of Freemasonry, have been enabled by their knowledge upon other subjects to bring forward independent views upon important points in Masonic history. To Bro. P.M. Simpson, we have been indebted for several valuable communications upon difficult problems. Our Bro. Ball has gone far to prove to demonstration what before might perhaps be only said to have reached the stage of moral certainty—the high antiquity of the symbolism of Masonry.

I have said that Bro. Lewis did not extend his search for knowledge beyond the regular degrees of Freemasonry. This, however is in one sense not correct. He did, for he happily joined our Lodge, and I believe I am correct in saying that his interest in Masonry had all but ceased, until one day, when I met him in the Park, very soon after the Lodge was founded—indeed, I am not sure that it was not just about the time the petition had been made to the Grand Lodge. On hearing what I had to say about the constitution of the new Lodge, he expressed considerable pleasure and interest in the news, and the result was that our present W.M. was one of our early members.

How well our present W.M. fulfils the hope and expectation of the Founders, is made evident by his writings, and his extensive knowledge. I cannot point to a better example than the admirable address he has favoured us with this evening. There are, however, other traits of character usually expected in one about to fill the Master's Chair. These are also possessed by Bro. Lewis, who by his kindness of heart, I am sure has endeared himself to us all. We welcome him back again among us, after a long illness which alone prevented his attendance at our Meetings, and congratulate him on his recovery.

I may well finish these remarks with one little incident which bears well upon this point. For four years, from 1887 to 1890, Bro. Lewis regularly brought together every year the Officers and Committee of the Lodge, and feasted them bountifully after the Annual Audit. Unfortunately, these pleasant parties were obliged to cease, and we managed as best we could under these distressing circumstances.

I am sure we all feel that our W.M. was actuated by the most unselfish motives of accepting the position to which we had elected him, or if indeed there was any thought of self in the matter, it was the delight he experienced and gave expression to, directly after the Lodge was closed at the last meeting. That he should now "get back," to use his own words, "the Audit Dinner"—meaning that in the exercise of his prerogative as W.M., he should revive the pleasant meetings which were held from 1887 to 1890.



NOTES AND QUERIES.

THE Tau or Cross.—Mrs. Murray-Aynsley's description of a cross, p. 85, vol. v. and fig. 1, plate 6, representing apparently a "peasant who has come to cut down an old tree and who, upon finding our Lord hanging upon it, has thrown down his axe and assumed an act of adoration," reminds me of a fine old carved standard to one of the stalls in the chancel of Winthorpe Church, Lincolnshire. In the panel is a forest tree with a figure of an angel boy amongst the branches capturing a bird, an angel at the summit of the tree, with one hand upon its breast and the other in the act of benediction, at the foot of the tree is a stag with a cross and the figure of our Lord between its antlers and a sportsman kneeling in front of it with his cross-bow upon the ground. It refers to the Legend of St. Hubert who was a Pagan of noble Aquitanian lineage, who made a practice of hunting whilst his Christian neighbours went to mass. One day a stag appeared to him with a crucifix between his horns, and a voice (the angel) bade him seek Bishop Lambert and be baptized or stern judgment would befall him, and he obeyed the mandate. The Legend of St. Eustace, who was martyred, is similar, to that of Hubert.—CAB. POCKLINGTON.

The Tau.—As a naturalist, I must take exception to the following remark of Mrs. Murray-Aynsley, on page 81, of the last *Transactions*:—"At first sight it is not very apparent why the scarab—the beetle—should have been sacred to the Egyptians, but if we examine one of these insects we shall find that the sutures down the back and across the thorax form a T. Curiously enough, the peasants in some parts of England call this insect the tor or dor beetle." Now (1), all beetles, and not merely the sacred scarabæi of the ancient Egyptians, would be marked by the junction of the wing cases forming a T with the division between the abdomen and the thorax, and this would be a reason for all beetles being sacred and not merely the two, *Ateuchussacer* and *Ateuchus Ægyptorum*. There are several thousand species of the family Scarabeidæ, which is only one part of the group Lamellicornes. (2), "This insect" is not found in England. (3), There is a beetle whose common name is the "dor," but I never heard of its being called the "tor," and under the circumstances it would prove nothing if it were so called. In note 3, on page 83, *Crux a crucis* should, of course, be a *cruce*, and *Lumen de cielo—de cœlo*.—W. H. HORSLEY.

[Grimm, in his *Teutonic Mythology*, translation Stallybrass, page 693, considers the claim of this beetle, which in Scandinavia bears such names as *torbagge*, *tortyfvel*, *tordivel*, *torr*, *torre*, to be connected with the god Thor and rejects them. "For the AS. *tordwifel* is plainly made up of 'tord,' *stercus* (Eng. *turd*) and 'wifel,' 'wefel,' Eng. *weevil*, and answers to the Dan. *skarnbasse*, *skarntorre* (dungbeetle); consequently *tordyfvel*, *torbasse* crave the same solution, even though a simple 'tord' and 'wivel' be now wanting in all the Scandinavian dialects. The Icelandic has turned *tordivel* into *torfdifill*, as if turf-devil, from *torf*, *gleba*. There is also the N. Neth. *tor*, *torre* beetle, and *drektorre* dungbeetle (or devil's coach-horse; also Eng. *dumble-dorr* cockchafer), to be taken into account."—G. W. SPETH.]

Qualifications for the Chair.—The following is the text of a circular issued by the "Ancients" in 1811. I have held the original probably a dozen years, but I only discovered it, by an accident, recently—it leaves by first mail to form a record in the Grand Lodge of England Library. The "December 4th," and "December 14th" is an error in the original copy. I believe this is the first notification of the Year's Wardenship qualification for the Master's Chair, and that it is not known to Students, hence my reproducing it; I am somewhat hazy as to the Past Mastership and leave the subject alone. A reference to the 1784 Constitutions, and Ahiman Rezon of 1807 will show the Mastership at those dates had no specific qualifications attached to it.—H. J. WHYMPER.

"Grand Lodge of Free and Accepted Masons of England. His Grace the Duke of Athol, G.M. December 4, 1811. Resolved unanimously,—'That from and after St. John's Day next, no brother shall be eligible to be elected Master of any Lodge, unless he shall have acted for twelve Months at least, as Warden in the said Lodge.' Also, 'That no Brother shall be intitled to the privileges of a Past Master, until he shall have served full twelve Months, as Master in the Chair of his Lodge.' W. Sir and Brother,—It being the intention of the Grand Lodge, that the foregoing Resolutions shall take effect, and be acted upon, from 27th December instant, I subjoin an extract thereof for your information and government, to which I beg to call your particular attention.—I am, Worshipful Sir, Your obedient Servant and Brother, ROBERT LESLIE, G. Sec. London, Dec. 14, 1811."

Consecration Crosses.—*A.Q.C.*, vol. II., part II., page 86, paragraph beginning: "Before the Conquest . . ." *re* Consecration Crosses. I have been in communication with various authorities about these Crosses, and learn that in mediæval times, both Anglo-Saxon and Anglo-Norman, part of the consecration ceremony was to mark the walls of the church with crosses: the *earliest* pontificals do *not* specify any number, but later the usual order


was 24, *i.e.* 12 inside and 12 outside. They were *usually* from four to eight feet from the ground, and incised or carved by the masons, the Bishop merely following the outline of the cross with his thumb which he had dipped in the Chrism or Holy Oil. The commonest form was a Greek cross within a circle; those inside the church were often *painted*. There is, I believe, a mention of their use in Constantinople in or about the year 550, and they continued in England until the Reformation. Would Mrs. Murray-Aynsley tell us *where* Consecration Crosses exist of metal or plaister? In Bordwell Church, Suffolk, there are traces of 10 left inside the church; *here* at Liskeard, Cornwall, there are portions of two sets (incised) outside the church, but I can hear of no re-consecration or re-dedication, the two sets are of the same shape, but of different sizes, and one large and one small are in two cases cut in a buttress one above the other (five large and four small remain). I should be glad of any further notes, especially with relation to the two sets in one church, as it seems a very uncommon case.—WILLIAM HAMMOND.

An Old Apron.—I read with the deepest interest, Bro. F. J. W. Crowe's able article on "Masonic Clothing," in part I, vol. v., of *Transactions*. Let me add thereto, the clothing of the Grand Lodge of New South Wales, which is precisely the same as that of the English Constitution, both in regard to private lodges and the Grand Lodge, with this exception:—The actual Grand Officers do not wear chain collars, but purple embroidered collars, at the point of which is a bud of the beautiful Waratah, a crimson flower, I believe indigenous to Botany Bay, near Sydney. And now, as to the old Apron. It belonged to my maternal grandfather, and was given to me by my mother many years ago. I have every reason to believe that its age is a hundred years or more. The original owner was a native of Banff, in the Highlands of Scotland, and a member of a Lodge there. Bro. Speth suggested a drawing or photograph of the relic for the purposes of general inspection by members of the Quatuor Coronati, but, unfortunately this is impossible, the reason being that time has obliterated the painted figures in front. I can, therefore, merely give a written description. The material is sheepskin, 17½-inches in depth, 16-inches wide at the bottom, and 14-inches at the top. The bottom corners are rounded, and the flap is semi-circular; while the original binding was a narrow light-blue ribbon, faded to white, and so frayed that I had it renewed some years since. The principal objects on the apron are a pair of rudely-formed pillars, lined as brickwork, and more like factory chimneys than the stately columns we are acquainted with. At the base of the pillars are the letters J. and B., left and right. Between the pillars is what I take to be an altar, with an open Bible, on which the square and compasses are displayed, and a candlestick at each side. Above the altar are some obliterated ornaments, but of what nature I cannot conceive. On the right-hand side of the foregoings are the moon, seven stars, two swords (scimitars) in saltire, and a mallet; while the left of the altar is flanked with the sun, three keys (joined), and a ladder. Lastly, the apron flap embellishment embraces square and compasses below a radiated All-seeing Eye. The colours used in painting the foregoing are blue (two shades), orange, yellow, and black. Gold-leaf has also been freely employed, and in some places is quite bright.—W. F. LAMONBY, C.C.

[This is the apron presented to the Lodge, on the 8th Nov.; it has been drawn for illustration by Bro. W. H. Rylands, and is shown on plate vii., No. 50, *ante*. One of the pillars is lined in small brick shaped blocks, the other in large square blocks; evidently pointing to the two pillars of marble and *laterns* of our MS. Constitutions.—EDITOR.]

The Swastika.—As this old symbol has been repeatedly referred to in the pages of the *Ars Quatuor Coronatorum*, the following letter from Professor Max Müller, which appeared in the *Athenæum* of 20th August last, may be worth giving.

"August 13th, 1892.

"The discovery made by Prof. Percy Gardner, to which you refer in the *Athenæum* of last week, that the name of the town of Mesembria, the city of midday, is figured on some of its coins by MEΣ , is decisive, no doubt, as to the meaning of the so-called Svastika in Greece. An equally decisive discovery, however, was made some years ago by the late E. Thomas, who, in his paper on the Indian Svastika and its Western Counterparts, published in the *Numismatic Chronicle* in 1880, vol. xx., pp. 18-48, showed that the emblem of the sun in motion, a wheel with spokes, was actually replaced by what we now call the Svastika—that the Svastika is, in fact, an abbreviated emblem of the solar wheel with spokes in it, the tire and the movement being indicated by the crampons. He showed that on some of the Andhra coins, and likewise on some punched gold coins depicted in Sir Walter Elliot's plate ix. [*Madras Journal of Lit. and Science*, vol. III.], the place of the more definite figure of the sun is actually taken by the Svastika, and the same Svastika has also sometimes been inscribed within rings or normal circles representing the four suns on Ujjain patterns or coins.¹ Mr. Thomas has also pointed out that in the long list of the recognised

¹ The four Swastikas here described may be seen in plate xxxi., fig. 3, of Cunningham's *Bhilsa Topes*.—W.S.

devices of the twenty-four Gaina Tirthankâras the sun is absent, but that while the eighth Tirthankâra has the sign of the half-moon, the seventh Tirthankâra is marked with the Svastika. Very full information on the migration of the Svastika is found in R. P. Greg, 'On the Meaning and Origin of the Fylfot and Swastika,' 1884.—F. MAX MULLER."

The article, to which Prof. Max Müller refers in the previous number of the *Athenæum*, is a review of Bro. D'Alviella's book on *La Migration des Symboles*, which has already been noticed in the *Ars Quatuor Coronatorum*;¹ and in passing it may be noted that the criticism in the *Athenæum* is highly appreciative, the writer gives very high praise indeed to Bro. D'Alviella's work, thus confirming the judgment already passed on it in these pages. Here is what he says on the Svastika Symbol:—"The *tri-skelion* is but a modification of the *gammadion* or 'fylfot-cross,' the *Svastika* of the Hindus. The latter was long ago suspected by Edward Thomas to be a sun symbol; but this was not positively proved until Mr. Percy Gardner found a coin of the ancient city of Mesembria in Thrace, stamped with a *Gammadion* bearing within its open centre an image of the Sun—Mesembria meaning the city of 'Mid-day,' and this name being figured on some of its coins by the decisive legend ΜΕΣ ΗΡ."

If this conclusion regarding the Svastika continues to be maintained, it, including the *tri-skelion*—or three legs of Sicily and the Isle of Man,—resolves itself into one of the many forms of the Solar Wheel Symbol; a Symbol that is intimately connected with a number of very important rites and customs extending over the wide geographical space from Tibet to Ireland and the Highlands of Scotland. Traces of this may also be found in Craft Ritual.—WILLIAM SIMPSON.

Lodge Jewels of No. 32.—Enclosed I send you photos of the jewels of the principal officers of St. George's Lodge of Harmony, No. 32, about which I spoke to you some time ago. They are very old, probably over a hundred years, but we have no record of their history, for our Minute Books do not go back more than about fifty years—the older books having been destroyed by fire.—ROBERT W. BOURNE.

Old Chairs, Lodge No. 32.—Enclosed are photos of the W.M. chairs of Lodge No. 32. No. 2 chair is the larger and heavier—the date on it is 1784—and it was given to the Lodge by Lord Penrhyn: the note on the chair is probably of some later date. If my memory serves me right, about 1823 the Lodge was in very low water, was heavily in debt, and with few members,—a Bro. Samuel paid off all the liabilities, and set the Lodge going again,—and most probably it was he who caused the notice to be cut upon the chair to record its history, my reason for thinking this is, that in 1784 this Lodge was simply No. 25 Atholl Lodge, without any name,—in 1813 it became St. George's Lodge of Harmony No. 38, subsequently No. 35,—now No. 32 in the United Grand Lodge. Some years ago, when Secretary of the Lodge, I was instructed to look out all the old records of the Lodge—so far as possible—I will now look out my old notes and give you all the information I can: No. 2 Chair is always used by the W.M. in the Lodge Room, for opening and Business; No. 1 Chair, is, I believe, the older of the two, but I do not know its history,—it is now always used by the W.M. at dinner, and when we call off for refreshment,—for we *always* call off for dinner, dine in clothing, and then call on to close. A copy exists of our old Bye-laws, which I will try to get for your library,—it is quarto, about three-quarter inch thick, and very curious,—I only know of one other copy, viz., in the Grand Lodge Library. All our *old* records have been burned, and our warrant has been renewed repeatedly.—ROBERT W. BOURNE.

Laurence Dermott's Book-plate is engraved in what is known to collectors of ex-libris as the "Chippendale style"; an appropriate name given to it, by Lord de Tabley,² on account of its "various furniture-like limbs and flourishes, evidently resembling the triumphs of that ornate upholstery, which Chippendale . . . brought into vogue." The Chippendale style in an early form, appears in some English book-plates so far back as 1740; it reached its perfection about 1750: and, in a debased and over-crowded form lasted until about 1780, when it sometimes occurs, though the then prevailing designs were in the "Festoon," or "Ribbon and Wreath Style"; a simple but elegant style of festoons of buds, palm-branches, flowing ribbons, and garlands of natural flowers, born in the classical days of Adams and Sheraton.

Dermott's plate, without the Masonic emblems would form a fair specimen of a normal Chippendale ex-libris, free from debased ornamentation; and, since the emblems were added for a specific purpose and are quite independent of the characteristic ornamenta frame-work of the arms, I think we may safely conclude that the engraving was executed about the year 1755 or a very few years later.—J. PAUL RYLANDS.

¹Vol. III., p. 104.

²A Guide to the Study of Book-plates (ex-libris) by the Hon J. Leicester Warren, M.A. (now Lord De Tabley), 8vo., 1880.

Dermott's Book-Plate.—The seal which is attached to Dermott's *Will* has the same armorial bearings as are depicted on the book-plate.—W. M. BYWATER.

Masonic Teapot.—I send you photos of a teapot I have, which I believe to be rather rare. When catalogued by Bro. Hughan in the Plymouth Exhibition in 1887, it was thus described: 718—Teapot of Liverpool Cream Ware, with Masonic Emblems. The Freemasons' Arms are laid on in black. Mottoes: "Deum time et regem honora," "Amor, Honor, et Justitia," and "Sit Lux et Lux Fuit." Possibly of a similar kind to Bro. F. H. Goldney's (P.G.D.) at Worcester, No. 365, and Shanklin, No. 85. About a century old. Decorated by Sadler and Green. Bro. Goldney's teapot is described in the Worcester Exhibition Catalogue of 1884: 365, Teapot of Staffordshire ware (date *circa* 1790), buff-coloured, with the Freemasons' Arms and Emblems laid on in black. The description given of my teapot by Bro. Alfred Wallis, an antiquary of repute, (of Exeter), is:—Masonic Teapot. Liverpool Cream Ware, 177—. Decorated by Sadler and Green, the discoverers of the art of transfer-printing on pottery, and probably fabricated at the works of Alderman J. Shaw in Dale Street. Specimens of this early printed ware are exceedingly rare and interesting. In the Mayer Museum at Liverpool is a teapot of the same ware and pattern decorated with the arms of the Earl of Derby, which bears the name "Sadler, sculptor." I have also seen a bowl (with the arms of the "Honourable Society of Bucks,") dated "1775" of the same cream ware, marked "J. Sadler, Liverp^l Enam^l." There is no doubt it is uncommon; Masonic *jugs* are plentiful, but not Masonic *teapots*. Probably it was made with a view of presenting it to the wife of a Mason. Anyhow, if you think it is worth reproducing in the proceedings of *A.Q.C.*, here it is. The two show the obverse and reverse: under a glass you will see that the details are numerous and elaborate. If you cared to have them for publication some day, I could get our old Lodge room chairs (W.M., S.W., and J.W..) photographed and send you copies. They are very old, ornate in the carving, and the emblems are Masonic.—ANDREW HOPE.

John Morvo, Tablet and Doorway in Melrose Abbey (p.143).—Allow me to make a correction in reference to the inscriptions relating to John Morvo, Morow, or Murdo. That upon the tablet of the wall in the South Transept runs thus:—

"John : morow : sum : tyn : callit :
was : ꝥ : and : born : in : parysse :
certainly : and : had : in : keping :
al : mason : werh : of : santan :
drons : ye : hye : kirk : of : glas :
gu : melros : and : paslay : of :
nyddysdayll : and : of : galway :
pray : to : god : and : mari : baith :
and : sweet : sanct : iohn : to : keep : this : haly : kirk :
fra : skaith."

It will be observed that instead of being "all in capitals," as your correspondont conjectures, there are only two, the initial letter and the first personal pronoun, I. The lines which he says are "over (not on) the shield" run thus:—

"ꝥa : gays : ye : compas : evyn : aboute :
truth : and : laute : do : but : doute :
be : haulde : to : ye : hende : q. : iohne : mordo."

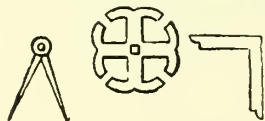
which Morton in his "Monastic Annals of Teviotdale" renders "As the compass goes around without deviating from the circumference, so, doubtless, truth and loyalty never deviate. Look well to the end, quoth John Mordo." Now a reference to the sketch which accompanies this, which was taken for me last year by the late William Heatlie, will prove at once the relative position of the inscription and the shield. It is neither over, nor on, but on either side and below; then the shield does not bear "a pair of compasses laid across a square which is end upwards" but *two compasses* interlaced saltier-wise, neither are the two fleur-de-lis "in the top corners," the dexter and sinister chief, but are placed right and left of fess point or centre, the third being in the centre base. A reference to the sketch will show at a glance the position of the inscription, which is indeed a peculiar one, and also demonstrate the dilapidated condition of the stone, which is gradually crumbling away, and obliterating the lettering. John Morvo seems to be about as great a mystery as Junius, but perhaps some of the members of the Correspondence Circle may have some information to impart concerning him, which would be readily appreciated by all Masonic students.—W. FRED VERNON.

Numeration of Scottish Lodges.—Can any Brother give me any information as to an *early renumbering* of Scotch Lodges? I have in my collection a curious old certificate of St. Thomas' Lodge at Arbroath, (see *Freemason*, 12/11/92), dated 1818, and in this the Lodge is described as "formerly No. 44, now No. 36." I have consulted the Books of Constitutions of the Grand Lodge of Scotland, of 1848 and 1873. In each of these the Lodge is described as "No. 40," and Bro. D. Murray Lyon, Grand Secretary, says "40 is the only number by which the Lodge was known here." The original warrant dated 1740 has no number, the *former No. 44* (now 39) is given as *St. John, Kilsyth*, and No. 36 is *St. David, Edinburgh*. Whence arises the discrepancy?—FRED. J. W. CROWE, *P.P.G.O.*

MACH.—I happened to be present at an excellent lecture given in Liverpool by Bro. Speth, in which he alluded to the discovery by Professor Marks of an old 14th or 15th century treatise on the Koran, with a preface in Arabic, written in Hebrew characters, in which was an acrostic governed by the letters M.A.C.H. The lines being translated by Mr. Marks: "We have found our Master Hiram" (see Professor Hayter Lewis, in *A.Q.U.* 1, 25.) At the close of the lecture I was informed by Bro. W. H. Quillian, who, as I have understood, was received into the Dervish Sect in Morocco many years ago, and long before he openly professed Mahomedanism; that a similar salutation phrase was yet used by the Dervishes, and translated thus,—“We have found in our Lord (Allah) *Cherim*” (or *Kerim*, rest). I, myself, entertain no doubt that it was this phrase which Professor Marks saw, and, being a non-mason, misinterpreted.—JOHN YARKER.

Antiquity of Masonic Symbolism, No. 9: TOMBSTONE IN SHANE'S CASTLE, IRELAND.

—In reply to your last letter in reference to the inscription on headstone in Shane's Castle



HERE LYETH
THE BODY OF JOHN
N F FROW OF BEL
LENA d AMPH'WH
O DEPARTED THI
S LIFE FEBRUARY
THE 8 IN THE YE
AR 1684 EAGED
158

graveyard, I regret that so far I have been unable to get a good sketch of it. I got a Brother to commission R. Welch the landscape photographer of Belfast, to take a negative of it, but Lord O'Neil refuses to allow any more photos of the Castle or grounds to be taken. I enclose a rough copy taken on the spot on the back of an envelope by Bro. Prof. George C. Sonn, of No. 1 Lodge, New Jersey, U.S.A., who was with me and first noticed the square and compass on the headstone, although he did not notice anything remarkable about it. I may say that we had just gone over the old Castle with its great array of open vaults, and I brought him into the graveyard to see the old headstones, and as we were examining them he noticed the square and compass. I saw at once that the date of the stone gave special significance to the symbols, and, as speculative Masonry was unknown in Ireland before 1700, I concluded that it was an operative mason's symbols. I believe this stone is to one of the builders of the old Castle with its brick vaults (which are now in a wonderful state of preservation.) The centre symbol I am not sure what it stands for, either the mason's mark, a variation of the triple tau, or a consecration mark. I enclose copy I got from Bro. Sonn who took it roughly

on the spot. I hope it will be interesting to you, and am sorry I cannot give any explanation in reference to the stone more than what I have done. The inscription is as exact as possible to have it with the material at hand, for we were not expecting any finds at all and so were unprepared.—JAS. H. CLENDENNING.

Masons' Aprons.—I ought to have mentioned in the paper read by me on the 7th October (*ante*), that in the rules of the Lodge of Aberdeen, adopted on the 27th of December, 1670 (Lyon's History, pp. 420, 425), "ane *linen* aprone" is referred to. It is to be noted, however, that out of the forty-nine names subscribed to the rules, "more than one half, are recognisable as having no professional connection with Operative Masonry." The gift of a linen apron and gloves, by the intrant, to every one present, appears also to be confined to the "gentleman mason"; no such tax is mentioned with regard to "handicraftes prentiseses."

Yorkshire Masons and Freemasons.—In the Yorkshire County Magazine for this month (August, 1892) there is a reproduction of the Parish Registers of Thorp Sabvin, which makes a noteworthy distinction between the trade of mason and freemason or freemason. Thomas Wildsmith, who had a large family of children between the years 1690 and 1713, is described as freemason, and there were intermarriages with the family of Allin. Thomas Allen, who had children baptized between 1696 and 1707, is described as mason, as is John Alin or Allin, who married Elizabeth Wildsmith in 1724. On the other hand,

there are the baptisms of John, son of John Turner, jun., freemason, in 1716; and Elizabeth, daughter of George Barlow, mason, in 1698. To whatever we may attribute this professional distinction, it seems to prove that there was a recognition of a difference between a Mason and a Freemason.—JOHN YARKER.

Martin Folkes.—The following interesting notes appeared recently in *Notes and Queries* (8th Series II., p. 207, 255). W. H. RYLANDS.

“Martin Folkes (1690-1754) Antiquary and Man of Science. It may be noted that the register of St. Helen’s, Bishopsgate, in the City of London, records the marriage, on Oct. 18, 1714, of Martin Folkes, of Nafferton, Yorkshire, gent., with Lucretia Bradshawe, of St. Andrew’s, Holborn. The antiquary’s father, Martin Folkes, described as of Rushbroke, co. Suffolk, son and heir of Martin Folkes, of the same, gent., was admitted to Gray’s Inn, May 18, 1661 (Foster, ‘Gray’s Inn Admission Register,’ 1889, p. 291). This note will add to the interest of the article on Folkes appearing in [the] ‘Dict. Nat. Biog.,’ Vol. XIX., p. 361. Daniel Hipwell.

34 Myddelton Square, Clerkenwell.”

“As an addendum to Mr. Daniel Hipwell’s note on the marriage of this antiquary, it may be of interest to record that the bride, Lucretia Bradshawe, was an actress. The event is narrated by Dr. Doran in his usual graphic style:—

“At this period [about 1714] the stage lost a lady who was as dear to it as Queen Anne [whose death is noticed in the preceding paragraph], namely, Mrs. [Miss?] Bradshawe. Her departure, however, was caused by marriage, not by death; and the gentleman who carried her off, instead of being a rollicking gallant, or a worthless peer, was a staid, solemn, worthy antiquary, Martin Folkes, who rather surprised the town by wedding young Mistress Bradshawe. The lady had been on the stage about eighteen years; she had trodden it from early childhood, and always with unblemished reputation. She had her reward in an excellent, sensible, and wealthy husband, to whom her exemplary and prudent conduct endeared her; and the happiness of this couple was well established. The writer goes on to say that she won applause as the originator of the characters of Corinna in the ‘Conspirator,’ Sylvia in the ‘Double Gallant,’ and Arabella Zeal in the ‘Fair Quaker’ (‘Their Majesties’ Servants,’ vol. I., p. 311).”—CHARLES WYLIE.

Masters of Como.—“Then follow some curious laws in favour of the Masters of Coma, Magistri Comacenes, who seem to have been a guild of architects, perhaps the original germ of the great society of free-masons—belonging, no doubt, to the Roman population—who were settled about the lake of Coma, and were hired, on contract, [as the laws themselves express] to build for the Lombards, who of course had no skill to make anything beyond a skin-tent or a log-hall.”—Charles Kingsley in *The Roman and Teuton*, Lecture x., p. 253, ed. 1891.

OBITUARY.

WE regret to announce the death, at Edinburgh, on the 1st October, of Brother J. MORTIMER DAVIS, who joined us last January.

Also of Brother JOSEPH WEBB, Johannesburg, who joined us in October, 1889.

Also of Brother WOODWARD ABRAHAMS, of Baltimore, on the 5th August, who joined our Circle in March, 1889.

Also, on the 5th September, of Brother WILLIAM STAINTON MOSES, M.A., Oxon., who joined us in May, 1890.

Also, on the 1st December, of Brother ERNEST EMIL WENDT, D.C.L., Grand Secretary for German Correspondence since 1870.

OUR dear Brother, WILLIAM MATTIEU WILLIAMS, J.D. of the Lodge, has been taken from us. He was in perfect health and spirits on Sunday evening, 27th November, when our Brother Simpson passed a few happy hours with him and his family, and on the Monday morning early he expired quite suddenly. We extract the following passages from an appreciative obituary notice in the *Willesden Chronicle* of the 2nd December.

“Mr. Williams spent his early life in London. Removed from school at the very early age of 11, he was apprenticed to Mr. Street, optical instrument maker, London. In

the evenings he attended classes at the Mechanics' Institute. When of age, coming into a small sum of money, he went to Edinburgh, and studied there for some time, subsequently making a tour through the principal countries of Europe on foot. While at Edinburgh he made the acquaintance of George Combe, with whose views on education he was in hearty sympathy, and a result of their friendship was the foundation of the Williams Secular School, in which experimental science formed an important part of the curriculum. At the foundation of the Birmingham and Midland Institute, in 1854, Mr. Williams was appointed master of the classes then forming the industrial department. Subsequently Mr. Williams removed to the neighbourhood of London, and occupied his time in writing scientific and other articles and books. During one of his holidays at the Institute he visited Norway and walked through a considerable portion of the country, and a record of his experience was given in 'Through Norway with a Knapsack,' published in 1859, and illustrated by the late Mr. John Steeple, from sketches made by Mr. Williams during his walk. At a later period Mr. Williams described Norway again in a book entitled 'Through Norway with Ladies.' In 1870 Mr. Williams published an important philosophical essay entitled "The Fuel of the Sun." Numerous articles by him were published in *Knowledge*, and one series formed the basis of his well-known 'Chemistry of Cookery.' He also wrote 'Science in Short Chapters,' a 'Simple Treatise on Heat,' 'History of the Manufacture of Iron and Steel,' was a frequent contributor on scientific subjects to the *Gentleman's Magazine*, was the author of a system of shorthand entitled 'Shorthand for Everybody,' and supplied articles to Stanford's series of industrial handbooks.

"Mr. Williams was a man of great affability and good nature, and his wonderful store of information on a variety of subjects made him most interesting. The former traits will be remembered by many of our readers when we recall his association with the popular entertainments which were successfully carried on some years ago at Chapel End, and all of them were brought to bear upon his work as President of the Harlesden Mutual Improvement Society a few years ago. On the other hand when he did fight, he worked with all the force of a strenuous nature, as was manifested in his advocacy of the formation of a School Board for Willesden.

"The funeral service at Norwood was conducted by the Rev. Eric Donaldson, an old friend of the family, who spoke in eloquent terms of the large-heartedness of Mr. Williams, and said, if their departed brother had not perhaps made as much profession of his religion as some of them, his religion nevertheless came from God, and through life he had exemplified the true religion, which was, 'to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'"

The *Daily News* remarks that the works on Norway quoted above, "were among the first books that drew attention to Norway as a place of summer resort and travel. As a follower of George Combe, Mr. Williams has been for some years back engaged on a work on Phrenology, and his character will be understood and appreciated by stating that he devoted the greater part of his life to the cause of education."

Those of us who have been privileged to partake of the genial hospitality of our deceased Brother and his gentle, kindly wife, at his quaint old house at Neasden, will well remember our Brother's standing joke. With the gravity of a judge he would offer to show a visitor over his scullery, and while the perplexed guest was wondering why he should be conducted to so uninteresting an apartment, he would be led through the garden and into an outhouse containing a magnificent collection of skulls and phrenological casts. This was the skullery. Minor occupations of our Brother in his suburban retreat were the keeping of bees, attempts to grow silk-worms on the magnificent mulberry tree in his garden, and the cultivation of various plants under a canvas shed in lieu of glass. During the strawberry season it used to be his delight to call a meeting of the Lodge Committee at his own house, Lodge business being merely the pretext for entertaining the brethren as only a man of his large heart and genial nature, aided by the efforts of the kindest of wives, could do.

Brother Williams was born in 1820, and was therefore 72 years of age, but had the appearance of a far younger man. He was a Fellow of the Royal Astronomical and the Chemical Societies. He was initiated in the Bank of England Lodge, No. 329, in 1843, and had thus been 42 years a member of the Craft, and he joined the King Solomon Lodge, No. 2029 in 1884. In neither of these Lodges did he ever attain the chair, but he was well on his way to it in our own, which he joined in 1888. We all know how deeply interested he was in the welfare of our Lodge, and it would undoubtedly have been a source of great satisfaction to him to preside over us. A few years back the death of a relative enabled him to retire from active work, though to such a man idleness was an impossibility; but his last years were spent in the enjoyment of an assured competence. The same relative left him a number of Masonic books, among them some of considerable value, such as a long series of the extinct "Freemasons' Quarterly Review." These he immediately presented to our Library, where, if any memento of so lovable a nature were really required, they will serve to preserve and enshrine his memory. The present generation of our members will need no

such reminder. Brother Williams leaves a widow, three sons, and a married daughter to mourn their loss, more deeply it may be, but not more sincerely than his brothers in the Quatuor Coronati.

It is my mournful duty to announce to you the death on the 14th instant, of the late lamented Bro. JAN HENDRIK HOFMEYR, Deputy Grand Master of the Order of Freemasons in the Netherlands for South Africa, who, only a few months ago, joined the Correspondence Circle of your Lodge.

On the 26th of August last, he still presided at the annual meeting of the Provincial Grand Lodge of the Netherlands, but it was apparent that he was not in the best of health, and that his constitution had suffered severely on account of the unusually cold and wet winter we have had here this year. Being subject occasionally to attacks of gout, this wet and inclement weather must have affected him very much. I very much incline to the opinion that this meeting brought on the fatal attack. The proceedings had lasted late, and after they were over he remained together with some of the brethren till midnight. At all events a few days later he was laid up, and was obliged to keep his bed. Later on, the reports of his illness were more favourable, and he expected to resume his duties, as Master of the Supreme Court, in a few days. Suddenly, however, the kidneys were affected, and this terminated his earthly career, to the sorrow of his brethren.

A masonic funeral was offered to the family by the Provincial Grand Master, but declined by the family, who wished the funeral to be as quiet as possible. For that reason the funeral was only attended by a dozen members of the family and intimate friends.

Bro. C. F. Silberbauer wrote a few verses in memory of him, which were very good, and which I trust he has forwarded to you.—H. W. DIEPERINK.

We insert the following extracts from the *Cape Argus*, of September 15th :—

It is difficult to determine which was the more pronounced emotion, surprise or regret, when it became known last night that Mr. Jan Hendrik Hofmeyr, Master of the Supreme Court, was dead. It is true that for a long time Mr. Hofmeyr's health had not been robust, and those who were most intimate with him knew that he had never recovered from the shock of grief which he sustained when the Goede Hoop Temple was burned. Moreover, for nearly a fortnight the Master had not been in the seat he has so long occupied in the Supreme Court buildings; but his ailment was regarded as one that would yield to treatment under Dr. Roux, his medical attendant, and his subordinates and friends were all looking to a speedy resumption of duty on the part of the Master when the news suddenly arrived that he had passed to his long rest. Mr. Hofmeyr, who was 59 years of age, was unmarried. He resided with his sister at the top of Hope Street, in a new house into which he only removed a few days ago from his old residence in Mill Street, and it was here his death took place at about five o'clock last evening.

Officially, Mr. Hofmeyr was one of the ablest and most trusted members of the Civil Service, which he entered as a clerk in the Surveyor General's department in 1849. Subsequently (says Kilpin) he became clerk to the Resident Magistrate of Simon's Town, 1852; clerk Deputy Surveyor-General's Department, Eastern Districts, 1853; chief clerk, Orphan Chamber Branch, Master's Office, Cape Town, 1864. He was appointed Master of the Supreme Court in 1876, and held the office with singular ability to the time of his death. The office of Master of the Supreme Court is second only to that of a Judge, and requires precisely the same qualifications. Every decision of the Master is liable to review by the Supreme Court, and the best comment upon Mr. Hofmeyr's qualification for the office is that rarely were his decisions questioned, and so rare was an appeal upheld that no case is readily traceable. The members of the bar, the officials of the Department and those who in any way were brought into official touch with the late Master unite in warm testimony to the unswerving integrity, the great legal knowledge and the unfailing courtesy which distinguished his official career; and to the almost phenomenal power of memory he possessed, which enabled him to take up at the longest intervals the threads of cases that had once been before him, and thus to arrive at a decision based on the mastery of detail so essential in such a connection. Mr. Hofmeyr was reticent in disposition and a man of few words, but he was a most assiduous and painstaking worker, and it is said of him that during the many years he has occupied the Master's chair he has never asked leave for holiday purposes.

But, if it is possible, Mr. Hofmeyr was better known as a Freemason than as the Master of the Supreme Court. As the Deputy Grand Master under the Netherlands Constitution, in succession to Sir Christoffel Brand, Brother Hofmeyr, was for the whole of South Africa the best known and most highly respected member of the Craft so far as the Dutch Brethren are concerned, whilst the respect and affection were fully shared by Freemasons of every degree and country in the land. Initiated into the Lodge de Goede Hoop in July, 1866, he made rapid progress, being crafted on the 1st August of the same

year, and raised to the degree of M.M. on the 9th August. In 1867 he was elected J.W. and filled the Senior Warden's chair in 1868-69, making room, however, for Bro. Ryk le Sueur in the Master's chair in 1870. In the following year, however, Bro. Hofmeyr was unanimously elected W.M. and filled the chair with the utmost satisfaction to the brethren until June, 1874. Till the last Bro. Hofmeyr was a constant attendant on the duties of his Lodge, and took the deepest interest in all its concerns, so much so as to give rise to the belief which exists that the catastrophe to the Temple in February last was almost his death blow. Mr. Hofmeyr was a Mason of the true stamp, who steadily discouraged the spending of the funds in costly banquets and insisted that whilst Brotherly Love and Truth were undoubtedly pillars of the Craft, the central pillar is Relief. Hence on the resignation of Sir Christoffel Brand as Chairman of the Board of Education in connection with the Goede Hoop Lodge, Bro. Hofmeyr was elected to the post, which, singularly enough was held by his own father in previous years: and so earnestly has he worked the fund, in conjunction with Bro. C. J. Muller, the Honorary Secretary and Treasurer, and the Board generally, that at the present time fourteen children of "poor and distressed Masons," or Brethren who have joined the Grand Lodge above, are being educated at its expense, and there has been established a school of carpentry, under a Brother, which is doing much for technical education. It is not too much to add that the general Masonic Education Fund for South Africa, which is doing equally good work, and of which Bro. W. H. Tiffany, of the Goede Hoop Lodge, is Secretary, owes its existence largely to the initiative, the liberality, and the encouragement of Bro. Hofmeyr.

Mr. Hofmeyr was a highly-respected member of the Dutch Reformed Church, and although he did not take any active part in Church management, he was ever ready with purse or counsel to forward every good work. By his liberality, moreover, the Zoutpansberg Mission, of which Mr. Hofmeyr's brother, the Rev. Stephanus Hofmeyr, is in charge, has been greatly helped forward, and his loss will be keenly felt by the D.R. Church at large.

It had been intended by the Freemasons to carry out what they have reason to believe would have been the wish of their departed brother, and to have attended the funeral in their Masonic character, whilst there is a widespread wish throughout the Civil Service and the town generally to do honour to the memory of the deceased in the only way that is open to them, but a strong wish on the part of some members of the family that the funeral should be strictly a private one must be respected, and the remains of the deceased will probably, therefore, be privately interred to-morrow. The day and hour, however, are being carefully withheld with the object already described in view.

There was an ordinary meeting of the Lodge de Goede Hoop last night, the W.M., W. Bro. O. D. Douallier in the chair; but upon receipt of the sad news, all but absolutely necessary business was suspended, the Master, in feeling terms, referring to the death of Bro. Hofmeyr, and instructing the Secretary to take such steps as were necessary to have the Lodge properly represented at the funeral. The Lodge then adjourned.

In Memoriam.

JAN HENDRIK HOFMEYR.

DIED 14TH SEPTEMBER, 1892. AGED 59 YEARS

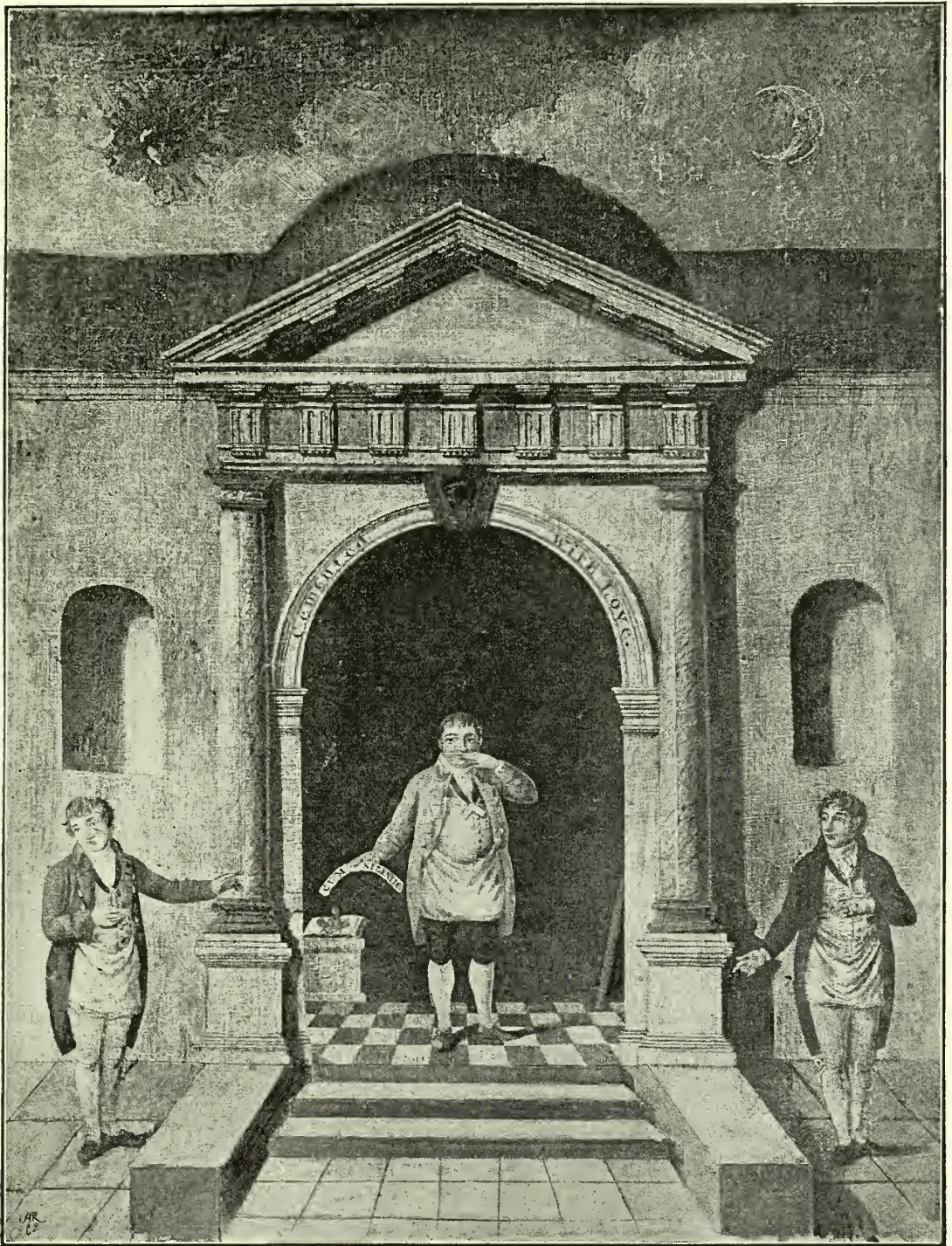
No wreath thy bier adorns, nor civic pomp
Or mystic rites thy obsequies attend.
(Thus have thy loved ones willed: and we obey.)
A humble garland let my spirit weave
Of memories ere the course of busy days
Their freshness ravish—though their scent abides.

All duties—whatsoe'er we deem—when done
As unto Him who hath our tasks assigned
Will from His favouring judgment take the hues
Refulgent of the loftiest peaks of fame.

Thou wert not deeply blest as other men
With joys of wife or children. Thine it was
With pious care to tend an aged sire,
And comfort her who bare thee, until death
Their journeys ended; sisters, too, attest,
And orphaned kinsmen, thee a parent kind.

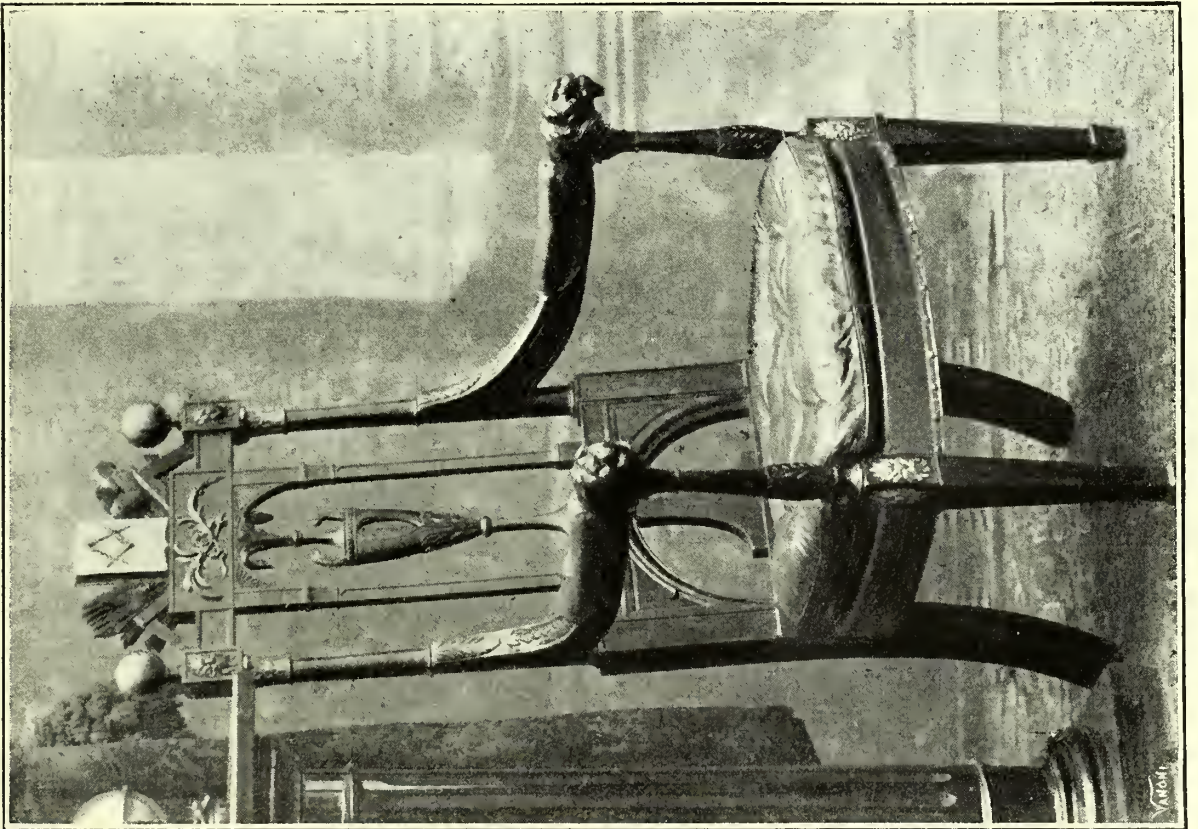
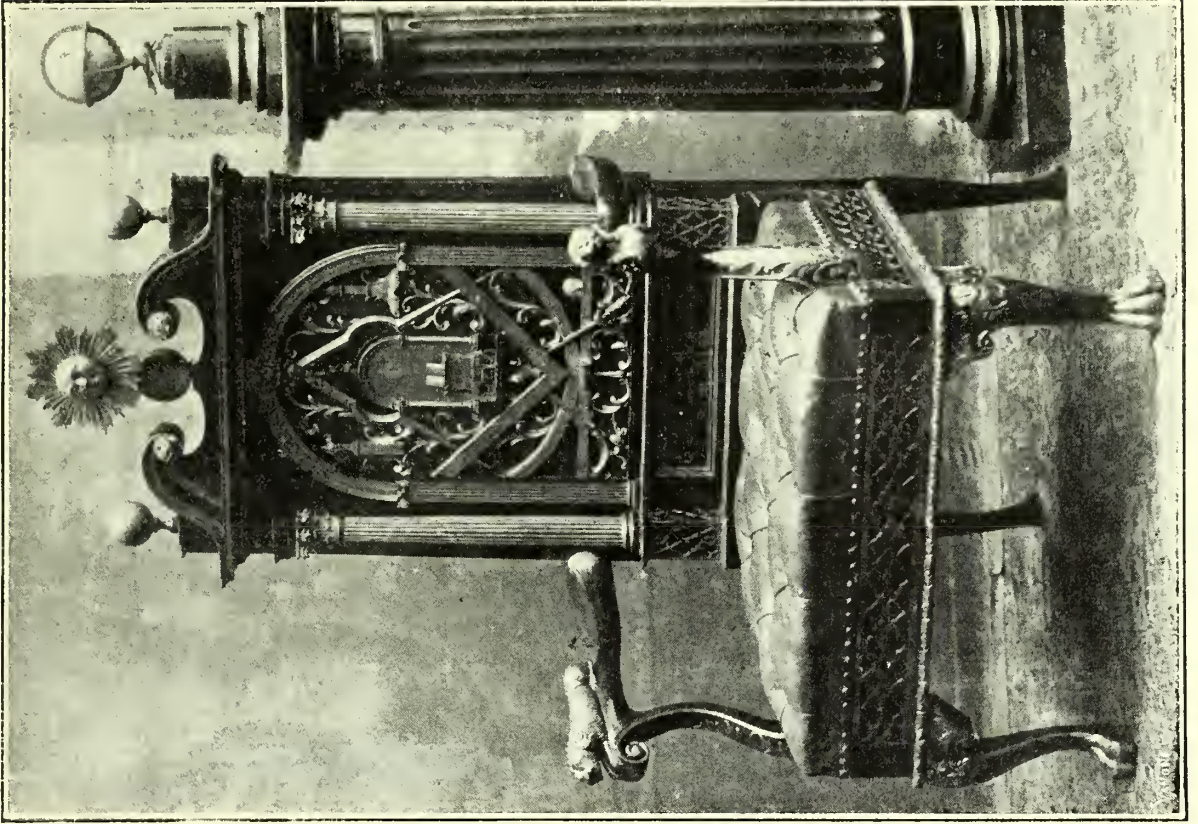
To thee no starveling made his suit in vain;
Thy bounty, veiled from public gaze, hath oft
The needy holpen and God's servants cheered,
Let far Transvaalia's heathens own thee friend
For Light of Truth which gifts of thine have spread.

Ars Quatuor Coronatorum.



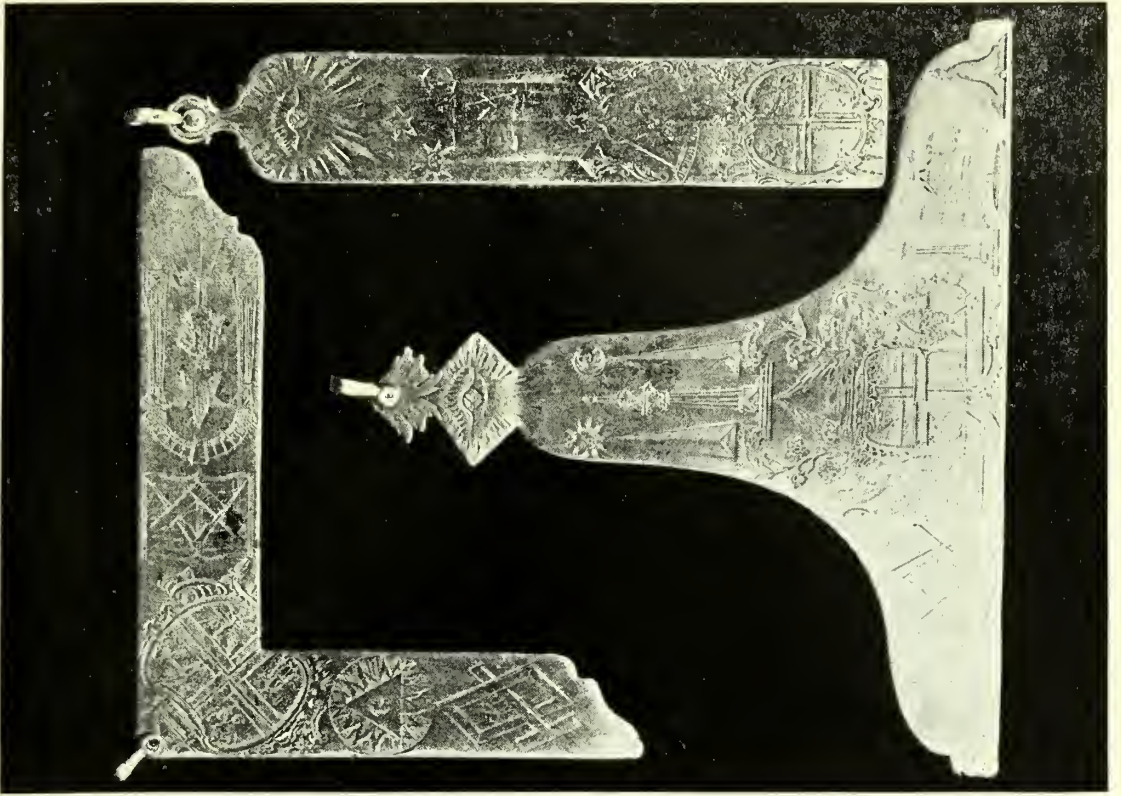
The above picture was exhibited, by the kindness of the owner, at our meeting on the 24th June, 1892, and is described at page 135 of our "Transactions." It is the property of Major J. W. Harrel, Junior United Service Club, who expresses himself as pleased to show it to any virtuoso from time to time, on the introduction of our Secretary. Major Harrel thus writes of the picture:—"The figures are very like early Gainsborough work, as also the sky; the latter, however, would also pass for the work of Richard Wilson. The whole might, however, without a great stretch of imagination, be ascribed to Hogarth; the square pavement and figures being quite in his early Bartholomew Hospital picture style."

Ars Quatuor Coronatorum.



AT REFRESHMENT.
THE CHAIRS OF THE W. M. ST. GEORGE'S LODGE OF HARMONY No. 32 LIVERPOOL.
IN LODGE.

Ars Quatuor Coronatorum.



OFFICERS' JEWELS, ST. GEORGE'S LODGE OF HARMONY, No. 32, LIVERPOOL.

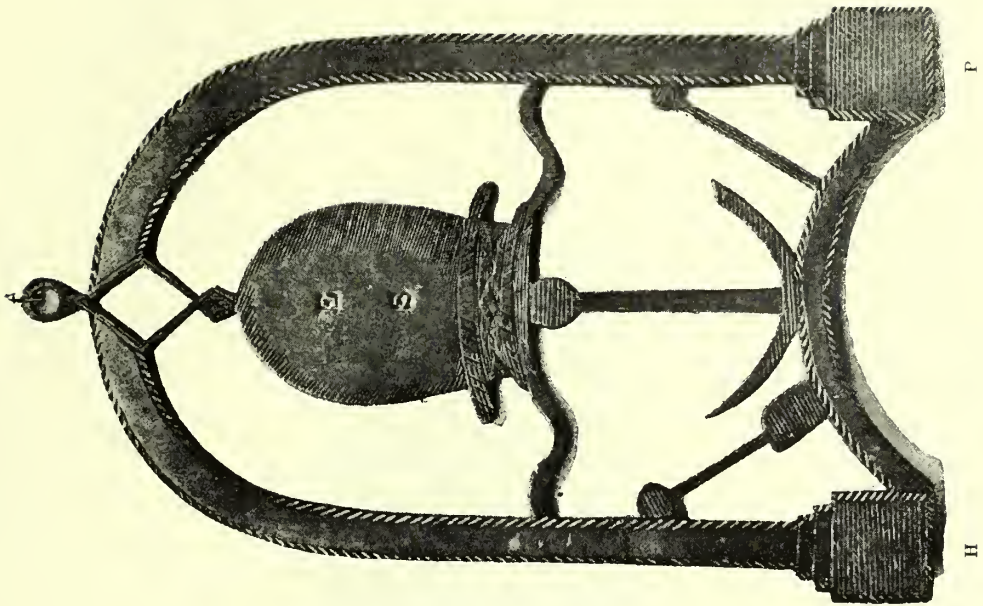
Ars Quatuor Coronatorum.



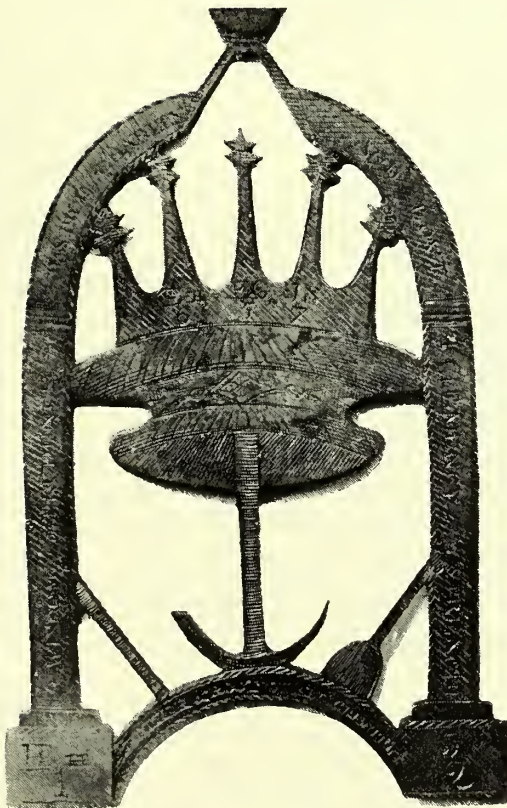
TEA-POT IN THE POSSESSION OF BRO. A. HOPE, OF EXETER

Ars Quatuor Coronatorum.

1



2

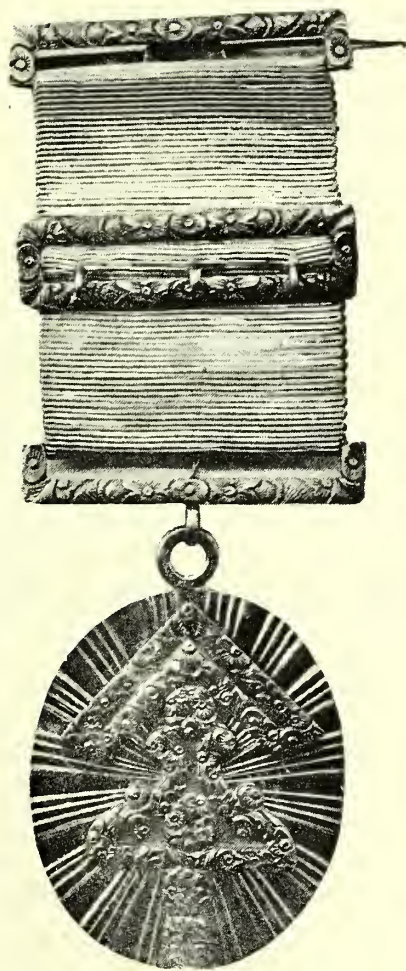


3



Three Royal Arch Jewels, exhibited Friday, 7th October, 1892, by Dr. J. Balfour Cockburn. No. 1 is full size, 2 and 3 are reduced. These latter were alike and we have therefore shown obverse and reverse. No. 1 was alike both sides, save that on the reverse the E S on the mitre does not appear, and the letters H P were inscribed on the bases of the pillars, as shown.

Ars Quatuor Coronatorum.



SOLID GOLD PAST-MASTER'S JEWEL.
exhibited by Dr. J. Balfour Cockburn,
on Friday, 7th October, 1892.

To thee did Justice give the sacred trust
 To guard the orphan's portion and the wife's
 By fate untimely of her lord bereft.
 Thine were the scales wherein the Debtor sad
 And he to whom he owed were weighed aright.

O zeal assiduous, and O memory stored
 With wealth of precedents, O judgment true,
 O courtly willingness to hear the tale
 Of suitors who by poverty compelled
 Their plaints themselves presented, and O skill
 By Judges oft invoked—for aye, adieu!

Through all South Afric's borders lift ye up
 The voice of lamentation, "Sons of light,"
 Who in your fair abodes of peace and truth,
 With allegory deep and symbols old
 Set forth in rites mysterious, all that man
 May know, learn, fear, or hope; *yourselves* bewail.
 Lost is a master who with rule benign
 And counsels wise the sacred craft did helm.
 Nor mourn ye him by last conductor freed
 From mortal blindness; he, with eyes undazed,
 In Heaven's eternal Fane the light beholds,
 And from no Warden, but THE MASTER'S hand
 The guerdon of his toils on earth receives.

C. F. SILBERBAUER.

Cape Town,
 16th September, 1892.

REVIEWS.

Freemasonry in Grimsby.¹—This, a shapely little volume of eighty pages, contains two lectures delivered in the Pelham Pillar Lodge, No. 792, and a quantity of general information, which affords a full justification for the title that has been selected by the compiler.

In the 1st lecture (1878), Bro. Bates endeavours to show—on grounds that well merit attention, even though they may fail in ensuring conviction—that the Spurn and Humber Lodge, No. 61, *Ancients*, was in active existence before 1811, the date of its warrant, according to our Bro. Lane, from whose verdict, on a matter of this kind, it would be hazardous to appeal.

A little before this—1809—Mr., afterwards Doctor, George Oliver, the voluminous Masonic author, took up his residence at Grimsby. The doctor, as it will be most convenient to call him, being a "Regular" Mason, that is to say, having been initiated under the "older Sanction," did not care to join the Spurn and Humber Lodge, which he must have regarded as heterodox or irregular.

A new Lodge was the efore established under a dormant warrant, No. 510, and became the "Apollo," having previously been called the "St. James's," and before that the "Urania."

The Lodge-room is thus described:—"A long table was in the centre, covered with green baize, extending from East to West. At the East end of the room was a chequered daïs for the chair and pedestal of the Worshipful Master. There was no obligation pedestal as in our Lodges. The Bible, square, and compasses were upon the Worshipful Master's pedestal, together with a small Bible for the obligation. The Senior Warden sat at the west end of the table and the Junior Warden at the south side, and the Secretary before a desk at the east end. The Master and Wardens sat in mahogany arm chairs, on which were carved Masonic emblems, and the brethren sat to the table on benches with backs."

"Under the old English Constitution, the use of tables in Lodges was general, but after the Union in 1813 they were, as a rule, removed."

In the Apollo Lodge the brethren were always called from labour to refreshment, "upon which the W.M. left his chair and took his seat at the east end of the table, the Secretary giving place to him. Before each brother was placed a small thick-bottomed glass, on which was engraved the square and compasses and the name of the Lodge. The Tyler, who acted as Steward and kept a store in the ante-room, produced bowls of rum-punch and placed them on the table. Many of the brethren were real sons of Apollo, and Dr. Oliver was a devoted musician. He could not only treat the brethren to a learned discourse, but he could sing a good song. He also played the Violoncello."

¹ *History of Freemasonry in Grimsby*, by Bro. Anderson Bates, P.M. 792, and P.P.G.D.C., 1892.

The doctor could be both grave and gay. Examples of the former mood are unnecessary, but of the latter one a solitary illustration may be given. He sometimes sang a comic song, and the title of one of these has been preserved—it ran, “Lord love you, I wish I could marry you all, and be to each one a Dad.”

“Ten o'clock having struck, the Master took the chair and sounded his gavel, the brethren resumed the labours of the Lodge after the usual ceremony, and the Lodge was closed in due form.”

After fourteen years of prosperity the “Apollo” declined. Dr. Oliver left Grimsby in 1831, taking the warrant of the Lodge with him, and returned it to Grand Lodge in October, 1834.

In his second lecture (1891), Bro. Bates narrates the revival of Masonry in Grimsby. A warrant (No. 783) was granted, January 22nd, 1847, but never used, owing to a chain of misfortunes. The next attempt was a more successful one, and the Pelham Pillar Lodge, *now* No. 792, was duly ushered into existence in 1859.

Ten years later, the “Pelham Pillar” threw out a lusty shoot, the St. Alban's Lodge, No. 1294, and in 1888 a second one, No. 2284 which was named after the Prov. G. Master, Major William Henry Smyth.

At page 74 the compiler observes, “The Ancient Masons instituted the R.A. Degree,” which is going a little further than the evidence will support, though it was openly recognised by the governing body of the Schismatics, or so-called “Ancient” Masons, long before its formal adoption by that of their rivals, the regular Masons.

There is nothing further left to remark, except that the printing and binding of the volume are exceptionally good—though not more so than the labours of the compiler have amply merited, and happily received.—R. F. GOULD.

Masonic Addresses of T. W. Tew, Prov. G.M., West Yorkshire.¹—This book is virtually a memoir of Bro. Tew, who has endeared himself so much to the brethren of his vast Province, that the respect and sympathy evoked on all sides by his late severe illness, have found a very natural outlet in the printed Memorial of his services to the West Yorkshire Craft, which has been compiled with equal zeal and affection by the Assistant Provincial Grand Secretary, Bro. Matthewman.

Thomas William Tew—born May 13th, 1828—was articled to Mr. Frederick Swanwick, an eminent engineer, and for thirteen years of his life was engaged in practical surveying and railway construction. In 1860, however, at the wish of his father, then and for a long time previously the principal partner in Leatham, Tew, and Company, he joined that banking firm, and two years later became a partner.

Pomfret owes much to our Brother. ‘Possessed of means he has generously distributed those means, and in addition to his public benefactions (and their name is legion), he has given large sums for charitable purposes and relieved many a poor and distressed family in the true spirit of almsgiving, in secret.’

Bro. Tew was initiated on October 2nd, 1856, and also received the two following degrees, in the Scarsdale Lodge, Chesterfield, *now* No. 681. In 1862 he was a founder and first W.M. of St. Oswald's Lodge, Pontefract *now* No. 910, and on this occasion delivered the first of those interesting “addresses,” which by general desire have been collected and edited by Bro. Matthewman.

In 1864, Bro. Tew was appointed Assistant Prov. G.D.C., and in 1868 filled the chair of his own Lodge for the third time.

The Grand Master of England and Prov. Grand Master of West Yorkshire, the Marquess of Ripon, as all the world knows, retired from Masonry in 1874. Sir Henry Edwards succeeded him in the lesser office in 1875, and on April 21st of that year appointed Bro. Tew as his Deputy.

In this part of the volume (p. 91) the compiler touches on the earlier history of the province, and would appear to throw some doubt upon its having had an actual existence so far back as 1738. Yet if the evidence in support of this belief is to be rejected, a very dangerous precedent would thereby be created—but though a very inviting theme displays itself, it becomes my duty to recollect that I shall be very hard driven to find space for what can be associated with the name of Bro. Tew, without needlessly encumbering myself by taking up and discussing any side issues whatever.

The Deputy Provincial Grand Master was equally at home in every department of his duties. Gradually the entire work of ruling the province devolved upon him. New Lodges were consecrated, old ones carefully supervised, here and there a corner stone laid, and on all

¹ “With some account of his life and Masonic career.” By J. Matthewman, P.M., 1019, Assist. Prov. G. Sec., Wakefield, 1892.

or nearly all occasions, a graceful and instructive "address" rendered the circle of our Brother's duties complete.

In 1883-4, Bros. T. W. Tew and Ralph Gooding served in the "United Grand Lodge of England" as the Senior Grand Deacons of the year.

In 1885—Sir Henry Edwards having resigned in 1884—Bro. Tew was appointed Prov. Grand Master, and installed at Leeds on April 24th.

The Wakefield Masonic Literary Society was formed in 1889, and on October 29th of that year Bro. Tew delivered the "Presidential Address," in the course of which he observed:—"I deeply sympathise with the objects of this Society. They aspire in large measure to foster those ideas which for the past fourteen years I have, with my Prov. Grand Officers, tried to promulgate in the minds and hearts of the brethren of this province; to take Masonry out of its rutty and dry routine of the formal ritualism of the various degrees; to stimulate a desire to enquire into the history, archæology, and essence of Masonry, and to solve or explain the many anachronisms and difficulties which are constantly presenting themselves to the minds of thoughtful Masonic Students and searchers after light and truth."

"To satisfy the Master Mason after he has gone through the Three Degrees should be the bounden duty and study of every Worshipful Master of a Lodge; and by interesting him in the archæology and history of the Craft and its symbolisms, to retain his sympathies and awaken his admiration for the principles of the Order which he has been privileged to join.

"To enable W.M.'s to accomplish this, and to get out of the crabbed and narrow text books, which are the bane of Masonry, I and my officers are trying hard to follow the example of the Grand Lodge of England, and the *Quatuor Coronati* in London—by the establishment, at the office of the Prov. Grand Secretary of West Yorkshire, of a valuable and comprehensive library for the purpose of study and reference."

Of this scheme Bro. Matthewman remarks:—"Our Masonic Institutions, with a large proportion of its members, are now the great feature, the *alpha* and *omega* of our Brotherhood; beyond the charitable organisations they cannot get, and attempts on the part of others, to lift themselves to a higher level, are viewed with amusement, sometimes, perhaps, with contempt. These form the *vis inertiae*, the initial, and final difficulty which enthusiasts like Bro. Tew have had to contend with."

The formation of a Masonic Library and Museum was set on foot in 1888, Bro. William Watson kindly undertaking the onerous duties of Honorary Librarian.

The collection I have both seen and admired, but three of the "Provincial Library Reports" are before me, and these, together with the final section of Bro. Matthewman's book, will afford a better basis for a few observations, than my own fugitive recollections.

The gems of the Library and Museum are five "forms" of the Manuscript Constitutions, upon which the titles have been severally bestowed of the "Thomas W. Tew, William Watson, Clapham, Hughan, and Waistell" MSS.

Among the rare books will be found an almost complete assortment of the printed Constitutions of the Original, and of the Ahiman Rezens of the Schismatic, Grand Lodges of England. Also the "Serious and Impartial Enquiry" (1744) by Dr. D'Assigny, containing, as the generality of students are aware, the earliest known reference to the Royal Arch. There is only one other copy of this work in existence, at least so far as book collectors are aware, and after passing through many hands, it has probably found its last home in the library of the Grand Lodge of Iowa. The purely money gifts of Bro. Tew to the Provincial Library, were £40 in 1889-90, £35 in 1890-91, and £62 8s. 6d. in 1891-92, and these constitute but a small fraction of the indebtedness under which the students of West Yorkshire repose, with regard to their Provincial Grand Master.

Bro. Tew may be said not only to have founded the Wakefield Masonic Library, but to have endowed it—on a scale of munificence too, corresponding fully with the warmth of his disposition, and the profound interest he has always evinced in the archæology of the Craft.

It would be a curious and yet not altogether a useless inquiry, were we to consider how many Provincial Grand Masters have held sway, whose memories, in generations posterior to their own, have been affectionately cherished as being those of good men and true, who have set their mark for all time on our Ancient and Honourable Society?

Brethren of this stamp have doubtless existed, and that the supply is not yet exhausted, we have an instance in the case of Bro. Tew, whose labours and successes, in the high Masonic station to which he has been worthily called, will, without doubt, continue to bear good fruit, at that far distant date (as we all hope), when time shall be with him no more.

A notice of Bro. Tew's Masonic career would be incomplete without at least a passing reference to his able coadjutor, Bro. William Watson, in that branch of it with which the readers of *Ars Quatuor Coronatorum* are chiefly concerned. Of the really judicious collector it may be as truthfully said, as of the orator or poet, *nascitur, non fit*—"he is born, not made." But a versatility of genius is among the characteristics of Bro. Watson, and of this an exemplification will be given. About four years ago, at the instance of our Brother, it was resolved that every Lodge in the province should be asked to send in a photograph of its

warrant. In eighteen months, after a brisk correspondence, the whole *seventy-five* were in the hands of the Honorary Librarian, together with additional photos of Centenary (and in some cases Chapter) Warrants. These are now contained in three handsome folio volumes, and the foresight which led to their acquisition has already been amply illustrated by the loss, through fire, of the entire records of one of the Lodges, by whom photographs were transmitted.

Here a pause must be made, though the immediate subject is one upon which a great deal more might be said.

Returning, therefore, to the Addresses under review, which have very pleasantly reminded me of my visit to the province in 1890, and of the hospitality I then experienced, let me, in conclusion, congratulate the brethren of West Yorkshire in possessing a Provincial Grand Master of whom they are so justly proud, and our Bro. Tew himself on having had his Masonic record sketched with such ability and good taste, as are exhibited throughout the whole volume by the compiler.—R. F. GOULD.

History of the Lodge of Unanimity, No. 287, Stockport.—This is a little history compiled by Bros. J. Cookson and R. C. Blakehurst for the occasion of the Centenary Festival of the Lodge, which was celebrated on the 14th September last. Stockport, although in Lancashire, seems to be Masonically in Cheshire, and appears to have been a hot-bed of the "Ancients" previously to 1790, in which year the "Unanimity" was, under dispensation, plumped down into quite a nest of "Ancient" Lodges. Only one of these, however, now remains on the roll, whilst three other "Modern" Lodges, which were all warranted on the same day in 1806 (a remarkable occurrence), still bear their two seniors company. The outlines of the Masonic history of Stockport are concisely and clearly sketched by Bro. James Newton in a pleasant introduction, and his summary rather leads one to infer that if any records of these extinct Lodges still exist, it would repay some local Brother to dip into them and give us a little of their family history. There was evidently considerable stir in the place, and the collapse of these Lodges must have had a reason which would interest students. I would like to suggest the advisability of writing the Masonic history of Stockport as a whole. The task must, however, be conducted on different lines to those pursued in the book under consideration; what we want is the *vie intime* of these Lodges, extracts from the minutes, a record of the cross-purposes which we seem to guess at as having played a considerable part in the latter years of the last century and beginning of this. I confess to a disappointment in reading the History of Unanimity, I had hoped for more of general interest to the student. But let me add that I do not blame the compilers in the least. Their duty was not to satisfy the insatiable longings of the antiquary, but to provide a sketch of the life of their own Lodge, which would interest their own members; and this, I believe, they must have succeeded admirably in doing. One little fact is, however, recorded, which rather points out that more of interest may be behind. We are told that the Lodge had hardly commenced its career before several of the members "called off, because the Lodge did not meet under what they termed the 'Ancient Constitutions.'" The Lodge appears about the time of the Union to have been fortunate in the membership of a Brother Thomas Albiston, a—we will not say poet but—versifier, who composed many songs of a nature interesting to the members of the Lodge, the manuscript book of which is still preserved. The two examples given in the appendix may be somewhat faulty in rhythm when read, but they have the true ring about them, and would doubtless sing well. The appendix contains copies of documents and tables of members, etc., all of value for the brethren of the Lodge, and the last few pages are devoted to a report of the Centennial Celebration, a function which evidently went off with great *éclat*. I would congratulate the compilers and their co-members on the production of this record, but I will repeat that I still long for something more.—G. W. SPETH.

Geometrical View of the Grand Procession of Scald Miserable Masons, designed as they were drawn up over against Somerset House, in the Strand, on the 27th of April, A.D. 1742, by A. Benoist. This is the well-known title of an old and scarce engraving, one, and the best, of the many skits on Freemasonry early in the last century. At that time it was the custom for the Brethren to annually fetch their new Grand Master from his own house, and accompany him in procession in open carriages to the hall set apart for the festival, usually the Stationers' Hall. As the brethren were clothed in their Masonic regalia, the procession, doubtless, created a little excitement. This may have led to the formation of the Society of the Scald Miserable Masons, whose only purpose seems to have been to travesty the solemn procession of the Freemasons, and who do not appear to have met on any other occasions but the annual feasts, or to have had any other bond of union. It is known that amongst the practical and empty-headed jokers who were the moving spirits in the business, were some masons, and it is now impossible to conceive how they could have allowed their appreciation of very poor fun to have over-ridden their sense of the respect due to the Fraternity, of which they were members. Money must also have

been plentiful amongst the leaders, for these mock processions must have cost a large amount. Assembling all the riff-raff of the town, scavengers, boot-blacks, link-boys, and so forth, these were annually formed into procession, muck-carts taking the place of carriages, sorry jades that of noble horses, mock banners, mock insignia were born aloft, kettle-drums were represented by butter-tubs and marrow-bones, and every means taken to render the Freemasons ridiculous. For a series of years these ludicrous processions assembled, and mockingly did reverence to the real procession on its way to the feast, until at length the Craft authorities resolved to dispense in future with any outdoor display, and the processions have since ceased. It would be difficult to determine whether the special mock procession of 1742 owes its exceptional celebrity to its completeness, or whether to the fact that it was so well illustrated by Benoist in the engraving under consideration. This engraving is four feet long and about eight inches deep, and is now very scarce. There are other representations of the same procession known, and also of processions in other years, but none are on so ambitious a scale as this one. Brother R. Jackson, publisher, Commercial Street, Leeds, has, therefore, done well to reproduce it in facsimile, on large plate-paper. Only 150 copies have been printed, and these will necessarily soon become scarce in their turn. The price is 10s. 6d. each. It is Bro. Jackson who published for Bro. Embleton the facsimile of Picart's plate of Les Freemassons, reviewed at page 57; and I hear he is now engaged on a reproduction of a very scarce work indeed, to be shortly announced. Personally I feel grateful to Bro. Jackson for his enterprise, and think that Masonic students will have no difficulty in agreeing with me.—G. W. SPETH.

History of the old Lodge of Dumfries.¹—In a preface of two pages and a half, a bird's eye view of the ground to be traversed in this excellent little work, is presented to the reader. Then follows a really good index, after which, under a familiar title—"Old Charges of British Freemasons"—our Bro. Hughan treats us to a highly interesting dissertation on the "Ancient MS. Charges" in the possession of the Lodge. As a preliminary, however, he first tells us that there are now in existence "fifty-seven MSS., with five printed versions, the originals of which are more or less uncertain, besides eleven Scrolls that are referred to, but not yet traced, making a grand total of seventy-three copies of the 'Old Charges,' duly registered, and, as far as possible, carefully transcribed."

Ten of these are of Scottish ownership, the "Kilwinning, Acheson-Haven, Aberdeen, Melrose" (2 and 3), and the "Dumfries Kilwinning" (1—5) MSS.

The last named "forms" were brought to light by the historian of the "Old Lodge of Dumfries," Bro. James Smith, to whom we are, therefore, indebted for an addition of *five* versions of the MS. Constitutions to the existing number of these rare documents, at the period when he began those labours which have resulted in the publication of the little volume under review.

The other five MSS. of Scottish origin (or in Scottish custody) have been frequently described, but the "Dumfries Kilwinning" series has not, and hence as a veteran classifier of the peculiar class of manuscripts to which they belong, the task of indicating their leading characteristics must have been a thoroughly congenial one to our Bro. Hughan.

Nos. 1 and 2 are briefly assigned to the "Grand Lodge" *family* of these ancient documents, but in the remaining three MSS. Bro. Hughan observes "quite a different text," and considers that in some respects they constitute a *family* by themselves, that is, together with the two copies of "Dumfries Kilwinning," No. 3, in England ("Harris" 1 and 2).

The fourth of the series has been copied by Bro. John Lane, and will soon be printed—we are told—by the transcriber. It is the only one of the Dumfries Scrolls that contains the "Apprentice Charge."

The fifth and last has some "extraordinary additions, verging on the absurd," and "both Nos. 4 and 5 contain theological references quite foreign to Masonic purposes and usage."

Bro. Hughan further remarks, "The later MSS. are evidently attempts to utilize the old Charges for modern receptions, and hence the terms and phrases employed are frequently more suggestive of initiations during the last century than of an earlier period. No. 4 speaks of the 'Rules of Euclide & Hiram & other famous worthies.' The Charges for Masters and Fellows end with the hitherto unknown regulation, viz.: 'That no Lodge or corum of massons shall give the Royal Secret to any suddenly, but upon great deliberation. First let him learn his Questions by heart, then his symbols, then do as the Lodge thinks fit.'"

The concluding paragraph of Bro. Hughan's Introduction sums up so concisely and well the feeling that will be uppermost in the minds of Masonic archaeologists with respect to the labours of the Lodge historian, that I cannot err in reproducing them:—"It will be seen that Bro. Smith's has been a rich find, and that the two MSS. he has had reproduced

¹ "Now denominated *Dumfries Kilwinning*, No. 53, by James Smith, R.W.M., St. Michael's Kilwinning, No. 63, Dumfries, 1892."

in his most interesting History, as well as the three others of the Dumfries series, are of considerable value and importance, requiring much time and no little space in a work on the 'Old Charges' to do them justice."

The foundation of Lodge "Dumfries Kilwinning" No. 53 (originally No. 61), dates from the sixteenth century. The *third* Centenary Celebration was held on December 27th, 1815. This would apparently take us back to 1515. But the compiler is careful to tell us that the Charter of the Lodge—obtained from the Grand Lodge of Scotland—was issued in 1750. According to a recital in this instrument, the "Lodge of Dumfries" was "a pendicle of the Ancient Mother Lodge of Kilwinning about the number one hundred and seventy five years agoe." Upon which, however, Bro. D. M. Lyon, Grand Secretary (Scotland), who was consulted, observes:—"The Charter appears to have been drawn under *the bare representation of its antiquity* by Petitioners in their letter."

The case is summed up by Bro. James Smith as follows:—"Taking the literal opinion of the Brethren of 1750 as our guide, this would fix the foundation of the Old Lodge of Dumfries to the year 1575, leaving the tradition of an earlier existence still to be unravelled. The Box of the Lodge has the date 1515 painted upon it. This has been placed over some of the previous painting, and we are inclined to think that the *top part* of the 7 in the date 1575 had become obliterated, and the artist taking the downward stroke for the figure 1, thus possibly gave the Brethren of 1815 the data upon which they founded the celebration referred to."

There are four Minute Books in existence, of which a description is subjoined.

Vol. 1,	containing the Records from	20th May, 1687,	to Nov., 1788.
" 2,	" " " "	30th Nov., 1788,	" 27th Nov., 1815.
" 3,	" " " "	30th Nov., 1815,	" 8th Sept., 1847.
" 4,	" " " "	19th March, 1874,	" present day.

The earliest entry is as follows:—

"Dumfreis, May 29, 1687.

The qlk day ye honble Company of Masonry being mett together for settling of ane Lodge belonging to ye burgt of Dumfreis forsaid do nominat and appoynt James Tod to be Master and James Johnston Warden to ye sd lodge, & Deacon Anderson, Hugh Bartane, John Hastie, James Selking and James Nasmith to be fellowes of ye sd Lodge and ye said persons are hereby oblist not to enter or pass any persons within twelve myles of ye sd lodge w^tout consent of ye Master, Warden and fllowes under no less penaltie nor ye law of ye Lodge doth allow as witness our hands day year and place foresd and this we subscrybe wt our hands as we Sall answr to God."

Three days later, and again on June 1st, James Todd, the Master, appears to have ruffled the composure of his brethren "by many base expressions and severall great oathes. Therefore [June 2nd, 1687] they thought fitt to elect ye members and officers to ye sd Lodge of new again qlk they did qlk are as follows, viz.:—James Selkrig, Master Mason," etc.

After this come some regulations,—

"The qlk day they have enacted that no entered aprentiss be entered till first he pay to ye master and warden a merk Scots money for his assignt merk upon his entry, and to ye Clerk half a merk Scots money also for his booking."

"As also they enact yt every persone yt is ane mechanick and enters prentise to the Lodge sall pay them ten lib Scots wt gloves and entertainment to the brethern and qv enters as no mechanick sall pay [blank] Scots money wt gloves and entertainment to the brethren and qv sall enter thereafter as fellowcraft sall pay fyve lib Scots wt gloves and entertainment."

The next extract from the records runs,—

"Drumfreis, ye 27 of Dec., 1687.

"The sd day Compeared the fraternity of the Old Lodge for electing their Deacon, Wardens [] and Masters qv were nominate as follows, viz.: James Selkrig, Deacon; James Johnstone, Wardine; Jon Newall, Hugh Bartane, James Tod, Jon Rule, James Nasymth, Jon Hastie, and James Cuthbertson, masters and fellows of the sayme lodge qve and contineis in ther [] offices till St. Johns day next ensuing and ther Clerk is appointed to Subscrybe thier pns.

[Signed] WM. MACKGEORGE."

At the celebration of the same festival—St. John's Day in Winter—in the following year (1688) it was enacted,—

"The fraternity present thinks fitt to call all the members thereof to be present the first Monday every quarter and there be examined qr by every man may be taught qt is just under the pain of two masons dayes wages being two merks Scots for every dayes absens without a lyne under ther hand of ther necessar absens."

Prior to the election of 1692, there was minuted,—

“The fraternity of the Masonrie being mett w^{thin} the hous of Deacone Andersons hee enacted and hereby enacts that every man yt belongeth to ye sd lodge sall attend & wait upon the Master and Wardens the first Monday of every quarter of the year commencing from the first Monday of ffeby nixt to receive instructiōne of what already they have not receaved and that under the pain & penalty of three dayes wages to the Master of the Lodge two dayes wages to the Warden,” etc.

On December 27th, 1717, petitions from four candidates were submitted,—“Which sd application they thought reasonable considering their good qualifications to Christianity.” The next minute records that these brethren were received “as free Fellows therein.” After quoting the last entry, Bro. Smith proceeds to state,—“A certain examination was required before brethren were passed to the higher degree.” This, presumably, was of an operative character.

On January 9th, 1723-4, certain Articles (or Bye-laws) were enacted, which are attested by the signatures (14 in all) of the Grand Master, Master, Warden, and Master Mechanicks.”

“A Grand Master and Grand Warden were appointed in those early days, in addition to the Master, Warden, Six Masters, Clerk, and an Officer, who constituted the office-bearers.”

A minute of December 27th, 1726, says:—“They by plurality of votes have elected and chosen Mr. Sutherland, late Grand Master, to be their Master.” Three years later, December 27th, 1729, the record has,—“The sd . . . the Lodge of freemasons elected George M^rMin to be their Grand Master and Alex. Agnew to be their Grand Warden for the ensuing year.”

“The system obtained until 1740, when the election mentions, for the first time, the appointment of Senior and Junior Wardens.” This practice—“prior to 1726”—is relied upon by the compiler, as invalidating the contention of Bro. D. M. Lyon, in his well-known “History,” that “the Election of a Grand Master of the Lodge of Edinburgh, in December, 1731, is the earliest instance of the title being used at all in Scottish Masonry.”

In 1739 (or 1740) references are made to Brethren at their admission “taking out their mark,” and Brethren, not masons by trade, did this, “and paid for the same.” “This,” as Bro. Smith very pertinently observes, “was in no way a degree, as in later days.”

In 1742, Charles, Duke of Queensberry and Dover, was elected Master, the office being of an honorary character.

“The first mention of conferring the degree of Master Mason” occurs under the date of “23 Jan., 1749.”

The Lodge was granted a Charter by the Grand Lodge of Scotland on February 7th, 1750. It continued to be styled the “Old Lodge” until 1755, when the present title of “Kilwinning” was adopted.

The early proceedings of this ancient Lodge being of such general interest, I have extracted from them very freely, but considerations of space will now prevent my doing more than take a passing glance at the records of comparatively recent date.

After 1847, the Old Lodge of Dumfries sank into a slumber, from which it did not awake until 1874, when, “under the happiest auspices, it entered on a new lease of life full of the vigour born of enthusiasm and devotion to the tenets of the Order.”

At the end of the narrative, Bro. Smith devotes a section of his work to the “Prominent Members of No. 53.” After this follow other sections, “Mason Marks, Lodge Clothing and Colours,” and “Old Masonic Charges,” the volume concluding with exact copies of “Dumfries Kilwinning MSS. Nos. 1 and 2, and a list of the ‘Right Worshipful Masters’ of the Lodge from 1687 to 1891.”

The opinion I entertain of the elegant little volume, will, perhaps, be best expressed by the thanks I tender to the compiler for having presented me with a book which is not only an ornament to a library, but will be invaluable in the prosecution of any further studies, either in the direction of early Masonic history, or in that of the written traditions of our ancient Craft, each of which has been so instructively dealt with in the “*History of the Old Lodge of Dumfries*.”—R. F. GOULD.

History of Freemasonry in New York.¹—So far back as June 7th, 1856, a Special Committee on the History of Masonry in the State of New York, was created; and thirty years later—June 2nd, 1886—it was left to the Grand Master to take such steps, as in his judgment, might best carry out the original design of the Grand Lodge with respect to the appointment of such committee.

¹ *History of the Most Ancient and Honourable Fraternity of Free and Accepted Masons in New York, from the earliest date*; by Charles T. McClenachan, Historian of the Grand Lodge, New York, vol. I. (pp. xxiii. and 450), 1888; vol. II. (pp. xviii. and 614), 1892; vol. III. (pp. vi. and 614), 1892.

The following year, June 7th, 1887, Grand Master Frank R. Lawrence, in the course of his Annual Address, referred to the subject as follows:—"It was apparent that peculiar and exceptional qualifications were necessary to the proper discharge of the important duty intrusted to this Special Committee, and it seemed clear that if a suitably qualified brother could be found, this work could best and most successfully be brought into existence as the production of a single mind."

"With these considerations in view," the Grand Master then announced, he had appointed as the sole Special Committee, Bro. Charles T. McClenachan, who had accepted the position and at once entered actively upon its onerous duties.

The Sessional Committee to whom this portion of the Grand Master's Address was referred, after examining the work accomplished by Bro. McClenachan since his appointment, together with his plans for the future, made a favourable report, and it was

Resolved,—That the Grand Lodge approve the wisdom of the Grand Master in the selection of R. . . W. . . Charles T. McClenachan as the Special Committee, to be hereafter designated Historian of the Grand Lodge, to prepare the History of Free Masonry in the State of New York and of this Grand Lodge; and it hereby declares, as far as it may, such appointment permanent, until the completion of the work as now planned by him, or a vacancy shall arise through some unavoidable cause."

At the Annual Communication of the Grand Lodge of New York, opened June 7th, 1892, the Historian—Bro. McClenachan—presented his report, from which I extract the following:—"The *First Division*, relating to Masonry anterior to the formation of the Grand Lodge in 1781, is embraced in the first volume. The *Second Division*, being devoted to the Grand Lodge from 1781 to the present date, includes its legislation and incidental action; brief biographical sketches of many of its prominent officers; the difficulties that divided the fealty of its members on four noted occasions; its diplomacy in its connection with domestic and foreign Masonic Grand Bodies; its combats with fanaticism and political entanglements; its relationship to the education of the young, and the care of the poor and distressed, and the grandeur of its harmonious position at the present day. This division embraces three volumes. The *Third Division* will contain an historical account of the present 723 Lodges, as well as that of the Lodges that have from time to time become defunct from varied and unavoidable causes.

At present, *three volumes are complete*—the third being ready for the bindery—and bring the History of the Grand Lodge down to the year 1860, leaving the fourth volume to contain the historical account from that period to 1892; this last volume, it is anticipated, will be completed before another Communication of the Grand Lodge¹ [1893].

Of the two volumes that have yet appeared,² the second is nearly a third larger in size than the first, for which reason—at the suggestion of the Grand Secretary, Bro. E. M. L. Ehlers—an enhanced price has been placed on the former, and it is sold at \$2.00 (two dollars) a copy.³

Volume I., which has ten illustrations, after the preface, proceeds with a "Disquisition on Work and Lectures," wherein the opinion is expressed that "Early Masonry in Europe was simple almost to puerility," and an article of my own, printed in the *Philadelphia Keystone* of December 11th, 1886, is extensively relied upon to support certain views, notably in regard to the paucity of early Masonic degrees. But to whatever extent I may have then believed that a plurality of degrees was unknown before the era of Grand Lodges, the intervening years of study, instead of deepening, have loosened that conviction.

"Early Freemasonry in Europe" forms the title of the next section, in which a glance is taken at the "Old Regulations and Constitutions, 1720-30." Then follows "Freemasonry in England," embracing short sketches of the Grand Lodges of England and York, the Great Schism, and the Grand Lodge of England, South of the River Trent (Lodge of Antiquity).

Equally brief notices of the Grand Lodges of Ireland and Scotland are also given, with a "Schedule" of the Grand Masters in all three Kingdoms united under the British Crown.

"Masonry in other European Nations" constitutes the next division of the work, and the extension of the Craft throughout the eastern hemisphere is pleasantly—albeit very concisely—related.

At page 69 our author approaches, though he has not yet fully reached the real beginning of the special labours for which he was appointed, and we meet with a "Synoptical account of Freemasonry in twelve of the thirteen Colonies (New York excluded), up to the time of the formation of the Grand Lodge of the State of New York in 1781-3."

¹ *Proc. G.L., New York* (1892), 68.

² Volume III. has been received since the first portion of this review was in type.

³ *Proc. G.L., New York* (1892), 29, 127.

This narrative records the introduction of Masonry into Pennsylvania, 1730; Massachusetts, 1733; Georgia, 1735; New Hampshire and South Carolina, 1736; Virginia, 1741; Rhode Island, 1749; Connecticut and Maryland, 1750; North Carolina, 1754; New Jersey, 1761; Delaware, 1765; and, by way of *addenda*, into Vermont, 1781; and Florida, 1759.

We are now brought to page 109, when the work of the "Historian" may be said to commence in real earnest, and an excellent specimen of the manner in which Bro. McClennachan has applied himself to his task, is afforded by a preliminary sketch dealing with the social features of "Life in New York" during the first half of the eighteenth century.

In all, five Masonic Deputations were granted to Provincial Grand Masters for New York, by the Original (or Constitutional) Grand Lodge of England. These were as follows:

1.—Colonel Daniel Coxe,	June 5th, 1730.	Time of Service,	2 years.
2.—Captain Richard Riggs,	Nov. 15th, 1737.	" "	14 "
3.—Francis Goelet,	1751.	" "	2 "
4.—George Harrison,	June 9th, 1753.	" "	18 "
5.—Sir John Johnson,	1771.	" "	10 "

Daniel Coxe, who was appointed June 5th, 1730, Provincial Grand Master of New York, New Jersey, and Pennsylvania, died at Trenton, N.J., on April 25th, 1739, aged sixty-five, and there is no evidence to show that he exercised any authority under his Deputation.

Very much the same thing may be said of Captain Richard Riggs, though from passages in the *New York Gazette*, 1737-39, and other testimony, there certainly were in existence certain local Lodges during his administration, one or more of which *may* have been formed at an earlier period.

A similar *faux pas* was manifested by Francis Goelet, the next holder of the office, nor was it until the advent of his successor, that there is known to have been an actual exercise of his prerogative by any ruler of the Province.

About twelve Lodges were warranted by George Harrison, nearly all of which survive at this day.

The fifth Provincial Grand Master, Sir John Johnson, who adhered to his English connection, appointed Dr. Peter Middleton, Deputy Prov. G.M., and acting Grand Master, during the War of Independence.

Sir John—son of the more famous Sir William—Johnson, was made a Mason in London. No records of the Provincial Grand Lodge, during his administration, have been preserved.

The Masonic authority by whom any Lodges were next warranted in the Province, was the Schismatic Grand Lodge of England, or so-called "Ancients."

By this body a charter (No. 219) was granted, September 5th, 1781, creating a Provincial Grand Lodge of the City and Province of New York.

Other local warrants were issued by the same (Schismatic) Grand Lodge of England, and the Lodges so established are enumerated below in what is given by Bro. McClennachan as,—

A.

LIST OF MILITARY, TRAVELLING, AND PROVINCIAL LODGES.¹

1. Union No. 1, now Mount Vernon No. 3. ... P. 1737	13. King Solomon's No. 7 ... P. 1767
2. No. 52, 37th Reg. ... A. 1756	14. Moriah No. 132, 22nd Reg. S. 1767
3. St. John's No. 272 Eng., No. 2 Prov. ... E. 1757	15. Master's No. 2 ... P. 1768
4. Lake George ... M. 1757	16. Temple ... P. 1768
5. Crown Point ... M. 1759	17. Trinity ... P. 1768
6. St. John's Independent Royal Arch No. 8, now No. 2 ... P. 1760	18. Union ... P. 1768
7. No. 90, 33rd Reg. ... A. 1761	19. Hiram ... P. 1768
8. No. 7, New York, 55th Reg. P. 1762	20. No. 478, 17th Drag. ... I. 1769
9. No. 399 ... I. 1763	21. King David's ... P. 1769
10. Zion No. 1, 60th Reg., now No. 1 Detroit, Mich. P. 1764	22. No. 169, later St. Andrew's No. 3 ... A. 1771
11. No. 441, 38th Reg. ... I. 1765	23. Solomon's No. 1, later No. 5 ... P. 1771
12. St. Patrick's No. 4 ... P. 1766	24. Sion ... A (?) 1773
	25. St. George's No. 1 ... P. 1774
	26. St. John's, Regimental L. P. 1775
	27. St. John's No. 4 ... 1776

¹ The letters P., A., E., M., I., S., and N.Y., prefixed to the dates, denote *Provincial*, *Ancients*, *English*, *Massachusetts*, *Irish*, *Scottish*, and *New York* (Prov. G.L., *Ancients*), respectively.

28. American Union ...	} M. 1776	34. No. 215, 2nd Reg. Anspach, Beyreuth ...	A. 1781
28A. Military Union, now No. 1, Ohio ...		} P. 1776	35. H.M. Loyal Amer. Reg. L. N.Y. 1783
29. Washington No. 10 ...	M. 1779		36. No. 232, Recton's Hano- verian Brigade ...	A. 1786
30. No. 210, later Temple (also Jerusalem), No. 4	A. 1779	37. L. of Unity No. 517 ...	E. 1787
31. Solomon's No. 212 ...	A. 1780	38. New Oswegatchie No. 520	E. 1787
32. Sion's, 57th Reg. ...	1780	39. St. Patrick's No. 212	N.Y. 1788
33. No. 213, 4th Batt. R.A.	A. 1781		

The first Lodge on the above roll owed its origin to the favourable impression made by the Masons of an infantry regiment upon their civilian brethren at Albany, N.Y.

In 1759, the 2nd Battalion of the 1st Foot, or Royal Regiment, after a long stay at what is now the capital of the State of New York, was ordered a change of quarters. A Lodge was attached to the Corps, No. 74 on the Registry of Ireland, and the members of it, prior to their departure, caused an exact copy of the Warrant to be made and endorsed it as follows:—

“We, the Master, Wardens, and Brethren of a Lodge of Free and Accepted Masons, No. 74, Registry of Ireland, held in the Second Battalion Royal, adorned with all the honours, and assembled in due form, Do hereby declare, certify and attest, that *whereas* our body is very numerous by the addition of many new members, merchants and inhabitants of the City of Albany, they having earnestly requested and besought us to enable them to hold a Lodge during our absence from them, and we knowing them to be men of undoubted reputations and men of skill and ability in Masonry, and desirous to promote the welfare of the Craft. We have, therefore, by unanimous consent and agreement, given them an exact and true COPY of our Warrant as above, and have properly installed Mr. Richard Cartwright, Mr. Henry Bostwick, and Mr. Wm. Furguson, as Assistant Master and Wardens of our body, allowing them to *sit* and *act* during our absence, or until they, by our assistance, can procure a separate Warrant for themselves from the GRAND LODGE IN IRELAND. Given under our hands and *seal* of our Lodge in the CITY of ALBANY, the eleventh day of April, in the year of MASONRY 5759, and in the year of our LORD GOD 1759.”

[Signed by the Master, Wardens, and Secretary.]

The Warrant on which the foregoing was endorsed is said to have been dated, October 26th, 1737, which is very confusing, as the *Pocket Companion*, Dublin, 1735, only shows thirty-seven Irish Lodges as existing in the latter year, while the Warrant, No. 74, according to a MS. list kindly made for me by the late Deputy G. Sec. of Ireland—Bro. S. B. Oldham—was not granted until 1783. The last date, indeed, it is reasonable to suppose must have been that of a re-issue, or confirmation of a prior charter, but the high number it bore, and the alleged date of origin (1737), are only reconcilable with the evidence of the *Pocket Companion* (1735), on the supposition that Irish Warrants were issued at much shorter intervals immediately after, than during the four or five years directly preceding the appearance of that publication.

“After a number of years, and beyond the term of the third Prov. G.M., Francis Goelet, the old substitute Warrant of No. 74 was confirmed by the fourth Provincial Grand Master, George Harrison, February 21st, 1765.” The title of Union Lodge, No. 1, was adopted at the same time. A few years later, July 30th, 1773, Sir John Johnson, the fifth Prov. G.M., reconfirmed the old Warrant, “together with all such precedences and other privileges as they may or ought to claim by virtue thereof.”

According to the By-laws of 1773:

“IV.—The Master elect shall on the Night of Election appoint the two Wardens, Deacons, and Secretary.

X.—That a visitor shall pay two Shillings for every Visit, except ye first.

XIX.—That for improving ourselves in the royal art, a lecture shall be had every public lodge evening.”

After protracted negotiations, the old Warrants of the Lodge were surrendered in 1806 to the Grand Lodge of New York, by which body a Charter was granted, conferring a new name,

MOUNT VERNON LODGE, No. 3.

Thus maintaining its rank as the third oldest Lodge—dating from the first confirmation of its substitute Warrant—in the State.

“The original authority for the establishment of No. 3,” we are told, “was signed by Prov. G.M. Harrison, and singularly contained the power of conferring the Mark degree.”¹

¹ McClenachan, *ut supra*. If any proof of this statement is forthcoming, the pedigree of the Mark Degree will be considerably lengthened.

It received a warrant—No. 272—from the Grand Lodge of England, which surrendering to the Grand Lodge of New York in 1784, it was granted a new one, June 3rd, 1789, becoming in rank No 1. In the possession of this Lodge is what is known as the “Washington Bible,” being the sacred volume upon which the oath of office was administered, March 4th, 1789, to George Washington, the first President of the United States.

The Warrant of the Lodge was carried away from New York by a number of the members, on their retiring from the city with the Provincial troops in 1776. But the Royalist members who remained continued to meet, and afterwards—1783—became St. John's Lodge No. 4—the 27th Lodge on the table above.

Nos. 4, 5, and 7 were Military Lodges, and also No. 8, with regard to which I find the following quotation from my *History of Freemasonry* (iii., 412):—“1762.—A Lodge in the 55th Foot—No. 7 from New York—petitioned Jeremy Gridley, Prov. G.M., Massachusetts, to grant a Charter to the Provincial troops at Crown Point (March 5th), and a Deputation was issued, March 20th, to Colonel Joseph Ingersoll to hold a Lodge there;” together with a footnote—“This may have been the Scottish Lodge in this Regiment, and if so, like the one in the 17th Foot, it must have accepted a provincial number.”

Bro. McClenachan then notices a discrepancy in my work, as I say on one page (iii., 402) that a Scotch Lodge of 1743, in the 55th Foot, was the first Military Lodge under the Grand Lodge of Scotland; while at another (iii., 53) I state, that “at the recommendation of the Earl of Kilmarnock, in 1743, the first Military Lodge (under the Grand Lodge) was erected, the petitioners being some sergeants and sentinels belonging to Colonel Lces' regiment of foot (44th).” But if our Brother had turned to the *corrigenda* at the end of my *History*, he would have found:—“Vol. III., page xxiii., line 29, for 44th, read 55th.”

In what is pleasantly described as the “American” edition of my book, the mistake has been corrected (iii., 307), as I find by the copy in my possession, which represents the total extent to which the author of the original work has benefited by that publication.

But I hasten to assure the Masonic Historian of New York, that the little slip he has made tends to raise, not to lower him in my esteem, as showing a disinclination on his part to be reckoned an accessory, even after the fact, in the summary appropriation of a life's labour in the literature of the Craft.

The territory west of Lake Champlain did not become a portion of New York until 1796. Hence the proper authority to apply to for a Lodge Warrant, in 1762, was Jeremy Gridley, of Boston, Mass., whose jurisdiction extended over all parts of North America where there was no other Provincial Grand Master.

This will explain why the Lodges at Lake George and Crown Point (Nos. 4 and 5) were chartered from Massachusetts, though the whole of the early history of Masonry in New York would be rendered much clearer by two or three simple charts, shewing for example—1st, the political divisions of North America when the French occupied Canada; 2ndly, the territorial boundaries and designations *after* Canada was lost to France; and 3rdly (to fully complete the series), the still later re-arrangement of about the year 1796, when the district forming the present State of Michigan, and (I believe) certain territory now belonging to New York, were ceded by the British to the United States.

Returning to No. 8, the question whether the Lodge in the 55th Foot (No. 7, New York) was of Scotch extraction, is an interesting one, and in pursuing it a little further, I trust some beams of light may be cast on a class of obscure points which have baffled us all alike when attempting to investigate them.

It is not generally known that Lodges under the Scottish Constitution were not distinguished by numbers until about 1790. Lists were issued, no doubt, and numbers shewn in them. But these calendars were not published by authority, and the discrepancies between the various independent lists are numerous and perplexing. In some cases it would appear that Scottish Military Lodges must at once have taken into use the particular number corresponding with the order of their standing (*as generally known*¹) on the roll of the Grand Lodge; while, in others, the evidence points to the conclusion that such Lodges, when serving beyond the seas, must have frequently adopted *local numbers*, in lieu of those to which, if they survived until the close of the last century, they would *then* have found that they were entitled.

So far as I am aware, the Lodge in the 55th Foot (A.D. 1743) never appeared in any printed list of the last century, and being, therefore (inferentially), without a Scottish number that it could in any way annex or make use of, the probability is enhanced of its having obtained one at the earliest possible moment, when on service in the Colonies.

No. 6—St. John's Independent Royal Arch—warranted *Provincially* in 1760, may also be of Scottish origin. There was a “St. Patrick Royal Arch” Lodge (S.) in the 43rd Foot, and a “St. Andrew Royal Arch” (S.), in the 2nd Dragoons. “If,” says McClenachan, “there were Royal Arch Lodges under the names of St. Patrick and St. Andrew in

¹ A necessary limitation, upon which, however, much as I should like to, I dare not enlarge.

the "Field," is it unreasonable to presume there was a St. John, No. 8, in some of the regiments or battalions that were temporarily in the provinces, and which like Lodge 74, Irish Reg., in the 1st Infantry, left its influence and its endorsed copy of a Charter among its newly raised American brethren?"

Our Brother throws out a very plausible conjecture, but the whole subject merits more consideration than it has yet received. The extent to which I am personally interested in the matter will be evident by the length of these remarks, and I shall just add to them the parting observation, that in Pennsylvania, Upper and Lower Canada, Nova Scotia, Jamaica, Gibraltar, and doubtless elsewhere, many puzzles relating to the origin of Lodges may be brought nearer their solution, by the circumstance being allowed its full weight, that Scottish Lodges were not distinguished by numbers until about 1790, and further, that the custom did not become an acknowledged one until 1802.

The history of No. 10 is a curious one. A Provincial Warrant (No. 7) was granted in 1764, to Lieut. John Christie and others, to meet as a Lodge at Detroit. This became No. 448 on the English Roll, and, after a slumber, was revived in 1794, by a Canadian Warrant, as Zion Lodge No. 10. The Quebec Charter, however, was exchanged for one from New York, 1806, and the latter renewed 1816. Ten years later—1826—Zion Lodge took part in the formation of the Grand Lodge of Michigan, and at present heads the roll of that State.

St. Patrick's Lodge (No. 12)—the first Masonic organization west of Albany and the Hudson River—was founded in 1766 by Sir William Johnson, and the first meetings were held in an upper room in his castle, known as Johnson's Hall. Sir William was the first Master, and his sons-in-law, Colonels Guy Johnson and Daniel Claus, the Wardens. The Lodge records state:—

"May 4th, 1769. The Master (Sir W. J.) observed that he had received a Commission as Master of a Lodge of Superior Degrees, which would require his attendance occasionally at Albany."

"Dec. 27th, 1769. "The two bodies, St. Patrick's and the Ineffable, with visiting brethren, went in procession to church."

July 5th, 1770. "The Master (Sir W. J.) addressed the Lodge, expressing his concern that the duty of Master of the Ineffable Lodge did not render it convenient for him to continue Master of this Lodge."

Sir William Johnson—born 1714—arrived in America, 1735, and became Superintendent of Indian Affairs in the Colony of New York, an office which he held until his death (1774). To use the words of Sidney Hayden, "his authority on the Mohawk had been almost kingly, and no white man ever attained a greater influence with the American Indians than Sir William Johnson."

At this point of the narrative we meet with,

"Notes as to Indian Secret Societies in New York, during the existence of St. Patrick's Lodge, No. 4,"

embodying some remarkable statements, not the least of which is "an incident in the life of the Rev. Francis Lewis, Chaplain in a military expedition to Port Royal : taken captive in the French War by some Tuscarora Indians, and condemned to death. These Indians from their dialect appeared to be of Welsh descent; and upon being given the sign of distress, and addressed in the native Welsh language, a sachem of the Doeg tribe recognised the secret appeal, and saved his life by continuous intercession on his behalf!"

The third original By-law of No. 15, warranted at Albany, 1768, runs.—

"The Body shall continue to meet once every week and that on Mondays, in Building being erected by our Brethren of the Ineffable Lodge of Perfection."

This was the first Lodge house in America, and the two Bodies occupied it for some years. The ground is still the property of Masters' Lodge.

No 22, *i.e.*, Lodge of "Ancients" No. 169, was established in 1771, by the Schismatic Grand Lodge of England, at Boston, Mass., and on the evacuation of that city (1776), accompanied the British Forces to New York. It was acknowledged as the leading Masonic authority by the Army Lodges.

No. 169 (A) figured conspicuously at the formation of the *new* Prov. Grand Lodge of New York, as will be presently narrated, and still later, "the history of this Lodge seemed to be largely that of the Grand Body; and it stood pre-eminent under the title of St. Andrew's No. 3, on and after June 3rd, 1789." It passed out of existence in 1827.

Of No. 24, Sion Lodge, it may be observed, that the only feature of interest in its unchecked history, is the doubt which exists as to its source of origin.

No. 26 was established by the authority of Dr. Middleton, the Deputy of Sir John Johnson, in 1775, for the benefit of the Masonic brethren in the Colonial Army. McClenahan says, "St. John's Regimental Lodge was certainly the first *Military* Lodge warranted

by New York, or any Provincial Masonic Power,"¹—which is scarcely accurate², though in the sense of being the first Regimental, Travelling, or non-stationary Lodge, it may be so.

There were ten Military Lodges in the American Continental Army, and of these, all were on the Provincial registry of the "Ancients," except St. John's Regimental and American Union Lodges, which were Provincially constituted by the representatives of the older or Original Grand Lodge of England.

No. 26, afterwards St. John's Lodge No. 18 (N.Y.), peacefully expired about the year 1825.

No. 27, St. John's Lodge No. 4, was composed of the loyalist fragment of St. John's Lodge Nos. 2 Prov., and 272 Eng. Reg. (No. 3 above), which remained in New York, when the warrant of this body was taken away by the members having an opposite political bias, who retired from the city with the Provincial troops in 1776.

A warrant was granted to the city branch of St. John's in 1783 by the *new* Prov. Grand Lodge, and they become No. 4 on the roll of that body, which number was again varied to those of 6 and 9. In expired in 1825.

Nos. 28 and 29.—In February, 1776, a warrant as granted by Richard Gridley, Deputy P.G.M., Mass., to "American Union Lodge," the members of which, belonging to the military profession, were ordered on duty to the State of New York, where they applied to the local Masonic authorities for a confirmation of their charter. This was not done, but Dr. Middleton, the Deputy of Sir J. Johnson, granted a new Warrant—April, 1776—under the name of "Military Union Lodge, No. 1."

Washington Lodge No. 10, was constituted—under a Warrant from Massachusetts—at West Point, in November, 1779, by Jonathan Heart, W.M. of "American Union." The Lodge was chiefly in the State of New York during its brief existence.

No records of the American Field Lodges of the Revolution have been preserved, except a portion of the minutes of "American Union," and some returns of the Washington Lodge. The latter merely inform us that in 1782, two hundred and forty-five names had been borne on the roll. The former are of a more interesting character. The principal officers of the Army, and the General in Command, are frequently named as visitors, and at all the banquets the first toast was "Washington" or "Congress," and the second, "Warren, Montgomery, and Wooster," followed by the Dead March.

"American Union"—for the later appellation was never used except under necessity—is described as having "moved with the Army as a pillar of light in parts of Connecticut, New York, and New Jersey."

On St. John's Day (in Winter) 1779—the headquarters of the Army being then at Morristown, New Jersey, the Lodge met to celebrate that Festival, General Washington being a visitor.

The Masons of the various Military lines again met *in Convention* on February 8th and March 6th, 1880. The object being to formulate a scheme for the creation of a General Grand Lodge in America, and although the name of Washington as Grand Master designate does not appear in the address of the Masonic Convention in the Army, yet it was formally signified to the Grand Lodges of Massachusetts, Pennsylvania, and Virginia, that he was their choice. The project fell through, and though the same idea of a General Grand Master, or Superintending Grand Master, has often been revived—it has always experienced a similar fate.

"American Union" met for the last time as an Army Lodge, April 23rd, 1783, and was ordered "to stand closed until the Worshipful Master should call them together." This occurred in 1790, when a colony from New England having been established north-west of the Ohio, the Lodge was re-opened at Marietta by Jonathan Heart, the Master, with Benjamin Tupper and Rufus Putman officiating as Wardens.

It still retains its old name, and is the first Lodge on the roll of the Grand Lodge of Ohio.

Nos. 32 and 33.—Sion's Lodge was originally constituted at New York by a dispensation from No. 210, "Ancients," with the consent and approval of two Scottish Lodges, "Moriah," No. 132, 22nd Foot, and "Eskdale Kilwinning," No. 134, at Langholm, in the Province of Dumfriesshire. It received a Provincial Warrant as No. 3 in 1783.

Lodge No. 213, "Ancients," in the Royal Artillery, purchased the No. 9 under the same Schismatic Grand Lodge of England, 1787. Became a stationary Lodge, 1829, and is now the Albion Lodge, No. 2, on the registry of Quebec.

Nos. 34—39 conclude the roll of Lodge histories, after which, in an able summary of nine pages, is given "A general view of the Institution at or about the period in which was occurring the transition from the decentralized condition of Masonry in [the State of New York], to a submission to a formal responsible head under a representative system."

¹ i., 310.

² *Ibid.*, 334.

This brings us to the close of volume I., but before passing away from it, I must slightly augment my list of *notanda*. For example, a list of the American Grand Lodges, with the dates of their formation, will be found at p. 146; and a calendar of the Early Lodges in various American Colonies—other than New York—at p. 447.

The second volume contains five chapters, covering ten years each, and extends from 1781 to 1831.

Chapter i. relates the formation of a Provincial Grand Lodge of New York under the Schismatic Grand Lodge of England, or so-called "Ancients."

According to the minutes of Lodge 169, a self-constituted or so-styled "Grand Lodge," was held at its Lodge-room on January 23rd, 1781, there being present twenty-nine representatives of six Lodges: namely, Nos. 169, 210, 212, English (*Schismatic*); 132, Scottish; 441, Irish: and Sion's Lodge, U.D.

"Subsequent to the opening of a Grand Lodge in "due Form" by Bro. James McCuen, P.M. 169, as temporary Grand Master, the representatives agreed to enter upon a permanent formation, and elected the Rev. William Walter, of No. 169, Grand Master, Bro. J. Studholme Brownrigg, No. 441, G.S.W., and the Rev. John Beardsley, No. 210, G.J.W.

On September 5th, of the same year, a Provincial Warrant—No. 219—was granted by the (*Schismatic*) Grand Lodge of England, but the Provincial Grand Lodge was not organized until December 5th, 1782, when there were present at the Assembly Hall at Roubalets', in the City of New York, the Grand Master and Grand Wardens elected in the previous year, together with the representatives of the following Lodges:—Nos. 52 (A.), 37th Foot; 132 (S.), 22nd Foot; 169 (A.); 210 (A.); 212 (A.); 213 (A.), 4th Batt. Royal Artillery; 215 (A.), 2nd Reg. Brandenburg Anspach; 441 (I.), 38th Foot; and Sion's Lodge (U.D.), 57th Foot.¹

It is probable that all the bodies above named may fall under the description of Army Lodges, but however this may be, it is certain at least that the Lodges attached to Regiments and Battalions, combined with those under the "Ancients" or "Schismatics," to oust as it were, the jurisdiction of the Original (and only lawful) Grand Lodge of England over the Province of New York.

The British troops evacuated New York in 1783, on September 19th of which year, at a Grand Lodge of Emergency, "a warm discussion arose as to the propriety of *leaving the Grand Warrant in New York City*." Ultimately, however, "it was resolved that the same should be left." The Grand Master and S.G.W. (Bros. Walter and Brownrigg) resigned their offices, and "the J.G.W.—William Cock—having been nominated by the Grand Master as his successor, was unanimously elected, proclaimed, installed, and inducted into the Chair."

On February 4th, 1784, Chancellor Robert R. Livingston was elected to the Grand Mastership and continued to hold office until 1801.

On June 4th, 1788, "the Grand Secretary having mentioned that the word '*Provincial*,' now on the Grand Seal, was inappropriate, it was

Ordered, therefore, that the Grand Secretary cause the same to be altered, and that the words '*Grand Lodge of the State of New York*' be sunk on the seal in place of the present inscription."

September 3rd, 1794.—"Mention was made that the Grand Cheque Word had continued in use for a longer time than was at first intended. It was resolved, in consequence, to change it. The Deputy Grand Master was requested to fix on a new one, deliver it to the Secretary, and the Secretary was desired to deliver it to the Masters of the Lodges in the city. Brother Clinton was desired to deliver it to the country Lodges, so far as may be practicable, during the next Session of the Legislature at Pough Keepsie."

At page 351, the "Historian" observes,—"*Grand Lodge management for several decades was gradually culminating in a division of that Grand Body. There was an existing love of independence and freedom of action, on the part of those brethren who had lived under Warrants obtained from sources other than that of the Grand Lodge of the State; especially in cases where the Warrants ante-dated that of the Grand Lodge. There was an unwillingness to surrender the original document of authority; to taking a new number and therewith incurring a possible loss of rank; to subservience to an organised confederation, in which there was virtual non-representation, consequent upon Lodge distance from the seat of legislation; to permitting country representation by city proxies; to giving to Past Masters the right to a seat with full powers in the Grand Lodge,*" etc.

The foregoing remarks are introductory to an account of the rupture of June, 1823, whereby there became, for the first time in the State of New York, two Grand Lodges, which were known as the "*City Grand Lodge*" and the "*Country Grand Lodge*."

¹ The letters within parenthesis signify respectively A., *Ancient* (i.e., Schismatic Grand Lodge of England); S., *Scottish*; I., *Irish*; and U.D., *under dispensation*.

In time, however, the two Grand Lodges "compromised under a 'Compact' of 1827, and united on June 7th, on the terms that certain officers should be chosen from within, and others from without the city, and that Past Masters should not be represented by proxies.

The remainder of the volume is chiefly taken up by a detailed account of the abduction of William Morgan, and the uprising against Masonry which ensued.

The anti-Masonic shadow continued to hover over the Grand Lodge until about the year 1836, when, as we are told in volume III., out of 502 Lodges, no less than 420 had surrendered their Warrants, leaving the meagre number of two dozen Lodges in the city of New York, two in Brooklyn, one in Hudson, and the others dotting the eastern section of the State.

The next year there was a fresh schism, "St. John's Grand Lodge" being organised in 1837, and twelve years later (1849) there was another, the "Grand Lodge of New York" splitting into two parts, *viz.*, the "Phillips Grand Lodge," supported by the city, and the "Willard Grand Lodge," by the country members. Isaac Phillips, of the city of New York, and John D. Willard, of West Troy, being the first Grand Masters respectively.

"The "St. John's Grand Lodge," amalgamated with the "Willard" Grand Lodge in 1850, and eight years later the entire schism was healed by the absorption—on terms of equality—of the "Phillips" association.

The struggles for supremacy of these three Grand Lodges, and their various manifestoes, are now of little interest even to brethren residing in the State of New York, and of none whatever to those who live outside that jurisdiction.

In 1843, two meetings of the Regular Grand Lodge were held, "one on the 5th of April, and the other on the 12th, for the purpose of witnessing the 'work,' and hearing the lectures as delivered by Brother Jacob Norton, of Joppa Lodge, London; the West being occupied by Brother Morley, of Britannia Lodge, at Sheffield, and Brother Clifton acting as Junior Warden. Subsequent to thanks being returned to Brother Norton, a resolution was adopted, granting letters of authority, under the signature of the Deputy Grand Master, to Brother Norton to deliver the same course of Masonic lectures in any of the subordinate Lodges of their State, who may think proper to invite him to do so."

During the half-century which has nearly elapsed since the date last referred to, Bro. Jacob Norton has been more in the habit of "lecturing" the various Grand Lodges in his adopted country, than of exemplifying the "work" in the Lodges under their obedience. His services, indeed, have been decried, but in my judgment, very unfairly. Since if he had done nothing else but figure as *advocatus diaboli*, whenever there has been an attempt to elevate any writer of the Craft into the position of a Masonic Saint, he would be entitled to our warmest gratitude. May he be spared many years yet to pursue the life-long studies, to which the entry above has enabled me to call attention.

In 1853—June 9th—Reuben H. Walworth was elected Grand Master of the State of New York (*Willard* branch), whereupon Henry C. Atwood gave notice of his withdrawal from that Body, and called upon the Lodges that formerly composed the "St. John's Grand Lodge" to follow him, during the period of the administration of Chancellor Walworth. The last-named brother was Grand Master for one year, but the second "St. John's Lodge" continued as a separate organisation for six years.

About the year 1858 or 1859 (for the date is not quite clear) a special Committee on the Powers and Prerogatives of a Grand Master reported:—"In the minds of many Brethren, there appears to be for the Grand Master, as for the King, 'a divinity that doth hedge him about,' and a corresponding disposition to award him powers and prerogatives against which the laws of the Craft hurtle their bolts in vain. ∴ ∴ But one conclusion can be reached, namely, that the power of the Grand Master is derived not from any real or suppositious prerogatives of his office, but from and through his obedience to the written law."

"The Constitutions and Regulations of the Grand Lodge, Collated and in Effect in 1860," bring the third volume to a close, and the reader who has progressed thus far, will look for the appearance of the next one with no little expectancy.

There is nothing left to say, except that the letterpress, illustrations, and binding, are all worthy of the text, which is agreeably interspersed with short memoirs of departed Masonic worthies. The task confided to Bro. McClenachan, has been executed by him with equal ability and despatch—that is to say, the History of the Grand Lodge of New York, has been brought down to within living memory, and the remainder of his duties in the highly honourable post he now fills, may be safely relied upon to exhibit the same conscientious exactitude in the use of materials, and high literary merit, as are everywhere apparent in the three volumes that have yet seen the light. Personally, I have derived much pleasure from their perusal, and there is one feature of the work, which though already noticed at some length, I shall again refer to—to wit the "History of all Military, Travelling, and Provincial Lodges, existing within the Boundary of New York, prior to 1781." *No collection of Lodge Histories, of equal interest and importance, has ever been previously printed, and I feel quite sure*

that the compiler will receive—as he thoroughly deserves—the special commendation of all students of the Craft, for having presented so clearly and well, the rise, progress, and vicissitudes, of the thirty-nine Masonic bodies, whose “Histories” are narrated in the opening volume of the series I am reviewing.—R. F. GOULD.

CHRONICLE.

IRELAND.

IN commemoration of the Centenary of the Masonic Female Orphan School, the brethren in Dublin have founded a new Lodge, the “Centenary” Lodge. The consecration took place on Thursday evening at Freemasons’ Hall, Molesworth Street (the Grand Master, Duke of Abercorn, travelling from England especially for the occasion), and proved a brilliant success.

ENGLAND.

THE most interesting events to us, as a literary Lodge, since the last issue of the *Transactions*, are, undoubtedly, the warranting and consecration of two Lodges, established expressly to follow in our footsteps, and awaken in their own neighbourhood a due appreciation of the claim which the archæology of the Craft has on the attention of every brother. The Minerva Lodge, No. 2433, at Birkenhead, was erected on the petition of several members of our Correspondence Circle living in Liverpool and Birkenhead, and was consecrated by the Prov. Grand Master, Lord Egerton, of Tatton, on the 7th September. The petitioners and founders numbered some 36 brethren, a remarkable number to start a Lodge with, and evincing an unexpected amount of interest in the venture. Several meetings have since been held, at each of which an interesting paper was read and discussed.

THE Lodge of Research, No. 2429, Leicester, although warranted a few days before the Birkenhead Lodge, was not consecrated till the 26th October, by the Dep. Prov. G.M., Bro. Partridge, in the presence of the Prov. G.M., Earl Ferrers. Our Secretary, Brother Speth, was honoured, as representing our Lodge, by the request to instal the first Master of the new body. “Research” has also since held a meeting, when a paper was read and seven joining brothers were admitted.

LECTURES.—Few reports of lectures have come to hand since our last issue. A third lecture on the Degrees of Masonry, making the last of the series, was delivered by Bro. R. F. Gould, P.G.D., before the Earl of Morington Lodge, No. 2,000, on the 25th November; and Bro. G. W. Speth lectured on Pre-revival Degrees to the brethren of the Great City Lodge, No. 1426, on the 10th December.

ON the 7th November Bro. Speth lectured to the members of the Church Institute, Margate, on Freemasonry, giving a popular explanation of what Freemasonry is not and what it is. The lecture was not intended for Masons so much as for the profane and the ladies, but it will be published by the proprietors of the *Freemason* at their own request.

INDIA.

MURREE, PUNJAB.—Bro. Whympers writes, under date 5th September, “We have cholera positively awfully about us. A few of the members of Lodge Stewart (my Lodge), gave a little farewell dinner to the brethren of the 3rd Dragoons (leaving for the Cape shortly) on Saturday, the 27th ultimo, at the Murree Club; only 18 in all were present, and two of these are already dead from, and a third down with, cholera.”

OUR Brother H. J. Whympers, as already notified in our *Transactions*, had been offered the office of District Grand Master for the Punjab, and had accepted it. But he has since written to say that, after mature reflection, he had come to the conclusion that neither his health nor his leisure would permit his doing justice to the appointment, and that as there were other brothers willing and able to undertake the work, he had telegraphed to the Grand Secretary withdrawing the assent then on the way. Our brother has doubtlessly acted honestly on his convictions, but that others besides ourselves regret the step he has taken is evident by the report of the convocation of District Grand Lodge, which took place at Rawal Pindi on the 28th October. One speaker after another bewailed the fact that their expectation of being presided over by so amiable and learned a brother was to be frustrated.

SOUTH AFRICA.

CAPE TOWN.—We are going to rebuild the Goede Hoop Temple as nearly as possible as it was. The Exhibition building will not be rebuilt, but the other building, which was used as the Native Affairs Offices, will be turned into a large Concert and Agricultural Hall. This edifice was originally the banquetting hall of the Lodge, and served later for many years as Parliament House when the House of Assembly met there till the Houses of Parliament were built a few years ago.

We had a meeting this month in the Master's chamber, which has remained intact, and has not suffered in the least, being under a vaulted roof. This was the first meeting after the fire; there were many visitors, who came to show their sympathy, and the ceremony (3rd degree) was very impressive, as both the W.M. and myself, as Orator, spoke under the influence of our great loss and with reference to it. We were enabled to shape the whole ceremony accordingly, as under the Dutch Constitution we are not bound to the *ipsissima verba* of the Ritual, which only serves as a guide to the W.M., and Officers, but we can alter the addresses, etc., in accordance with the occasion, and the intellectual state of the candidate.

I communicated to the Lodge on this occasion your expressions of sympathy contained in your last letter to me, and also read part of your letter to Bro. Silberbauer.

The German Lodge in Cape Town, "Zur Eintracht," established a couple of years ago in violation of Masonic laws and customs, has ceased to exist. The members of it have petitioned for a warrant under the Dutch Constitution, and on Thursday evening next (28th inst.), a combined meeting of the Lodges de Goede Hoop and de Goede Trouw will be held in the Temple of the latter Lodge, under the presidency of the Deputy Grand Master, Bro. Hofmeyr, when the members of the German Lodge will surrender their German warrant, and will receive a provisional warrant under the Dutch Constitution. In this way the breach was healed, and it is to be hoped that peace and brotherly love will now be restored.

The only sore point is now the Italian Lodge "Amicitia," but this is of little significance, and will, I suppose, soon cease to exist, unless the efforts which, I hear, have been made to get a warrant from the Grand Lodge of England should succeed.—H. W. DIEPERINK.

CAPE TOWN.—It is with feelings of great pleasure that we are now in a position to record that the "invasion of Masonic territory" has ceased—so far as the German-speaking Brethren are concerned. Seeing that it was impracticable for them to obtain recognition as a Lodge from the Sister Lodges in South Africa, they surrendered their Charter and obtained a provisional one from the R.W. the Dep. Grand Master of the Netherlands, with leave to carry on their working in the German tongue. The formal surrender of the German Charter and the issuing of a Provisional Warrant to these Brethren, took place in the Temple of "De Goede Trouw" Lodge (D.C.) on the 28th April, 1892, in the presence of a large number of the Craft. The utmost cordiality and good fellowship prevailed, inasmuch as the Brethren of the "Zur Eintracht," from the W.M.: Br.: H. C. G. Nicolay (who fills a very important and responsible post in the office of the Treasurer of the Colony), downwards, are much respected members of the community. As soon as their Charter arrives from Holland the Brethren will begin work.

As regards the spurious Italian Lodge, matters are still *in statu quo*.—C. F. SILBERBAUER.

A MEETING of English, Scottish, and Dutch Masons was held at Kimberley, on the 18th October, to discuss the desirability of erecting a Grand Lodge of South Africa. The proposed "Basis of Union" was published in the *South African Freemason* on the 1st September, but the meeting separated without even affirming the desirability of erecting an independant Grand Lodge, contenting themselves with appointing a committee to make enquiries whether such a step would be likely to receive sufficient support.

GERMANY.

DARMSTADT.—Many German Lodges arrange for an address at each stated meeting. Lodge St. John the Evangelist of Concord, Darmstadt, has published its programme for the coming year, from which it appears that the following lectures will be delivered. The nature and aim of Freemasonry: Origin and present state of Freemasonry: Masonry and the High Degrees: Organisation and systems of Freemasonry in Germany: Origin and efficiency of the Union of German Grand Lodges: Duties of a Freemason to his Lodge and his Family: The Lodge considered as school and workshop: and The Future of Freemasonry.

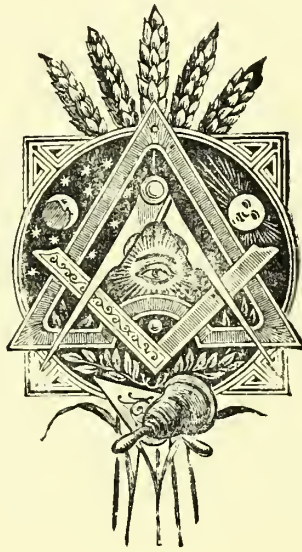
NORWAY.

THE newly constituted Grand Lodge of this country has the following Lodges working under it. At Christiana, with 1048 members and 26 serving brothers: at Bergen, with 283 members and 14 serving brothers: at Drammen, with 202 and 4; and at Drontheim, with 166 and 8 respectively. In all, 4 Lodges, 1699 full and 52 serving brothers. This is a very small jurisdiction, not numbering many more members than our own Correspondence Circle. The ritual is, of course, according to the Swedish rite.

 ERRATUM.

Ante, p. 101, under the date of "Minden, 4th August, 1759,"

read, "Kingsley's regiment, *at its own request*, will resume its portion of duty in the line."





1756 - MOZART - 1791



Sodge of the
 QUATUOR CORONATI
 No 2076.

To the Members of both
 CIRCLES
 "HEARTY GOOD WISHES"
 from the
 W.M. & OFFICERS.



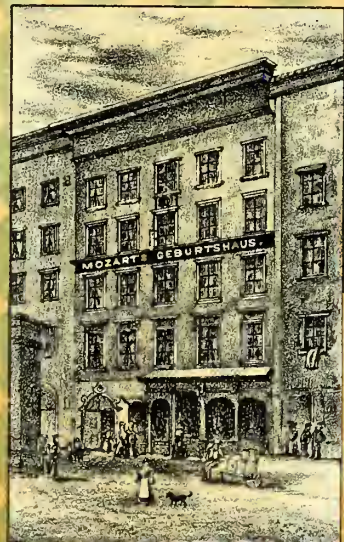
In die - sen heil'gen Hal - len kennt man die Ra - che nicht, und ist ein Mensch ge -



fal - len, führt Lie - be ihn zur Pflicht.



Mozart's Dwelling, Salzburg.



Mozart's Birth-place, Salzburg.

ST JOHN'S DAY IN WINTER 1892.

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, 1892.

Wargate:

PRINTED AT "KEBLE'S GAZETTE" OFFICE.
MDCCCXCII.

Past Masters and Founders :

- * SIR CHARLES WARREN, G.C.M.G., Past Master.
 - * WILLIAM HARRY RYLANDS, P.G.Stew., Immediate Past Master.
 - * ROBERT FREKE GOULD, Past Master.
 - * GEORGE WILLIAM SPETH.
 - * WALTER BESANT, M.A.
 - * JOHN PAUL RYLANDS.
 - * SISSON COOPER PRATT, Lieut. Col., Past Master.
 - * WILLIAM JAMES HUGHAN.
 - WILLIAM SIMPSON, R.I., M.R.A.S., Past Master.
 - WITHAM MATTHEW BYWATER, P.G.S.B., Past Master.
-
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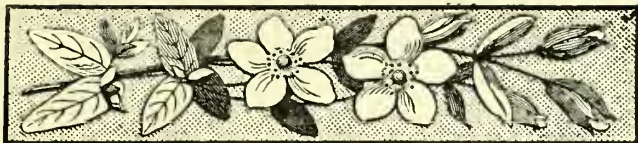
Officers of the Lodge :

Worshipful Master	PROFESSOR THOMAS HAYTER LEWIS, F.S.A., R.I.B.A.
Senior Warden	WILLIAM WYNN WESTCOTT, M.B.
Junior Warden	REV. CHARLES JAMES BALL, M.A.
Treasurer	WALTER BESANT, M.A.
Secretary	GEORGE WILLIAM SPETH.
Senior Deacon	EDWARD MACBEAN.
Junior Deacon	WILLIAM MATTIEU WILLIAMS, F.R.A.S.
Director of Ceremonies	ROBERT FREKE GOULD.
Inner Guard	GUSTAV ADOLF CÆSAR KUPFERSCHMIDT.
Steward	CASPAR PURDON CLARKE, C.I.E.

Cyler :

JOHN W. FREEMAN, P.M., 147. Freemasons' Hall, Great Queen Street, W.C.

* Founders.



27TH DECEMBER, 1892.



MY DEAR BRETHREN,

SEND to you a hearty greeting for this St. John's Day anniversary. May the coming year be one of continued prosperity to our Craft, and of well-being and well-doing in our Lodge, whose members have done me the honour of electing me as their W. Master.

I feel very keenly how inferior is my knowledge of the details of Freemasonry to that of those Brethren who have preceded me in the chair, but I hope, by a zealous attention to my duties, to merit your esteem.

What I have seen of the workings of the Craft has impressed me, much more than I had expected, by the varied nature of its surroundings which opened out paths of interest quite new to me; and these paths are so various and their directions so different that there is scarcely any of our Brethren who could not find some one or more which would be attractive to him to follow.

Many of these I pointed out in my installation address; but I might enlarge the list to almost any extent, and you have only to refer back to our journals to see what a variety of subjects have been brought to light and how much elucidation is required for them and for many more. There is the state of Masonic Lodges in the time of Sir Christopher Wren, and the position of Master Masons, Clerks of Works, and Surveyors at that time. A search for earlier MSS. than we now have relating to our Craft. The St. Alban Legend and the literature connected with it. The further elucidation of the personality of Naymus Grecus. The origin of our Ceremonials, Ritual, and Vestments. The various Gilds, and what connection our Craft had with any ancient ones. What position did the Master Mason hold in medieval times? How were our splendid cathedrals and churches designed and built? The same with the grand fortifications in England, Wales, and Scotland?

One brother might find a pleasure in endeavouring to trace back to their origin some of the curious legends, such as *e.g.* Hiram's of our Craft. Another might trace its recorded history so far as is known or suggested, down to the present time. Another might investigate the history of Merchants' Marks as distinguished from those of the Masons.

I could supply a vast many more subjects than the above, but the records in our Proceedings will be sure to furnish to a zealous brother, some one path of the literature of our Craft which it will be delightful to him to follow.

THOMAS HAYTER LEWIS.



Members of the Lodge in the Order of their Seniority.

-
- 1a Warren, Sir Charles, G.C.M.G., *Singapore*. 245, 1417, 1832, 2076, P.M. Founder and first Worshipful Master. Past Grand Deacon, District Grand Master Eastern Archipelago.
 - 1b Rylands, William Harry. 37, *Great Russell Street, Bloomsbury, W.C., London*. 2, 2076, P.M. Founder and first Senior Warden. Immediate Past Master. 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. 7, *Lancaster Place, Margate, Kent*. 183, 2076, P.M. Founder, Secretary.
 - 1e Besant, Walter, M.A. *Frognel End, Hampstead, N.W., London*. 1159, 2076, P.M. Founder. Treasurer.
 - 1f Rylands, John Paul, Barrister-at-Law. *Heather Lea, Charlesville, Claughton, 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, Past Master.
 - 1h Hugban, William James. *Dunscove, Torquay, Devon*. 131, 2076, P.M. Founder. *P.Pr.G.Sec., P.Pr.G.W., Cornwall*. Past Grand Warden, Iowa. Past Grand Deacon. Local Secretary for Devon.
 - 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. Past Master. Past Grand Sword Bearer. 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. *Acomb House, York*. 1611, 2076, 2328, P.M., *P.Pr.G.W., North and East Yorks*. Past Grand Sword Bearer. Joined 7th April, 1886.
 - 13 Riley, John Ramsden. 49, *Grey Road, Walton, Liverpool*. 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. Worshipful Master. Joined 3rd June, 1886.
 - 15 Westcott, William Wynn, M.B., Lond. 396, *Camden Road, N.W., London*. 814, 2076, P.M., *P.Pr.G.D.C., Somersetshire*. Senior 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 Chalet, 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. 21, *Upper Park Road, Hampstead, N.W., London*. 1820, 2076. Junior Warden. 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.* **District Grand Master, Punjab.** Local Secretary for the Punjab. Joined 6th January, 1888.
- 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.* 1 (S.C.), 2076 50 (S.C.), 600, M.E.Z., *P.Pr.G.Treas., Pr.Sc.N. (R.A.), for the Lower Ward of Lanarkshire.* **Past Grand Standard Bearer, Past Grand Sojourner (R.A.), Scotland, and Member of the Supreme Committee. Grand Representative of the Grand Lodge of Maine.** Senior Deacon. Local Secretary for Glasgow and vicinity. Joined 4th May, 1888.
- 24 Goldney, Frederick Hastings. *Camberley, Surrey.* 259, 335, 626, 2076, P.M., *P.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. Junior Deacon. Joined 8th November, 1888.
- 26 Kupferschmidt, Gustav Adolf Cæsar. 23, *Woodberry Grove, Finsbury Park, N., London.* 238, 2076, P.M., Inner Guard. Joined 4th January, 1889.
- 27 Clarke, Caspar Purdon, C.I.E. 4, *The Residences, South Kensington Museum, S.W., London.* 1196, 2076. Steward. Joined 4th January, 1889.
- 28 Klein, Sydney Turner, F.L.S., F.R.A.S. *The Observatory, Stanmore.* 404, 2076. Joined 8th November, 1889.
- 29 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.
- 30 Markham, Albert Hastings, Rear Admiral, A.D.C. to the Queen, F.R.G.S. 50, *St. Ermin's Mansions, Westminster, S.W., London.* 257, 1593, 2076, P.M. Joined 24th June, 1891.
- 31 Ninnis, Belgrave, M.D., Deputy Inspector General R.N., F.R.G.S., *Royal Naval Hospital, Chatham.* 259, 1174, 1691, 2076, P.M. *P.Dis.G.D., Malta.* **Grand Standard Bearer.** Joined 9th November, 1891.

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 Argentine Republic	Buenos Ayres	January, 1891
11	District Grand Lodge of the Eastern Archipelago	Singapore	October, 1890
12	District Grand Lodge of Queensland, Scottish Constitution	Brisbane	October, 1891
13	Grand Lodge of Iowa, Masonic Library	Cedar Rapids	October, 1888
14	Grand Lodge of Kentucky, Library	Louisville	May, 1889
15	Grand Lodge of Maine, Portland Masonic Library	Portland	October, 1891
16	Grand Lodge of Massachusetts	Boston	January, 1890
17	Grand Lodge of New York, Masonic Library	New York	November, 1890
18	Grand National Lodge of Germany, Bro. C. Schulze, Librarian	Berlin	May, 1887
19	Grand Lodge of South Australia	Adelaide	January, 1890
20	Grand Lodge of Victoria	Melbourne	November, 1890

21	Grand Orient of Italy	Rome	Joined. November, 1891
22	Supreme Council, Ancient and Accepted Scottish Rite, England	London	May, 1888
23	Supreme Council, Ancient and Accepted Scottish Rite, Italy	Rome	November, 1891
24	Supreme Council, Ancient and Accepted Scottish Rite, Belgium	Brussels	May, 1887
25	Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction of the United States of America	Washington	March, 1892
26	The Grand Council of the Order of the Secret Monitor in England	London	June, 1888

LODGES AND CHAPTERS (ON THE ROLL OF THE GRAND LODGE OF ENGLAND)

27	No. 19	Royal Athelstan Lodge	London	January, 1890
28	" 39	St. John the Baptist Lodge	Exeter	October, 1890
29	" 57	Humber Lodge	Hull	May, 1889
30	" 61	Lodge of Probity	Halifax, Yorkshire	November, 1890
31	" 68	Royal Clarence Royal Arch Chapter	Bristol	October, 1891
32	" 98	St. Martin's Lodge	Burslem, Staffordshire	May, 1888
33	" 107	Philanthropic Lodge	King's Lynn, Norfolk	October, 1890
34	" 117	Salopian Lodge of Charity	Shrewsbury	January, 1889
35	" 133	Lodge of Harmony	Faversham, Kent	November, 1890
36	" 162	Cadogan Lodge	London	May, 1889
37	" 168	Mariners Lodge	Guernsey	May, 1891
38	" 195	Lodge Hengist	Bournemouth	March, 1891
39	" 236	York Lodge	York	October, 1888
40	" 253	Tyrian Lodge	Derby	January, 1888
41	" 257	Phoenix Lodge	Portsmouth	March, 1888
42	" 262	Salopian Lodge	Shrewsbury	January, 1889
43	" 272	Lodge of Harmony	Boston, Lincolnshire	March, 1890
44	" 278	Lodge of Friendship	Gibraltar	October, 1888
45	" 297	Witham Lodge	Lincoln	March, 1891
46	" 309	Lodge of Harmony	Fareham, Hampshire	March, 1888
47	" 331	Phoenix Lodge of Honour and Prudence	Truro, Cornwall	November, 1887
48	" 342	Royal Sussex Lodge	Landport, Hampshire	November, 1888
49	" 362	Doric Lodge	Grantham, Lincolnshire	March, 1890
50	" 374	St. Paul's Lodge	Montreal, Canada	June, 1888
51	" 387	Airedale Lodge	Saltaire, Yorkshire	January, 1891
52	" 418	Menturia Lodge	Hanley, Staffordshire	May, 1889
53	" 422	Yarborough Lodge	Gainsboro', Lincolnshire	March, 1890
54	" 450	Cornubian Lodge, " Coombe " Library	Hayle, Cornwall	November, 1887
55	" 459	Lodge Himalayan Brotherhood	Simla, Punjab	October, 1892
56	" 508	Lodge Zetland in the East	Singapore	October, 1890
57	" 510	St. Martin's Lodge	Liskeard, Cornwall	March, 1890
58	" 517	New Zealand Pacific Lodge of Instruction	Wellington, New Zealand	May, 1888
59	" 525	Lodge Zetland	Hong Kong	October, 1888
60	" 539	St. Matthew's Lodge	Wallsall, Staffordshire	January, 1889
61	" 542	Lodge of Philanthropy	Maulmain, Burma	October, 1890
62	" 611	Lodge of the Marches	Ludlow, Shropshire	January, 1889
63	" 614	Lodge Star of Burma	Rangoon	June, 1890
64	" 617	Excelsior Lodge	Buenos Ayres	May, 1890
65	" 622	St. Cuthberga Lodge	Wimborne, Dorsetshire	January, 1888
66	" 624	Abbey Lodge	Burton-on-Trent	March, 1889
67	" 637	Portland Lodge	Stoke-upon-Trent	October, 1888
68	" 660	Camalodunum Lodge	Malton, Yorks	March, 1891
69	" 696	St. Bartholomew Lodge	Wednesbury, Stafford	January, 1889

70	No. 699	Boscawen Lodge	Chacewater, Cornwall	Joined. January, 1892
71	711	Goodwill Lodge	Port Elizabeth, Sth Africa	June, 1887
72	712	Lindsey Lodge	Louth, Lincolnshire	May, 1889
73	726	Staffordshire Knot Lodge	Stafford	March, 1888
74	735	Southern Star Lodge	Nelson, New Zealand	January, 1892
75	751	Eastnor Lodge	Ledbury, Hereforshire	January, 1889
76	752	Combermere Lodge	Melbourne, Victoria	June, 1890
77	773	Gold Coast Lodge	Cape Coast, W. Africa	October, 1890
78	792	Pelham Pillar Lodge	Grimsby, Lincolnshire	May, 1890
79	796	North Australian Lodge	Brisbane, Queensland	January, 1892
80	804	Carnarvon Lodge	Havant, Hampshire	November, 1887
81	809	Lodge of United Good Fellowship	Wisbech, Cambridgeshire	March, 1892
82	832	Lodge Victoria in Burma	Rangoon	June, 1890
83	844	Lodge of Otago	Dunedin, New Zealand	May, 1888
84	859	Isaac Newton University Lodge	Cambridge	May, 1891
85	876	Acacia Lodge	Monte Video	June, 1890
86	897	Lodge of Loyalty	St. Helen's, Lancashire	November, 1888
87	904	Phoenix Lodge	Rotherham, Yorkshire	January, 1891
88	913	Pattinson Lodge	Plumstead, Kent	January, 1892
89	972	Lodge Saint Augustine	Canterbury	November, 1892
90	1010	Kingston Lodge	Hull	November, 1889
91	1025	Lodge Star of the South	Buenos Ayres	June, 1890
92	1039	St. John's Lodge	Lichfield, Stafforshire	January, 1890
93	1060	Marmion Lodge	Tamworth, Staffordshire	May, 1889
94	1102	Mirfield Lodge	Mirfield, Yorkshire	June, 1888
95	1110	Tyrian Lodge	Eastbourne	March, 1891
96	1152	Lodge St. George	Singapore	October, 1890
97	1165	Lodge Perseverance	Hong Kong	October, 1888
98	1248	Denison Lodge	Scarborough	November, 1889
99	1268	Lodge Rangoon	Rangoon	June, 1890
100	1294	St. Alban's Lodge	Grimsby, Lincolnshire	May, 1890
101	1331	Aldershot Camp Lodge	Aldershot	May, 1888
102	1376	Lodge Astraea	Thayetmyo, Burma	November, 1890
103	1402	Jordan Lodge	Torquay, Devonshire	January, 1888
104	1415	Campbell Lodge	Hampton Court, Middlesex	November, 1891
105	1428	United Service Lodge	Landport, Hampshire	January, 1889
106	1448	Light in the Himalayas Lodge	Murree, Punjab	October, 1888
107	1462	Wharnclyffe Lodge	Penistone, Yorkshire	March, 1888
108	1469	Meridian Lodge	Cradock, Cape Colony	June, 1889
109	1482	Isle of Axholme Lodge	Crowle, Lincolnshire	May, 1890
110	1513	Friendly Lodge	Barnsley, Yorkshire	January, 1888
111	1521	Wellington Lodge	Wellington, New Zealand	November, 1887
112	1523	St. Mary Magdalen Lodge	London	March, 1890
113	1529	Duke of Cornwall Lodge	St. Columb, Cornwall	March, 1888
114	1544	Mount Edgcumbe Lodge	Cambourne, Cornwall	March, 1891
115	1574	Charles Warren Lodge of Instruction	Kimberley	October, 1892
116	1611	Eboracum Lodge Library	York	May, 1887
117	1621	Castle Lodge	Bridgenorth, Shropshire	March, 1889
118	1644	Alma Mater Lodge	Birmingham	November, 1891
119	1665	Natalia Lodge	Pietermaritzburg, Natal	March, 1889
120	1680	Comet Lodge	Barcaldine, Qucensland	June, 1892
121	1746	Lodge Fraternity and Perseverance	Benares, India	March, 1892
122	1778	Southern Cross Lodge	Harrismith, Orange Free State	January, 1889
123	1792	Tudor Lodge	Harborne, Stafforshire	March, 1889
124	1806	Corinthian Lodge	Amoy, China	March, 1889
125	1834	Duke of Connaught Lodge	Landport, Hampshire	October, 1888
126	1838	Tudor Lodge of Rifle Volunteers	Wolverhampton, Staffordshire	January, 1889

127	No. 1884	Chine Lodge	Shanklin, Isle of Wight	Joined. March, 1888
128	„ 1896	Audley Lodge	Newport, Shropshire	January, 1888
129	„ 1915	Graystone Lodge	Whitstable, Kent	March, 1889
130	„ 1960	Stewart Lodge	Rawul Pindee, Punjab	May, 1889
131	„ 1990	Hampshire Lodge of Emulation	Portsmouth	January, 1888
132	„ 1991	Agricola Lodge	York	November, 1887
133	„ 2036	Lodge Waitohi	Picton, Marlboro', N.Z.	May, 1891
134	„ 2069	Prudence Lodge	Leeds	November, 1887
135	„ 2074	St. Clair Lodge	Landport, Hampshire	January, 1889
136	„ 2089	Frere Lodge	Aliwal North, Cape Colony	May, 1891
137	„ 2109	Prince Edward Lodge	Heaton Moor, Lancashire	May, 1891
138	„ 2113	Lodge Umzimkulu	Umzimkulu, E. Griqualand	May, 1890
139	„ 2153	Lodge of Hope	Gosport, Hampshire	November, 1887
140	„ 2155	Makerfield Lodge	Newton-le-Willows, Lanc'shire	May, 1889
141	„ 2208	Horsa Lodge	Bournemouth, Hampshire	January, 1888
142	„ 2219	Mandalay Lodge	Mandalay, Burma	June, 1888
143	„ 2225	Lodge Perak Jubilee	Taiping, Malay Peninsular	October, 1890
144	„ 2252	Rocky Park Lodge	Barkly East, Cape Colony	October, 1891
145	„ 2264	Chough Lodge	London	May, 1890
146	„ 2280	Lodge of St. John	Saugor, Central Provinces, India	November, 1889
147	„ 2300	Aorangi Lodge	Wellington, New Zealand	November, 1891
148	„ 2314	El Dorado Lodge	Zeerust, S.A.R.	June, 1892
149	„ 2370	Lodge Albert Victor	Lahore, Punjab	January, 1891
150	„ 2402	St. George's Lodge	Larnaca, Cyprus	March, 1892
151	„ 2433	Minerva Lodge	Birkenhead, Cheshire	November, 1892

LODGES, &c., NOT UNDER THE GRAND LODGE OF ENGLAND.

152	Ark Lodge, No. X. (I.C.)	Belfast	October, 1888
153	West End Lodge, No. 331 (I.C.)	South Brisbane, Queensland	May, 1892
154	Prince Frederick William of Prussia Lodge, No. 431 (I.C.)	Ballymena	January, 1889
155	Lurgan Lodge, No. 134 (I.C.)	Lurgan, Armagh	May, 1889
156	Naval and Military R.A. Chapter No. 40 (S.C.)	Edinburgh	March, 1889
157	Darling Downs Royal Arch Chapter, No. 194 (S.C.)	Toowoomba, Queensland	October, 1892
158	Southern Cross Lodge No. 398 (S.C.)	Cape Town	October, 1889
159	Lodge Caledonia, No. 661 (S.C.)	Meerut, Bengal	March, 1892
160	Douglas Lodge No. 677 (S.C.)	Rockhampton, Queensland	June, 1891
161	St. John's in the South Lodge No. 747 (S.C.)	Barberton, Transvaal	October, 1889
162	Mount Morgan Lodge, No. 763 (S.C.)	Mount Morgan, Queensland	June, 1891
163	Golden Light Lodge, No. 766 (S.C.)	Potchefstrom, S.A.R.	January, 1892
164	Lodge Sir William Wallace, No. 768 (S.C.)	Croydon, Queensland	March, 1892
165	Mount Morgan Royal Arch Chapter (S.C.)	Mount Morgan, Queensland	June, 1891
166	Darling Downs Lodge, No. 775 (S.C.)	Toowoomba, Queensland	January, 1891
167	Lodge St. Andrew, No. 435 (S.C.)	Brisbane, Queensland	November, 1891
168	Lodge de Goede Hope (D.C.)	Cape Town	September, 1887
169	Jubilee Lodge (D.C.)	Barberton, Transvaal	October, 1889
170	Lodge Unie (D.C.)	Rietkuil, S. African Republic	January, 1891
171	Lodge Hiram Abiff	The Hague, Holland	October, 1891
172	Lodge Minerva zu den drei Palmen	Leipsic, Saxony	January, 1889
173	Lodge Archimedes zu den drei Reissbretern	Altenburg, Saxe-Altenburg	November, 1890
174	Lodge Montana	Breslau	June, 1890
175	Lodge Indissolubilis	Berlin	June, 1889
176	Lodge Zur Hansa	Bremen	May, 1891
177	Orient Lodge, No. 395 (N.C.C.)	Wilmington, N. Carolina, U.S.	October, 1890
178	Lodge of Fidelity, No. 5 (S.A.C.)	Gawler, South Australia	May, 1892

179	Lodge of St. John, No. 15 (S.A.C.)	Strathalbyn, S. Australia	Joined. May, 1892
180	Victoria Lodge, No. 26 (S.A.C.)	Jamestown, South Australia	November, 1892
181	Holdfast Lodge, No. 30 (S.A.C.)	Unley, South Australia	May, 1892
182	Emulation Lodge, No. 32 (S.A.C.)	Norwood, South Australia	October, 1892
183	Mount Gambier Lodge, No. 35 (S.A.C.)	Mount Gambier, S. Australia	October, 1892
184	Lodge St. Alban, No. 38 (S.A.C.)	Adelaide, South Australia	October, 1890
185	Geelong Lodge of Unity and Prudence (V.C.)	Geelong, Victoria	May, 1888
186	Maryborough Masonic Lodge, No. 22 (V.C.)	Maryborough, Victoria	October, 1888
187	St. John's Lodge, No. 36 (V.C.)	Ballarat, Victoria	October, 1891
188	Lodge St. Andrew, No. 8 (N.Z.C.)	Auckland, New Zealand	October, 1891
189	Lodge Victory, No. 40 (N.Z.C.)	Nelson, New Zealand	January, 1889
190	Ara Lodge of Instruction (N.Z.C.)	Auckland, New Zealand	October, 1891
191	Combermere Lodge, No. 61 (N.S.W.C.)	Albury, New South Wales	January, 1888
192	Felix Gottlieb Conclave, No. 3 (O.S.M.)	Penang	January, 1889

OTHER ASSOCIATIONS.

193	Masonic Hall Library	Leicester	November, 1887
194	London Library	St. James' Sq., London	May, 1888
195	Bureau of Ethnology, Smithsonian Institution	Washington, U.S.A.	November, 1889
196	York College of Rosicrucians	York	March, 1890
197	Newcastle College of Rosicrucians	Newcastle-on-Tyne	October, 1890
198	Toowoomba Masonic Literary Society	Toowoomba, Queensland	January, 1892
199	Masonic Historical Society	Duluth, Minnesota, U.S.A.	June, 1892

BROTHERS.

- 200 Aburrow, Charles. P.O.B. 534. *Johannesburg, South Africa.* 1574, 1832, P.M., 1574, 153 (S.C.), P.Z., October, 1888.
- 201 Aburrow, Edward. *Kimberley, South Africa.* 1417. January, 1889.
- 202 Adams, Arthur Robert. *Penang.* 1555, 1555, *Dis.A.G.D.C., Eastern Archipelago.* June, 1889.
- 203 Adams, Arthur W. 17, *Wheeley's Road, Edgbaston, Birmingham.* 1644, P.M. *P.Pr.G.S.B., Warwick.* Local Secretary for Warwickshire. January, 1892.
- 204 Adams, Matthew Valentine. *Freeman Street, Adelaide.* 32, P.M., 4, J. Grand Inspector of Lodges, **South Australia.** May, 1892.
- 205 Aiken, Henry Martin. *Knoxville, Tennessee.* Past Grand Master, Past Grand High Priest, **Tennessee.** March, 1892.
- 206 Aland, Robert. *Toowoomba, Queensland.* 1315, P.M., 194 (S.C.), P.Z. May, 1892.
- 207 Alexander, Adolphus B., L.D.S., R.C.S. 62, *Wellbeck Street, W., London.* 2029. November, 1889.
- 208 Alexander, William. *Perth, Western Australia.* 1315, P.M., 194 (S.C.), P.Z. January, 1892.
- 209 Allan, John Scott. 566, *Calle San Martin, Buenos Ayres.* 617. October, 1890.
- 210 Allen, George. *Castleary House, Bedford Hill Road, Balham, S.W., London.* 144, 720, P.M., 186, 742, P.Z. September, 1887.
- 211 Amphlett, George Thomas. *Standard Bank, Cape Town.* Goede Hoop Lodge. October, 1891.
- 212 Amselem, Alfred. 526, *Casilla del Correo, Buenos Ayres.* 617. May, 1890.
- 213 Anderton, Edward Dixon. *Oakroyd, Falmouth, Cornwall.* 331, P.M., 331, P.Z., *P.Pr.G.W., P.Pr.G.H. Cornwall.* March, 1889.
- 214 Andrews, John. *Homewood, Rondesbosch, Cape Town.* 398 (S.C.), P.M., 86 (S.C.), P.Z. October, 1889.
- 215 Ansdell, James Richard. 2, *Ryde Street, Beverley Road, Hull.* 57, 1605, P.M., 1605, P.Z., *P.Pr.G.S.E., North and East Yorks.* May, 1889.
- 216 Ansell, Frederick Henry. *Box 530, Johannesburg.* 2313. March, 1891.
- 217 Archer, Thomas. 68, *Kenninghall Road, Clapton, N.E., London.* 2140. March, 1891.
- 218 Armatage, Charles N. *Albany, New York.* 14, 5. October, 1891.
- 219 Armitage, Edward. 3, *Lincoln's Inn Fields, W.C., London.* 859, 1074, 1492, P.M., 859, 1014, 1 (S.C.), P.Z., *P.Pr.G.W., Cumberland and Westmoreland, P.Pr.G.J., Cambridge.* October, 1888.
- 220 Armstrong, John. 79, *Kingsley Road, Liverpool.* 148, 1356, P.M., 148, 605, P.Z. May, 1892.

- 221 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.
- 222 Arter, Thomas R. *Park Hill, Moseley, Worcestershire*. 925, 2034, P.M., 43, 587, P.Z., *P.Pr.G.S.B., Worcestershire*. March, 1889.
- 223 Atherton, Jeremiah Leech. 21, *Fairfield Road, Bradford*. 439, P.M., 387, 600, P.Z., *P.Pr.G.D.C., Pr.G.H., West Yorks*. Local Secretary for Province of West Yorks. November, 1887.
- 224 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.
- 225 Atkinson, Benjamin F. *Fort Smith, Arkansas*. 20, 8. October, 1891.
- 226 Austen, Arthur Elvey. *Cradock, Cape Colony*. 1469, P.M., *P.Dis.G.W., Eastern Division of South Africa*. May, 1887.
- 227 Austen, Rev. Edward Gillmore. *Penselwood Rectory, Bath*. 976, 1367, P.M., *Pr.G.Ch., Dorsetshire*. June, 1890.
- 228 Avery, William Randall. *United Bank Building, Cincinnati, Ohio*. 483, P.M., 483. October, 1891.
- 229 Balley, F. J. Ferris. 6, *Custom House Street, Cardiff*. 1992. March, 1891.
- 230 Baln, George Washington. *Thornhill Gardens, Sunderland*. 949, P.M., 80, 949, Z. *P.P.G.R., P.G.Sc.N., Durham*. Local Secretary for Province of Durham. March, 1889.
- 231 Baker, Charles A. *Roma, Queensland*. 730 (S.C.) October, 1892.
- 232 Baker, Edwin. 70, *Weybosset Street, Providence, R.I., U.S.A.* Grand Secretary, Grand Musical Director (R.A.) of Rhode Island. Grand Representative, England. Local Secretary for Rhode Island. May, 1890.
- 233 Baker, Surgeon-Major Fawsett Maher. *Union Club, Malta*. 349. June, 1892.
- 234 Baker, George. *Daily Telegraph Office, Fleet Street, E.C., London*. 108, W.M., 860. March, 1891.
- 235 Baker, George Edward. 8, *Stapleton Hall Road, Crouch Hill, N., London*. 192. January, 1888.
- 236 Baker, William King. *Tredorwin, Towednack, Penzance*. 1272, P.M. 124, 450, P.Z. *P.Pr.G.D., P.Pr.So., Cornwall*. January, 1890.
- 237 Balfour, Charles Barrington. *Newton Don, Kelso, N.B.* 58. *Pr.G.W., Roxburgh and Selkirk*. March, 1892.
- 238 Ball, Dayton. *Albany, New York*. 14, 5. October, 1891.
- 239 Ball, Thomas J. *Port Elizabeth, South Africa*. 711, P.M., *P.Dis.G.W., Griqualand West*. May, 1890.
- 240 Balme, John William. *Westcroft House, Halifax, Yorks*. 61, P.M., 61, P.Z. March, 1888.
- 241 Bannatyne, Brice McAlister. *Beechwood, Rock Ferry, Birkenhead*. 216, P.M., 216. May, 1891.
- 242 Barber, Joseph Wright. 19, *Park Lane, Bradford, Yorks*. 1648, P.M., 600, P.Z. October, 1888.
- 243 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.
- 244 Barnard, George William Girling. 4, *Surrey Street, Norwich*. 943, P.M., 213, P.Z., *P.Pr.G.R., P.Pr.G.J., Pr.G.Sec., Norfolk*. June, 1890.
- 245 Barnes, Charles Barritt. 27, *Clements Lane, Lombard Street, E.C., London*. 19, P.M. June, 1888.
- 246 Barnes, John George Waldegrave. *Brisbane, Queensland*. 455 (S.C.), P.M., 127 (S.C.), P.Z. Acting District Grand Master (S.C.), Queensland. May, 1891.
- 247 Barnett-Clarke, the Very Rev. Charles William, Dean of Cape Town. *The Deanery, Cape Town*. 1735. District Grand Master, West Division of South Africa. October, 1891.
- 248 Barnett, John (Jun.) 21, *Mincing Lane, E.C., London*. 2192, 2205, P.M., 177. October, 1890.
- 249 Barrett, George R. *Drakesleigh, Plymouth*. 2025, P.M., *P.P.G.D., Devon*. March, 1890.
- 250 Barrett, J. Leach. 53, *Blomfield Road, Maida Hill, W., London*. 1201, P.M. June, 1892.
- 251 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.
- 252 Barrow, William Woodward. *Box 53, Richmond, Virginia*. 10, 9. Local Secretary for Virginia, West Virginia, District of Columbia, and North Carolina. January, 1891.
- 253 Baskett, Samuel Russell. *Evershot, Dorchester*. 1367, P.M., *P.Pr.G.R., Dorchester*. March, 1887.
- 254 Batchelor, James Cunningham. *P.O.B. 81, New Orleans, U.S.A.* P.M., Past Grand Secretary of Grand Lodge and Grand Chapter of Louisiana. September, 1887.
- 255 Bate, Osborn Hambrook. *Standard Bank, Barkly East, Cape Colony*. 1824, 2252, P.M. *Dis.G.W., South Africa, E. Division*. June, 1889.
- 256 Bateman, Arthur Henry. *The Woodlands, Belvedere, Kent*. 1973, P.M. March, 1887.
- 257 Bates, Anderson. *Great Grimsby, Lincolnshire*. 792, 1294, P.M. 792. *P.Pr.G.D.C., Lincoln*. March 1890.
- 258 Batty, Fred. 59, *Piccadilly, Manchester*. 1231, 2231, 1730. March, 1889.
- 259 Battye, George. *New Cross Street, Manchester Road, Bradford, Yorks*. 176 (S.C.) October, 1888.

- 260 Baxter, Charles. 7, *Rothsay Place, Edinburgh*. 44, 48, 75, 40, P.Z. Grand Scribe N., Scotland. March, 1889.
- 261 Beach, Fletcher, M.D. *Darenth Asylum, Dartford, Kent*. 231, 1837, P.M., 1837, P.Z. May, 1892.
- 262 Beak, Henry. *Pennard, Rockhampton, Queensland*. 677 (S.C.), 205 (S.C.) June, 1891.
- 263 Beaton, C. F. *Kimberley, South Africa*. 1409, P.M. October, 1890.
- 264 Beaumont, Charles G., M.D. *The Chalet, Barselt, Southampton*. 26, 1112, P.M. P.P.G.R., Hants. and Isle of Wight. March, 1888.
- 265 Beck, Rudolph Carl. *Wettiner Strasse, 14, Dresden*. Lodge Zum Goldenen Apfel, Dresden. March, 1887.
- 266 Begemann, Dr. Georg Emil Wilhelm. *Rostock, Mecklemburg*. Vereinte-Loge, Rostock, P.M., Provincial Grand Master of Mecklemburg. February, 1887.
- 267 Bell, Seymour. *Eldon Square, Newcastle-on-Tyne*. 1626, P.M. June, 1891.
- 268 Bellew, Thomas Acheson. *South Lodge, North Finchley, N., London*. 1380, 2316. May, 1892.
- 269 Bellew, William Septimus. Captain Cape Police. *Kimberley, South Africa*. 83, 1417, P.M. June 1888.
- 270 Bennett, George Frederick. *Mort Estate, Toowoomba, Queensland*. 755 (S.C.), 194 (S.C.) June, 1891
- 271 Bennlon, Thomas. *Croydon, North Queensland*. 768 (S.C.) June, 1892.
- 272 Bentley, William Rae Buchanan. *Craig's Royal Hotel, Ballarat, Victoria*. 36, W.M., 713 (E.C.) October, 1891.
- 273 Best, Albert Sydney. *Standard Bank, Johannesburg*. 1467. October, 1891.
- 274 Beveridge, George. *Kimberley, South Africa*. 591 (S.C.) June, 1889.
- 275 Bevington, Richard George. P.O.B. 27, *Johannesburg, S.A.R.* 744 (S.C.) August, 1892.
- 276 Biccard, François Louis. *Johannesburg, Transvaal*. Star of the Rand Lodge (D.C.) October, 1889.
- 277 Biison, Frederick Eastall. 1, *Lansdowne Crescent, Bournemouth*. 195. March, 1889.
- 278 Bilson, John. 23, *Parliament Street, Hull*. 1010, P.M., 1010, J. March, 1889.
- 279 Bindley, William Allen. *Avondale, Ampton Road, Birmingham*. 587, 938, 938. Pr.G.W., Warwickshire. October, 1892.
- 280 Binney, Joseph. 15, *Southbourne Road, Sheffield*. 139, P.M., P.Pr.G.R., West Yorks. Local Secretary for Sheffield and Vicinity. October, 1890.
- 281 Black, William. *Falkirk, N.B.* 16, P.M., 210, P.Z., Sub. Pr.G.M., *Stirlingshire*. Grand Steward, Scotland. October, 1888.
- 282 Blackburn, Peter. *Ariston, Waterloo, Liverpool*. 1380, P.M., 241. May, 1892.
- 283 Blainey, John Mitchell. *Cornish Bank, Penryn, Cornwall*. 967. May, 1890.
- 284 Blake, Major Charles John, R.A. *Union Club, Malta*. 309, 407, P.Dis.G.D.C., Malta. March, 1892.
- 285 Blake, William James. P.O.B. 329, *Johannesburg*. 918, 744 (S.C.), P.M. June, 1890.
- 286 Blanchard, Jotham. *Maryborough, Queensland*. 292 (I.C.), P.M. June, 1892.
- 287 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.
- 288 Bloom, Isidor. *Fordsburg, Johannesburg, S.A.R.* 744 (S.C.), 225 (S.C.) August, 1892.
- 289 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 Assltant Director of Ceremonies (Craft), and Past Grand Sword Bearer (R.A.), England. Local Secretary for Provinces of Shropshire and Staffordshire. November, 1887.
- 290 Bodman, Alfred James. *Harrogate, Yorks*. 1001, P.M., 239, P.Z., 1001, Z. March, 1888.
- 291 Boor, Leonard George. *Nelson, New Zealand*. 1927, P.M. P.Dis.G.W., *Wellington, N.Z.* Grand Deacon, New Zealand. January, 1889.
- 292 Booth, Major John. *Hazel Bank, Turton, Bolton, Lancashire*. 37, P.M., 37, P.Z., Pr.G.D., Pr.G.A.So., *East Lancashire*. November, 1889.
- 293 Borchner, G. *Kimberley, South Africa*. 591 (S.C.), P.M. November, 1891.
- 294 Border, Samuel. *Coney Street, York*. 236, P.M. March, 1889.
- 295 Borg, Raphael. *Cairo*. 1068, 1226, P.M., 1068, P.Z. P.Dep.Dis.G.M., *Egypt*. Past Grand Master, Egypt. January, 1892.
- 296 Borleffs Carel Jan Christiaan. *Rotterdam*. Lodge Acacia. November, 1891.
- 297 Boswell, Major General John James, C.B. *Darnill, Melrose, N.B.* 26 (S.C.), 1279, (E.C.), P.M., 1448 (E.C.), P.Z., Sub.Pr.G.M., *Roßburgh and Selkirk*. February, 1892.
- 298 Boulton, James. 97, *The Grove, Stratford, E., London*. 1056, P.M. October, 1891.
- 299 Bourne, Frederick. *Roma, Queensland*. 1850, P.M. October, 1892.
- 300 Bourne, Robert William. 18, *Hereford Square, South Kensington, S.W., London*. 32, P.M., 32. June, 1890.
- 301 Bowles, Major Frederick Augustus, R.A. *Rawal Pindi, Punjab*. 1395, 1789, 1960, P.M., 1395, 1789, 1960, P.Z., P.Dis.G.D.C., Dis.G.W., P.Dis.G.Reg. (R.A.), Dis.G.J., *Punjab*. October, 1891.

- 302 Bowley, Edward A. *Kimberley, South Africa.* 591 (S.C.) May, 1888.
- 303 Bowring, John Charles. 175, *William Street, Melbourne, Victoria.* 138. June, 1891.
- 304 Boyce, John Alexander. *Fernside, Toowoomba, Queensland.* 775 (S.C.) June, 1891.
- 305 Boyle, Cavendish, C.M.G. *Gibraltar.* 278. Local Secretary for Gibraltar. March, 1889.
- 306 Bracewell, William. *Blenheim Terrace, Padiham Road, Burnley, E. Lancashire.* 126, 1064, *Pr.G.Stew., E. Lancashire.* January, 1891.
- 307 Bradford, William Keysall. *Kimberley, South Africa.* 1574. January, 1889.
- 308 Bradshaw, Lieut. Henry Buller, R.N. *H.M.S. Trafalgar.* 349. October, 1892.
- 309 Brain, Woodhouse. 56, *Maddox Street, W., London.* 5, P.M. March, 1892.
- 310 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.
- 311 Bramley, Edward Herbert. *Globe House, 206, Green Lanes, Finsbury Park, N., London.* 957, P.M. June, 1891.
- 312 Brayshaw, John Lund. *Settle, Yorkshire.* 2091, 265. January, 1889.
- 313 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.
- 314 Brice, Albert Gallatin. 18, *Camp Street, New Orleans, Louisiana.* 158, P.M., 1. March, 1891.
- 315 Brice, Singleton Mercer. *Woodcroft, Sadsburyville, Pennsylvania, U.S.A.* 51. May, 1887.
- 316 Brine, Philip Arthur Sherard. *Richmond, Virginia.* 10, 9. October, 1891.
- 317 Broadbent, F. W. *Bolton, Lancashire.* 37. November, 1889.
- 318 Brogden, Thomas Skillbeck. *Heworth Hall, York.* 236. June, 1890.
- 319 Bromehead, William. *Cape Town, South Africa.* 2220, W.M., *P.Dis.G.D., Dis.G.W., Western Division.* June, 1890.
- 320 Bromhead, H. M. Ffrench. *Ferndale Villa, Walthamstow, Essex.* 1662, 2318, 2374, P.M., *Pr.G.Sup.W., Essex.* March, 1892.
- 321 Brooke, Colonel William Saurin. Dep. Com. *Raipur, Central Provinces, E.I.* 2280, P.M. *Dis.G.D., Bombay.* November, 1889.
- 322 Brooks, William Edwin. *Griqua Town, Griqualand West, South Africa.* October, 1888.
- 323 Brown, George Herold. *Hope Lodge, Oxtou, Birkenhead.* 2433, P.M., 537, P.Z., *Pr.G.D.C., Cheshire.* November, 1892.
- 324 Brown, Henry Alderson. *P.O.B. 333, Johannesburg, S.A.R.* 744 (S.C.) October, 1892.
- 325 Brown, J. *Rawal Pindi, Punjab.* 1960. June, 1888.
- 326 Brown, Julius L. 1 and 2, *Brown Block, Atlanta, Georgia, U.S.A.* 96, 16. June, 1892.
- 327 Brown, Robert Smith. 13, *South Charlotte Street, Edinburgh.* 124, 1, P.M., P.Z. Grand Scribe Ezra, Supreme Chapter of Scotland. May, 1889.
- 328 Brown, William Grierson. *Arthur Street, Toowoomba, Queensland.* 1315. March, 1892.
- 329 Browne, Major Henry Buxton. *Norcot, Poulton Road, Seacombe, Cheshire.* 1350, 2132, P.M., P.Z., *P.Pr.G.D., Cheshire.* November, 1889.
- 330 Browne, James Pelham. *Springfield Place, Manningham Lane, Bradford.* 1648, 600. November, 1888.
- 331 Browning, A. G., F.S.A. *Spencer Lodge, Wandsworth Common, S.W., London.* 33, 2140, P.M., 33, P.Z. January, 1891.
- 332 Bruton, James. *Wotton Hill Cottage, Gloucester.* 839, P.M., 839, P.Z., *P.Pr.G.D., Gloucester.* June, 1890.
- 333 Bryant, R. 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.
- 334 Buck, Edward H. *The Priory, Hardway, Gosport.* 2153. October, 1892.
- 335 Buck, Charles Francis. *Masonic Hall, New Orleans.* 46, P.M., Grand Master of Louisiana. May, 1890.
- 336 Buck, Charles William. *Settle, Yorkshire.* 2091. October, 1889.
- 337 Budd, John C. *Penang.* 1555, P.M. November, 1889.
- 338 Budd, Samuel Woolston. *Petersburg, Virginia.* 124, P.M., 7, P.H.P. May, 1891.
- 339 Budden, Frederick. 5, *Adelaide Buildings, Bournemouth.* 622, 2208, P.M., *P.Pr.G.D.C., Dorsetshire.* January, 1888.
- 340 Bunting, William F. *St. John, New Brunswick, Canada.* Past Grand Master, Grand Lodge of New Brunswick. January, 1888.
- 341 Burgess, Dr. Christopher Venning. 223, *Great Dover Street, S.E., London.* 206, 2024. January, 1890.
- 342 Burnand, Alphonse C. *Box 444, Leadville, Colorado.* 51, P.M., 10, P.H.P. March, 1891.
- 343 Burne, Thomas. *Royal Hospital, Chelsea, S.W., London.* 162, 1726, P.M., 907, P.Z. January, 1889.

- 344 Burnham, George Henry. *P.O.B. 223, Providence, Rhode Island, U.S.A.* 1, P.M., 1, P.Z. **Past Grand Secretary (R.A.), Rhode Island.** February, 1892.
- 345 Burnet, William. 71, *King William Street, Adelaide, South Australia.* 31, P.M., 4. **Past Grand Steward, Grand Standard Bearer, South Australia.** May, 1890.
- 346 Burnett, Edwin L. 283, *Westminster Street, Providence, R.I., U.S.A.* 4. May, 1890.
- 347 Burrall, Sterling Hadley. *Waterloo, New York.* 113, 173, K. October, 1891.
- 348 Burstow, Thomas Steven. *Toowoomba, Queensland.* 775 (S.C.) November, 1892.
- 349 Bushby, Thomas. *Market Street, Rye, Sussex.* 341. May, 1892.
- 350 Butterfield, John. 22, *Ederthorpe Street, Bradford.* 600. March, 1892.
- 351 Byrne, William Samuel, M.B. *Anne Street, Brisbane, Queensland.* 286 (I.C.), P.M., 908 (E.C.) November, 1892.
- 352 Caldwell, Thomas. 11, *Waverley Terrace, Hawick, N.B.* 424, W.M. March, 1892.
- 353 Calhoun, Rev. S. F., D.D. *Orwell, Vermont, U.S.A.* 10, **Grand Chaplain of Grand Royal Arch Chapter, Vermont.** September, 1887.
- 354 Cama, Dorabjee Pestonjee. 3, *Great Winchester Street, E.C., London.* 1159, P.M. **Past Grand Treasurer, England.** September, 1887.
- 355 Camp, Robert. 684, *Franklin Street, Milwaukee, Wisconsin, U.S.A.* 120, P.M. May, 1887.
- 356 Campbell, James A. *Merion, Montgomery Co., Pennsylvania, U.S.A.* 528, W.M. October, 1888.
- 357 Campbell, John McNaught, C.E., F.Z.S., F.R.S.G.S. *Kelvingrove Museum, Glasgow.* 0, 408, 553, P.M., 69, P.Z. *P.Pr.G.I.G., P.Pr.G.J.D., Pr.G.S.D., P.Pr.G.So., and Pr.G.Chan., Glasgow.* **Grand Inner Guard, and Grand 3rd Sojourner, Scotland.** March, 1889.
- 358 Campion, George. 37a, *Tressilian Road, St. John's, S.E., London.* 19, P.M. January, 1890.
- 359 Campion, Samuel S. *Mercury Office, Parade, Northampton.* 1764. November, 1891.
- 360 Cannington, A. K. 21, *Exchange Chambers, Liverpool.* 2289. November, 1889.
- 361 Carbett, George. *Wakefield, Yorks.* 495, 495, October, 1888.
- 362 Carmichael, Rev. Hartley, M.A. 5, *West Main Street, Richmond, Virginia, U.S.A.* 9, 207, P.M., 9. March, 1892.
- 363 Carmon, William Francis. 3, *Queen Street, Newcastle-on-Tyne.* 481, P.M., 481, P.Z. November, 1889.
- 364 Carr, Lieut. George Shadwell Quartano, R.N. *H.M.S. Mosquito, Zambesi River, South Africa.* 349, 1903, P.M., 407, P.Z., *P.D.G.S.B., Malta.* March, 1890.
- 365 Carruthers, John. 8, *Firpark Terrace, Dennistoun, Glasgow.* 465, W.M., 87, Z. *Pr.So., Glasgow.* **2nd Assistant Grand Sojourner, Scotland.** May, 1892.
- 366 Carson, Enoch T. 236, P.M. *Cincinnati, Ohio.* January, 1890.
- 367 Carson, Joseph Longheed. *Alexandra Terrace, Enniskillen, Ireland.* 891, P.M., 205, P.K. March, 1890.
- 368 Carter, Arthur Roger. *Ashbridge, Hervey Road, Shooter's Hill, S.E., London.* 1728, P.M. June, 1888.
- 369 Carter, Lieutenant Arthur William, R.N. *H.M.S. Inflexible, Mediterranean.* 349, 407. March, 1892.
- 370 Carter, C. A. *Clarendon Crescent, Port Elizabeth, South Africa.* 863, P.M. *Dis.A.G.So., Eastern Division.* October, 1888.
- 371 Carter, Richard. *Royal Hotel, Falmouth, Cornwall.* 75, P.M., 331, P.Z. *P.Pr.G.W., Cornwall.* November, 1889.
- 372 Cartwright, Ernest H., M.A., M.B., B.Ch. 1, *Courtfield Gardens, S.W., London.* 357. *P.Pr.G.Pt., Oxon.* January, 1891.
- 373 Carus, J. Victor. *Gellert Strasse, 7, Leipsic.* W.M. *Minerva zu den drei Palmen.* **President of the Union of the Five Independent Lodges of Germany.** May, 1890.
- 374 Carus-Wilson, Edward Willyams. *Penmount, Truro, Cornwall.* 331, 1529, P.M. March, 1889.
- 375 Carver, James Edward. 15, *Brownswood Road, Finsbury Park, N., London.* 1298. March, 1892.
- 376 Casper, Ezekiel. *Toowoomba, Queensland.* 775 (S.C.) May, 1891.
- 377 Cass, Rev. Charles Frederick Guise. *Hadley Rectory, Barnet, Herts.* 622. May, 1888.
- 378 Cass, John, J.P. *Ashgrove, Bradford.* 1034, P.M., 302, P.Z. November, 1888.
- 379 Cassal, Charles Edward. *Brenne House, Routh Road, Wandsworth Common, S.W., London.* 1415, P.M. March, 1891.
- 380 Cassil, Austin Alfonso. *Weldon, Decatur Co., Iowa.* 437, W.M., 26, P.H.P. **Local Secretary for Iowa.** May, 1891.
- 381 Castello, James. 38, *Throgmorton Street, E.C., London.* 227, P.M., 81, 1929. January, 1891.
- 382 Caster, G. C. *Market Place, Peterborough, Northamptonshire.* 442, P.M., 442, H. March, 1892.
- 383 Caswell, George. 47, *Jones Street, Dayton, Ohio, U.S.A.* 13, 16, H.P. September, 1887.
- 384 Cator, George Charles. *Kimberley, South Africa.* 1574, W.M. October, 1888.
- 385 Chadwick, John. 2, *Cooper Street, Manchester.* 44, *Pr.G.Sec., East Lancashire.* **Past Grand Sword Bearer, England.** October, 1888.

- 386 Chaffey, Thomas H. *Ridgway, Elk Co., Pennsylvania.* June, 1890.
- 387 Chamberlin, H. B. 43, *Moorgate Street, E.C., London.* 2 (S.C.) May, 1892.
- 388 Chapin, A. C. *Poole, Dorset.* 137. May, 1892.
- 389 Chapman, John. *The Lawn, Torquay, Devon.* 189, 551, 1402, P.M. *P.Pr.G.D., Devonshire.* May, 1887.
- 390 Chapman, Squire. 16, *Chapel Street, Liverpool.* 1013, P.M., 2433, W.M., 241, P.Z. *P.Pr.G.D., West Lancashire.* November, 1892.
- 391 Charles, John. *Wolverton House, Mapesbury Road, Brondesbury, N.W., London.* 19, P.M. May, 1890.
- 392 Charleton, John Robert. 1215, *E. Main Street, Richmond, Virginia.* 9, 9, 48, H.P. June, 1891.
- 393 Chataway, James Vincent. *Mackay, Queensland.* 318 (I.C.), W.M., 304 (S.C.) May, 1892.
- 394 Cheetham, Joseph Herbert. *Cape Coast, West Africa.* 773, P.M. 249. October, 1890.
- 395 Chesters, Thomas. *Heathfield, Blundellsands, Liverpool.* 1380. May, 1892.
- 396 Chesterton, Lewis Birch. *Barberton, South African Republic.* 72, Jubilee Lodge (D.C.) Oct., 1891.
- 397 Childe, Henry Slade. *St. John's, Wakefield, Yorks.* 154, 154. March, 1890.
- 398 Chintamon, Hurreyehund. 82, *Coldharbour Lane, S.E., London.* 225, 225. March, 1890.
- 399 Chingwin, Percy Teague. *Market Place, Penzance, Cornwall.* 121, 121. May, 1890.
- 400 Christiansen, Knud Ludwig. *Penang, 1555, P.M., 1555, Dis.G.W., Eastern Archipelago.* June, 1889.
- 401 Clark, Adolphus. 15, *King Henry Road, Primrose Hill, N.W., London.* 1227, 2191, P.M., 1524, 2191. October, 1890.
- 402 Clark, David R., M.A., F.S.A., Scot. *Clairmont, Pollockshields, Glasgow.* 0, 617, 772. June, 1890.
- 403 Clark, George W. *Little Rock, Arkansas.* 2, 2, P.H.P. October, 1891.
- 404 Clark, Robert Douglas, M.A. *Pietermaritzburg, Natal.* 1665, P.M., 1665. March, 1889.
- 405 Clarke, Arthur Walker, F.G.S. *Charters Towers, North Queensland.* 769 (S.C.) November, 1892.
- 406 Clarke, Francis Edward, M.D., LL.D., M.R.I.H. *The Rectory, Boyle, Ireland.* *P.Pr.G.W., Armagh; P.Pr.G.Sec., Meath; Dep Pr.G.M., North Connaught.* March, 1892.
- 407 Clarke, John Richard. *Bridge Hotel, Sutton Bridge, Lincolnshire.* 985, P.M., 809, P.Z., *Pr.G.A.P., Lincoln.* March, 1891.
- 408 Clarke, William John. *High Street, Margate, Kent.* 133, P.M., 429. November, 1892.
- 409 Classen, Frederick L., M.D. *Albany, New York.* 452, 242. October, 1891.
- 410 Clendinning, James Hermon. 95, *Hill Street, Lurgan, Ireland.* 134. May, 1890.
- 411 Clifford, William. 13, *Lilford Road, Camberwell, S.E., London.* 1826, P.M., 2182, P.Z. May, 1891.
- 412 Clift, James Monroe. *Roanoke, Virginia, U.S.A.* 63, 22. March, 1892.
- 413 Cobham, George R., F.S.I. 1 & 3, *Edwin Street, Gravesend, Kent.* 20, 1343, 2205, P.M., 20, P.Z. January, 1891.
- 414 Cochran, William Allison. 501, *Chestnut Street, Philadelphia, U.S.A.* 368, P.M., 183. Local Secretary for the State of Pennsylvania. May, 1888.
- 415 Cochrane, William Percy. 6, *Tankerville Terrace, Jesmond, Newcastle-on-Tyne.* 1448, 602. November, 1890.
- 416 Cock, Williams. 147, *Queen's Road, Peckham, S.E., London.* 1597, 2024, 2272, P.M., 1297, 2005, H., *Pr.G.St., Middlesex.* November, 1889.
- 417 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.
- 418 Cockrem, Rev. Dr. Oliver C. *London Orphan Asylum, Watford, Herts.* 404, 1802, P.M., 404, 1802, H., *P.Pr.G.Ch., Nottinghamshire and Herts.* March, 1888.
- 419 Cockson, William Vincent Shepstone. *Hartebeestfontein, Transvaal.* May, 1889.
- 420 Coddling, James H. *Towanda, Pennsylvania.* 108, P.M., *Dis.Dep.G.H.P.* May, 1890.
- 421 Cohen, the Chevalier Edward. *Pretoria, Transvaal.* 738, 744, 1747 (S.C.) Star of the Rand (D.C.), 738, P.M. October, 1889.
- 422 Cohe, Thomas. 61, *High Street, Plaistow, E.* 192, P.M., 192, P.Z. November, 1890.
- 423 Cole, William T. *Kimberley, South Africa.* 882. January, 1892.
- 424 Coleman, Frank William. *Glen Iffa, Walliscote Road, Weston-super-Mare, Somersetshire.* 1222. October, 1892.
- 425 Collard, Frank Ernest Wotton. 9, *Southwark Street, S.E., London.* 19, P.M. November, 1892.
- 426 Collins, James Tertius. *Cumberland Street, Birmingham.* *Dep.Pr.G.M., Warwick.* Past Grand Sword Bearer. May, 1892.
- 427 Collins, William James. 121, *Conti Street, New Orleans, Louisiana.* 1, 1. March, 1891.
- 428 Collins, William John. *Banna, Indorooopilly, Brisbane, Queensland.* 286 (I.C.), 127 (S.C.) May, 1891.
- 429 Colvin, James W. *Kimberley, South Africa.* 591 (S.C.), W.M. October, 1890.
- 430 Connor, George Cooper. *Chattanooga, Tennessee.* 430, P.M., 49, P.H.P. Past Grand Master, Tennessee. November, 1891.

- 431 Contreras, Eduardo. Editor of "España Masónica." *Relatores 13, Madrid.* 20. May, 1887.
- 432 Cook, Thomas. *Cato Manor, Durban, Natal.* 738, P.M., 738, P.Z., *Dis.G.W., Natal.* March, 1889.
- 433 Cook, William Edward. 27, *Stradda Stretta, Valletta, Malta.* 515, 317 (I.C.), P.M., 515 P.Z., *P.Dis.G.D., P.Dis.G.So., Malta.* June, 1892.
- 434 Cooper, Charles Bennett. *Bedford Row House, Bedford Row, W.C., London.* 449, W.M., 403. June, 1888.
- 435 Cooper, G. C. *Graaf Reinet, Cape Colony.* 882, P.M. May, 1889.
- 436 Cooper, John William. *P.O.B. 586, Johannesburg, Transvaal.* 1574. June, 1890.
- 437 Cooper, William. 11, *Ridley Place, Newcastle-on-Tyne.* 1342, 481. *P.Pr.G.D., Northumberland.* June, 1892.
- 438 Corfe, Charles Carteret. *Grammar School, Toowoomba, Queensland.* 1315. October, 1891.
- 439 Cornish, James Mitchell. *Stanley House, Alverton, Penzance, Cornwall.* 121, 121. May, 1890.
- 440 Corsham, Reuben. 62, *Skinner Street, E.C., London.* 183, P.M. November, 1891.
- 441 Corwin, R. W., M.D. *Pueblo, Colorado.* 31. October, 1891.
- 442 Couch, Richard Pearce. 21, *Chapel Street, Penzance, Cornwall.* 121, W.M. March, 1890.
- 443 Cousins, Henry Edward. *The Greestones, Lincoln.* 297, P.M., 297, P.Z. *P.Pr.G.W., P.P.G.So., Lincolnshire.* October, 1888.
- 444 Cowan, James Bryce. *Commercial Bank, Hawick, N.B.* 111, P.M., 89. January, 1892.
- 445 Cowper, Frederick Spencer. 8, *Park Place East, Sunderland.* 2039, W.M., 97. November, 1890.
- 446 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, 1883.
- 447 Cox, Charles Henry. 148, *Great Dover Street, Borough, S.E., London.* 163, 141. May, 1890.
- 448 Cox, John Samuel. *Ardhallow, Dunoon, N.B.* 2095, P.M., 2095, P.Z., *P.Dis.G.R., Hong Kong and South China.* February, 1887.
- 449 Crabtree, Charles. *Hillside Villas, Bradford.* 600, P.M., 600, P.Z., *P.Pr.G.D., P.Pr.G.So., West Yorks.* March, 1888.
- 450 Cramer, B. Editor of "Latomia." *Seidemannsdorfer Strasse, 7, Coburg.* Lodge zur Siegenden Wahrheit. February, 1887.
- 451 Cranswick, William F. 76, *Main Street, Kimberley, South Africa.* 1409. March, 1888.
- 452 Craven, Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* 38 bis. P.M., 209, *Pr.G.Ch., Caithness, Orkney, and Zeland.* February, 1887.
- 453 Crawford, Robert. *Edina House, Grangemouth, Scotland.* 16, P.M., 429. November, 1892.
- 454 Crickmay, George Rackstrow. 17, *Parliament Street, S.W. London.* 170, P.M., *P.Pr.G.W., Dorsetshire.* November, 1887.
- 455 Criswick, George Strickland, F.R.A.S. *Rothley, Mycencæ Road, Westcombe Park, Blackheath, S.E., London.* 1593, P.M., 1593, Z. January, 1891.
- 456 Crocker, Edwin Alfred. 10, *Queen Street, Melbourne.* 1912, W.M., *P.Dis.G.Sup.W., Hong Kong and South China.* January, 1889.
- 457 Cross, Edward William. 1, *Warrville Crescent, Bournemouth.* 195, 2208, P.M., 195. March, 1887.
- 458 Crossley, Herbert. 63, *Cecil Avenue, Horton Park, Bradford, Yorks.* 61, P.M., 61. Local Secretary for Halifax and vicinity. March, 1889.
- 459 Crossman, Thomas J. *Off Union Street, Torquay, Devon.* 1402. May, 1891.
- 460 Crowe, Frederick Joseph William, Lic. Mus., F.S.S. *Marsden, Torquay, South Devon.* 2189, 710, *P.Pr.G.O., Pr.G.O. (R.A.), Devon.* November, 1888.
- 461 Crowe, Oswald Byrne. 17, *Parr Street, Kendal, Westmoreland.* 129, 219. March, 1892.
- 462 Cubitt, Henry Gilbert. 9, *Marriott Road, Tollington Park, N., London.* 2020, 2060. October, 1891.
- 463 Cumberland, J. S. *Stanley, Elm Road, Beckenham, Kent.* 1611, 2128, P.M. *P.Pr.G.W., North and East Yorks.* November, 1887.
- 464 Cunliffe, William Joseph. 16, *Byrom Street, Deansgate, Manchester.* 317, P.M., 317, P.Z., *P.Pr.G.D., East Lancashire.* January, 1889.
- 465 Curtis, Frederick Hazelton. 22, *Basinghall Street, E.C., London.* 2313. March, 1891.
- 466 Dally, Dr. Frederick. 51, *Waterloo Road South, Wolverhampton.* 526, P.M. March, 1888.
- 467 Daniels, L. E. *Morris, Grundy Co., Illinois, U.S.A.* 124, 31. May, 1887.
- 468 Danziger, Bernhard. *Johannesburg, Transvaal.* 1603. Star of the Rand Lodge (D.C.), P.M. May, 1889.
- 469 Darby, James Thomas. 54, *Brook Street, Bootle, Liverpool.* 1380, 241. June, 1892.
- 470 Darley-Hartley, W., M.R.C.S., L.R.C.P. Editor South African Freemason. *East London, Cape Colony.* 1824, 2092, P.M., 1824, P.Z. *P.Dis.G.D., P.Dis.G.J., East Division, South Africa,* October, 1888.
- 471 Davis, J. Mortimer. 3, *Stone Buildings, Lincoln's Inn, W.C., London.* 92. January, 1892. Died, 1st October, 1892.

- 472 Davis, John Henry. *City Carlton Club, E.C., London.* 33, P.M., 2, H. June, 1892.
- 473 Davis, Loyal Lensey. *Glens Fall, New York.* 456, 55. Local Secretary for the State of New York. January, 1891.
- 474 Davidson, William, B.A. *Grammar School, Morpeth, Northumberland.* 636, P.M., 481. *P.P.G.W., Northumberland.* October, 1891.
- 475 Davies, Rev. George. *Prospect Villa, Ridgway Road, Redhill, Surrey.* 782, 1215, P.M., 782, P.Z. *P.Dis.G.Sec., P.Dis.G.Sc.E., Punjab.* August, 1892.
- 476 Davies, James John. *Firwood, Alum Chine, Bournemouth, Hants.* 782, 1215, P.M., 782, P.Z. *P.D.G.Sec., P.Dis.G.Treas., Punjab.* October, 1892.
- 477 Dearden, Verdon George Steade. *Bush House, Attercliffe Common, Sheffield.* 904, 1239, 2263, 139, 904. March, 1890.
- 478 De Castro, William Waring. *Nelson, New Zealand.* 478 (I.C.), W.M. Past Grand Sword Bearer, New Zealand. October, 1891.
- 479 Denholme, William Munro. 33, *La Crosse Terrace, Hillhead, Glasgow.* 553, W.M., 59, H. March, 1891.
- 480 De Renzy, T. G. *Exchange Court, Dunedin, New Zealand.* 844, P.M., 844, J., 7, 46 (N.Z.C.), P.M. *P.Dis.G.Treas., Otago & Southland.* Past Grand Treasurer, New Zealand. May, 1888.
- 481 De Ridder, Louis E. 54, *White Ladies Road, Clifton, Bristol.* 152, 1222, 68. January, 1890.
- 482 De Roos, Frank Henri. *P.O.B. 515, Johannesburg, Transvaal.* Star of the Rand Lodge. January, 1890.
- 483 Derrick, George Alexander. *Masonic Hall, Singapore.* 1152, W.M., *Dis.G.Sec., Eastern Archipelago.* October, 1890.
- 484 Dwell, James D. *New Haven, Connecticut, U.S.A.* 1. January, 1888.
- 485 De Wet, Clemens Matthiesson. *P.O.B. 1191, Johannesburg, Transvaal.* 608, P.M. June, 1890.
- 486 Dewitt, Franklin J. *Yankton, South Dakota, U.S.A.* 1, P.M. Past Deputy Grand Master, South Dakota. November, 1890.
- 487 Dickey, Samuel J. 54, *North 13th Street, Philadelphia, U.S.A.* 436, P.M., 183, P.H.P. May, 1887.
- 488 Dickson, J. *Raven House, Wiseton Road, Upper Tooting, S.W., London.* 720. November, 1887.
- 489 Dickson, Robert. *Jönköping, Sweden.* Grand Secretary, Grand Lodge of Sweden. September, 1887.
- 490 Diederich, Henry William. *P.O.B. 183, Kimberley, South Africa.* 1409. March, 1892.
- 491 Dieperink, Arend Abraham Johannes Christoffel. *Krugersdorp, S.A.R.* Lodge Libertas (D.C.), W.M. May, 1892.
- 492 Dieperink, Hendrik Wilhelm, M.D. *Somerset West, Cape of Good Hope.* Lodge de Goede Hoop (D.C.), P.M., 334 (E.C.), 86 (S.C.), *P.Pr.G.W., Pr.G.Almoner, Netherlands, South Africa.* Local Secretary for West Division, South Africa. May, 1887.
- 493 Dinning, Thomas. *Percy Iron Works, Newcastle-on-Tyne.* 481, P.M., 481, J., *P.Pr.A.G.D.C., Northumberland.* November, 1890.
- 494 Dinwiddie, William Alexander. *Bridge Bank, Dumfries, N.B.* 63, P.M., 174. *Pr.G.W., Dumfriesshire.* May, 1892.
- 495 Dixon, Rev. Edward Young. *Mount Ayliff, East Griqualand.* 2113. November, 1889.
- 496 Dobbs, Henry James. *Court House, Amherst, Virginia, U.S.A.* 73, 10. *Dep.Dis.G.M.* May, 1892.
- 497 Dodd, Matthew Henry. 96, *Holly Avenue, Newcastle-on-Tyne.* 48, P.M., 240, 1119, P.Z. *P.Pr.G.R., Durham.* March, 1890.
- 498 Dodds, Edward Turner. 92, *Clumber Street, Newcastle-on-Tyne.* 1676. June, 1892.
- 499 Doesburgh, L. Van, M.D. *Prinsengracht 592, Amsterdam.* Concordia vincit Animos Lodge. P.M. January, 1889.
- 500 Dolly, Rev. Reginald, M.A., R.N. *H.M.S. Collingwood, Mediterranean.* 309, 407. *Dis.G.Ch., Malta.* March, 1890.
- 501 Doneraile, the Right Hon. Viscount. 13, *South Square, Gray's Inn, W.C., London.* 387. March, 1892.
- 502 Donovan, Fergus. *Johannesburg, Transvaal.* 744 (S.C.) October, 1889.
- 503 Dorman, Thomas Phipps. *Reincliffe House, Cliftonville, Northampton.* 1764, 360. *P.Pr.G.S. of W., Northants and Hunts.* March, 1889.
- 504 Douglas, The Hon. John, C.M.G. *The Residency, Thursday Island, Queensland.* District Grand Master (S.C.) Queensland. January, 1892.
- 505 Douglas, William, M.D., F.R.G.S. *Dalkeith House, Clarendon Place, Leamington Spa.* 284, P.M. October, 1890.
- 506 Drage, Rev. Evelyn William, B.A. 4, *Park Terrace, Gateshead, Durham.* 48, 357. October, 1889.
- 507 Dresser, Jasper Marion. *La Fayette, Indiana.* 123, 3. October, 1891.
- 508 Drinkwater, Harry George Walter. 2, *St. Michael's Chambers, Oxford.* 340, P.M., 340, P.Z., *P.Pr.G.W., P.Pr.G.So., Oxon.* June, 1891.
- 509 Driver, Professor Frederick William, M.A. 62, *Lancaster Road, Notting Hill, W., London.* 45, P.M., 472, P.Z. October, 1888.

- 510 Drummond, Josiah Hayden. *Portland, Maine, U.S.A.* 33. Past Grand Master, Past Grand High Priest, Maine: Past General Grand High Priest, U.S.A. November, 1891.
- 511 Drury, Charles Dennis Hill, M.D. *Bondgate, Darlington, Durham.* 85, 1379, 2352, P.M., 52, 111, P.Z. *P.Pr.G.Reg. (C. & R.A.), Norfolk.* March, 1892.
- 512 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.
- 513 Duncan, Alexander, F.R.S.E., F.S.A. Scotland. *King William's Town, Cape Colony.* 631 (S.C.), P.M. June, 1889.
- 514 Duncan, James Dalrymple, F.S.A., Lond. and Scot., F.R.S.E. *Meiklewood, Stirling.* 0, 1, 3½, 4, 9, 18, 28, 102, 384, 607, P.M., 50, 189, P.Z. *Dep.Pr.G.M., Dumbartonshire, P.Pr.G.H., Lower Ward of Lanarkshire, Past Senior Grand Deacon, Senior Grand Warden, Past Grand Chancellor, Grand Joshua (R.A.), Scotland.* June, 1888.
- 515 Duncan, William J. 319, *Broadway, New York.* 628, P.M., 18 (Ky.C.), P.H.P. November, 1888.
- 516 Dunkley, George Joseph. *Maisonette, 52, Cheriton Square, Balham, S.W., London.* 1851, P.M., 65, 1503, 1777. *P.Pr.G.O., Middlesex and Surrey.* September, 1887.
- 517 Dunn, Charles Henry. *Princess Café, Field Street, Durban, Natal.* 1937. November, 1888.
- 518 Dunsden, Frederick William. *State School, Middle Ridge, Toowoomba, Queensland.* 775 (S.C.) May, 1891.
- 519 Dunstan, Charles Waller. 919, *East Marshall Street, Richmond, Virginia.* 10, 75, 76, 9. October, 1891.
- 520 Du Preez, Helgard Marthinus. *Krugersdorp, South African Republic.* 2232, 225. March, 1891.
- 521 Dutt, Prosono Coomar. 14, *Seetaram Ghose's Street, Calcutta.* 131, 234, P.M., 234, 486, 203 (S.C.), P.Z. *P.Dis.G.W., P.Dis.G.H. (R.A.), Bengal.* March, 1887.
- 522 Dutton, John Rowe. *Brookside, Chester.* 425. September, 1887.
- 523 Dyke, Charles P. 33, *Park Road, Haverstock Hill, N.W., London.* 665, P.M., *P.Pr.G.D., Dorset.* June, 1890.
- 524 Dyson, Samuel. *Parkfield House, Elland, Yorkshire.* 1231, P.M., 1283, J. January, 1889.
- 525 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.
- 526 Edwards, Edward Ticker. *Camp Field, Overhill Road, Dulwich, S.E., London.* 788, 2264, P.M. October, 1889.
- 527 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.
- 528 Elliot of Wolflee, James Thomas Spencer. *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.
- 529 Elliott, Charles E. *Oronogo, Missouri.* 471, P.M., 91. October, 1891.
- 530 Ellis, Frank Tate. *Mount Zion, Jerusalem.* 1545. October, 1888.
- 531 Embleton, Thomas N. *The Cedars, Methley, Leeds.* 1513, P.M., 1513, P.Z., *P.Pr.G.W., West Yorks.* March, 1891.
- 532 Errington, John J. *Kingsthorpe, Northampton.* 360. March, 1890.
- 533 Evans, Oliver Rhys. *Port Fairy, Victoria.* 17. October, 1892.
- 534 Eve, Richard. *Aldershot, Hants.* 723, P.M., *P.Pr.G.W., Hants and Isle of Wight.* Past Grand Treasurer, England. March, 1888.
- 535 Everett, George. *Claremont, Gauden Road, Clapham, S.W., London.* 177, 1391, 1608, 2021, P.M., 177, P.Z. Grand Treasurer, England. October, 1890.
- 536 Ezard, Edward Henry, M.D., B.Sc. 220, *Lewisham High Road, Brockley, S.E., London.* 171, 2410, 25. January, 1891.
- 537 Fairbairn, John. *Senekal, Orange Free State, South Africa.* 762 (S.C.) June, 1890.
- 538 Fairclough, Rev. John. *Moul-nein, Burma.* 832. District Grand Master, Grand Superintendent, Burma. June, 1890.
- 539 Falconer, William. 67, *Hope Street, Glasgow.* 69, 556, 223. June, 1890.
- 540 Fendelow, Charles. *Brooklyn House, Sanderson Road, Newcastle.* 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.
- 541 Fenwick, John. *Brisbane, Queensland.* 908, P.M., 908, P.Z., *Dis.G.Sec., Queensland.* October, 1891.
- 542 Ferrier, Charles Anderson, F.L.S., F.G.S. 71, *Fleet Street, E.C., London.* 2029. June, 1892.
- 543 Ferry, C. E. *Pelham Lodge, College Road, Spring Grove, Isleworth.* 65, P.M., 65, P.Z. February, 1887.
- 544 Field, Henry C. *Providence, Rhode Island.* March, 1891.
- 545 Fillingham, Rev. Robert Charles. *Hexton Vicarage, Ampthill, Bedfordshire.* 393, 393. June, 1890.

- 546 Finlay, David Alexander Manning, J.P. *Aliwal North, Cape Colony*. 2089, W.M., 2252. May, 1891.
- 547 Finnemore, Robert Isaac, F.R.H.S., F.S.Sc., 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.
- 548 Firth, Arthur James. *Graysbrook House, Sandown, Isle of Wight*. 1869, P.M., 175, *P.Pr.G.O., Hants and Isle of Wight*. October, 1888.
- 549 Firth, Oliver. *Rushcroft, Baildon, Shipley, Yorks*. 1545. May, 1891.
- 550 Flegeltaub, Lewis. 139, *Queen Street, Brisbane, Queensland*. 2286, W.M. October, 1891.
- 551 Fletcher, Archibald Henry John, M.A. *Kilsby Imperial Chambers, Huddersfield*. 275, 2227, 275. November, 1888.
- 552 Fletcher, Charles, B.A. 125, *Victoria Street, S.W., London*. 10. January, 1891.
- 553 Fletcher, James. *Point Durban, Natal*. 1937, W.M. *Dis.G.A.Sec., Natal*. October, 1888.
- 554 Flockton, William. *Oulton, near Leeds, Yorks*. 1042, P.M., 304, J. November, 1888.
- 555 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" Berlin. November, 1887.
- 556 Fooks, William, LL.B. 2, *Brick Court, Temple, E.C., London*. 2033. October, 1891.
- 557 Foot, George Conway. *Orley House, Ashburton, Devon*. 2189, 710. June, 1890.
- 558 Forbes, Samuel Russell. 93, *Via Babuino, Rome*. Lodge Universo. November, 1887.
- 559 Forrest, William. *Inglehurst, Gilnow Park, Bolton, Lancashire*. 37, 221. November, 1889.
- 560 Forshaw, Charles F., LL.D. *Winder House, Bradford*. 2417. October, 1892.
- 561 Forshaw, James Hampton. *Imperial Hotel, Aberdeen, N.B.* 93, W.M., 155. October, 1888.
- 562 Forsyth, Frank L., M.D. 139, *Broadway, Providence, Rhode Island*. 37, 1. June, 1889.
- 563 Foster, John Belcher. 4, *Nelson Road, Hastings, Sussex*. 1184, W.M. March, 1892.
- 564 Foster, William Friske. *Nashville, Tennessee, U.S.A.* Past Grand Master, Past Grand High Priest, Tennessee. March, 1892.
- 565 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.
- 566 Fowler, Thomas Benjamin Davis. 34, *Calle Florida, Buenos Ayres*. 1025, W.M., 617. October, 1890.
- 567 Fowler, Thomas Walker. 317, *Modern Chambers, Collins Street, Melbourne*. Doric Lodge. Past Grand Warden, Victoria. October, 1892.
- 568 Fowles, John Kentwell. *Chester Street, Teneriffe, Brisbane, Queensland*. 796, 127 (S.C.) October, 1891.
- 569 Fox, Walter Caughey. *Kenwood Glen, Cherrytree, Sheffield*. 1260, 2263, 139. May, 1891.
- 570 France, Joseph. *Church Street, Rotherham, Yorkshire*. 904. November, 1890.
- 571 Francis, Charles King. 4037, *Chestnut Street, Philadelphia, U.S.A.* 265, P.M. February, 1887.
- 572 Francis, Thomas. *Havant, Hants*. 804, P.M., *P.Pr.G.D., Sussex*. May, 1887.
- 573 Francis, Wesley. *Pietermaritzburg, Natal*. 1665, P.M., 1665, P.Z. *Dep.Dis.G.M., Natal*. Past Grand Sword Bearer, Past Grand Standard Bearer (R.A). March, 1889.
- 574 Fraser, James. *Lenzie, Glasgow*. 28. May, 1890.
- 575 Fraser, Thomas Donald. *Survey Office, Brisbane, Queensland*. 755 (S.C.) January, 1892.
- 576 Frias, Guillaume Raphael. *Sagua-la-Grande, Cuba*. Hijos de la Fé Masónica. October, 1889.
- 577 Frizzell, John. *Nashville, Tennessee, U.S.A.* Past Grand Master, Tennessee; Past Grand High Priest, U.S.A. March, 1892.
- 578 Frost, Fred. Cornish, F.S.I. 5, *Regent Street, Teignmouth, Devon*. 303, P.M., 303, P.Z. *Pr.G.Treas. (R.A.) Devon*. June, 1891.
- 579 Fruen, Charles. *Albert Mansions, 110, Victoria Street, S.W., London*. 1632, 2381, P.M., 720. January, 1891.
- 580 Fulford, Frederick Henry. 26, *Dalrymple Road, Ashley Road, Bristol*. 68, 610, 68. January, 1891.
- 581 Gardiner, Thomas Asko. *Longlands, Vaal River, South Africa*. 1417. January, 1889.
- 582 Gardner, George. *Goldhawk House, Hammersmith, W., London*. *P.G.S.B., Bucks*. March, 1891.
- 583 Garner, Frederick. *Brisbane, Queensland*. 455 (S.C.) June, 1892.
- 584 Garrett, John Berry. *Nashville, Tennessee, U.S.A.* Grand High Priest, Tennessee. March, 1892.
- 585 Gates, William Stanford. *Glenthorne, Worthing, Sussex*. 13, 31. June, 1890.
- 586 Gaukroger, William, *Fernside, Halifax, Yorks*. 61, P.M., 61, P.Z., *P.Pr.G.D., P.Pr.G.H., West Yorks*. March, 1888.
- 587 Geddes, James, LL.B. *Dumfries, Scotland*. 63, 174. October, 1892.
- 588 Geesteranus, Anne Marie Mass, LLD. *Laan van Meerdervort, 82, The Hague, Holland*. W.M. Lodge L'Union Royale. Deputy Grand Master, Grand Orient of the Netherlands. June, 1888.

- 589 Gibbons, Willard S. 54, *Tweddle Building, Albany, New York.* 334, 242. October, 1891.
- 590 Gibson-Sugars, John Sugars. *H.M.S. Polyphemus, Mediterranean Squadron.* 349, 1973, 407, 1973. Local Secretary for H.M. Navy. March, 1889.
- 591 Gie, George. *P.O.B. 1053, Johannesburg, S.A.R.* Star of the Rand Lodge (D.C.), 225 (S.C.) November, 1892.
- 592 Gieve, John William. *High Street, Portsmouth.* 309, 1990, P.M., *Pr.G.Treas., Pr.G.Sc.N., Hants and Isle of Wight.* January, 1889.
- 593 Gilbert, William George Prout. 2, *Essex Villas, Phillimore Gardens, Kensington, W., London.* 257, P.M., 257, Z. June, 1890.
- 594 Giles, Henry Richard. *Fernside, Ellesmere, Shropshire.* 2131, P.M. *Pr.G.Reg., Shropshire.* October, 1888.
- 595 Gill, Alfred. *Batley, near Leeds.* 264, P.M. 264, J. November, 1888.
- 596 Gillies, David. *Hong Kong.* 525, P.M., *Dis.G.D., Hong Kong and South China.* October, 1888.
- 597 Giraud, Francis Frederick. 50, *Preston Street, Faversham, Kent.* 133, P.M., 31, 133, 784, P.Z., *P.Pr.G.D., P.Pr.G.Sc.N., Kent.* May, 1891.
- 598 Glass, John. 4, *Lordship Park, Green Lanes, N., London.* 453, P.M., *P.Pr.G.S. of W., Essex.* May, 1890.
- 599 Glenn, Joseph Barber. 67, *Packhurst Road, Holloway, N., London.* 2. March, 1888.
- 600 Glynnes, Webster. 22, *Mark Lane, E.C., London.* 29, P.M., 29, P.Z. Past Grand Steward, England. March, 1888.
- 601 Goblet D'Aviella, Le Comte, Membre de l'Academie Royale. *Court St. Etienne, Brabant, Belgium.* Past Grand Master, Belgium. February, 1890.
- 602 Goddard, John Williams. 136, *Leinster Road, Rathmines, Co. Dublin.* 728, P.M., 728, P.Z. May, 1888.
- 603 Godding, J. W. S. *Members' Mansions, Victoria Street, S.W., London.* 387. March, 1890.
- 604 Goffage, John. *State School, Mt. Walkar, Ipswich, Queensland.* 1315, 755 (S.C.) May, 1891.
- 605 Goold, George Hawkins. *Hillfield Lawn, Gloucester.* 493, 246, 493. November, 1890.
- 606 Goold, John Arthur. *Picton House, Gloucester.* 493, 246, *Pr.G.St., Gloster.* November, 1890.
- 607 Gordon, George. *Albany, West Australia.* 844 (E.C.), 3 (S.A.C.), P.M., *P.Dis.G.S.B., Canterbury, N.Z.* Past Grand Registrar, South Australia. Local Secretary for West Australia. May, 1888.
- 608 Gordon, John, M.D. 20, *Wickham Road, Brockley, S.E., London.* 1769, 1924, 140. March, 1891.
- 609 Gossett, Dr. George. *Leeston, Canterbury, New Zealand.* 1917, W.M. March, 1890.
- 610 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.
- 611 Gottlieb, George Spencer Harris. *Penang.* 1555, 2127, 2236, P.M., *Dis.G.Sup.W., Eastern Archipelago.* Local Secretary for Penang. January, 1889.
- 612 Gowan, Robert A. *Clydesdale, East Finchley, N., London.* 2029, 141. May, 1888.
- 613 Graham, William Martin. *Netherby, Pembury Avenue, Tottenham.* 65. March, 1889.
- 614 Grandsagne, Count Paul Emile Ajasson de. 11, *Passage Saulnier, Paris.* L. Temple des Amis de l'honneur Français. October, 1889.
- 615 Granger, Richard Keat. *Barkly West, South Africa.* 1417, P.M., 1417, *P.Dis.G.D., Griqualand* October, 1888.
- 616 Granja, Dr. Edward de la. 265, *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October, 1888.
- 617 Grant, Captain Donald. *The Chantry, near Frome, Somersets.* 2328. May, 1890.
- 618 Grant, Dr. George. *Woodhope, Padiham, East Lancashire.* 1504. March, 1892.
- 619 Gravatt, Alfred. 55, *Friday Street, E.C., London.* 619. March, 1889.
- 620 Gravell, John. *Custom House Court, Quayside, Newcastle-on-Tyne.* 1427, 1664, 1664. May, 1892.
- 621 Gray, John Richard. *Victoria Street, Douglas, Isle of Man.* 2197. June, 1892.
- 622 Greatbach, D. H. *Kimberley, South Africa.* 1574. May, 1892.
- 623 Green, Arthur Digby. 163, *Earlham Grove, Forest Gate, E., London.* 19. May, 1890.
- 624 Green, J. E. *Box 340, Johannesburg, Transvaal.* 1469, 2313, P.M., *Dis.G.W., South Africa, Eastern Division.* Local Secretary for the South African Republic. November, 1887.
- 625 Green, John D. *Suprior, Wisconsin, U.S.A.* 499 (Pa.C.), P.M., 242 (Pa.C.), P.H.P. *P.Dis.Dep.G.H.P., Pennsylvania.* Representative of Connecticut at Grand Lodge of Pennsylvania. October, 1892.
- 626 Green, Michael. *P.O.B. 400, Johannesburg, Transvaal.* 1467. October, 1891.
- 627 Green, Samuel. 4, *Chester Place, Regents Park, N.W., London.* 10, 82, P.M., 10, 82, P.Z. *P.Pr.G.D., P.Pr.G.A.So., Gloucester.* January, 1892.
- 628 Greenwood, Charles. 26, *Akeds Road, Halifax, Yorks.* 448. November, 1888.

- 629 Greenwood, Frederick. 158, *Main Street, Norfolk, Virginia.* 2, 1, P.H.P. October, 1891.
- 630 Greenwood, Thomas. *Harnham Cliff, Salisbury.* 357, W.M. *P.Pr.G.St., P.Pr.G.D.C., Oxfordshire.* March, 1888.
- 631 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.
- 632 Gregory, Harry. 133, *Westminster Street, Providence, Rhode Island, U.S.A.* 37. May, 1892.
- 633 Gregson, George, M.R.C.S. 63, *Harley Street, W., London.* 231. October, 1889.
- 634 Greiner, G. 10, *Milton Street, Cripplegate, E.C., London.* 92, W.M. January, 1888.
- 635 Groom, Henry Littleton. *Chronicle Office, Toowoomba, Queensland.* 1315, 194 (S.C.) May, 1891.
- 636 Grove, Major John Percy. *Candie, Guernsey.* 84, W.M. March, 1891.
- 637 Gundelfinger, Isaac. *P.O.B. 84, Johannesburg, S.A.R.* Lodge Star of the Rand. October, 1892.
- 638 Gundersen, A. 72, *Armagh Street East, Christchurch, New Zealand.* 609. November, 1889.
- 639 Gunn, Rev. George. *The Manse, Stichill, Kelso, N.B.* 58, W.M. March, 1888.
- 640 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.
- 641 Guthrie, Adam White. *Port Elizabeth, South Africa.* 711, P.M., *Dis.G.Sup.W., Eastern Division, South Africa.* June, 1887.
- 642 Guthrie, Albert A. *Albany, New York.* 14, 242. October, 1891.
- 643 Haarhoof, Daniel Johannes. *Kimberley, South Africa.* 1409, P.M. January, 1889.
- 644 Haddon, James Stradling. *Wellington, Somerset.* 1966, P.M. January, 1891.
- 645 Haigh, John. *Somerville, Massachusetts, U.S.A.* P.M., P.H.P. Past Deputy Grand High Priest of the Grand Chapter, Massachusetts. November, 1887.
- 646 Hale, Albert H. 3, *York Street, Broadstairs, Kent.* 429, 1209, P.M., 429. November, 1892.
- 647 Halford, Charles H. 43, *Fenchurch Steet, E.C., London.* 1607. January, 1890.
- 648 Hall, George W. 1131, *Arch Street, Philadelphia.* 121, P.M., 183. May, 1891.
- 649 Hall, James J. 148, *Boleyn Road, Forest Gate, E., London.* 1278. November, 1892.
- 650 Hallett, 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.
- 651 Halliwell, Frederick William. *De Grey Rooms, York.* 1611. January, 1888.
- 652 Hamm, Johannes M. 6, *Grayling Road, Stoke Newington, N., London.* 238, P.M. March, 1891.
- 653 Hammond, Dr. William. *Stuart House, Liskeard, Cornwall.* 432, P.M., 254, 510, Z. *P.Pr.G.S. of W., Warwickshire.* March, 1888.
- 654 Hampton, John. *Town Office, Kimberley, South Africa.* 591 (S.C.) Local Secretary for Griqualand West. May, 1888.
- 655 Hancock, Frank Rider. 566, *Calle Sas Martin, Buenos Ayres.* 617, P.M., *Dis.G.Treas., Argentine Republic.* May, 1890.
- 656 Hantke, Theodore John Charles. 82, *Rundle Street, Adelaide.* 32, 4. Assistant Grand Pursivant, Assistant Grand Sojourner, South Australia. November, 1889.
- 657 Hare, Henry Sholto. 7, *Litfield Place, Clifton, Bristol.* 35, 206, 1954, W.M., 970, J. January, 1892.
- 658 Harper, James E. 735, *Broad Street, Augusta, Richmond Co., Georgia.* 1, P.M. March, 1888.
- 659 Harphy, William Rosser, M.R.C.S. *Barkly West, South Africa.* 1417. January, 1888.
- 660 Harris, Henry. 142, *Elizabeth Street, Brisbane, Queensland.* 244 (I.C.) Proprietor of "Queensland Keystone." October, 1892.
- 661 Harris, Richard. *Aliwal North, Cape Colony.* 2089, P.M., *P.Dis.G.Stew., South Africa, Eastern Division.* May, 1891.
- 662 Harris, W. H. *Pietermaritzburg, Natal.* 956, P.M. June, 1891.
- 663 Harrison, Adam S. 105, *High Street, Dumfries, N.B.* 62, 174, P.M. *Pr.G.J.* June, 1892.
- 664 Harrison, Frank Drake. 7, *Spring Cliffe, Manningham, Bradford.* 600. October, 1888.
- 665 Harrison, James Robert. *Barberton, S.A.R.* 447 (S.C.), 738 (S.C.), P.M., 175 (S.C.), P.Z. May, 1892.
- 666 Hart, Arthur. *Crewkerne.* 814, P.M., *P.Pr.G.St., Pr.G.Sup.W., Somersetshire.* May, 1889.
- 667 Hart, Asher. *Johannesburg, S.A.R.* 744 (S.C.), P.M. October, 1889.
- 668 Hart, Ellis. *Kimberley, South Africa.* 1409, 153 (S.C.) June, 1889.
- 669 Harte, Edward Charles. *Penang.* 446, 1555, 446. June, 1889.
- 670 Hartz, John. *King William's Town, Cape Colony.* 853, P.M., 853 P.Z. August, 1892.
- 671 Harvey, John. *Caer Gwent, Bournemouth.* 195, 694, P.M., 195, P.Z., *P.Pr.G.St., P.Pr.G.D., P.Pr.A.So., Hants and Isle of Wight.* October, 1889.
- 672 Harwood, John. *Belgravia, Salisbury.* 586, P.M. May, 1891.
- 673 Hascall, Lee Clafin. 36, *Bromfield Street, Boston, Massachusetts.* Mt. Hermon Lodge. January, 1891.

- 674 Haslfp, Lewis Christopher. 4, *Eastfield Rise, Hoe Street, Walthamstowe*. 813, P.M., 813, P.Z. January, 1891.
- 675 Hatherly, William Firmer. *Hong Kong*. 1341. October, 1888.
- 676 Haward, Edwin, F.R.C.S. 34a, *Gloucester Place, Portman Square, W., London*. 231. October, 1889.
- 677 Hawkins, G. T. *Elmwood, Kingsley Road, Northampton*. 360. June, 1891.
- 678 Hawkins, Joseph. *Sunnyside, Roby, Liverpool*. 216, P.M., 216, P.Z. October, 1889.
- 679 Hay, Thomas A. H., M.A. *Hay's Court, Easton, Pennsylvania, U.S.A.* 152, P.M., 173. **Grand Steward, Pennsylvania**. January, 1888.
- 680 Hayes, Michael. 38, *Horton Lane, Bradford*. 600. October, 1888.
- 681 Head, Henry Frederick. *Rand Club, Johannesburg, Transvaal*. 1824, 1824. June, 1890.
- 682 Heard, Henry Charles. *Hailey Hall, Hertford*. 449, P.M. *P.Pr.G.D., Herts*. May, 1890.
- 683 Heath, Rev. William Mortimer. *Lytchett Matravers, Poole, Dorset*. 622, P.M., 586, 622, 1037, 1146, P.Z., *Pr.G.Ch., Dorset*. **Past Grand Chaplain**. November, 1887.
- 684 Hebb, Rev. Harry Arthur. *Royal Masonic Boys' School, Wood Green, N., London*. 444, 2126, P.M., *P.Pr.G.Ch., Devon*. May, 1892.
- 685 Hehner, Otto. 11, *Billiter Square, E.C., London*. 238, W.M. February, 1887.
- 686 Helman, John H. *Kimberley, South Africa*. 591. May, 1892.
- 687 Henderson, William. *Niekerks Rush, Barkly West, South Africa*. 1417, P.M. November, 1887.
- 688 Hendry, Major John Burke. *Equitable Building, New York*. 396, 173. June, 1889.
- 689 Hensley, Henry Clay. *Nashville, Tennessee, U.S.A.* P.M. **Past High Priest, Tennessee**. March, 1892.
- 690 Hertzberg, Herman. *Margaret Street, Toowoomba, Queensland*. 775 (S.C.) August, 1892.
- 691 Hey, John. 18, *Edmond Street, Horton Lane, Bradford*. 387, P.M., 387, P.Z. October, 1888.
- 692 Heymann, Samuel Leopold. *P.O.B. 84, Johannesburg, S.A.R.* 744 (S.C.) October, 1892.
- 693 Hicks, Thomas. *Tregamere, St. Columb, Cornwall*. 1529, P.M., 331, P.Z., *P.Pr.G.W., Cornwall*. June, 1889.
- 694 Hlgerty, Alexander Charles Ancel. 14, *Garrick Street, W.C., London*. 1044, 1714, P.M., 946, Z., *P.Pr.G.D., Surrey*. October, 1889.
- 695 Higman, John Wheeler. *St. Austell, Cornwall*. 496, P.M., *P.Pr.G.D., Cornwall*. May, 1888.
- 696 Hill, John. *Ennis, Ireland*. 60, 60, *Pr.Dep.G.M., North Munster*. October, 1888.
- 697 Hillis, John. 28, *School Street, Boston, U.S.A.* Charles A. Welch Lodge, P.M. January, 1889.
- 698 Hingston, Francis Phillip. *Weldon, Decatur Co., Iowa, U.S.A.* 437, 75. May, 1892.
- 699 Hingston, Sam Oldrey. *Weldon, Decatur Co., Iowa, U.S.A.* 443. May, 1892.
- 700 Hobbs, Hugh Marcus. *Lloyds, E.C., London*. 1790, 2096, P.M., 463, 2096, P.Z., *P.Pr.G.W., P.Pr.G.J., Surrey*. January, 1890.
- 701 Hodges, Richard. 217, *Old Christchurch Road, Bournemouth*. 195, W.M. March, 1889.
- 702 Hodgkins, Lancelot Clancarthy. *Pietermaritzburg, Natal*. 956. June, 1891.
- 703 Hodgson, Richard. *Clifton House, Halifax, Yorks*. 448. March, 1888.
- 704 Hodson, James. *Mill House, Robertsbridge, Hawkhurst, Sussex*. 1184. May, 1892.
- 705 Hofmeyr, Jan Hendrik. *Cape Town*. De Goede Hoop Lodge. **Deputy Grand Master, Netherlands in South Africa**. June, 1892. Died, 14th September, 1892.
- 706 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.
- 707 Hogg, Capel Jenner. *Davenshaw House, Congleton, Cheshire*. 1938, W.M. June, 1892.
- 708 Hogg, Jabez. 1, *Bedford Square, W.C., London*. 172, 1260, P.M., 1260, P.Z. **Past Grand Deacon, Past Grand Sword Bearer (R.A.), England**. March, 1889.
- 709 Holden, James A. 27, *Elm Street, Glens Falls, New York*. 456, 55. October, 1891.
- 710 Holdsworth, Hugh Sugden. 9, *Clare Road, Halifax*. 408, 448, P.M., 408, P.Z., *P.Pr.G.D.C., West Yorks*. March, 1888.
- 711 Hollander, George Henry. *Senekal, Orange Free State, South Africa*. Unity Lodge (D.C.), W.M. November, 1892.
- 712 Holme, Richard Hopper. 6, *Chester Street, Newcastle-on-Tyne*. 1676, 48. October, 1890.
- 713 Holmes, John Richard. *Cape Coast, West Africa*. Local Secretary for the Gold Coast. June, 1888.
- 714 Hornor, Joseph Potts. *P.O.B., 366, New Orleans, U.S.A.* 1, P.M., 1, P.Z. **Past Grand Master and Past Grand High Priest of Louisiana, and General Grand High Priest of General Grand Chapter, United States of America**. October, 1889.
- 715 Hope, Andrew. 3, *Rockfield, Howell Road, Exeter*. 39, 0 (S.C.) November, 1889.
- 716 Hope, Walter Muirhead. *Hill Rise, Witney, Oxfordshire*. 357, 1726, P.M., 357. March, 1890.
- 717 Hopekirk, Walter. *Crystal Palace, Sydenham, S.E., London*. 179, 1858, 1986, P.M., 179, 746, P.Z. **Past Grand Pursuivant, England**. March, 1888.
- 718 Horsley, Rev. John William. *Holy Trinity Vicarage, Woolwich*. 913. June 1891.

- 719 Horton, Edward. *Stanley Street, Rockhampton, Queensland.* 932, 205 (S.C.) January, 1892.
- 720 Houndle, Rev. Edward Laffan Garvock. 147, *Claremont Road, Forest Gate, E., London.* 1670, 1826. *Pr.G.Ch., Surrey.* March, 1890.
- 721 Houndle, Henry Charles Hermon Hawker. *Radnor House, Upper Tooting, S.W., London.* 1826, P.M., 706. January, 1890.
- 722 Howard, Charles Caleb. *Picton, Marlboro', New Zealand.* 2036, W.M. Local Secretary for Marlborough, New Zealand. October, 1890.
- 723 Howard, J. W. *Westpark Brewery, Glasgow.* 1731, 1960. June, 1888.
- 724 Howell, Alexander Nathaniel Yatman. 109, *High Street, Portsmouth.* 257, 1834, 257, 2074. Local Secretary for Hampshire and Isle of Wight. March, 1888.
- 725 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.
- 726 Hubbard, Edmund Isle. *Moorgate Street, Rotherham, Yorks.* 904. November, 1890.
- 727 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.
- 728 Hughes, Henry, A.I.C.E. *Glenallcn, Harlesden, N.W., London.* 869, P.M. January, 1891.
- 729 Hughes, Surgeon Captain Matthew L. *Union Club, Malta.* 349, 407, *Dis.G.St., Malta.* May, 1892.
- 730 Hughes, Robert. *St. Oswald's, Alexandra Park, Hastings.* 1184, P.M., *P.Pr.G.St.B., Sussex.* Local Secretary for East Sussex. February, 1887.
- 731 Hughes, William. 66, *High Street, Sandgate, Kent.* 349, P.M., 407, P.Z., *P.Dis.G.W., P.Dis.G. 3rd P., Malta.* May, 1892.
- 732 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.
- 733 Humphreys, Alfred W. 44, *Canonbury Square, N., London.* 1677, 1839. June, 1892.
- 734 Hunt, Joshua. *Avondale, Chester Co., Pennsylvania.* 475. October, 1890.
- 735 Hunt, Thomas Spawton. 7, *Island Road, Garston, Liverpool.* 1675. May, 1892.
- 736 Hunter, William Sutherland. *Kildonan, Maxwell Drive, Pollockshields, Glasgow.* 0, 1. March, 1890.
- 737 Hurlbut, Orion L. *Chattanooga, Tennessee, U.S.A.* P.M. Past High Priest, Tennessee. March, 1892.
- 738 Hutchons, Arthur Newman Maskell. *Alliwal North, Cape Colony.* 1467, P.M., *Dis.G.Stew., South Africa, Eastern Division.* October, 1891.
- 739 Huttenbach, August. *Penang.* 1555, P.M. November, 1889.
- 740 Illingworth, John. *The Grove, Ilkley, Yorks.* 1522. March, 1891.
- 741 Ingersoll, Harry H. *Knoxville, Tennessee.* 82. Past Grand Master, Tennessee. October, 1891.
- 742 Innes, David Charles. *Wellington, New Zealand.* October, 1888.
- 743 Irving, Malcolm Murray. *Sydney, New South Wales.* 477 (S.C.), P.M., 116 (S.C.) May, 1892.
- 744 Isebree-Moens, Joost. *Villa Bloois, Kralingen, Holland.* L. Frederick Royal W.M. October, 1890.
- 745 Ives, Frederick. *Ashville, Shipley, Yorks.* 387, P.M. January, 1888.
- 746 Jackman, Joseph. 4, *Kenwood Park Road, Sharrow, Sheffield.* 139, 139. June, 1891.
- 747 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.
- 748 James, John. *High Street, Haverford West, South Wales.* 464, P.M., 366, 2001, P.Z., *Pr.G.Sec., South Wales, West Division.* March, 1891.
- 749 James, Silvanus Henry. *Lemon Street, Truro, Cornwall.* 738. October, 1891.
- 750 Jefferis, Arthur Henry. 24, *Mosley Street, Manchester.* 645, 1161, P.M., *P.Pr.G.A.D.C., East Lancashire.* September, 1887.
- 751 Jenklns, Joseph Molyneux. *West Street, Rye, Sussex.* 341, P.M. January, 1892.
- 752 Jervis, Rev. Edward. *All Saints' Vicarage, Rotherhithe, S.E., London.* 357. May, 1890.
- 753 Jessurun, Elias. *St. George's House, Eastchcap, E.C., London.* 2191. October, 1890.
- 754 Johns, Frederick. *South Australian Register Office, Adelaide.* 1, 39, 4. November, 1891.
- 755 Jones, Robert Maenan. 101, *Albion Road, Stoke Newington, N., London.* 1415, P.M., 142, P.Z., *P.Pr.G.D., Middlesex.* May, 1891.
- 756 Jones, Samuel George. *Freemasons' Hall, Flinders Street, Adelaide, South Australia.* 32. Local Secretary for South Australia. November, 1889.
- 757 Jones, Samuel. 13, *Elm Grove, Birkenhead.* 477, P.M., 477, P.Z., *P.Pr.G.D., Pr.G.H., Cheshire.* November, 1892.
- 758 Jones, Thomas. 110, *Amhurst Road, Lower Clapton, N.E., London.* 1607, P.M. January, 1890.

- 759 Jones, Thomas. *Wednesbury, Staffordshire. P.Pr.G.P., Staffordshire.* May, 1891.
- 760 Joseph, David Davis. 24, *Hanover Street, Swansea, Glamorganshire.* 237, 237. October, 1890.
- 761 Kauffman, Andrew John. *Columbia, Pennsylvania, U.S.A.* 286, P.M., 224, P.H.P. *Dis.Dep.G.M., No. 1, Pennsylvania.* June, 1888.
- 762 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.
- 763 Kemp, Alexander. *Glenslg, South Australia.* 30, P.M. **Grand Deacon, Grand Lodge of South Australia.** May, 1889.
- 764 Kemp, Charles. *Southbrook, Toowoomba, Queensland.* 2338. June, 1891.
- 765 Kempster, William Henry, M.D. *Oak House, Battersea, S.W., London.* 60, 890, 1420, 1853, P.M. 766, 890, P.Z. March, 1888.
- 766 Kemsley, Jesse. *San José de Flores, Buenos Ayres.* 2329. October, 1891.
- 767 Kendall, Lieut. Col. J. *St. Martin's Square, Scarborough.* 200, 200. March, 1890.
- 768 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.
- 769 Kenyon, George Henry. 123, *North Main Street, Providence, Rhode Island, U.S.A.* 30, P.M., **Grand Master, Rhode Island.** October, 1890.
- 770 Keytel, Petrus Wilhelmus. 103, *Bree Street, Cape Town.* L. de Goede Trouw., P.M. June, 1892.
- 771 Khory, Edalji Jamsedji. 8, *Raffles Place, Singapore.* 832, 1415, P.M., 508, P.Z., *Dis.G.S.W., Eastern Archipelago.* Local Secretary for Singapore. October, 1890.
- 772 Kiddle, Surgeon Captain Walter. *Cyprus.* 2277, W.M., 25 (I.C.) January, 1892.
- 773 Kllgour, George, A.M.I.C.E. *Barkly West, South Africa.* 1574, P.M. October, 1890.
- 774 Kilham, John. *Toowoomba, Queensland.* 1315, P.M., 194 (S.C.), P.Z. May, 1891.
- 775 King, Frank. *Clora Road, Forest Gate, E., London.* 1607. January, 1890.
- 776 Kirchhoffer, S. G., M.A., F.G.S., F.R.G.S. *Yately Grange, Blackwater, Hants.* 859, 1492, 1714, 1899, P.M., 948, 1395, P.Z., *P.Pr.G.W., Surrey; P.Pr.G.S.B., Cambridge; P.Pr.Sc.N., Berks and Bucks; P.G.W., Berks.* November, 1887.
- 777 Kirk, Alfred. *Gainsboro' Lincolnshire.* 422, P.M., 422, P.Z., *P.Pr.G.W., P.Pr.G.H., Lincolnshire.* March, 1889.
- 778 Kite, Edwin. *Somerville, Seacombe, Cheshire.* 823, 2433, P.M., 823. November, 1892.
- 779 Klein, William. 24, *Belsize Park, N.W., London.* 238, P.M. October, 1890.
- 780 Knight, Herbert Manning. *Collins Street, Melbourne, Victoria.* 123. June, 1892.
- 781 Knock, Thomas Franklin. *Petersburg, Virginia.* 124, 7. June, 1891.
- 782 Koch, John Godfrey. *Penang.* 1555, W.M., 1555. *Dis.G.A.D.C., Eastern Archipelago.* May, 1889.
- 783 Krichauff, Frederick Charles. *New Government Offices, Adelaide, South Australia.* 28. March, 1891.
- 784 Lake, William. *Kenwyn, Queen's Road, Beckenham, Kent.* 131, P.M., *P.Pr.G.R., Cornwall.* May, 1887.
- 785 Lamb, Theodoric Benjamin. *Meridian, Mississippi, U.S.A.* 398, 25. May, 1892.
- 786 Lambert, James J. 83, *Mosley Street, Manchester.* 1387, P.M., *P.Pr.G.R., West Lancashire.* March, 1891.
- 787 Lambert, Lieut. Col. George, F.S.A. 10, *Coventry Street, Piccadilly, W., London.* 198, 504, 2021, P.M., 7, 21, P.Z. **Past Grand Sword Bearer.** May, 1891.
- 788 Lambert, Richard. *P.O.B. 81, New Orleans, U.S.A.* 59, P.M. **Grand Secretary of Grand Lodge, and Grand High Priest of Grand Chapter of Louisiana.** Local Secretary for Louisiana. June, 1887.
- 789 Lamb-Smith, Thomas. *Holly Lodge, Britannia Square, Worcester.* 280, 1247, P.M. *P.Pr.G.D., Worcestershire.* September, 1889.
- 790 Lamette, Alphonse Fortuné. *Dudley Mansion, Brighton.* 271, 1303, 1947, 2187, 271. June, 1891.
- 791 Lamonby, William Farquharson. 62, *Ivydale Road, Nunhead, S.E., London.* 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.
- 792 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., Pr.A.G.Sec., Hants and Isle of Wight.* May, 1887.
- 793 Lane, Charles Sheriff. *Newstead House, West Hartlepool, Durham.* 764, 1862, P.M., 764, P.Z., *P.Pr.G.D., Pr.G.W., P.Pr.G.Sw.B., Pr.G.H. (R.A.), Durham.* March, 1888.
- 794 Langley, W. C. *Cleveland House, Stockton-on-Tees.* 1674. May, 1890.
- 795 Lapin, Bernard. *Johannesburg, S.A.R.* 744 (S.C.) June, 1889.
- 796 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.

- 797 Large, James Rickard. *Trentham House, Bush Hill Park, Enfield, Middlesex.* 1607, P.M., 174. March, 1890.
- 798 Last, John Thomas. 9, *Belle Vue, Bradford.* 387. March, 1887.
- 799 Lavery, Hugh. *Bernalia, Victoria.* 64. October, 1892.
- 800 Lawless, James Frederick. *Great Northern Express Company, St. Paul, Minnesota, U.S.A.* 3, W.M. November, 1892.
- 801 Lawrence, James. *Kimberley, South Africa.* 591 (S.C.), 153 (S.C.), P.M. June, 1889.
- 802 Lawrence, General Samuel Crocker. 28, *Lancaster Street, Boston, Massachusetts, U.S.A.* Past Grand Master of Grand Lodge of Massachusetts. March, 1888.
- 803 Lawson, Thomas Mann. *Hill Top, Armley, Leeds.* 600, 600. January, 1889.
- 804 Laxton, Frederick. *Newlands, Brighouse, Yorkshire.* 1301, P.M., 275, P.Z.. *P.Pr.J., W. Yorks.* March, 1888.
- 805 Lazenby, Thomas Cradock. 26, *Norwood Road, S.E., London.* 297, 1386, P.M., 297, P.Z., *P.Pr.G.A.D.C. P.Pr.G.R. (R.A.), Lincolnshire.* June, 1892.
- 806 Lee, Edwin, C.E. 67, *Reginald Terrace, Leeds.* 265, P.M., 408, P.Z., *P.Pr.G.S.B., P.Pr.G.So., W. Yorks.* June, 1891.
- 807 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.
- 808 Leeson, Charles John. *Post and Telegraph Department, Croydon, Queensland.* 768 (S.C.), W.M. January, 1892.
- 809 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.
- 810 Leicher, Julius. *Tanugs, British Bechuanaland.* 2232. June, 1890.
- 811 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.
- 812 Le Strange, Hamon. *Hunstanton Hall, Norfolk.* 10, P.M., 10, P.Z., *P.Pr.G.Treas., Dep.Pr.G.M., P.Pr.G.H., Norfolk.* Junior Grand Deacon, England. June, 1890.
- 813 Leslie, Captain John Henry, R.A. *Peshawar Road, Rawal Pindi, Punjab.* 1960. October, 1891.
- 814 L'Estrange, Guy S., M.D. *Roma, Queensland.* 730 (S.C.) October, 1892.
- 815 Levander, Frederick William, F.R.A.S. 30, *North Villas, Camden Square, N.W., London.* 1415, P.M., 142, 2048, P.Z., *P.Pr.G.D., Pr.G.Treas. (R.A.), Middlesex.* Local Secretary for Middlesex and North London. January, 1890.
- 816 Levy, Albert. *Box 423, Johannesburg, Transvaal.* 1409, 153. May, 1889.
- 817 Lewenberg, Jacob Frank, M.D. 22, *West Lexington Street, Baltimore, Maryland.* 11 (D.C.), 3 (D.C.) May, 1891.
- 818 Lewis, Charles Edwardes. *Breda Street, Cape Town.* De Goede Hoop Lodge. October, 1892.
- 819 Lewis, Harold. *Mercury Office, Bristol.* 686, 2257, P.M., *P.Pr.G.St., Keeper of the Archives, Bristol.* February, 1887.
- 820 Lewis, W. C. *Amoy, China.* 1806, W.M. March, 1889.
- 821 Lezard, Flavien Ernest. *Kimberley, South Africa.* 1409, 153 (S.C.) June, 1889.
- 822 Lidgley, William. *Devoran, Truro, Cornwall.* 589, P.M., 1006, P.Z. January, 1889.
- 823 Lightfoot, Bruce. 4, *The Mall, Faversham.* 1915. March, 1889.
- 824 Liley, Joseph Henry. *Kimberley, South Africa.* 1832. June, 1891.
- 825 Lindsey-Renton, George Henry. 72, *Gracechurch Street, E.C., London.* 183. January, 1890.
- 826 Lpinski, Louis. *Box 119, Johannesburg, Transvaal.* 738 (S.C.) May, 1889.
- 827 Liski, Samuel. *P.O.B., 40, Krugersdorp, S.A.R.* L. Libertas (D.C.) October, 1892.
- 828 Lissack, Simeon. *Box 511, Johannesburg, Transvaal.* 744 (S.C.) January, 1891.
- 829 Lithgow, Robert Alexander Douglas, M.D., LL.D. 27a, *Lowndes Street, Belgrave Square, S.W., London.* 1616, 809, P.M. 809. *P.Pr.G.W., Cambridge.* March, 1892.
- 830 Locking, George Henry. *Pontefract, Yorkshire.* 910, P.M., 495, P.Z. March, 1888.
- 831 Lockley, Richard T. 16, *First Street, Albany, New York.* 14, P.M., 5, H.P. October, 1889.
- 832 Lockwood, Thomas Meakin, F.R.I.B.A. 80, *Foregate Street, Chester.* 425, P.M., *P.Pr.G.Sup.W., Chester.* March, 1888.
- 833 Lodder, Charles. *Fourne-a-Mara, Largs, Ayrshire.* 173, P.M., 55. January, 1892.
- 834 Lofthouse, Henry Wilson. 61, *St. Mary Axe, E.C., London.* May, 1891.
- 835 Logan, William. *Langley Park, Durham.* 124, 2135, P.M., *P.Pr.G.R., Durham.* February, 1887.
- 836 Love, William Abram, M.D. 237, *Whitehall Street, Atlanta, Georgia, U.S.A.* 2, 16. *P.Dep.G.M., Dep. G.I.P., Georgia.* June, 1892.
- 837 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 P.Pr.G.Treas. (R.A.), Middlesex.* November, 1887.

- 838 Luck, Henry Courtenay. *Toowong, Brisbane, Queensland.* 908, 2306, 908 October, 1891.
- 839 Lupton, William Charles. *Cheapside, Bradford.* 974, P.M., 302, P.Z., *P.Pr.G.D., West Yorks.* March, 1888.
- 840 Lyte, Joshua L. *Lancaster, Pennsylvania, U.S.A.* 43, P.M. September, 1888.
- 841 Mabin, Frank. 10, *Union Street, Plymouth.* 105. January, 1891.
- 842 Macadam, William Ivison. *Surgeon's Hall, Edinburgh.* 145, W.M., 83. Representative of Grand Lodge of Arkansas, near Grand Lodge of Scotland. March, 1890.
- 843 Macarthy, George Eugene. 9, *Dean Street, Newcastle-on-Tyne.* 1427, P.M. 481, P.Z. *P.Pr.G.R., P.Pr.G.H., Northumberland.* May, 1892.
- 844 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.
- 845 MacConnachy, John. *Hong Kong.* 80, 190 (S.C.), 80, 368 (I.C.) January, 1889.
- 846 MacCullough, William. *High Street, Auckland, New Zealand.* 418 (S.C.), P.M., 197 (S.C.), P.Z., *Pr.G.M., Dep.G.Sup. (R.A.), North Island.* March, 1891.
- 847 MacDowall, G. A. *Bramber, Plaistow, Essex.* 2291. January, 1892.
- 848 Macdonald, Robert. 37, *Marquis Street, Glasgow.* 128, P.M., 67, P.Z. *Pr.G.D.C., Glasgow.* Grand Steward, Scotland. June, 1891.
- 849 Macdougall, Hamilton C. 24, *Summers Street, Providence, Rhode Island, U.S.A.* 21. Grand Organist, Rhode Island. March, 1888.
- 850 MacGee, Robert. 34, *South Castle Street, Liverpool.* 1675, W.M. May, 1892.
- 851 MacGregor, George Robert. *Bingley, Yorkshire.* 439. May, 1889.
- 852 MacGregor, James. 8, *Stratford Grove, Heaton, Newcastle-on-Tyne.* 541. March, 1890.
- 853 MacIntyre-North, Charles Niven. 19, *Borough High Street, S.E., London.* 1559, W.M., 1275. October, 1890.
- 854 MacKay, George J. *Obrig Bank, Kendal.* 129, *P.Pr.G.W., P.Pr.G.Sec., Dep.Pr.G.M., Cumberland and Westmoreland.* Grand Standard Bearer, England. October, 1890.
- 855 Mackenzie, Allan. 17, *St. Andrew's Square, Edinburgh.* 2, P.M., 56, P.Z. Grand Steward, Scotland. November, 1888.
- 856 MacKenzie, Captain Donald. *Sungei Ujong, Straits Settlements.* 1043. June, 1890.
- 857 MacKenzie, John Eddie. *Kimberley, South Africa.* 1409. May, 1890.
- 858 Mackey, John Brunt. 2, *Bouverie Street, Fleet Street, E.C., London.* 257, 319. October, 1888.
- 859 MacLean, Rev. Thomas W. 909, *Central Avenue, Bay City, Michigan.* October, 1891.
- 860 MacLeod, James Morrison. 6, *Freemasons' Hall, W.C., London.* 113, 884, 1661, P.M., 1661, P.Z., *P.Pr.G.St.B., P.Pr.G.W., Derby, P.Pr.G.S.B., Notts.* Secretary, R.M.B.I. November, 1890.
- 861 MacMillan, Frederick Douglas. *Box 1541, Johannesburg, Transvaal.* 744 (S.C.) November, 1890.
- 862 MacNair, Thomas S. *Hazleton, Pennsylvania, U.S.A.* 242, P.M., 181, P.H.P. Past Deputy District Grand Master, Pennsylvania. May, 1887.
- 863 Maitland, William. 110, *Cannon Street, E.C., London.* 454, 2170, 115 (I.C.), P.M. March, 1888.
- 864 Malcozovich, Ladilas de. *Belügyministerium, Budapest.* Lodge Szent Istvan. Member of Literary Committee of the Grand Lodge. Member of Council of the Order, Grand Lodge of Hungary. Representative and Past Grand Warden, Ireland. Local Secretary for Hungary. January, 1890.
- 865 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, 1890.
- 866 Manfield, Harry. *Cliftonville, Northampton.* 1764, 360. May, 1889.
- 867 Manley, James Woolley. *Elm Villa, Carshalton, Surrey.* 1892. October, 1889.
- 868 Mann, Edgar Montague. *Bath Mount, Exeter.* 39. March, 1892.
- 869 Manning, John J. 132, *Nassau Street, New York City.* 271, 241. October, 1891.
- 870 Manton, Charles Odum. *Wharfedale Villa, Swinburne Street, Derby.* 253, 1085, P.M., 253, P.Z. *P.Pr.G.A.D.C., P.Pr.G.D.C. (R.A.), P.Pr.G.Sc.N., Derbyshire.* March, 1892.
- 871 Mapleton, Cuthbert Walter. 30, *Montserrat Road, Putney, S.W., London.* 256, 2243. June, 1890.
- 872 Marescaux, Lieutenant Gerald C. A., R.N. *H.M.S. Inflexible, Mediterranean.* 349, 407, *Dis.G.I.G., Malta.* May, 1892.
- 873 Markham, Christopher A. *Spratton, Northampton.* 360, 1911. May, 1892.
- 874 Marshall, James. 219, *Buchanan Street, Glasgow.* 4, 304, P.M., 50. March, 1892.
- 875 Marshall, William. *Aliwal North, Cape Colony.* 2089, P.M. May, 1891.
- 876 Marshall, William Bayley, F.S.S., M.I.C.E., M.I.M.E. *Richmond Hill, Birmingham.* 938, 1644, P.M., 938, P.Z., *P.Pr.G.R., Warwickshire.* June, 1892.
- 877 Martin, George. 59, *Manchester Road, Southport, Lancashire.* 600, 702, 600, 839. January, 1890.

- 878 Martin, Sidney. *Denham Lodge, Watford, Hertfordshire.* 404, P.M., *Pr.G.D., Hertfordshire.* May, 1888.
- 879 Mason, Charles Letch. 1, *Moorland Terrace, Leeds.* 304, 2069, P.M., *P.Pr.G.Treas., P.Pr.G.H., West Yorks.* June, 1887.
- 880 Mason, Rev. Henry J. *Wigston Magna Vicarage, Leicester.* 1146, P.M., 1146, P.Z., *P.Pr.G.Chap., Dorset.* January, 1891.
- 881 Mason, J. J. *Grand Lodge of Canada, Grand Sec.'s Office, Hamilton, Ontario.* Grand Secretary of the Grand Lodge of Canada. March, 1888.
- 882 Mason, John William. *Church Street, Pietermaritzburg, Natal.* 956, P.M., *P.Dis.G.Std.B., Dis.G.Sup.W., Natal.* November, 1888.
- 883 Mason, William, M.R.C.S. *St. Austell, Cornwall.* 496, P.M., P.Z., *P.Pr.G.D., Cornwall.* November, 1889.
- 884 Massey-Hicks, John Moses. *P.O.B. 42, Johannesburg, Transvaal.* 853, 2313, P.M. October, 1890.
- 885 Massie, E. J. *Church Street, Barnsley, Yorkshire.* 1513, P.M. January, 1888.
- 886 Masson, David Parkes. *Murree, Punjab, E.I.* 1960. *P.Dis.G.Treas., Punjab.* June, 1888.
- 887 Masters, William. *Rossllyn, St. Alban's.* 60, 428, 1479, 2128, P.M., 428, P.Z. Grand Steward. October, 1889.
- 888 Mather, John Lawrence. 13, *Grange Road, Canonbury, N., London.* Past Assistant Grand Director of Ceremonies, Past Grand Standard Bearer (R.A.) May, 1890.
- 889 Mathers, S. L. MacGregor. 1, *Avenue Du Quesne, Paris.* 195. October, 1890.
- 890 Mathew, Dr. Thomas Philip Ogden. *Johannesburg, Transvaal.* 989, P.M. 131 (S.C.), P.Z. June, 1890.
- 891 Matier, Charles Fitzgerald. *Mark Masons' Hall, Great Queen Street, W.C., London.* Past Grand Standard Bearer, England. June, 1888.
- 892 Maxwell, John M. *Room 1, Chicago Block, East 5th Street, Leadville, Colorado, U.S.A.* 51, P.M. Grand Master, Colorado. May, 1890.
- 893 May, Thomas. *P.O., Toowoomba, Queensland.* 1315, P.M. May, 1892.
- 894 May, William Arthur. *Woodlands, South Park Hill, Croydon, Surrey.* 1260, 1345. March, 1892.
- 895 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.
- 896 Mayfield, Joseph. *Roma, Queensland.* 730 (S.C.), W.M. October, 1892.
- 897 Mead, Colonel J. *Red Hill, Surrey.* 1971. September, 1887.
- 898 Mears, Arthur. *Herberton, North Queensland, Australia.* 1978, P.M., *P.Dis.G.St., P.Dis.G.S.B., Queensland.* March, 1888.
- 899 Mehta, Roostumjee Dhunjeebhoy. 55, *Canning Street, Calcutta.* 232, 360 (S.C.), P.M., 203 (S.C.), P.Z., *Dis.G.D., Bengal.* June, 1891.
- 900 Mendelssohn, Max. 94, *Southampton Row, Holborn, W.C., London.* 212, 1839. January, 1889.
- 901 Mendelssohn, Sidney. *Kimberley, South Africa.* 1409. January, 1889.
- 902 Merrick, Rev. George Purnell. *Du Cane Road, Wormwood Scrubbs, W., London.* 1826, P.M., 706, *P.Pr.G.Chap., Surrey.* June, 1891.
- 903 Metcalf, George Reuben. 110, *West Fourth Street, St. Paul, Minnesota, U.S.A.* 3. March, 1892.
- 904 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.
- 905 Mickley, George, M.A., M.B. *St. Luke's Hospital, E.C., London.* 63, P.M., *P.Pr.G.W., Herts.* May, 1889.
- 906 Miles, Charles George. *Port Elizabeth, Cape of Good Hope.* 711. March, 1888.
- 907 Milledge, Zillwood, J.P. *The Fernery, Weymouth, Dorset.* 170, P.M., 170, P.Z., *P.Pr.G.D.C., Pr.G.W., P.Pr.G.Pr.Soc., Pr.G.D.C. (R.A.), Dorsetshire.* May, 1890.
- 908 Millen, John. *Toowoomba, Queensland.* 775 (S.C.) P.M., 164 (I.C.), P.K. May, 1891.
- 909 Miller, Alister Mitchell. *Swaziland, S.E. Africa.* 747 (S.C.) October, 1891.
- 910 Miller, Andrew, M.D. 5, *Grosvenor Street, W., London.* 2408, W.M. June, 1892.
- 911 Miller, Francis Hugh. *Royal Victoria Yard, Deptford, S.E.* 1593, P.M., 1593. March, 1890.
- 912 Miller, George Henry. *Millview, Edgeworthstown, Ireland.* 65, 76, 83, 308, P.M., 76, P.K., *Pr.G.Sec., Meath.* March, 1892.
- 913 Miller, Robert Talbott. 626, *Greenup Street, Covington, Kenton Co., Kentucky.* 157. May, 1890.
- 914 Mills, B. Langley, M.D., F.R.C.S. *Meerut, North West Provinces, E.I.* 2208, W.M. *Dis.G.D., Bombay.* October, 1889.
- 915 Milne, Thomas, M.D., M.B., C.M., F.S.A., Scot. 17, *Mar Street, Alloa, Scotland.* 69, P.M., 92, Z., *P.Pr.G.W.* October, 1891.
- 916 Mitchell, Rev. James Young, D.D. *Lancaster, Pennsylvania.* 51. May, 1889.
- 917 Mitchell, John Layton. *Wintheuvel, Malmani G. F., Marisco, Transvaal.* 1417. October, 1889.

- 918 Molyneux, Arthur John Charles. *Klerksdorp, South African Republic*. 2315. January, 1891.
- 919 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.
- 920 Monks, James. *Aden Cottage, Durham*. 124, P.M., 124, P.Z., *P.Pr.G.W., Pr.G.J., Durham*. January, 1890.
- 921 Moore, Robert M. *Elizabeth, New Jersey, U.S.A.* Past Grand Master, New Jersey. October, 1890.
- 922 Moors, Henry. *Melbourne, Victoria*. Doric Lodge. October, 1892.
- 923 Monro, H. C. *Local Government Board, S.W., London*. 1826. May, 1892.
- 924 Morecroft, Arthur Hubert. 32, *Linnet Lane, Sefton Park, Liverpool*. 2316, 2335. March, 1890.
- 925 Morgan, Henry. *Casilla del Correo, 358, Buenos Ayres*. 617. May, 1890.
- 926 Morgan, W. Wray. Editor and Proprietor of "Freemasons' Chronicle." *Belvidere Works, Hermes Hill, Pentonville, N., London*. 211, P.M. November, 1887.
- 927 Morley, William. 145, *Cheapside, E.C., London*. 1769, P.M. March, 1892.
- 928 Morris, Thomas Owen. *Nashville, Tennessee, U.S.A.* Past Grand Master, Past Grand High Priest, Tennessee. March, 1892.
- 929 Morrison, Robert. 99, *Napiershall Street, Glasgow, N.B.* 413, Dep.M., 50, P.Z. October, 1888.
- 930 Mortimer, Major Charles Evans, 4th R.Fus. *Union Club, Malta*. 309, 407, *P.Dis.G.S.B., Malta*. March, 1892.
- 931 Morton, Charles Robert. *State School, Maytown, North Queensland*. 775 (S.C.) May, 1891.
- 932 Mouat, Charles. *Port Elizabeth, South Africa*. 711, P.M., *P.Dis.G.W., Eastern Division, South Africa*. May, 1887.
- 933 Mudge, W. H. *Johannesburg, Transvaal*. 744 (S.C.) May, 1889.
- 934 Mugglestone, John Thomas. *Darley Street, Bradford*. 600. May, 1888.
- 935 Muller, Cornelis Johannes. *Cape Town. Goede Hoop Lodge (D.C.), P.M., P.Pr.G.Ins., Netherlands*. March, 1889.
- 936 Munro, Sutherland Granville. *Northumberland House, Festing Road, Southsea*. 2074. January, 1889.
- 937 Murray, George William, R.N. *H.M.S. Collingwood, Mediterranean*. 309. March, 1892.
- 938 Murrow, Baron. *Highbury House, St. Leonards*. 2189. March, 1889.
- 939 Myers, Reverend E. M. 167, *East 74th Street, New York*. Petersburg Lodge and Chapter. *P.Pr.G.Ch. (S.C.), Melbourne*. March, 1888.
- 940 Mylchreest, Joseph. *Kirk Michael, Isle of Man*. Peace and Harmony Lodge (D.C.), Cape. January, 1889.
- 941 Mylne, Thomas. *Brisbane, Queensland*. 435 (S.C.), P.M., 127 (S.C.), P.Z., *Dep.Dis.G.M., Provincial Grand Superintendent (S.C.), Queensland*. March, 1892.
- 942 Napier, Thomas William Adam, M.B. *Darlington House, Egremont, Cheshire*. 2132, W.M. October, 1890.
- 943 Nash, Henry Frederick. 19, *Larkfield Road, Richmond, Surrey*. 1769, 2032, P.M., 140, J. March, 1891.
- 944 Nelson, George. 228, *Piedad, Buenos Ayres*. 1025, 2329, P.M., 677, *P.Dis.G.P., Dis.G.A.D.C., Argentine Republic*. March, 1891.
- 945 Nelson, Richard. 81, *West Gate, Burnley, Lancashire*. 126, 308, P.M., 126, 308, P.Z. January, 1890.
- 946 Nesbitt, Charles Albert. 1017, *West Main Street, Richmond, Virginia, U.S.A.* 9, 207, P.M., 43, P.H.P., March, 1892.
- 947 Nettle, William, M.R.C.S. *Liskeard, Cornwall*. 510, P.M., P.Z., *P.Pr.G.W., Cornwall*. November, 1889.
- 948 Newitt, William Thomas. *Eastern Extension Telegraph Co., Madras*. 150, 1198, P.M., 150, 273, 1198, P.Z. *P.Dis.G.W., P.Dis.G.J., Madras*. Local Secretary for Madras and Vicinity. March, 1892.
- 949 Newman, Frederick L. *Portage La Prairie, Manitoba, Canada*. Past Grand Warden, Manitoba. October, 1892.
- 950 Newman, Henry Field. 16, *High Street, Shrewsbury, Salop*. 117. October, 1888.
- 951 Newnham, Ernest Edmund. *Barkly East, Cape Colony*. 2252, 853, P.M. October, 1889.
- 952 Newsome, Mark, J.P. 22, *Albert Road, Aldams, Southport*. 208, 613, 827, 2295, P.M., 208, 1214, P.Z. *P.Pr.G.D., P.Pr.G.Sc.N., West Lancashire*. June, 1891.
- 953 Newton, James. 23, *Silverwell Street, Bolton, Lancashire*. 37, P.M., *P.Pr.G.D., Pr.G.A.Sec., East Lancashire*. February, 1887.
- 954 Newton, John, F.R.A.S. *Glen Lyn, 18, Erlanger Road, Hatcham, S.E., London*. 174, 1607, P.M., 174, P.Z. October, 1889.
- 955 Nicholls, Walter James. 274, *Kingsland Road, N.E., London*. 463, P.M., 463, P.Z., *P.Pr.G.D.C., Essex*. May, 1890.
- 956 Nicklin, John Bailey. *Chattanooga, Tennessee, U.S.A.* P.M. March, 1892.

- 957 Nickols, Frederick Emanuel. 121, *Norfolk Street, Sheffield*. 1513. June, 1891.
- 958 Nippel, Professor Pierre. *Neuchatel, Switzerland*. Loge Bonne Harmonie. February, 1887.
- 959 Niven, John. *Osborne House, Clayton, Bradford*. 750. June, 1889.
- 960 Noakes, H. W. *Rockingham, Blessington Road, Lee, S.E., London*. 108, 1982. May, 1892.
- 961 Nock, George Arthur. 50, *Richmond Terrace, Clapham Road, S.W., London*. 1896. January, 1889.
- 962 Norfolk, Thomas. 16, *Grosvenor Road, Bradford*. 600. January, 1888.
- 963 Norman, George. *Alpha House, Bays Hill, Cheltenham, Gloucestershire*. 246, P.M., 82, P.Z., P.Pr.G.R., Pr.G.So., Gloucestershire. May, 1888.
- 964 Norton, Jacob. 419, *Washington Street, Boston, U.S.A.* 188. November, 1887.
- 965 Nunn, Richard Joseph, M.D. 119½, *York Street, Savannah, Georgia, U.S.A.* 15, P.M., 3, P.K. November, 1889.
- 966 Oates, John, F.S.S., F.S.A. *Rutland House, Saltoun Road, Brixton, S.W., London*. 1379. March, 1892.
- 967 Oortman-Gerlings, J. D. *Old Canal, 72, Utrecht, Holland*. P.M., Ultrajectina Lodge. May, 1891.
- 968 Oosthuizen, Philippus Rudolph. *Box 1052, Johannesburg, Transvaal*. Star of the Rand Lodge. March, 1891.
- 969 Oppenheimer, B. *Kimberley, South Africa*. 1574. November, 1891.
- 970 Oram, John Earl. 67, *Palmerston Road, Dublin*. 357, 33. January, 1890.
- 971 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.
- 972 Owen, Herbert Charles. *Compton, Wolverhampton*. 526, P.M. March, 1888.
- 973 Oxland, Rev. John Oxley, J.P., F.R.G.S., etc. *Incumbent of Clydesdale, East Griqualand, South Africa*. 1383, 2113, P.M., P.Dis.G.W., Dis.G.Ch., Natal. May, 1888.
- 974 Pakes, John James. 10, *Malpas Road, Brockley, S.E., London*. 871, P.M., 140, P.Z. January, 1890.
- 975 Palk-Griffin, Richard. *Padstow, Cornwall*. 1785. October, 1888.
- 976 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.
- 977 Papenfus, Herbert B. *Box 195, Johannesburg, Transvaal*. Star of the Rand Lodge. October, 1891.
- 978 Parakh, Nasarwanji Nowroji. 53, *Barr Street, Rangoon, Burma*. 614, W.M. June, 1890.
- 979 Parker, John Burruss. 36, *Perdido Street, New Orleans, U.S.A.* 102, 1. November, 1890.
- 980 Parker, Owen, junior. *Higham Ferrers, Northamptonshire*. 737. June, 1891.
- 981 Pascoe, William James. *Burnett Heads, State School, Bundaberg, Queensland*. 752 (S.C.), P.M. October, 1892.
- 982 Parsons, Selby. *High Road, Lower Tottenham*. 1237, P.M., 1237, P.Pr.G.S.B., Middlesex. May, 1890.
- 983 Partridge, Samuel Steads. *The Crescent, 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.
- 984 Patlansky, Joseph Manuel. P.O.B., 378, *Johannesburg, S.A.R.* De Goede Trouw Lodge. May, 1892.
- 985 Paton, John Roper. 98, *West George Street, Glasgow, N.B.* 3½, Dep.M., 50, P.Z. June, 1888.
- 986 Patton, Thomas R. *Masonic Temple, Philadelphia, U.S.A.* 121, P.M. Grand Treasurer of Grand Lodge and Grand Chapter of Pennsylvania; Representative of Grand Lodge of England. May, 1887.
- 987 Pearce, Gilbert P. *Mellaneur House, Hayle, Cornwall*. 450, P.M., Pr.G.W., Cornwall. Librarian of Coombe Masonic Library, Hayle. March, 1887.
- 988 Pearson, Roland George. *Morton House, Gainsborough, Lincolnshire*. 10, 422, 357, 357. March, 1890.
- 989 Pechey, Edward Wilmot. *Pechey, Toowoomba, Queensland*. 775 (S.C.), 291 (I.C.), P.M. October, 1892.
- 990 Peck, Andrew. 1345, *Bedford Avenue, Brooklyn, New York*. 719, 209. October, 1891.
- 991 Peck, Michael Charles. 2, *West Park Terrace, Hull*. 57, 250, 1040, 1511, P.M., 57, 250, 1040, 1511, P.Z. P.G.W., Pr.G.Sec., Pr.G.Sc.E., North and East Yorks. Past Great Standard Bearer, Past Grand Assistant Director of Ceremonies (R.A.) March, 1892.
- 992 Pedersen, Lars. *Box, 98, Johannesburg, Transvaal*. 175 (S.C.) November, 1890.
- 993 Peek, Rev. R. *Dinard, Ille-et-Vilaine, France*. 555, 877, 936, 859, P.M., 555, P.Z., Pr.G.Ch., P.Pr.G.Sc.N., Suffolk. May, 1888.
- 994 Pemberton, Abraham. *Coniston Lodge, Heaton Chapel, Stockport, East Lancashire*. P.Pr.G.D.C., East Lancashire. January, 1892.
- 995 Perceval, Charles John. 8, *Thurloe Place, Brompton, S.W., London*. 1607, P.M., 174, P.Z. January, 1890.

- 996 Perkins, William Henry Sandow. *Box, 159, Nanaimo, Vancouver's Island.* 3, 120. Local Secretary for British Columbia. June, 1891.
- 997 Perks, Thomas. *Kimberley, South Africa.* 1417. May, 1888.
- 998 Perry, Captain S., R.A. *The Grange, Ballymena, Ireland.* 431, W.M., P.K. March, 1888.
- 999 Perry, William H. 288, *Dyer Street, Providence, Rhode Island.* 4, 1. October, 1891.
- 1000 Peters, Frederick William. *Kimberley, South Africa.* January, 1889.
- 1001 Petrie, Col. Martin. *Hanover Lodge, Kensington Park, W., London.* 844, P.M., 8. June, 1890.
- 1002 Phillips, Walter, M.I.N.A. 108, *Fenchurch Street, E.C., London.* 174, 359, 1997, 174. January, 1890.
- 1003 Philon, Nicholas. *Piraeus, Greece.* 13. Assistant Grand Secretary, Greece. Local Secretary for Greece. March, 1890.
- 1004 Pickard, William. *Registry House, Wakefield.* 1019, P.M. March, 1890.
- 1005 Pickering, George Alfred. *Guildhall, E.C., London.* 29, 890, P.M. March, 1892.
- 1006 Pickering, Thomas. 42, *Osborne Road, Newcastle-on-Tyne.* 24, 24. June, 1892.
- 1007 Plerson, Joseph Waldie. *Box 561, Johannesburg, Transvaal.* 1665, 1665. March, 1889.
- 1008 Pike, Herbert Stanley. *Gasworks, Colchester, Essex.* 1231. May, 1889.
- 1009 Pilcher, Albert Henry. 2, *Victoria Terrace, Wincheap, Canterbury.* 972, 31. October, 1889.
- 1010 Pinckard, George Josiah. *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.
- 1011 Piper, George H. *Ledbury, Herefordshire. Dep.Pr.G.M., Herefordshire.* January, 1889.
- 1012 Piper, Thomas. 102, *High Street, Peckham, S.E., London.* 1597, 2272. May, 1890.
- 1013 Pittaway, James. 6, *Edge Lane, Liverpool.* 1182, 1356, P.M., 1182, 1356, P.Z. May, 1892.
- 1014 Pleasants, William Henry. *Hollins, Roanoke Co., Virginia, U.S.A.* 139, 22. Grand Master of Virginia. June, 1892.
- 1015 Pollard, Joseph. 49, *Queen Anne Street, Cavendish Square, W., London.* 1706, 1826, 2000. October, 1889.
- 1016 Poore, Thomas. 45, *Crampton Road, Penge, S.E., London.* 720, P.M., 720, P.Z. May, 1887.
- 1017 Poore, William. 10, *Highbury New Park, N., London.* 1306, P.M., 186, P.Z. May, 1891.
- 1018 Pope, Edward Barfoot George. *Casilla 1239, Buenos Ayres.* 617. May, 1892.
- 1019 Porteous, William. *Penang.* 1555. June, 1889.
- 1020 Poston, Henry. 39, *Lombard Street, E.C., London.* 19, W.M. March, 1892.
- 1021 Potter, Alfred J. 442, *Kingsland Road, N.E., London.* 813, P.M. June, 1892.
- 1022 Powell, Champney. *The Elms, Dixton, near Monmouth.* 457, P.M., *P.Pr.G.St., Monmouth.* May, 1888.
- 1023 Powell, F. A., F.R.I.B.A. 344, *Kennington Road, S.E., London.* 457, P.M., *P.Pr.G.W., Monmouthshire.* November, 1887.
- 1024 Powell, George. 7, *Stanford Avenue, Brighton, Sussex.* 142, P.M., 975, P.Z. May, 1890.
- 1025 Powley, George Henry. 34, *Shortland Street, Auckland, New Zealand.* Ara Lodge, 348 (I.C.), P.K. Grand Warden, New Zealand. October, 1891.
- 1026 Preston, Charles. *Recorder's Court, Rangoon, Burma.* 614, P.M., 614, P.Z., *P.Dis.G.R., Dis.G.Sec., Burma.* June, 1890.
- 1027 Preston, Donald William. *Penryn, Knole Road, Boscombe, Bournemouth.* 195, 2158, P.M., 195. March, 1889.
- 1028 Preston, Peter Ranson. 21, *Wilton Place, S.W., London.* 357, 357. June, 1892.
- 1029 Preston, Robert Arthur Berthon. 1, *Elm Court, Temple, E.C., London.* 357, 1118, 1523, 1113. January, 1890.
- 1030 Price, Bun F. *Memphis, Tennessee, U.S.A. Dep.G.M., Tennessee.* March, 1892.
- 1031 Price, David William. 1012, *Chestnut Avenue, Altvona, Pennsylvania, U.S.A.* 274, 217. May, 1892.
- 1032 Pringle, Colonel Sir William Norman Drummond, Bart. *United Service Club, Pall Mall, S.W., London.* 92, 278, P.M. May, 1887.
- 1033 Pritchard, Henry. 35, *Bucklersbury, E.C., London.* 263, 1415, P.M., 28, P.Z., *P.Pr.G.Treas., Middlesex.* March, 1890.
- 1034 Pryce, Thomas Lawrence. *P.O.B. 186, Johannesburg, Transvaal.* 828, 118 (S.C.) May, 1890.
- 1035 Puckle, Walter Bridge. 17, *River Bank, Staines.* 162. May, 1890.
- 1036 Pudsey, Lieut.-Col. Henry Fawcett. 6, *Crown Terrace, Aulaby Road, Hull.* 1010, P.M., 1070, H. June, 1889.
- 1037 Purchas, Thomas Alfred Rufus. *P.O.B. 472, Johannesburg, Transvaal.* 1886, P.M. October, 1889.
- 1038 Purey-Cust, the Very Rev. Arthur Perceval, Dean of York. *The Deanery, York.* 236, 591, 2328, P.M. Past Grand Chaplain, England. January, 1888.
- 1039 Purkiss, William Henry. 38, *Featherstone Street, E.C., London.* 860, 860. March, 1891.
- 1040 Purvils, Thomas. 5, *Grainger Ville, Newcastle-on-Tyne.* 481, P.M., 481. November, 1890.

- 1041 Quayle, Mark. *P.O.B. 919, New Orleans, U.S.A.* 1, P.M. October, 1889.
- 1042 Quick, Albert Charles. *Church Square, Guernsey.* 168, P.M., 243, P.Z. January, 1890.
- 1043 Rainey, James Jarvis. *Spilsby, Lincolnshire.* 426, 721. March, 1890.
- 1044 Ralling, Thomas John. *Winnock Lodge, Colchester, Essex.* 51, P.M., 51, P.Z, *Pr.G.Sec., Pr.G.Sc.E., Essex.* Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer (R.A.) England. January, 1890.
- 1045 Ramsay, Colonel Marmaduke. *Malta.* 349, P.M., P.Z. District Grand Master and District Grand Superintendent, Malta. June, 1889.
- 1046 Randell, George. *St. Paul's Schools, St. Leonards-on-Sea, Sussex.* 40, W.M. January, 1892.
- 1047 Rapaport, Isidore. *Box 177, Johannesburg, South African Republic.* 744 (S.C.) January, 1891.
- 1048 Ratcliffe, Charles. 13, *Rufford Road, Elm Park, Fairfield, Liverpool.* 216, P.M., 216, J. May, 1892.
- 1049 Raymond, Henry Francis. *Avallon Villa, The Park, Yeovil, Somersetshire.* 329, P.M. March, 1888.
- 1050 Raymond, William Harry. *Barberton, S.A.R.* 747 (S.C.), 220 (S.C.) May, 1892.
- 1051 Read, John. 49, *Somerleyton Road, Brixton, S.W., London.* 729, 2105, P.M., 449, 720, P.Z., *P.Pr.G.O., Middlesex.* September, 1887.
- 1052 Reed, Captain George Henry Baynes, R.N. *Tehidy Terrace, Falmouth, Cornwall.* 75, P.M., *P.Pr.G.Sw.B., Cornwall.* March, 1888.
- 1053 Reep, John Robertson. 4, *Great St. Thomas Apostle, Queen Street, E.C., London.* 1260, 2241, 1260. June, 1890.
- 1054 Reid, Arthur Henry, F.R.I.B. *Box 746, Johannesburg, Transvaal.* 711, *P.Dis.G.Sup. of W., Eastern Division, South Africa.* October, 1889.
- 1055 Reid, John Henry. *Beltona, South Australia.* 3. June, 1892.
- 1056 Reiss, Abraham. *Barkly East, Cape Colony.* 2252, 2252. June, 1892.
- 1057 Remfry, Frederick Ernest. 2, *The Esplanade, Tenby, South Wales.* 859, 1177, 1529, P.M., 1177, *P.Pr.G.Pt., South Wales, Western Division.* January, 1890.
- 1058 Renner, Peter Awooner. *Villa Esperance, Cape Coast, Gold Coast Colony.* 773, 1260. March, 1891.
- 1059 Renwick, James. *Toowoomba, Queensland.* 775 (S.C.), 1315, 194. May, 1891.
- 1060 Reynolds, Captain Cecil Edwards, R.A. *Hong Kong.* 488, 1165, 1341, P.M., 488, 1165. October, 1888.
- 1061 Reynolds, Herbert Charles. 25, *Castle Street, Liverpool.* 2289. November, 1889.
- 1062 Richards, George. *P.O.B. 89, Johannesburg, Transvaal.* 1574, P.M., 1574, Z. October, 1889.
- 1063 Richards, Thomas. 49, *Jamaica Street, Glasgow.* 133, 50. May, 1891.
- 1064 Richardson, Frederick John. 185, *Rue St. Jacques, Paris.* 26 (Nova Scotia C.) October, 1889.
- 1065 Richardson Henry. 4, *Church Street, Greenwich, S.E., London.* 140, P.M. March, 1892.
- 1066 Richardson, Stephen. 135, *Wirtemberg Street, Clapham, S.W., London.* 183, P.M. February, 1887.
- 1067 Riddiford, Henry. *Denver, Colorado, U.S.A.* 231, 27, K. May, 1887.
- 1068 Riley, Thomas. 14, *Grosvenor Terrace, Harrogate, Yorkshire.* 600, P.M., 600, 1001, P.Z. March, 1888.
- 1069 Ritchie, Thomas. *Opawa, Christchurch, New Zealand.* 609, W.M. March, 1890.
- 1070 Robbins, John. 57, *Warrington Crescent, Maida Vale, W., London.* 231, P.M. May, 1892.
- 1071 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.
- 1072 Roberts, Austin. 20, *Park View, Halifax, Yorkshire.* 307, 448, P.M., 61, 448, P.Z. March, 1888.
- 1073 Roberts, John. *The Colonnade, Green-market Square, Cape Town.* 2379. June, 1890.
- 1074 Roberts, Richard Miles. *Kimberley, South Africa.* 1574, P.M., *P.Dis.G.W., Griqualand.* October, 1888.
- 1075 Robertshaw, Jeremiah, J.P. *Palmerston Road, Northumberland Road, Sheffield.* 1239, P.M. January, 1891.
- 1076 Robertson, Rev. Arthur George Lennox. *San José de Flores, Buenos Ayres.* 617, 2339, W.M., 617, Z., *Dis.G.Ch., Argentine Republic.* Local Secretary for the Argentine Republic. September, 1887.
- 1077 Robertson, George. *Wellington, New Zealand.* 1521 (E.C.), 2 and 13 (N.Z.C.), 166 (S.C.), P.M., *Dis.G.O., Wellington (E.C.)* Past Grand Secretary, New Zealand, Representative of the Grand Orient of Italy. Local Secretary for Wellington, N.Z. May, 1892.
- 1078 Robertson, J. Ross. 55, *King Street, W., Toronto, Canada.* 28, 369, P.M., *P.Dep.Dis.G.M., P.G.S.W., P.Dis.G.Sup., P.G.Sc.N.* Grand Master of the Grand Lodge of Canada. March, 1888.
- 1079 Robertson, Major J. R. *Johannesburg, Transvaal.* 1413. June, 1889.
- 1080 Robertson, Matthew Wallace. *Belmore, Barkly East, Cape Colony.* 2252, 2252. August, 1892.
- 1081 Robins, Rev. James W., D.D. 1821, *Merion Station, Montgomery, Co., Pennsylvania, U.S.A.* 121, P.M. Grand Chaplain, Pennsylvania. May, 1887.

- 1082 Robinson, Alfred Hind. 47, *Esplanade Road, Scarborough*. 200. March, 1892.
- 1083 Robinson, Charles William. *Toowoomba, Queensland*. 775 (S.C.). June, 1892.
- 1084 Robinson, Frederick Cnthbertson. *Yorkshire Penny Bank, Manchester Road, Bradford*. 1648, P.M., 302. May, 1889.
- 1085 Robinson, John Chesworth. *The Elms, Mollington, Chester*. 425, P.M., 425, P.Z., P.Pr.G.D., P.Pr.G.J., *Cheshire*. February, 1887.
- 1086 Robinson, John Cutler. P.O.B. 61, *Hampton, Virginia, U.S.A.* 5, W.M. June, 1892.
- 1087 Robinson, William Fearenside. *The Borrens, Egremont, Cheshire*. 2132, W.M., 241, J. May, 1892.
- 1088 Robson, John. *Loreburn Park, Dumfries*. 63, P.M., 174, Pr.G.Sec., *Dumfries*. May, 1892.
- 1089 Rodda, Rev. E. 25, *Smith Street, Fitzroy, Victoria*. Past Grand Warden, Past Grand Chaplain, *Victoria*. Local Secretary for *Victoria*. June, 1892.
- 1090 Roffey, James Richard. *Point Durban, Natal*. 1937. March, 1889.
- 1091 Rolls, Herbert Joseph. *Buckhurst Lodge, Kidbrooke Park Road, Bluckheath, S.E., London*. 1728, P.M. January, 1892.
- 1092 Ronaldson, Rev. W. *Auckland, New Zealand*. 844, P.M., 844, Z. Grand Secretary, *N.Z.* May, 1888.
- 1093 Rothwell, William Porter. P.O.B. 505, *Johannesburg, S.A.R.* 744 (S.C.) August, 1892.
- 1094 Rowley, Walter, M.I.C.E. *Alderhill, Meanwood, Leeds, Yorks*. 289. March, 1888.
- 1095 Rowsell, Alfred William. *Pietermaritzburg, Natal*. 863, 1665, 1729, P.M., 1665, P.Z., P.D.G.D., *Natal*. October, 1889.
- 1096 Roy, Robert. 83, *Kensington Gardens Square, W., London*. 1118, 1492, P.M., 1118, P.Pr.G.Pt., *Cambridgeshire*. November, 1888.
- 1097 Ruddock, John Wilson. 41, *St. Andrews Drive, Pollockshields, Glasgow*. 772, 50. May, 1892.
- 1098 Ruhland, John William. 15, *Hollis Street, Halifax, Nova Scotia*. 14, I. Past District Grand Master, Past Grand High Priest, *Nova Scotia*. October, 1889.
- 1099 Rush, D. B. *Kimberley, South Africa*. June, 1888.
- 1100 Russ, Herman H. *Albany, New York*. 452, 5, P.H.P. Grand Treasurer (R.A.), *New York*. October, 1891.
- 1101 Russell, Herbert Henry Anson. *Indooroopilly, Queensland*. 103, 283 (I.C.). 908. January, 1892.
- 1102 Russell-Wright, Rev. Thomas. *Dorset County School, Charminster, Dorchester*. 417, P.M., P.Pr.G.Ch., *Dorsetshire*. January, 1889.
- 1103 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*. Local Secretary for *Bengal*. January, 1890.
- 1104 Ruud, E. *Fosston, Polk Co., Minnesota*. June, 1891.
- 1105 Ryan, William. 834, *West Grace Street, Richmond, Virginia*. 9, 9, Dis.Dep.G.M., *Virginia*. October, 1891.
- 1106 Rymer, J. Sykes. 17, *Park Place, Yorks*. 236, P.M., 236, P.Z., P.Pr.G.R., P.G.H., *North and East Yorkshire*. November, 1888.
- 1107 Saint, James, Junior. 42, *Carden Place, Aberdeen, N.B.* 761, 155. May, 1892.
- 1108 Salmon, Robert George. 21, *Wentworth Place, Newcastle-on-Tyne*. 406, P.M., 406, P.Z., P.Pr.G.A.D.C., *Northumberland*. January, 1890.
- 1109 Salwey, Theophilus John. *Guildhall, Ludlow, Salop*. 611, 262. November, 1891.
- 1110 Samuels, Arthur. 53, *Shaw Street, Liverpool*. 1350, P.M., 241, P.Z., P.Pr.G.O., *Lancashire West*. May, 1892.
- 1111 Sanders, Rev. Samuel John Woodhouse, LL.D., M.A., F.G.S. *School House, Northampton*. 360, 1764, 1911, P.M., 360, P.Z., P.Pr.G.Ch. and P.Pr.G.J., *Northants and Hunts*. Past Grand Chaplain and Past Grand Sojourner, *England*. January, 1890.
- 1112 Sansom, Philip. 42, *Currie Street, Adelaide, South Australia*. 1, P.M., 4, P.Z. Past Grand Warden, Past Grand Haggai, *South Australia*. October, 1890.
- 1113 Sare, George Warford. *Hamilton, via Auckland, New Zealand*. 12, W.M. November, 1892.
- 1114 Sargent, Hosea Q. 170, *Bank Street, Cleveland, Ohio*. 79. October, 1891.
- 1115 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.
- 1116 Saunders, Sibert. *The Bank, Whitstable, Kent*. 1915, P.M., 31, H., 2099, Z., P.Pr.G.St., Pr.G.Reg., *Kent*. November, 1887.
- 1117 Saunders, William John H. P.O.B. 537, *Grand Haven, Michigan, U.S.A.* 139, P.M. May, 1887.
- 1118 Sawkins, Arthur Wise. *Rondebosch, Cape Town*. 2220, 334. January, 1892.
- 1119 Sayers, C. R. 4, *Lorne Villas, Marlborough Road, George Lane, London, Essex*. 1076. November 1890.
- 1120 Schiller, Ferdinand P. M. 34, *Kensington Mansions, Earl's Court, S.W., London*. 357. June, 1891.

- 1121 Schnitger, Ferdinand Fritz. 20, *Leazes Terrace, Newcastle-on-Tyne*. 541, 594, 2260, 24. Local Secretary for Northumberland. October, 1889.
- 1122 Schott, Charles Jacob. 36, *Richmond Road, Bradford, Yorks*. 302, 302. November, 1888.
- 1123 Schultz, Edward T. 11, *South Howard Street, Baltimore, Maryland, U.S.A.* 13, P.M. Past Grand Warden and Past Grand Deputy High Priest, Maryland. June, 1888.
- 1124 Schuster, Claud. *New College, Oxford*. 357. June, 1890.
- 1125 Scott, James Alfred Speiers. 64, *Fern Avenue, Newcastle-on-Tyne*. 1427, 481. November, 1889.
- 1126 Scott, Rev. John Hubert, M.A. *Rectory, Spitalfields, E., London*. 170, P.M., 170, H., *P.Pr.G.Chap., Dorset*. January, 1891.
- 1127 Scott, Mark. *Micklegate, Selby, Yorks*. 566, P.M., *P.Pr.G.W., N. and E. Yorks*. May, 1892.
- 1128 Scott, Thomas. *Nelson, New Zealand*. 735 (E.C.), 40 (N.Z.C.), P.M., 157 (S.C.) Local Secretary for Nelson. May, 1892.
- 1129 Scott, William George. *Winnipeg, Manitoba, Canada*. 1, P.M. Past Deputy Grand Master, Grand Librarian, and Grand Secretary, Grand Lodge of Manitoba. May, 1887.
- 1130 Scott, William H. 283, *Westminster Street, Providence, Rhode Island, U.S.A.* 36, W.M., 1. June, 1889.
- 1131 Scott-Smith, Henry. 94, *Ferne Park Road, Stroud Green, N., London*. 1264. November, 1892.
- 1132 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.
- 1133 Seamon, William Henry. *Rolla, Missouri, U.S.A.* 60 (Va.C.), 213, 50 (Va.C.), 32, H.P. May, 1890.
- 1134 Sears, John M. *Memphis, Tennessee, U.S.A.* P.M. March, 1892.
- 1135 Selzer, Andreas. *Delport's Hope, Griqualand, South Africa*. 1417, P.M., 1417, Z. October, 1888.
- 1136 Setna, S. D. *Chundunwady, Bombay*. 1165, 618 (S.C.) May, 1889.
- 1137 Sewell, Robert. *Bellary, India*. 465, P.M., 465, P.Z. October, 1890.
- 1138 Seymour, John. *Dunkeld, Newland's Park, Sydenham, S.E., London*. 19. May, 1890.
- 1139 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.
- 1140 Sharp, Alfred Ernest. 47, *Melbourne Road, Leicester*. 985. May, 1892.
- 1141 Sharpe, William Jessopp. 6, *Florence Terrace, Falmouth*. 75. January, 1892.
- 1142 Sheldon, Thomas Steele, M B., F.R.A.S. *Parkside Asylum, Macclesfield, Cheshire*. 533, P.M., 533, P.Z., *Pr.G.W., Pr.G.Sd.B. (R.A.), Cheshire, P.Pr.G.Stud., Somersetshire*. October, 1892.
- 1143 Shephard, Walter. *Fernbank, Louth, Lincolnshire*. 712, 712. Local Secretary for Lincolnshire. May, 1889.
- 1144 Sheppard, William Fleetwood, M.A., LL.M. 2, *Temple Gardens, Temple, E.C., London*. 859, 859, *P.Pr.G.St., Cambridgeshire*. November, 1889.
- 1145 Shirk, George H. *Hanover, Pennsylvania*. 348, 199, *Dis.Dep.G.M., Pennsylvania*. October, 1891.
- 1146 Shirley, Horatio Henry. *Claridge's Hotel, Brook Street, W., London*. 1941, P.M., 2, P.Z. June, 1891.
- 1147 Short, William Henry. *Nelson, New Zealand*. 40. October, 1892.
- 1148 Shryock, Thomas J. *Masonic Temple, Baltimore, Maryland, U.S.A.* Grand Master of Maryland May, 1890.
- 1149 Shumate, William L. *Chattanooga, Tennessee, U.S.A.* P.M. March, 1892.
- 1150 Silberbauer, Charles Frederick. *Master's Office, Supreme Court, Cape Town*. Goede Hoop Lodge. October, 1891.
- 1151 Silberbauer, Conrad Christian. *P.O.B. 263, Cape Town, South Africa*. Goede Hoop Lodge (D.C.) 334. March, 1889.
- 1152 Sillitoe, Right Rev. Acton Windeyer, D.D., Bishop of New Westminster. *British Columbia*. 526, 771 (E.C.), *P.Pr.G.R. (R.A.), Bucks. and Berks.*, 9 (B.C.C.), W.M., 98 (Canada C.) Grand Chaplain of British Columbia. May, 1891.
- 1153 Simonsen, Sophus Heimann. *St. Kiobmagergade 14, Copenhagen*. Lodge zur Bruderkette, Hamburg. Local Secretary for Denmark. June, 1887.
- 1154 Simperts, Robert N. 18, *Broad Street, Philadelphia, U.S.A.* 493, P.M. September, 1887.
- 1155 Simpson, John. *South Mount, Cameron, Tasmania*. 4. June, 1891.
- 1156 Singleton, Richard Harrison. *South Parade, Halifax, Yorks*. 61. June, 1889.
- 1157 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.
- 1158 Slack, Arthur William. *Beechwood, Buxton, Derbyshire*. 1688, P.M., 62. January, 1891.
- 1159 Sloan, Archibald Nevins. *Chattanooga, Tennessee, U.S.A.* P.M. March, 1892.
- 1160 Smallman, Monteville Dillon. *McMinnville, Tennessee, U.S.A.* Grand Master, Tennessee. March, 1892.
- 1161 Smit, Nicolaus Jacobus. *Krugersdorp, South African Republic*. Star of the Rand Lodge. May, 1891.

- 1162 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.
- 1163 Smith, Benjamin Arthur, M.A., LL.M. 4, Middle Temple Lane, Temple, E.C., London. 523, P.M., 1560, P.Z., P.Pr.G.W., P.Pr.G.Std.B., Pr.G.Reg. (R.A.), Leicester and Rutland. May, 1888.
- 1164 Smith, Charles Winlove. 50, High Street, King's Lynn, Norfolk. 107, 107. October, 1891.
- 1165 Smith, James. Commercial Bank House, Dumfries, N.B. 63, W.M., P.G.S.B., Dumfriesshire. October, 1891.
- 1166 Smith, John, A.M.I.C.E. County Surveyor's Office, Ballinasloe, Ireland. 645, 48 (E.C.) March, 1892.
- 1167 Smith, General John Corson. 65, Sibley Street, Chicago. 273, P.M., 51, P.H.P. Past Grand Master, Grand Lodge of Illinois. May, 1889.
- 1168 Smith, Robert John. 61, Albion Street, Leeds. 1042, 364, 1042. November, 1892.
- 1169 Smith, Thomas Joseph. Box 835, Johannesburg, Transvaal. Star of the Rand Lodge. March, 1891.
- 1170 Smith, William Charles. Grove Hill, Mohill Co. Leitrim, Ireland. 495, 854. March, 1891.
- 1171 Smith, William Crawford. Nashville, Tennessee, U.S.A. P.M., P.H.P. March, 1892.
- 1172 Smith, William George. 45, Curzon Street, Birmingham. 473, W.M., 587. June, 1892.
- 1173 Smith, William Henry. Glencoe, Toowoomba, Queensland. 775 (S.C.) May, 1891.
- 1174 Smithies, William Edward. The Cross, Elland, Yorkshire. 1231, P.M., 1283, P.Z. October, 1888.
- 1175 Smyth, William Henry. Elkington Hall, Louth, Lincolnshire. Provincial Grand Master, Lincolnshire. May, 1890.
- 1176 Snodgrass, John. Bank of New Zealand, Blenheim, Marlboro', New Zealand. 1236. October, 1891.
- 1177 Snow, Francis Hugh. 29, Grenfell Street, Adelaide, South Australia. 38, 4. June, 1892.
- 1178 Snowball, Fitzgerald. Wolsingham, Burgess Street, Auburn, Victoria. 752 (E.C.) June, 1892.
- 1179 Snowball, Oswald Robinson. 19, Queen Street, Melbourne, Victoria. P.M. June, 1892.
- 1180 Soderberg, Henry. South Mount College, Monckton, Jarrow-on-Tyne. 1119, P.M., 1119, H. June, 1891.
- 1181 Solomon, Solomon Temple. Public Library, Kimberley, South Africa. 1409. P.M. May, 1888.
- 1182 Somerville, Robert, junior. Avondale Place, Kirkintilloch, Glasgow. 384, P.M., 50. March, 1889.
- 1183 Southwell, William Lascelles. Knowle Sands, Bridgnorth, Salop. 262, 1621, P.Pr.G.W., Salop. May, 1889.
- 1184 Sparks, Thomas W. 121, Walnut Street, Philadelphia, Pennsylvania. 121, 251. January, 1891.
- 1185 Spiers, James. Masonic Hall, Toowoomba, Queensland. 775 (S.C.), P.M., P.Z., P.Sub.Dis.G.M. Local Secretary for Queensland. January, 1891.
- 1186 Sprinz, Robert. Box 991, Johannesburg, Transvaal. 744 (S.C.) October, 1890.
- 1187 Stanley, Frederick. Rokeby, Edgar Road, Margate. 127. May, 1888.
- 1188 Stapylton-Adkins, George. Barkly East, Cape Colony. 2252, P.M., 2252, J. October, 1889.
- 1189 Starkey, John W. Gas Office, La Valetta, Malta. 349, P.M., P.Dis.G.Sec., Malta. January, 1888.
- 1190 Staton, James W. Brooksville, Kentucky. P.M. March, 1889.
- 1191 Statter, William Aked. Thornhill House, Wakefield, Yorks. 154, P.M., 154, P.Z. March, 1890.
- 1192 Steeds, Herbert William Pilditch. Barberton, Transvaal. Jubilee Lodge (D.C.), W.M., 220 (S.C.) October, 1891.
- 1193 Steele, Lawrence. Lime Wood, Hill Lane, Southampton. 359, W.M. November, 1891.
- 1194 Steer, H. A. 73, High Street, Rhyl. 1674, P.M., 721, P.Z., P.Pr.G.D.C., Pr.G.D., North Wales; P.Pr.G.A.So., Cheshire. January, 1888.
- 1195 Stern, George Belleville. Ottoshoop, Malmani Gold Fields, S.A.R. 2089, 2314. June, 1892.
- 1196 Stettinus, John L. Cincinnati, Ohio, U.S.A. 356, P.M. November, 1891.
- 1197 Stevens, Daniel Collenette, F.R.G.S. Johannesburg, Transvaal. 1409. May, 1889.
- 1198 Stevens, Henry. Hazeldene, Ashburton, South Devon. 2189, 710. January, 1889.
- 1199 Stevens, Hugh. New University, Edinburgh. 349, 56. January, 1892.
- 1200 Stevens, James. Evelyn, Catford, S.E., London. 720, 1216, 1426, P.M., 720, 771, P.Z. January, 1889.
- 1201 Stevens, John William, A.R.I.B.A. 21, New Bridge Street, E.C., London. 2234. June, 1891.
- 1202 Stevens, William Grigson. P.O.B. 654, Johannesburg, S.A.R. 744 (S.C.) October, 1892.
- 1203 Stevenson, Frederick King. Sunnyside, Belgrave Road, Birkdale, Southport. 537, P.M., 537, P.Z., P.Pr.G.S.B., P.Pr.G.J., Cheshire. November, 1892.
- 1204 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, Past Grand Sword Bearer (R.A.), England. January, 1888.
- 1205 Stigling, Adelbertus Jacobus. Hopefield District, Malmesbury, Cape Colony. L. San Jan (D.C.) January, 1892.

- 1206 Stillson, Henry Leonard. *Bennington, Vermont, U.S.A.* 13, P.M., 39. March, 1892.
- 1207 Stock, Rev. Charles M. *Hanover, York Co., Pennsylvania, U.S.A.* Grand Chaplain of Pennsylvania. May, 1890.
- 1208 Stocker, Anthony Eugene, A.M., M.D. 2212, *Fitzwater Street, Philadelphia, U.S.A.* 134, P.M., 169, P.H.P. May, 1888.
- 1209 Stokes, Horace A. *Granville, Ohio, U.S.A.* 405. May, 1888.
- 1210 Stone, John Charles, F.R.H.S. *Heatherdell, Dryden Road, Bush Hill Park, Enfield, N., London.* 65, W.M., 65, J. March, 1889.
- 1211 Stopher, Thomas. *Fair Lea, Winchester, Hampshire.* 76, P.M., 52, P.Z., P.Pr.G.W., *Hampshire and Isle of Wight.* January, 1888.
- 1212 Storr, Edwin. *Robey Villa, Myddleton Road, Hornsey, N., London.* 167, P.M., 704, 749, P.Z. March, 1888.
- 1213 Stott, Alfred. *Owler Ings Mill, Brighouse, Yorks.* 1201, P.M., 61, 275. March, 1888.
- 1214 Strasser, Solomon. 9 and 11, *Green Street, Albany, New York, U.S.A.* 3, W.M., 5. Grand Steward, New York. November, 1888.
- 1215 Stringfellow, F. J. *Crewkerne, Somersetshire.* 814. P.Pr.G.Std.B., Somerset. June, 1892.
- 1216 Sturgeon, H. J. 75, *Shardeloes Road, New Cross, S.E., London.* 429, P.M., 429, Z., P.Pr.G.S.B., Kent. November, 1892.
- 1217 Sudlow, Robert Clay. *Snow Hill Buildings, E.C., London.* 263, P.M., 28, P.Z. Past Grand Standard Bearer, Past Deputy Grand Director of Ceremonies (R.A.) October, 1892.
- 1218 Sulley, Philip, F.R.H.S. *Parkhurst, Dumfries, N.B.* 53, 63, 477 (E.C.), 174. May, 1892.
- 1219 Summerhill, Dr. T. H. *Bodfur, Rhyl, North Wales.* 1143, 1674, P.M., 606, P.G.St., North Wales. October, 1892.
- 1220 Sutro, Leon. *Kimberley, South Africa.* 1874. March, 1889.
- 1221 Swift, Henry. *Kimberley, South Africa.* 1409. June, 1888.
- 1222 Swinburne, George. *Planet Chambers, 8, Collins Street, E., Melbourne, Victoria.* 847. October, 1891.
- 1223 Sword, Patrick. *Moor Lane, Great Crosby, Liverpool.* 1380, P.M., 241, H., Pr.G.Stwd., Cheshire. Local Secretary for Liverpool. May, 1892.
- 1224 Tallcott, Daniel W. *Albany, New York.* 75, 285, P.Dep.Dis.G.M., New York. January, 1889.
- 1225 Taylor, Charles Clement Jennings. 37, *Castle Street, Cape Town.* 1409, 153 (S.C.) March, 1889.
- 1226 Taylor, Edgar. 5, *Gloucester Street, Portman Square, W., London.* 331, 331. January, 1889.
- 1227 Taylor, George. *Bracebridge House, Kidderminster, Worcestershire.* 377, 560, 1874, P.M., 377, P.Z., P.Pr.G.W., Pr.G.Sec., Worcestershire. Past Grand Standard Bearer. November, 1888.
- 1228 Taylor, George William, A.I.N.A. 19, *Breakspear's Road, St. John's, S.E., London.* 171, 140. October, 1889.
- 1229 Taylor, John, F.C.S. *The Belgrave Pharmacy, Torquay.* 328, 1402, 2394, P.M. January, 1888.
- 1230 Taylor, T. A. *Harrington Road, Chetput, Madras.* 1198, P.M. June, 1891.
- 1231 Taylor, William. *Yacht Hotel, Torquay.* 328, P.M., P.Pr.G.D.C., Devon. November, 1891.
- 1232 Tebbutt, Marshall W. 483, *State Street, Albany, New York.* 14, P.M., 5. October, 1891.
- 1233 Tempels, Pierre. *Avenue Louise, 2, Brussels.* Member of the Grand Orient and Supreme Council of Belgium. May, 1887.
- 1234 Terry, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, W.C., London.* Past Grand Sword Bearer, England. June, 1888.
- 1235 Tesseyman, William. *Land of Green Ginger, Hull.* 57, P.M., P.Pr.G.Sup.W., North and East Yorkshire. May, 1887.
- 1236 Thomas, Frederick William. *Alverton, Camborne, Cornwall.* 450, 1544. November, 1887.
- 1237 Thomas, Rev. Hugh. 6, *Upper Westbourne Terrace, W., London.* 1849, 384, P.Pr.G.Chap., North Wales. October, 1891.
- 1238 Thomas, Jabez Edwin. *Cavendish Chambers, Grenfell Street, Adelaide.* 38, P.M. Past Assistant Grand Secretary, Past Grand Lecturer, South Australia. May, 1889.
- 1239 Thomas, John Burritt. *Longlands, West Barkly, Vaal River, South Africa.* 1417. October, 1888.
- 1240 Thomas, R. Palmer. *Junior Constitutional Club, Regent Street, S.W., London.* 1929, P.M., 1929, P.Z. June, 1891.
- 1241 Thomas, William Kingdom. 30, *Berkeley Place, Clifton, Bristol.* 65, 1755, P.M., 69, 291, P.Z. June, 1891.
- 1242 Thomson, Andrew. *Middle Crescent, Middle Brighton, Victoria.* 752 (E.C.), 138 (V.C.), P.M. Past Grand Deacon, Victoria. June, 1892.
- 1243 Thompson, Charles William. 214, *Broadway, Paducah, Kentucky, U.S.A.* 449, 30. March, 1892.
- 1244 Thompson, James. P.O.B. 312, *Johannesburg, S.A.R.* 744 (S.C.) October, 1892.
- 1245 Thompson, John. *Albion Brewery, Mile End, E., London.* 2242. November, 1892.

- 1246 Thompson, John William. 19, *Chorley New Road, Bolton, Lancashire*. 37. March, 1892.
- 1247 Thompson, J. W. Howard. *Devereux Chambers, Temple, E.C., London*. 165. March, 1888.
- 1248 Thompson, Ralph. 4, *Love Lane, Berwick-on-Tweed, Northumberland*. 393, P.M., *P.Pr.G.W. Northumberland*. March, 1890.
- 1249 Thomson, John Rae Menzies. 1, *Alexander Road, Essenden, Victoria*. 2118, 99 (V.C.), P.M., *Dis G.D., West Australia*. November, 1887.
- 1250 Tidman, William. *Middle Ridge, Toowoomba, Queensland*. 775 (S.C.) October, 1891.
- 1251 Tipper, Harry. 35, *The Grove, Hammersmith, W., London*. 185, 2090, 2029, P.M., 141, P.Z. June, 1889.
- 1252 Todd, Joseph. *Registry House, Duncombe Place, York*. 236, P.M., *P.Pr.G.R., P.Pr.G.W., North and East Yorkshire*. February, 1887.
- 1353 Toll, Eli Emile van. 4, *Rue Beau Séjour, Lausanne, Switzerland*. Lodge Vicit vim Virtus, Holland, 393 (E.C.) January, 1891.
- 1254 Toll, Josephus Levinus van. *Riant Site, Montbenon, Lausanne, Switzerland*. Lodge Vicit vim Virtus, Haarlem, Holland. January, 1890.
- 1255 Tolloday, William Frederick. 103, *Winson Green Road, Birmingham*. 1180, P.M., 1016, Z., *P.Pr.G.D.C., Warwickshire*. January, 1892.
- 1256 Tonkin, Alfred James. 5, *Sunningdale, Clifton, Bristol*. 1755, 935. November, 1892.
- 1257 Tracy, Nathaniel. 27, *Westgate Street, Ipswich, Suffolk*. 376, P.M., *P.Pr.G.W.; Pr.G.Sec., Suffolk*. September, 1887.
- 1258 Travers-Drapes, G. F. *Bangalore, Madras*. 150, 646, 832, 1268, 1841, P.M., 646, 832, 1268, P.Z., *P.Dep.Dis.G.M., P.Dis.G.H., Burma*. Local Secretary for Burma. March, 1888.
- 1259 Tresise, Thomas Bickford. 9, *Molesworth Road, Stoke, Devonport*. 1136. May, 1888.
- 1260 Tricks, Frederick. *Herberton, North Queensland*. 1978. October, 1892.
- 1261 Tristram, Rev. Henry Baker, D.D., F.R.S., Canon of Durham. *The College, Durham*. 2352, P.M., *Dep.P.G.M., Durham*. Past Grand Chaplain, England. February, 1887.
- 1262 Tuckey, Dr. Lloyd. 14, *Green Street, Grosvenor Square, W., London*. 1694. May, 1892.
- 1263 Tuffley, Joseph. *State School, Killarney, Warwick, Queensland*. 1372. June, 1892.
- 1264 Turnbull, Frederick. 14, *Crown Street, Newcastle-on-Tyne*. 481, 481. June, 1892.
- 1265 Turner, George Edward. *Whiterborne Stickland, Blandford, Dorset*. 1266, P.M., *P.Pr.Sup.W., Dorset*. March, 1892.
- 1266 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.
- 1267 Turner, William Edward. *Richmond, Virginia, U.S.A.* 9, P.M., 43, P.H.P. June, 1892.
- 1268 Usher, John. 6, *Blackett Street, Newcastle-on-Tyne*. 481, P.M., 481, P.Z., *P.Pr.G.P., P.Pr.G.Pr.So., Northumberland*. May, 1891.
- 1299 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.
- 1270 Vallentine, Benjamin Phillip. *Dordrecht, South Africa*. 1467. May, 1892.
- 1271 Vallentine, Jacob. *Barkly East, Cape Colony*. 2252, 2252. October, 1889.
- 1272 Vallentine, Samuel. 103, *Brixton Road, S.W., London*. 9, 1670, P.M., 9, 1716, P.Z. Grand Pursuivant, England. October, 1890.
- 1273 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.
- 1274 Vaughan, Major T. T., R.A. *Fort St. George, Madras*. May, 1889.
- 1275 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.
- 1276 Vernon, W. Frederick. *Bowmont House, Kelso, N.B.* 58, P.M., *P.Dep.Pr.G.M.* Local Secretary for South Scotland. January, 1888.
- 1277 Vernoy, William Arrington. 27, *North Pryor Street, Atlanta, Georgia, U.S.A.* 59, 16. May, 1892.
- 1278 Vials, Thomas Henry. *Wood Hill, Northampton*. 1764, *Pr.G.O., Northants and Hunts*. March, 1891.
- 1279 Vincent, William Wilkins. *Houghton House, Stonegate, Leicester*. 1391, W.M., 279, 1560. January, 1890.
- 1280 Vivian, Hugh Phillips. *Pengegon House, Camborne, Cornwall*. 589, 1544, P.M., 450, *P.Pr.G.W., Cornwall*. September, 1887.
- 1281 Vizard, Major-General W. J. *Enderby House, Dursley, Gloucestershire*. 761, W.M. March, 1888.
- 1282 Waddy, Benjamin Owen. *Bank of New Zealand, Picton, Marlboro', New Zealand*. 1236, 2036, P.M. October, 1891.

- 1283 Wade, Henry Greensmith. *Liverpool Street, Auckland, New Zealand.* 689, P.M., 348 (I.C.), P.K., P.Dis.G.Sec., Dis.G.Treas, Auckland. June, 1888.
- 1284 Waison, Sergeant-Major Jonathan Albert. *c/o S. C. Depass & Co., 101, Harbour Street, Kingston, Jamaica.* 773. October, 1890.
- 1285 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.
- 1286 Waldron, Frederick Hemingway. *Newhaven, Connecticut, U.S.A.* 79, P.M. Past Grand Master, Grand Lodge of Connecticut. October, 1888.
- 1287 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.
- 1288 Walker, Thomas Henderson. 12, *Stanley Road, Waterloo, Liverpool.* 1675. May, 1892.
- 1289 Wallace, William John. 3, *Belgrave Place, Edinburgh.* 44, W.M., 40. January, 1890.
- 1290 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.
- 1291 Walsh, Albert. *Port Elizabeth, South Africa.* 711, P.M., P.Dis.G.D. Eastern Division, South Africa. Local Secretary for Eastern Division, South Africa. June, 1887.
- 1292 Walthew, Edmund George. *Whitstable, Kent.* 1915, P.M. June, 1892.
- 1293 Wands, Frank L. 201, *Phoenix Block, Bay City, Michigan.* 129, 59. October, 1891.
- 1294 Ward, Charles Edward. *King's Lynn, Norfolk.* 107, 985, P.M., 107, Pr.G.W., Pr.G.Charity Steward, *Lincolnshire.* Local Secretary for Norfolk and Cambridgeshire. March, 1890.
- 1295 Ward, Charles Henry. *Warwick, Queensland.* 1372. W.M. May, 1892.
- 1296 Ward, Dr. Charles Samuel. 18, *West 30th Street, New York.* 8. January, 1888.
- 1297 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.
- 1298 Warden, George R. 1221, *Euclid Avenue, Cleveland, Ohio.* 229, 14. October, 1891.
- 1299 Warner, Rev. Thomas Davenport. *St. James's Rectory, Toowoomba, Queensland.* 775 (S.C.) May, 1891.
- 1300 Warner, Hugo. 17, *Hatton Gardens, E.C., London.* 2265. October, 1889.
- 1301 Warner, William Thomas. *Imperial Bank, High Street, Peckham, S.E., London.* 1297, 2272. May, 1890.
- 1302 Warr, Americus Vespuccius. *Rossville, Tennessee, U.S.A.* Past Grand Master, Tennessee. March, 1892.
- 1303 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.
- 1304 Waugh, William James. *Ingfield, Baildon, Shipley, Yorks.* 1545, P.M., 600. March, 1889.
- 1305 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, 1891.
- 1306 Weatherilt, Henry Charles. *Johannesburg, Transvaal.* 1417. October, 1889.
- 1307 Webb, George. *Heidelberg, Transvaal.* Star of the Rand Lodge. March, 1890.
- 1308 Webb, Thomas. P.O.B. 152, *Broken Hill, New South Wales.* 173. November, 1892.
- 1309 Webster, George. *Middleton, N.E. Railway, South Africa.* 1581. May, 1892.
- 1310 Webster, Reginald Thomas. *Claremont, Margate.* 1608. June, 1890.
- 1311 Weeks, William Self, Local Sec. His. Soc. of Lancs. and Cheshire. *Clitheroe, E. Lancashire.* 369, P.M., 369, J., Pr.G.Rey. (C. and R.A.), E. Lancashire. March, 1891.
- 1312 Weigall, Rev. Edward Mitford. *Frodingham Vicarage, Doncaster.* 2078, P.M., 297, P.Pr.G.Chap., Pr.G.So., *Lincolnshire.* March, 1889.
- 1313 Weightman, Alfred Ernest. *Royal Naval Barracks, Devonport.* 2195. June, 1892.
- 1314 Welchans, George Reuben. *Lancaster, Pennsylvania, U.S.A.* 43, P.M., 43, P.H.P. June, 1888.
- 1315 Wells, Harry. *Northumberland Court, Blakett Street, Newcastle-on-Tyne.* 1676, P.M., P.G.A.D.C., *Northumberland.* February, 1887.
- 1316 Welsman, John Robert. 1, *Stanley Road, Stoney Cane, Sporkbrook, Birmingham.* 600, P.M., 600, P.Z. March, 1888.
- 1317 Wentzell, Charles David. *Hartebeestfontein, South African Republic.* November, 1891.
- 1318 West, George. *Ballstone Spa, New York.* 90, 23. October, 1891.
- 1319 Wheeler, Richard Theodore, L.R.C.P. *The Poplars, Sturry, Canterbury, Kent.* 1915, 2099. March, 1892
- 1320 Wheelwright, John Bolland. *Woodstock, Cape Colony.* 2220, 2379, P.M., 334, Dis.G.D.C. October, 1891.
- 1321 Whitaker, George Henry. *The Knowles, Horwich, Bolton-le-Moors, Lancashire.* 1723, 2324, P.M., 221. May, 1892.

- 1322 White, Richard Wentworth. 26, *St. Giles' Street, Norwich*. 52, 943, 52. March, 1891.
- 1323 White, Thomas Charters. 26, *Belgrave Road, S.W., London*. 63. May, 1891.
- 1324 Whitley, Edward Forbes. Mem. R.I. Cornwall. *Pcnarth House, Truro, Cornwall*. 331, 1529, P.M., 337, P.Z., P.Pr.G.O. (Craft and R.A.), *Cornwall*. Local Secretary for the Province of Cornwall. March, 1887.
- 1325 Whittet, Thomas. 8 & 10, *South 14th Street, Richmond, Virginia, U.S.A.* 40. March, 1892.
- 1326 Wilbur, Newell L. 37, *Dudley Street, Providence, Rhode Island*. 36, 1. June, 1889.
- 1327 Wildie, George Hunter. *Charlesville, Queensland*. 1137, 2393, P.M., 1137, P.Z. October, 1891.
- 1328 Wilkes, John James. *Larchfield, Darlington, Durham*. 111, 1379, 1650, P.M. 111, 124, 1650, P.Z. March, 1890.
- 1329 Wilkinson, Henry Ogden. *Milwaukee, Wisconsin, U.S.A.* 13, 7. October, 1891.
- 1330 Wilkinson, James. *Herberton, North Queensland*. 1978, W.M. January, 1890.
- 1331 Wilkinson, Samuel Blaize. 32, *Hazelwood Road, Northampton*. 360. Local Secretary for the Province of Northampton and Huntingdonshires. November, 1888.
- 1332 Wilkinson-Pimbury, Charles James. 60, *Marmora Road, Honor Oak, S.E., London*. 65, 1997. March, 1887.
- 1333 Willey, W. Lithgow. 17, *West Cedar Street, Boston, U.S.A.* Mass Lodge, St. Andrew's Ch. March, 1889.
- 1334 Willey, William Henry. *Toowoomba, Queensland*. 775 (S.C.) May, 1891.
- 1335 Williams, Alfred H. 52, *Princes Street, Manchester*. P.M., Pr.G.O., E. Lancashire. May, 1891.
- 1336 Williams, Charles Frederick. *Admiralty, Spring Gardens, S.W., London*. 72. March, 1890.
- 1337 Williams, Edwin John. 60, *St. Donatts Road, New Cross, S.E., London*. 1539, P.M. March, 1892.
- 1338 Williams, George Blackstone. *Kimberley*. 1832. January, 1892.
- 1339 Williams, Henry William, M.D. 7, *Chapel Place, Cavendish Square, W., London*. 2029, W.M. March, 1891.
- 1340 Williams, Josiah. P.O.B. 658, *Johannesburg, Transvaal*. 139. October, 1890.
- 1341 Williams, S. Stacker. *Newark, Ohio*. Past Grand Master, Ohio. Local Secretary for Ohio January, 1889.
- 1342 Williams, T. D. *Johannesburg, Transvaal*. March, 1890.
- 1343 Williamson, Thomas Austin. 51, *Plain Street, Albany, New York*. 452, 5. June, 1891.
- 1344 Williamson, Captain William Blizzard, J.P. *Sunny View, Battenhall, Worcester*. 529, P.M., 280, Z., P.Pr.G.W., *Worcestershire*. May, 1888.
- 1345 Willox, David. 48, *Burgher Street, Parkhead, Glasgow*. 128, W.M., 87. January, 1892.
- 1346 Wills, Thomas H. *Market Street, Torquay*. 1402, P.M. October, 1891.
- 1347 Wilson, Alexander. 70, *Fountainhall Road, Aberdeen*. 93, 155. November, 1888.
- 1348 Wilson, George Abraham. *Public School, Stockport, South Australia*. 5. November, 1889.
- 1349 Wilson, John James. *Jagersfontein, Orange Free State, South Africa*. Lodge Star of Africa (D.C.), P.M., 234 (S.C.), P.Z. November, 1892.
- 1350 Wilson, Robert Fisher. *Kimberley, South Africa*. 591 (S.C.) June, 1888.
- 1351 Wilson, William R. *Chattanooga, Tennessee, U.S.A.* P.M. March, 1892.
- 1352 Wingham, Walter. 2, *St. George's Circus, S.E., London*. 25, P.M., 25. March, 1889.
- 1353 Wirth, T. C. 12, *Second Avenue, Albany, New York*. 737. October, 1891.
- 1354 Wolfe, Marcus. P.O.B. 10, *Nanaimo, British Columbia*. 3, 120. Grand Master, British Columbia, January, 1892.
- 1355 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., P.Pr.G.Sec. Pr.G.Sc.E., *Leicester and Rutland*. March, 1888.
- 1356 Wood, Frederick. *Bostol Hill School, Abbey Wood, Kent*. 1973, P.M., 1973, P.Z. June, 1888.
- 1357 Wood, John. *Whitstable College, Whitstable, Kent*. 1915, W.M. January, 1889.
- 1358 Woodhouse, William. *Attleborough, Wimborne Road, Bournemouth*. 195, P.M. March, 1889.
- 1359 Woodward, Nathan Sullins. *Knoxville, Tennessee, U.S.A.* Past Grand Master, Tennessee. March, 1892.
- 1360 Woolley, A. S. *Barkley West, South Africa*. 1574, W.M. October, 1890.
- 1361 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.
- 1362 Wray, Samuel W. 137, *Price Street, Germantown, Philadelphia, U.S.A.* 121, P.M. September, 1887.
- 1363 Wright, Charles Edward Leigh, B.A. *Burtonfield Hall, Stamford Bridge, York*. 236, 357, 2328, W.M., P.Pr.G.St., *North and East Yorks*. March, 1889.
- 1364 Wright, Francis William. *Highlands, Maidstone, Kent*. 1725, 2046, P.M. May, 1891.
- 1365 Wright, William. *Pitldown, near Uckfield, Sussex*. 311, 1303, P.M., 311, Pr.G.W., *Sussex* January, 1891.

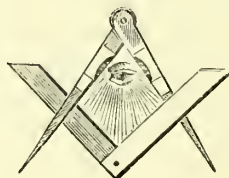
- 1366 Wright, William Henry Sterling. *C.St.P.M. & O.R.R., St. Paul, Minnesota, U.S.A.* 163. November, 1892.
- 1367 Wright, William Munro, M.D. *Charnwood, Dumfries, N.B.* 62, *Pr.G.Sec., Dumfries.* March, 1892.
- 1368 Yarker, John. *Burton Road, Withington, near Manchester.* 163, 430, P.M., 430, 361, P.Z. Past Grand Warden, Greece, etc. May, 1887.
- 1369 Yeatman-Biggs, Colonel A. G., R.A. *Meerut, Bengal.* 1971, P.M., 413, P.H., *P.Pr.G.W., P.Pr.G.S.B.* (R.A.), *Hants and Isle of Wight.* January, 1892.
- 1370 York, Francis Colin. *F. C. Pacifico, Junin, Buenos Ayres.* 617. October, 1890.
- 1371 Yorston, John Charles. 1313, *Walnut Street, Philadelphia, U.S.A.* 81 (O.C.), 131 (O.C.) May, 1892.
- 1372 Young, Archibald Edward. 24, *Sedlescomb Road, St. Leonards-on-Sea, Sussex.* 1842, 40. January, 1892.
- 1373 Young, David. *Linton Villa, Tollcross Road, Glasgow.* January, 1892.
- 1374 Young, George Lewis. *Princes Wharf, Port Adelaide, South Australia.* 2, P.M. May, 1889.
- 1375 Zehetmayr, Ferdinand. 85, *Gracechurch Street, E.C., London.* 238. March, 1891.

ASSOCIATE.

Murray-Aynsley, Harriet G. M. (Mrs. T. C.) *Great Brampton, near Hereford.* March, 1891.

DECEASED.

<u>Abrahams, Woodward</u>	<i>Late of Baltimore</i>	<u>5th August, 1892.</u>
<u>Benson, Nesfield Grant</u>	„ <i>Coonoor, Madras</i>	<u>20th April, 1892.</u>
<u>Clerke, Col. Shadwell Henry</u>	„ <i>London</i>	<u>25th December, 1891.</u>
<u>Davis, J. Mortimer</u>	„ <i>London</i>	<u>1st October, 1892.</u>
<u>Gough, Col. Foster, LL.D.</u>	„ <i>Wolverhampton</i>	<u>1st February, 1892.</u>
<u>Hayes, James William</u>	„ <i>Bangalore</i>	<u>8th April, 1892.</u>
<u>Hofmeyr, Jan Hendrik</u>	„ <i>Cape Town</i>	<u>14th September, 1892.</u>
<u>King, R. G.</u>	„ <i>Gosport</i>	<u>7th January, 1892.</u>
<u>MacCalla, Clifford Paynter</u>	„ <i>Philadelphia</i>	<u>24th April, 1892.</u>
<u>MacDougall, J. Innes</u>	„ <i>Greenock</i>	<u>— April, 1892.</u>
<u>Moses, William Stainton</u>	„ <i>London</i>	<u>5th September, 1892.</u>
<u>Richardson, George</u>	„ <i>Newcastle-on-Tyne</i>	<u>14th December, 1891.</u>
<u>Torgius, L. E. S.</u>	„ <i>Johannesburg</i>	<u>— January, 1892.</u>
<u>Webb, Joseph</u>	„ <i>Johannesburg</i>	<u>Early in 1892.</u>
<u>Weiss, Felix, L.D.S., R.C.S.</u>	„ <i>London</i>	<u>22nd May, 1892.</u>
<u>Williams, William Mattieu, F.R.A.S.</u>	„ <i>Neasden</i>	<u>28th November, 1892.</u>
<u>Woodman, Dr. William Robert</u>	„ <i>London</i>	<u>20th December, 1891.</u>



LOCAL SECRETARIES.

GREAT BRITAIN AND IRELAND.

Channel Islands	Dr. J. Balfour Cockburn	Elm House, Guernsey
Cornwall	E. Forbes Whitley	Truro
Devonshire	W. J. Hughan	Dunscrope, Torquay
Durham	G. W. Bain	Thornhill Gardens, Sunderland
Glasgow and Vicinity	E. Macbean	97, Hill St., Garnet Hill, Glasgow
Halifax and Vicinity	H. Crossley	63, Cecil Avenue, Bradford
Hampshire and I.W.	Alex. Howell	109, High Street, Portsmouth
Lincolnshire	W. Shephard	Fernbank, Louth
Liverpool	Patrick Sword	47, South John St., Liverpool
Middlesex and North London	F. W. Levander	30, North Villas, Camden Sq., N.W. London
Norfolk and Cambridgeshire	C. E. Ward	King's Lynn, Norfolk
Northampton & Huntingdonshires	S. B. Wilkinson	32, Hazelwood Road, Northampton
Northumberland	F. F. Schnitger	20, Leaze's Terrace, Newcastle-on-Tyne
Scotland, South	W. F. Vernon	Bowmont House, Kelso
Sheffield and Vicinity	J. Binney	15, Southbourne Road, Sheffield
Shropshire and Staffordshire	J. Bodenham	Edgmond, Newport, Salop
Sussex, East	Robert Hughes	St. Oswald's, Alexandra Park, Hastings
Warwickshire	Arthur W. Adams	17, Wheeley's Rd., Edgbaston, Birmingham
Yorkshire, North & East Ridings	G. L. Shackles	7, Land of Green Ginger, Hull
Yorkshire, West Riding	J. L. Atherton	21, Fairfield Road, Bradford
H.M. Navy	J. S. Gibson-Sugars	H.M.S. Polyphemus, Mediterranean

EUROPE.

Denmark	S. H. Simonsen	Copenhagen
Gibraltar	Cavendish Boyle, C.M.G.	Gibraltar
Greece	N. Philon	Piraeus, Greece
Hungary	L. de Malczovich	Belügyministerium, Budapest

ASIA.

Bengal	H. M. Rustomjee, J.P.	18, Chowringhee Road, Calcutta
Madras and Vicinity	W. T. Newitt	E. Extension Tel. Co., Madras
Penang	G. S. H. Gottlieb	Penang
Punjab	H. J. Whympster, C.I.E.	Murree
Singapore	E. J. Khory	8, Raffles Place, Singapore
South India	Rev. C. H. Malden	Madras

AFRICA.

Gold Coast	J. R. Holmes	Accra
Griqualand West	John Hampton	Kimberley, South Africa
Natal	R. I. Finnemore, District Grand Master	Durban, Natal
South Africa, Eastern Division	A. Walsh	Port Elizabeth, Cape Colony
South Africa, Western Division	Dr. H. W. Dieperink	Somerset West, South Africa
Transvaal	J. E. Green	Johannesburg, South African Republic

AMERICA.

Argentine Republic	Rev. A. G. Lennox Robertson	Calle Flores, 53, San José de Flores, Buenos Ayres
British Columbia	W. H. Sandow Perkins	P.O.B. 159, Nanaimo, Br. Columbia
District of Columbia	W. W. Barrow	Box 53, Richmond, Virginia
North Carolina	Ditto	Ditto
Virginia	Ditto	Ditto
West Virginia	Ditto	Ditto
Iowa	A. A. Cassil	Weldon, Decatur Co., Iowa

AMERICA (*Continued*).

Louisiana	R. Lambert	Masonic Temple, New Orleans
New York	Loyal L. Davis	Glens Falls, N.Y.
Ohio	S. Stacker Williams	Newark, Ohio
Pennsylvania	W. Allison Cochrane	501, Chestnut Street, Philadelphia
Rhode Island	Edwin Baker	70, Weybosset Street, Providence, R.I.

AUSTRALASIA.

New Zealand, Canterbury	Charles Hull	Lyttleton Times Office, Christchurch
New Zealand, Marlborough	C. C. Howard	Picton, Marlborough
New Zealand, Nelson	Thomas Scott	Nelson, New Zealand
New Zealand, Wellington	G. Robertson	Wellington
Queensland	James Spiers	Toowoomba
South Australia	S. G. Jones	Charles Street, Adelaide
Victoria	Rev. E. Rodda	25, Smith Street, Fitzroy, Victoria
West Australia	G. Gordon	Union Bank of Australia, Albany

 STATED MEETINGS OF THE LODGE IN 1893.

FRIDAY, the 6th January.

FRIDAY, the 3rd March.

FRIDAY, the 5th May.

SATURDAY, the 24th June.

FRIDAY, the 6th October.

WEDNESDAY, the 8th November.





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Abbreviations.

MASONIC.

A.	Arch, Assistant	G.S.B.	Grand Sword Bearer
A.G.D.C.	Assistant Grand Director of Ceremonies	G.Sc.E.	Grand Scribe Ezra
A.G.Pt.	Assistant Grand Pursuivant	G.Sec.	Grand Secretary
A.G.Sec.	Assistant Grand Secretary	G.Std.B.	Grand Standard Bearer
B.	Bearer	G.So.	Grand Sojourner
C.	Ceremonies, Constitution	G.Sup.	Grand Superintendent (R.A.)
Ch.	Chaplain	G.Sup.W.	Grand Superintendent of Works
Chap.	Chapter	G.Treas.	Grand Treasurer
Com.	Committee	G.W.	Grand Warden
D.	Director, Deacon, Dutch	G.Z.	Grand Zerubbabel
D.C.	Director of Ceremonies	H.	Haggai, High
(D.C.)	Dutch Constitution	H.P.	High Priest (<i>American R.A.</i>)
Dep.	Deputy, Depute (<i>Scotch</i>)	I.	Irish, Inner
Dep. Dis.	Deputy District	(I.C.)	Irish Constitution
Dep. Dis. G.M.	Deputy District Grand Master	I.G.	Inner Guard
Dep. G.D.C.	Deputy Grand Director of Ceremonies	J.	Joshua, Junior
Dep. G.M.	Deputy Grand Master	J.D.	Junior Deacon
Dep. Pr.	Deputy Provincial	J.W.	Junior Warden
Dep. Pr. G.M.	Deputy Provincial Grand Master	K.	King (<i>American R.A.</i>)
Dis.	District	L.	Lodge
Dis. A.G.	District Assistant Grand	M.	Master, Most
Dis. G.	District Grand	Mem.	Member
Div.	Division	M.E.	Most Excellent
E.	Ezra, English, Excellent	M.W.	Most Worshipful
(E.C.)	English Constitution	N.	Nehemiah
G.	Grand, Guard	O.	Organist
G. Ch.	Grand Chaplain	Or.	Orator
G. Chap.	Grand Chapter	P.	Principal, Priest (<i>American R.A.</i>), Past
G.D.	Grand Deacon	P.Dep.	Past Deputy
G.D.C.	Grand Director of Ceremonies	P.Dep.Dis.	Past Deputy District
G.H.	Grand Haggai	P.Dep.Pr.	Past Deputy Provincial
G.H.P.	Grand High Priest (<i>American, R.A.</i>)	P.Dis.	Past District
G.J.	Grand Joshua	P.Dis.G.	Past District Grand
G.L.	Grand Lodge	P.G.	Past Grand
G.M.	Grand Master	P.H.	Past Haggai
G.O.	Grand Organist	P.H.P.	Past High Priest (<i>American R.A.</i>)
G.P.	Grand Principal (R.A.)	P.J.	Past Joshua
G.Pt.	Grand Pursuivant		
G.R.	Grand Registrar		

MASONIC.—Continued.

P.K.	Past King (<i>American R.A.</i>)	Sc.N.	Scribe Nehemiah
P.M.	Past Master	S.D.	Senior Deacon
P.Pr.	Past Provincial	Sec.	Secretary
P.Pr.G.	Past Provincial Grand	So.	Sojourner
Pr.	Provinc'al	St.	Steward
Pr.A.G.	Provincial Assistant Grand	Std.	Standard
Pr.G.	Provincial Grand	Sub.	Substitute (<i>Scottish</i>)
Pt.	Pursuivant	Sup.	Superintendent
P.Z.	Past Zerubbabel	Sup.W.	Superintendent of Works
		S.W.	Senior Warden
R.	Registrar, Right		
R.A.	Royal Arch	Treas.	Treasurer
R.W.	Right Worshipful		
R.W.G.	Right Worshipful Grand	W.	Warden, Worshipful, Works
		W.M.	Worshipful Master
S.	Senior, <i>Scottish</i> , Sword	V.	Very
S.B.	Sword Bearer	V.W.	Very Worshipful
(S.C.)	<i>Scottish</i> Constitution		
Sc.	Scribe	Z.	Zerubbabel
Sc.E.	Scribe Ezra		

SOCIAL, ACADEMIC, MILITARY, &c.

A.I.N.A.	Associate of the Institute of Naval Architects	F.Z.S.	Fellow of the Zoological Society
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 Archaeological Association	J.P.	Justice of the Peace
C.B.	Companion of the Bath	K.C.B.	Knight Commander of the Most Honourable Order of the Bath
C.I.E.	Companion of the Order of the Indian Empire	Lic.Mus.	Licentiate of Music
C.M.G.	Companion of St. Michael and St. George	LL.D.	Doctor of Laws
D.D.	Doctor of Divinity	M.A.	Master of Arts
Dr.	Doctor	M.B.	Bachelor of Medicine
F.C.A.	Fellow of the Institute of Chartered Accountants	M.D.	Doctor of Medicine
F.C.S.	Fellow of the Chemical Society	M.I.C.E.	Member of the Institute of Civil Engineers
F.G.S.	Fellow of the Geological Society	M.I.N.A.	Member of the Institute of Naval Architects
F.L.S.	Fellow of the Linean Society	M.R.A.S.	Member of the Royal Asiatic Society
F.R.A.S.	Fellow of the Royal Astronomical Society	Ph.D.	Doctor of Philosophy
F.R.C.I.	Fellow of the Royal Colonial Institute	Prof.	Professor
F.R.C.S.	Fellow of the Royal College of Surgeons	R.A.	Royal Artillery
F.R.G.S.	Fellow of the Royal Geographical Society	Rev.	Reverend
F.R.H.S.	Fellow of the Royal Historical Society	R.I.	Royal Institute of Painters in Water Colours
F.R.I.B.A.	Fellow of the Royal Institute of British Architects	R.I.B.A.	Royal Institute of British Architects
F.R.S.	Fellow of the Royal Society	R.N.	Royal Navy
F.S.A.	Fellow of the Society of Antiquaries	S.C.L.	Student of Civil Law
F.S.I.	Fellow of the Institute of Surveyors	V.P.	Vice President
F.S.S.	Fellow of the Statistical Society		



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