



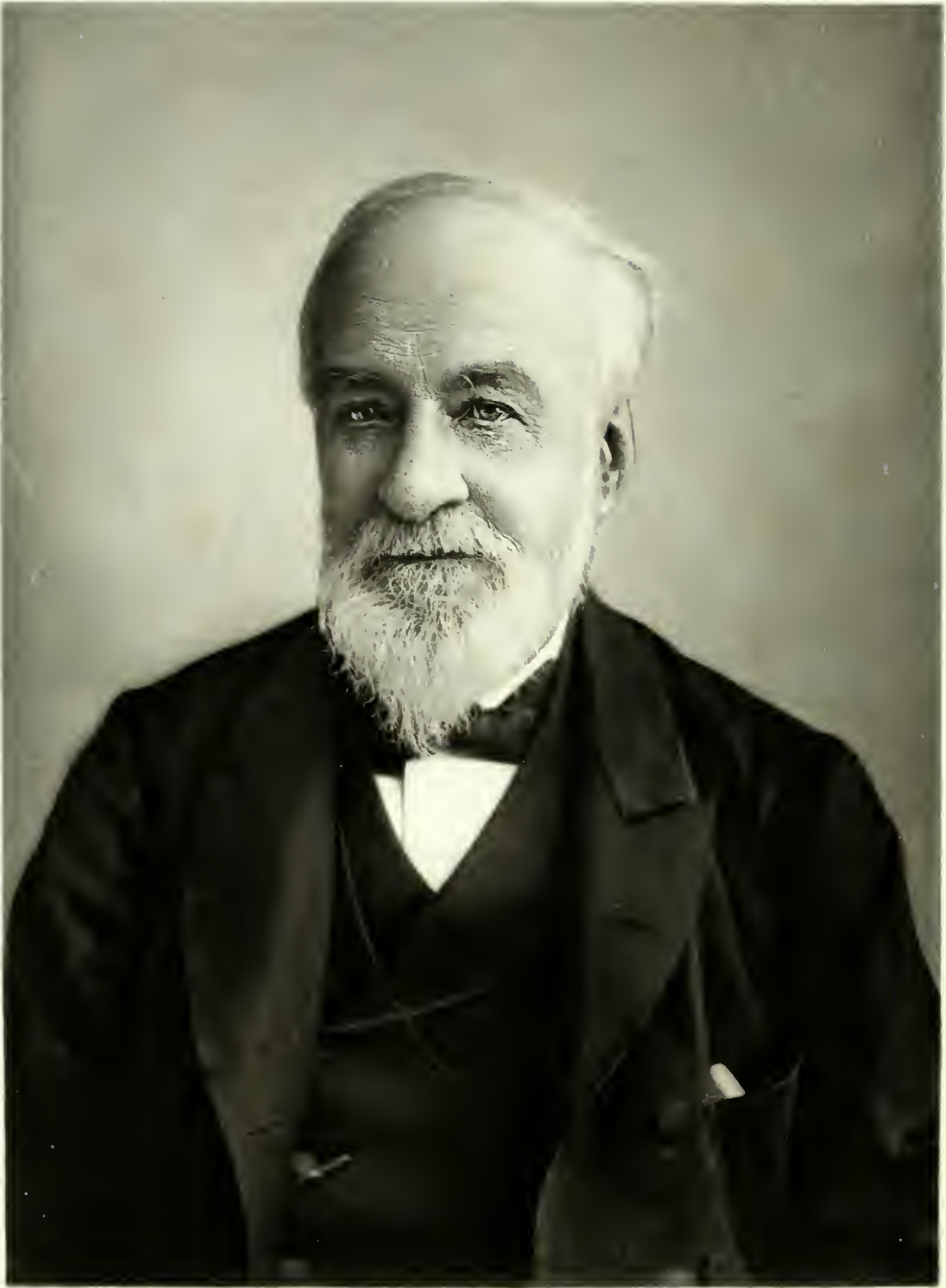
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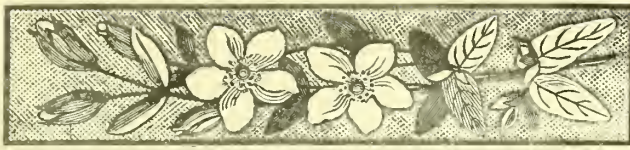
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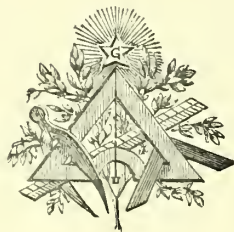
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**Ars Quatuor Coronatorum,**  
BEING THE TRANSACTIONS OF THE  
*Lodge Quatuor Coronati of A.F. & A.M., London.*

No. 2076.

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VOLUME VI.

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FRIDAY, 6th JANUARY, 1893.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W. H. Rylands, P.G.Stwd., I.P.M., as W.M.; Dr. W. Wynn Westcott, S.W.; Rev. C. J. Ball, J.W.; G. W. Speth, Secretary; E. Macbean, S.D.; R. F. Gould, P.G.D., P.M., D.C.; C. Purdon Clarke, Steward; W. M. Bywater, P.G.S.B., P.M.; Dr. Benjamin Ward Richardson, F.R.S.; and S. T. Klein. Also the following members of the Correspondence Circle:—Bros. E. Haward; Rev. C. H. Malden; Professor F. W. Driver; R. Young; E. J. Khory; H. J. Sturgeon; C. Lazenby; H. French Bromhead; Dr. E. H. Ezard; F. W. Levander; F. A. Powell; J. Bodenham, P.G.A.D.C.; E. E. Wright; E. C. Armitage; Robt. Roy; Jabez Hogg, P.G.D.; J. Kemsley; J. Leach Barrett; W. Masters, G.Stew.; E. J. Barron, P.G.D.; Stephen Richardson; E. T. Edwards; F. F. Giraud; Max Mendelssohn; G. A. Nock; J. Glass; C. M. Brander; J. Robbins; G. Gregson; C. F. Hogard, P.G.St.B. Also the following visitors:—Julius Mertey, Humboldt Lodge, Budapest; H. E. Coppem, Economy Lodge No. 76; F. King, Royal Navy Lodge No. 429; H. Halliday, Derby Allcroft Lodge No. 2168, P.M.; T. W. Leaver; C. A. Hardwick, P.M.; H. Griffiths and H. Taylor, all of Lorne Lodge No. 1347; J. Schadler, Prosperity Lodge No. 65; J. Corrier, Victoria Lodge 2329; J. D. Phillips, Robert Burns Lodge No. 604; F. B. Phillips, Peace Lodge No. 2269; and J. W. Corble, P.M., Chigwell Lodge No. 452.

Bros. Rev. C. J. Ball, J.W., and E. Macbean, S.D., were invested; and Bro. C. Purdon Clarke, C.I.E., was appointed and invested as I.G.

The report of the Audit Committee, as follows, was received, approved, and adopted:

*PERMANENT AND AUDIT COMMITTEE.*

The Committee met, on the kind invitation of the Worshipful Master, at No. 12, Kensington Gardens Square, on Friday, the 9th December, 1892: at 6 p.m.

Present:—Bros. Prof. T. Hayter Lewis, W.M.; Dr. W. W. Westcott; R. F. Gould; W. M. Bywater; W. H. Rylands; C. Kupferschmidt; Col. S. C. Pratt; and G. W. Speth, Secretary.

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 Sixth Annual Report we are once more enabled to congratulate you on our continued success. The year has been a prosperous one in many respects; the meetings have been well attended; the papers read to the brethren, or otherwise contributed to our *Transactions*, have been of a high quality; the world-wide interest evinced in our proceedings shows no sign of abatement; and the number of our members has considerably increased.

There has been, during the past year, an accession of 297 members to the Correspondence Circle: this, after deducting losses by death, resignation, and erasure, leaves us with a total of 1375.

There have been no admissions to our Inner Circle, which now consists of 30 members.

The year has, however, been a sorrowful one by reason of the many distinguished Masons who have gone to their rest. The names of Col. Foster Gough, Clifford P. MacCalla, and others scarcely less prominent, will at once occur to all. But death has come even nearer to us and deprived us of the presence of two of our small band. The loss we sustained by the decease of the late Grand Secretary, our only Honorary Member, has found a fitting record in our *Transactions*; and it is now our sad duty to announce that Bro. W. M. Williams, J.D., who was endeared to every member of the Lodge by his geniality, has been removed from our midst. His death occurred on Monday, the 28th November.

In one respect the report which we now present is not so satisfactory as we could wish. The General Fund Account answers many of the purposes of a Profit and Loss Account in a rough and ready way. It is not a very exact criterion of our position, because no account is taken of the stock, and other impersonal assets, nor of outstanding dues. A glance at this account for the past year will show that, starting with a balance on the wrong side, this has been still further increased. In other words we have exceeded our income. Much may be urged in explanation. We have had to meet some heavy expenses of an exceptional nature, which will not recur. Others, entailed by the increase of our operations, are more permanent; but there is every likelihood of our total expenditure being less next year than during the one just ended. On the other hand, our number, and therefore our income, is increasing, so that we fully anticipate a restored equilibrium in our finances when it shall be next our duty to report to you.

It must be very gratifying to every member of our Association to know that our efforts to awaken an enlightened interest in the antiquities and literature of the Craft are producing tangible results throughout the world. The establishment of Literary Lodges and Societies at various times in several of our English Provinces, in the Punjab, South Australia, Victoria, Queensland, and elsewhere, all avowedly inspired by our example, has been from time to time recorded in our *Transactions*. During the past year the number of these has been increased by Lodge Minerva at Birkenhead, and by the Lodge of Research at Leicester. At the consecration of both these Lodges we were represented by our Secretary; and in each case the proud position of our Lodge as their mother in the spirit, was recognised by the election of our Secretary as an Honorary Member. It is also within our knowledge that in more than one instance small bands of our Correspondence Members are wont to meet regularly at each others' houses to discuss, in an informal way, our *Transactions* as they are issued.

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

**LODGE ACCOUNT.**

<i>Receipts.</i>	£ s d.	<i>Expenditure.</i>	£ s d.
Balance from 1891 .. .. .	48 10 0	Lodge Rent .. .. .	8 8 0
Subscriptions .. .. .	36 8 0	Quarterages and Dues .. .. .	7 0 0
		Dispensations .. .. .	3 3 0
		Tyler's Fees and Expenses .. .. .	3 17 0
		Service and Petty Expenses .. .. .	5 17 0
		Donation to Shadwell H. Clerke Fund	5 5 0
		Balance { Subs. for 1893 in advance	3 3 0
		{ Balance .. .. .	48 5 0
	84 18 0		84 18 0
<i>Assets.</i>	£ s d.	<i>Liabilities.</i>	£ s d.
Balance brought down .. .. .	51 8 0	Nil.	
Arrears of Subscription .. .. .	4 4 0		
Subscriptions due .. .. .	27 6 0		
	82 18 0		

**LIFE MEMBERS FUND ACCOUNT.**

Twenty-four members in all have availed themselves of this privilege, and the Fund now amounts to £159 6s., against which we hold invested £150 in Consols.

**1891 TRANSACTIONS ACCOUNT.**

<i>Receipts.</i>	£ s d.	<i>Expenditure.</i>	£ s d.
1891 Balance, brought forward .. .. .	63 4 7	Balance of cost of Part III. .. .. .	71 13 8
Sales in 1892 and arrears .. .. .	79 8 6	Summonses .. .. .	3 8 6
		Catalogue-slips .. .. .	0 11 6
		Authors' Reprints .. .. .	2 9 6
		Petty expenses .. .. .	4 0 0
		Balance to General Fund Account .. .. .	60 9 11
	142 13 1		142 13 1

## CORRESPONDENCE CIRCLE 1892 ACCOUNT.

<i>Receipts.</i>			<i>Expenditure.</i>		
	£	s. d.		£	s. d.
Subscriptions received in 1891 ...	49	19 8	Christmas Boxes ... ..	1	19 0
" " " 1892 ...	600	2 7	Bank Commissions and Cheque-book...	1	16 4
Interest on £150 Consols invested ...	4	2 4	Carpenter, fitting up new office ...	7	1 6
			Secretary's expenses, travelling and visiting ... ..	7	5 0
			Various Local Secretaries' expenses ...	10	10 6
			Summonses ... ..	15	12 0
			Catalogue-slips ... ..	11	15 9
			Authors' Reprints ... ..	3	18 0
			St. John's Card, 1891 .. ..	57	15 0
			Transactions, Vol. I. ... ..	114	10 6
			" " II. ... ..	117	6 8
			" " III. (on account) ... ..	48	7 0
			Miscellaneous printing and petty expenses ... ..	1	7 0
			Transferred to General Fund Account	180	0 0
			Balance carried forward ... ..	74	10 4
		<u>654 4 7</u>		<u>654 4 7</u>	
<i>Assets.</i>			<i>Liabilities.</i>		
	£	s. d.		£	s. d.
Balance brought down ... ..	74	10 4	Estimated balance on Part III. ...	70	0 0
Subscriptions outstanding and about 120 vols. of <i>Transactions</i> ... ..	78	6 6	Balance, exclusive of stock on hand ...	82	16 10
		<u>152 16 10</u>		<u>152 16 10</u>	

## CORRESPONDENCE CIRCLE 1893 ACCOUNT.

<i>Receipts.</i>			<i>Expenditure.</i>		
	£	s. d.		£	s. d.
Subscriptions received in 1891 ...	13	16 0	St. John's Card, lithographing ...	12	9 6
" " " 1892 ...	42	15 11	Balance carried forward ... ..	44	2 5
		<u>56 11 11</u>		<u>56 11 11</u>	

## REPRINTS.—VOL. III. ACCOUNT.

<i>Receipts.</i>			<i>Expenditure.</i>		
	£	s. d.		£	s. d.
Balance from 1891 ... ..	2	3 0	Printing, binding, etc. ... ..	32	10 2
Subscriptions received in 1892 ...	94	2 0	Balance for <i>Facsimiles</i> ... ..	8	8 3
		<u>96 5 0</u>	Transferred to General Fund account	55	6 7
				<u>96 5 0</u>	

## REPRINTS.—VOL. IV. ACCOUNT.

<i>Receipts.</i>			<i>Expenditure.</i>		
	£	s. d.		£	s. d.
Subscriptions received ... ..	95	12 0	On account of <i>Facsimiles</i> ... ..	64	0 0
		<u>95 12 0</u>	Printing Circulars ... ..	1	8 6
			Balance carried forward ... ..	30	3 6
				<u>95 12 0</u>	

The income, at one time very considerable, derived from the sale to new Members of the back *Transactions*, has been decreasing yearly, and during the past year only attained the insignificant sum of £39 8s. 6d. The reason is doubtless the greatly increased expense of procuring complete sets, and this consideration will operate more and more every year.

During the past twelve months we have again undertaken the publication of a Reprint for Bro. G. W. Bain. This, together with the payments made of arrears on the former Reprint, adds a small sum to our total income.



**LIST OF ARREARS.**

	£	s.	d.
Lodge Subscriptions ... ..	4	4	0
Transactions, 1887... ..	0	16	6
"    1889... ..	1	5	6
"    1890... ..	25	6	0
"    1891... ..	23	18	0
"    1892... ..	78	6	6
Reprints, various ... ..	7	16	0
Bain Reprints ... ..	7	4	0
Medals ... ..	4	0	6
Cases ... ..	2	18	6
	<hr/>		
	155	16	6
	<hr/>		

For the Committee,

T. HAYTER LEWIS, W.M.

One Grand Lodge and forty-four brethren were elected to the membership of the Correspondence Circle.

Bro. R. F. GOULD said the Lodge was to be congratulated that among the brethren who had just been added to their Outer Circle, was Bro. Dr. Joseph Robbins, P.G.M., Illinois, one of the most distinguished members of that famous Body, the "Corps of Reporters," or writers on "Foreign Correspondence" in the U.S.A.

The W.M. in the chair alluded in feeling terms to the great loss sustained by the brethren in the recent death of Bro. W. Mattieu Williams, J.D., and bore tribute to the geniality and kindness of his nature. He then called upon Bro. Dr. B. W. Richardson, who delivered the following Oration :

**ORATION ON BRO. W. MATTIEU WILLIAMS, J.D.**

BY BRO. BENJAMIN WARD RICHARDSON, M.D., F.R.S., F.S.A.

WORSHIPFUL MASTER AND BRETHREN,

**D**E mortuis nil nisi bonum," concerning the dead nothing but good, is the old classical motto. I would it had been written concerning the dead nothing but truth. In the case of our Bro. Williams, so near and dear to us, the last reading were indeed the best, because not a word need be said of him that is not true, and not a word could be said under that heading that is not good. He was good in the very essence of goodness. His life was an open book, each page marked by simplicity of character, openness, and generosity. His fortune was not made for him. He was born in London a little over seventy years ago, and obtaining none of the advantages which occur to those more favourably placed, had to find his opportunities away from the Universities and great schools of learning. Quite in early life he was articled to an optician, and in the work of that beautiful art acquired so much leading to science, that soon he felt science to be his vocation. He passed to Edinburgh to begin scientific studies there while he was yet scarcely in man's estate. It was his intention then to read for medicine, but he was in the pre-anæsthetic times and operating day, although Liston was then the genius of the scalpel, was too much for his gentle nature, and so he took to general science. The Modern Athens, at the time when he was student there, over half a century ago, was one of the most renowned of schools, in all departments. Such professors lived and laboured there then as the whole world could not match. It was also a school of mirth. There had been in the classic city the famous Noctes Ambrosianæ, and their impress had not ceased. You, Worshipful Sir, have spoken of our brother as jovial in his manner; he was so, for in this early experience of life he had caught a joviality that suited his nature and never left him; but it was innocent withal, and added interest to the serious part of his character, making his life a happy mixture of pleasure and labour. In Edinburgh he formed the acquaintance of one particular philosopher who greatly influenced him in his career. This was the distinguished George Combe, a teacher who in later years was also mine, from whom I gained much knowledge, and to whom I am ever grateful. Combe was a leader in the new school of psychology, called phrenology; he had been in his time a pupil of Gall and Spurzheim, the true founders of phrenology. For my part I was never so entranced with phrenology, as a practical science, as my friend, but the study was of great importance to me, for I learned, under Combe's direction, how to make sections of the brain on a new and much better plan than that which obtained up to the time of Gall. Williams accepted the practical teaching and in the later years of his life, after good fortune fell upon him, he wrote a special

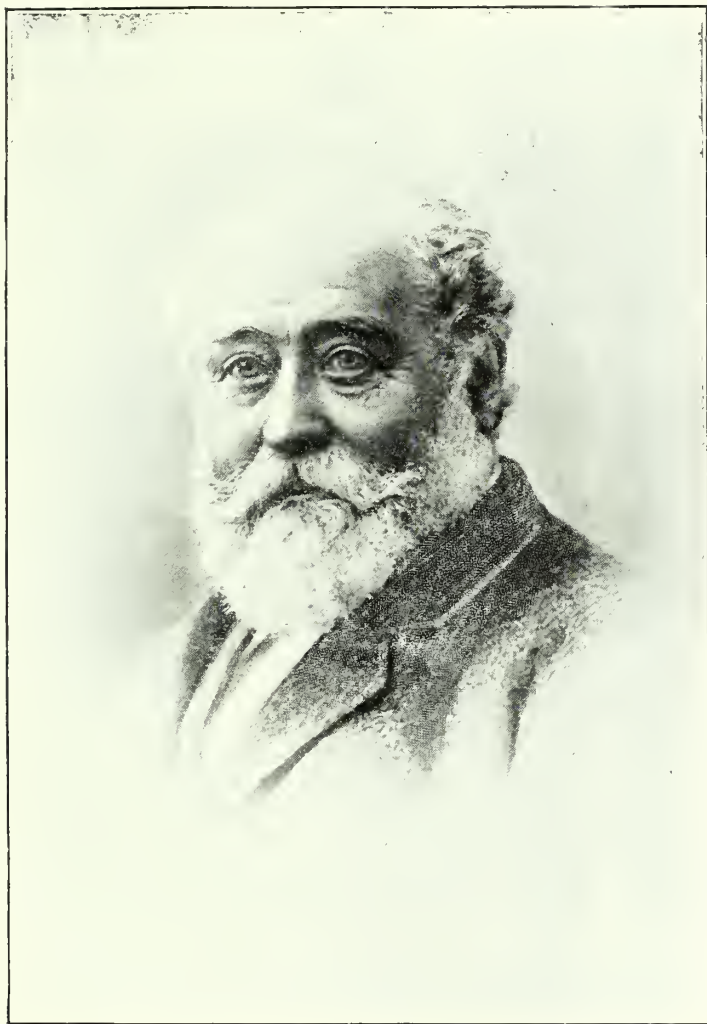
treatise on phrenology, which has not yet seen the light. On leaving Edinburgh he indulged his taste for travel, and, going on to the continent, marched afoot over a great portion of France and Germany. In 1854 the Midland Institute, founded at Birmingham, appointed Williams as teacher or professor of those technical branches of scientific learning called the industrial, at a salary of £150 a year. He was just the man for the place. He possessed a very wide range of knowledge of various subjects, and the training he had already received while working as an optician gave to his teachings that touch of practical industry that would appeal to scholars of the middle and lower classes with special effect. I have been told that it was quite amusing to his students to find how difficult it was to turn him up on any subject without getting some useful information out of him. He often knew that they were trying to do this; but, with infinite good humour, he met their sallies and did nothing but gain their affection as he improved their minds. Chemistry seems to have been the topic which most filled his own mind, but he kept alive on other subjects, especially on electricity in its mechanical developments. It was while in Birmingham that he met Miss Alice Baker, the dear and hospitable lady who has so often entertained us as his wife; and it was from here he made, in 1852, a tour through Norway, walking all the while and carrying everything in a knapsack at his back, a journey which tempted him at a later period to go again to Norway, taking with him a number of ladies and making Norway a favourite place of travel for our countrymen.

To the end of his days he spoke of his residence in the Midland city with infinite kindness and fondness of recollection. It is worthy of notice that here he joined a Masonic Lodge founded entirely on temperance principles; so that when in a later day he united with me in founding the Temperance Lodge of London—the Lodge of King Solomon—he was accustomed to say that the new foundation was no novelty. Before leaving Birmingham he discovered a method of distilling paraffin oil from cannel coal, a process which succeeded well until the Americans “struck it,” and under-sold his product. From Birmingham he went to Sheffield as chemist to Sir John Browne’s iron and steel works. Finally he came to reside in London and labour there, frequently delivering courses of Cantor lectures at the Society of Arts and other important institutions.

When he finally settled down in London he made literature lecturing and science once more his mode of livelihood, and amongst all my contemporaries I remember no one who worked more strenuously or persistently than he. He seemed to me to take no rest, and I know he had a very hard struggle; for neither literature nor science pay their votaries magnificently. Both make demands on every moment of life. But Williams never complained and never seemed to me to be out of humour. He became a member of the Royal Astronomical Society and was soon a man of mark there. In London, as in Birmingham, his labours were diffuse. It was as if he could not bring himself to any speciality. Science to him was one—in all departments one—and literature was but the servant or handmaid of his science. For a long time he conducted a section, devoted to science generally, in the *Gentleman’s Magazine*, and in a similar manner he contributed to *Science Gossip*. He was an excellent lecturer, brimful of anecdote and happy in his illustrations. We, of Quatuor Coronati, had a taste of him in this way more than once. He was critical without being severe, and brief without missing points of any moment. He continued on in his course of work until a few years ago when he fortunately came into a property on the death of a relative. He then retired to Neasden Grange,—a house many of us will never forget, because it was the centre of so much Masonic hospitality on his part. We looked upon it as a duty of the most pleasurable kind to visit him there once a year and partake of the good things from his table—good things bodily and mentally—with the turn-out on the lawn afterwards and games and jokes to any extent.

Let me, Worshipful Master, now briefly refer to our brother as a man of science and a man of letters. He was by nature a man of science. He loved everything that related to scientific research, and I presume few men read up scientific subjects with greater avidity. He has often told me himself that he was an omnivorous reader in this department of knowledge. I should not do my duty if I said that he gained the very highest rank in science. I think he might have done so if the fates had been favourable—that is to say, if he could have lived all through his life independently and felt it possible to follow some one particular pursuit, such as astronomy. As it was, he had to live as well as learn, and so he could never concentrate himself after the necessary plan for long original work. It is generally felt that he was not strictly a man of genius; but he made up in industry to such an extent that he brought industry very nearly to the point of genius. He was certainly an original man—in himself original—but he would confess candidly that he read so much and took in so largely from all sources that he very often credited himself with an originality that might be claimed by other men. Perhaps in one or two points he went too far in this self-abnegation. It has always been regretted by his immediate friends that he did not gain the blue ribbon of science by becoming a Fellow of the Royal Society. I





*Yours truly*  
*W. M. Williams*



believe that was the highest of his ambitions, and even within the last two or three years it was under the consideration of a few of us to bring his name forward as a candidate; but he never had sent a paper to the Society (which stood much in the way) and in these later, and, as he called them, lazier years, he could not bring his mind to the task. So, although doubtless there are many men of less ability who have won the honour, he missed it, for which we must all feel much regret.

As a man of letters, Williams holds about the same position as he did as a man of science. He was a pleasant writer—short, practical and interesting; but his literature was hurried and wanted that finish which characterises the man of letters of first rank. He had gained from his early experience the sole idea of compression of his subject, and in that compression he lost the elasticity and force which goes to make an essay or a work that is certain to live. Yet all that he did was good and serviceable. It was also extensive. I am indebted to his son, Dr. A. W. Williams, for a list of his chief works. They include three of Murray's handbooks—viz.: Yorkshire, Norway and Ireland—the last named, a book written largely on the spot and rich in information. To these must be added his treatises on "The fuel of the Sun," "Through Norway with a Knapsack," "Through Norway with Ladies," "A simple treatise on Heat," "The Chemistry of Cooking," "Shorthand for Everybody," "The Chemistry of Iron and Steel Manufacture," "The Philosophy of Clothing," "Science in short chapters," and endless other articles for different magazines—*Cassell's*, *The Gentlemen's*, *Belgravia*, *Knowledge*, *Science*, *Science Gossip*, *Nature* and *Iron*—with leaders and reviews of various kinds, educational, philosophical and political. He has also left behind him a manuscript of a large work upon the Irish question and Ireland—the result of four summers' travels in Ireland for the express purpose of studying the condition of the Irish peasantry. Of all the works named above the one on "The fuel of Sun" is that which will retain the longest interest. There is a great deal of original thought in this work—a work referred to by Mr. Crookes in his position as president of the Chemical Section of the British Association at Birmingham in 1886. In this work Williams threw overboard altogether the pessimistic theory about the destruction of the solar system. He considered that the atmosphere in which we at this moment live does not terminate by a sharp line, as it were, some 50 miles above us, but, expanded through space, fills space in a state of infinite tenuity, a connecting-link between world and world, spheres and spheres—an universal atmosphere—the density of the atmospheres surrounding the various planets depending upon the attraction of the planets to condense them around their surface.

Such, Worshipful Sir and Brethren, is a very imperfect outline of the life of Bro. Williams, as a public life, and little need I say in respect to that life which we lead amongst ourselves as members bound together by the mystic tie of Freemasonry. You will all agree with me that no member of this Lodge more faithfully carried out the three great principles of brotherly love, relief, and truth than Mattieu Williams. He was essentially and at all times and in all places a brother. We know quite well that no one of our Craft of worthy character could ever approach him for assistance without getting it to the fullest extent of his power to give. He was benevolent to our charities, and he was munificent in that form of charity which suffereth long and is kind, and which does its work without letting anyone know from whence the charity has come. He was, lastly, truthful to the letter. We trusted him all round, and I believe it may be faithfully said that he never accepted a trust that he did not carry out to the best of his ability. He has left us to sleep the long sleep in the cemetery at Norwood, where his devoted family laid him to rest and peace on November 28th, 1892. His memory will abide here so long as any remaining brother of this stage of our existence shall set foot within our doors; and our prayer shall ever be that our last end may be like his.

Bro. R. F. GOULD said he should best express the feelings that were uppermost in the minds of all present that evening, by briefly moving that the Secretary should be instructed to intimate to the family of their deeply lamented Brother, the melancholy satisfaction it had afforded the members of the Quatuor Coronati, to listen to the eloquent, instructive, and most touching Address of Dr. Richardson. The resolution was carried by acclamation.

Bro. E. T. EDWARDS said, I quite agree with Bro. Gould that it requires much courage to speak after Dr. Richardson upon any subject that he has especially made his own. But in connection with our late Brother, I will just say a word on the subject of Electricity, and show you how nearly he came to having his name associated with the commercial aspect of the science. Some fifty years ago—in or about 1845—when it became certain that the electric light would be the light of the future, Bro. Mattieu Williams, in conjunction with Mr. King, an English, and Mr. Sturr, an American, electrician, was engaged in a course of experiments to determine the best form of electric lamp. The arc light was soon discarded as unsuitable for indoor purposes, and as it had been proved some years before that

some substance in a state of incandescence in vacuum was the most promising form, they set to work to find out what that substance should be. Many metals and alloys were tried and found wanting. Then carbon engaged their attention, and after many trials and many difficulties it was proved that carbon derived from cane was in every respect the best. His own words were, "with this we obtained a magnificent light," but as the only source then available for obtaining the current was the battery, a method too cumbrous and costly to be of any practical value, the discovery seems to have been laid aside. Nearly thirty years after, Edison went over the same ground and fixed upon the same substance, but as the dynamo was at his command the Edison lamp became the great success that we see it, and our esteemed brother just missed fame and fortune.

## THE TABERNACLE.

BY REV. C. H. MALDEN.

(*Local Secretary for Southern India.*)

[The W.M. in the chair called the attention of the Brethren to the beautiful model of the Tabernacle, the handiwork of Bro. Malden, which occupied the centre of the Lodge room, and called upon that Brother to explain its construction.]

WORSHIPFUL MASTER AND BRETHREN,



THE subject for investigation this evening is the Tabernacle: its construction, history, and Masonic significance,—a subject of great interest upon which I hope this evening much light may be thrown. But before I introduce the subject I had better clearly state my own position. I am not going to read a mystical lecture before this learned Lodge. I am at present but a humble member of the Outer Circle. The paper on the Tabernacle and its Masonic meaning is to be read by Bro. Westcott. I am merely going to illustrate what he is to say by the exhibition of a model, just as a lecturer requires an operator to work the lantern while he discourses.

And just one word as to my own standpoint. I am not a sufficiently good Hebrew scholar to go very minutely into the text, nor am I sufficiently up in the latest theories of the German Biblical critics to be able to discuss the authorship or probable date of the Pentateuch. My point of view is that of a Christian priest, who is also a mason. I take the Book as it was given to me at my ordination, the Word of God, and as it was pointed out to me at my initiation, the great light of Masonry, a volume derived from God "because He has been pleased to reveal more of His Divine will in that Holy Book than by any other means."

I take the Biblical account then of the Tabernacle as my foundation, comparing it with the versions found in the Septuagint and the Antiquities of Josephus wherever they throw any light upon the subject.

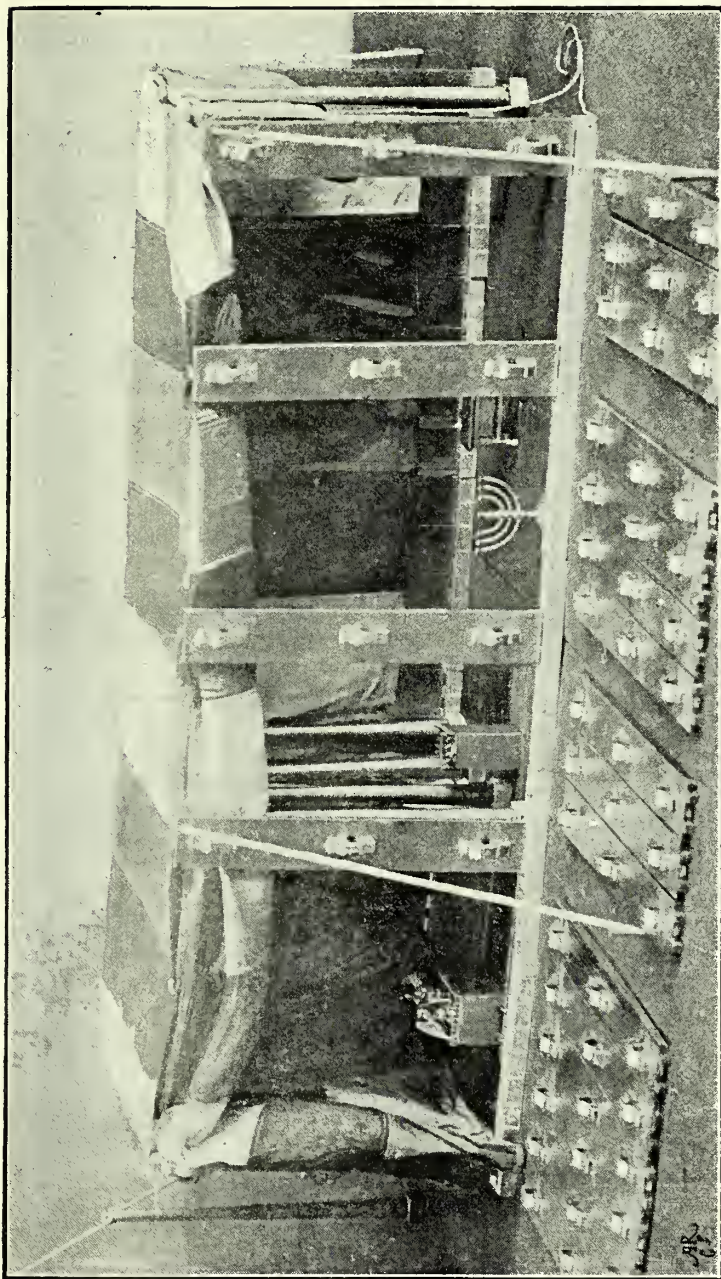
And my excuse for venturing to speak on the subject this evening is that it was the Tabernacle which led me into Masoury. I was interested in the Tabernacle and I began this model several years before I became a member of the Craft. And had it not been that I hoped as a Mason to learn more of the Tabernacle, I should not now be a member of the noble Order.

And now to come to our subject.

Before you lies a model made exactly to the scale of one inch to the sacred cubit. The measurements are all taken from the description of the building given in the book of Exodus, beginning at the xxv. chapter.

And before we consider the details, notice the position of this sacred tent in the Israelitish camp. Let us in imagination go back through the centuries and look down from some lofty crag upon the mighty host. A vast plain filled with tents lies below us. But there is no confusion, no disorder. Every tribe is encamped by its own standard. On the east side are three tribes, on the north, south, and west three also. Four great divisions or army corps, under the four banners of the Man, the Lion, the Ox, and the Eagle. Nearer the centre and round the sacred enclosure are the tents of the priests and the three Levitical families, whose duty it was to transport the tabernacle from place to place. In the centre of the camp stands the sacred tent, situated due east and west, surrounded by the white curtained wall, the centre of the camp, the shrine of the Jewish Palladium, the ark of God.

Let us again in imagination watch that mighty host on the march. The silver trumpets give the signal and the tents are struck. The tribes on the east—Judah, Issachar, and Zebulun set out first. The tabernacle is taken down, and the Gershonite and Merarite families of the Levites follow with the heavy portions of the structure. Then comes the



PHOTOGRAPH OF THE MODEL EXHIBITED BY THE REV. C. H. MALDEN.  
PARTIALLY DISCLOSED.

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army corps of the south—Reuben, Simeon, and Gad. Next, in the centre of the host, the Ark and the sacred furniture of the sanctuary, borne by the Kohathite Levites. With them go Moses and Aaron and the priests. Then come the tribes of the west—Ephraim, Manasseh, and Benjamin, while the tribes of Dan, Asher, and Naphtali form the rear guard.

The standards of the tribes you will see in miniature round the model. I shall be glad to hear later on when it was that they were introduced into Royal Arch Masonry. The compilers of the Royal Arch Ritual no doubt took their devices from the blessings of Jacob to his sons, which are found in the XLIX. chap. of Genesis.

On the East are:—

Judah	Lion and Sceptre	from Gen. XLIX., v. 9, 10.
Issachar	an Ass	„ „ „ v. 14.
Zebulon	a Ship	„ „ „ v. 13.

On the South are:—

Reuben	Water	„ „ „ v. 4.
Simeon	Swords	„ „ „ v. 5, 6, 7.
Gad	a Troop	„ „ „ v. 19.

On the West are:—

Ephraim	an Ox	from Deut. XXXIII., v. 17.
Manasseh	a Vine	„ Gen. XLIX., v. 22.
Benjamin	a Wolf	„ „ „ v. 27.

On the North are:—

Dan	a Serpent	„ „ „ v. 17.
Asher	a Cup	„ „ „ v. 20.
Naphtali	a Hind	„ „ „ v. 21.

The four larger banners of the Mar, the Lion, the Ox, and the Eagle, will, no doubt, be explained later on by a more competent person than myself. A paper has been read before this Lodge on the Orientation of Temples. I shall, therefore, merely draw your attention to the fact that the Tabernacle, by Divine command, stood due east and west, and that this fact is given in our Lectures in the fourth section of that on the First Degree as the “third and grand reason why our Lodges are situated due east and west.”

The entrance faced the east. The Holy of Holies was at the west, an arrangement which both in our Churches and Lodges we have reversed, and for which change of pole I should like to hear a good reason.

And now for the details of the structure itself. The dimensions of the several parts are repeatedly given in the Bible with such minuteness, that as you see the building can be reconstructed in exact detail.

A.—The outer court.

This was an enclosure measuring 100 cubits east and west by 50 cubits north and south. It is described in Exodus XXVII., 9 to 13. I may here remark that most of the tabernacle dimensions are multiples of five. The enclosure was formed by hangings or kanauts of fine twined linen five cubits in height. These were suspended upon pillars of wood overlaid with gold, with brass bases or points, and connected from head to head by rods of silver, the expression “filleted with silver” apparently meaning connected by rods of silver. Of these pillars there were twenty on the north and south sides, and ten on the east and west, making a total of 60 in all. Josephus states: “Their chapters were of silver, but their bases were of brass, they resembled the sharp ends of spears and were of brass fixed into the ground. Cords were also put through the rings, and were tied at their further ends to brass nails of a cubit long, which at every pillar were driven into the ground.” The entrance was formed by a special hanging or curtain, twenty cubits in width, leaving a space of fifteen cubits on each side. This doorway curtain was of the same description as the curtains of the sanctuary, of blue, purple, and scarlet, and fine twined linen. The significance of these colours will, no doubt, be explained hereafter. Within the court were the great brazen altar of sacrifice and the laver for washing. The brazen altar is described in Exodus XXVII., 1. It was formed of boards overlaid with brass. I may here remark that all the woodwork of the tabernacle was of the same tree translated in the Bible *shittim* wood. This is the plural form of the *shittah* tree, and has been identified with the “acacia seyal,” a thorny tree which flourishes in the Sinaitic Peninsula. The LXX call it wood that will not rot, *ξύλα ἄσχηπτα*. It appears to be the only good wood produced in the Wilderness, and no other wood was used in the tabernacle or its furniture.

But to return to the brazen altar. Its dimensions were five cubits by five cubits, by three cubits in height. It was provided with horns of brass to bind the sacrifices, and was

hollow within, probably filled up with earth and stones, as directions had already been given, Exodus xx., 24, for "an altar of earth" to be used. It was surrounded by a perforated platform or shelf for the priests to use when sacrificing. This grate or network reached half-way up the altar, and was provided with rings for carrying. The altar was too large to be transported bodily, and in all probability was taken to pieces for convenience of transport. In Exodus xx., 26, steps were forbidden, and according to Rabbinical tradition an inclined plane was provided on the south side for the priests' ascent. The place of ashes was on the east, Lev. i., 16, and the north side was the place where the victims were slain. Between the altar and the Tabernacle was the Laver of Purification. This was formed of the bronze mirrors which the women contributed for the purpose, Exodus xxxviii., 8. It was probably circular in form and adapted for the washing of hands and feet.

We now come to the Sacred Tent itself. This was a portable structure, easily set up and taken down, so that it might accompany the children of Israel in all their desert wanderings.

Three principal parts of the Sanctuary are clearly distinguished in the Hebrew, though they are confounded in most versions. These parts are

1—The Dwelling-place, or the Tabernacle strictly so-called; in Hebrew Ham Mishkan (הַמִּשְׁכָּן)

2—The Tent, in Hebrew Ohel (אוֹהֶל)

3—The Covering, in Hebrew Mikseh (מִכְסֵה)

The Tent and its Covering are quite distinct from the Mishkan or Tabernacle. I will discuss the Tent first. The portions mentioned are five pillars of the shittah wood overlaid with gold, and eleven curtains of goat's hair, probably white, each 30 cubits by 4 in breadth. These curtains were joined by five and six into two large tent cloths 30 cubits by 20, and 30 cubits by 24. These two again were, when the tent was erected, joined by fifty bronze taches or couplings. Above the tent was a covering (dimensions not given) of ram's skins dyed red, and above that a ridge or coping of what is translated "badger's skins," but which according to Josephus and the LXX was blue leather. I have adopted in this model the tent-like construction advocated by Ferguson, with certain modifications. In his recension he has introduced five extra pillars, an enormous ridge pole and an extra support pole in the centre of the Holy Place. In this model I have introduced three pillars at the west bringing the total number of pillars to 12, while I consider that a ridge rope properly fastened would have been sufficient to bear the weight. This, however, is a matter of opinion. With regard to the height of the Tent. We must remember that the Temple of Solomon was an exact replica as to scale of the Tabernacle with the measurements doubled. In the Tabernacle the Holy of Holies is a cube of 10 cubits, in the Temple a cube of 20 cubits. In the Tabernacle the Holy Place is 20 cubits by 10 by 10, in the Temple 40 cubits by 20 by 20. But the height of the Temple is stated as 30 cubits. This is again a double if we assume the Tent to have been raised five cubits above the Mishkan. The reasons for a ridged tent are obvious. Without a ridge, no protection against the weather could be given. The cloths, if merely hung across the boards, as represented in many pictures of the tabernacle, would have collected water and allowed it all to soak through into the sanctuary. Josephus also speaks of the triangular appearance of the front as seen from the gate. This arrangement of the Tent also provides a porch, which is again exactly half the dimensions of the Temple porch. By arranging the five pillars of the east, as in this model, by three and two, we have a prototype of the two great pillars at the porch of Solomon's temple.

The pillars of the tent stood each on a socket of brass, which may have been sunk slightly in the ground for firmness. The tent was entirely separate from the sacred structure below it, and served merely as a shelter for it. The red dyed rams-skins probably only covered the top of the boarded enclosure, while the Tachash coping was to exclude moisture at the ridge, where the rams-skins were sewn together. Let us now remove the coverings of the Tent and observe the dwelling beneath. This was of the most costly and gorgeous description. It consisted of two great embroidered curtains, one of which covered the Holy Place and the other the Holy of Holies. These two curtains were each made up of five smaller curtains, measuring twenty-eight cubits by four, of blue purple and scarlet embroidered with Kerubic figures. The best representation of these curtains I have ever seen was in the illustration in the St. John's Card of this Lodge from the brush of our Bro. Simpson, a picture representing the High Priest within the veil on the great day of atonement. May I humbly point out with regard to that picture that the High Priest on that occasion divested himself of all save his white robes, leaving the gorgeous clothing behind. The Kerubic figures were, no doubt, copied from Egyptian models, as in the illustration I refer to. These two great curtains were joined by fifty buckles or clasps of gold. A veil of the same description as the Tabernacle cloths hung before the Holy of

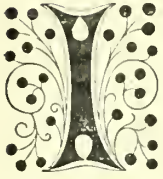


Holies from four pillars, while a similar veil hung at the east entrance; these curtains were held up by a boarded enclosure which measured thirty cubits by ten. The boards were 48 in number: 20 in the north, 20 in the south, and 8 in the west. They were of the same wood overlaid with gold, and each measured ten cubits by one and a half in breadth. Each board was provided with two tenons at its lower end, which were sunk into two sockets of solid silver. The sockets formed a base for the whole structure and were one hundred in number, including the four on which stood the pillars of the veil. To provide the necessary silver, every adult Israelite had to pay half a shekel as atonement money. Each socket of the hundred represented the contribution of 6,000 men. These gilded boards were held together by bars which passed through rings. There were five bars on each side, the centre one reaching from end to end, the other four half-way only. They were fastened at the north-west and south-west corners by the bars dovetailing together in a manner somewhat difficult to describe, but which will be understood by a glance at the model. You will see that in this arrangement of the Tabernacle cloth I have not followed Ferguson. He stretches this integral part of the sanctuary over his ridge pole and makes it merely part of the tent. He ignores the cubical form of the sanctuary, the double cube of the naos, and the cube of the adytum, and he also pays no heed to the statement that "the veil hung under the taches," a direction of considerable importance. By clothing the interior of the structure in this way, we keep the symbolic cubical form and bring into harmony all the references. "The Ark of God dwelleth in curtains," no doubt referred to this Tabernacle cloth, which completely covered the interior of the Holy of Holies. Within the Holy Place were three articles of furniture. On the north the table of shew-bread, on the south the golden candlestick, and on the west before the veil the golden altar of incense. These I will briefly describe. The table measured two cubits by one by one and a half. It was provided with a border and rings in which to place the staves for carrying. Josephus states that its "feet resembled those of animals." This table, or its successor, is figured on the Arch of Titus in Rome, as is also the seven branched golden candlestick. Upon the table stood twelve loaves of bread, Lev. xxiv., 6, in two rows, with incense upon them. This bread was renewed on each sabbath day. On the south stood the golden candlestick with its seven branches: its light was always kept burning while the Tabernacle was erected. Josephus states that the ornaments of its stem and branches were seventy in number. He also says that it represented the sun with the six planets, but whether he was right or not we shall doubtless learn this evening. This candlestick is reported to be at the bottom of the Tiber, somewhere in Rome, with a good many more of the spoils from the sack of Jerusalem under Titus. On the west—before the veil—stood the altar of incense. This was a double cube, two cubits by one by one, surmounted by a golden crown. On it incense was kept burning continually. These three articles formed all the furniture of the Holy Place. Within the veil stood the sacred ark. This was a box of gilded wood  $2\frac{1}{2}$  by  $1\frac{1}{2}$  by  $1\frac{1}{2}$  cubits. It contained various sacred relics—the tables of the law, Aaron's rod, and the pot of manna. It was provided with rings at the ends in which were placed the staves on which it was carried, when on the march. I have never yet seen a picture of the ark with these rods in their proper position. They are always represented on the longer sides; but the ends of the bars were drawn forward so as to appear beneath the veil and never taken quite out of the rings. The mercy seat of pure gold surmounted the ark. On it were two Kerubic figures probably of Egyptian design, not the conventional angel as usually represented. The ark, with its golden lid, was the most sacred thing in the whole sanctuary, and was kept absolutely invisible. When the Tabernacle was taken down, Aaron and his sons took down the veil and advanced with it to the west covering the ark. The staves were then pushed home and more coverings added, and it was not until the ark and the other sacred articles of furniture were securely covered that the structure was taken down.

I have now brought to your notice the whole structure. If I have failed to explain any of the details I shall have an opportunity of doing so while taking down the model after the Lodge is closed. I have, as it were, provided the dry bones for the paper of the evening, which will now be read to you by a Brother who is far more competent than myself to deal with the subject. And I can only say in conclusion, that if I have aroused any interest in the minds of brethren present with regard to a subject which has been to myself an immense source of instruction I shall feel most deeply gratified.

## ON THE SYMBOLISM OF THE TABERNACLE.

W.M. AND BRETHREN,



AM glad to be the first to thank our Bro. Malden for the lecture which gives us so very clear and connected an explanation of the Tabernacle of the Hebrews; and to thank him still more for his kindness, and for the trouble he has taken to bring here and show us the model of the Tabernacle, upon which he has expended so much time and skill and labour.

I freely confess that although the Biblical description of the Tabernacle is lengthy, and also full of detail, yet I have never been able to realize quite how it must have appeared to the observer; and I feel quite sure that I could never have constructed such a model, at once so accurate in detail, and excellent in workmanship, and I congratulate Bro. Malden on being a Moses in work, as well as an Aaron in his ministerial capacity.

It was at the last meeting of this Lodge that Bro. Malden offered to show his model, and to read his explanation; and he at the same time asked me if I would supplement his notes by some comments on the Symbolism of the Tabernacle.

Until to-day I have not had an opportunity of seeing or studying the model, and Bro. Malden's description reached me only with the temptations of Christmas; hence I must apologize for the brevity and the superficiality of my comments on this subject.

I must disclaim the power to answer the questions, he has by implication, in his lecture, left to me to master: in neither of the two cases in which his lecture appeals definitely to me, can I give any authoritative answer. Possibly too, what I might be able to say, that would be of interest, in these connections, must not be said here, because I deem it incompetent for us to discuss in a Lodge of the First Degree, the ritual explanation of any of the specialities of the decoration or symbolism of a Royal Arch Chapter. The Masonic significance of the colours of the curtains seems to be necessarily excluded from my present argument, and probably also the use made of the symbols of the twelve tribes, and of the four leading standards of the quarters. There is room also for much discussion on the veils of the R.A. Chapter, and of their ritual and ceremonial as once practised in England, and as still practised elsewhere. These veils are closely related to the curtain and coloured coverings of the Tabernacle now under consideration, and their introduction into Masonic symbolism as well as their subsequent exclusion, are subjects of great interest to many of us.

The relation which the Tabernacle bears to Freemasonry is not very extensive. There is no mention of it in the actual ritual of either degree.

In the lecture on the tracing board of the Entered Apprentice, there is the statement that our Lodge is placed due east and west, as to its length, because all places of divine worship (presumably Hebrew or Christian places), as well as regular Masonic Lodges, are so placed—"or ought to be so situated,"—for which three reasons are assigned. First, that the sun, which is the glory of the Lord, rises in the east and sets in the west. Secondly, learning originated in the east and thence spread its benign influence to the west.

[Note here the curious ancient Hermetic axiom,—“Initiation passes from the east to the west; intelligence from south to north; force from north to south.”]

Thirdly, another reason is alluded to, but not given; but this third is called “a last and grand reason,” and the Apprentice is told he can hear it at Lodges of Instruction.

If we turn now to the first lecture allotted to the Entered Apprentice degree, we shall find in the fourth section the full statement of the “third, last, and grand reason” why our Lodge is placed due east and west. The subject is introduced by a long discursus on religion and other matters, but at length comes to the point, with the words—“Moses caused a Tent or Tabernacle to be erected in the Wilderness, which, by God's special command, was situated due east and west, for Moses did everything, according to a plan showed him by the Lord on Mount Sinai. This Tent and Tabernacle afterwards proved the model or ground plan of that most magnificent Temple built at Jerusalem, by that wise and mighty prince, king Solomon.”

The Mosaic Tabernacle then is introduced as a reason for the orientation of the Lodge of Freemasons; and the statement is supplemented with a reference to the Temple of Solomon, a building which has a much more close connection with the basic myth of Freemasonry as a whole, and which receives many illustrations in Masonic symbolism and legend. Craft Masonry has no further reference to the Tabernacle, although Royal Arch Masonry has other points of allusion, such as the notice of the two other skilful persons who assisted Moses in the work, but it has been suggested to me that I must not continue in this line of research.

I notice in my recent quotations that on the first occasion the words are “Tent or Tabernacle,” and on the second occasion “Tent and Tabernacle.” Bro. Malden has already

explained to you the difference between, and the relation of the Tent and the Tabernacle itself, so I will not labour this point further than to note that as both Tent or Tabernacle pointed out the direction, either would give the reason demanded, while the Temple of Solomon itself represented both Tent and Tabernacle of the Wilderness.

The Bible refers to three Tabernacles, while Masonry adds allusions to a fourth. Bro. Malden is representing the second, which was constructed by Moses at the command of Jehovah. The third was formed by David to shelter the Ark, which he had taken for safety to Jerusalem, the "city of David"; it may have been an exact copy of the former, which may still have been in existence at Gibeon, and some have it that Hebrew worship was still held at the old Tabernacle, although it was no longer the home of the sacred shrine.

Solomon is stated to have revered the old Tabernacle at Gibeon, when he succeeded to the throne and kingdom. When also the Temple was completed the first Tabernacle was brought up from Gibeon, as a dearly remembered memento of the history of the children of Israel, and was laid by as a relic.

The encyclopædists describe as the first Tabernacle what was only the central tent of the wandering Israelites; it is mentioned in Exodus xxxiii., 7, and appears to have been the central point of ruling and religion, but not a divinely constructed erection, as was the second Tabernacle made by Moses. Mackey calls this earliest Tent of Worship the Ante-Sinaitic Tabernacle. The same Hebrew word *ohel* is used to express it, as is used for the tent of the Great Tabernacle, and not the word *Mishkan*, which is restricted to the Mosaic Tabernacle—the inner structure.

There is a further reference to the Tabernacle of God, used by Him from the time the children of Israel left Egypt, in II. Samuel vii., 6; and in Wisdom ix., 8, the holy Tabernacle is spoken of as "prepared from the beginning."

Whether the formation of an Ark and Tabernacle as a visible dwelling for an invisible God originated from the world's Creator, or with the Hebrews, or not, we may never know; but it is certain from the Bible itself that other nations of so-called idolators had also shrines of a similar nature and used them for similar purposes, at as early a date. See Amos v., 26, "The tabernacle of Moloch and Chiun your images"; and Acts vii., 42, where the Tabernacle of Moloch is again mentioned as an ancient part of foreign worship.

It is asserted that there are plain evidences of this use in ancient Egypt, for Herodotus ii., 63, speaks of the deity at Papremis, as dwelling in a small wooden temple gilded all over, and that it was carried from one place to another, and Diodorus Siculus, at end of Book i., mentions the shrine of Jupiter being annually carried across the Nile and back again, and in Book xx., 65, the sacred Tent of the Carthaginians *ἡ ἱερα σκηνη*.

[Compare here Homer, Iliad i., 420; and Macrobius, Saturnalia i., 23, for a similar custom of the Romans in their Pompæ; refer also to Selden, De Diis Syriis, syntagma i., p. 116; and Calmet, Dictionary of the Bible, article on Niches.]

The learned and orthodox Parkhurst, finding the *SHKN*, which is elsewhere translated *tabernacle*, to be in Genesis iii., 24, translated only *placed*—Jehovah Elohim *placed* at the east of the garden Cherubim—suggests that it should read—placed the Cherubim in a Tabernacle—just as Cherubim were so placed later on in the Mosaic Tabernacle.

When the children of Israel became settled in Canaan, Joshua put up the Tabernacle as a permanent structure at Shiloh, and residences for the priests were built around it.

The Mosaic Tabernacle, after having been set aside at the Solomonic Temple as a relic, is never again mentioned in the Bible, and may have burned with the Temple itself, by the armies of Nebuchadnezzar, who took Jerusalem and destroyed the Temple.

The fourth Tabernacle of Masonry, unknown to the Bible, is not mentioned even by Josephus, the historian of the Jews, and it is difficult to know where Masonry obtained its information concerning it. Ezra informs us that Cyrus permitted certain Jews to return to Jerusalem to construct a new Temple, and says that these erected an altar for burnt offerings, and that they did offer sacrifices; but this does not necessitate the reconstruction of the Tabernacle, for sacrifices were not made in the Mosaic Tabernacle, but outside in the court; nor were they made within the Solomonic Temple, but without it.

In American Masonry it is narrated that a Tabernacle was erected by our ancient brethren near the ruins of king Solomon's Temple, and their Royal Arch Chapter meets in a representation of this.

In our own Royal Arch degree the Hall is not called a representation of the Tabernacle of Zerubbabel, but rather is said to be typical of the Hebrew Sanhedrim, which lay authors, however, have had the temerity to assert was not the name or form of the Highest Jewish Tribunal until much later.

In the American Rite three veils are used, stretching across the chamber, but this is apparently an American invention, as in neither Biblical Tabernacle, nor according to Josephus, was there more than one veil, the veil which guarded the Holy of Holies from all

access to it, and which was only passed by one man once a year. All other curtains of the Mosaic Tabernacle were along the walls and were in no sense partitions across the structure.

I have looked at the Biblical Hebrew words applied to the Mosaic Tabernacle and its constituent parts, hoping for some suggestions of an esoteric or mystic signification, but without any notable success.

I find the constant use of the words:—*Ohel*, or tent, applied to the covering of the Tabernacle; אהל, or by letters AHL, which is a tent or canvas temporary shelter; the word is first used in Genesis XIII., 12, for “tent,” and again in Genesis XVIII., 1, 2.

שכן SHKN. *shekan*, a tabernacle and holy place, Lev. xxvi., 11; Numbers xxxv., 34; and משכן *Mishkan*, MSHKN, habitation or a dwelling; and *Hammishkan*, or the dwelling, with the definite article. This is from a root SHK, meaning to cover, hide, or veil; from this word comes also Shechinah, a late Jewish word, meaning the “*Spiritus Sanctus Dei*,” שכינה, which dwelt in the Mercy Seat of the Ark in the Tabernacle.

מנסה *Miknah*, MKSH, coverings, from KSH to cover; hence the Greek κιστη and Latin *cista* and *casa*—chest and house.

בית *Beth* or house. BIT. ALHIM., House of the Gods.

קדש *Kadosh*, consecrated, holy; QDSH, holy place: and מקדש *Maqadosh*, Exodus xv., 17, a sanctuary, and particularly for the outer division of the Tabernacle, as in Leviticus xvi., 38.

אהל מועד or AHL MUOD or *ohel moed* is the “Tabernacle of the congregation” or tent of appointed *meeting*, or festival from יעד or IOD, it was here that IHVH appointed the *meeting* with Moses and his chosen people.

אהל העדת or AHL H ODT., or *ohel ha eduth* or Tabernacle of testimony, or of witness; this ODT is from the same root IOD.

All these words mean that the Tabernacle, like the Masonic Lodge, was a place of meeting for companions, or of those of similar faith and nation, who were separated from those among whom they lived, by race and by cultus; in fact the Tabernacle was largely the prototype of the Masonic Lodge, which is in theory, even if not in constant practice, the place to be taught morality and the sacred duties which we owe to our Creator and to our brothers in the world. It was not the fault of the Tabernacle that all Hebrews, nor even all Levites, were not commendable characters; neither is the fault of our great institution that all Freemasons are not types of Christian conduct nor of eminent morality.

It seems possible that an additional point of relation between the Tabernacle as described and Masonic rites, lies in the fact that the *shittah* or *shittim* wood of which the boards were made, by Divine command (see Exodus xxv., 5, for the *shittim* wood of the tree *shittah*, שטה, SHTH), may be identical with the tree of the Master's or Third Degree, the Masonic *acacia*—which should bloom over the grave of every deceased brother.

Bro. Malden identifies *shittim* wood with the tree now called *acacia seyal*, which flourishes in the Sinaitic region. Several *acacias* are common in this region and in Palestine; they are *mimosas* of the leguminous or pea flower order in botany, and the Masonic *acacia* is always considered to be of that tribe. It is not one of the *acacias* of the same natural order so common in America, and which are seen imported into our gardens. The same *wood* is mentioned in Deut. x., 3, and many other places; but in Isaiah xli., 19, the *shittah tree* is mentioned—the only time in the Bible. But Buxtorf, in his *Lexicon*, translates *shittah* as *cedrus*, cedar, so the matter is not clear of doubt, for the cedar also grows in Palestine, if not in desert places, and its wood was used for Solomon's Temple. The *shittim* wood is hard, close grained, and orange-brown in colour: gum arabic is an exudation from it, and similar *acacia* trees.

The *acacia* is the only tree of any size, which grows in the *deserts* of Palestine, but it has been doubted whether even it ever grew large enough to provide planks of one and a half cubits in width, *i.e.*, almost three feet wide.

Masonry, in adopting *acacia* as the name of the tree in the Hiramic legend, has discovered a pretty analogy with a derivation of the word from the Greek α—κακια without evil, *i.e.*, innocence, and has also evolved a further symbolic meaning of immortality, which is not derived either from the Hebrew or the Greek.

A further feature which some Masonic Lodges have borrowed from the symbolism of the Tabernacle, is the possession of a *cista mystica*, a secret coffer, representing the sacred Ark within the Tabernacle of Moses.

In the Ceremony of Consecration of a new Lodge in the United States, Bro. Daniel Sickels, of New York, in his “*Freemasons' Guide*” of 1867, says that the “Lodge” is an

oblong box covered with white linen, which is placed upon a table in front of the Grand Master, and is surrounded by three candles and vessels of corn, wine, and oil. This is also an old emblem in our English rites, but so far as I can ascertain, it is not now in general use. It was used to hold the Warrant and Book of Constitutions.

Bro. Malden refers to me a deep question on the orientation of the Masonic Tabernacle—with its western most Holy Place, and its eastern door, asking how it came to pass that our Lodges asserted to have been guided by the tabernacle precedent of having its length from east to west, yet have the Master's place of greatest honour in the east—the opposite to that of the Tabernacle.

I will say at once, I cannot tell the reason. If it is clear that both Mosaic Tabernacle and the Temple of Solomon had the most Holy Place at the west; it is equally certain that churches from the earliest Christian development have always reversed the positions when possible.

Our official lecture says that the Tabernacle “by God's special command was situated due east and west.” It is certain that commentators all agree in this, with Masonry; but I fail to see where the special command is mentioned in the description of the Tabernacle in Exodus; the details are twice given, once the full instructions in chapters xxv. 1, xxxi. 11, and later the details of the actual manufacture are repeated in chapters xxxv. 20, to xl. 33.

The only reference I can find is in chapter xxvi. 18, 20, 22, where there are instructions to make twenty boards for the south side, and twenty boards for the north side, and eight boards for the west, thus implying that the north and south were the two long sides, and the west the closed in back, for the fourth side was not boarded but curtained.

But this is hardly a definite command to place the structure east and west. Josephus says that it was usual to speak of the Temple by identifying the south with the right hand, and the north with the left, and the west as the back, the face being the east end; and so it may have been of the Tabernacle. But this is doubtful, for in verse 18 there is the peculiar expression “*negebah timnah*,” translated “on the south side southward” or as Dr. Clarke would have it, following Zunz and Gesenius, “the south side on the right” but if a person entered it by the east end the south side would be on his left.

Compare the Kabbalistic method of speaking of the Tree of Life, as to right and left pillars, they always speak as if the speaker were the tree, and not the observer of the tree. The Mosaic author certainly knew of a word for east, because QDM. *kedem* is used in Gen. iii. 28, and in Num. iii. 38. But the word east does not occur in the book of Exodus. The word *kedem* is from a root meaning—precede, priority, whence the place whence the sun first comes.

The exact words from Exodus xxvi. 18, referring to the south cardinal point, where twenty boards were to be arranged, are *ניבה* and *תימנה* or NGBH TIMNH now NGB is often translated south it is true but it really means dry, arid, desert; and TIMNH is from IMN the right hand the word *Jamin*—of which Benjamin is compounded. But TIMNH is also used for south.

Drusius has observed that NGB more often means the arid land south of Judea than the south hemisphere, or south aspect; when the Tabernacle was formed, the arid south of Judea was not south of the Israelites.

So that the direct Divine command appears to have been an afterthought: no doubt Jewish tradition has always held the entrance to have been from the east. The more true Hebrew word for south is DRUM, *darôm*, from “high,” where the sun was when at its height.

When we come to verse 36 describing the entrance of the tent, no direction is specified, so that the east and west position as regards the Tabernacle is only inferred, not succinctly commanded to be in the east. The position of the Tabernacle would have constantly varied with regard to the route of march, for the children of Israel did not simply pass from west to east to Palestine from Africa, they pursued a more complex course, east, south, north, and west.

The whole question of orientation of sacred structures was most learnedly discussed here by our Past Master, Sir Charles Warren, but only surmises resulted.

It was suggested that before the Exodus all nations worshipped toward the east,—the Rising Sun; and that Jehovah to make a new departure, and a distinction between the chosen people and other nations, formulated the scheme of reversal of the *aspect* of worship. It was further suggested that when Christian ritual succeeded Jewish, a revulsion of feeling carried the Kibleh or direction of prayer back to the original solar east, for Christ was called the Sun of Righteousness. If this were so, then Masonry is more Christian than Hebrew, and more Trinitarian than Unitarian; which indeed it was until the time when the royal dukes were Grand Masters in the last century, for it was at the instance of the Duke of Sussex that the Trinity made way for the Monotheistic form of adoration, and that Jew, Mohamedan, and Parsee became fully admissible to the Craft; and since the Union of 1813 belief in the Unity of the Divine Power is the sole religious basis of the Order. But the

present religious Masonic principle was unknown to the records of the Craft before 1717-1723, and only is definitely propounded in the Constitutions of Dr. Anderson.

My own private opinion is that the first stated reason of the Masonic Lecture is the true one, and that our Lodges are placed due east and west, because as the sun rises in the east to enlighten the day, so is the Worshipful Master placed in the east to instruct the apprentices and craftsmen, who are presumably his juniors, and hence need Masonic light.

I beg, Worshipful Master and brethren, to propose a cordial vote of thanks to Bro. Malden for his kindness in bringing here and demonstrating his model of the Tabernacle, and also to thank him personally for his most interesting description of this earliest Hebrew sacred shrine.

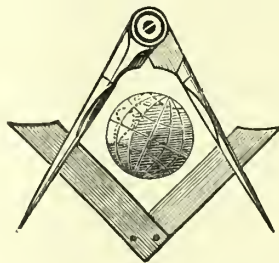
Bro. G. W. SPETH rose to second the vote of thanks proposed by Bro. Westcott in favour of Bro. Malden, and would himself propose that the thanks of the Lodge be equally given to Bro. Westcott also. The proceedings of the evening had been a departure from the course which had hitherto obtained, and had, he thought, been highly interesting to every member present. It was, of course, not possible often to provide such an object lesson as was presented to them in the beautiful model before them, and the skill of the expert craftsman which Bro. Malden had thereby proved himself to possess, was only equalled by the lucidity of his exposition. He, Bro. Speth, had one more duty to perform, which was to explain what Bro. Malden had assumed to be an error on the part of their absent Past Master, Bro. W. Simpson. He recollected perfectly well that at the time of receiving the sketch from which the St. John's Card in question was produced, Bro. Simpson had written in the letter accompanying it, words to the effect that he knew the High Priest should be dressed in white, but that his instincts as an artist prevented him, Bro. Simpson, from so depicting him. Accuracy of detail must occasionally give way to the exigencies of colour and artistic treatment.

The vote having been carried with acclamation, the WORSHIPFUL MASTER in the Chair formally thanked the lecturers for the interesting addresses which they had delivered. He much regretted the absence of their W.M., Bro. Hayter Lewis, as his opinion on the correctness of the model would have been so valuable to them all; but for his own part, he felt that he had now a much better idea of the probable appearance and construction of the Tabernacle, than he had ever previously acquired.

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The Secretary read a letter from the Worshipful Master excusing his absence on account of illness and the doctor's orders, and expressing his regret at not being able to enjoy the treat which he knew must be in store for the brethren. The Secretary was instructed to convey to the W.M. the sorrow of the brethren at his absence and the cause thereof, but their satisfaction that he had taken the prudent course of remaining at home, and thus running no risk from the inclemency of the weather.

Brother Sturgeon exhibited a very handsome old French Master Mason's apron.



## LORD BYRON, G.M.

BY H. J. WHYMPER,

Dep. Dis. G.M., Punjab.



AM very sorry to see a certain statement in "Multa Paucis" regarding Lord Byron, G.M., receiving support from Bro. R. F. Gould's remarks in his article on "Thomas Manningham," in our part 2, vol. v.

My expressing an opinion opposed to that of so high an authority as Bro. Gould may excite a smile, but sometime ago I carefully studied the facts available regarding Lord Byron with the object of discovering whether the "Multa Paucis" theory could account for the formation of the "Ancient" body, my conclusion was and still is, that it will not hold water at all, there is not an atom of bottom in it. I will give my reasons as briefly as possible, chiefly from my former notes.

Bro. Gould writes:—"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 organized rebellion against authority, resulting in the great Schism." I am absolutely unable to reconcile this statement with the only authorised published proceedings I have access to. If Bro. Gould has other sources of information than are described in the footnote,<sup>1</sup> it certainly would be of interest if he would disclose them, but from the sources indicated I can only discover that ten meetings of the Grand Lodge were held during Lord Byron's time of office, which extended from April 30th, 1747, to March 20th, 1752. The previous ten meetings occurred between April 9th, 1743, and April 3rd, 1747, and the ten meetings succeeding his Mastership date between June 18th, 1752, and November 29th, 1754. In the period mentioned as preceding Lord Byron's holding office no less than thirty-four Lodges were erased for not attending the Grand Master at the (so-called) quarterly communications, and at the ten meetings held after he had retired from office twenty-four Lodges were erased.

Neither at the ten meetings before, nor at those after Lord Byron's Grand Mastership, is there any record of any Lodge being restored to the Grand Lodge list.

Now if any one will refer to the only published information regarding the period during which Lord Byron held actual office, he will discover that although ten meetings of Grand Lodge were held, extending over a period of five years, only five private Lodges were erased, and three which had been erased before Lord Byron's appointment to the Grand Mastership were replaced on the list. The net loss was thus two Lodges under Lord Byron's ten meetings as against fifty-eight losses attendant on the preceding and ten subsequent meetings. It is impossible to reconcile these figures with the accusation that during Lord Byron's term of office there was an aggravation of discontent "by the summary erasure of numerous Lodges."

So far I have applied the white-wash brush to Lord Byron (5th Baron), but that he was not a very estimable brother may be admitted.

Debrett says William, 5th Baron Byron, succeeded to the title in 1736, and was tried in 1765 for having killed William Chaworth, Esq., in a duel; he was found guilty of manslaughter, "but claiming the benefit of the statute of Edward VI., was discharged by simply paying the fees."

The last edition of the *Encyclopædia Britannica* somewhat enlarges this statement and says he killed his neighbour and relative in a drunken brawl, also that later in life he was known as the "wicked Lord Byron." This is all I can discover which in any way might possibly lend any kind of support to a theory that Lord Byron was a careless or worthless man who neglected his duties, and that brethren being disgusted formed a secessionist body. But for other reasons this must not be too quickly assumed, for there are entries in Grand Lodge records which would show that however wild a nobleman he may have been in 1765? he was distinctly popular during his term of Grand Mastership, and that his non-attendance at six out of the ten Grand Lodges held during that term was owing to his being absent from England, possibly on some State mission. Here is Entick's entry on the subject —

"Grand Lodge, at the Devil Tavern aforesaid, was held on March 16, 1752. Present, Lord Byron, Grand Master, his Grand Officers; Lord Ward, late Grand Master; and other late Grand Officers, Lord Carysfort; the twelve Stewards; the Stewards Lodge, and the Masters and Wardens of fifty six Lodges.

<sup>1</sup> Entick's Constitutions,	1756.
"	1767.
Noorthouck's Constitutions,	1784.
Preston's Illustrations,	various editions.

“The usual Forms being gone through, and the Brethren having, with great Demonstrations of Joy, expressed their Pleasure at the Sight of their Grand Master, who had been abroad for several years, and lately returned in Health and Safety; contributed handsomely to the general Fund of Charity.”

Further on we find at the assembly and Feast on March 20th, 1752:—“Much Harmony, the old Cement of the Fraternity, abounded throughout the whole large Assembly; and all expressing the greatest Joy at the happy Occasion of their Meeting, after a longer Recess than had been usual, *occasioned chiefly by the Attention of all Persons, and especially the Masons, being fixed on the Re-establishment of the publick Peace, which ever brought Blessings in Abundance, and all desirable Honour and Esteem with the Good and Great, to the ancient and peaceable Fraternity.*”

The italics in the above quotation are my own, the statement appears to some extent to exonerate Lord Byron for meetings not having been held.

A study of the records I have noted I think will convince most brethren that the great schism started from what is termed the “Irregular Makings” of Masons, and that this in all probability came about from the assumption of the Grand Lodge (of London and Westminster) that with its foundation all Lodges of Freemasons, who could be got at, owed allegiance to it. We have certain records that this assumption was resented, or ignored, and other records point to the same conclusion.

I believe it is not known how Lodges were Constituted or authorised to meet prior to 1717; my personal conviction is brethren formed Lodges of their own volition, but in any case it is certain Lodges did not owe allegiance to any central Lodge authority. The first Grand Lodge originally only proposed governing London and Westminster, although it termed itself the Grand Lodge of England, a circumstance which it is well known occasioned the sarcastic rejoinder of the Lodge at York, describing itself as the Grand Lodge of *All* England. The London Grand Lodge’s government speedily became a government of assumption, and the four Lodges which at the beginning constituted themselves a Grand Lodge, assumed rights which the Grand Lodge had no shadow of claim to.

There cannot be doubt but that in 1717 there were Freemasons in and about London who were not at that time members of those particular four Lodges which agreed to form a Grand Lodge, and it would almost naturally follow that such brethren would disagree with a Grand Lodge which eventually declared there was no such thing as a Freemasonry which did not acknowledge its authority, it being at the same time perfectly self-constituted.

Anderson gives the places of meeting of *seven* London Lodges in the last decade of the 17th century, and he says there were others. He also indicates there were several working in 1703, and as there were others scattered over England it appears tolerably certain there must have been brethren in London who did not belong to the four Lodges which formed the 1717 Grand Lodge.

It is understandable that many an old brother may have viewed the outcome of the action of the four Lodges in forming a Grand Lodge, to the authority of which all were expected to bow, without possibly having heard anything at all of the proposed formation, or having assented to it, as an act of impertinence.

Some brethren so situated would assuredly have resented the bonds it was attempted to force on them, and the semi-public ceremonies of the Grand Lodge, which were certainly Novelties to the majority of the, if indeed they were not to the entire, Craft, afforded ample scope for ridicule or satire, and we know Freemasons joined in scoffing the Grand Lodge.

The United Grand Lodge of England has quite recently recognized that a newly established local Craft government has no such rights as the Grand Lodge of England (of 1717) assumed shortly after its formation, and it is not unnatural that a certain number of Freemasons, whether attached or unattached to Lodges, should have disregarded the imposed authority and should have held themselves free to form Lodges in the manner, whatever it was (?) customary prior to the Four Lodge Grand Lodge.

The first record of “Irregular Making of Masons” is dated June 30th, 1739. In December of the same year we learn Grand Lodge “pardoned the Transgressors, upon their submission, and Promises of future good Behaviour, it was ordered, that the Laws be strictly put in Execution against all such brethren, as shall for the future countenance, connive, or assist at any irregular Makings.” Regarding this Noorthouck says,—

“The Grand Lodge justly considered such proceedings as an infringement on the original laws, an encroachment on the privileges, and an imposition on the charitable fund of the society. It was therefore resolved to discountenance those assemblies, and to enforce the laws against all brethren who were aiding or assisting in the clandestine reception of any person into Masonry, at any of these illegal conventions. This irritated the brethren who had incurred the censure of the Grand Lodge; who, instead of returning to their duty, and renouncing their error, persisted in their contumacy, and openly refused to pay allegiance to the grand master, or obedience to the mandates of the Grand Lodge. In contempt



of the antient and established laws of the order, they set up a power independent, and taking advantage of the inexperience of their associates, insisted that they had an equal authority with the Grand Lodge to make, pass, and raise masons. At this time no private lodge had the power of passing or raising masons; nor could any brother be advanced to either of these degrees but in the Grand Lodge, with unanimous consent and approbation of all the brethren in communication assembled. Under a fictitious sanction of the antient York constitution, which was dropped at the revival of the grand lodge in 1717, they presumed to claim the right of constituting lodges. Some brethren at York, continued indeed to act under their original constitution, notwithstanding the revival of the grand lodge of England; but the irregular masons in London never received any patronage from them. The antient York masons were confined to one lodge, which is still extant, but consists of a very few members, and will probably be soon altogether annihilated. This illegal and unconstitutional claim obliged the regular masons to adopt new measures to detect these impostors, and debar them and their abettors from the countenance and protection of the regular lodges. To accomplish this purpose more effectually, some variations were made in the established forms; which afforded a subterfuge, at which the refractory brethren readily grasped. They now assumed the appellation of antient masons, proclaimed themselves enemies to all innovation, insisted that they preserved the antient usages of the order, and that the regular lodges on whom they conferred the title of modern masons, had adopted new measures, illegal and unconstitutional." Thus by a new species of deceit and imposition they endeavoured to support an existence; using the necessary precautions taken by the Grand Lodge to detect them, as grounds for a novel and ridiculous distinction of antient and modern Masons. This artifice strengthened their party in some degree; the uninformed were caught by the deception, and in order to procure further support to their assumed authority, they also determined to interrupt the regular mode of succession to the office of Grand Master by electing a chief ruler under that designation, and other officers under the title of grand officers, appointed from their own body, "convinced that the most probable means for establishing their opposition, would be by liberally conferring honours on their votaries, to secure their allegiance, and to induce others to join them. They framed a code of laws for their government, issued patents for new Lodges, and exacted certain fees of constitutions, from which they hoped to raise a fund sufficient to support their power. They so far succeeded in their new plan as to be acknowledged by many; some gentlemen of family and fortune entered among them; and even many regular Masons were so unacquainted with their origin, or the laws of the society, as to attend their Lodges and give a tacit sanction to their proceedings. Of late years, however, they have not been so successful. The laws being more generally known, the impropriety of countenancing their measures has been more clearly discovered, and their meetings have not only been less encouraged, but many of their best members have deserted them."

In 1740 (July 23rd) there is a record of late Stewards "being present and assisting at irregular Makings."

The next allusion to dissension is in the record of June 24th, 1741, when "It was also ordered, That before any Lodge shall be struck out of the Lodge-Book for Non-appearance, a Summons shall be left at the House where such Lodge is held, for the Officers to appear at the next quarterly Communication, to shew cause for their Non-appearance."

Following on this three Lodges were erased on June 24th, 1742, "for not attending the Grand Master, in quarterly communication, pursuant to several Notices sent them respectively," and as before stated between April 9th, 1743, and Lord Byron's Grand Mastership, thirty-four more Lodges were erased for the same reason.

A Schism was thus evidently in full swing long before Lord Byron assumed office in 1747, and in that year Lodge No. 9 was restored to the list, in the following year five Lodges were erased and in 1751 two Lodges were restored. This period, as before stated, did not thus witness "the summary erasure of numerous Lodges." Some other cause for the Schism must be sought for. Why should Noorthouck's account, which is consistent with what I have personally advanced, be ignored, and that of the anonymous writer of "Multa Paucis" accepted?

Nor should good old William Preston's record be overlooked:—

"Lord Raymond succeeded the Marquis of Carnarvon in May, 1739. His Lordship, in several communications, redressed many grievances complained of, and ordered the laws to be strictly enforced against some Lodges, on account of irregularities which then prevailed. Several Lodges were constituted by his Lordship.

"The Earl of Kintore succeeded Lord Raymond in April, 1740, and, in imitation of his predecessor, continued to discourage all irregularities. His Lordship appointed several Provincials, in particular one for Russia, another for Hamburgh and the circle of Lower Saxony, and another for the island of Barbadoes."

Regarding Lord Byron himself Preston wrote :—

“ Lord Ward succeeded the Earl of Morton in April, 1742. His Lordship was well acquainted with the nature and government of the society, having served every office, even from a Secretary in a private Lodge. His Lordship lost no time in applying the most effectual remedies to reconcile all animosities; he recommended to his officers the greatest vigilance and care in their different departments; and, by his own conduct, set them a noble example how to support the dignity of the Society. Many Lodges which were in a declining state, he advised to coalesce with others in the like circumstances; some who had been negligent in their attendance on the communications, after proper admonitions, he restored to favour; and others, who persevered in their contumacy, he erased out of the List.” We also read :—

“ Lord Byron succeeded Lord Cranstoun, and was installed at Drapers'-hall on the 30th of April, 1747. The laws of the committee of charity were, by his Lordship's orders, inspected, printed, and distributed among the lodges. A handsome contribution to the General charity was sent from the Lodges at Gibraltar. During five years that his lordship presided over the fraternity, no diligence was spared, on his part, to preserve the privileges of Masonry, to redress grievances, and to relieve distress. When business required his attendance in the country, Fotherley Baker, Esq., the Deputy Grand Master, and Secretary Revis were particularly attentive to the Society in his absence. The first gentleman was distinguished for his knowledge of the laws and regulations; the latter for his long and faithful services. Under the direction of these gentlemen the Society continued till the year 1752, when Lord Carysfort accepted the office of Grand Master.”

The foregoing three quotations are from the second edition of Preston, in the 1788 edition he enlarged these statements.

I therefore think but slight evidence can exist beyond the “*Multa Paucis*” statement, that Lord Byron was responsible for the Schism, and I trust I have succeeded in showing much other evidence exonerates him from all blame.

The Lord Byron in question died in 1798, I do not know when he was born, but he succeeded his father in the peerage in 1736.

It has occurred to me there is a possibility that “*Multa Paucis*,” the date of the publication of which is assigned to *circa* 1764, was in reality published after Lord Byron was convicted of manslaughter, *i.e.*, 1765, and that his then unpopularity was improperly seized upon to account for the dissensions in the Craft, which continued long after “*Multa Paucis*” was published. I do not assert this was so, but I think the idea might be sifted, as every one knows “Give a dog a bad name,” etc.



## THE EVIDENTIAL VALUE OF THE REGIUS, THE COOKE, AND THE W. WATSON MSS.

BY C. C. HOWARD,

W.M. 2036 E.C., Picton, New Zealand.

'Tis the sport, to have the engineer  
Hoist with his own petar."—*Hamlet*, iii., 4.



THE fire of criticism to which my Alban and Naymus Græcus theories were jointly exposed in the discussion of October last, fierce and ably directed as it was by the master-gunners of 2076 E.C., seems to me after careful examination to have done no irreparable damage to my central position whatever its effect may ultimately prove on certain outworks; and even Dr. Begemann's heavy artillery since brought into action has not convinced me of the impracticability of holding my ground, especially with the assistance of those veterans whose services wholly or in part I have been fortunate enough to enlist.

In the present state of our Masonic knowledge—shall I not rather say, of our Masonic ignorance—it is almost impossible to construct a theory that shall not have many vulnerable points. Where greater men than I have lamentably failed, I might well be pardoned for not succeeding; and should my theories be ultimately rejected I shall still have the satisfaction of knowing that I have quickened interest in the true story of English Freemasonry, and done something to vindicate the honour and honesty of our forefathers in the Craft.

But in this as in other things—

Our indiscretion sometimes serves us well  
When our dear plots do pall.

Truth is sometimes intuitive and the evidence in support of it is not always at once forthcoming in its completeness. It *has* happened that the theory most derided at first as opposed to our pre-conceived and cherished ideas, condemned as the idle dream of a visionary, unsupported and unsupportable, has in the long run won its way to general acceptance. So haply it may be with mine. *This* I know. Time is a good ally and he has already declared himself on my side. And this further I know—"Magna est veritas et prevalebít." And for the rest, What matters it after all?

And now I propose to carry the war into my opponents' camp and expose the weakness of their own position. Discarding metaphor—this much is plain. Until we can come to some common understanding about the evidential value of the Regius and the Cooke MSS., which have so important a bearing on the "Alban and Athelstan enquiry," it is utterly impossible for us to come to an agreement on matters of fact. So leaving minor issues for the present, let us try and settle this important preliminary. My opponents assume that these MSS., being the oldest, are necessarily the truest, and, virtually, the only trustworthy guides in matters of Craft History. And they are ever ready to cite them as witnesses in their favour. But have these witnesses ever been cross-examined? Not to my knowledge. The masterly *fac-similes* issued by the Lodge enable any one to do it who will, and I propose to do it now. I am sanguine enough to think I shall be able to show that neither of them is the unimpeachable authority my critics imagine. That both are documents of peculiar interest I freely admit, but I protest with all my might against their exaltation, on the mere ground of age, to supreme rank as the Masonic scriptures, so that—to apply the language of the Church of England's fifth Article—"Whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an Article of Faith." That both can be touchstones of truth is impossible, seeing that they are flatly contradictory on such a cardinal point as the introduction of the Craft into England; the Cooke assigning to the event a higher antiquity than the Regius MS. does, by more than six centuries. Their irreconcilability on this and other points is admitted. Which then is the superior authority? "I do not believe, however, that we shall ever find a purer text than the Regius MS.," says our esteemed W.M., Bro. W. H. Rylands (*A.Q.C.* iv., 215). Our worthy Secretary, Bro. Speth, maintains that so far as the charges are concerned, the Cooke text "is undoubtedly the purest, least altered copy of these Constitutions that has at present come down to us, far exceeding in intrinsic value the metrical version of it presented to us in the Regius MS., No. 17 A.I., because less altered by poetic license" (Commentary on the Matthew Cooke MS.) This was written before the discovery of the William Watson text, and leaving that MS. out of the question, probably nine out of ten of us would agree with Bro. Speth. But the discovery of that copy has put a new complexion on matters as I shall endeavour to show. There are some points in connexion with it which we have all

overlooked, consideration of which will, I think, compel even my redoubtable opponent, Dr. Bege mann, to modify the opinions he has expressed, with a force and lucidity peculiarly his own, in the last number of our *Transactions* (v., 37).

But *retonons à nos moutons*. I have undertaken to prove, by their own internal evidence, that neither of our two oldest MSS. is a trustworthy guide in the matter of our ancient Craft traditions. To give pride of place to the older one—the Regius MS. We note at the outset that it is, strictly speaking, not one of the Old Charges at all; however free the use it makes of them, and however close its metrical rendering of them may possibly be in certain parts. This fact alone should make us chary in dealing with it.

Further it is in metre, and allowance must be made for poetic license—the exigencies of rhyme, etc. We all know the old epitaph—

Here lies Thomas Woodhen,  
Most virtuous of husbands and most excellent of men.

[N.B.—His real name was Woodcock, but it wouldn't come in rhyme.]

The difficulties are not imaginary, therefore, and we must take them into account. And yet again; the MS. is not an original, but merely a transcript. How many removes from the prime copy we have no means of judging; but the fact that it is a transcription opens the door to numerous possibilities of error—possibilities which the internal evidence promptly converts into certainties.

No one can read our version of the poem through, critically, and think for one moment that it fairly represents the original sequence of thought in its author's mind. If it does, what a strangely disordered mind his must have been! But every careful reading of the MS. deepens my conviction of its masonic untrustworthiness. There is such a general incoherence, so many palpable omissions, such manifest disorder, that it stands self-condemned.

The poem as we all know divides itself three parts:

- (a.) The strictly Masonic portion (ll. 1-576).
- (b.) A Devotional Manual (ll. 577-692).
- (c.) A Book of Etiquette (ll. 693-794).

The first is unfortunately the most imperfect. The second and third are fairly consecutive and coherent. Were these the least used parts of the original? Methinks they would be now-a-days. It is at any rate conceivable that the interest of the old masons to whom the whole was addressed centred chiefly in their Masonic obligations and, especially as specific penalties were apparently attached to the breach of trade rules, (*vide* article 10—Points 7 and 10). Some of the folios may have got lost, or suffered from excessive wear and tear. Others were assuredly misplaced in the copy the scribe had before him, and he was but a mechanic, too ignorant to know it or to amend it.

We have not to read far before we find ourselves in difficulty. The sudden change of person, from the third to the first, at l. 15, makes us turn back to see if we have missed the connexion. No—the change from indirect to direct narration is entirely unprepared for. There is a link lost evidently. Nevertheless we can catch the drift of the author's meaning, and the blunder in itself would not detract seriously from the value of the MS., but unfortunately it is but the first of a long series.

Who is denoted by "hym" in l. 27 and "he" in ll. 28-30? We know from other sources of information, but that is not enough. The pronouns are inadmissible except in closer connexion with the noun substantive, to which they refer. The poet would see at a glance the necessity of making the reference clear, and in the original it doubtless was clear. But in our copy the mysterious personality enshrined in the pronouns is not revealed till l. 35! Something wrong evidently!

At l. 31 is commenced what we recognize as the first of the Euclid charges, without any notification of the fact that he gave charges, beyond the general heading of the paragraph, which ought only to indicate its actual contents. Another omission!

Line 35 tells us:—

Thys grete clerky's name was clept Euclide.

But if we ask *what* great clerk? we have to go back to ll. 27, 28, 30, the connexion of thought being completely interrupted by the intrusion of the first Euclidian charge.

At l. 37 we read:—

3et thys grete clerke *more* ordeynt he.

"*More ordeynt!*" we have not been told that he ordained *anything*. This strengthens the theory that something is omitted after l. 30, serving as a general introduction to the Euclid charges. Lines 35 and 36 are evidently out of place, obscuring as they do the sequence of the charges, as well as the significance of the pronouns in ll. 27, 28, 30.

Lines 43-46 are so intimately related to the subject matter of *ll.* 31-34, that there must have been some closer connexion between them in the original as in later versions of these charges.

Going on to *l.* 61, we find the *Athelstan legend* included in the paragraph headed "Hic incipient constitutiones artes gemetricæ secundum *Euclidem*." This could not have been the poet's own classification of the facts. Either there *was* no heading to the paragraph, or the heading to *this* paragraph has dropped out.

Not staying now to criticise the articles and points, to some of which we must again refer, let us pass on to *l.* 535, and note the extraordinary "non sequitur."

The legend of "Quatuor Coronatorum" has just ended thus:—

Here fest wol be withoute nay  
After Alle Halwen the eyght day.

Then—immediately following—we have (*ll.* 535-538):—

ȝe mowe here as y do rede,  
That mony ȝeres after for gret drede;  
That nooes flod wes alle y'-ronne,  
The tower of Babyloyn wes begonne.

Will any sane man say this represents either the order of fact or the poet's sequence of thought. To my mind we have here the earliest portion of the poem now surviving. It *may* have been the actual beginning, but I hardly think so. Our difficulties centre in the word "after." 'After *what*?' Certainly not after the occurrence last related in our version. Can *this* be the meaning that the author clumsily tries to express? "Ye may hear as I do read that many years after [the time] that Noah's flood was all dried up, the tower of Babylon was begun from great dread [of a recurrence of such a catastrophe.]" It *may* be so. The reading receives some support from Jewish tradition, though not from the Masonic, which attributes the fear of an approaching calamity to the children of Lamech, as prompting them to take timely measures for the permanent preservation of their knowledge. And the construction is certainly against it. The words, "for gret drede," are clearly out of place. They should come in after *l.* 538, not at the end of *l.* 536. Indeed the whole passage would require re-casting, to bear out this view of what it was intended to express. The more natural supposition certainly is, that this is *not* the actual commencement of the poem, but that the Babylon story was preceded by other incidents of the Craft legend, presumably one or both of the Lamech and Pillar episodes. And if this be so, the Regius MS. itself testifies here, as it certainly does elsewhere to its own incompleteness, and to the fact that other traditions were current at the time of its compilation, and were in all probability incorporated into the first or original edition. "Mony yeres after" (or afterward) is a stock phrase of our author's employed to introduce the Babylon legend (*l.* 535), the Euclid (551), the Athelstan (59).

The Regius MS. is inaccurate in its reference to Nabogodonosor. The writer was perhaps better acquainted with Daniel than with Genesis, and in a moment of mental confusion made a slip.

But to proceed. Directly after the Babylon story we encounter a second fragment of the Euclid legend. Not another version of it as in the Cooke text but a purely supplementary statement connected with the Babylon incident by the introductory phrase "mony yeres after" above referred to. But it certainly should be incorporated with the rest of the Euclid legend. Probably it was originally, and the complete statement followed here in its proper chronological order.

To this short further statement about Euclid is conjoined the description of the seven liberal sciences, which the context would lead us to regard as in the author's view an organic part of the Euclid legend.

Throȝh hye grace of Crist yn heven,  
He commensed yn the syens seven;  
Gramatica ys the furste syens y-wisse, etc., etc.

In most MSS. this description of the liberal sciences occurs near the beginning. This is so far in favour of the supposition that we are here dealing with what was originally a much earlier part of the poem. And are we to accept as genuine the explanations of the sciences? *e.g.*:—

Astronomy nombreth my dere brother  
Arsmetyk scheweth one thyng that ys another  
Gemetré the seventh syens hyt ysse  
That con deperte falshed from trewth the y-woys.

Admitting that Euclid's elements are a valuable training in sound argument, and that it would be possible to make out a "case" for geometry's power of distinguishing truth from falsehood on this ground, we cannot ignore the fact that the genuine charges all recognise this to be the proper function of logic—and what shall we say of the descriptions

of Astronomy and Arsmetyk! Greater rubbish was never written. The charitable supposition is that the copy was indecipherable, and that the ignorant scribe is alone responsible for the present absurd text. Two thoughts in passing. 1st—Note the quaint argument Gemetria is the seventh science. Why? It is meek and courteous and so gives precedence to others. Hence its professors must leave pride and covetousness and take heed to good discretion and courtesy (ll. 563-4 and 577-80). 2nd—Was logic called emphatically *the Art*? (cf. l. 567 with Cooke 58-59.)

This brings us to the end of the Masonic part of the poem. And must we not say, that interesting as it is and ever must be for various reasons, it furnishes too strong internal evidence of mutilation, improper arrangement and positive error to be accepted as a standard of truth on the matter of the old Craft traditions. Except in the Athelstan charges, it is all fragmentary and pieced together anyhow. We are in the realm of topsyturvydom. After many careful readings, it seems to me, that to *make even imperfect sense* of the first part of our MS. it wants a thorough re-arrangement, and the sections must be read in the following order:—(a) ll. 535-576 (or possibly 586); (b) 53-58; (c) 1-52; (d) 59-534; and even then it will be but an incomplete and inaccurate representative of the original.

And now to view the MS. in another light—the light of its own purpose. If we could decide this authoritatively, much would be gained. But, unfortunately, the opening lines of the poem appear to be lost, and in their absence we are driven to surmises. Dr. Begemann and I agree that the writer had a purpose, but we differ in our estimates of it. The great commentator says (*A.Q.C.* v. 38) “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 taking this as the key-note of the poem, he proceeds to point out how transparently the purpose of its author appears in every part of his work. He maintains that the Euclid and Athelstan legends were intended to enhance the dignity of the Craft, and so to enforce its obligations, on a sort of a *noblesse-oblige* principle, as I understand him. The Babylon story was to serve as “a deterrent example of criminal builders punished for rebellion against God.” The Quatuor Coronati legend furnished “an illustrious example of model masons.”

Now allowing, for the sake of argument, that the Masons were *from the Government point of view* factious and rebellious, still there is another side to the question, and I think it probable that, *from their point of view*, their so-called rebelliousness was merely the steady assertion of their own rights of internal self-government, rights conferred by former kings and confirmed by Royal charter, rights enjoyed by the Craft from its beginnings, and only held in trust by them, to be handed on unimpaired to their posterity, rights whose reasonableness was afterwards admitted by the Government itself.

The poet, being a Mason, would more probably take his brethren's part; but if his object was to bring them into a more submissive mood, he certainly went a strange way about it, and furnished them with weapons they would not be slow to use against himself. His arguments were all in their favour, as we plainly see. *The Euclid and Athelstan charges assert as plainly as possible the right of the Craft to be self-governing.*

I have already shewn that the Regius version of the Euclid charge cannot be held to represent fairly and truthfully the poet's own work, so I fall back on the Cooke version plainly based on the same original. This represents Euclid as saying (l. 492), “I schalle teche hem such a sciens that they schylle lyue ther by jentelmanly vndyr condicion that ye wylle be swore to me to perfourme the *gouvernans* that I schalle sette you too and hem bothe and the *Kynge of the londe*, & alle the lordys by one assent grauntyd thertoo \* \* \* And they toke their souys to euclide to gouerne hem at his owne wylle. This is clear enough surely.

And the Athelstan charges, as given in the Regius MS., even more distinctly assert the doctrine of Craft independence. It is in fact their central feature. In the whole thirty regulations the civil power is only referred to thrice. In points 12 and 15 the duty is thrown upon it of enforcing the obedience of Craftsmen to the regulations made at the annual assemblies. Point 14 addressed to those “that wolde ben under awe” (l. 428), i.e., apprentices (l. 293), “new men that never were charged bi-fore” (Cooke 913), required them to take an oath of fidelity to their “lyge lord the *Kynge*,” but in the same breath it exhorted them to be true to their masters and fellows, and to all this ordinance. So that these were after all co-ordinate requirements. And this is absolutely the only reference to submission to the civil power. The recital of the Athelstan charges would tend then to confirm Masons in the resolution not to part with one iota of the independence so long enjoyed and so formally secured to them.

Nor can I think the Babylon legend happily chosen for its assumed purpose. Granted that the confusion of tongues was the punishment for rebellion against God—*was not that*

*punishment incurred by obedience to the secular power? Had the builders disobeyed their king, all might have been well!*

And granting that the "Ars Quatuor Coronatorum" section of the poem does furnish an illustrious example of model Masons, what constituted their virtue? *Was it not disobedience to the civil power!*

Neither can I accept Dr. Begemann's view of the poem as offering an adequate explanation of the remaining sections thereof.

But I do agree with him most heartily that the author's purpose was ethical; and this being so, he was only concerned with Craft history, so far as it directly served this disciplinary purpose. The author was a cleric and a Mason—possibly the director of a guild or society of Masons—his *brethren* in the Craft (*ll.* 49-571)—his *children* in the faith (*l.* 577). He may have been associated with them in three relations, as 1st—Their master at work; 2nd—Their pastor; 3rd—Their companion at the social board. Cognizant of their needs from his own personal observation he seeks to be of service to them in all three relations: (*a*) to impress upon them their Craft obligations; (*b*) to regulate and assist their devotions; (*c*) to refine them, in brief to make them good Masons, good Christians, and gentlemen. To this end he lays under contribution a variety of books, but notably three:—1. A copy of the Old Charges. 2. A devotional manual. 3. A book of etiquette—"the boke" of *l.* 707.

Our Masonic interest centres then in the first part of the poem. From the author's point of view, if I rightly apprehend it, there were three, and only three, matters of supreme importance in the Craft legend, viz., the Babylon, Euclid, and Athelstan charges. Other organizations of the Craft there had been, and they were not altogether unknown to our author, as I shall presently show; but these, although they conferred privileges, do not seem to have imposed any fresh duties. Hence the Babylon, Euclid, and Athelstan charges remained the three main strands of the Masonic cord of obligation, a fact witnessed by the marginal pointers in Harleian MS. 2054 (*Reprints*, vol. iii.). I think it likely that the Nimrod and Euclid charges—together, of course, with the Athelstan ones, which were a matter of obligation—constituted the only parts of the Old Charges generally read in the Chester Lodge. Whether or no, I submit that these were the parts that entered most directly into the plan of our poet, and if we ever recover a genuine copy of the original work, we shall probably find that these, together with a few introductory remarks on the origin of the Craft, form the staple of his work. We have no trace of the Nimrod charges in our Regius MS., but I have shewn that it most inadequately represents the original text. There are other palpable omissions, and I strongly suspect the Babylon charges have also dropped out. As it stands, the story seems to me—unless I have totally misconceived the author's object—to be the one useless portion of an eminently purposeful book. The only points of vital interest to English masons, the only details that could give it an organic connexion with the legend that immediately follows it, are not forthcoming. The insertion of some notice of the Dispersion, as the consequence of the confusion of tongues, and as resulting in the wide diffusion of architecture and of the charges would be the most obvious way of connecting this with the Euclid legend. For there are two points always particularly noticeable in connexion with that legend:—(*a*) The extraordinary explanation of how Masonry travelled from Babylon to Egypt. (*b*) The substantial identity of the charges given in the two places. My opinion is that our poet was either following a variant body of tradition, some old charge now lost which offered a much more plausible explanation of both the above mentioned matters, or dissatisfied with the common roundabout theory of connexion he devised this much more direct one. But alas! we have only fragments of his story, and it breaks off abruptly at *l.* 550.

An angele smot hem so with dyveres speche

That never won wyste what other schuld reche (550)

Mony eres after the good clerk Eucllyde, etc. etc. (551)

It cannot be said that the Nimrod charges were then unknown. The Cooke MS. asserts that at the time of its compilation they were extant in various languages (*vide* Commentary on William Watson MS. *Reprints*, vol. iii., pt. iv., p. 6.)

But I may be asked—How is the introduction of the legend of the Four Crowned Martyrs to be explained? I reply that it was introduced to form a link of connexion between the Masonic and the Devotional portions of the treatise, its purpose being now obscured by the intrusion of what was originally the commencement of the poem (*ll.* 535-576). The poet wished those for whom he wrote to be even like these, "werkemen of the beste" (*l.* 505), "Stedefast yn Crystes lay, and here Craft withouten nay" (*ll.* 511-12). A better illustration or a better link between the first two parts of his book could hardly be imagined.

If my view of the poem be the right one, the omission of the Charles Martel and Alban legends is sufficiently explained. They had no direct bearing on the author's purpose.

So far then from being surprised at their omission, I should rather have been surprised at their insertion; and I maintain that their non-mention is no evidence that they were not current.

But further than this, I shall endeavour to prove presently that while omitting the Alban legend and giving intentionally or unintentionally a false gloss to the Athelstan one, *the poet all unwittingly testifies to an earlier organization of the English Craft, than the one he speaks of as the first; and thus is condemned, out of his own mouth, as untrustworthy in matters of Craft History, which were to him after all matters of only secondary concern.*

I picture him as culling from the Old Charges, his Devotional Manual, and his Book of Etiquette, such portions as he deemed most pertinent to his end and helpful to those he sought to serve; omitting irrelevant matter however interesting; modifying certain particulars perhaps to give coherence to his verse. If we could positively identify any one of the three chief sources of information utilised, the author's method of dealing with it would furnish a clue to his treatment of the others. Bro. Gould thinks "Mirk's Instructions to Parish Priests," published 1450, may have been the foundation of the second part of the poem, and I daresay he is right. But in the course of my reading I have been struck with the general likeness borne to the Regius poem by extracts from the "Lay Folk's Mass Book," published in metre in 1375, and I should be grateful to any antiquarian brother who would investigate the matter. But this by the way. The highly interesting Athelstan charges await us.

We can hardly doubt that the author had a virtual copy of the actual document before him, for surely, as Bro. Gould points out, we hear in *ll.* 487-490 the very ring of the original phraseology, the text of Athelstan's own royal confirmation of the statutes:—

These statutes that y have hyr y-fonde  
Y-chulle they ben holde throug my loude  
For the worsché of my rygolté  
That y have by my dygnyté.

I am not sure that the quotation should not be further extended.

But this will suffice. What I want to point out is, that this very old document bears witness to earlier organizations of the English Craft and to yet older Craft rules, and thus contradicts its own statement that it was first organized "in good Kynge Adelstonus day." But it will be advisable first to settle the meaning of the word "craft." Although usage is not strictly uniform perhaps, still there can be no doubt that in the great majority of cases where it is employed in the poem, it does not mean trade or calling, but the trade organization, the Masonic guild, brotherhood or society bound by rules and possessing privileges. The instances are too numerous to quote. To take one of the most familiar couplets:—

Thys craft com ynto Englonde as y yow say  
Yn tyme of good Kynge Adelstonus day.

This cannot mean there were no builders in the land, no Masons there before then. We know there were. It must mean that there was no previous organization of the trade. The fact is contradicted by other statements of the poem, but the point now is to fix the meaning of the word "craft." In *l.* 326 we read "lest the craft wolde thee despyse." The 10th article (*ll.* 200-205) requires "alle & som yn thys curyus craft to be togeder as systur & brother." The general meaning of the word evidently is "trade-society" or organization.

Having settled this point let us ask, What was it prompted Athelstan's action? Lines 67, 68, and 69 give the answer:—

Thys goode lorde loved thys craft ful wel  
And purposed to strenthyn hyt every del  
For dyvers defawtys that yn the crafte he fonde.

Defawtys! defects! *What* defects? It cannot mean lack of skill on the part of the workmen—faults of practice. No government would then undertake the task of correcting those, and teaching men their trade. The technical school craze is of much later date. But we are left in no doubt about the matter. The charges are the remedy for what was wrong, and we see at once that "defawtys yn the crafte" must have been defects of organization. They could have been nothing else. The charges themselves witness to it. It was organized apparently, but not effectively. *There were rules* but they were out of date, or not observed.

And what was the first step taken by Athelstan towards remedying these defects?

He sende about ynto the land  
After alle the Masonus of the crafte.

The Craft "was nearhand lost," but some members of it remained, and they, in conference with the leading men of the realm, re-organized it. "Fyftene artyculus they ther *souȝton*," *i.e.*, sought or searched out. The word presupposes the existence of old trade documents or traditions, from which these articles were compiled, as other MSS. plainly



state. They were, in principle, identical with trade regulations of earlier date, though, doubtless, modernized in form, and supplemented by others. For "Fyftene Pointys ther they wroȝton," *i.e.*, wrought out and fashioned—formulated. These were apparently *new* regulations, to meet the needs of the time, and remedy the "defawtys" Athelstan found in the Craft. We see then that *the Regius MS. is self-contradictory*, and although it says:—

Thys Craft com ynto Englonde as y ȝow say  
Yn tyme of good Kyng Adelstonus day.

it makes statements which, when critically examined, are not in accord therewith, although perfectly in accord with one another: and thus it becomes a most valuable witness, for the truth that it formally denies. In fact *the Regius MS., when closely scrutinized, is found to be subtly corroborative of the statements of the later MSS., that Athelstan's was not the first organization of the English Craft.* This is a most important point gained. The MSS. are all in accord, after all, on this fact. We have only to find out where and when that first organization took. And from York, I am firmly persuaded, we must turn our faces southward, towards St. Albans.

But we have not done with the Regius MS. yet. There are points of special interest, in connexion with the Articles and Points themselves. *What the poet really gives us is a Commentary on the Regulations.* I do not think attention has been called to this before. The text of the charges is, in most cases, followed by a few comments, or interwoven with the said comments. Sometimes a change of person—from the third to the second—indicates, clearly enough, where the exposition, or practical application of the rule, begins. The very first article is a case in point. Here is the text:—

The mayster mason moste be ful securly.  
Bothe stedefast, trusty and trwe  
Hyt schal *hym* never thenne arewe. (*ll.* 88-90)

Then begins the comment (*l.* 91 *et seqq.*):—

And pay *thy* felows after the coste  
And vytaylys goth thenne wel *thou* woste  
And pay them trwly upon *thy* fay.

A similar break is markedly noticeable, among others, in Article v. (*ll.* 150-151), Article xii. (*ll.* 235-236), Point 3 (*ll.* 279-281), and Point 6 (*ll.* 313-315).

In other cases the distinction is sometimes a nice one. But of the whole series of regulations, there are, I think, only six unexpounded, *viz.*, Articles ix., x., xiii., xiv., and Points 2 and 6. This is a matter of importance as affecting the value of deductions made from the MS.; the Text carrying a matter further back than the Commentary. Whatever the date of the MS., the charges are certainly older still, and a copy of their very words, it seems to me, the poet had before him. Our present interest lies in Articles iv. and x., and in Points 7 and 10.

In the comments on Article iv. (*ll.* 143-146) is a clear reference to the Euclid legend, and more particularly to statements made in *ll.* 26 and 52 of the poem. The author reiterates (*l.* 143) the assertion with which the poem opens that the Euclid legend was extant in MS. at the time of writing. And he explains that Article iv., the text of which I take to be contained in *ll.* 127-130, is identical in spirit with the Euclid charges, and reflects the fact elsewhere asserted that the Athelstan charges were largely based on earlier documents current in England, and witnessing to a previous organization of the Craft there.

In Article x.—one of great interest—it is exceptionally difficult to define the boundary between text and comment. The latter appears to be interwoven with the former. Down to *l.* 204 I take to be virtually text; 205-220 is apparently comment, and the Cooke copy would lead us to consider the rest text.

A comparison of *l.* 204 with *ll.* 41-42 brings out a further analogy between the Euclid and Athelstan regulations, a further indication that traditions of a former organization were current at the time of Athelstan's action. Lines 209-210 mention a specific penalty for the breach of the regulation:—

Yn peyne thereof that ys so stronge  
That peyseth no lasse thenne ten ponge

The authority for the statement is not given. None of the other versions of the Athelstan charges specify such a penalty, and it seems too severe to have formed a part of any old English code, Masonic or other. It may have been, and probably was, the law as it stood when the poem was written, but it would be rendered inoperative by its own severity, and so it was perhaps allowed to drop. The Cooke MS., in its corresponding 9th Article, makes the "art of Masonry" the authority for the concluding portion of the text (*ll.* 221-224). It was perhaps a yet earlier Book of Charges. The statement of the Cooke MS. is at any rate additional corroboration of the theory that the so-called Athelstan charges,

whenever drawn up, were based on evidences of a yet older code of regulations, testifying to the previous existence of the "Craft."

Point 7 next claims our attention. It and the next one present certain peculiarities of construction. The dividing line between text and exposition is hard to draw. The eighth point may be all text, or all comment, but if the latter, the writer has changed his style. In the seventh we do not seem to be certainly dealing with text, until at line 329 the second person is suddenly exchanged for the third. We are, however, left in no doubt as to the drift of the enactment, and in *ll.* 329-333 we have the punishment for a breach of it.

*The peyne therof let hyt be ser  
That he be prentys ful seven ȝer  
ȝef he forfete yn eny of hem  
So y-chasted thenne most he ben.*

It is not very intelligible. The tenour of the regulation (*l.* 324) points its application to apprentices. Was there any provision made for *shortening* the apprenticeship? If not, this clause we are considering provides no punishment. Does it mean, that the apprentice is to serve seven years from the commission of the offence? Suppose he repeated it, as the clause seems to admit the possibility of his doing. There must be some finality about the matter. "So y-chasted." Does this refer to the seven years' apprenticeship? Has "so" the force of "thus"? or was it followed by a clause beginning with "as." I confess I cannot comprehend it, and I suspect it is imperfect. Further proof, if it were wanting, of the unsatisfactory character of the first part of the poem! But there was, apparently, a recognised law on the subject, or a trade usage having the force of a law; and other indications in the Athelstan charges strengthen the conviction that there was an earlier code of pains and penalties, a code involving the existence of a legislative and executive body, anterior to the Athelstan conference.

This is more plainly brought out in point 10, which we have now to consider. Lines 391-394 state the penalty for refusal to recognize the authority of the general assembly.

*And but ȝef he wyl byfore hem pere  
The crafte he moste nede forswere;  
He schal thenne be chasted after the law  
That was y-founded by olde dawes.*

Though here, again, it is not easy to distinguish the enactment from the poet's commentary thereon, these words have all the appearance of being a part of the regulation, and not an exposition of it. What the law was is not specified. It is referred to as one well-known—the law—and it is distinctly declared to be an ancient one. One of the traditionary usages of the Craft, handed down from time immemorial—old apparently when these Athelstan charges were drawn up. The very fact that non-submission to the general assembly was a punishable offence before that time, would seem to indicate that provision must have been previously made for calling that assembly; and so helps to swell the evidence for an earlier Craft organization than Athelstan's.

To this extent I maintain that the Regius MS., untrustworthy and incomplete as it manifestly is in many respects, does all undesignedly and indirectly, but nevertheless very markedly, corroborate the statements of other MSS. that the English Craft was *not* introduced in the reign of Athelstan, albeit it says in so many words that it was.

My aim in this enquiry has been first to demonstrate that the poem, interesting as it is, has no claim to be considered a standard of truth in the matter of Craft history, with which in fact it had only a limited concern. And, further, it has come down to us in such a mutilated and hopelessly muddled condition, as to render it impossible for a critic to accept it as an authority on historical points, even supposing the tracing of the Craft pedigree to have been a main purpose of its author. And second, I have sought to prove, that in the charges, which were its immediate concern, and which are presented in a fairly coherent and intelligible form, it has embodied facts which are not in harmony with its own historical statements, but are markedly in agreement with statements of other MSS. which, by casual readers, the Regius Poem has hitherto been held to impugn.

And now I shall endeavour to prove, by its own internal evidence, that the Craft legend, as given in the Cooke MS., is not the work of one man, but two; and that the Alban and Athelstan stories, which my critics regard as the genuine articles of our fathers' belief, are *not* the original forms of that belief, but revised statements thereof. And if I can establish my point, my learned brother Dr. Begemann's arguments in *A.Q.C.* v., part 1, will lose much of their weight. Our views on the subject are, I am sorry to say, diametrically opposed.

Bro. Speth, in his most interesting commentary, recognises that the *charges* are not the work of the original compiler—misled by the words "wherfor I leave hit at this tyme" (*l.* 642), a phrase employed by the original compiler (*l.* 129). Bro. Speth thought the real

break in the composition occurred at l. 642. I think it occurs at l. 601 as I shall try and prove presently by a process of reasoning similar to his own. It will be, however, but the old story of the dwarf on the giant's shoulders.

The Cooke MS. has a claim to authority which the Regius can never possess. It is an undoubted copy of the old charges, while the other clearly is not. It is a transcript certainly, and a transcript at least three removes, I think, from the original (*vide Commentary Reprints* III., part 4). And it is not a perfect copy; albeit there are no vital errors in it down to l. 601—its point of divergence from the William Watson MS. But it is just at this point that our interest in it quickens. The careful re-study of the document necessitated by the preparation of this paper, revealed a matter of considerable interest which, greatly to my annoyance, I had previously overlooked, and which I now submit to the careful consideration of future commentators, in the hope that it will be a warning to them not to pin their faith so readily as I did, to the statements of others, and without making the matter a subject of personal investigation. We have all of us assumed too hastily, I think, the unity of the Cooke MS. down to the commencement of what Bro. Speth's brilliant exposition has enabled us since to recognise as the old Book of Charges; and we have also too readily adopted the theory that the William Watson MS. followed another and a later text from the end of the Carolus Secundus legend. But did it? or was it the Cooke that departed from the original copy at this point? That is the matter I propose now to investigate.

Among the most striking characteristics of the Cooke MS. down to l. 601—marks which arrest the attention of the most casual reader—are these:—

- (a.) *Copious appeals to authority* in support of the various statements. In the first six legends—besides ten *general* references to the Bible, other stories, and writers not specifically mentioned, there are more than thirty pointed appeals, to ten different authorities, in support of special statements, viz., to Policronicon, Beda, Isodore, The Bible, The master of stories, Pythagoras, The Chronicle (differentiated from Policronicon, ll. 318-321) Methodius, English and foreign charges, and old Books of Masonry.
- (b.) *A laudable desire to exhibit the continuity of Masonry*, by linking the several incidents together and by showing the practical identity of the Nimrod charges (418-424)—the Euclid charges (531-2) and the Solomon charges (568-572) with those current at the time of writing. If links were wanting the author *forged* them literally, as by making Abraham contemporary with Euclid, in order to link Masonry in the valley of the Euphrates with Masonry in Egypt; Abraham having come from Mesopotamia, and having subsequently gone into Egypt and being the only notable person that occurred to the writer as having lived in both countries.
- (c.) *A tendency to elaboration and fulness of detail.*
- (d.) *A habit of doubling words and phrases*, the second being the practical equivalent of the first, e.g., “abedient and soget”—“how and in what manner”—“to rekyn and make acountis”—“noted and wrytten”—“loved and cherished”—“openly and playnly,” etc., etc. The examples are too numerous to particularize.

There are other characteristics, but these will suffice.

The point I wish now particularly to emphasize is, that *from l. 601 on to the end of the traditional history, all this is changed, and these things cease to be characteristics.*

- (a) *There is no reference to authority* at all for the Alban legend, although the fact of its being strictly an English story should have facilitated its support. Bede, not unknown to our author, would, at least, have testified to the existence of an Alban, and of an Alban converted to Christianity. A reference to Bede would have saved him from mistake as to the agent of the saint's conversion. When we contrast his want of research here with the painstaking effort he made to be accurate in the previous legend, we are the more surprised. At the end of the Athelstan-Edwin story we are certainly referred to “the boke of oure charges” for further particulars of the Athelstan regulations, but this is the only trace in the two legends of what was previously a most persistent and striking characteristic of the MS.
- (b) *The linkages of fact with fact are neglected.* Hitherto the writer was most careful to preserve the organic connexions between the several parts of his narrative. The chain is complete thus far; but there are, besides, only two detached links. Beyond the fact that the St. Alban's organization was later

in point of time than the French one, and that the Athelstan regulations were yet more modern, there is nothing to connect the incidents with each other. For aught that is stated, the three occurrences might have been perfectly independent, have had no bearing the one on another. Should it be argued that a connexion is *implied*, I should contend that it was not the wont of the original compiler to leave these matters to implication, but to make the linkages, right or wrong, as plain as he possibly could.

- (c) *Amplification and picturesqueness of treatment give way to close compression and the baldest possible statements of fact.* The St. Alban's story, deeply interesting as it is, is condensed into 44 words. Contrast this with the treatment of the Lamech and of the Euclid stories, matters of decidedly less interest to English masons.
- (d) *Duplication is very rare*, the only instances of it being the thrice repeated stock phrase "charges and manners" (misspelt "names" in one place.)

But now turn we to the corresponding parts of the William Watson MS., and what do we find? Why! this:—"The characteristics of the first part of the Cooke MS., lost in the S. Alban's and Athelstan-Edwin legends, are preserved in the William Watson version of those stories!

- (a.) *There is the same appeal to authority.* The facts are declared at the outset to be "noted and written" in "Stories of England, and in Old Charges of S. Albanes time," while king Ethelstone himself is adduced as the authority for one important statement.
- (b.) *The continuity of Masonry—the organic connection between fact and fact—is again plainly shown.* "Amphabell brought with him y<sup>e</sup> charges of Masons as they were in ffraunce and in other lands. St. Alban got for the Masons of England" charges and manners as St. Amphabell had taught him. These charges and manners were "almost near hand lost"—not quite, however—*untill ye time of King Ethelstone*, when they were restored, as we are evidently led to understand by the phrase employed.

The Cooke compiler had been careful to assure us that the Nimrod charges were current in old books of Masonry even in his day; that Euclid "gave othere charges mo that ben wryten in the boke of chargys" (531-532), that "Solomon hymself taught hem here maners but lityll differans fro the maners that now ben used (568-572); and the William Watson continues the strain and testifies of the S. Alban's charges that "they doe but a little differ from y<sup>e</sup> charges y<sup>t</sup> be used now at this time." The similarity of phrase is noteworthy, and we must not overlook the force of the word "doe." It seems as if the Alban charges were then in existence, otherwise the verb would have been "did." And of the Athelstan charges—the charges as he terms them as being then in force and familiar to all—we are told that the *olde Masons of the Realm* were called to the York meeting and commanded to bring "all y<sup>e</sup> writeings of y<sup>e</sup> old books of y<sup>e</sup> Craft that they had, out of which books they contrived the charges by y<sup>e</sup> divide of y<sup>e</sup> wisest masons y<sup>t</sup> were there," etc. The linkages between present and past are, therefore, clearly exhibited as before.

- (c.) *The tendency to tell the story "freely and at length" reasserts itself.* The St. Alban's Legend which is, as we have seen, condensed by the Cooke scribe into 44 words, in the William Watson takes 224—so that it is related five times as fully in the latter as in the former. The Athelstan story which the Cooke compresses into 157 words covers 287 in the William Watson, and is then manifestly incomplete. So that we may fairly say it is narrated about twice as fully as in the Cooke version.
- (d.) *Duplication of terms is still very noticeable.* There are some score of instances in the two legends under consideration: e.g., "grounded and confirmed"—"noted and written"—"brought S. Albone into Christendome and made him a Christian man," etc., etc.

And yet one other point of agreement between the Cooke and the Watson MSS. The original compiler gives us a very clear insight into the scheme of his work. *His first aim was to trace the origin of Architecture.* Of this he reminds us three times.

- (a.) "I schalle schewe you . . . ho and in what wyse the sciens of Gemetry firste beganne and who were the founders therof" (ll. 28-32).
- (b.) "How and in what maner that this worthy sciens of Gemetry began I wole telle you as I sayde before" (ll. 36-40).

- (c.) "Our entent is principally to trete of fyrst fundacion of the worthe scyens of Gemetry and who were the founders thereof" (tl. 77-81).

This done—having traced the history of Architecture before the Flood, the means by which the knowledge gained was transmitted to future generations, and the revival of the building art at Babylon after the flood—the author tells us plainly his next aim. *This was to trace the history of the charges.* "Reson wolde that we scholde telle openly how and in what manner that the charges of masoncraft was fust foundyd and ho yaf fyrste the name to hit of masonri" (ll. 365-370).

The phrase used—"the charges of masoncraft"—implies that the persons addressed were familiarized with such things, and he proposes to shew them whence they were derived—in fact to trace the pedigree of English masonry downwards. The charges as they knew them had been derived from many sources: Babylonian, Egyptian, Jewish, French, all of which he carefully enumerates.

But one question of paramount importance remained. How came they into England? This question the Cooke MS. does not answer. It is silent as to the manner of their introduction. But yet unless this is shown the whole chain is broken. Note now the characteristic introduction to the S. Albans legend in the William Watson MS. "Every honest mason or any other worthy workman y<sup>t</sup> hath any love to y<sup>e</sup> Craft of Masonry, and would know how y<sup>e</sup> Craft of Masonry came first into England, and by whom it was grounded and confirmed, as it is noted and written in stories of England, and in old charges of St. Albanes time," etc., etc. Is it not the most reasonable supposition that this characteristic completion of the whole scheme is the work of the original compiler of the first part of the Cooke version?

*Down to the end of the Athelstan legend then I contend that the William Watson MS. is the genuine representative of the original text which has been only partially reproduced in the Cooke MS.*

I have reserved the concluding section of the legendary history in the William Watson MS. for separate consideration, it having no counterpart in the Cooke. But when we closely examine it we note at once that it retains all the characteristics of the earlier portions.

- (a) *There are the same appeals to authority.* Reference is made to "Masters and fellows," Divers "Sembles and Congregations," the "Lords of the Realme," "H<sup>y</sup> VI. and the Lords of y<sup>e</sup> Honourable Councill," "Divers ancient books," "divers histories and stories and chapters."
- (b) *The connexion of present and past is as carefully shewn,* and the pedigree of Masonry is traced from Euclid downwards.
- (c) *There is the same loquacity* and the same overweening fondness for detail.
- (d) *Redundancy in the use of words and phrases is as frequent as ever,* e.g., "sembles and congregations," "ordained and made," "received and allowed," "seen and perused," "drawne and gathered out," "in all that they may and to the uttermost of their power," "many and divers," "particularly and severally," etc.

The vocabulary too is the same. The thrice repeated "divers" occurs just as frequently in the early part of the MS. (Cooke ll. 10, 18, 22). "Congregations" is used three times in the Athelstan legend. "Realme" ditto. And the recapitulation of authorities at the end is in closest verbal agreement with the previous text. "Divers ancient books both of the old Law and the new Law" is a manifest reference to the Nimrod and Euclid charges (Cooke 418-422). "Olde Bokys of Masonry" are also quoted (Cooke 564), "the making of Solomon's temple" is the phrase used (Cooke 548.)

The reference to S. Alban is in exact agreement with the legend as here given, and the mention of Edwin's relationship to Athelstan is doubtless in accord with the genuine text, the William Watson MS. being demonstrably imperfect at that point. And lastly the final reference to many and divers histories and stories and chapters, is eminently accurate in phrase—exactly descriptive of the authorities so freely quoted.

It may be said, we should expect to find a close agreement between the text and its summary. In sense and drift we certainly should, but if the summary were the work of another hand, the difference of style and phraseology would almost certainly declare itself.

Reviewing the whole position, we must come to one of two conclusions. Either we have in these concluding sentences of the legendary history in the William Watson MS. a remarkably clever forgery, a pre-eminent example of that supreme art, which conceals art and seems nature, or we have the original ending, and I must adopt the later conclusion.

Dr. Begemann says, "I think it is clear that the author of the William Watson 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," (*A.Q.C.*, v., 41.)

*Per contra*, presumptuous as it may seem to say so, I think it is clear that the *William Watson version of the Alban and Athelstan legends is the genuine representative of that prime text on which the first part of the Cooke MS. is also based; and, consequently, instead of being younger, the William Watson version is actually older than the Cooke version of those legends.*

Again the Dr. says (*A.Q.C.* v., 43) "I trust nobody will undertake to deny that the William Watson version *is* based on the Cooke version, as its whole tenour proves the fact." We are left to imagine the dire consequences of the said hazardous denial, but I must brave them. Reluctantly as I differ from the learned commentator, whose opportunities for forming a right decision are so much ampler than my own, honesty to my own convictions compels me to contend that the internal evidence is all the other way, and points to the conclusion that *instead of the William Watson text being an amplification of the Cooke—the Cooke, so far as the Alban and Athelstan legends are concerned, is a revised, rationalized, and greatly condensed, version of the William Watson or other similar text.* The Cooke version of the Craft legend is certainly the work of two different men. The composer of the early portion was not the composer of the Alban and Athelstan legends.

On the other hand, the transparent unity of style throughout the William Watson text proclaims it the work of one man, the product of one mind.

These are very revolutionary opinions, no doubt, but, laying all prejudice aside, I have honestly tried to return a verdict according to the evidence; and this *is* the direction in which that evidence points me.

If my conclusion is a sound one, the date of the William Watson version of the Alban and Athelstan legends is carried back with certainty to the middle of the 15th century, and in this form they are shown to be as old as any other portion of the Craft legend that has come down to us in writing.

And in vindicating the antiquity of *this* version of those legends I have incidentally shewn reasons for thinking that we may have been too hasty in our judgment of the 16th and 17th century MSS.; which, though plainly derived from different sources, make substantially the same statements, and may, therefore, after all, faithfully reproduce the characteristic features of equally ancient texts, circulating perhaps in different parts of the country. And thus I have the satisfaction of feeling that I have done something to discredit that "Later-addition theory," which has, I am sure, been too lightly adopted. Although demonstrably applicable in certain cases, as Dr. Begemann has only too conclusively shown, I hold it to be only justifiable as a "*dernier ressort*," and not until every effort to offer an explanation of the legends, consistent with the "good faith" of the compilers, has been exhausted. We are dealing with Masonic documents, the authoritative statements of a body of men who prized truth above all things; and I am loth to believe that in the same breath as they charged a "new man" to be true to God, the Church, and his conscience; true to the King; true to his Master; true to his Fellows, and true to the Craft, they would tell him that which they did not themselves honestly believe. Whatever might be the character of this or that individual Freemason, I cannot think that the Craft, as a whole, was false, or hypocritical; or that it would have sanctioned the circulation of statements, as matters of ancient belief, which it knew to be modern inventions. But, on the other hand, it *would* feel the duty of handing on what it had received *as* it had received it, intelligible or unintelligible. Fidelity to Craft tradition—loyalty to their fathers in Masonry—demanded it; and thus legends unintentionally distorted in oral transmission (which *pace* Dr. Begemann must, it appears to me, from the very nature of the case, have been practised,) were presented as relics of the past, in the hope that some day, perhaps, the light necessary for their elucidation would be forthcoming.

And so I hope the day may yet come when "Brother Howard's suppositions based on *the text of the later versions*"—to quote the words of Dr. Begemann—"may be deemed not so inadmissible," as some of my critics think them now.

The William Watson text, whatever may be said of others, is an early one, and the most genuine representative of the "faith of our fathers" hitherto discovered. Let me then point out how strongly confirmatory it is of the opinions advanced by me prior to its discovery.

1. It distinctly states the English Craft to have been of French origin, and modelled on French lines; organized therefore subsequently to Charles Martel's organization of the French Craft. This is what it says:—"Amphabell came out of ffrance into England. . . and he brought with him ye charges of Masons as they were in ffrance and in other lands. . . & he [Saint Alban] got them charges & manners *as St. Amphabell had taught him*," etc., etc.
2. It avers that Masonry was first organized in England, when important building operations were going on at S. Albans, under the personal superintendence of

a king. "And in that time y<sup>e</sup> King of y<sup>e</sup> land y<sup>t</sup> was a Panem dwelled there as St. Albans is now, and he had many Masons working on y<sup>e</sup> town walls," etc. The context makes it quite clear that these Masons, then and there employed, were the first members of the English organization.

3. It further asserts that it was only re-organized by Athelstan, who was stimulated to action by Edwin, for y<sup>e</sup> love y<sup>t</sup> he had unto y<sup>e</sup> Craft, and for y<sup>e</sup> good grounding y<sup>t</sup> it was found in," etc.

As Athelstan began to reign in 925 A.D., we thus have the date of the original introduction of the Craft into England fixed as somewhere between 741 and 925 A.D.; and I contend that Offa's work at S. Albans is the only building operation of the time that can be referred to.

4. And this is very important—it declares that Athelstan himself shaped the Alban legend; whence we gather that not only were the Craft regulations, but the Craft history was also under consideration at York. "And King Ethelstone declared y<sup>t</sup> Amphabell came out of ffrance into England," etc. It seems then that King Ethelstone was responsible, as I hinted in my former paper, for the "twist" given to the S. Albans story, his family prejudices leading him to the suppression of the hateful Offa's name, and his superstition—so amply illustrated in Bro. Gould's Regius Commentary—prompting him to give the Craft two saintly patrons.

I was not so far wrong then when I suggested that the Alban legend was cast into its present shape at York in the tenth century. And it would seem that there were traditions on the subject extant before that time. Human nature is an important factor in the solution of all historical problems, and we all need to be reminded sometimes of the truth quaintly expressed by the American humourist that "When all's said and done there's a lot of human nature in people after all." As Athelstan's was not the first organization of the English Craft, we should, apart from the evidence, naturally suppose some traditions of the former organization, however erroneous, would survive. When I first read the William Watson MS. I was glad to find that my views were substantially those held by a section of the craft 200 years ago. It is a much greater satisfaction to me to feel certain that those views have more than twice that antiquity.

Concerning that alleged York meeting—though I have no intention at present of reopening the question of its possibility and probability—I should just like to correct my critics on one point. While they demand from me the most unimpeachable evidence for the various points of my argument, they themselves seem disposed to accept any statement, however unauthenticated, which makes for their view of the case. I detect a widespread belief that Athelstan and his brother Edwin were not on sufficiently friendly terms to give plausibility to the story of the Craft legend about the York meeting. Apparently it is regarded as one of the truths of history that Athelstan planned his brother's murder in 933. It is a not uncommon statement, but what evidence is there of it? Let me summarize Professor Freeman's remarks on the subject,<sup>1</sup> and my critics will not think me wanting in courtesy, I hope, if I express the opinion that Professor Freeman knew more about those old English times than all the rest of us put together. And he says distinctly that he sees no reason for believing the story. The Anglo-Saxon Chronicle is the authority which all historians consider the most trustworthy for that period. Curiously enough out of the six copies we have of this venerable history only one mentions Edwin's death at all. And that one says simply "A 933. This year Edwin the etheling was drowned at sea."<sup>2</sup> The MSS. are generally very defective for the reign of Athelstan.<sup>3</sup> This is to be noted by those who would exalt that sovereign to an undue pitch of greatness. Florence of Worcester, the second best authority, says nothing about Edwin's death. Henry of Huntingdon, who ranks next perhaps in trustworthiness, speaks of Edwin's being drowned as a great misfortune and grief to Athelstan, but does not in any way implicate the king in the matter. Simeon of Durham it is, who says Edwin was drowned by Athelstan's order. But he is not so good an authority on Wessex affairs as on northern ones. William of Malmesbury confirms the story, but his statements are always to be accepted "cum grano," and apart from the fact that his tale is suspiciously like a great many others, common to all countries, and all times,—a part of the floating history of humanity,—it is difficult to reconcile it with ascertained facts. Summing up the evidence judicially, as became a great historian, Professor Freeman says: "Altogether the tale seems to me to be a mere legend, and I do not see how we can say any more, than that Edwin was drowned, but that we do not know how. I see no reason to charge anyone with any blame, because of it; any more than when another Etheling, William the son of Henry the first, was drowned at sea two hundred years after."<sup>4</sup>

<sup>1</sup> Old English History, pp. 160, 161.

<sup>3</sup> Ibid, preface xxxii., note.

<sup>2</sup> Bohn's Edition, p. 375.

<sup>4</sup> Early History, p. 162.

Into the "Naymus Grecus" question I do not propose now to enter. I note with pleasure the signs of awakened interest in the enquiry, thank all my fellow workers for the information they furnish, and await with special anxiety the additional light Dr. Begemann has promised to throw on the mystery. Meanwhile, I am prosecuting my own independent researches very hopefully, within the limited sphere accessible to me. But the matter I have now dealt with seems to be one of first importance, and if I have succeeded in establishing my point that the William Watson MS. is after all our truest guide to the old traditions, I shall have prepared the way for more profitable research into those legends, which, as embodying the immediate origin and first organization of the English Craft, have a special interest for me. And so I leave the questions I have raised to the careful consideration of craftsmen of ampler mind, ampler leisure, and ampler literary opportunities.

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## THE NISMESIAN THEORY AND FRENCH LEGEND.

BY JOHN YARKER.



THE subject of this heading is a matter so all-important to a full comprehension of Masonic history, that I hope I may be pardoned, in any attempt, to keep the matter to the front. I have recently occupied my leisure time in compiling a synoptical sketch of the historical antiquity of Speculative Freemasonry, in which commencing with Turanian civilization, we reach the Aryan; the two in art being exemplified in Cabiric or Cyclopean Masonry, and Aryan or Dionysian Masonry; until we arrive at the Christian system of our Anglo-Saxon predecessors. This necessitated some further enquiry into the Nismesian theory of Bro. Howard, and the Semitic legends of the preface to the Cooke MS. I feel sure that opinion will settle down into accepted history that the main points of Bro. Howard's theory are correct, and that Nismes was the cradle of the Semitic legends, and that they were brought to this country by the Normans. There seems to be no doubt that the twelfth century Masons of France looked upon Charles Martel as their patron, but the English legend which terms him Charles the Second probably refers to Charlemagne.

There is a Romance of the twelfth century, by Huon de Villeneuve, termed "Les Quatre Fils Aymon"; which would seem equally to have drawn upon the legends of the French Masons or Companionage, and to have supplied matter to them, which entered this country. As an allegorical history of Masonry it embodies the theory of Ramsay (1738), and the modern Templars, the romance embraces combats, traitors, lamentations, pilgrimages, and a Masonic death. It does more, for, as in our Charges, Carolus the Second is associated with Nismes, whoever these may actually represent, and Solomon; whilst Aymon, as if to shew the application of these, is in our own old Charges asserted to be the cunning artist that Hiram of Tyre sent to King Solomon.

Charlemagne returns to Paris at Easter, 768, victorious from a long and bloody campaign against the Saracens: he has, as colleagues, a Solomon, also called Solomon of Bretagne, and a trusty friend and councillor in the Duke de Naimes. Prince Aymon of Ardennes has four sons: Renaud, Allard, Guichard, and Richard. The anger of Charlemagne is kindled by a traitor against Aymon and his two brothers, on the ground that they had broken their vow of fealty, by failing to appear against the Saracens. The four Aymons leave the Court and go in quest of adventure, and the first of these is that they encounter Bourgons, the Saracen chief, before Bordeaux, and restore Yon King of Aquitaine to his throne, compelling the Saracen Bourgons to become a Christian. The King of Aquitaine, whose daughter Laura has been married by Renaud, who has built a strong castle at Montauban, persuades the Aymons to seek the grace of Charlemagne, and they depart for that purpose with olive branches in their hands, but are treacherously set upon and would have been slain, but for the opportune arrival of their cousin Maugis, "who changes the Cyprus to the palm branch." Richard, however, is taken prisoner, and I am not sure but that the original MSS. contains Gnostic ideas, for the fate of Richard is a counterpart of that of Jesus and Simon of Cyrene. Maugis enters Paris in pilgrim disguise, hangs the executioner and delivers Richard, he even carries off the crown and golden sceptre of Charlemagne, who resolves to attack Montauban. Eventually peace is restored on condition that Renaud departs as a pilgrim to the Holy Land. He there meets his cousin Maugis, and they are instrumental in defeating the Saracens and replacing the old Christian King of Jerusalem upon the throne. Charlemagne sends a messenger for the return of Renaud, but when he reaches France he finds his wife dead of grief, as also his aged father, Aymon, and his mother. His late assailants, Naimes, Oger, and Roland have also perished at Roncevaux.



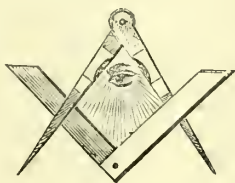
Five years later, Charlemagne visits Aix-la-Chapelle, with the three Aymons, and two young nephews; and I translate, literally, what took place. "Hollo!" says the Emperor to a good woman, 'what means this assemblage?' The peasant answered: 'I come from the village of Crosne, where died, two days ago, a holy hermit; he was tall and strong as a giant, and he proposed to assist the Masons to construct, at Cologne, the Church of St. Peter; he manœvered so well that the others, jealous of his abilities, killed him in the night when he slept and threw his body into the Rhine, but the corpse floated, surrounded by light. On the arrival of the Bishop, the corpse was exposed in the nave, with uncovered face that it might be recognised. The sick, who came to visit it, returned full of health. Behold what it is that draws the crowd.' The Emperor approached and beheld Renaud de Montauban: then his two children, and three brothers, mingled their tears, and were thus addressed by the Bishop: 'Console yourselves, he for whom you grieve has conquered the immortal palm.'" The romance concludes by informing us that Charlemagne ordered for Renaud "a magnificent funeral and a rich tomb."

Besides an allegorical history, in some measure, it is possible that these contests may symbolise those between the different branches of the Compagnonage, and if some brother would look up an original version of this romance, many other details of interest may appear. The copy from which I make these extracts, is but an abridged edition, but which professes faithfully to follow the old lines, and which I picked up at a bookstall, in Constantinople, some seven years ago. The foregoing affords very strong evidence that the Masons of about 1525, to whom we are indebted for the discovery that King Charles learned the art from one Naymus, who, with Aymon, was at the building of Solomon's Temple, were acquainted with the *Quatre Fils*, and the edition that would be known to them, or their predecessors, would be Caxton's "Four Sons of Aymon," of which there is a copy in the Althorpe library, recently purchased as a free gift to Manchester by Mrs. John Rylands. The French Companionage has certainly drawn to some extent upon Saracenic legends; to give one example, the claim that Master Jacques bequeathed some article of his apparel to the several sects of the fraternity, is a counterpart of the assertions of the Dervishes that Ali left his cap to one *Path* or Rite, his mantle to a second, and his girdle to a third; it is a legend that has the appearance of derivation, and not an accidental similarity.

There are some curious coincidences, if nothing more, which will be noticed in this romance. The fate of Renaud and his dead body answers to the legend of Osiris, and the address of the Bishop to the mourning relatives of Renaud is almost identical with that of the old hierophants to the mourners for the slain Osiris, Bacchus, Adonis, Ammon, or the sun-god under many other names. The branch of ivy, laurel, myrtle, or palm, etc., varied in the mysteries; in Virgil it is termed golden. The substitution of another victim for the life of Richard corresponds with the Gnostic assertion that at the Crucifixion another was substituted for Jesus; and old Sir John Maundeville, of St. Alban's, who wrote in 1356, asserts that the Moslems of Egypt held that Judas was substituted. There is evidence, which need not be mentioned here, that the mysteries of Serapis were identical with the Arcane Discipline of the early Christians, which Cardinal Newman admits was of Egyptian origin, and though the Catholic Church rejected the Secret Mysteries in the 5th century, there is no doubt that they continued to be observed ages after that by Culdee and other monks.

Finally, as this romance confuses the era of the Crusades with the time of Charlemagne, there is reasonable ground for belief that our Masons equally confused these traditions, and that the Solomon's Temple which Naymus is supposed to have helped to erect was that which Cardinal Vitry, and old Maundeville, in 1356, assert was a large and highly polished structure, termed the Temple of Solomon to distinguish the Temple of the Chivalry from that of Christ.

It remains to be ascertained whether an actual Duke of Naimes existed, who he was, if there was one, and at what period he existed; there is certainly a probability that Martel might have appointed a Duke, or Prince, to govern it on the expulsion of the Saracens.



## DUMFRIES KILWINNING MS. No. 4.

BY BRO. JNO. LANE.



Of the five Dumfries Kilwinning MSS. discovered by Bro. James Smith, R.W.M. of St. Michael's Kilwinning, No. 63, two have been recently published by him in his interesting History of the Old Lodge of Dumfries, No. 53. The first (No. 1), which was written on three sheets of paper and docketed "Anent the affairs of Masonrie," is said to belong to late seventeenth century: the other (No. 2) which is written on a continuous roll of vellum, consisting of seven strips, is much older, and considered by Bro. Hughan to be the original text of the "Harris" family of the Old Charges.

No. 4, which was carefully transcribed by me in October, 1891, is considered to be also worthy of reproduction because in some respects it differs from the other MSS. It is written on both sides of several sheets of paper, making twenty-eight pages, fastened at one end like a tablet diary, and bears evidence of considerable use. Its date may probably be about the first half of the eighteenth century (say 1730-40). It is practically devoid of all punctuation, while the orthography, which I have endeavoured accurately to reproduce, may be described as *sui generis*.

In addition to the general history with the charges to Masters and Fellows and the separate apprentice charge, certain catechisms of a novel character are introduced, in the midst of which are inserted a series of "mysteries," which partake largely of peculiar explanations of theological symbolisms relating to the Temple of Solomon with its furniture and adornments, and which, with the latter portion of the first section of "questions propounded and answered," were, in my opinion, too "mystical" to have been in general use in Masonic Lodges. Their inclusion, however, in this manuscript evidently indicates that Masonry was far from being cosmopolitan at the period in question.

It is not my intention to analyse or collate this text, nor to point out wherein it varies from or agrees with other published copies of the Old Charges, in which work Bro. Hughan is *facile princeps*. I therefore content myself with recommending Masonic students to search out diligently for themselves the various peculiarities of this "Dumfries Kilwinning MS. No. 4," assuring them that they will be amply repaid for all their study.

## A PAYER OF ADMITANCE.

The almighty father of holiness the wisdom of the glorious jesus through the grace of the holy ghost there being three persons in one godhead q<sup>m</sup> we Implore to be with us at the beginning & give us grace so to govern ourselves hear in this mortal life towards him that we may come to his Kingdome that shal never have end Amen.

## THE PREFACE.

Good brethren and fellows our purpose is to let you know in q<sup>t</sup> maner this worthy Science of masonry q<sup>n</sup> & how it began as also how it was countenanced favoured & adored by the most famous & brave Heroes on earth such as Kings & princes w<sup>t</sup> all sorts of inteligent men of highest degree & likewise ye charges to all true and Realy good masons w<sup>c</sup> they taught to keep w<sup>t</sup> a true faith & give head therto as they would wish to Be Rewarded.

## THE FORM OF THE OATH.

The charges w<sup>c</sup> now w Rehearse to you w<sup>t</sup> all other charges & secrets otherways belonging to free masons or any that enter their intrest for curio citie together w<sup>t</sup> the counsels of this holy ludge chamber or hall you shall not for any gift bribe or Reward favour or affection directly or indirectly nor for any cause q<sup>t</sup>soever divulge disclose ye same to ether father or mother sister or brother or children or stranger or any person q<sup>t</sup>soever  
So help you god. ¶[end of page 1

## ]THE MANER HOW IT FIRST BEGAN.

There ar seven libral sciences ye first is divinite teacheth ye logical vertues the 2d is gram<sup>r</sup> joined to Rhetorick w<sup>c</sup> teacheth eloquence & how to speak in subtile terms, ye 3d is philosophy w<sup>c</sup>th lovers of wisdom by w<sup>c</sup> is brought both ends of a contradiction together & crooked things made straight black prouen white by a rule of contrarities &c., the 4th is musick y<sup>t</sup> teacheth songs harps & organs w<sup>t</sup> all other sorts of vocal & instrumentel musick it is to be minet<sup>d</sup> ye fors<sup>d</sup> science hath neither medium nor end ye 5<sup>th</sup> is logick y<sup>t</sup> discovereth truth from falshood & is a guide judge & lawiers ye 6<sup>th</sup> is geomitry y<sup>t</sup> teacheth to measure material heavens with al earthly dementions & all things contained thyrin ye 7<sup>th</sup> & last is of the science is astrononie w<sup>t</sup> astrologie y<sup>t</sup> teacheth to know y<sup>e</sup> course of y<sup>e</sup> sun moon & stars ornaments of the heavens ye 7 sciences al suporte by geomety by w<sup>c</sup> we cunclude y<sup>t</sup> science

most worthy y<sup>t</sup> giveth help & aid to the rest y<sup>t</sup> is y<sup>r</sup> is no man y<sup>t</sup> worket many craft but he worketh by some measure & al of geomitry for it serves to weight & measure al maner of things on earth especally plughmon & tilers of ground for corn & seeds vines & flours plants and other for non of y<sup>e</sup> Rest doe serve men to measure without geometre How this science first began I shall tell before Noahs flood ther was a man called Lamach who had two wives the one Adah and she the sad Adah brough forth [end of page 2] forth two sons the eldest jabel the orther son Jubal & by y<sup>e</sup> other wife he had a son caled Tubalcain & a daughter caled Naamah & these children found out al y<sup>e</sup> sciences and crafts in the world Jabel was the elder & found out geometry & kept flocks of sheep & they had lambs in the fields for w<sup>ch</sup> he wrought houses of sone & timber as you may find it in the 4<sup>th</sup> chapter o y<sup>e</sup> geneses & his brother jubal found out the art of musick vocal & instrumentall and the 3<sup>d</sup> brother found out the smith work such as bras steell & iron & their sister found out the art of weaving & handling the distaf & spindle.

These children knew that God would take vengeance on the world for sin ether by fire or water not w<sup>t</sup>standing they werc more curiouse for the benefit of posterity to prefer the science they had invented to their own lives. q<sup>r</sup>for they engraved y<sup>e</sup> science they had invented on pilers of stone so that they might be found after y<sup>e</sup> flood y<sup>e</sup> one stone caled marble which cannot burn with fire ye other monoment was leathier w<sup>c</sup> cannot be defusd by water then after the flood the great hermorian son to cush & cush was son to ham second son to Noah hermorian was after caled the father of wisdom along of y<sup>e</sup> fors<sup>d</sup> pillars he found after the flood w<sup>t</sup> the sciences written thereon he taught them at y<sup>e</sup> building of Babylons Tower q<sup>r</sup> he was called Nimrod or mightly before y<sup>e</sup> lord Nimrod profest massonry at the desire of the King Neneveh his cossen y<sup>e</sup> abou designd Nimrod mad massons & recomended y<sup>m</sup> to the lord of the land to build al [end of page 3] all sorts of earth wae yn in fashion & taught y<sup>m</sup> signs & tokens so that they could distinguish on another from all the rest of mankind on the earth.

#### THE MANER OF THEIR CHARGE.

Imprimus y<sup>t</sup> they should love on another & serv y<sup>e</sup> lord of heaven w<sup>t</sup> a true & sincer heart to prevent futer vengeance & y<sup>t</sup> they be honest & upright & faithfull to the lord y<sup>r</sup> imployer so y<sup>t</sup> he y<sup>e</sup> s<sup>d</sup> nmrod might have worship & honour By sending y<sup>m</sup> to him & y<sup>t</sup> y<sup>r</sup> shoul be no circumvention direction deivision disimulation or misapreñsions amongst y<sup>m</sup> or any thing like contention least god should make y<sup>m</sup> dumb as before q<sup>n</sup> he confounded y<sup>e</sup> language for y<sup>r</sup> presumption this was y<sup>e</sup> first time y<sup>t</sup> massons had any care of y<sup>r</sup> craft.

After this came Abrahame together with Sarah his wife into Egypt & y<sup>r</sup> he taught y<sup>e</sup> seven sciences to y<sup>e</sup> Egyptians & y<sup>r</sup> he had in Egypt a worthy scholar who proved y<sup>e</sup> glory of y<sup>t</sup> age his name Eucladas this s<sup>d</sup> young man improved his talent so y<sup>t</sup> he exceded all y<sup>e</sup> artisos y<sup>n</sup> on earth & Abraham tooke delight in him for y<sup>t</sup> he was a great proficieint & proclaimed all futer events to y<sup>e</sup> unthinking multitude and it befel in his days y<sup>t</sup> y<sup>e</sup> lords and stats of y<sup>t</sup> land had so many sons y<sup>t</sup> they had begotten some by other wives & ladies of y<sup>e</sup> realm for Egypt was y<sup>n</sup> a plenished & countrey & nothing living competent was for y<sup>e</sup> children Wherefore y<sup>e</sup> stats of y<sup>e</sup> land was sore troubled in q<sup>t</sup> maner to provide for the children And ye [end of page 4]

King of y<sup>e</sup> land caled a parliment to consult how they might furnish y<sup>m</sup> but could find ne prospect of y<sup>e</sup> thing but caused a proclimation to me made throughout y<sup>e</sup> Realm if y<sup>r</sup> q<sup>r</sup> any man y<sup>t</sup> could inform w<sup>e</sup> way to dispose of y<sup>r</sup> young men he should b well Rewarded for his pains & trouble after the cry or proclimation came ye worthy doctor Eucladas & said to y<sup>e</sup> King & his lords if you wil give me your children to govern & teach as gentle men ought to be taught And y<sup>t</sup> you grant y<sup>m</sup> & me a competent portion y<sup>t</sup> I may Rule & teach them according to y<sup>r</sup> qualite & y<sup>t</sup> I may order y<sup>m</sup> as y<sup>e</sup> science requireth And y<sup>e</sup> King granted it & sealed y<sup>m</sup> in a charter & y<sup>n</sup> y<sup>e</sup> werthy clark Eucladas took ye lords sons & taught y<sup>m</sup> in y<sup>e</sup> science gomitrie to work in all maner of worthy work in stone temple churches cloysters cities castles pirimides towers & all other worthy buildings of stone & he put y<sup>m</sup> in orders and taught them to know one another trully & confirmed Nimrods maners to y<sup>m</sup> & y<sup>t</sup> they should love on another trully & keep y<sup>e</sup> law of god writen on y<sup>r</sup> hearts & y<sup>t</sup> they should be true to y<sup>e</sup> King of y<sup>e</sup> Realm & above all keep y<sup>e</sup> secrets of y<sup>e</sup> lodge & one anothers secrets & y<sup>t</sup> they should call on another fellow & forbear all other foul names & y<sup>t</sup> they should deport y<sup>m</sup> selves like men of art & not like uncultivat Rusticks & y<sup>t</sup> they should ordain one of y<sup>e</sup> wisest of y<sup>m</sup> to be master of y<sup>e</sup> rest & to be over y<sup>e</sup> work & y<sup>t</sup> [end of page 5]

neither for love nor riches shul they betray y<sup>r</sup> trust nor to apoint any y<sup>t</sup> wants understanding to be master of y<sup>e</sup> lords work so that y<sup>e</sup> craft may not be scandalised & y<sup>t</sup> they cal y<sup>e</sup> governouer of y<sup>e</sup> work master whilst they work w<sup>t</sup> him & y<sup>e</sup> fors<sup>d</sup> Euclidie wryt a book of constitutions to y<sup>m</sup> & mad y<sup>m</sup> to swear y<sup>e</sup> greatest oath men used to swear these dayes y<sup>t</sup> they y<sup>t</sup> they should faithfully observe all y<sup>e</sup> instructions contained in y<sup>e</sup> constitutions of masonry & ordained y<sup>m</sup> competent payment so y<sup>t</sup> they might live like men of art & science

as also y<sup>t</sup> they should assemble & gather y<sup>m</sup>selves together & held counsels in maters pertaining to y<sup>e</sup> craft & art of geometry & that they ought not to stand with any y<sup>t</sup> was not duly qualified and orderly created in a true ludge & y<sup>t</sup> they should keep a deu distance from al disorder least God should bring second confusion amongst y<sup>m</sup> which prove wors than y<sup>e</sup> first after this y<sup>e</sup> worthy clark Euclidie invented many rare inventions & performed wonderful exploits for y<sup>r</sup> was nothing to hard for him contained within y<sup>e</sup> 7 libral sciences by which he mad y<sup>e</sup> people of Egypt y<sup>e</sup> wisest people in the world After the children of israel came into y<sup>e</sup> land of helpe w<sup>c</sup> is now called among y<sup>e</sup> nations y<sup>e</sup> countrie of Jerusalem q<sup>n</sup> King David began y<sup>e</sup> temple of jerusalem w<sup>ch</sup> w<sup>t</sup> y<sup>m</sup> is called y<sup>e</sup> temple of diana & david loved masons well & chirished y<sup>m</sup> by giving y<sup>m</sup> good wadges & he gave them y<sup>r</sup> charge on this maner y<sup>t</sup> they should truly [blank] the ten words w<sup>c</sup> was wryten by the finger of God in charters of stone

[end of page 6]

& tables of marble & delivered to mozes on y<sup>t</sup> holy mount Sinai & y<sup>t</sup> w<sup>t</sup> heavenly solemnity q<sup>r</sup> meriads of angels w<sup>t</sup> chariots of fire atending that train w<sup>d</sup> prover stone carving to be of divine institution w<sup>t</sup> many other things he gave in charge as he had it out of egypt from the most famous Euclidie & other charges w<sup>c</sup> you shal hear afterward after this david payed y<sup>e</sup> debt of nature And Solomon his son performed y<sup>e</sup> temple y<sup>t</sup> the father had begun and divers massons of severall lands gathered together so y<sup>t</sup> y<sup>r</sup> was eighty thousand & 3 hundred of y<sup>m</sup> w<sup>h</sup> was qualified and made over seers of y<sup>e</sup> worke & y<sup>r</sup> was a King in tyre called Hiram who loved Solomon weell & he gave to Solomon timber for his work & likewise send him an artist in whome was y<sup>e</sup> spirit of wisdom his mother was of y<sup>e</sup> tribe of Naphtalie & his father a man of tyre he's name was Hiram the world hath not peduced his equal to this day he was a master masson of exqsusit knowledge & generositie & was master mason of all y<sup>e</sup> buildings & bulders of y<sup>e</sup> temple & master of all graven & carverd works in & about y<sup>e</sup> temple as it is wryten in the first of the Kings in the 6 chapter and 7<sup>th</sup> chapter y<sup>r</sup> of And Solomon confirmed both charges and maners of his father david w<sup>c</sup> he gave to massons & was y<sup>e</sup> worthy craft of massonry confirmed in the country of jerusalem & palistine & many other kingdoms craftsmen walked abroad & came to lairn more art & some were qualified to teach others and inform y<sup>e</sup> ignorant so y<sup>t</sup> about

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the same masons began to look splendid & glorie in y<sup>e</sup> work particularlie in jerusalem & in egypt & about this time y<sup>e</sup> courious masson minus Greenatis alias Green y<sup>t</sup> had been building Solomons Temple inte y<sup>e</sup> Realme of france & taught y<sup>e</sup> art of massonry to y<sup>e</sup> sons of art in y<sup>t</sup> land And there was one of y<sup>e</sup> Royal linc in france named Charles Martile who loved Minus Greenatus beyond expression because of his judgment in y<sup>e</sup> art of massonrie & he y<sup>e</sup> s<sup>d</sup> martil took on him y<sup>e</sup> maners of masons and after he was in his own Realm for it would seem he was no frenchman he took unto him many brave massons y<sup>r</sup> & aloued y<sup>m</sup> good wadges & put y<sup>m</sup> in orders which greenatus taught him & confirmed y<sup>m</sup> a charter & ordred y<sup>m</sup> to asemble frequently y<sup>t</sup> they might kep good order within y<sup>r</sup> divisions & thus cam y<sup>e</sup> craft into france × × England al this while stood destitute of massons until y<sup>e</sup> time of St. Albone at this time y<sup>e</sup> King of England was a pagan & he built the town y<sup>t</sup> is caled St. Albons after that in Albons time y<sup>r</sup> was a worthy man who was chief stewart to y<sup>e</sup> King & had y<sup>e</sup> government of y<sup>e</sup> Realm & he employed masons to build y<sup>e</sup> town wals of St. Albons & he made masons his cheif componions and aded a third part to y<sup>r</sup> payment by what it was formerly & apointed them 3 hours to recreat y<sup>m</sup>selves every day y<sup>t</sup> so y<sup>r</sup> employment might not prove toylsome to them & y<sup>t</sup> they might not live like slaves

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But like gentlemen of art & science & also ordred a certain day of every year in y<sup>e</sup> month of jun to conven & feast to meantain & unity amongst y<sup>m</sup> & y<sup>t</sup> they shoul have that day being St. Johns day y<sup>r</sup> Royal Standard up w<sup>t</sup> y<sup>e</sup> names & tittles of all y<sup>e</sup> Kings & princes y<sup>t</sup> had entred y<sup>r</sup> intrest as also ye masons arms w<sup>t</sup> arms of jerusalems temple & all the famous structures in y<sup>e</sup> world all these for s<sup>d</sup> freedoms y<sup>e</sup> s<sup>d</sup> nobles ncen prevailed w<sup>t</sup> y<sup>e</sup> King & procured y<sup>m</sup> a charter for ever to maintein y<sup>e</sup> same Likewise they y<sup>e</sup> moto in Letters of Gould sot in a crimson field w<sup>t</sup> sables & argent Invia virtutie vianula.

After this came great wars into England so so y<sup>e</sup> Rule of Husbandry was laid aside untill the Reign of Athelston who was a good King in England & brought y<sup>e</sup> land in peace & build many worthy & sumptious buildings such as abays churches cloysters convents casles towers fortresses bulwarks w<sup>t</sup> al other monements of note he was on affectionat brother to all qualified masons likewise he had a son whose name was Hodrian & he the s<sup>d</sup> hodrian loved messons so y<sup>t</sup> he could neither eat nor drink but when they were in his company he was a brave generous spirit full of art & practiss he chusd rather to converse w<sup>t</sup> massons than w<sup>t</sup> the courtiers of his fathers court drew himself rather with massons & lairned y<sup>r</sup> art & put himself in orders he bequethed whole master of y<sup>e</sup> freternity w<sup>t</sup> squares of

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gold & compasses of silver tipt w<sup>t</sup> gold & perpedicular plums to be pure gold y<sup>r</sup> trowals of silver w<sup>t</sup> all y<sup>r</sup> other instruments conform he likewise peuced his fathers charter & comis-

sions to hold every year ane assembly of masons q<sup>r</sup> every mason was obliged to to ane account of his proficiency & practise & al ye for s<sup>d</sup> metings he enjoind y<sup>m</sup> new methods of secrecy & taught y<sup>m</sup> good manners conform to the Rules of Euclidie & hiram & other famous worthies & q<sup>n</sup> trespass was done within y<sup>e</sup> craft he inflicted condign punishment on y<sup>e</sup> offender he bent himself for y<sup>e</sup> curbing of vice & publickly encouraged vertue Afterward he came to York & y<sup>r</sup> made Massons & gave y<sup>r</sup> charge & taught y<sup>m</sup> maners of masonry & wryt a book of constitutions & comanded the Rule to be kept for ever after & he made ordinances y<sup>t</sup> y<sup>e</sup> craft should be so ruled from reign to reign at it was stian stated & ordained by the most worthy myt assembly morover he made a proeclimation y<sup>t</sup> all massons y<sup>t</sup> had any certificats or testimonials in wryting of y<sup>r</sup> travels proficiency & practise should present y<sup>m</sup> to prove y<sup>r</sup> former art & behaviour & y<sup>r</sup> was brought som in hebrew some in greek Latine caldaick girack french Dutch Salvonick & English w<sup>t</sup> several other Languages and the intent was calone upon w<sup>ch</sup> the famous Hodrian put y<sup>m</sup> in mind of the confusion at y<sup>e</sup> building of Nimrods tower and y<sup>t</sup> as they would wish God to prosper ymselves & actions

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& actions not to atempt or aim at Idolatry any more but sincerly to honour & adore y<sup>e</sup> great architector of heaven & earth the fountain & source of all goodness who buildeth his visible frame of nothing & laid y<sup>e</sup> foundasion y<sup>o</sup>f upon the deepe waters and laid a comand upon y<sup>e</sup> see to come so far & no forther y<sup>e</sup> great land lord of heaven & earth y<sup>e</sup> sole preserver of man and beast pslme 36. 6 & 7. y<sup>e</sup> ruler & governouer of sun meon & stars he further advisised y<sup>m</sup> to bring his omnipotency w<sup>t</sup> y<sup>e</sup> compass of y<sup>r</sup> understanding y<sup>t</sup> so much y<sup>e</sup> more they might be loath to ofend him w<sup>t</sup> many other divine sentances he put y<sup>m</sup> in mind of & he comanded a book to be made how the craft was first found & comanded it should be Read q<sup>n</sup> any masson was made & if aftter should err they might have no excuse to prevent y<sup>r</sup> punishment & give him his charge conforme to y<sup>e</sup> s<sup>d</sup> book & from y<sup>t</sup> time massons should keep y<sup>t</sup> form & order as weel as men could govern it & further at privat assemblies y<sup>r</sup> hath ben divers charges added more & mor concerning y<sup>r</sup> charrige & deportment in every particula part of massonry by y<sup>e</sup> masters & fellows advice

The charge

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## THE CHARGE

Every man y<sup>t</sup> is a massone or enters y<sup>r</sup> m'ers y<sup>t</sup> Intrest to agrandize & satisfie his cureosittie look to y<sup>e</sup> following charge if any of you be guilty of any of y<sup>e</sup> following Immortalitys see y<sup>t</sup> you repent & amend speedily for you will find it a hard thing to fall into y<sup>e</sup> hands an angry God and more especially you y<sup>t</sup> are under voues take hee y<sup>t</sup> you keep y<sup>e</sup> ath and promise you made in presence of allmighty God think not y<sup>t</sup> a mental reservation or equivocation will serve for to be sure every word you speak the whole tme of your Admission is ane oath and God will examin you according to the purness of your heart and cleanness of your hands it is ane sharpe edged toole y<sup>t</sup> you are playing with beware you cut not your fingers we intreat you that y<sup>e</sup> forfit not your Salvation for any other seeming contentment.

Imprimis you shall serve the true God and carefully keep his precepts in generall particularlie the Ten words delivered to Moses on mount Sinai as you have them explained in full on y<sup>e</sup> pavement of the Temple. Secondly you shall be true & stedfast to y<sup>e</sup> holy catholick church and shun all herise & shisim or eror to your understanding 3ly you shall be true to the lodge and keep all the secrets belonging thereto 4ly you shall be true to the lawfull King of the Realm and pray for his safty at all convenient occassions [end of page 12. when you pray for yourself & be no partaker of any treasonable designs against his person and goverment 5ly you shall love and be true to one another and do to your neighbours or felow as you would wish them to do to you 6ly you shall keep a true and faithfull coropondance with all those masters and fellows of mesonry that you know to be legally entred in orders there secrets you shall keep their loss you shall withstand to your power therr honour and credit you shall maintain 7ly that every masson keep a true lodge chamber or hall to talk & dignose upon things partining to honestie and moral dealing where they may refresh there memories of the worthies departed 8ly that you be true and honest to the lord or Imployer do his work faithfullie keep his profit and advantage to y<sup>e</sup> outmost of your power that you shall not defraud him in any point whatsoever so that he may have no cause to exclaim and you reap honour 9ly you shall masson your fellow and breatheren and not to call them by any disrespectfulive name whereby contenticones & divisions and heat may arise which may prove scandalous 10ly Let no master or fellow In wilany or ungodly another fellows wife dawghter or maid in Adultery or fornication 11ly That you be very carefull to pay truly and honestly your table such as meat drink washing and lodging where you go to board 12ly That you keep a corpass due guard wher you lodg that no villany be comited there whereby the craft may be defamed 13ly That you carefully and religiously observe the Sabbath day by refraining all evill work & labour and make it your study to employ that day in serving and

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seeking the true God to keep in the fanealties of your souls from gading after y<sup>e</sup> vanities of this worl & pray to God to sanctifie your will nnderstanding & memories with your reason and affections. 14ly That you make it your bussiness to relieve the poor according to your Talents and facultie let not your prudence superceed your charity in thinking in this or the other unworthy or not in need but slip no opertunitie because it is for God's sake you give it and in obedience to his command 15ly That you visit the sick and confor and pray for them and let them not be in any distress that is in your power to help them if God calcs them hence wait and asist their funerall 16ly be affable and kinde to all but more especially to the widdow & fatherless stand stoutly in ther behalf defend there Intrest relive ther necessities though this be bread thrown upon the uncertain waters yet by the special blessing of heaven in time will Return with seven fold Intrest and secure a stook for you in the other world 17ly That you shall not drink drunk at no occasion because it is ane offence to God and likewise you are apt reveal the secrets of the lodge and so perjure yourself 18ly you shall abstain from all scandalous & profan recreations from playing at hazart or any other destructive game 19ly you shall forbear all lascivious language with all obsceen language pouser or gestures for all such is but pleasing the and fostering of Lust

[end of page 14

These be the charges in generall that every masson should hold master and felous it is earnestly wished that they might be carefully kept in heart and will and affections and in so doing they shall reander themselves famous to future generations and God will bless ther progeine and geve them a good Talent and cast their liues in pleasant placeses.

The Charges belong to mastrs and fellows is as followeth.

Imprimis That no fellow shall take any lords work or other Employe but he shall know himself and cuning to perfect the same so that the craft may have no disworship and the lord or Employe may not be cheated but truly served for his mony of any masson have taken any work or stand master of any work he shall not be put from it if he can finish the same It<sup>n</sup> that no mast<sup>r</sup> or fellows shall take ane aprentice to be allowed on for less than seven years and that the Aprentice be able of limbs and well breathed It<sup>m</sup> that no mast<sup>r</sup> or felou shall take mony before hand without consent of the lodge It<sup>im</sup> that no m<sup>r</sup> or fellow shall presum to create a masson without of his fellows 5 or 6 at the least and that the oath be duly administered to them It<sup>m</sup> no master or fellow shall put a lords work to task that used to be jurned It<sup>m</sup> that no master shall give any payment to his fellow but as he deserves so that the Employe may not be deceived with Ignorant workmen It<sup>im</sup> that no psons shall slander another behind his back whereby

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he may lose his good name or worldly goods It<sup>m</sup> that no fellow within or without y<sup>e</sup> lodge shall answeare his fellow disrespective It<sup>m</sup> that none shall enter the Town in the night where is a loge of fellows without ther be a fellow with to prove him a man honest or under that notion It<sup>m</sup> that every master and fellow shall come to the Aembly upon the first citation if it be within 5 miles of him and ther stand at the reward of his fellows or master It<sup>m</sup> every m<sup>r</sup> (and fellow) shall pray for his superior put him to worship It<sup>m</sup> that m<sup>r</sup> and fellow that have trespassed shall stand to the determination of his m<sup>r</sup> and fellow according to the delatio given in upon him and if it can not be decided otherways it must come before the Assembly It<sup>m</sup> that no master masson shall make any mould square or Rule to any layer or cown It<sup>m</sup> that no m<sup>r</sup> within or without a loge shall set a lay mould of stone or otherways without it be his own making It<sup>m</sup> every masson shall receive strange massons within ther divisions over the country where there concerns lyeth and set them to work according to order (viz) if they have muld standert to place let them have twoo weeks at least and give him his hire and ife there be no stander let him be refreshed with meat and drink to carry him to the next lodge It<sup>m</sup> none that is in order shall stand to hear any that doth not order his words & steps aright but if he proue himself a man then you are obliged to Imbrace him and give him the curtisie of the craft It<sup>m</sup> all massons shall be honest in there work be it by task or jurney and truly make ane end thereof that they may have

[end of page 16.

There wags as they ought to have It<sup>m</sup> 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 symbals then do as the lodge thinks fit.

#### THE APPRENTICE CHARGE.

Imprimis that he shall be true to God and the holy catholick church & y<sup>e</sup> king & his master whom he shall serve y<sup>t</sup> he shall not pick or steell his m<sup>r</sup> or his m<sup>rs</sup> goods nor absent himself from y<sup>r</sup> service nor goe from y<sup>m</sup> about his own pleasure by day or by night without licience he shall not comit Adultrie nor fornication in or without his m<sup>r</sup> house w<sup>t</sup> his m<sup>rs</sup> daughter servant or otherwise he shall keep cownsel in all things spoken in or without y<sup>e</sup> lodge chamber or hall spoken by any fellow master or freeman he shall not keep any disobedient argument against he shall disclose any secret q<sup>r</sup>by strife may arise Amongst

massons fellows or aprenticess but reverently to behave himselfe towards all free massons y<sup>t</sup> he may win brethren to his m<sup>r</sup> he shall not use carding or dicing or any other unlawful game or games he shal not haunt taverns or ale houses wasting his masters goods without licience he shall not purloine or steal any goods from any person or share during his aprentishipe but to w<sup>t</sup>stand y<sup>e</sup> same to y<sup>e</sup> outmost of his power & y<sup>r</sup>of to inform his master or some other masson with all possible & convenient speed

## Q PROPOUNDED AND ANSWERED.

Q What are you A I ame a man Q how shall I know y<sup>t</sup> A by all true signs ye first part of my entry Ill heal [end of page 17]

Ill heal & conceall Q What are you no more to us A yes but a man I was begotten of a man & born of a woman and besides have severall potentat kings & mighty princes to my brothers Q what lodge were you entered in A in y<sup>e</sup> trwe lodge of St John Q where ought a lodge to be kept A on the top of a mountain or in y<sup>e</sup> middle of a boge without the hearing of y<sup>e</sup> crowing of a cok or y<sup>e</sup> bark of a doge Q how high is your lodge A inches & spans Inumberable Q how Inumberable A the material heavens & stary firmament Q how many pillers is in your lodge A three Q what are these A y<sup>e</sup> square the compas & y<sup>e</sup> bible Q where lyes y<sup>e</sup> kcy of your lodge A in a bone box covered w<sup>t</sup> a rough map Q give y<sup>e</sup> distinction of your box A my head is y<sup>e</sup> box my teeth is the bons my hair is the mapp my tongue is y<sup>e</sup> key Q hou were you brought in A shamfully w<sup>t</sup> a rope about my neck A what pouster were you in when you received A neither sitting nor standing nor running nor going but on my left knee Q whay a rope about your neck A to hang me If I should Betry may trust Q why upon your left knee A because I would be in soe humble a pouster to y<sup>e</sup> receiving o y<sup>e</sup> Royall secret Q what obligation are you under A great oath Q what punishment is inflicted on these y<sup>t</sup> reveals y<sup>e</sup> secret A y<sup>r</sup> heart is to be taken out alive y<sup>r</sup> head to be cut of & y<sup>r</sup> bodys to be buried in y<sup>e</sup> seamark & not in any place q<sup>r</sup> christians are buried Q how many lights is in your lodge A two Q w<sup>e</sup> be y<sup>e</sup> two A y<sup>e</sup> sun riseth in y<sup>e</sup> east & sets all men to work & sets in y<sup>e</sup> west & so turns all men to bed Q w<sup>e</sup> way stands your lodge [end of page 18]

Lodge A East & West because all holy churches & temples stands y<sup>t</sup> way and particularlie y<sup>e</sup> temple of jerusalem Q might not Hiram lade y<sup>e</sup> foundation of y<sup>e</sup> temple south & north rather than east & west A no he could not Q give me a reason for y<sup>t</sup> A david appointed y<sup>e</sup> foundation of y<sup>e</sup> temple to be laid on a barn flore as you may read in y<sup>e</sup> holy bible q<sup>r</sup> it is caled y<sup>e</sup> thrashing floor arannah y<sup>e</sup> jebusit likewise you may read in holy writ y<sup>t</sup> y<sup>e</sup> ark of y<sup>e</sup> lord q<sup>r</sup>in was y<sup>e</sup> covenant betwixt God & men & y<sup>e</sup> two marble tables w<sup>t</sup> y<sup>e</sup> ten commandments wryt on by y<sup>e</sup> fingers of God y<sup>e</sup> said Ark was detained by misfortain a considerable on the forsaid thrashing floor of arannah w<sup>e</sup> obliged y<sup>m</sup> to lay y<sup>e</sup> foundation of y<sup>e</sup> temple east & west conformt to y<sup>e</sup> pouster of y<sup>e</sup> two tables Q what is masonry A it is a squire work Q what is a masson A he is a worker in stone Q would you know your master if you saw him A yes Q what way would y<sup>e</sup> know him A by his habit Q what couller of his habit A yellow & blew meaning the compass w<sup>e</sup> is bras & Iron Q what mortar had those massons at y<sup>e</sup> buillding of y<sup>e</sup> temple A the same such mortar as they had at y<sup>e</sup> building of Nimrods tower viz slime being a kind of hot o earth w<sup>e</sup> they made thin & powred it into y<sup>e</sup> wall after y<sup>e</sup> stons was laid it was of y<sup>e</sup> nature sement or bitumor Q what ladder had they [end of page 19]

A ye building of y<sup>e</sup> [ <sup>1</sup> ] or Jacobs ladder w<sup>e</sup> reaches between y<sup>e</sup> heaven & y<sup>e</sup> earth Q how many steps was in jacobs ladder A 3 Q what was y<sup>e</sup> 3 A father son & holy spirit Q how many flowers is in y<sup>e</sup> massons possie A 3 & 12 Q what call you y<sup>m</sup> A trinity & y<sup>e</sup> twelve Apostles Q who was master masson at y<sup>e</sup> buillding of y<sup>e</sup> temple A Hiram of tyre Q who laid the first stone in y<sup>e</sup> foundation of y<sup>e</sup> temple A y<sup>e</sup> abovesaid Hiram Q what place did he lay y<sup>e</sup> first stone A in y<sup>e</sup> south east corner of y<sup>e</sup> temple Q what did he say q<sup>n</sup> he laid it A help ys God Q what was y<sup>e</sup> greatest wonder y<sup>t</sup> seen or heard about the temple A god was man & man was god mary was a mother & yet a maid Q what is y<sup>e</sup> night good for A y<sup>e</sup> night is better for hearing than seeing Q what is y<sup>e</sup> day good for A y<sup>e</sup> day is bette for seeing than hearing Q what did y<sup>e</sup> secnd man when y<sup>e</sup> first man died A he perfected y<sup>e</sup> work w<sup>e</sup> y<sup>e</sup> first man Intended thus King david y<sup>t</sup> intended to build y<sup>e</sup> temple but was prevented by death but Solomon performed it Q what is meant by y<sup>e</sup> brassen see y<sup>t</sup> Hiram framed and supported it by 12 oxen 3 looking towards y<sup>e</sup> north 3 towards y<sup>e</sup> south 3 towards y<sup>e</sup> west 3 towards y<sup>e</sup> east A It was appointed to bath & wash y<sup>e</sup> preists in al y<sup>t</sup> times But now we finde it was a tipe of Christs blood whose blood was to purg sin & to wash y<sup>e</sup> elect & y<sup>e</sup> 12 oxen a type of ye 12 apostles who opposed all heathenism & [end of page 20]

athism & sealed y<sup>e</sup> cause of Christ w<sup>t</sup> there blood Q what meant y<sup>e</sup> golden dore of y<sup>e</sup>

<sup>1</sup> illegible, may be "tower."

temple q<sup>r</sup> they went in to sanctum sanctorum A it was another type of Christ who is y<sup>e</sup> door y<sup>e</sup> way and the truth & y<sup>e</sup> life by whome & in whom all y<sup>e</sup> elect entreth into heaven

#### THE STRANGERS SALUTATION

The worshipfull master of our lodge sendeth me unto you who salutes you heartily wishing that this my visit may refresh your memories of your goodwill towards y<sup>m</sup> A and we the masters & fellows of this lodge welcome you heartily intreating you to make bold w<sup>t</sup> what you see & tell us your wishes & claim our reliefe which shall be at your comand at all times & occations & as we are we shall continue to honour love & serve you. When you enter a roome you must say is y<sup>e</sup> herbe cleen if they answe it is drome or ill shatched upon this answe you are to be sillen & this is y<sup>e</sup> most matieriall questions belonging to massoury

sic subscribaitur

the constitutions

#### 1 Questions concerning the temple

Q what signifies the temple A y<sup>e</sup> son of God & partly of the church y<sup>e</sup> son soffered his body to be destroyed & rose again y<sup>e</sup> 3d day & raisd up to us y<sup>e</sup> christian church w<sup>e</sup> is y<sup>e</sup> true spiritwal church

2 What signifies the white marble Christ they white marble without spot the stone y<sup>e</sup> builders refused but god choised it out as [end of page 21]  
a precious . . . . . [ 1 ] might be built

#### 3 The mistery of the cader wood

The cader cyprus & olive wood was not subject to putrifaction nor posible to be devoured by worms so y<sup>e</sup> human nature of Christ was subject to no corruption nor putrifaction.

#### 4 The mistrey of the Gold

The gold and precious stones signifies the dietie of Christ wherein dwelt the fulness thereof for he is the fountain thereof

#### 5 The mistery of the cherubims

first they signifie the heavenly glory and the everlasting life to come they being pictured to the Image of man do represent the congregation of y<sup>e</sup> blessed angles & saints w<sup>e</sup> sing **Te Dum lau Damuss**

Secondly y<sup>e</sup> two cherubims on y<sup>e</sup> mercyseat in the holy Quire signifies y<sup>e</sup> old & new testament containing y<sup>e</sup> doctrine of christ & as y<sup>r</sup> wings touch one another so the old & new testament are joined together y<sup>e</sup> end of the one beginning y<sup>e</sup> other y<sup>e</sup> one containing y<sup>e</sup> first world y<sup>e</sup> other containing y<sup>e</sup> end of y<sup>e</sup> 2 world both had a relation to Christ to whome y<sup>e</sup> ministrie of God was comitted

#### 6 The mistry of the golden door of the temple

Christ is the dore of life by w<sup>e</sup> we must enter into eternall happiness y<sup>e</sup> two dores signifies a twofold knowledge before we can enter . that is of his person & office [end of page 22]

#### 7 What doth the vaill signiffie

The son of God our lord jesus Christ hanging upon y<sup>e</sup> alter of y<sup>e</sup> cross is y<sup>e</sup> trwe vaill y<sup>t</sup> is betwe god & us shadowing w<sup>t</sup> his wounds and blood y<sup>e</sup> multitud of our offencess y<sup>t</sup> so we may be made acceptable to his father

#### 8 The ark of the covenant

It represents as weel our Saviour Christ as y<sup>e</sup> hearts of y<sup>e</sup> faithfull for in Christs breast was y<sup>e</sup> doctrine both of law & gosple so is it in y<sup>e</sup> faithfull though not in y<sup>t</sup> measure he was y<sup>e</sup> true manna y<sup>t</sup> descended to give life to y<sup>e</sup> world y<sup>e</sup> table of y<sup>e</sup> law move us to love & obedience Aarons rod flowrishing w<sup>t</sup> blossoms signifies y<sup>e</sup> swetnes of y<sup>e</sup> gosple & y<sup>e</sup> glory of our High preist jesus Christ of whome Aaron was a figure

#### 9 The mistry of the alter

The alter w<sup>t</sup> 4 golden horns being made part of Shittim wood & part of gold compassed about w<sup>t</sup> a crown of gold represents the unity of y<sup>e</sup> humanitie & dietie of our Saviour for y<sup>e</sup> naturly incoriptable was beautified w<sup>t</sup> gold so y<sup>e</sup> humanitie of Christ not of putrifaction being adorned w<sup>t</sup> y<sup>e</sup> celestiall glory of y<sup>e</sup> dietie personally united to the [end of page 23] to the divine nature ascended to heven & sitteth at y<sup>e</sup> right hand of his father crowned with the crown of majestie and eternall happiness

#### 10 The mistrie of the golden candlestick

The golden candlestick w<sup>t</sup> his six branches & seven lights signifies Christ & y<sup>e</sup> ministers Christ the foundation is cheif preist & light of y<sup>e</sup> world Illuminating us to eternall



liffe the doctors & teachers of y<sup>e</sup> church are ye branches q<sup>m</sup> christ enlightens w<sup>t</sup> y<sup>e</sup> sound doctren of y<sup>e</sup> gosple neither ought they to be seprated from Christ but by y<sup>e</sup> Light of y<sup>e</sup> doctren to be lamp to our feet & as all y<sup>e</sup> branches was united unto y<sup>e</sup> candlestick so every minister & child of God ought to be united to the bod of Christ without any seperation the flowers and lillies donot y<sup>e</sup> graces of his spirit w<sup>c</sup> he hath bestowed upon y<sup>e</sup> faithful ministers . the lights & lamps do Admonish al godly ministers to a godly care & diligence

11 The mistrie of the golden table and shewbread

The table being compased w<sup>t</sup> a precious crown signifies ye ministers of y<sup>e</sup> gosple y<sup>e</sup> bread signifies Christ y<sup>e</sup> bread of life

12 The mistrie of y<sup>e</sup> golden vine & Christal grapes

The vine in y<sup>e</sup> east of y<sup>e</sup> temple mad of shining gold resembles our Christ who compared himself unto a vine & the faithfull unto branches y<sup>e</sup> christall grapes y<sup>e</sup> doctren of y<sup>e</sup> gospol & y<sup>e</sup> work of y<sup>e</sup> faithfull w<sup>c</sup> are faith love hope charitie patience prayer & works of grace unto such as believe

[end of page 24]

13 The molten sea its mistrie

The molten sea was a figure of baptism & y<sup>t</sup> living water issuing from y<sup>e</sup> wounds of Christ y<sup>e</sup> twelve oxen signifies y<sup>e</sup> twelve Apostles.

#### THE TEMPLE WAS IN HIGHT AND LENGTH

It wa 100 cubits in length in hight 120 cubits y<sup>e</sup> holy Queer stood in y<sup>e</sup> west end y<sup>e</sup> marble stons in y<sup>e</sup> temple was 25 cubits long 12 cubits broad & 8 cubits thick being all whit marble

#### QUESTIONS PROPOUNDED AND ANSWERED

how many lights in in y<sup>t</sup> lodge A 3 Q what is meant of y<sup>e</sup> 3 A y<sup>e</sup> Master the fellow craftsman & y<sup>e</sup> warden Q w<sup>c</sup> way stands y<sup>ee</sup> lights A y<sup>r</sup> is one in y<sup>e</sup> east & one in y<sup>e</sup> west & one in y<sup>e</sup> midle Q what is for y<sup>e</sup> one in y<sup>e</sup> east A it is for the master and y<sup>e</sup> west is for the ffellow craftsmen & y<sup>e</sup> midle is for y<sup>e</sup> warden Q what stands at the wardens back A 3 shelves Q what is y<sup>r</sup> upon y<sup>m</sup> A y<sup>r</sup> is 3 Rulers Q what is those A y<sup>r</sup> is 36 foot 34 foot & 32 foot Q what is y<sup>m</sup> for A 36 is for leveling 34 is for beveling & 32 for measuring y<sup>e</sup> earth about Q which way came y<sup>e</sup> W first about A it was given to King david by report q<sup>n</sup> he was hewing y<sup>e</sup> stones in y<sup>e</sup> mount to know y<sup>e</sup> workmen from y<sup>e</sup> labourers & it pleased God to take away King David & Solomon succeeded in his place & it was given him Q what is y<sup>e</sup> length of your cable A it is as long as between y<sup>e</sup> point of my navel and y<sup>e</sup> shortest of my hair Q what is the reason of it A because all secrets lyes there Q by what or by whom do you stand upon your principal

[end of page 25]

A by him y<sup>t</sup> stood upon y<sup>e</sup> highest penacle of the temple Q w<sup>c</sup> way was y<sup>e</sup> temple built A by Solomon & Hiram who furnished tooles for y<sup>t</sup> work it was Hiram who was brought out of Egypt he was a widdows son he furnished all sorts of Tools picks spades shovels & all things belonging to y<sup>e</sup> temple Q where layes y<sup>e</sup> master A in a stone trough under y<sup>e</sup> west wind looking to y<sup>e</sup> east waiting for y<sup>e</sup> son rising to sett his men to work Q where the noble art or science found when it was lost A it was found in two pillers of stone the one would not sink and the other would not burn

#### THE COAT OF ARMES



[here follows a rude sketch of the masons' arms]

Solomon Set [end of page 26]

Solomon set up twoo notable names y<sup>t</sup> on the right hand called Jachine y<sup>t</sup> is in it y<sup>r</sup> is Strength shown not only by y<sup>e</sup> matter but by y<sup>e</sup> name Also of these two pillers what stedfastness y<sup>e</sup> elect stands in before God both for y<sup>e</sup> present & for time to come for y<sup>e</sup> present y<sup>e</sup> sons of god have received strength inwardly for y<sup>e</sup> time to come god will stablish so with his spirit of grace If they shall never wholly depart from him & yet I was by the way taught this point. These two names seems to note out besids this y<sup>e</sup> two churches of y<sup>e</sup> Jews & gentiles y<sup>t</sup> of y<sup>e</sup> Jews by jachin on y<sup>e</sup> right hand as w<sup>c</sup> God would establish in his time though as yet it had not attained to this stallnes through y<sup>e</sup> obstinacy of y<sup>r</sup> minds q<sup>r</sup>w<sup>t</sup> they should reject Christ u q<sup>n</sup> he should come This of y<sup>e</sup> gentiles by boaz on y<sup>e</sup> left hand because of ye present strength y<sup>t</sup> should be in her q<sup>n</sup> she should Imbrace Christ at y<sup>e</sup> first hearing Then Christ shall wryt upon these pillers better names than those of Jachin & Boaz for first he shall wryt upon y<sup>m</sup> y<sup>e</sup> name of his God y<sup>t</sup> it may be made plain to all men y<sup>t</sup> these men are chossen out from y<sup>e</sup> rest to be gods peculiar people as in us w<sup>t</sup> all matters y<sup>t</sup> are openly marked w<sup>c</sup> do by y<sup>r</sup> titles declare to every one whose they are in w<sup>c</sup> sense it was said & they shal know y<sup>t</sup> I have loved y<sup>ee</sup> for w<sup>c</sup> cause also Holiness to the Lord was wryten upon y<sup>e</sup> two bells y<sup>t</sup> hang upon y<sup>e</sup> horses in the prophet Zacharie 14 chap 20 verse

Finis

[end of page 27]

A caput mortuū d here you see  
 to mind you of mortality  
 Behold great || || strength by herod fell  
 but establishment in heaven doeth dwell  
 Let all your actions  be just and true  
 Which after death gives life to you  
 Kcep round within  of your appointed sphere  
 Be ready for your latter end daws near

[end of page 28]

[Transcribed *verbatim et literatim* from the Original MS. 31st October, 1891. J.L.]

## THE GRAND LODGE OF THE "SCHISMATICS" OR "ANCIENTS."

By BRO. R. F. GOULD, P.G.D.

**T**HE latest of the Masonic Celebrities who have figured in my portrait gallery, is Dr. Thomas Manningham,<sup>1</sup> and I am now requested by the Editor of our *Transactions* to consider whether in any material respect, the general fidelity of that sketch has been either shaken or otherwise impaired by the criticism it has experienced.

The remarks to which my attention has been specially invited by Bro. Speth are from the pens of Bros. Lane and Whympcr, and will be found in the last part or number of *Ars*, and the current one respectively.<sup>2</sup>

Before, however, commencing to deal with them, let me express the very great pleasure it has afforded me, that an article written by myself, should have been the means of drawing from their moorings, into the front of the fighting line, two "first-raters," carrying such heavy metal, as the writers I have last referred to.

Of Bro. John Lane—our premier Masonic statistician—it may be said, that he has hitherto devoted himself rather too exclusively to a single department of research, and though calculated to shine in a large number, remains content to hold, against all comers, the field he has so completely made his own—by excelling everyone of us who had entered it before him.

Bro. Whympcr, of late years, has taken upon himself the rôle of a Missionary of the Craft *in partibus infidelium*, and those only whose memories carry them back to what the periodical literature of Masonry in our Indian Empire *was*, before this brother applied himself to refine and elevate it, can have any idea whatever of the extent to which his own personal writings have contributed to establish the high standard of Masonic knowledge, that now admittedly exists there.

It is a very excellent thing for the members of this Lodge to have two such untiring students—I cannot quite say, in their midst, but in their ranks, and my own appreciation of their labours, which—through the medium of a quotation—will be next given, I shall ask them to regard or accept, as a set-off or counterpoise, to the friendly feeling towards myself which pervades their several articles.

The late Ernest Renan tells us:—"Had I been born to be the head of a School, I should have had a singular crotchet. I should have loved only those of my disciples that might happen to detach themselves from me."

Without, indeed, going the extreme length to which the great Semitic scholar, whose recent death may fairly be viewed as a world-wide calamity, has allowed himself to be carried, there is much in his frank avowal with which I am wholly in accord.

Thus, leaving out the notion of being the head of a School—who, with us is always the Master of the Quatuor Coronati Lodge for the time being—and merely speaking in my individual capacity as a student, the great respect and admiration with which I regard so much of the work performed by the I.P.M. and Secretary of this Lodge, represent in

<sup>1</sup> *A.Q.C.*, v. 93.<sup>2</sup> *Ibid.*, v. 166; vi. 17.

point of fact, the tribute I involuntarily yield to the force of character they exhibit in having at all times the courage of their opinions.

I am therefore very greatly obliged to Bros. Lane and Whymper for bringing me to book on any point where they think I have gone astray,

*All eyes hang not in one girdle.*

Nor, do I consider it even remotely possible that any single writer who ventures to touch on the vexed question of the Great Schism in English Masonry, could fully dissipate the obscurity with which it is surrounded.

But the two interpellations, have also, a special value of their own, that should not be overlooked—they indicate to our vast Circle that,

*The Priests of Masonic Science have their Inquisition.*

The last word, however, must be understood in a good sense, as meaning in the phraseology of Ancient Masonry, that a brother against whom anything is alleged, should "stand to the award of his fellows," and in that of its modern equivalent, that any writer of the Craft whose statements are assailed, must submit to be put (not to the rack, but) to the proof.

In my Memoir of Dr. Manningham, there were two positions laid down, against the validity of which it has been contended, first, that the governing body of the Schismatic Grand Lodge of England was already a "Grand Lodge," when only styled by me a "Grand Committee"; and secondly, that I have attached undue weight to certain statements in an anonymous and undated work,<sup>1</sup> instead of following such safe guides as John Noorthouck<sup>2</sup> and William Preston.<sup>3</sup>

With regard to the points which are here raised, let me begin by expressing the hope that I shall not be found impervious to just criticism, nor tardy in acknowledging any errors into which I may have fallen.

A pleasing writer observes, and the advice he tenders is as happily conceived as it is forcibly expressed:—"Speak what you think to-day in words as hard as cannon-balls, and to-morrow speak what to-morrow thinks, in hard words again; though it contradicts everything you have said to-day."<sup>4</sup>

Nearly ten years have elapsed, since I described, to the best of my ability, the rise and progress of the "Schismatics" or "Ancients,"<sup>5</sup> and the *gravamen* of the offence which is laid at my door by Bro. Lane, I take to be, that in the last literary portrait executed by me for these *Transactions*, I have again touched on the subject of the Great Schism, but without noticing in any way a material fact having relation thereto, which was published by Bro. Lane himself, *after* the appearance in print of the fourth half volume of my *History*.<sup>6</sup>

To this charge I plead guilty, though the confession is untinged with remorse, since it would have been quite impossible for me to interweave with a biography of Dr. Manningham, all the interesting *excerpta* from old records that are now furnished by Bro. Lane,<sup>7</sup> and by the aid of which every reader of *Ars* will be enabled to form an independent judgment in regard to the points that have been raised for discussion.

The main question, indeed, appears to me, one of a purely "academical" character, though I must not be supposed as thereby wishing to convey that it is unworthy of being ventilated in these columns. That there was a governing body of so-called "Ancients" before 1753, is free from doubt: *but not entirely so*, I venture to think, the term or title by which it would be most accurately described.

In Johnson's *Dictionary*, the 7th meaning of the word "Commission" reads:—"The state of that which is entrusted to a number of joint officers; as, *the broad seal was put into commission*." Very much the same thing might be alleged with respect to *the functions of a Grand Master*, under the "Ancients," at the period of our inquiry, and it may be submitted for consideration whether any better title than "Grand Committee" would be applicable to the *joint officers* unto whom the performance of such "functions" was allotted?

Bro. Lane says, "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." But leaving wholly out of sight the not unimportant fact of there being already in existence a Grand Lodge of England, when the new organization had its beginning, let the question be put whether at any time since the Old System of Masonry was succeeded by the New, or in other words from 1717 downwards, would a body styling itself a "Grand Lodge" but which had *never* possessed a Grand Master, have been accorded recognition by any duly constituted Masonic Authority?

<sup>1</sup> *The Complete Free-mason; or, Multa Paucis for Lovers of Secrets.*

<sup>2</sup> *Constitutions*, 1784.

<sup>3</sup> *Illustrations of Masonry.*    <sup>4</sup> Emerson, *Essay on Self Reliance.*    <sup>5</sup> *Hist. of F.* ii; 2nd half-volume.

<sup>6</sup> *Freemason*, Oct. 18th, 1885; Lane, *Masonic Register*, preface, xii.

<sup>7</sup> *A.Q.C.*, v. 166.

But as our Bro. Lane, with his usual candour, has printed all the evidence bearing on the point under discussion, any slip I may have made in omitting to mention the discovery of "Morgan's Register," has been more than remedied by the publication of its contents at far greater length than would have been possible in connection with my own article, unless indeed, I could have induced our worthy Editor to allow that already rather lengthy contribution to assume still more formidable proportions, by the addition of an appendix.

Passing from the criticism of Bro. Lane to that of Bro. Whymper, I find it to be no longer an "affair of out-posts," as the latter has evidently taken up positions with a view to bringing on a "general engagement." He offers battle "all along the line."

But before coming to close quarters with my genial antagonist, and by way of limiting in some degree the area over which our contention may extend, let me lay down what I believe will not be demurred to by Bro. Whymper, viz., that all the statements with regard to the origin (or causes) of the Great Schism in English Masonry, by writers of the last century, are of a somewhat fanciful character; and there is an insufficiency of positive evidence either to confirm or to disprove them.

If this be conceded, then the parties in the controversy which is being proceeded with, —to wit, our Bro. Whymper, the writer of this article, and possibly even Bro. Lane himself, may be likened to

*"Teague's cocks, that fought one another, though all were on the same side."*

It is impossible to lay down any fixed rule, with respect to the extent it is permissible to attempt an explanation of that which, in our present state of knowledge, is hopelessly obscure. But it is quite evident that whenever such an attempt is made, it must necessarily follow, in cases where "the lighthouses and landmarks of facts have been swept away," that any argument becomes maintainable.

As it has been well expressed,—“What is incapable of proof is also incapable of refutation; a boundary line that cannot be defined cannot be disputed.” Everyone who makes a careful study of our English Masonic history at the period we are now upon, may and probably will, strike out a path of his own, and in all such cases, whether the distance traversed be a long or a short one, unless I am greatly mistaken, a wise saying that was garnered by George Herbert in his famous collection, will be found to apply,

*"Every path hath a puddle."*

When facts fail us, we are thrown back upon conjecture, and with one and all of the guesses we make at the truth—regarding the matter now in hand—there are difficulties in the way, which cannot be wholly removed, though they may be sensibly lessened by resorting to a system of comparison. Thus, for example, if there are, as I willingly admit to be the case, certain difficulties about the belief I have expressed with respect to the early history of the Schismatics or Ancients, let us see, whether the difficulties the other way, by which is meant the alternative conjecture propounded by Bro. Whymper, are not greater?

This will enable me to grapple with him more closely, for though in relation to matters of ascertained fact, we are, I thoroughly believe, "fighting on the same side," nevertheless, in the region of theory, where a healthy difference of opinion is not only allowable but praiseworthy, something in the nature of a private war—at all events of words—may conveniently be set up between us.

Bro. Whymper has advanced with vigour to the Attack, and I shall conjure up a similar spirit of resolution, to assist me in the Defence. If we are both pronounced to be of a dogmatical kind, it will not matter, at least to ourselves, since it is the way of the positive to seek the opposing positive as its natural food and exercise, because, to use the American orator's vivid image,—it gives one such a tremendous wrench to kick out hard at nothing?<sup>1</sup>

Bro. Whymper's chief points are, that instead of Lord Byron having neglected the duties of his high station, the probability is rather the other way; also, that the long footnote of fifty lines which straggles over three pages of Noorthouck's Constitutions,<sup>2</sup> together with the writings of William Preston,<sup>3</sup> virtually supersede, as being of superior authority, the anonymous statement by the author of *Multa Paucis*.

Now to begin with, the foot-note in the Constitutions of 1784, was copied from the *Freemasons' Calendar* of 1783; but the subject-matter appeared in the earlier *Calendar* of 1776, while that publication was brought out by the Stationer's Company, and before it had passed into the hands of Grand Lodge. The disputes of the year 1739 were included among the "Remarkable Occurrences in Masonry," compiled by William Preston, who seems, more-

<sup>1</sup> Boyes *Lacon in Council*, viii.

<sup>2</sup> Edit. 1784, by John Noorthouck, 239-41.

<sup>3</sup> *Illustrations of Masonry* (various editions) *passim*.

over, to have issued a pamphlet, reflecting on the Schismatics, in 1775. A still earlier notice of his *quondam* co-sectaries, occurs in the second edition of the *Illustrations of Masonry*, which also appeared in that year. It is given as a *note* to the narrative of Lord Raymond's administration, and runs:—

“Several persons, disgusted at some of the proceedings of the Grand Lodge at this time, renounced their allegiance to the Grand Master, and in opposition to the original laws of the Society, and their solemnities, held meetings, made masons, and falsely assuming the appellation of a Lodge, even presumed to constitute lodges. The regular masons, finding it necessary to check their progress, adopted *some new measures*. Piqued by this proceeding, they endeavoured to propagate an opinion, that the ancient practices of the Society were retained by them, and totally abolished by the regular Lodges, on whom they conferred the appellation of *Modern Masons*. By this artifice they continued to impose on the public, and introduced several gentlemen into their assemblies; but of late years, the fallacy being detected, they have not been so successful.”

In the *Freemasons' Calendar* of 1776, however, the disturbances, which we are told above had their origin in 1739, are traced back to the time of Lord Loudon, whose appointment of Grand Officers in 1736, Preston now informs us, gave offence to a few individuals, who withdrew from the Society during the presidency of the Earl of Darnley, but in that of Lord Raymond “assembled in the character of Masons, and without any power or authority from the Grand Master, initiated several persons into the order for small and unworthy considerations.”

Ultimately the story assumed the stereotyped form in which we now possess it. Successive editions of the *Illustrations of Masonry*, published in 1781, 1788, 1792, and later, inform us that in the time of the Marquis of Carnarvon (afterwards Duke of Chandos), some discontented brethren, taking advantage of the breach between the Grand Lodges of London and York, assumed, without authority, the character of York Masons; that the measures adopted to check them seemed to authorise an omission of, and a variation in, the ancient ceremonies; that the seceders immediately announced independency, and assumed the appellation of *Ancient Masons*, also they propagated an opinion that the ancient tenets and practices of Masonry were preserved by them; and that the regular lodges, being composed of *modern masons*, had adopted *new plans*, and were not to be considered as acting under the *old establishment*.<sup>1</sup>

It will be seen, therefore, that the whole case, as presented by Bro. Whympier, rests upon the unsupported and somewhat discrepant testimony of William Preston—with regard to which I shall first of all cite an axiom laid down by Horace Walpole, to be found in a department of literature—his published letters—wherein he is admitted to be without a rival in our language. Writing in 1784, he observes:—“The times immediately preceding their own are what all men are least acquainted with. Such times are too near us to be classical; they are too far off to be familiar.”<sup>2</sup>

William Preston, who was born at Edinburgh in 1742, came to London in 1760, and was Initiated in a Schismatic (or so-called “Ancient”) Lodge, at that time working under dispensation at the White Hart, Strand—but shortly afterwards No. 111 on the roll—in 1763, some months before he had completed his twenty-first year. In November, 1764, the members of No. 111 obtained a “Constitution” from the older or legitimate Grand Lodge of England, and became the Caledonian Lodge, No. 325, now No. 134.

After a comparatively short interval—when he was in his thirtieth year—Preston delivered an Oration, subsequently printed in the first edition of his *Illustrations of Masonry*, which appeared in 1772.

From about this date he divided with Laurence Dermott, the distinction of being the best informed mason of that time. The one (Preston), a journeyman printer, who beginning as an *Ancient* had ended by becoming a *Modern* (both the words italicised being used in their popular, and by no means in their actual signification); while the other (Dermott), a journeyman painter, had shifted *his* allegiance in precisely a contrary direction.

Here a passage occurs to my mind, in the writings of a great though but too often a sophistical writer, the application of which to the subject in hand will be considered after the quotation has been given.

“To write the history of a religion,” says Renan, “one ought first to have believed in it (without which it would not be possible to understand by what means it fascinated and satisfied the conscience of man); and then one should have ceased to believe it in an unqualified manner, for absolute faith is incompatible with sincere history.”

<sup>1</sup> See further, *Hist. of F.*, ii., 393, 397, 424.

<sup>2</sup> *Letters to Sir H. Mann*, i., 181.

Now I have no thought of comparing masonry with religion, any further, indeed, than to make the passing remark, that what is commonly spoken of as the *odium theologicum*, will have as real an existence—though the terms used to describe it may be different—when there are Masonic as when there are religious Schisms.

Without, therefore, straining the analogy, it would appear, under the conditions laid down by Renan, that the only writers of the Craft, really qualified to figure as its historians, at the period of, and in connection with the events under consideration, were Laurence Dermott and William Preston—though subject to the proviso, that these champions were only to be believed in the character of apostates, and to be utterly discredited with regard to what they had finally adhered to as the true faith!

Thus we should have Dermott as the great authority in the early proceedings of the *Regular*, and Preston in those of the *Irregular*, Grand Lodges of England—yet, as I shall confidently submit, with quite as little reason in the one case as the other.

The odious terms *Modern* and *Ancient*, coined by the former worthy to distinguish the *earlier* from the *later* system of Masonry to which he had adhered respectively, have now passed out of use, and only exist in the memory of our antiquaries. But they present in a nutshell, the distortion of truth—not to call it by any other name—that was characteristic of their inventor whenever he took pen in hand—which was pretty often—to explain that the Masons who acted with himself were walking in the only true path, from which their rivals, whom, though of far older date, he contemptuously styled the “Moderns,” had lamentably strayed.

The furious invective of the “journeyman painter,” which is conspicuous throughout his *Ahiman Rezon*, it is true, does not appear, or if at all, only very slightly disfigures a passage or two, in the *Illustrations* of the “journeyman printer.” But to whatever extent either of the two men becomes polemical, his writings must be viewed with distrust. I might, indeed, put it more strongly, though it will be best perhaps to steer a middle course, which can be done by laying down with confidence, that in each case of the kind, the judgment of the reader should be held in suspense, pending the production of *evidence*, that may turn the scale in one way or the other.

Of William Preston, it may be said, without fear of contradiction, that (to put it mildly) in all matters of a controversial nature, he laboured under a constitutional incapacity for exactitude of statement.

As a convincing example, let me cite a passage in the long foot-note copied by John Noorthouck, from a previous deliverance of the author of the *Illustrations of Masonry*:—“At this time [1739] no private lodge had the power of passing or raising masons; nor could any brother be advanced to either of these degrees but in the Grand Lodge, with unanimous consent and approbation of all the brethren in communication assembled.”<sup>1</sup>

This extract shows clearly enough, that the writer who is responsible for it, *was then in the infancy of his Masonic knowledge*, and will suggest, very forcibly, that, *in the absence of corroboration*, the other statements in the same foot-note, should be received with equal incredulity.

I shall next submit, what was substantially advanced many years ago by Dr. Kloss, viz., that between the administration of Lord Raymond in 1739, and that of Lord Byron in 1747, nothing occurred—of which any evidence is known to exist—that will justify a presumption of there having been an organized rebellion against the authority of the Grand Lodge.

The Schismatics or so-called “Ancient Masons” came later, as Kloss affirms.

Bro. Whympster lays great stress on the number of Lodges erased during the four or five years immediately preceding the administration of Lord Byron, and observes:—“A Schism was thus evidently in full swing long before Lord Byron assumed office in 1747.” With regard, however, to this conjecture—for it is nothing more—there is not only, as before remarked, an entire absence of evidence, that will warrant any such inference, but the silence of the official records, to pass over other channels of information, will be conclusive to more minds than my own, that no Schism could have been in operation, without at least some traces of its existence having been preserved in the Archives of Grand Lodge.

Of the career of William, 5th Lord Byron, I have been able to glean very few particulars. He was born November 5th, 1722, “took early to the sea-service, and in 1738 was appointed Lieutenant of H.M.S. the Falkland.” Married, March 28th, 1747, Elizabeth, “daughter and heir of Charles Shaw, of Besthorpe Hall in the county of Norfolk, by whom he had issue, 1st, William, born June 7th, 1748, who died in the May following; 2nd, William, born October 27th, 1749, who died June 22nd, 1776.” Also two daughters, Henrietta Diana, born 1751, died 1760; and Caroline, born 1755.

<sup>1</sup> *Ante*, 19.

On December 5th, 1763, Lord Byron "was declared Master of His Majesty's Stag-hounds," which seems to dispose of a suggestion thrown out by Kloss that he may have been a Jacobite. On January 26th, 1765, he killed Mr. Chaworth, (either fairly or unfairly) in a duel, and died May 19th, 1798.

The *Gentleman's Magazine* (1798) in a short obituary notice, says of him,—“On some family difference with his son, since dead, we have to regret that his Lordship completely dismantled his noble mansion at Newsted, and sold the family pictures and timber.”<sup>1</sup>

It will be seen, that except so far as the birth of three children during his Grand Mastership, may point in the direction of Lord Byron having been in England between the dates of his taking up and laying down that office, I have been unable to throw any new light on the circumstances of his career during the period referred to.

Lastly, then, let us consider, whether what Bro. Whymper calls, with propriety, the *Multa Paucis* theory, has or has not, to use his own words, “an atom of bottom in it” ?

To save time and economize space, I shall next ask the reader who has followed me thus far, to kindly refer to the extract from the above work, given by me in my “Manningham” article,<sup>2</sup> also to some previous remarks on the same which will be found as below cited.<sup>3</sup>

The authorship of *Multa Paucis* has not been revealed, but let us hear what a very learned writer has to say with respect to testimony of this class:—“An history may be true,” observes Dr. Watson, “though it should not only be ascribed to a wrong author, but though the author of it should not be known: anonymous testimony does not destroy the reality of facts, whether natural or miraculous. Had Lord Clarendon published his ‘History of the Rebellion,’ without prefixing his name to it: or had the History of Titus Livius come down to us, under the name of Valerius Flaccus, or Valerius Maximus: the facts mentioned in these histories would have been equally certain.”<sup>4</sup>

The same scholar and divine goes on to say,—“Dodsley’s *Annual Register* is an anonymous book, we only know the name of its editor: the reviews are anonymous books: but do we, or will our posterity, esteem these books as of no authority? On the contrary we must give up all history, if we refuse to admit facts recorded by only one historian.”<sup>5</sup>

Having now gone over the ground, or most of it, covered by the interesting paper of our Bro. Whymper, let me, before suggesting the final conclusions which seem to me deducible from the evidence, at the present time of writing, briefly restate the actual words in which I advanced my own conjecture with respect to the origin of the Schism in English Masonry:—“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).”<sup>6</sup>

The point made by Bro. Whymper, that the bulk of the erasures thus referred to, took place *shortly before*, and not *during* the actual Grand Mastership of Lord Byron, instead of invalidating, appears to me to bear strongly in favour of the contention I upheld.

Throughout this period, Secession or Rebellion, may have been, so to speak, in the air, but any organised movement of the kind would be very slowly evolved, nor do I think it even remotely possible, that a confederacy of Masons aiming at independence, could have existed more than a year or two, at the very utmost, prior to 1751, the date which our Bro. Lane has done such excellent service in stamping indelibly on our memories. Were it otherwise, I shall venture to affirm that some traces of such earlier existence would have come down to us.

It will be seen, that wholly apart from the passage in *Multa Paucis*, to which I shall next refer, the date of origin I assign to the “Ancients,” falls within the period covered by Lord Byron’s presidency of the older and more orthodox Society.

According to the work last cited,<sup>7</sup> the Fraternity being neglected by Lord Byron, resolved to elect a new and more active Grand Master, but were deterred from so doing by the prudent advice of Dr. Manningham.

Here we have evidence of an organized rebellion against the authority of the Grand Lodge, or perhaps it will be best to say, against the want of authority exhibited by the Grand Master.

“The breach was healed,” at least for a time, and the brother to whose credit this has been set down by the author of *Multa Paucis*, at the *very next* appointment of Grand Officers (1752), as we learn from the official records, was advanced at one bound from the office of Grand Steward to that of Deputy Grand Master.

<sup>1</sup> Collins, *Peerage of England*, edit. 1779, vii. 138; edit. 1812, vii. 111. *Gent. Mag.*, lxxviii., 448.

<sup>2</sup> *A.Q.C.*, v. 96. <sup>3</sup> *Hist. of F.*, ii. 395, note 3.

<sup>4</sup> *An Apology for the Bible, in a Series of Letters addressed to Thomas Paine, Esq.* By R. Watson, D.D., F.R.S., Bishop of Llandaff (1796), letter ii., 37. <sup>5</sup> *Ibid.*, 93, 239. <sup>6</sup> *A.Q.C.*, v., 103; *Hist. of F.*, ii., 398.

<sup>7</sup> *The Complete Freemasons; or Multa Paucis for Lovers of Secrets* [1763-64] 105; see also *A.Q.C.*, v., 96; *Hist. of F.*, ii., 395; and *ante*, 17.

“This points,”—as I have elsewhere argued at some length<sup>1</sup>—“to his having rendered signal services to the Society, which would so far harmonize with the passage in *Multa Paucis*, and be altogether in keeping with the character of the man.”<sup>2</sup>

In conclusion, I beg to thank Bros. Lane and Whympers for the kindly references to myself in their several articles, and, quite as warmly, for pointing out any errors of statement into which they may have thought I had fallen. As we are quaintly but expressively reminded—

*The wind in one's face makes one wise.*

More last words. Further space having been allotted me, I turn to the Report on Foreign Correspondence for Colorado, 1892, by Past Grand Master Laurence N. Greenleaf of that State, where there appears :

“One of the most important questions now before the Fraternity is: the Antiquity of Masonic Degrees. Under various headings in this Report we have had occasion to discuss this subject at considerable length, more especially under Iowa and Utah. Under the latter we have given the opinion of Bro. R. F. Gould, in connection with the discovery of the letters of Dr. Thomas Manningham, D. G. Master of England, 1752-56, and also extracts from these very important letters. Heretofore Bro. Gould himself has most strenuously maintained that Old Regulation XIII. referred to two degrees only: ‘Apprentices and Masters or Fellow Crafts’ [*italics his*]. He has also written the following: ‘The degrees of Ancient Masonry were two only, and those of Modern Masonry were the same in number—at least until 1723.’

We are rejoiced to know that he has seen proper to reverse his opinion. Prominent writers have for years re-iterated the same views, having little patience with those who had the temerity to differ with them. And yet not a particle of evidence was ever adduced to show *when* such addition occurred. Bro. Gould, as shown above, once intimated that it must have been subsequent to 1723. There is no mention in the records of the Grand Lodge of England of any such addition. Upon no other subject did our Masonic ancestors exhibit such anxiety as upon that of innovations and the maintenance of the old customs and usages of the Fraternity. To have added a third degree to our system, at any time since 1723, would have created sufficient stir to have left its impress upon the records of the Grand Lodge of England, as well as in contemporary Masonic writings. The very integrity of the Masonic system would thereby have been imperilled; for, once admit the right of the governing body of the Craft to add *one degree*, and others would necessarily follow.

The discovery of the Manningham letters has happily settled the controversy for the present, at least, and demonstrated the existence of the *three degrees* during the last quarter of the seventeenth century. Thus one more link has been added to the chain of evidence that Masonry was a perfect system *at the start*.<sup>3</sup>

So far, Bro. Greenleaf, whose quotations from my own writings would seem to imply that he has read an article of mine on the “The Antiquity of Masonic Degrees,” originally published in the *Freemasons' Chronicle* of August 2nd, 1890, and reprinted in the *Official Bulletin*<sup>4</sup> of the Supreme Council, S.J., of June, 1892. If, however, I am wrong in this supposition, the reference given, will enable him, if so inclined, to peruse the article at leisure. Its value in my own eyes is enhanced—not from the fact of having written it, but because it appears among the latest “cuttings” preserved by Albert Pike, for insertion in that wonderful magazine, the organ of his Rite, the publication of which has now ceased,<sup>5</sup> owing it may reasonably be supposed, to the utter impossibility of finding anyone who could take up and continue the editorial labours, so long and so brilliantly conducted by the late Grand Commander.

The final words of the article on Degrees from which Bro. Greenleaf has quoted, are as follows:—“If Old Regulation XIII. had been properly understood by the past generation of Masonic writers, we should have heard nothing whatever of a new ceremonial (or new Degrees) having been concocted between 1717 and 1723.”

Of the truth of this statement I still retain a lively conviction. *Two* degrees and *three* are certainly alluded to in the above “Regulation,” and the oftener this interpretation of the clause is disputed, the more does a saying of Sir Isaac Newton come home to me,—“A man must either resolve to put out nothing new, or become a slave to defend it.”

<sup>1</sup> *A.Q.C.*, v., 97; *Hist. of F.*, ii., 396.

<sup>2</sup> See the *Constitutions*, 1756, and later editions, under Ap. 3rd, 1753.

<sup>3</sup> *Proc. G. L. Colorado*, (1892), 202.    <sup>4</sup> vol. x., 765.    <sup>5</sup> *Transactions*, S.C. (Oct. 1892), 43.



My contention was and is, that "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."<sup>1</sup>

Or, as expressed in my "Manningham" article,—“The secrets of the first three degrees were the same before the year 1717, as after it.”<sup>2</sup>

If the passage last referred to, is in any way ambiguous, I regret it, and would point out to Bro. Greenleaf, that the secrets of the first three degrees remain the same, though communicated, as I have myself witnessed in Scotland, in *one* step (or continuing ceremony) instead of *three*. The "old brother of ninety," cited by Dr. Manningham, may have been admitted in a somewhat similar manner—though to obviate any future misunderstanding, let me hasten to explain, that if he was not, the ceremonies through which he passed, must have been the Apprentice part, on one occasion; and the Master's part, on another. The former comprised what are now called the *degrees* of E.A. and F.C.; and the latter, that of Master Mason.

My thanks are due to Past Grand Master Robbins of Illinois, and Grand Secretary Vaillant of the Netherlands, for their remarks on my "Manningham" article. The pamphlet of the latter describes in just terms the value of Bro. Hertzveld's discovery, and I shall ask him to kindly express to that worthy and venerable Brother, my sincere congratulations on the incredulity, with which the "Letters" were originally received, having been long since effectually stamped out.

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## SOME HAMMER-LEGENDS.

BY H. G. M. MURRAY-AYNSLEY.

**I**N Scandinavia the hammer was the weapon of Thor (the Svastica was his emblem), who may be styled the Jupiter of the North, where Thor the thunderer was the counter-part of Jupiter Tonans. Thor was also the god of lightning and of fire, and consequently of the domestic hearth. In this connection, when a bride entered her new abode a hammer was thrown into her lap as a symbol of possession, and on purchasing a piece of land it was customary to take possession of it by throwing a hammer upon it. Under the form of thunder and lightning Thor was a god of wrath, and also a beneficent one under another aspect, as the god of the sun and of fire, two most precious gifts to primitive man.

This same notion of possession is associated with the legendary history of Southern India, which assigns the creation of the kingdom of Travancore, and of the land about two hundred and fifty miles to the north of it, to Vishnu, in his sixth *Avatar* (or incarnation as it is commonly called) under the form of Parasu Rama, or Rama of the Battle Axe. He is fabled to have gained twenty-one decisive battles, to have destroyed all the Kshatryas (or warrior caste), and to have afterwards retired to a mountain to expiate by penance the crime of shedding blood, and whilst there to have extorted from Varuna, the god of the sea, a grant of land as far as he could succeed in throwing his battle axe.

By putting forth all his strength, so runs the legend, he was able to throw his weapon about five hundred miles, and afterwards apportioned this land amongst the Brahmins whom he introduced into that country.

The Maoris—the aborigines of New Zealand—look upon their stone axes and hammers as instruments of power and possession, and amongst some of the South Sea Islanders a long pole surmounted by an enormous celt (as we call these pre-historic weapons) much too large for use, is placed before the door of a chief's dwelling, as an emblem of authority. The New Zealanders have of late years become most unwilling to part with any of their stone implements to a European, either for money or as a gift, for they have an idea that were they to do so they would lose their rights of proprietorship in the soil, or that in virtue of the possession of these we should take the land from them by force.

A few years ago a curious account translated from the *Korimako*, a newspaper published in the Maori language by Mr. Edmond Tregear, was given in a local New Zealand English newspaper. The characteristically told story of the re-discovery of a stone axe after it had been buried by an ancestor of one of the tribes many generations previously, is

<sup>1</sup> A.Q.C., v., 57.

<sup>2</sup> *Ibid.*, 112.

too long to be related here; it was known to exist somewhere, that was all; the mystery which surrounded it caused this weapon to be regarded as a sacred object. At length it was found accidentally by a young woman who had married from her own into that tribe. When gathering mushrooms in a forest, she suddenly uttered a cry on seeing the axe at the foot of a tree, at the same moment it thundered violently, there was very vivid lightning, and a tremendous storm of hail. The following day, the same disturbance of the elements again occurred, when a number of people went to make their offerings to the axe, which its discoverers had hung up in a tree.

We will now bring the connection of the celt with the elements nearer home. The widow of the late owner of Sark, one of the Channel Islands, once showed the writer a tiny green celt, to which was attached the following story:—A violent thunderstorm was raging on the Island, accompanied with very vivid lightning. When the storm was at its height, a cow, grazing in a field in front of the house of one of their tenants, was killed instantaneously, struck on the shoulder by lightning. As soon as the storm was over the farmer began to dig around his dead cow in order to find the thunderbolt which had killed it. Singular circumstance! he found this same tiny celt in the ground close to where the animal's head had been; none of this lady's arguments were of avail to disabuse either this man or his wife of the idea that this little prehistoric instrument had caused the death of their cow.

We may gather from the above that the Maoris, the Scandinavians, and the inhabitants of one of the Channel Islands, down even to our own days, associated the axe and the hammer with thunder and lightning; and the Scandinavians, the people of Southern India, and the Maoris, connected these weapons with power and possession.

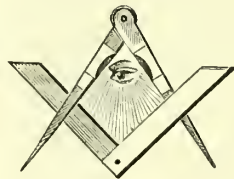
Have the Europeans and the Indians retained these ideas since the time when their ancestors used only stone implements?

Tiny hammers of Thor as they are called, both conventional and realistic in form, which have evidently been used as talismans, have been found in considerable numbers in parts of Scandinavia: they are all of silver, a metal which is said to have been unknown there until what is known as the Iron Age—it is supposed to have commenced about 100 A.D.

This subject would seem to connect Mythology with the beliefs and customs of to-day—the hammer has its use in Freemasonry as a symbol of authority if I am not mistaken; the auctioneer, too, uses a hammer, when a wand or a bell would do as well—we here see possession implied by the falling or throwing down of the hammer.

[NOTE TO ABOVE.—From the Ordinances drawn up in 1462 by the Stone-masons of Torgau in Saxony, it is evident that the Lodge was considered a sacred place, to be kept free from defilement. Its peculiar sanctity extended to all the immediate precincts, and the extent of this jurisdiction was decided by the throw of a hammer. Articles 11 to 13 of this code read as follows:

- “ And every master shall keep his lodge free of all strife, yea, his lodge shall he keep pure as the seat of justice.
- “ And no master shall bear false witness in his lodge, neither shall he defile it in any manner.
- “ Therefore shall no master allow a harlot to enter his lodge, but if any one have aught to commune with her he shall depart from the place of labour so far as one may cast a gavel.]—G. W. SPETH.



FRIDAY, 3rd MARCH, 1893.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Professor T. Hayter Lewis, W.M.; Dr. W. Wynn Westcott, S.W.; Rev. C. J. Ball, J.W.; G. W. Speth, Secretary; C. Kupferschmidt, J.D.; R. F. Gould, P.G.D., P.M., D.C.; C. Purdon Clarke, I.G.; S. T. Klein, Steward; W. H. Rylands, P.G. Stew., I.P.M.; Col. S. C. Pratt, P.M.; and E. J. Castle. Also the following members of the Correspondence Circle:—Bros. E. Haward; C. Fletcher; Sir Norman Pringle, Bart.; T. W. Leaver; J. Jackman; J. Kemsley; Rev. C. H. Malden; G. R. Cobham; J. F. Creswick; C. B. Barnes; J. W. Stevens; Rev. J. H. Scott; J. Robbins; R. A. B. Preston; Robert Roy; J. Balfour Cockburn; J. Bodenham, P.A.G.D.C.; H. J. Sturgeon; R. H. Pring; F. W. Levander; Prof. F. W. Driver; E. T. Edwards; B. A. Smith; H. Ffrench Bromhead; J. Thompson; C. A. Hardwick; D. Young; W. G. Boswell; J. A. Randall; C. M. Brander; J. W. S. Godding; G. Gregson; G. A. Nock; and W. S. Hanks. Also the following visitors:—Bros. H. J. Shelley, P.M. 1981; R. Taylor, W.M., 1740; and W. F. Longmore, 256.

Brother C. Kupferschmidt, who had been unavoidably absent on the last occasion, was invested as Junior Deacon.

Two Lodges and sixty-three Brethren were elected to the membership of the Correspondence Circle.

The Secretary read the following paper:—

## SIKH INITIATION.

BY BRO. W. SIMPSON, P.M.

**T**HE following description of the rite by which a Sikh is initiated is taken from *A History of the Sikhs*, by the late Joseph Davey Cunningham<sup>1</sup>:—"Sikhs are not ordinarily initiated until they reach the age of discrimination and remembrance, or not before they are seven years of age, or sometimes until they have attained to manhood. But there is no authoritative rule on the subject, nor is there any declaratory ceremonial of detail which can be followed. The essentials are that five Sikhs, at least, should be assembled, and it is generally arranged that one of the number is of some religious repute. Some sugar and water are stirred together in a vessel of any kind, commonly with a two-edged dagger; but any iron weapon will answer. The novice stands with his hands joined in an attitude of humility or supplication, and he repeats after the elder or minister the main articles of his faith. Some of the water is sprinkled on his face and person; he drinks the remainder, and exclaims, 'Hail, Gooroo!'<sup>2</sup> and the ceremony concludes with an injunction that he be true to God and to his duty as a Sikh. For details of particular modes followed, see Forster [*Travels*, i. 307], Malcolm [*Sketch*, p. 182], and Prinsep's edition of Murray's *Life of Runjeet Singh* [p. 217], where an Indian compiler is quoted. The original practice of using the water in which the feet of a Sikh had been washed was soon abandoned, and the subsequent custom of touching the water with the toe seems now almost wholly forgotten. The first rule was perhaps instituted to denote the humbleness of spirit of the disciples, or both it and the second practice may have originated in that feeling of the Hindu's which attaches virtue to water in which the thumb of a Brahmin has been dipped. It seems in every way probable that Govind substituted the dagger for the toe, thus giving further pre-eminence to his emblematic iron. Women are not usually, but they are sometimes, initiated in form as professors of the Sikh faith. In mingling the sugar and water for women a one-edged, and not a two-edged, dagger is used."<sup>3</sup>

The Sikhs may be described as a body of dissenters from what might be termed Hindu orthodoxy. At various times there have been Hindu sects who renounced caste;

<sup>1</sup> This was one of the sons of Allan Cunningham, the poet, and brother of General Sir Alexander Cunningham. His history of the Sikhs bears the reputation of being the best account of this people that has appeared. It was published by Murray, 1853.

<sup>2</sup> "Gooroo." or Guru, as it is now generally written, means a spiritual teacher.

<sup>3</sup> Cunningham, *Hist. of the Sikhs*, 359-60.

Buddhism was one of these, and the renunciation of caste was a prominent doctrine of the Sikhs. Nanuk, commonly called "Nanuk Guru," was the founder of the Sikhs. He was born in 1469. The word Sikh is from the verb *Sikhana*—to teach—as they claimed to be enlightened or "taught." At first they were a quiet and peaceful sect, but the persecution and cruelty of the Mohammedans produced a change. Govind Singh, who became Guru about a century after Nanuk, managed to inspire the Sikhs with a spirit of resistance; he caused them to add the word "Singh," which means Lion, to their names, to indicate the new character they were to assume. He also introduced the old Scythian worship of the sword as a means of raising the warlike spirit of his followers, and the stirring of the water of initiation with a dagger was one of the rites of the new *culte*. This was the "emblematic iron" of the above quotation. In the rules of Govind, amongst those who were to be condemned was "he who wears not iron in some shape."<sup>1</sup>

Govind organised the Sikhs into a society, which might be described as either a Church or a Brotherhood, or rather it was both of these. To this body he gave the name of *Khâlsa*, which I believe is still retained; Cunningham says that the word "is of Arabic derivation, and has such original or secondary meanings, as pure, special, free, etc." The adoption of a title which had the signification of "Free" as one of its meanings will, of course, attract the eye of the craftsman, but the idea is a natural one where men become brothers, and meet together on conditions of equality. I believe the sense of the word was essentially spiritual with the Sikhs, although it also expressed a practical rule of conduct upon which they acted. I shall give another quotation from Cunningham which indicates this. "Govind is next represented to have again assembled his followers, and made known to them the great object of his mission. A new faith had been declared, and henceforth the 'Khâlsa,' the saved or liberated, should alone prevail. God must be worshipped in truthfulness and sincerity, but no material resemblance must degrade the Omnipotent; the Lord could only be beheld by the eye of faith in the general body of the Khâlsa. All, he said, must become as one; the lowest were equal with the highest; caste must be forgotten; they must accept the 'Pâhul' or initiation from him, and the four races must eat out of one vessel."<sup>2</sup> The "four races" means here the four castes among the Hindus, and the initiation into the Khâlsa was to free them all from the trammels which were entailed on them by their birth in the Brahminical system. In a note Cunningham explains the word *Pahul* used above for initiation:—"Pâhul [pronounced nearly as *Powl*] means literally a gate, a door, and hence initiation. The word may have the same origin as the Greek *πύλη*." Govind, in his Letters of Rules, says:—"He who gives the 'Pâhul' to another shall reap innumerable blessings."<sup>3</sup>

Cunningham alludes very briefly to the older form of the rite, instituted by Nanuk, but does not give full details. In the newer ceremony, at least as it is described above, the original meaning it had is lost, thus presenting us with a good illustrative example of mutation, which should not be overlooked in our inquiries into Masonic ritual. I believe that Nanuk's rite is still practised as well as that of Govind's. There is a very sacred shrine of the Sikhs in the Terai, which I visited in 1876, at the time the Most Worshipful Grand Master was in that out of the way locality, and I was very much surprised to find a Sikh Temple there, so far from the Punjab. It was called Nanukmutha, and owed its sanctity to Nanuk having been there in some part of his career, where he performed a number of miraculous acts, all of which were related to me; and I here quote from my diary written at the time,—“There are two sects of Sikhs, the Taught and the Fighting; the first at their initiation drink the water in which the Guru's feet were washed; the military wash or bathe a dagger in the water and drink it. Tshurn-Pahal is the name given to the first kind of water, and Kunda Ke Pahal the name of the second.” From what Cunningham says I should be inclined to believe that the first of these rites is seldom practised, and when it is, that the stirring of the water by the Guru's toe, is all that is done to represent the washing of the feet.

I have one account of the ceremony, but have omitted to copy the name of the writer. It says:—"The candidate and the initiator wash their feet in the same water which they then drink, having put some sugar into it, and stirred it with a dagger." This has much the appearance of being an account of the two rites condensed into one. Sir John Malcolm's description is similar to that of Cunningham's, for he omits the feet-washing, but he gives the following very important addition. The Guru on presenting the water to the convert says:—"This sherbet is Nectar! It is the Water of Life! Drink it!"

If this is a correct account of the ceremony,—and Sir John Malcolm being a good authority, I suppose it may be accepted,—then we find that the rite had in it, as in other initiatory rites, the symbolisation of the Life-giving Principle. This presents us with a very different form of symbolism from that of the Brahminical Initiation. In that the novice became an embryo, and was supposed to be born again. In the early days, the Knights of

<sup>1</sup> Cunningham, *Hist. of the Sikhs*, 397.

<sup>2</sup> *Ibid.*, p. 68.

<sup>3</sup> *Ibid.*, p. 396.

the Bath were bathed before the ceremony of Knighting took place, and hence the origin of the word "Bath."<sup>1</sup>

The other principle which water symbolised was a very far-reaching one, and it lies at the foundation of a great amount of ancient allegory. It is an easily recognised fact that in nature there can be no life without water. This is a broad and universal law; it applies to the vegetable as well as to the animal world. Without a supply of water there could be no ear of corn, and the world would be a great Sahara. This explains why the old cosmogonies represented creation coming out of water. Holy wells and streams are found all over the world; and the mediæval belief in the elixir of life was only a confused notion which had grown up out of the symbolism of the waters of life,—in this case the symbol had ceased to be a symbol, and, as in so many other instances in the past, a literal rendering had been given to the idea. Drinking the water, as in the Sikh initiation, is the usual form of the ceremony based on this symbolism. When I was at the source of the Ganges I had my morning tub, or bath, in the water only a few feet from where the stream issued from the glacier, and knowing the Hindu ideas, I took care to drink some of the sacred liquid so that I could afterwards claim that I had cleared myself of the guilt of all previous misdeeds. In this ceremony, at the source of the Ganges, it will be seen that both forms of the symbolism are represented, that is in the washing and the drinking.

The one detail which is puzzling in the Sikh initiation is the washing of the feet in what they believe to be the "Water of Life." This puzzle is increased when we recollect that the people of India are, perhaps, the cleanest in their habits of all the races on this earth. Their daily bathing, washing of their garments, and the great care in the preparation of food, may be cited as indicating their devotion to external purity; and yet here is a ceremony, which no one is likely to read of, without an impulse to apply the word "filthy" to it. The strange point is that this peculiarity in the ceremony is not confined to the Sikhs. There are numerous rites gone through in India which bear such a strong resemblance to that founded by Nanuk, that it is impossible to avoid the conclusion that they are all based on the same original idea, whatever it may have been. Although the instances I am about to give do not seem to me to explain how this peculiar ceremony originated, yet they may, perhaps ultimately, help in finding a solution.

"The Abbé Dubois says that the Gurus, or Indian priests, sometimes, as a mark of favour, present to their disciples 'the water in which they had washed their feet, which is preserved and sometimes drunk by those who receive it' [Dubois, 'People of India,' London, 1817, p. 64]. This practice, he tells us, is general among the sectaries of Siva, and is not uncommon with many of the Vishnuites in regard to their vashtama. 'Neither is it the most disgusting of the practices that prevail in that sect of fanatics.'" [*idem*, 8, 71].<sup>2</sup>

"I was informed that vast numbers of Shordrus drank the water in which a Brahmin has dipped his foot, and abstain from food in the morning till this ceremony be over. "Some persons do this every day. . . . Persons may be seen carrying a small quantity of water in a cup, and entreating the first Brahmin they see to put his toe in it. . . . Some persons keep water thus sanctified in their houses."<sup>3</sup>

In one of the old Law-books of the Hindus, known under the name of Nārada, and which is supposed to date about the fourth or fifth century, A.D.; the details are given of an Ordeal by Sacred Libation. "The defendant should be made to drink three mouthfuls of water, in which [an image of] the deity whom he holds sacred has been bathed and worshipped."<sup>4</sup> If the person escapes any serious calamity for a couple of weeks after this act, he is supposed to be innocent. Somewhat similar to this is a practice of the Vaishnavas, who worship the Salagrama; this is a small stone of a particular kind, which is washed every

<sup>1</sup> "It may be proper therefore to take notice, that the great ceremony, from which the Knighthood of the Bath is denominated; and which we must therefore suppose was instituted with a peculiar Design of representing the Dignity of it, hath the like Foundation as to the moral design of it, with the great and Sacred Ordinance, by which we are initiated into the Faith and profession of our religion; and it is not improbable that as bathing was intended, in the allegorical construction of it, to denote the inward purgation and future purity of the mind; so, the occasion of applying it, in that sense, might be originally taken from a consideration of the Baptismal Grace and Efficacy, for the origin of this civil institution may—for the reason here mentioned—be much more probably derived from the Christian religion than from the lustrations of the heathens, with whom, it is yet allowed, bathing was used as one of their religious solemnities."—*Historical Essay upon the Knighthood of the Bath*, by John Anstis, Esq., 1725. It ought to be noted that the term "raising" might be applied to the ceremony of making a Knight of the Bath. The Monarch says, "Rise, Sir So-and-So." This is said when the individual is touched with the sword. I have never chanced upon any book that gave the origin of the Bath; I rather think that little or nothing is known on the subject; but if we could find out the source of this particular use of the "emblematic iron" it would be a good contribution to our knowledge of initiatory rites.

<sup>2</sup> Quoted in Bourke's *Scatalogic Rites*. The Abbé Dubois is rather an old-fashioned authority to quote in the present day on an Indian matter; but what he says here is amply confirmed by later writers.

<sup>3</sup> Ward, quoted by Southey in his "Common-place Book," London, 1849 (2nd series), p. 521.

<sup>4</sup> *Nārada*, translated by Julius Solly, l. 328-9, p. 116, *Sacred Books of the East*, vol. xxxiii.

morning, and the worshippers esteem it as a high privilege if they are allowed to drink the water afterwards.<sup>1</sup>

The Salagrama stone is generally understood to be the same as the Lingam; the one representing Vishnu, and the other Siva. A Hindu calls the Lingam, Mahadeo or Siva, and the principle part of the worship consists in pouring Ganges water on the top of it; I have never seen anything like drinking this water as a part of the rite, nor have I chanced to read of it; but it is generally the case that whatever is found in one of the Hindu systems will be found in the others, slightly changed perhaps, what might be defined as developed, or, as is often the case, undeveloped. Here is an illustration very closely allied to what has been already given. Siva, as Bhuvanes'vara, is represented by a Lingam at the Great Temple in Orissa. The emblem in this case is described by Dr. Rajendralala Mitra as being eight feet in diameter, and eight inches above the Yoni. Such a stone is, of course, a fixture, but it has a proxy in the form of a small bronze figure called Chandras'ekhara, who is taken in a car with great pomp and ceremony, to a tank near the place; in this it is bathed, then dressed in new clothes and brought back again. Dr. Rajendralala Mitra adds to this that the tank is "held in great esteem as especially efficacious in washing off all moral taints."<sup>2</sup>

In the legends which are related about the origin of the Ganges, there are some aspects of them that may have some bearing on our subject. According to the Vaishnava myth, as given in the Puranas, the Viyad-Gunga, or Heavenly Ganges, is supposed to come from the celestial regions and to flow from the toe of Vishnu. It was the prayers of the holy Bhagiratha that accomplished this, in order to purify the remains of the sixty thousand sons of Sagara whose dead bodies lay in Patala, or Hades; and without the soul purifying water they could not be qualified for entrance into Swarga,—the heaven of Indra.<sup>3</sup> The toe of Vishnu in this legend might be the origin of the use of that member in the Sikh initiation, but we have the washing of the feet in addition to account for, and this by itself, unless we include the other practices I have given—does not quite account for all that is required.

The Saiva legend has the same reason for the sending down of the Ganges, that it was to lustrate the ashes of the sons of Sagara; but in this case, as the river in its fall would have destroyed the world, Siva, to prevent such a catastrophe, placed his head beneath, and received on it the water, from which it then flowed on this earth. In the linga puja the Ganges water is poured on the head of the emblem, thus repeating what is told in the legend, and we may assume that the rite is based on the legend; or, it is more than possible that it is the other way, and the legend has been framed to give a sanctity to the ceremony.<sup>4</sup> In both versions of this mythical story the sacred water comes on this visible globe from the persons of deities, in one case from the toe, in the other from the head, and by bathing and drinking this fluid it entirely removes all sin, and thus puts the performer in a condition fit for the bliss of life in the next world. It is nectar; the Water of Life!

In these legends and ceremonies the identity is clear enough, but it must be confessed that the first origin has not been reached; and the next illustration I am about to give introduces what appears to be a new element into the investigation.

Near to the Burning Ghat at Benares there is a very holy tank called the Manikarniká Kund. It is filled with what appears to be extremely dirty water, but its sin obliterating power is so great, that it is the first place sought by the pilgrims to the sacred city, and it is said to be particularly so by those who come with very guilty consciences. The legend of its origin is told in a variety of ways, but they all agree in the details necessary for my present purpose.

It was dug out by Vishnu himself, with his *Chakra* or discus, and from this it is also called Chakr-pushkarni. When the tank was made, Vishnu filled it with the perspiration from his own body. As to whether Vishnu keeps up the supply of this liquid or not, I have not learned, but the sanctity of the tank owes its origin to this first manner of filling it, which is recorded by more than one authority.<sup>5</sup> The gods of Greece had a divine *ichor* that flowed

<sup>1</sup> The Salagrama.—"The fortunate possessor preserves his gem in a clean cloth. It is frequently perfumed and bathed; the water thereby acquiring a sin-propelling potency is prized and drank." Moor's *Oriental Fragments*, p. 88.

<sup>2</sup> *The Antiquities of Orissa*, by Dr. Rajendralala Mitra, vol. ii., pp. 77-8.

<sup>3</sup> Fauche, in his translation of the *Ramayana*, puts it that the Ganges was led "au fond du Tartare, il consola enfin les mânes de ses grands-oncles et fit couler sur leurs cendres les eaux du fleuve-sacré. Alors, s'étant revêtu de corps divins, tous de monter au ciel dans une ivresse de joie." The Ganges is supposed to traverse the "three worlds," heaven, earth, and the underworld; it comes from heaven and returns to it; and this explains why the ashes of the dead, and at times the bodies unburnt—when people are too poor to supply the wood—are thrown into the river, so that they may be carried by the sacred water back to heaven again.

<sup>4</sup> It is this connection of the linga puja with the ashes of the Sons of Sagara which forms one part of the evidence given by me for the theory that the Saiva Temple had its origin as a tomb, or was in some way connected with funereal rites.

<sup>5</sup> See *The Sacred City of the Hindus: An Account of Benares in Ancient and Modern Times*, by the Rev. M. A. Sherring, p. 68.

through their veins, and which was supposed to be connected with their condition as immortals. That which made the gods immortal would make man immortal. I do not know whether the Hindus had this notion or not, but if they had, it would explain this curious myth of the Manikarnika Kund, and the other rites of washing gods and gurus,<sup>1</sup> and then drinking as well as bathing in the water. I only offer this as the merest guess at the explanation.

I give these curious details, confessing at the same time that I do not pretend to explain them; but I hope they may be of use to others who will perhaps be led to follow up the study of the subject.

The probability is that the use of perspiration, as well as other kinds of matter that come from the human body, in ceremonial observances, belongs to an early state of civilization; and that light upon it might be found in the customs and ceremonies of primitive races. I have chanced upon one instance which shows that it is not confined to India. When Dr. Wolff was in Abyssinia they mistook him for the new Abuna, or Bishop, and in this belief he writes that—"They fell down at my feet, kissed them, and implored my blessing, and desired me to spit upon them. I was compelled to perform such an extraordinary sputation, that my throat was completely dry. They compelled me to submit to have my feet washed, and for them to drink the water of ablu-tion."<sup>2</sup> The spitting process related in this instance would slightly favour the idea I have suggested that the virtue in such case is owing to something that comes from the holy person.

The act of "sputation," as Dr. Wolff calls it, could not have been done always as a sign of contempt. In Africa it is still in some places a mark of honour in saluting persons of distinction.

I remember many years ago reading a book by an African traveller, Petherick, I think, was the name of the author; and he describes being introduced to a native monarch, who at once spat on his face. The traveller for a moment hesitated as to whether he should send his fist back in return, or give a similar salute. He tried the latter, and by this act stood high in native esteem as a man of proper manners and politeness. This custom, recorded by Petherick, does not appear to be exceptional, for here is another experience by an African explorer, which shows that it belonged to the high ceremonial of courts:—"The treaty was sealed by my spitting several times at the Sultan, while he spat at me."<sup>3</sup>

There were customs at home here that have been continued down to a comparatively late period, which bear a strong analogy to some of those described in this paper. In the Glasgow Exhibition of 1888 there were exhibited among the archæological objects in the Bishop's Palace some old rock-crystal balls. Two, at least, of these were celebrated; one was "The Glenorchy Charm-stone of Breadalbane,"<sup>4</sup> and the other was "The Ardvorlich 'Clach Dearg.'"<sup>5</sup> This last had the reputation of having been brought from the east by the Crusaders. These were looked upon as potent charms, but their principal use was the curing of the diseases of cattle, and for this purpose they were placed in the water the animals drank, or the medicine that was given to them. I speak with some uncertainty, but I rather think charms of this kind were also put into the medicine for human patients. Soul curing and body curing were very closely allied in the past, but without assuming too much I think the last illustration is worth adding to this paper.

<sup>1</sup> A guru, or Brahminical teacher, was to be revered as a God, so the water he bathed in would be as sacred as that in which a god had been washed.

<sup>2</sup> *Narrative of a Mission to Bokhara*, by the Rev. Joseph Wolff, p. 34.

<sup>3</sup> *Peters' New Light on Dark Africa*, p. 172.

<sup>4</sup> "The Glenorchy Charm-Stone of Breadalbane.—This Charm is first mentioned in the *Black Book of Taymouth*, wherein it is described as 'ane stane of the quantity of half a hens eg set in silver, being flatt at the ane end and round at the uther end lyke a peir, whilk Sir Colin Campbell, first Laird of Glenurchy, woir when he fought in battell at the Rhodes agaynst the Turks, he being one of the Knychtis of the Rhodes.' Circa 1440. Lent by the Marquis of Breadalbane."—*The Book of the Bishop's Castle*, or Official Catalogue, p. 221.

<sup>5</sup> "The Ardvorlich 'Clach Dearg.'—A ball of rock-crystal in a mounting of two hoops of silver, with a clasp and chain for suspension. It has been long in the possession of the Stewarts of Ardvorlich, and was formerly held in great repute in the neighbourhood as a charm-stone for curing diseases of cattle. It is said to have been brought from the East by Crusaders. Lent by Col. Stewart, C.I.E., R.A." *ibid.* There were three more of these charm-stones in the Exhibition; one of them is described as having been "used against witches in St. Andrews."

## ADDITIONAL NOTES.

I add the following extracts and notes on this curious subject, which have turned up since writing the above: The first I shall give is from a primitive source. Lenormant, in his *Chaldean Magic*<sup>1</sup> quotes from the *Kalevala*, regarding Wäinämöinen, who seems to have been a Laplandish Poseidon, that "the sweat which dropped from his body was a balm for all diseases." In this we have the curative power of liquid exuded from the human body.

In the next we have the virtue of water, which has been used for washing the body, against the powers of sorcery. Among the Celtic Fairy Tales is one entitled *The Horned Women*. These were witches, and to prevent them entering a house one of the spells was produced by sprinkling outside the doors on the threshold the water in which a child's feet had been washed.<sup>2</sup> The tale does not allude to the water having any virtue from the innocence and purity of the child, but it might perhaps be assumed as probable that this was the reason.

The next quotation is not very clear in its details, but I give the words as I found them:—"There are certain quaint usages connected with weddings among the peasantry of Russia, as well as among the rustic population of England, which might strike the curiosity of antiquarians. In the first case, there is a 'sprinkling' with water once used by the bride for the purpose of bathing her person; in the other, there is a 'sale' of a liquid by the bride, this liquor being an intoxicant."<sup>3</sup>

The next is a quotation made by the author of the above. Samogitia, it may be mentioned, is a district on the north-west of Russia, towards the German frontier.

"Wedding ceremonies of the peasantry of Samogitia: 'The bride was led on the wedding-day three times round the fire-place of her future husband; it was then customary to wash her feet, and with the same water that had been used for that purpose the bridal bed, the furniture, and all the guests were sprinkled.'"<sup>4</sup>

These illustrations are all from the extreme north and west of Europe, and taken with what has already been given in this paper, they show how wide spread such peculiar rites and customs have been; and as some of them date back to an early time it may be assumed that they belong to a primitive period. The next example is also from the extreme north-west; the milk which is first mentioned is an exudation from a living creature. The water of the well at Moytura, according to the legend, contained nothing that was emitted from the body, so the instance does not apply directly to the main point of my subject; but as this paper has slightly expanded itself so as to partly include Initiation by Water, the reference is of value as showing an early conception of the re-vivifying power of that medium.

"This incident of the quickening of the dead occurs elsewhere, especially in Irish literature, as for example in the story of a war between the Cruithni or Picts and the mythic Men of Fidga: under the direction and spells of a druid called Drostan the resuscitation is brought about by means of a bath of new milk at a place called Ardlemnachta, or Sweet Milk Hill, in Leinster. It occurs also in the story of the battle of Moytura between the Formori and the Tuatha De Danann, under the leadership of their king Nuada and Lud the Long-handed: in this instance the quickening of the dead warriors is brought about by dipping them at night in a well of marvellous virtues: and it is resorted to until those on the other side find out what is going on, whereupon they pile a cairn of stones over the well."<sup>5</sup>

The next reference seems closely allied to the custom, already given, which takes place at weddings in Samogitia. It may be supposed that the virtue imparted to the water of the queen's bath in this case has been derived from the prevalent idea that a monarch is a sacred or a divine person; to this it may be added that a bride might have been looked upon as consecrated or sacred. "The people of Madagascar have an annual feast of the greatest solemnity, during which no cattle are allowed to be slaughtered, 'which means that none can be eaten.' This festival is called 'The Queen's Bath,' and is arranged with much parade. When the water was warm the queen stepped down and entered the curtained space. In a few moments salvos of artillery announced to the people that the queen was taking her bath. In a few minutes more she reappeared, sumptuously clothed with jewels. She carried a horn filled with the bath water, with which she sprinkled the company."<sup>6</sup>

<sup>1</sup> *Chaldean Magic*, by François Lenormant, p. 247.

<sup>2</sup> *Celtic Fairy Tales*, by Joseph Jacobs, p. 32.

<sup>3</sup> *Scatalogic Rites of All Nations*, by Capt. John G. Bourke, Washington, 1891; p. 231.

<sup>4</sup> *Ibid.*, p. 231-2. This is from Maltebrun's *Univ. Geog.*, vol. ii., p. 848, art. "Russia." I think, if my memory serves me, there used to be a custom in Scotland of washing a bridegroom's feet. This was done by his male companions a night or two before his wedding. I cannot recall whether the bride went through a similar ceremony among her female friends. Perhaps some of our elder brethren in the north could add information on this point.

<sup>5</sup> *Studies in the Arthurian Legend*, by Prof. John Rhys, M.A., p. 307.

<sup>6</sup> *Evening Star*, Washington D.C., quoting from "Transcript," Boston, Massachusetts. Quoted in *Scatalogic Rites of all Nations*, by Capt. J. G. Bourke, p. 90.



Here is a Mohammedan example, but it differs from the usual type in being dirt but not refuse from a human body that is employed. There is a sect known as Khojas, the head of which lives in Bombay; they are Shias, and claim to be disciples of the "Old Man of the Mountain," Hassan-bin-Saba, the chief of the assassins in the time of crusades, who is reputed to have had a strange system of initiation for his followers. The chief in Bombay at present is named Aga Ali Shah, who can prove his descent from this historical old man. "On stated days he leads the 'Nimmaz' or daily prayer, in the Jumat Khana, and presides over the distribution of water mixed with the holy dust of Kerbella."<sup>1</sup>

The dust from the Sacred Rock under the Dome of the Rock in the old Temple enclosure at Jerusalem, has the reputation of being a cure for diseases of the eye; and is given to the Mahomedans for that purpose.

When dealing with charm stones in Scotland, I quite overlooked the celebrated Lee Penny. It is a stone, triangular in shape, of a dark red colour, about half-an-inch in size, set in an old silver coin, supposed to be a shilling of Edward I. It is said to have been brought from the Holy Land about 1320, by Simon Locard of Lee, in Lanarkshire, who is supposed to have carried the heart of Bruce to Palestine, and the name Locard or Lockhart has been the family name since that time. All this is, of course, doubtful history, and the record of the stone and its cures must be considered as not much more authentic. Simon Locard, or Lockhart, received the stone as part of the ransom of a "Saracen prince or chief," and the prince's wife explained to him how it cured "all diseases in cattle, and the bite of a mad dog both in man and beast." It will be easily perceived that the originators of this tale were not well up in the Mohammedan ideas about wives. The cures were effected by dipping the stone into water, which was drunk either by persons or animals, or applied to external wounds. It is reported that when there was a plague in Newcastle, and a murrain in Yorkshire, water, in which the stone had been dipped, was carried to these places; and numerous cures of all kinds are said to have been produced by this simple means.

I have the details of another charm stone belonging to a locality, the district of Cowal, on the Firth of Clyde, that I chance to be very familiar with. In this case we have details of the process employed. My authority for this is a speech made at a soirée of the Cowal Society in Glasgow in 1872, where Col. Wm. Rose Campbell, of Ballochyle, made a speech, which was not only amusing, but also contained many interesting details of people who had gone to the majority, as well as of past habits and customs. Among other things, he said:—"I shall now conclude by mentioning that the brooch I now wear is a *fac-simile* of the Ballochyle brooch, an ancient Cowal relic, about 300 years in our family. It has a rock crystal charm-stone in the centre, which was even to a recent period, considered a 'perfect cure' for all diseases. Those bathed in the water in which it was dipped, recovered, and cattle which drank water in which it was placed were instantly cured. At Holy Loch, in olden days, it was looked on with great reverence, and it is a fact that my own father, who was born in 1777, about 95 years ago, was frequently, when a boy, bathed in a tub in which the brooch was placed, in order to cure him when sick, and so late did the idea of its being a 'perfect cure' exist, that the gentry even used it as a sort of talisman early in 1800, and the country folks used to come from distances to get cured by it."

The most of these charm stones have the reputation of having been brought from the Holy Land at the time of the Crusades; this might be looked upon as favouring the idea that the custom of bathing such objects had been brought to this country with them at that time. This may have been the case; but there is a passage in Professor Rhys's Hibbert Lectures which seems to point to a custom of this kind as being common to the early Britons. There is a tradition that Merlin, by the power of enchantment, brought over some of the stones of Stonehenge from Ireland. Professor Rhys speaks thus regarding them:—" . . . what I wish to call your attention to is, the reason Merlin is represented as giving, for fetching those stones from so far, namely, that they were endowed with various virtues, especially for healing; the giants of old had, he said, ordained that bodily ailments might be healed by bathing the patient in the water in which the stones had first been bathed, or by the application of herbs dipped in the same holy bath. This would seem to point in particular to those of the Stonehenge stones which geologists have hitherto failed to recognise as belonging to the rocks of the district; and the idea of washing them, and the virtues thereby imparted by them to the water, presumably implies that the stones were regarded as divine or as the seats of divine power."<sup>2</sup> In a former paper I alluded to the doubts that existed about Bardic literary remains, but as this comes from such an eminent authority, without any word of criticism, I presume it may be accepted as authentic.

The question naturally suggests itself from these and other instances in this paper, as to whether "touching" for the King's Evil was not only another form based on similar notions.

<sup>1</sup> Sir Bartle Frere, in *Macmillan's Magazine*, for Sept. 1876, p. 431.

<sup>2</sup> *Hibbert Lectures*, p. 193.

The king being a sacred person it may have been believed, when the custom of touching originated, that something curative would be communicated through the skin to the person touched. I merely propose the suggestion, but only as a matter for further consideration.

The following is from an ancient Egyptian Magical Text, and from it the idea, as a guess merely, might be made that rain and dew may have seemed to the primitive man as perspiration or other secretion coming from a deity. If this could be made clear it might give us a clue to the first origin of the—to us, in our day—strange and peculiar rites and ceremonies recorded in this paper; and it may turn out that in the beginning it was only a rude figurative manner of describing the operations of nature. The original text is full of lacunæ—these are indicated by dots. “When Horus weeps, the water that falls from his eyes grows into plants producing a sweet perfume. When Baba lets fall blood from his nose, it grows into plants changing to cedars, and produce turpentine instead of the water. When Shu and Tefnut weep much, and water falls from their eyes it is changed into working bees; they work in the flowers of each kind, and honey and wax are produced instead of the water. When the Sun becomes weak, he lets fall the perspiration of his members, and this changes to a liquid . . . linen, it has become . . . much he bleeds, and the blood changes to salt . . . chooses them for remedies, the Sun coming from . . . which they give to the divine members. When the Sun is weak he perspires, water falls from his mouth to the earth, and changes to the plants of the papyrus. When Nephthys is very weak, her perspiration flows and is changed into the plant *Tas*. The region of Benben and Ai, when the Sun sits there, he perspires. The region of Tami, when Ptah sits there, he perspires. Regions Tatta and Hatefa, when Osiris sits there, his perspiration falls there.”<sup>1</sup>

When I first read of the Sikh rite of initiation I was inclined to accept what Cunningham suggested, that its object might be to teach such virtues as humility and obedience to the Master; and by induction, to impress the mind with the necessity of manifesting these virtues to God, for it is one of the old sacerdotal ideas that the priest or teacher is the representative of the Deity—the Brahmins, as an instance, made pretensions of this kind. The idea of abasement might have been entertained at some time, but the numerous instances, collected into this paper, of curative virtues—of purifying the soul as well as the body—seem to point to another principle underlying the practice. There must have been at an early period a wide spread belief in the sanctifying qualities of secretions which were understood to have come from a deity, and consequently from emblems of the deity. The secretion probably appeared to the mind of primitive man to be a part of the deity—and hence its power and virtue. If this view of the subject can be borne out it will only become another, and a very peculiar, form of Relic-Worship, and will have to be classed as nearly akin to the ideas dealt with in my former paper on The Worship of Death. I give this as only my impression at the moment. The subject, I may point out, is entirely new, or nearly so, and I should not be justified, as yet, in giving a judgment of a positive character upon it. As all initiatory rites are of interest to the Craftsman I hope that whatever opinion may be formed of this paper it will be at least acceptable as a small contribution to our knowledge of them. I may point out that this collection of data has been made in my usual manner; that is, I have taken extracts from all quarters—whatever appeared to bear upon the question—regardless of their exact value (although I have been obliged to omit many which, though pertinent, are too disgusting for general publication), because when customs such as this paper deals with, which are new to us, have to be studied, we cannot at first be certain of the significance that may perhaps belong at times to the merest scrap of knowledge. I have given, in almost every case, the references to books from which quotations have been made: this will enable each one to discount the authority of the authors as he chooses.

A cordial vote of thanks to Bro. Simpson was unanimously passed at the conclusion of the paper.

The subject was discussed at some length by the brethren present, many however dissenting from the views of the lecturer in more than one particular, or doubting the relevancy of several of the examples and customs quoted.

<sup>1</sup> *Records of the Past*, vol. vi., pp. 115-6.

## NOTES AND QUERIES.



**MASON'S LODGE.**—Bro. Col. J. Mead has presented the Library with a map of Portsmouth in the reign of Queen Elizabeth, published by W. H. Charpentier of that town. It is traced from the Cottonian MS., Aug. A.1., in the British Museum. The streets and houses are shown in the quaint form usual in such maps. Some distance along the sea front, eastwards of the harbour mouth, is a large building, standing alone with two small hillocks in front of it, inscribed respectively "Masons' Lodge" and "Morter." The *Halls* of the various guilds are often to be found on such maps, but I do not remember ever to have seen a Masons' Lodge. The only buildings in the neighbourhood are a small chapel and a large group, standing in a walled garden, called "God's House," probably a Monastery. The Lodge may have been in connection with the works on this building. Can any Portsmouth brother give us particulars about either "God's house" or the "Lodge"?—G. W. SPETH.

**The Mysteries.**—Now, in the case of the Eleusinian Mysteries, which are the very heresy of Athenian superstition, it is their secrecy that is their disgrace. Accordingly, they previously beset all access to their body with tormenting conditions; [and] they require a long initiation before they enrol [their members], even instruction during five years for their perfect disciples, in order that they may mould their opinions by this suspension of full knowledge, and apparently raise the dignity of their mysteries in proportion to the craving for them which they have previously created. Then follows the duty of silence. Carefully is that guarded, which is so long in finding. All the divinity, however, lies in their secret recesses: there are revealed [at last] all the aspirations of the fully initiated, the entire mystery of the sealed tongue, the symbol of virility.—*Tertullian against the Valentinians*, ch. 1.

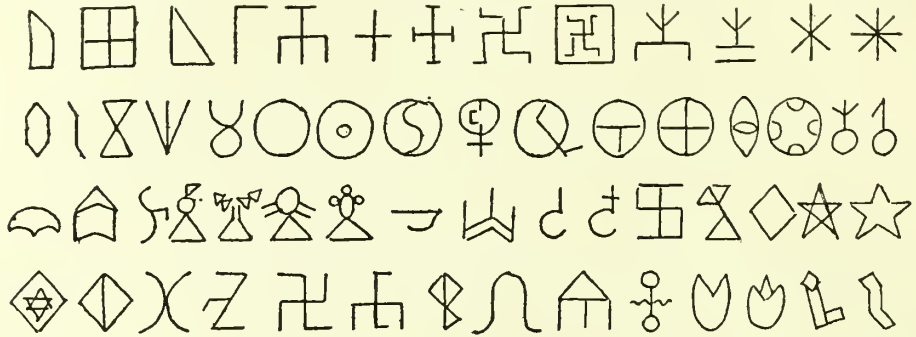
**Templar Burial Service (a Query).**—In an early number of *Blackwood's Magazine* there appeared a very beautiful symbolical burial service of the old Knights of the Temple of Solomon. It was reprinted by *delta* in the *Freemasons' Magazine* of 1864 (vol. x., p. 205), and from thence in the *Rosicrucian* by Bro. R. W. Little. It closes with extracts from the Rule of St. Bernard, and my doubt of its genuineness arises from the fact that I have never met with the ceremonial elsewhere. The late Bro. Albert Pike revised it for the burial service of the Knights Kadosh. I am anxious to find the authority for its antiquity, and should be exceedingly obliged to any brother who would direct me to such voucher. It is well known that the monkish receptions have a symbolic death, and in this case, if it be ancient, it would tend to prove that Freemasons used certain rites which they copied from the Templars, and help us to understand certain allusions. Amongst other things in answer to a question from the Great Master, a Serving Brother took the hand of the corpse and replied, "The flesh cleaves not to the bone, nor the skin unto the flesh; he his dead."—JOHN YARKER.

**The Joslin Museum, Colchester.**—Those brethren who accompanied us in our Summer Outing last July, will be interested to learn that a movement is on foot to purchase for the use of the town and to lodge in the Castle the splendid collection of Mr. Joslin, which he was so kind as to throw open for our inspection. The collection has been valued at over £2000, but Mr. Joslin has expressed his willingness to accept £1700 from his townsmen. Bro. Dr. Henry Laver, who devoted his day to our enjoyment on that occasion, is one of the secretaries of the committee appointed to carry out the scheme; and it is needless to say that he will gladly receive any subscriptions which our members may feel inclined to offer.—EDITOR.

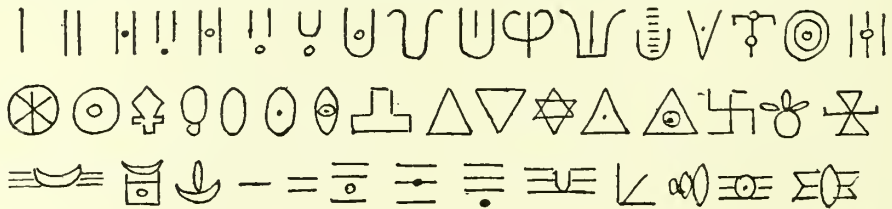
**Consecration Crosses.**—In "Notes and Queries," *A.Q.C.*, part iii., vol. 5, Mr. Hammond enquires *where* Consecration Crosses exist either of metal or of plaster? We can hardly expect to find them still existing in metal when one recalls how very few old monumental brasses still remain to us (the crosses could be still more easily removed than those); doubtless at the time of the Commonwealth many were torn up and used for making bullets, the metal crosses may have shared the same fate,—but it is plainly to be seen in some instances that such have been in use; if my memory serves me aright Salisbury Cathedral is a case in point, that is to say, the stone of the building has been cut away to the depth of from one-eighth to a quarter of an inch in the form required, floriated or otherwise, obviously to admit of a metal plate of similar form being let into this depression, and so be level with the wall of the building. At more than one point—as far as I remember at each arm of the cross—holes have been drilled in the stone for the projecting studs attached to the metal cross to keep it in place. The *raised* crosses—a raised circle with a cross in the

centre—I have seen in some foreign lands, but unfortunately did not take notes at the time. This is rather a wide margin I fear, as my travels embrace every country in Europe except Russia and Portugal.—H. G. M. MURRAY-AYNSLEY.

**Indian Masons' Marks.**—The following Marks were given to me by Bro. Major J. H. Lawrence-Archer, author of several valuable military, genealogical, and chivalric works, and are copied from the Taj at Agra, built by Shah Jehan, over his wife.

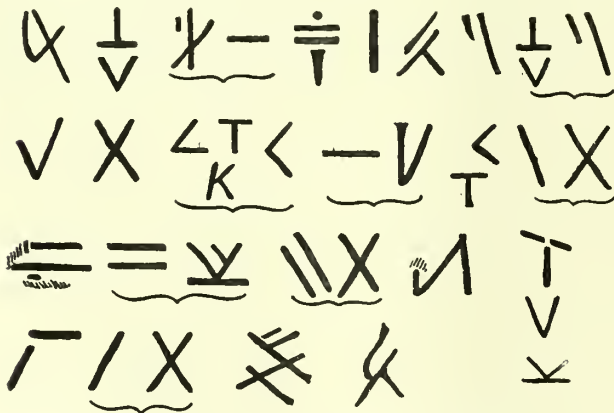


These being at Agra were under Moslem influence: a purer system of Brahminical Caste Marks are found at Praj, and scattered over the ruined fanes of India.



JOHN YARKER.

**Masons' Marks, Wales.**—On searching for the old Parish Church of Penmaen-maur, two years ago, I found that the old church of St. Gwynan, at the little village of Dwygyfylchi, had disappeared, and a new one recently built occupied its place. The church taken down was, according to a slab which was formerly built into the wall over the west door, erected in the year 1760. It was a quaint little edifice built in the usual manner, the walls being rough untrimmed stones thrown together, only the framework of the doors and windows being of finished stone. These were very plain in character, straight sides of two stones with semi-circular tops. A number of the worked stones had been thrown into a neighbouring hedge, bordering upon what had evidently been the masons' workshop for the new church. Having pulled them out, I found many of them bore marks on the ends, in some instances only on one end, all of these I copied. At first it seemed probable they



were rude attempts at numerals and signs to guide the builders in placing the stones in their proper position, but some of them are evidently masons' marks, although others may be numerals or guiding marks. The X occurs several times, both on straight and curved stones, but like the others always at the ends, where they could not be seen when in the building. Unfortunately all the stones were not to be found, so it was impossible to check the marks over in pairs. It will, however, be observed that several of the above marks are in duplicate, and if some of them

are not guides to the builder, it is difficult to see the reason for marking small stones about seven inches square, on both ends. The marks are about one to two inches in height, and when one is given alone, the other end of the stone was blank. Sometimes three marks occur on one end of a stone, and one on the other: when each end was marked I have

bracketted the two together. They are not of great interest, but as their date [appears certain I have thought that it was worth while recording them in our *Transactions*.—  
W. HARRY RYLANDS.



**Guild Marks, Holland.**—For the above interesting series of Guild Marks I am indebted to Mr. John Pim of Belfast, who has very kindly allowed me to publish them. They are taken from the flags of slate forming the floor of the Church of Edam in Holland. Edam, once a place of some importance, but now to a considerable extent decayed, is situated near the Zuyderzee, and various manufactures are still carried on there.

By the kindness and courtesy of the Rev. J. W. van Hoogstraten, the clergyman, Mr. Pim had the opportunity of copying the marks. He was informed that they were the marks of the trade guilds to which the dead, interred below, belonged, or the position held in the particular guild.

In very few instances were there any names, although some of the flags bear two or more letters, and in some instances both marks and letters. In some parts of the church every slab was marked, being most numerous on the south side of the nave. As far as Mr. Pim can remember the marks are from six to twelve inches in length, and the only double ones noted are those placed within lines.

The one with the date 1789, as well as the two bearing lettering, appeared of a decidedly later date than the others. Many of these marks, it will be observed, closely resemble those used by the Masons, and some also evidently represent such objects as the trowel, hatchet, anchor, crossbow perhaps, and one of the groups may be that of a shoemaker. The marks on the grave of Peter Koenirals exhibit six working tools, most of which may be easily recognised. It brings to mind the well known example of the tomb of a builder or architect discovered in Rome, dating from very early Christian times.

Murray Lyon in his *History*, p. 69, gives a plate of marks from the interior of St. Giles' Cathedral, Edinburgh. They are a selection of those discovered during the restoration, and are incised on large stone slabs which formed part of the pavement of the ancient choir. Some of them naturally resemble Masons' Marks, others the badges of Fleshers, Tailors, Glovers, and others. Lyon supposes that "as several trades maintained altars in the church, those marks may have indicated their sites." One of the slabs of large size bore a cross, and there were traces of a brass plate having at one time been attached to the stone. The bones of a human skeleton were found underneath. It seems probable that the marks had no connexion with the site of altars, but marked the graves of the members of various guilds. Other instances of grave marks will be found mentioned in *Die Haus und Hofmarken*, by Dr. C. G. Homeyer, (p. 207, etc., plates viii., etc.)

If some Brother in Holland could gain access to the Church Book recording the burials in Edam Church, something interesting would no doubt be added to our knowledge of the subject.—W. HARRY RYLANDS.

**Masonic Help in Distress.**—Many tales are told of succour given by one brother to another in the hour of danger, but these are usually so vague as to leave much to be desired from the historian's point of view. The case of a British officer in the Crimea has often been quoted; whether it be identical with that contained in the following letter, I do not know. But it will be observed that even this letter is not quite satisfactory, the writer only obtained his knowledge second-hand, and no names on the Russian side are mentioned. It should also be recollected that since 1821 Freemasonry is criminal in the possessions of the Czar, and one naturally is inclined to enquire how Freemasons could be present in his army? The letter has been forwarded to me by Bro. H. R. Giles, and reads:

Amongst the many instances in proof of the advantages connected with Freemasonry, I am able to state that on the occasion of the storming of the Redan on the 8th of September, 1855, by the English, Capt. Herbert Vaughan was severely wounded and taken prisoner by the Russians and was on the point of being bayoneted by a Russian soldier when he made the Masonic sign, upon which he was treated with every kindness by the enemy. Capt. Vaughan, previous to his death on the 11th of September, 1855, made the foregoing statement to the Surgeon of the 90th.

J. H. WADE, Late Capt. 90th L.I.,

Devonport, August 17th, 1875.

If only we knew the Surgeon's name we might get one step nearer the original statement. There is of course nothing impossible in the occurrence, and under such circumstances a Russian brother would only have done his duty; but the curious fact is, that these cases are so seldom properly substantiated.—G. W. SPETH.

**The Masonic Society at Newcastle, 1581.**—In the *Transactions of the Newcastle College of Rosicrucians*, No. 1, 1891, there is a page headed "the Watson Manuscript and old Newcastle Lodges;" which refers to meetings independent of a Grand Lodge held in 1734 and 1737, and which appears to be extracted from Bro. R. F. Gould's *History of Freemasonry*. It has escaped the notice of Masonic historians that a Charter was granted to Masons by the "Ordinary" in 1581, and that such chartered body existed down to 1742. I called attention to it a few years ago, but it did not fall upon good soil. Perhaps Bro. Schnitger, or some other local antiquary, will investigate the matter further; as I think it is very probable that the meetings of 1734 and 1737 were in some way related to those which received the earlier charter.

In Richardson's *Border Table Talk* (vol. i., p. 219,) will be found the following lines upon this subject. The arms attached being—On a chevron between three towers, a pair of compasses. Crest—a tower. Motto—In the Lord is all our trust. In other words these arms, etc., are exactly those of the William Watson MS.

"1581. The Ordinary of the Company of Masons of Newcastle upon Tyne, dated the 1st of September of this year, constituted then a body incorporated of themselves, with perpetual succession, enjoined them to meet yearly, to choose Wardens, etc. That whenever the general plays of the town called *Corpus Christi* should be played, they should play 'The Burial of our Lady St. Mary the Virgin': Every absent brother to forfeit 2/6d, and that at all the marriages and burials of the brethren and their wives the Company should attend to the Church such persons to be married or buried. May 19th, 1742. This Fraternity on their petition obtained of the Corporation of Newcastle a grant of the Cutter Tower, in Carliol Croft (now Croft Street) which they afterwards repaired in a handsome manner."

This fragment is all that Mr. Richardson has upon the subject, and the thing is worthy of a fuller enquiry. It reads curiously that the Ordinary of the Company of Masons should constitute themselves into a body incorporate, but perhaps the words, "a body," may imply another body to hold of them.—JOHN YARKER.

**A Masonic Statuette.**—I send you a photograph of a little Masonic treasure, a Dresden china statuette, contemporary with Picart. You will be struck at once with the resemblance to the figures in Picart's plate, the same dress, the trowel stuck in the apron which is evidently intended to represent leather and not linen. I believe it to be a contemporary model of Frederick the Great as Grand Master of Prussian Freemasonry. The right hand is broken off, but in the left you will see he holds a protractor. Now in the Museum of the Supreme Council 33° in Golden Square, is a snuff-box of China, said to have belonged to that monarch, whose portrait, painted inside, resembles the figure and holds a protractor also. The whole dress is also exactly the same, so far as I can judge, as that in his portrait in the frontispiece to our vol. ii.—M. C. PECK.



LIBERTAS







A MASONIC STATUETTE.



**Dermott and the Arms of the Ancient Masons.**—The second edition of the *Ahiman Rezon* of Lawrence Dermott is now a very scarce work, and is so little known to the Craft that I fancy a few extracts from it will be of interest to the general reader. It differs from all other reprints in this, that a few pages which appeared first in that edition, were expunged from all later publications, and one of the articles is of considerable value. Pages iii. to vi. contain a very nasty tale in regard to the author of the “Three Distinct Knocks,” who Dermott states was a bricklayer of the name of Daniel Tadpole, aided by a Jew of the name of Balthazar Amraphel, who contributed the Hebrew words. The Jew and Tadpole had monetary differences which culminated in the attempt to arrest Tadpole, who fled to Whitechapel fields, where he was smothered in dung on the 23rd August, 1762. With regard to the author of “Boaz and Jachin,” Dermott says,—“All that I shall say is, that in a fit of jealousy he cut his throat on Thursday, the 8th day of September, 1763.” It is worthy of remark, apropos of Bro. Henry Sadler’s “Facts and Fictions,” that “The Regulations for Charity” appear in parallel columns, headed,—*Dublin Regulations, London Regulations*,—of which the first are said to have been in force from 1738, and the latter since 1751. But my object in sending you this Note is to reproduce the following two-and-a-quarter pages of interesting matter. I am inclined to read this note between the lines, and fancy that if Leon’s Lecture should ever be discovered it will be found to contain Rabbinical legends, which led to the establishment of the Royal Arch, as a separate degree; and that Dermott understood this to be its origin. The degree has very little in conformity with Craft Masonry, which, in spite of its Judaic appearance, runs on lines identical with the explanation of the Ancient Mysteries, which appears in writings of the Platonic School.—  
JOHN YARKER.

(xxxiv.)

N.B. The free Masons Arms in the upper part of the frontis piece of this book, was found in the collection of the famous and learned Hebrewist, Architect, and brother, Rabbi Jacob Jehudah Leon. This gentleman at the request of the States of Holland, built a model of Solomon’s temple. The design of this undertaking was to build a temple in Holland, but after surveying the model it was judged that the united provinces were not rich enough to pay for it; whereupon the States generously bestowed the model upon the builder, notwithstanding they had already paid him his demand, which was very great. This model was exhibited to public view (by authority) at Paris and Vienna, and afterwards in London, by a Patent under the great Seal of England, and signed Killigrew, in the reign of Charles the second. At the same time Jacob Judah Leon published a description of the tabernacle and the temple and dedicated it to his Majesty, and in the year 1759 and 1760 I had the pleasure of perusing and examining both these curiosities. The arms are emblazoned thus, quarterly per squares, counterchanged Vert. In the first quarter Azure a lyon rampant Or; in the second quarter Or, an ox passant sable, in the third quarter Or, a man with hands erect proper, robed crimson and ermine; in the fourth quarter Azure, an eagle displayed Or. Crest, the holy ark of the covenant proper supported by cherubims. Motto,—Kodes la Adonai, *i.e.* Holiness to the Lord.

(xxxv.)

To this I beg leave to add what I have read concerning these arms.

The learned Spencer says, the Cherubims had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf. *De Legib. Hebr. lib. 3, diff. 5, ch. 2.* The prophet Ezekiel says they had four forms, a man, a lion, an ox, and an eagle.

When the Israelites were in the wilderness, and encamped in four cohorts, the standard of the tribe of Judah carried a lion, the tribe of Ephraim an ox, the tribe of Ruben a man, and the tribe of Dan an eagle; these four standards combined a cherubim; therefore God chose to sit upon cherubims bearing the forms of these animals to signify that he was the leader and King of the cohorts of the Israelites. *Trad. of the Heb.*

Bochart says, that they represented the nature and ministry of angels, by the lion’s form is signified their strength, generosity, and majesty; by that of the ox, their constancy and assiduity in executing the commands of God; by their human shape, their humanity and kindness; and by that of the eagle, their agility and speed. *Bochart de animal sacr. p. 1.*

(xxxvi.)

As these were the arms of the Masons that built the tabernacle and temple, there is not the least doubt of their being the proper arms of the most ancient and honourable fraternity of free and accepted Masons, and the continual practises, formalities, and tradition, in all regular lodges, from the lowest degree to the most high, *i.e.* THE HOLY ROYAL ARCH, confirms the truth hereof.

## REVIEWS.

**S**OUTH African Masonic Record.—The first numbers of this new monthly, published at Cape Town, are to hand. In size, name, and general appearance, especially as regards its title page, it closely resembles, whether intentionally or not, the *Scottish Masonic Record*. Paper and type are both good, but so far as may be gathered from the first numbers, it bids fair to be rather too *smartly* edited. It scarcely breathes the true Masonic spirit. In more than one instance I strongly dissent from the editor's views. To mention only one passage, he quotes Paton as "a great authority" on a matter of jurisprudence, although he confesses that there is not a word in the Book of Constitutions to support him in the question under discussion.—G. W. SPETH.

**St. George's Chapter, No. 140:** A short History compiled from the Records by Comp. G. W. Taylor.—This Chapter celebrated its 600th Convocation in November last, and Comp. Taylor was then commissioned to write a Short History of its career, which was done and read at the next meeting, printed, and is now before me. It is a pamphlet of some 40 pages, quaintly printed and got up, and must prove a very acceptable memento of the occasion to all the members. The earliest records go back to October, 1786, but, as is so often the case, there is distinct evidence of earlier meetings. The Janitor then bore the curious title of Jager, and it was not until 1788 that he assumed his correct designation. One of the earliest payments made was for six dozen lamps, leaving one to wonder what they could have been required for. As mere light-givers, the number would seem somewhat excessive. We find notice of a dispensation from H.R.H. the Duke of Cumberland to meet as a Chapter, but no actual warrant till November, 1825, when suddenly we are met with the assertion that the old warrant was exchanged for a new one. What was this old warrant? And of what date? From 1789 to 1793, when a fresh start was made, the Chapter appears to have been dormant. It was then agreed that it should meet alternately under two different lodges, an arrangement which I do not remember to have ever observed before. In 1818, under the new G. Chapter laws, it attached itself to Lodge Friendship, No. 354. A minute of May, 1819, is a curious one, and deserves noting. It was agreed that the companions who were not exalted to the excellent degree "should pass through the said degree as Geometrical Masons." In 1834 it was decided that the Chairs must be filled only by members of the Lodge to which the Chapter was attached. Forty years later the Chapter was detached from the Lodge of Friendship and attached to St. George's Lodge, No. 140, because it was chiefly recruited from this latter Lodge. In 1887 the Companions obtained permission to wear the Centenary Jewel. The above would appear to be the points of interest for the greater number of us, but the little book is full of matters of great moment for the Companions themselves, and in every way does credit to the compiler, printer, and Chapter.

G. W. SPETH.

**Freemasonry in Quebec.**<sup>1</sup>—This work is divided into twelve chapters, the first of which (pp. 9-23), deals in a severely curtailed form with the somewhat comprehensive subject of "British and Irish Masonic Memorabilia." The formation of the earliest of Grand Lodges, that of England, in 1717, is duly narrated, and the compiler tells us:—"The known leaders in this transformation of the ancient 'operative' and 'operative and speculative' Masons' Guilds into a system of Symbolic and Cosmopolitan Freemasonry, were the Rev. James Anderson . . . and John Theophilus Desaguliers."

From this statement, which is in direct conflict with the evidence that has come down to us, it will be evident that Bro. Graham has been unable to unlearn *all* the pernicious nonsense which until comparatively recently, was taught as Masonic History.

After this, the proceedings of the various other Grand Lodges at any time existing, in Great Britain and Ireland, are briefly outlined, so briefly indeed, as to admit of the whole of the first chapter being compressed into sixteen pages.

Chapter II. (pp. 24-29) headed "Canadian Historic Memorabilia," describes when the earliest towns and stations were founded, and traces in a clearer and more popular form than has hitherto appeared in any publication with which I am acquainted, the frequent alterations that were made in the political divisions of British North America.

In 1763, Canada was erected into a distinct and separate colony styled "The Government of Quebec."

<sup>1</sup> *Outlines of the History of Freemasonry in the Province of Quebec.* By J. H. Graham, P.G.M. Montreal, 1892. (pp. 645.)

The area of the colony was largely expanded in 1774, and even more largely contracted in 1783, but the absence of maps makes itself painfully felt at this portion of the work under review, and I can do no more than hint to the Historian of the Grand Lodge of New York, the fulness of whose labours has not yet been attained, that the clearness of his own text in certain parts, equally with that of Bro. Graham in others, would be much enhanced by a few maps or charts, showing plainly the States, Colonies, and Districts, into which the whole country was divided at the leading epochs of American History.

Michigan and Northern New York were "ceded" to the United States by the "Jay Treaty," concluded at London, 1794, and ratified by the U.S. Senate, 1795. But British and Canadian Lodges continued to exist in the portions of the United States, now described by those names, until 1796.

In 1790, the Province of Quebec was divided into the Provinces of Upper and Lower Canada; but in 1840 they were again re-united, becoming the Province of Canada. Lower Canada was thenceforth called Canada East, and Upper Canada was styled Canada West. The Parliament met alternately at the city of Toronto, Canada West; and at the city of Quebec, Canada East.

In 1867, at the establishment of the Dominion of Canada, the Province of the same name was again dissevered, on the old lines, the part which formerly constituted the Province of Upper Canada, and at a later date, Canada West, becoming the Province of Ontario; and the other part, successively styled Lower Canada, and Canada East, taking the title of the Province of Quebec.

Chapter III. (pp. 30-35,) "Freemasonry in New France," touches on the interesting subject of Military Lodges, which, however, is more fully handled in Chapter IV. (pp. 36-83), "Freemasonry in the Province of Quebec, 1759-91," where will be found quite a variety of new and additional information with respect to Army Masonry.

The compiler speaks of his own as "a pioneer effort, to trace and tabulate the Lodges attached to the Regiments present at the capitulation of the cities of Quebec and Montreal, 1759-60," in which, he says, together with the particulars given of "the 38 or more Lodges existing in the 'Government,' or 'Province of Quebec,' 1759-91, there are without doubt 'errors and omissions' which, it is hoped, the kind assistance of fraternal co-labourers at home and abroad will enable me to rectify and supply in the early future."

Any "errors" or "omissions," that come under my own eye, I shall have much pleasure in notifying hereafter to our Bro. Graham, but the items of information he has so laboriously acquired, are packed into such a limited space, especially the subject-matter of Chapter IV., that no single review, unless indeed it was granted a monopoly of an entire part or number of these *Transactions*, could do the barest justice to them.

It must suffice therefore, to mention, at this stage, that the additional facts published by the Historian, both with regard to Regimental or Travelling Lodges, and the earliest stationary Lodges in the original British Province of Quebec, will be found of the highest value by all students of the Craft.

Chapter V. (pp. 84-161) treats of "Ancient Masonry in Lower Canada," and is a history of the Lodges working under the authority of the Schismatic or "Ancient" G. Lodge of England between 1792 and 1823. Military Masonry again occupies a leading place in this division of the work.

Chapter VI. (pp. 162-179), contains the record of Freemasonry in the District of Montreal and William Henry 1822-55; and Chapter VII. (pp. 180-188), is similarly devoted to the District of Quebec and Three Rivers, 1822-69.

Chapter VIII. (pp. 189-224), narrates the formation of the Grand Lodge of Canada, in 1855, of the "Ancient Grand Lodge of Ancient Free and Accepted Masons of Canada" in 1857, and of the union of these two bodies in 1858.

In the IXth Chapter (pp. 225-484), is related the erection of the Grand Lodge of Quebec. On the 20th of October, 1869, "a Convention of Delegates from the Lodges of Free and Accepted Masons of the Province of Quebec was held at the City of Montreal." At this meeting, Bro. John Hamilton Graham (whose book I am reviewing) "spoke of the anomalous condition in which the Craft had been placed by the severance, in 1867, of the former Province of Canada into the two separate Provinces of Ontario and Quebec, and their Confederation with the Provinces of Nova Scotia and New Brunswick into the Dominion of Canada; of the recent formation of an independent Grand Lodge in each of the latter Provinces; the persistent and all but incomprehensible refusal of the G. L. of Canada to re-organize itself as the G. L. of Ontario, or fraternally to co-operate in the regular formation of a G. L. for the Province of Quebec; the ever-impending danger that a minority of Lodges in either Province might at any time take upon themselves to form a G. L. of Ontario and a G. L. of Quebec, and thereby make 'confusion worse confounded'; and of the general law of the Fraternity anent the formation of an independent G. L. in each geographically separate Kingdom, State, and the like."

Resolutions creating a Grand Lodge were duly passed, and among them,

“That we, the Representatives of more than Three Warranted Lodges, here in Convention assembled, Resolve that the Most Worshipful the Grand Lodge of Quebec of Ancient Free and Accepted Masons be and is hereby formed upon the Ancient Charges and Constitutions of Masonry.”

It may be parenthetically observed, that according to American usage, “Three or more legally-constituted Lodges, working in any State, territory, or other independent political division, where no Grand Lodge already exists, may meet in convention, adopt by-laws, elect officers, and organize a Grand Lodge. The Lodges within its jurisdiction then surrender their Warrants of Constitution to the Grand Lodges from which they respectively had received them, and accept others from the newly-organized Grand Lodge, which thenceforward exercises all Masonic jurisdiction over the State in which it has been organized.”<sup>1</sup>

On the 21st of October, 1869, the second day of the Convention, Bro. J. H. Graham was elected Grand Master, an office which he continued to hold until 1873. He was again elected in 1875, and also in 1879, 1880, and 1881.

The assertion of independence by the Masons of Quebec, though not relished by the Grand Lodge of Canada, was acquiesced in, by the latter body, in 1874.

Under Sept. 22nd, 1875, there occurs:—“In April last a letter was received from the G. Sec. of the G. Lodge of England, informing us that on March 3rd, the following resolution was passed,

“The M. W. G. M. has received official information that the difficulties subsisting between the [G. Lodge of Canada] and the newly formed G. L. of Quebec, have been happily adjusted . . . that the G. L. of England agrees not to grant any new Warrants within the Province of Quebec, but that the three Lodges still working under English Warrants within that Province shall continue to do so, as they desire to retain their allegiance to the G. L. of England.”

On the conditions referred to, the Grand Lodge of England offered to “acknowledge” the Grand Lodge of Quebec.

The Grand Master of Quebec, Bro. James Dunbar, Q.C., said:—“I commend this communication and other correspondence on the subject to your careful consideration. I shall be sorry if any rigid or uncompromising ideas as to exclusive jurisdiction in this Province (as to which I am and always have been fully alive) delay the laying of the Cap-stone of Masonic recognition. Twenty years ago, when the G. L. of Canada was formally recognised by the G. L. of England, similar terms were proposed and accepted, and have since been submitted to. I am in favour of leaving it to time, rather than immediate coercion to bring into our ranks the few Lodges in this Province now working under other jurisdictions. Let the advantage of belonging to the G. L. of one’s adoption or birth, duly recognised as such by all other Masonic bodies, be made apparent, and I have no doubt how properly constituted minds will choose.”

The conditional recognition, thus proffered by the G. Lodge of England, was not accepted, and the continued existence of three *English* Lodges at Montreal, St. Paul’s (374), St. George’s (440), and St. Lawrence (640), still constitutes what is best described as the “Quebec Difficulty.”

This subject, however, I shall pursue no further, inasmuch as a greatly respected Past Grand Master of Canada is engaged in pouring oil on the troubled waters, a task in which Brethren of all shades of opinion cannot but heartily wish that his efforts may be crowned with success. The following extract from the Address of Grand Master I. H. Stearns, delivered January 28th, 1891, will show the progress that has been made in this delicate negotiation:—“Matters between England and Quebec have not changed since our last communication. M. W. Bro. Walkem, who undertook, two years ago, to ‘mediate’ between the two bodies, has conferred personally both in England and with the English Lodges in this City [Montreal], and seems hopeful of ultimate success. In the last letter I received from him, he says,—“I must ask you to allow matters to remain in their present condition, in order to give me an opportunity of doing what I consider expedient. Our Brethren of Quebec must not be impatient if the settlement of the matter, which I trust will ultimately be accomplished, occupies some time.”

The final portion of Chapter IX. (pp. 431-84) consists of a series of short histories of the subordinate Lodges, the latest of which, “Victoria,” No. 73, was warranted January 28th, 1891.

The two which head the roll were originally Army Lodges. “Antiquity,” No. 1, warranted March 4th, 1752, by the G. L. of Ireland, as No. 227, was originally attached to the 46th Foot, and bore the name of the “Lodge of Social and Military Virtues.”

<sup>1</sup> Mackey, *Encycl. of F.*, 320.

"In 1846, the 46th was at Kingston, in Upper Canada, when Bro. Sergeant Major W. Sheppard, as the then remaining representative of No. 227, with the concurrence of the G. L. of Ireland, delivered the Warrant and other remaining property of the Lodge to certain Brethren, for the purpose of establishing it as a permanent Military Lodge in the City of Montreal, L.C., now Province of Quebec, where it has resided ever since."

No. 227 joined the G. L. of Canada, 1855, took the name of the "Lodge of Antiquity, 1857, and affiliated with the G. L. of Quebec, 1874.

"This venerable Lodge observes, with great *éclat*, its Annual Military Night, at which large numbers of the Officers of the Volunteer Force appear in uniform."

"Albion" Lodge, No. 2, originally attached to the 4th Battalion Royal Artillery, as No. 9 (Schismatics or "Ancients") on Nov. 4th, 1790, held its first meeting in the City of Quebec, and has resided in "Ye Ancient Capital" ever since that memorable year. It became a stationary Lodge in 1829, and affiliated with the G. L. of Quebec in 1869.

Chapters X., XI., and XII. (pp. 485-634) are devoted to "Capitular and Cryptic Masonry," "Masonic Knight Templary in the Province of Quebec," and the "Ancient and Accepted Scottish Rite, 1801-1892," respectively.

Among the "Masonic Authors" to whom Bro. Graham "acknowledges his special indebtedness," are four members of our own Lodge (2076), and I am sure Bros. Hughan, Lane, and Whytehead will allow me to express on behalf of the quartet, the pleasure it affords us that our names should be associated ever so remotely, with the successful completion of such an arduous undertaking.

As an administrator, P.G.M. Graham's services have been pre-eminent in the jurisdiction of Quebec, and there is probably no other case on record, where it has fallen to the lot of one and the same Brother to attain such marked distinction, both as the Grand Master and the Historian of his Grand Lodge.—R. F. GOULD.

**Vernon's Scottish Freemasonry.**<sup>1</sup>—In his able "Introduction" to the work I am about to review, our Bro. Hughan announces that the Historian of the Lodge of Edinburgh, "is now engaged in preparing an Official History of the Grand Lodge of Scotland." The publication of a new Masonic book from the pen of Grand Secretary Lyon will be eagerly looked forward to, and I shall indulge in the hope that on more than one point now lying somewhat in the dark, new light may be shed. What the custom or practice of the Grand Lodge of Scotland, in early times, really was, with regard to a variety of matters, the official records will (or should) very readily determine. Thus, for example, those brethren who are desirous of elevating Masonic Jurisprudence into a science (which, at the present time it certainly is not), will look for some expression of opinion by Bro. Lyon, relative to the Landmarks of Masonry (or what commonly pass under that name) being precisely the same in the estimation of the Grand Lodges of England (1717), and Scotland (1736), respectively.

The year 1717 is an important one. We are supposed to pass from the domain of Ancient to that of Modern Masonry. But the change was not carried out in a day or a year. Modern Masonry, it is true, had its *beginning* at the formation of the Grand Lodge of England (1717), but Ancient Masonry still existed by its side, nor was it until the example set in London had been followed in Edinburgh (1736), that the Old System may be said to have been practically<sup>2</sup> supplanted by the New. This renders the period of 19 years, commencing with the great event of 1717, and ending with that of 1736, a deeply interesting one to all students of the Craft. Throughout it, the sovereignty of Grand Lodges was only upon its trial.

Freemasonry, as all will be aware, has come down to us in two distinct channels, an English and a Scottish one. Ultimately, however, the two streams become united, and this "meeting of the waters" occurred in 1736. From that date, a feature is added to Freemasonry, its universality, upon which I desire to lay great stress in these remarks. The Grand Lodge of England was designed at first as a governing body for the Masons of London and Westminster, and how rapidly it outgrew the modest expectations of its founders, I need not pause to relate.

The degrees of E.A., F.C., and M.M., as wrought in London, radiated to all parts, and among them to North Britain, but a distinction must be drawn between Scotland, to which Masonry was also indigenous, and those countries wherein it was introduced as a novelty from England.

<sup>1</sup> *History of Freemasonry in the Province of Roxburgh, Peebles, and Selkirkshires, from 1674 to the Present Time.* By W. Fred Vernon, Local Secretary (2076) for South Scotland. London, 1893. (pp. xvi., and 314.)

<sup>2</sup> See the next note.

Thus, a system of Scottish Masonry, differing from that of England, might have continued to exist, side by side with the latter, and that it did not,<sup>1</sup> is a matter of so much importance, that I shall need no excuse for having dilated upon it.

But a somewhat difficult question arises, as to the precise extent to which the "Constitutions" of the English Masons, as "digested" by Dr. James Anderson, obtained an official sanction in North Britain? That the 1st and 2nd editions of the "Book of Constitutions," published at London in 1723 and 1738, penetrated freely into the Scottish Lodges, is free from doubt, but that they were endowed with the same weight of authority in Scotland as in England, is a manifest absurdity which reveals itself at a first glance.

Of the first "Book of Constitutions" (1723), it is, indeed, observed by Bro. D. M. Lyon: "This work was in its earlier years regarded by the Grand Lodge of Scotland as an authority on the subjects treated of. Seven unbound copies of Smith's small edition of the 'Constitutions' were in 1740 ordered for the use of Grand Lodge: 'the same to be stitched only, and clean paper interleaved therein, and when purchased to be given in to the Secretary or Clerk, to be by them communicated to the Committee.'" <sup>2</sup>

The further consideration of this point, however, will be more conveniently proceeded with when a few remarks of a more general character have been laid before the reader.

The "Old Charges of the Free and Accepted Masons" as printed by Dr. Anderson in 1738,<sup>3</sup> are commonly regarded as the foundation of *all* Masonic Law. If the Manuscript Constitutions say one thing, and Anderson's Constitutions (or "Old Charges") another and very different thing—the Ancient regulation gives place to the Modern one. Thus, in the bulk of the Manuscript Constitutions the First Charge is, that a man should be true to God and the Holy Church: while in the first of Anderson's "Old Charges," Masons "are now only charged to adhere to that Religion in which all Men agree (leaving each Brother to his own particular Opinions)."<sup>4</sup>

At the present date, as most readers will be aware, the Mason's creed in both England and Scotland is thus described:—"Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the Glorious Architect of heaven and earth, and practise the sacred duties of morality."<sup>5</sup>

The exact period at which Scottish Masonry was divested of its essentially Christian character, I do not know, and it is a point on which many others besides myself would like to be enlightened. Possibly Bro. D. M. Lyon may be able to tell us something about it in his "Official History"?

From the "unofficial History," by the same distinguished Mason, I have already quoted. His statement that the English "Constitutions" were "regarded by the Grand Lodge of Scotland as an authority," though doubtless as explicit a declaration as the facts known to him at that time would admit of, is nevertheless provokingly vague when we attempt in any way to sum up the conclusions that may be deduced from it.

No Scottish "Book of Constitutions" was printed in the last century, and apart from the impalpable "authority" of the English work, there are other circumstances connected with the Masonry of Scotland, which forbid the supposition of its having assimilated Dr. Anderson's "Old Charges" as completely as it certainly did, the English system of three degrees.

At the formation of the Grand Lodge of Scotland (1736), a part only of the pre-existing Lodges enrolled themselves under its standard, and even some among this number afterwards resumed their independency, the famous "Mother Kilwinning" being one of them.

Gradually, however, the non-tributary Lodges either died out, or were received within the fold, among the latter being the Lodges of Kelso and Melrose. Lodge "Kelso," No. 58, affiliated with the Grand Lodge of Scotland in 1754, but Lodge "Melrose St. John"—the last of the Old Scottish Lodges, which retained its independence—only rendered its submission in 1891. Short histories of both these Lodges are included in Bro. Vernon's collection.

I think it may be assumed, that for a considerable time after the erection of the Grand Lodge of Scotland, the prayers used in the great majority of private Lodges, continued to be of a Christian character<sup>6</sup>; that copies of the old Manuscript Constitutions were read over (in the ancient fashion) to Apprentices at their entry; and that newly admitted brethren were duly "charged" to be true to God and the Holy Church.

<sup>1</sup> *i.e.*, The Grand Lodge of Scotland and its subordinates gradually adopted the Laws and Customs of the English Masons, *in their main features*. But while arguing above that the two streams of Masonry became united in 1736—to guard against any possible misunderstanding, let me observe, that the acts of the Grand Lodge, and the Independent Lodges of Scotland, *after* that year, should be as carefully studied by the Jurist as by the Historian of Freemasonry.

<sup>2</sup> *History of Lodge of Edinburgh*, 2.

<sup>3</sup> *Constitutions*, 2d. ed., 143.

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

<sup>5</sup> *Constitutions, Grand Lodge of England* (1884), 3; *Constitutions of Grand Lodge of Scotland* (1881), 171.

<sup>6</sup> *A.Q.C.*, i., 13, 14.



I have endeavoured to show that in the practice of Scottish Masonry—after the era of Grand Lodges—there was much to distinguish it from its English equivalent. The same remark holds good with respect to the earlier Masonic procedure in North and South Britain respectively.

Scottish Masonic literature has been happily as well as judiciously referred to by Hughan in the "Introduction" to which I have previously referred.

A few Ancient Lodges, indeed, still await the advent of an Historian. The old Lodges of Aberdeen and Glasgow are among the number. But if *their* time has not yet come, let us congratulate ourselves upon a "History," in every respect worthy of the name, having been compiled of the Lodge of Melrose, which stands upon a very similar footing of antiquity.

The work under review is divided into thirteen sections, the first of which is devoted to the Lodge of Melrose, *now* No. 1<sup>2</sup>. The written records do not go farther back than 1674, and from 1680 to 1742, the minutes are uniformly subscribed by some member of the Mein family. The earliest entry runs:—"28 dcr 1674.—The s<sup>d</sup> day it is ordained be the voyce of the lodge y<sup>t</sup> no M<sup>r</sup> should tak apprentice undr seven yeirs being bound, as also it was condescendet on, y<sup>t</sup> w<sup>n</sup> any apprentice is entered they most give aught—pund Scotts for meit & drink & fortie Shilling Scotts for the use of the box, by & allow y<sup>m</sup> suficient gloves.

"mair the forsd day it was condescendet on y<sup>t</sup> w<sup>n</sup> ever a prentice is mad frie mason he must pay four pund Scotts<sup>1</sup> wch four pund Scotts is to be stowet at the pleasour of the lodge, by and allow y<sup>m</sup> suficient gloves, and it is also condescendet of by thes afordsds y<sup>t</sup> no prentice nor fellow craft shall be received bot on Saint Jon's day, heir after the forsd day."

A document, however, which is endorsed "Mutuall agriement Betwixt the Maisones of the Lodge of Melros," and dated 1675, establishes the fact of there having been a Lodge of Melrose for a considerable period before the date of the first entry in the old minute book. Among the signatures are those of a maltman, a weaver, a vintner, and a hostler. Several of the Brethren added their marks to their names, though none appear in the minute book prior to 1744.

The admission of new members is thus recorded:—

"Neusteid 27 december, 1682.

Thomas mein was entered and Robert Bunye was his Mester."

The following appears under December 27th, 1695:—"It is heirby inacted and ordained be the Meason tread that nather prentis nor fallow craft be recived in to our companie unles they have ther gloves present lie produst to those persons they are concernd to pay too."

In the accounts for 1696, we find,—"Ther was three payed for not being perfynt," which appears to indicate that at the time in question, fines were imposed on those who were unable to pass an examination.

The first notice of a Master being elected is as follows:—"Upon ye year 1700 it is voted that Alexander Mein Meson in Maxwellheugh is to be the Master mason and Richard Mein Eilddon wardine."

Passing to the year 1739—December 27th—there occurs:

"The companie of the Ancent Lodge of Melros being then Meete find some of their Bretherin namly Andrew Pringle Mason in Melros and Thomas Marr Wright in Melros and Andrew Buny Mason in Neusteid by their own Confeshin guilty of Entring a certain person not on St. John's day the for said companie orders and obledges thes thrie bretherin to produs eight pounds scotts to the Box and every member a per of sufient gloves Conformt to the order of this Booke. Likewis the forsaid Companis orders this brethrin to come in the Companis will for that irregular action on entring any man not on St. John's day this done by the consent of the members of the said Lodge and Subscribed by us Under Subscribers

John Mercer

Andrew Mein."

Marks were selected by the "prentices" from an early date, and appear on the rolls of entered apprentices for 1703 and later years. They were not, however, appended to signatures in the Minute Book until 1744.

In the following year, the members of the Lodge were required to "atend the Grand M<sup>r</sup> [*i.e.*, the Master] on St. John's day to walk in procession," and it was resolved that in lieu of presenting gloves to the brethren, "each prentice and fellow Craft," should "pay into the Box five shillings sterling."

In 1750, it was ordained that "Every entred prentice" should "pass" during his first year, or lose the privileges of the Lodge.

Honorary members are thus referred to under December 27th, 1751:—

<sup>1</sup> A pound Scots is 1s. 8d. sterling.

“Its Enacted this day that any that hath a mind to Enter in to this Lodge Thats not Operatives Masons for their own pleasure or fancy That they are to pay Three Shill: & four pence Sterling money Each thats Entred above the ordinary use of the Lodge. The above carried by the majority of votts at 16 Shill: and 8<sup>d</sup> or ten pound Scotts.”

On St. John's Day 1764, it was agreed, that, “the Mason Word be Adminester in a Simpel way and Maner free of every thing Sinfull and Supersticious only word sighn and Grip and Some Simpel Questions to Disutinguish a Mason from a nother man.”

Only two degrees, apprentice and fellow craft, were conferred down to 1796.

On January 19th, 1810, the “Authority given to Brother John Broomfield, Builder in Edinburgh to enter Apprentices to the Lodge,” was withdrawn. A brisk business appears to have been carried on in this way, by Broomfield, who admitted having “Entered nineteen members,” and the revocation of his commission, seems to have been wholly due to his failure to remit their “Entry money.”

In 1813, the French prisoners of War, at Melrose, had a Lodge of their own, working apparently by leave and warrant of the Melrose Lodge. In this year the degree of Master Mason is first mentioned in the Minutes as a separate rank beyond that of Fellow Craft, but would appear to have been known in the Lodge for some time before.

At the annual meeting for 1817, the Rev. George Thomson, who some years previously had been entered in the Lodge, but owing to the want of a limb had never been allowed to pay quarterage, petitioned to be admitted to full membership—which by 40 votes to 6 was agreed to, and the reverend gentleman became “Right Worshipful Master” in 1822.

The Lodge of Melrose affiliated with the Grand Lodge of Scotland on February 25th, 1891, and on account of its great antiquity was placed on the roll as No. 1<sup>st</sup>.

Lodge “St. John” Selkirk, No. 32, was one of the thirty-three, out of the hundred Scottish Lodges then existing, which took part in the erection of a Grand Lodge, but the minutes now extant only begin from the year 1808.

On March 9th, 1812, “It was resolved, that on account of the favour done by some of the French Brethren, they should be enrolled as Honorary Members of this lodge.” The “French Brethren”—prisoners of war—were a numerous body, and twenty-three of their names were added to the roll of St. John's.

Lodge “Kelso,” No. 58, must have existed and been in working order before the date of its earliest preserved record, the 27th of December, 1701, as “all former sederents” (or previous meetings) were then “considered.” It being “also resolved that all Entered Prentises shall pay eight pounds Scots, with their gloves, and all the gentlemen who are the honorary members of the Companie, obleidg themselves to pay acrown yearly, to wit, on Saint John's Day.”

The next minute, dated “Kelso 2 Jun. 1702,” records the election of “the honourable Sir John Pringall to be master in place of the deceased deacon faa;” and on the following St. John's Day, the “Society unanimously elected sir John pringll of stichell to be the honorable master for the year 1702 as also the laird of stothrig to be the worshipful wardin and Alex mein treasurer [and] thomas lourie ofisor.”

Sir John Pringle of Stichel, the 2d. baronet, was the nephew of Walter Pringle, Advocate, who together with the Right Hon. William Murray and Sir John Harper, was admitted and received as a fellow craft in the Lodge of Edinburgh, on June 24th, 1670. A later Walter Pringle, the next brother of Sir John, and also Robert Pringle their nephew, were raised to the Scottish Bench by the titles of Lords Newhall and Edgefield respectively.

A distinguished member of this family, John, the fourth son of the second baronet, acted as Physician-General to the allied army in Germany. On the occasion of the marriage of George III., he was created a baronet, and afterwards served as President of the Royal Society for several years. At his death, without issue, his nephew, Sir James Pringle, of Stichel, the fourth holder of the original title, also succeeded to his uncle's baronetcy, according to the terms of the patent. The living representative of these two baronetcies—Colonel Sir Norman Pringle, of Newhall—is a P.M. of the Moira Lodge, No. 92, London, and one of the heartiest supporters of No. 2076.

The following entry in the old minute book demands a place,—

“St Johns day 1705 and after

A list of the members of the honable Lodg of Masons in Kelso.”

Forty-one names are appended, twenty-five in the first column and sixteen in the second. Those in the former were written by the Treasurer or Secretary, while the sixteen are signatures, some of which have curious Masons' Marks attached to them. The names occur of “Cornet Drummond, Lovetenent Bennet, Sr John Pringle,” and “Doctor Brown,”

and the lairds of "Greenhead, Thirlestane, Stodrig, Grubbet, Clifton, Cherrieries," and "Smailholme," are designated not by their own names, but by those of their estates.

At this point in the narrative "a short abridgement" is given "of the most material Acts and Resolves" of the Lodge of Kelso, "collected out of their former sederunts."

"27 Decr. 1701"—"That all entred apprentiss shall pay eight pound scots with their gloves

All the gentlemen who are the honurary members ∴ to pay three pound scots yearly ∴ and all tradsmen to pay 12 p scots yearly

That when ane Entered Apprentise is received as *master and fellow of the craft* [italics mine] he shall pay five sh ster ∴ and neu gloves to the members."

"St. John's day Decr. 1702."—"Ordered for the future that all absents from the meetings on St. John's day both honourary members and mechanicks shall pay half ane croun."

After the foregoing there are minutes of 1706, 1717, and December 27th, 1718, the last of which enacts that "ther be soum time spent every Saint Johns day in Eximinitoun and those that are not found Qualified is not to be admitted to be passed."

The Lodge accepted a Warrant from the Grand Lodge of Scotland in 1754, James Lidderdale, Collector of Excise (afterwards Provincial Grand Master), being Master at the time, and the roll of members numbering seventy-one in all. Of these, nineteen only were Operative Masons, ten being county gentlemen, thirteen professional men, eight merchants, several farmers, wrights, brewers, distillers, and others. Among the county gentlemen, we find "Robert Pringle of Clifton Esqre" (R.W.M. in 1707), whose date of admission is given as "Jany 20th 1704," showing him to be the same laird of "Clifton," as previously alluded to under the date of St. John's day, 1705.

Soon after affiliating with the Grand Lodge, the Masonry of the Kelso brethren was brought up to date, as will appear by the following minute:—

"Kelso, 18th June, 1754.

The Lodge being ocationally met and opened, a petition was presented from Brother Walter Ker, Esq., of Litledcan, and the Rev. Mr. Robert Monreith, minister of the Gospel at Longformacus, praying to be passed fellow-craft, which was unanimously agreed to, and the Right Worshipful Master deputed Brother Samuel Brown, a visiting Brother from Canongate, from Leith, to officiate as Master, and Brothers Palmer and Fergus, from same Lodge, to act as Wardens on this occasion, in order yt wee might see the method practiced in passing fellow crafts in their and the other Lodges in and about Edr, and they accordingly passed the above Brothers Ker and Monteith, Fellow Crafts, who gave their obligation and pay'd their fees in due form. Thereafter the lodge was regularly closed.

*Eodem Die.*

The former Brethren met as above, continued sitting when upon conversing about Business relating to the Craft and the forms and Practice of this Lodge in particular, a most essential defect of our Constitution was discovered, viz.—That this lodge had attained only to the two Degrees of Apprentices and Fellow Crafts, and know nothing of the *Master's part* [italics mine], whereas all Regular Lodges over the World are composed of at least the three Regular Degrees of Master, Fellow Craft, and Prentice. In order, therefor, to remedy this defect in our Constitution, Brothers Samuel Brown, Alexander Palmer, John Fergus, John Henderson, Andrew Bell, and Francis Pringle, being all Master Masons, did form themselves into a Lodge of Masters—Brother Brown to act as Master, and Brothers Palmer and Fergus as Wardens when they proceeded to raise Brother James Lidderdale, William Ormiston, Robert Pringle, David Robertson, and Thomas Walker, to the rank of Master, who qualified and were receiv'd accordingly

Signed

Ja: Lidderdale, M: "

The importance of the above minute will justify my having quoted it at length, but later entries in the same interesting records must be more sparingly adduced. A special meeting of the Lodge was held on February 12th, 1778, when,—“The Right Worshipful” explained “that Brother Lieut-Colonel Brown of the Swan in Chelsea, of the Athol Highlanders, being in toun and levying men for the corps raising by the Most Worshipful the Duke of Athol Grand Master of England and Grand Master-elect of Scotland.”

“The brethren unanimously resolved to testify their zeal for their sovereign and their respect for the Noble Grand Master by marching with Lieut-Colonel Brown at the head of his recruiting party beating up for volunteers for the Athol Highlanders, and accordingly marched from the Lodge in Procession through the town, and at the same time

offered a Bounty of Three Guineas over His Majesty's allowance to every man who should enlist in that corps."

In 1844 the Lodge became dormant, but on the 8th of May, 1878, was resuscitated by its offshoot of 1816, the Tweed Lodge, No. 261, whose office-bearers, with a solitary exception, together with a number of the members, "were affiliated into the old Lodge of Kelso." At the Installation meeting—December 27th—in the same year, "Bro. Vernon, the R.W.M. and Bard of the Lodge, was presented by the Brethren with a handsome gold Bard's jewel, in recognition of his successful efforts in resuscitating Lodge No. 58."

The records of Lodge St. John, Jedburgh, No. 104, begin thus abruptly:—

"3 page Jedburgh Lodge

27th Decemr. 1730

Prayers Said

Rolls called

[A Master, Wairden, Theseurer, and Clerk chosen]

Entred prentises examined. A Brother entred ∴ the Lodge Ordain that hereafter Ilk entred prentise conveen each St. John the Baptist's day betwixt the houres of Eight and Nine Morning."

The members of the Lodge are referred in the Minutes of 1733 and 1736, as consist- of "Trade and free Massons," and under the latter date they "chosyd Alex<sup>r</sup> Madder Sen<sup>r</sup> Warden, Robert Finley Wairden." The record continuing,— "And that the s<sup>d</sup> Alex<sup>r</sup> Madder & Ro<sup>t</sup> Finley are taken in as *Maisters or fellowcrafts* and James Mayell sone to James Mayell received in as apprentice. ∴ ∴ The said day the fd Alex<sup>r</sup> Madder and Rob<sup>t</sup> Finley thereby obliges them in Consideration of their *passing fellowcrafts* to pay in each of them five shillings sterling ∴ and gloves to the Masters."

From the above, it will be clear, as remarked by the compiler, that Master and Fellow- craft were interchangeable terms; also that as apprentices were elected Wardens there could have been only one degree with a ceremony, and that the passing Fellowcrafts or Masters was a mere matter of form.

In 1739—December 27th—after "Prayers said," there were "Admitted as *Fellow Crafts and Masters* M<sup>r</sup> Thomas Scott of Stonehedge" [who had been "received into the Lodge" in 1737] and two others. At the same meeting it was enacted, that each gentleman apprentice should pay one pound sterling at his entry, and ten shillings on becoming "fellow craft & master," the fees for operatives to be precisely half these sums respectively.

It was further ordained, "That each member shall give in their marks in order to be bookt."

The Minute for December 27th, 1742, recording the entry of three apprentices, describes two of them (a sadler and a baker) as "*Theorick Massons*."

Under the year 1748, an item occurs, which leads our Bro. Vernon to remark,— "Apparently on the same principle that 'the youngest tailor carries the goose,' it was the duty of the youngest apprentice to summon the Lodge."

In 1756, brethren were entered first "*fellowcrafts and thereafter masters*," and from that date "the two degrees were given separately and kept distinct."

On St. John's day, 1757, the Lodge subscribed Five Guineas "for helping to Defray the expense of Building the new Kirk." With regard to which entry, Bro. L. G. Macdonald, the present R.W.M. of No. 104, very pertinently observes,— "Our Lodge had not then grasped the cosmopolitan principle of Freemasonry."

Lodge St. John came in under the Grand Lodge of Scotland in 1767, and in respect of this event the brother, whose words I last cited, has expressed himself as follows:—"The new fashion filtered but slowly, and was implanted by almost imperceptible degrees. I have an idea that this is why the Charter receives no mention in the minutes—the body of the Lodge neither caring for, nor understanding the new state of affairs. As Sir Wm. Scott and Provost Haswell wished it, the Lodge agreed; but did not seemingly see the good of it."

On January 6th, 1795, at a "Monday" appointed by the Master, the conduct of a member was inquired into, and from this date the expression frequently recurs in the Minutes. It is suggested by Bro. Macdonald "that Monday or Munday are but corruptions of 'Maunday,' as used in 'Maunday Thursday' ('Commandment' Thursday)."

In 1842 the meetings ceased to be held, but in 1859 they were resumed, and the subsequent progress of the Lodge has been in all respects smooth and satisfactory.

Lodge St. John, No. 111, Hawick, received a warrant from the Grand Lodge of Scotland in 1768. The three degrees are mentioned in the earliest pages of the Minute book, and under the year 1769 we find the "officer" of the Lodge, described for the first time in this district by the now familiar title of Tyler, or as written in those days, "Taylour."

Lodge St. John, Stow, No. 216, was chartered in 1806, but the existing Minute book does not go further back than 1829. According to the fifth by-law, "only one [member was] to speak at a time and to direct his Discourse to the Grand Master." The practice of communicating all three degrees to a candidate on one evening was the regular custom in 1830.

Tweed Lodge, No. 261, Kelso, commenced to work on May 16th, 1816, in the manner following:—The members of the Kelso Tweed Lodge ∴ having received permission from the St. John's Lodge [*i.e.*, the Lodge of Kelso, No. 58,] to make masons on purpose to raise money to defray the expence of a charter for the Lodge; they met in M<sup>r</sup> Curry's and entered the following apprentices viz. James Morton, Robert Greenlaw, John Dickinson and William Aitchison."

Before the end of June the number of initiates had risen to twenty, and a warrant was granted on August 5th, 1816. Tweed Lodge is still in existence, although a large proportion of its members transferred their allegiance (as already related) at the resuscitation of No. 58.

Lodge St. John, Galashiels, No. 262, like its namesake at Stow (No. 216), appears to have been in some sort a continuation, or perhaps more correctly speaking a bifurcation, of the Haughfoot Lodge (1700-1763) to be presently referred to. After many vicissitudes including an unsuccessful petition to be admitted (in 1794) a branch of Kilwinning Lodge, Peebles, a charter was applied for, and granted by the Grand Lodge in 1816.

During the year 1862, the practice prevailed of smoking in the Lodge, and it being remarked that without this was allowed "they could not raise members to constitute a Lodge," after a discussion "*it was recommended that as few members as possible smoke at one time, more especially when Brethren from other Lodges are amongst us.*"

Chapter xvi. gives an interesting account of the Haughfoot Lodge, now extinct. "The origin of this Lodge, and the reason of its being instituted in such an isolated spot, and in such an inconsiderable hamlet as Haughfoot, are among those problems that must for ever remain unsolved."

The first page of the earliest Minute Book is missing, but on the second there appears,

" ii	of entrie as the apprentice did Leaving out (the Common
22 Dec	Judge)
1702	Then they whisper the word as before—and the Master
	Mason grips his hand after the ordinary way.
	The same day
Intrants	S <sup>r</sup> James Scott of Gala Thomas Scott his
	Brother [and others] gave in ther petition each
	for themselves earnestly desiring to be admitted into
	the s <sup>d</sup> Society of Mason and ffellow Craft
	..... and they each of them by them selves were
	duely and orderly admitted apprentices and ffellow
	Craft."

With regard to the portion of ritual referred to above, Bros. Hughan and Vernon are of opinion that it does not point "to a *separate* degree, but only to a ceremony, at which Apprentices were eligible to be present."<sup>1</sup>

The next entry is dated, "14th Jan. 1704 years,"—

"Mett John Pringle of y<sup>t</sup> ilk, James Pringle, his brother, Andrew Thomson in Galashiels, David Murray in Philiphaugh, John Pringle, wright, Robert Lowrie in Stow, and James Pringle in Haughfoot conform to the appointment made by the said John Hoppringle for y<sup>t</sup> end

The meeting continued John Hoppringle of y<sup>t</sup> ilk Master Mason, till St. John's day next ∴ they also gave power to any five of their members to admit and enter such qualified persons as should apply to them, into the society of this lodge, either as apprentice or fellow-craft, and this commission to continue till St. John's day."<sup>1</sup>

A commission was likewise given to John Hoppringle, the Master Mason, to call a "general meeting of the lodge" whenever he thought fit, "and cause the youngest Mason [to] give intimation y<sup>o</sup>f to all concerned."

With regard to a frequent custom, the use of the word *ilk*, Bro. Vernon tells us it simply signifies that the person described as being "of that ilk," has a title or estate called the same as his surname. But this is a little confusing, for example in the Haughfoot minutes, we find under "27 Dec. 1706,"—

<sup>1</sup> See further, *Hist. of F.*, i., 447; ii., 311.

"The which day being St. John's day, met here John Hoppringle of y<sup>t</sup> ilk, James Pringle his brother [and others].

James Pringle, brother to Torsonce was chosen preses till St. John's day 1707."

John Hoppringle, therefore, would appear to have been the Laird of Torsonce, and the syllable *Hop*, must have borne precisely the same meaning as the old British or Welsh *Ap*, which signifies son. "There were two races of Pringles or Hop-Pringles. The Pringles of Torsonce were the head of one race,"<sup>1</sup> and in the same book from which I have last quoted, it is related that Gilbert, the second son of Sir John Pringle, the second baronet (to whom I have previously referred) married Margaret Hop-Pringle daughter and heiress of the last Hop-Pringle of Torsonce. They had no issue; and he being the survivor, left the estate of Torsonce to Sir James Pringle (4th baronet) of Stichel, his nephew."<sup>2</sup>

Sir James Pringle served many years in the Army, first in the 21st (Royal North British Fusiliers), and was present at the battle of Culloden; afterwards in the 59th Foot, which he commanded. He held the office of the King's Master of Works for Scotland, and represented Berwickshire in four Parliaments. At his death in 1809, his two surviving sons, John and Norman (father of the present baronet), inherited Stichel and Torsonce respectively, but these estates have now passed out of the family.

"The Pringle family," observes Bro. Vernon, "seems to have been at Haughfoot Lodge what the Meins were to the Melrose Lodge—the very head and front of the society."

The Lodge never affiliated with the Grand Lodge, and the last entry in the minute book is dated "St. John's day, 1763." In the opinion of the compiler, however, St. John, Galashiels, No. 262, is its lineal descendant.

Lodge "Kilwinning," Peebles, No. 24, was established by twelve brethren in 1716, to repair the loss they sustained by the want of a Lodge. They styled themselves "the Honorable Lodge of Massons, Peebles Kilwinning, convened and being constitute in a just and perfect Lodge by prayer."

This mode of constituting the Lodge is adhered to throughout the old records down to the beginning of the present century. "In 1736 it was represented at the meeting of the Lodges of Edinburgh—when the Grand Lodge of Scotland was instituted—and, of course, its first charter dates from that year."

The literature of the Craft has been very greatly enriched by the publication of Bro. Vernon's "History," and it may be truthfully affirmed, that within its two covers will be found a mass of interesting facts, that must be reckoned with by all future students of Freemasonry.

It has been too much the habit—especially in America—to assume that Masonry was *Scottish* before 1717, and *English* afterwards. Thus, it is contended, (with regard to the former period,) that as there was only one degree in Scotland, a plurality of degrees was unknown in Universal Masonry—the *English* evidence being coolly and quietly ignored. But the tables are turned, with a vengeance, in 1723, when the Old Manuscript Constitutions "digested" by Anderson for the Grand Lodge of *England*, are assumed from thenceforth to govern every Mason under the sun.

Before 1723, Masons at their entry, were charged to be true to God, and the Holy Church, but from and after that year, Christianity is supposed to have been abolished as the religion of Masonry—which, however, it certainly was not, either in the Independent English Lodges, or among the brethren of Scotland, to say nothing of the Grand Lodge of Ireland, by whose authority the "*English* Constitutions,"—though not the "Old Charges" of Dr. Anderson—were adopted in 1741.

The exact period, therefore, at which Scotland fell into line with England as regards the Mason's Creed, would be an important addition to our knowledge, and a further question arises which is closely connected with the previous one. What is the position of the two greatest Grand Lodges in Germany, the "Three Globes" and the "National Grand Lodge," who still demand of candidates the profession of Christianity?

Other examples of this adherence to *the ancient usage of the Craft* might be freely cited,<sup>3</sup> but these will suffice, as the short point I am raising for consideration, in connection with the facts so well grouped by Bro. Vernon, is the extent to which the Masonry of the whole world, was arbitrarily divested of its purely Christian character by the legislation of the Grand Lodge of England in 1723?

At the period in question there were some English Lodges existing, working as the expression goes, "by inherent right," that is, without in any way recognising or acknowledging the supremacy of any central authority.

<sup>1</sup> *The Memoirs of Walter Pringle of Greenknow*, appendix iii. (The Pringles or Hop Pringles of Galashiels).

<sup>2</sup> *Ibid* vii. (The Pringles of Stichel.)

<sup>3</sup> *Hist. of F.* iii., 19.

Within, however, the first half of the last century, all these Lodges were permanently absorbed by the Grand Lodge, or had ceased to exist.

In Scotland it was different. The Lodge of Kilwinning accepted a Grand Lodge charter, but subsequently resumed her independency, and also her former practice of granting charters to subordinates. The Lodge of Kelso, as we have seen, only ceased to be a non-tributary body in 1754, and the Lodge of Melrose so recently as 1891. Down to this latter date it might have constituted daughter Lodges, with just as much regularity as attached to a similar proceeding on the part of "Mother" Kilwinning in the last century, nor would it have been at variance with ancient Masonic usage (in Scotland), had a roving commission been issued (within the same period) to a brother or brethren, empowering him or them to "enter to the Lodge," that is, to initiate freely, any person at any place, that he or they could get hold of.<sup>1</sup>

Customs of this nature we may not admire, but whether we like or dislike them, the usages of the Scottish Craft in the seventeenth and eighteenth centuries, are factors that cannot be overlooked when considering the complicated problems of Masonic History and Jurisprudence.

An equally suggestive book it has never been my fortune to review, and I feel quite sure that no one will rise from a perusal of Bro. Vernon's most interesting work, without feeling under deep obligations to the compiler. The volume bears throughout the impress of a master hand, and to such readers of these *Transactions* as may contemplate the possibility of assuming at any time the functions of a "Lodge Historian," it may be confidently recommended as an admirable exemplar for their guidance. Indeed, I shall go much farther and state, without any fear of contradiction, that more Masonic facts of primary importance to all true students of Freemasonry, have never been presented to their notice in a volume of the same size.

The numerous illustrations, the selections of Masons' Marks, the transcript of the famous "Melrose" MS., together with other interesting features of the work, I should like to linger over, but even the indulgence of our worthy editor has a limit, which having considerably overstepped, I must now reluctantly bring my task to a close.—R. F. GOULD.

**Dassigny on the Royal Arch.**<sup>2</sup>—The earliest printed reference to the Royal Arch Degree, is to be found in a little work published at Dublin in 1744, of which two copies only are known to be in existence. One is in the possession of the Grand Lodge of Iowa, and the other in that of the Provincial Grand Lodge of West Yorkshire. The latter is the original from which the present facsimile has been reproduced, and was lent for that purpose by permission of Bro. Tew, the much respected Grand Master of the Province, through whose liberality it was secured for the Wakefield Masonic Library.

The reprint is edited by Bro. Hughan, who contributes a most exhaustive "Introductory Sketch on Royal Arch Masonry, 1743-1893," which is by far the best account of the early history and development of the degree that has ever been compressed within the limits of a single article. Our Brother begins with the remark, that as the Arch and the Royal Order of Scotland, both appeared during the first half of the last century, about the early forties, it is by no means certain which of the two, heads the list of those degrees that are additional to the Craft Series.

Of Dassigny's work, he says, "the West Yorkshire copy is complete, excepting that it lacks the 'curious copper-plate,' whereas the one in America is deficient of several of the Rules of the Grand Lodge of Ireland, 1741-4, as well as the frontispiece. The former copy has two title-pages, both reproduced."

"Of the author, Dr. Dassigny, we know nothing, neither has there been a copy traced of his other work, 'The Impartial Answer to the Enemies of Free-Masons.'"

The number of subscribers to the "Serious Enquiry" exceeded 400, and among the names are those of Lord Allen, Grand Master, the "Hon. Elizabeth Alldworth," the celebrated Lady Freemason, supposed to have been initiated as the Hon. Elizabeth St. Leger, about 1739; and "Laurence McDermott," who is probably identical with Laurence Dermott, the masterful Grand Secretary of the so-called "Ancients," at a slightly later date.

"Dr. Dassigny states in a note at page 16, he was informed in the City of York 'is held an assembly of Master Masons, under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working masons.'" Bro. Hughan then observes that the passage quoted, taken with others in the same work, convey to us a variety of information, of which without them we should be in ignorance.

<sup>1</sup> See A.Q.C. i., 14.

<sup>2</sup> *A Serious and Impartial Enquiry in the Cause of the present Decay of Free Masonry in the Kingdom of Ireland.* By Fifield Dassigny, M.D., Author of the *Impartial Answer to the Enemies of Free-Masons.* Dublin, M.DCC.XLIV. (Reprinted by Richard Jackson, Leeds, 1893.) 11s. post free.

For example, that in 1744 and possibly earlier, Royal Arch Masonry was worked in London, said to be known in York, and introduced to the Dublin Fraternity; also that the members of that degree had passed the chair.

Bro. Hughan then proceeds to give a selection of the most noteworthy entries in early Masonic records, which have any distinct bearing on the Royal Arch.

The first in order (and importance), is the 8th By-Law of the Lodge at Stirling, dated (it is said) the 14th day of May, 1745. The Dues were then as follows:—

“ For an entered Apprentice	£	„	10	:	-
Dues to the Grand Lodge			2	:	9
To the Tyler			1	:	0
Passing Fellow Craft			2	:	6
Passing Master			7	:	6
Matriculation	All sterling		2	:	6
Excelent and Super Excelent, five shillings, sterling, and Knights of Malta, five shillings, sterling.					
And that each entered prentice shall treat the Lodge to the extent of five shillings sterling, if demanded.”					

The foregoing extract has been sent me by Hughan, as copied by him from the existing Minute book—which I mention, because in the admirable “Introduction” by the same writer, (from which I am abstracting), the word “*Exalting*”—having been wrongly transcribed—is placed just before the words “Excelent and Super Excelent,” as it should not have been, thereby lengthening the already strong chain of presumptive evidence by an imaginary link.

Hughan also tells me, and like the last explanation, it is worth taking a note of, “that the Code of Rules is *not* the original and separate Regulations of 1745, but a copy made about 1790, evidently (he adds) *verbatim et literatim*. The preamble is exactly as the minutes read of the Lodge of that year, and there are blanks left in the transcript, which proves that the copyist could not decipher some portions of the By-Laws.” Our Brother also writes to me, “I have since had the original Minute book lent me, beginning in the year 1741; and find that the Bylaws of 1745 were agreed to, as stated.” For these and other reasons, he considers the transcript of 1790 to be a true copy of the original, and I must not forget to mention, that his examination of the existing Minute book, took place too late to permit of the corrections to which he now calls attention through myself, to be made in the printed Introduction.

“Bro. R. S. Brown, Grand Scribe E. Scotland, says ‘that no direct reference to the Royal Arch could be found in the [Stirling] Minute book from 1741 onwards, only *Excellent* and *Super Excellent*, but he believes that as a matter of fact *Super Excellent* was the Royal Arch as then conferred in Scotland.’ These two titles, (continues Hughan), are met with at Great Yarmouth, 1763; and at Boston, U.S.A., 1769, the ‘four Degrees of a Royal Arch Mason’ were conferred in St. Andrew’s Chapter, then termed ‘the four steps, that of an Excellent, Super-Excellent, Royal Arch, and Knight Templar.’ In the ‘Regulations and By-laws for the Free and Accepted Masons of the Operative Lodge of Banff,’ 1765, the 7th Rule provides that ‘any Member who wants to attain to that part of Royal Arch and Super-Excellent, shall pay Two Shillings and Sixpence to the Publick Fund for each part.’ Sometimes the Royal Arch was conferred *before*, and at other times *after*, the ‘Excellent and Super-Excellent’ during the latter part of the last century, but possibly originally they were all worked as ‘part and parcel’ of Royal Arch Masonry.”

According to the Report of a Committee submitted to the Supreme Grand Chapter of Scotland in 1818, the Members state that “after very mature and deliberate consideration of the several documents produced in support of their respective claims, they find that the [subordinate] Chapters *have produced* satisfactory evidence of their having existed in the knowledge and practice of Royal Arch Masonry, and have held regular meetings as Chapters of that Degree, since the periods set against their respective names, as follows, viz:—

*Stirling* Rock Royal Arch Chapter, from the 30th July, 1743;  
 Enoch Royal Arch Chapter, *Montrose*, from the 18th of January, 1765;  
 Operative Royal Arch Chapter, *Banff*, from the 25th of August, 1766;  
*Linlithgow*, Royal Arch Chapter, from the year, 1768.”

In the opinion of Bro. Hughan, the above dates are not open to suspicion.

The next evidence of the existence of Royal Arch Masonry comes from the Lodge at Fredericksburg, Virginia, U.S.A., which held a “Royall Arch Lodge on Dec. 22nd, 1753, when three Brethren were ‘raised to the Degree of Royal Arch Mason.’ It is the earliest [actual] Record known of the Degree being worked in a Lodge or Chapter.”



"The ceremony is referred to in the Records of the 'Ancients' (England) on March 4th, 1752," but "the oldest preserved Royal Arch Minutes of any Lodge or Chapter in England begin in the year 1762, and are those of the extinct Lodge, No. 259, held at York. In 1765 several notices occur of the ceremony; the first being Minutes, commencing on January 30th, of Royal Arch meetings, at Halifax, Yorkshire, in the Probity,' No. 61.

The same year, March 22nd, we find a Royal Arch Chapter, *well established* in London. This eventually became the Grand Chapter, patronized by leading members of the older or original Grand Lodge of England.

There are still six pages left of the Introduction, from which I have not yet gleaned, and every one of them is worth transcribing in full. But the earlier evidence relating to the degree, is of chief interest and importance, and the passages I have already adduced will I hope sufficiently attest not only the great labour undergone by our Brother Hughan, but also his singular good fortune, in completely beating his own high record as an Historian of the Royal Arch, by the discovery of new and valuable evidence tending to lengthen its pedigree in the British Islands.

The reprint itself will be found useful in many ways as a work of reference, and particularly in respect of the Irish Constitutions, which are ten years older than Spratt's edition of 1751—the earliest in the possession of the Grand Lodge of Ireland. But, to use a figure of speech, the stone is outshone by the brilliancy of the setting. Nothing has been written on the subject of Royal Arch Masonry to compare with the exhaustive "Introduction" of our Bro. Hughan. It is full, yet concise, and in every respect quite up to the high standard, which is characteristic of his writings.—R. F. GOULD.

**The Masonic Genius of Robert Burns.**<sup>1</sup>—Yielding to the wishes of his fellow members of the Lodge, our Bro. Richardson has consented to allow his graceful memoir of the poet Burns to figure among the "Reprints" of the Quatuor Coronati. When the original paper was read in Lodge, the subject, the treatment, and the eloquence of the lecturer, each met with its due meed of applause. We realized on that evening what it was to be under the wand of the enchanter, and yet in cold blood, if I may be allowed the expression, when perusing the beautiful little reproduction, of which this is intended to be a review, there is no falling off whatever from the extremely high opinion I conceived in the first instance of our brother's tribute to the Masonic Genius of Robert Burns. It conveys a more comprehensive sketch of the man, the bard, and the brother, than will be found in any other publication; while by members of the "Mystic Tie," much new information will be derived, with respect to the influence of Masonry upon the writings of the famous author of that expression.

Bro. Vernon, who at the time contributed some further remarks on the subject, has considerably increased their range for the reprint edition, giving particulars of Burns' Mother Lodge, of his exaltation to the Royal Arch, and a description of the characters and notabilities depicted in the celebrated "Laureate" picture by Stewart Watson. The edition has been further enriched by several interesting illustrations, comprising a portrait of the poet, a view of the "Auld Clay Biggin" in which he was born, several *facsimiles* of his handwriting and signature, with his Masonic mark attached, a Masonic jewel said to have been worn by him, a drawing of "Death and the Poet," specially executed for this issue by our talented Past Master, Bro. Simpson, and a double-plate autotype of Stewart Watson's picture. The handsome cloth binding is quaint in design, being graced with an enlarged *facsimile* of the poet's signature in gold, and the whole forms a charming little monograph, which, at the low price of a crown, will no doubt be eagerly sought after by all those who appreciate at their true worth, the genius—Masonic and otherwise—of one of the most gifted members of our Ancient and Honourable Society.—R. F. GOULD.

<sup>1</sup> By Bro. Benjamin Ward Richardson, M.D., L.L.D., F.R.S.



## OBITUARY.



WE regret to announce the death on the 21st January of Bro. William Poore, who joined us in May, 1891.

Also, on the 30th December, of Bro. George Baker, who joined us in March, 1891.

Also, on the 15th of December, of Bro. J. T. S. Elliott of Wolflee, Hawick. Our brother joined our Circle in October, 1891.

Also, on the 9th of December, 1892, of Bro. James Woolley Manley, Carshalton, Surrey, who joined us in October, 1889.

Also, of Bro. Petrus Wilhelmus Keytel, of Cape Town, who only joined us in June last.

Also, of Bro. W. C. Lewis, H.M. Consul at Amoy, China, in June, 1892. He joined our Circle in March, 1889.

Bro. William Rosser Harry, M.R.C.S., of Barkly West, South Africa, died on the 29th December, from peritonitis, traceable to blood poisoning whilst performing a *post-mortem* examination on a native. He was well known, highly respected and loved in Kimberley and district. Our brother was one of our first members, having joined us so far back as January, 1888.

Bro. Colonel Martin Petrie, late 97th Regiment, died on November 19th last. As an officer he was distinguished for his brilliant career at the Royal Staff College: he wrote a standard work on the "Armies of Europe," and was for eighteen years examiner in military administration. He is also remembered for his gallant rescue of the French ship "Vesta," when a passenger on board her. Bro. Petrie took an active interest in religious and philanthropic work. He was initiated in St. John's Lodge, Newfoundland, then No. 844, now No. 579, in March, 1849, and joined our Circle in June, 1890, being a regular attendant at our meetings.

Bro. Joseph Potts Hornor, of New Orleans, will be remembered as having visited us on more than one occasion. He passed away after a long illness on the 24th of January. He was a Past Grand Master of Louisiana and, at the time of his death, the General Grand King of the General Grand Royal Arch Chapter of the United States of America. Our brother joined us in June, 1889.

Captain Horst von Baerenstein, Keeper of the Archives in the celebrated Lodge Archimedes zu den drei Reissbretern, Altenburg, died at the early age of 54, on the 10th of February last. He was not a member of our Correspondence Circle, but Archimedes Lodge has long been affiliated to our Circle, and Bro. Baerenstein, in his official capacity, was the link between us. Few took a more lively interest in our proceedings, as evinced by his frequent letters to our Secretary. In Germany he was well and deservedly known as a diligent student of Masonic Archæology. The following particulars are culled from the *Iatomia*. Entering the German Army he followed the career of arms till the conclusion of the Franco-German war, retiring as Captain. He then dedicated himself wholly to the gratification of his scientific and antiquarian tastes. He was initiated in the Archimedes Lodge on the 10th May, 1860, becoming immediately one of its most energetic members. This Lodge has always been celebrated for its literary tastes and pursuits, and to attain to prominence among its many famous members is no light distinction. Bro. Baerenstein's merits in the field of Masonic historical research are well known in Germany, and he was one of the supporters of Dalen's Masonic Calendar. His researches in the field of Masonic History are, however, only in small part to be found in Masonic periodicals, the greater portion having never been printed. Among the manuscripts left by him, his amendments and additions to the *Algemeines Handbuch* are mentioned as of special value, and will be utilised in the projected new edition of this almost indispensable work. It is but a few weeks ago that he wrote to our Secretary announcing the probable re-issue of this Encyclopædia, and asking him to arrange for help to be contributed in England. The project was the most ardent desire of his heart, but he has not lived to see it completed.

Bro. Colonel Marmaduke Ramsay, who had been seriously ill for some months, expired on the 23rd January. Our brother, late Bengal Staff Corps, served in the Indian Mutiny and was promoted Colonel in 1882, retiring shortly afterwards. He was a Past Deputy District G.M. of Punjab, and District G.M. from 1874 to 1881. In 1888 the Most





JAN HENDRIK HOFMEYR,  
LATE  
Deputy Grand Master for South Africa,  
Netherlands Constitution.

Worshipful Grand Master was pleased to appoint him Dis.G.M. and G.Sup. of Malta, which offices he held at his death. In this latest sphere of service he had acquired the deepest respect and even affection of our brethren in Malta, a circumstance which will cause no surprise to those who have had the pleasure of knowing him. Spending the winter in the Mediterranean, it was our brother's custom to pass the summer and autumn in England, never failing to attend our own meetings when in this country. He joined our Circle in June, 1891, at once becoming most interested in our welfare, and advocating our cause where ever he went.

Bro. J. H. Hofmeyr. We regret that the portrait, which we now give, of this distinguished brother, whose obituary appeared in Vol. v., 231, did not arrive in time for reproduction in our last number.

## CHRONICLE.

### ENGLAND.

**A**T a Quarterly Communication of the United Grand Lodge, held on the first of March, H.R.H. the Prince of Wales, on the motion of Bro. T. L. Wilkinson, P.M. and Treasurer of the Moira Lodge, No. 92, was unanimously re-elected Grand Master. His proposer observed that it was one hundred and eleven years since the Grand Master's chair had been first filled by a Prince of the Blood Royal, and for a period of seventy-nine years in all, that chair had been occupied by a son of the king or queen of England. Sums of 200 and 100 guineas respectively, from the Fund of General Purposes, were voted in alleviation of the distress occasioned by the disastrous fire in St. John's, Newfoundland, and by the recent earthquakes in the Island of Zante.

In the Report of the Board of General Purposes included in the *agenda* of this Quarterly Communication, a list is given of the presentations made to the library and museum of the Grand Lodge, during the year ending 31st December, 1892, together with the names of the donors,—a pleasing innovation on the established practice of the Board, which we have no doubt will bear good fruit in the shape of still larger contributions in the future.

Sixteen new Lodges were warranted by the Grand Master between the December and March meetings of the Grand Lodge (Nos. 2453-2468.)

At the Annual Festival of the Royal Masonic Benevolent Institution on Wednesday, 22nd February last, the total subscriptions amounted to £8305 6s. 6d.

The following new Lodges were warranted by the United Grand Lodge of England during 1892:—

- |           |  |
|-----------|--|
| No. 2420. | Ferdinand de Rothschild. Waddesdon, Bucks. |
| „ 2421.   | Carrington. Amersham, Bucks.               |
| „ 2422.   | Ebbisham. Epsom, Surrey.                   |
| „ 2423.   | St. Mark's. Connah's Quay, North Wales.    |
| „ 2424.   | St. Stephen's. Lewisham.                   |
| „ 2425.   | Ecclesburne. Duffield, Derbyshire.         |
| „ 2426.   | Wood Green. Wood Green, London.            |
| „ 2427.   | Hampden. St. Pancras, London.              |
| „ 2428.   | Gracedieu. Coalville, Leicestershire.      |
| „ 2429.   | Research. Leicester.                       |
| „ 2430.   | Runymede. Wraysbury, Bucks.                |
| „ 2431.   | Kingsley. Northampton.                     |
| „ 2432.   | Sir Walter Raleigh. Holborn, London.       |
| „ 2433.   | Minerva. Birkenhead.                       |
| „ 2434.   | Anderida. Eastbourne, Sussex.              |
| „ 2435.   | Wineslai. Winslow, Bucks.                  |
| „ 2436.   | Ligonia. Muttra, India.                    |
| „ 2437.   | Downshire. Wokingham, Berks.               |
| „ 2438.   | Faith. Manora, Karachi, Sind, India.       |
| „ 2439.   | Mount Everest. Darjeeling, Bengal.         |
| „ 2440.   | Invicta. Chakatra, Bengal.                 |

- No. 2441. Thomas Jones. Calcutta.  
 „ 2442. St. Clement's. Leigh, Essex.  
 „ 2443. Albany. Albany, West Australia.  
 „ 2444. Noel. Kingston-on-Thames.  
 „ 2445. Reunion. Blenheim, Marlborough, New Zealand.  
 „ 2446. Nripendra Narayan. Cooch Behar, Bengal.  
 „ 2447. Palatine. Manchester.  
 „ 2448. Bradstow. Broadstairs, Kent.  
 „ 2449. Duke of York. Manchester.  
 „ 2450. Loxfield. Uckfield, Sussex.  
 „ 2451. Charles Blakeway. Engeobo, Tembuland, South Africa.  
 „ 2452. Unity. Perth, West Australia.  
 „ 2453. Duke of York. Cardiff.  
 „ 2454. Guildhall School of Music. Holborn, London.  
 „ 2455. St. Martin's. Charing Cross, London.

**The Minerva Lodge, No. 2433.**—As the Minerva is the first Lodge that has been founded in the English provinces on similar lines to the Quatuor Coronati, its progress, and the literary work done by its members, will doubtless be watched with interest.

The Lodge meets in the Masonic Chambers, Bikenhead, close to the Hamilton Square Station of the Mersey Railway, a situation convenient for members residing on either side of the Mersey. It was consecrated on 7th September last, by the Right Hon. Lord Egerton of Tatton, the Provincial Grand Master. There were thirty-six Founders, from West Lancashire and Cheshire in about equal numbers, and about one-third of the above number are provincial officers. The object of its Founders was to associate the cultivation of literature and science with the ordinary work of the Lodge, by means of lectures and discussions, by forming a Library, and generally by following the pattern of the Quatuor Coronati. The three degrees are given, but not more than one degree at each meeting, and charitable work is not neglected, the initiation fees being set apart for that purpose. At the ordinary meetings the refreshments are on a moderate scale, and a yearly banquet will be covered by each member present contributing his share of the cost. It is provided that all officers shall be elected or appointed according to merit and ability only, and not by seniority, and on the election of candidates for joining or initiation, a taste for some branch of literature, science, or art, is a *sine qua non*. The Lodge is limited to seventy members, and the number at present on the roll is forty-two.

The first ordinary meeting was held on 7th October, the W.M., Bro. Squire Chapman, P.P.G.S.D., presiding. A paper entitled "Notes on the Quatuor Coronati Lodge," was read by W. Bro. P. Sword, P.G.S., Secretary, our Local Secretary in Liverpool. The essayist said that although the Minerva had been founded on similar lines to the Quatuor Coronati, and might be regarded as her eldest daughter, there was this difference between the two, that the work of the latter consisted mainly of original research in Masonic history and archaeology, whereas the aim of the Minerva was rather to recognize general mental culture as the duty of every Mason, and to associate such culture with the ordinary rites and ceremonies of the Lodge. In one respect, however, the object of both Lodges was the same, the diffusion of Masonic knowledge, and the Minerva, looking to the Quatuor Coronati for a good part of her inspiration, would aid in the valuable work that Lodge is doing for the Craft.

At the regular meeting held on 4th November, a paper was read by W. Bro. John Armstrong, P.M., Treasurer, on "Minerva, Goddess of Wisdom," giving a very full and concise account of her status and attributes in Roman and Grecian mythology.

At the regular meeting held December 2nd, Dr. Napier, I.P.M., read a paper on "Serpent Worship." The lecturer commenced by pointing out the universality of ophiolatry in all times and in all lands, and then went on to describe the manner of its observance in those countries which have been most prominent in the history of our world. Commencing with Chaldea as being so far as is known the cradle of the cult he traced its spread and growth through Persia, Ancient Egypt, Canaan, Greece, Ancient Italy, and westward in Europe through Gaul, Great Britain and Ireland, also through Sarmatia and Scandinavia. India, China, Africa, and America, were then dealt with and many beliefs and observances in connection with the Religion common to many of these far apart regions pointed out.

At the meeting, held on Friday the 6th Jan., the paper of the evening, which was read by Bro. Sword, the Secretary, was from the pen of Bro. T. A. Bellew, one of the founders of the Lodge, and was intitled "Arkite Mythology: a sidelight on Freemasonry." He selected the Ark symbol for his text by reason of its being one of the three symbols at the base of the Masonic arms. These symbols read from right to left were interpreted by

Bro. Bellew to represent life, death, and immortality respectively, and he shewed that all three meanings were embraced not only in the teaching of the Ark mythos, but in the "secret doctrine" of the three degrees of blue Masonry.

Bro. Bellew also shewed that the fable of the Ark constituted the central mythos which was revealed in the ancient mysteries, where the hiding of Osiris in the Ark was a type of physical death, and in a higher sense, of death unto sin; whilst his release from the Ark signified a resurrection from the dead, and a new birth unto righteousness—the earlier meaning of it being a symbolic or dramatic depiction of the death of the sun god in winter, and his resurrection to life in the spring.—P. W. SWORD.

### SCOTLAND

Bro. R. Somerville, jun., has been lecturing to the following Lodges:—Kenmuir 570, Glasgow, on January 19th, and Shettleston 128, Glasgow, on February 15th, the subject being "The Three Sustaining Pillars of Craft Masonry."

### SOUTH AFRICA

**Johannesburg.**—On Friday, 11th November, 1892, a large number of members of the Craft of all Constitutions attended at the Masonic Temple, in response to an invitation issued to the brethren generally to institute steps for holding periodical meetings to read papers and discuss subjects in connection with Freemasonry. Bro. J. E. Green, Local Secretary Quatuor Coronati, was voted to the chair, and a Masonic Literary Association was formed. The Past-Masters of the town were formed into a committee to prepare by-laws and other preliminary work, and the meeting was adjourned to the 25th to receive their report. A discussion also took place as to founding a Masonic Library, and Bro. Papenfus, A.Q.C., W.M. of the Star of the Rand Lodge, announced that his Lodge had already moved in the matter, that it had raised £60 as the nucleus of a Library Fund, that this was expected soon to reach £100, and that when formed, the Library would be open to the use of members of all the Lodges. At a following meeting on the 25th, the committee submitted its by-laws, which were passed, a managing committee and officers were elected, and a paper written some time ago by Bro. A. E. Austen, A.Q.C., was read and discussed, the subject being the "Ancient Landmarks." Time not proving sufficient to exhaust the question, the further discussion was adjourned to the next meeting.

### AUSTRALASIA

**Toowoomba, Queensland.**—A few Lodges of Instruction, here and there, do recognise, as all should, that they can best justify their title by adding to the constant rehearsal of ritual work, a certain proportion of Instruction of another kind. Such a one is the Darling Downs Lodge of Instruction, No. 775 (S.C.), Toowoomba. Four nights in the year are set apart for Discussion, and the subjects for this year, according to its programme now before us, are:—The Destiny of Freemasonry: Election *versus* Appointment: Should joining fees be abolished? and Leakage in Membership. On nine other nights papers are promised by brethren on:—Masonic Symbols: Freemasonry and Civilization: The Two Pillars: Masonic Recollections: Universality of Freemasonry: Moral Power of Freemasonry: Masonic Benevolence: Material for the Temple: and Masonic Etiquette. That several of the promised lecturers are members of our Circle is a matter of course; wherever Masonry is intellectually prosecuted, there our members are sure to be recruited.

### NORWAY

WE reported in our last number that the former Provincial Grand Lodge of Sweden in Norway had attained by royal decree the status of an independent Grand Lodge for Norway. It must not, however, be forgotten that as the Rite worked is the Swedish Rite, the Grand Lodge is by no means independent of the control of the Grand Chapter of the Higher Degrees, it is rather a Committee of this Chapter than an independent Grand Lodge. The Grand Lodge is now asking for recognition from the Grand Lodges of Germany.

Some years ago, Brethren in Norway who were averse to the Swedish Rite with its high degrees and exclusively Christian ritual, formed themselves into three Lodges under the Grand Lodge of the "Sun," sitting at Bayreuth. These Lodges have been treated in Sweden, as was only natural, as an invasion of territory, and have never been acknowledged by the Grand Lodge of Sweden as legitimate Lodges, and their members have not been allowed to visit Swedish or Norwegian Lodges. They have not been asked to join the new Grand Lodge, but are ready to do so, if the Grand Lodge will really constitute itself an independent Grand Lodge, not subject to the Grand Chapter. As this could not be done without the consent of the King who is the head of the Rite, there is small chance of any

such desirable *rapprochement* being effected. Under these circumstances the three Lodges are considering the advisability of obtaining the permission of their mother, the Grand Lodge of the "Sun," to form themselves into an independent Grand Lodge for Norway, and apply for recognition by the Grand Lodges of Germany.

Representations are being made to the Masonic Grand Bodies in Germany to withhold recognition from the newly established Grand Lodge of Norway until at least it shall have removed the interdict from these three Lodges, who follow the Hamburg or Schroeder Ritual, which is more in consonance with the feelings and tendencies of a large portion of the Masons of Germany.

### AMERICA.

At the Annual Session of the Supreme Council of the 33d Degree for the Southern Jurisdiction, U.S.A., in October last, "Inspector Parvin called the attention of the Supreme Council to the eloquent, impressive, and exhaustive eulogy of Bro. Robert Freke Gould of England, on our lamented Grand Commander Albert Pike, published in the Quatuor Coronati, and,

Moved that a vote of thanks of this Supreme Council be tendered to Bro. Gould; that the Secretary-General be directed to furnish Bro. Gould with a copy of the resolution, and that copies of the publications of this Supreme Council be also furnished him free of cost,"—which motion was unanimously concurred in by the Supreme Council.

A NEW Grand Lodge, which makes up the half century of these bodies in the United States, was established on November 10th, 1892, by the sub-division of the Masonic Jurisdiction previously known as the Grand Lodge of the Indian Territory. The new Governing Body thus carved out of the old one, has assumed the title of the Grand Lodge of Oklahoma, and starts on its career with a following of ten subordinate Lodges. The Grand Master and Grand Secretary are Bros. A. J. Spengle, and James S. Hunt, respectively.





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

(Continued from Vol. V., page 192.)

BY BRO. LADISLAS DE MALCZOVICH.

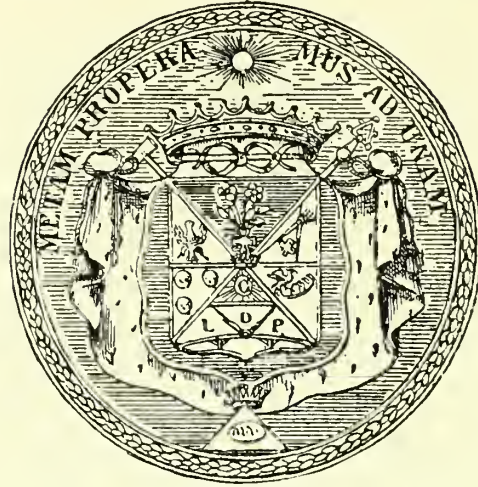
**T**HE Clermont rite had not only entered Bohemia, but Austria likewise. We have already seen that after the extinction of the Three Firing Glasses and the Three Hearts, we again find Lodges working in Vienna about the year 1760. One of these Lodges was the Lodge of the Generous (Loge der Freigeibigen), which also called itself Loge Royale Militaire de Vienne. It may have been founded about 1760. As a fact, it existed and worked in 1763, when brethren are already mentioned as having rendered great services to it before that date. The origin of this Lodge is not quite clear, but probably it held a French warrant. Most likely it contained members of the former Vienna Lodges. Another fact is that it worked a system of high degrees which, on the whole, were those of the Clermont rite, but differed in number and denomination not only from the original Clermont degrees, but also from the reformed Rosaic rite. This fact admits the supposition that the Vienna brethren did not obtain their high degrees from Berlin, but directly from Paris, though somewhat later on. The soul of the Vienna brethren was Count John Ferdinand Kuffstein, a very interesting Masonic personage of the last century. He was born in 1727, and when grown up he travelled through Germany, France, and Italy. Perhaps he was initiated in France, and in Paris no doubt he received a number of Templar high degrees composed of the original Clermont grades and some new ones, and these he brought with him and started the new system in Vienna. Most likely it was at Paris that he got the dignity of a Grand Master of the VIII. Templar Province (Provincia Germania superioris ad Danubium, Padum et Tiberim), perhaps from the same source as De Hund obtained his dignity for the VII. Templar Province. By the way, in Italy Count Kuffstein made the acquaintance of the learned Abbé Geloni, well versed in all secret sciences. After many experiments they succeeded in bringing forth *ten spirits* in the shape of *lizards*, which possessed the gift of divination and knew all secrets of heaven and earth. The prophecies they gave were said to have been fulfilled. To a question of a political nature they are said to have answered by the three ciphers, 89, 30, and 48, which was afterwards referred to the revolutions of 1789, 1830, and 1848. Now these *spirits* caused great sensation, and much has been written about this matter which is very characteristic indeed of the last century. His love of the secret sciences afterwards absorbed the noble Count so much that he neglected Masonry altogether, as we shall have occasion to see. On his return to Vienna he joined, or perhaps founded, the Lodge of the Generous, of which he became Master, and started the new system of which he likewise was the head.

The authority ruling this system of high degrees called itself a *High Chapter of St. Pölten* (St. Hippolytus), after the small Austrian village of that name. Amongst the high degrees they worked are mentioned, not very accurately, the following:—Scotch Master, Grand Scotch of the Vault of James VI., Rose Croix, Sublime Commander of the Temple, Knight of the Sun, Prince Elu or improved Kahis (Kadosh?), and the Knight of the Orient.

For brethren interested in high degrees I wish to enumerate the Rosaic degrees, which, however, according to the various sources, slightly differ. The one mentions:—The Scotch Master, the Elected Master, Knight of the Orient, Knight Rose Croix, Knight of the Triple Cross, and Knight of the Royal Arch. Other sources mention:—The Elected Scotch Master, the Scotch Master and Knight of St. Andrew, Knight of Orient, Rose Croix or Sovereign Prince of Jerusalem, and the Knight of the Triple Cross. As for the Vienna degrees, the fourth or Scotch Master not being strictly considered a high degree any more, their emblems were the following:—

The Grand Scotch of the Vault of James VI. (also Grand Scotch of Perfection, Grand Elu, Old Perfect Master, and Sublime Mason): A crowned pair of compasses, a triangle with the radiant letter "G" (or the blazing star with that letter), between extended compasses turned with the points upwards.

The Rose Croix: Crowned compasses, an eagle, a pelican feeding its young, a rose rising from a cross.



SEAL OF THE HIGH CHAPTER OF ST. PÖLTEN.

The Grand Commander of the Temple: A crowned triangle with the Tetragrammaton.

The Knight of the Sun: The sun in full splendour.

The Sublime Élu: Three skulls.

The Knight of the Orient or of the Sword: A bridge with the letters L.D.P., signifying Liberté de passage, referring to the legend of the degree.

All these symbols were united in the Seal of the High Chapter. The same represents a shield, on a displayed purple mantle lined with ermine, parted per fesse and per saltire (by two rods, the one of which is transformed into a mallet, the other bearing a triangle). The upper large triangle, thus formed, exhibits a double rose growing out of a cross, standing on a crown. The lower large triangle shows the Delta with the radiant "G" between the points of a pair of compasses turned upwards. The head of the compasses touches the bridge over which the letters L.D.P. are visible. The two smaller triangles on the dexter contain:—(1) the upper: an eagle; (2) the lower: three skulls. Those on the sinister: (1) crowned compasses with a cross between; (2) a pelican with its young. A collar bearing a crowned triangle with the name of GOD in Hebrew letters surrounds the shield which is surmounted by a crown of nine points, over which the sun in full splendour appears amidst the motto: "Metam properamus ad unam."

I may mention, at the same time, that this rite began its era with the completion of the Temple of Jerusalem, 1018 B.C.

We shall come to the High Chapter of St. Pölten in due course of time, but must now go back to the man called "Johnson," and see the whereabouts, the sins, and the final punishment of this bold adventurer, as well as the interesting events which sprang from them, and which were of great importance to the whole Masonic life of the Continent.

As far as can be gathered from contradictory and confused particulars, the person in question was of Jewish origin, and his real name seems to have been John Samuel Leuchte. In all probability Germany was his native country, from whence he came to Bohemia and to the capital of that country. There he succeeded in making the acquaintance of some distinguished gentlemen, especially that of the Baron Trieste and the Count Spaar. The first named gentleman seems to have been a member of the "Three Pillars" Lodge, and probably our man, who called himself "de Martin," was initiated by him into Masonry, and in the above mentioned Lodge in 1752. One day he left Prague secretly for Vienna, where he deceived several personages by pretending to possess the secret of the philosopher's stone. He again departed, *tout doucement*, and turned to Bavaria, there assuming a new name, "de Bousch." In a few years, 1755, he took service with the Prince of Anhalt-Bernburg, and became secretary and confidential agent to that prince. At this period he married a lady of good family. Most likely he obtained advances from the prince for alchemical purposes, and for this reason or for other punishable actions he again fled in 1758. In that year he visited the Lodge at Halle, pretending to be a "Missionarius of the Grand Lodge." Thence he proceeded to Jena, playing the same part and conferring on some brethren a higher degree, "Sublime." The fees received in return enabled him to continue his voyage to Altona. Soon afterwards he presented himself under another noble name (as

Colonel the Duke of Würtemberg) to the Hereditary Prince of Anhalt-Bernburg, then staying with the Danish subsidiary troops. He elicited sums of money from his new benefactor, and intercepted the bills of exchange sent from home for the prince, sending false receipts to Bernburg. The cheat being detected, some say he was brought a prisoner to the fortress Rendsburg, but set free in a short time. Now this is, of course, not even probable, and, therefore, those who assert that he received fair warning in good time, and took French leave accordingly, appear to be right.

When in Jena he had made the acquaintance of the Würtembergian Captain Francis de Prangen (not to be confounded with our well-known Bro. Pracht of Prague). Prangen had been in a Prussian prison at Magdeburg, where he joined the Lodge La Parfaite Union, of which he had been Junior Warden at one time, and gained knowledge of several high degrees, mostly imported by French officers. After having regained his freedom, he seems to have stayed at various places, where he again met with Johnson and became his ally. Prangen seems to be the source from which Johnson drew his knowledge of the high degrees, who, at once, conceived the idea of appearing as a great reformer of the Order. After some trips to Hamburg, Berlin, and other towns, he returned to Jena in September, 1763, presented himself to the brethren there as George Frederick Johnson, Eques a Leone Magno, Grand Prior of the most high, true, and secret Grand Chapter of the World, called to reform the German Lodges according to Templar usage, and to show the genuine light to the German brethren erring in darkness. The greater a lie is, the sooner it finds credit. Thus it was in the present case. The Jena Lodge was won at once. Johnson was declared, by the enthusiastic brethren, to be the greatest of men living under the sun; more powerful than any prince of the earth; his power being equal to that of the Archangel Gabriel, and so on. Thus having secured the Jena Lodge, Johnson established a Chapter or Priory, appointing Bro. Teichmeyer Prior of it. Supported by this chapter he took action in grand style by declaring irregular the lodges and chapters hailing from Berlin and elsewhere, and by summoning their representatives to appear before his tribunal. A large number of lodges obeyed these summonses and sent their deputies to Jena, where Johnson led a very expensive and luxurious life. The Berlin lodges, however, remained obstinate, and were, for punishment, expunged from the number of Masons altogether. Among the Lodges which had obeyed the call was the well-known lodge of the Three Pomegranates of Dresden, the same having likewise sent, as its deputy to Jena, the well-known Bro. Meuder, who had written a letter to the brethren at Prague, in which he promised them the true light, as has been told above. And here we may again continue our story, having returned to our starting point. From the letter of Meuder we learn that the Dresden Lodge, like many others, left its Berlin mother with the greatest contempt, and acknowledged the High Chapter of Jena. As not only the Chapters, but also the Scotch and St. John's Lodges were irregular, he advised the Prague brethren seriously to imitate the example of the Dresden Lodge, and to send their deputies to Jena. Meuder's letter was received with great astonishment, so much the more as the Prague brethren had received no official intimation of the matter from Dresden. Nevertheless, they expressed their thanks to Bro. Meuder and decided, as we learn from a letter of the Prior Pracht to Bro. Meuder, dated 16th March, 1764, to write to the High Chapter of Jena at once. This they did, and the very next day, 17th March, a letter was sent to the High Chapter; this was done without knowledge and consent of the Lodge. In the letter Pracht, Skölen, and Schmidburg, in the name of the Prague Chapter, applied for the protection of the Grand Prior, and having complained of the manner in which their honest hearts, their pure zeal and confidence had been abused, they most devotedly submitted to the High Chapter, and desire to be permitted, at least, to continue their working according to the genuine rules of Masonry. Very characteristic is the passage in which they declare themselves to be three steady ancient staff and high officers between forty-five and fifty years of age, who have put aside all their charges of honour gained by their merits on the battle field, and being wearied with the quarrels of the earth, try to find true welfare in Masonry and its rulers. For all their being soldiers they considered themselves citizens of the world and desired to be brethren, endeavouring to prove themselves worthy of being considered as such.

The letter was very warmly received in Jena, and their submission acknowledged with due fraternal respect. At the same time the Prague Chapter was called upon to send deputies to Jena for about the 20th April, who were to bring with them the warrant, the records, by-laws, and other documents of the Lodge. Moreover, they were advised to ask for the return of their bill of exchange for 300 ducats given to the Dresden Lodge, as these brethren has themselves repented of their mistake. (Letter of the Prior Teichmeyer, dated 23rd March, 1764, to "denen Erhabenen Rittern und Brüdern Capitularen in Prag.")

On receiving this letter Skölen summoned, after a lapse of three months, a Lodge meeting. The Lodge had not yet assembled in the new year, as the fright caused by the

imprisonment of the Rosicrucians had been so great that many brethren tore out their names from the records of the Lodge, lest any trace be found there. After having settled several matters of a personal nature, Skölen informed the brethren of the sad discovery that the Lodge had been and was clandestine, their Mother at Dresden and their Grandmother at Berlin being both irregular. Perusal was given to the letter of Meuder, but after the first shock Skölen continued by congratulating the brethren on having already taken the first step in the right direction, as proved by the letter of the High Chapter of Jena, which was likewise read. He called upon the brethren to elect deputies, also to sign a declaration that they wished to remain faithful members of the Lodge. But only a part of the brethren present signed the declaration, the others refused. These joined most probably another Lodge, which is called Furttenburg's Lodge, and most likely was in connection with the Rosicrucian Black Rose mentioned above. It seems strange that Furttenburg should sign this declaration, as he had founded the rival Lodge and was a member of the Rosicrucian circle. Most likely he left the Three Crowned Stars Lodge and its Chapter and devoted himself wholly to Rosicrucian working; yet still there are traces that he caused much later inconvenience to the brethren of the Three Crowned Stars.

In the meantime a letter arrived from Bro. Benard, who was staying, together with Meuder, as deputy of the Dresden Lodge at Jena. The Dresden brethren had been deceived on their part and so the Prague brethren requested that their bill be returned. Official and private letters were sent to Dresden to that effect, and a few days after the reply came to hand. The Dresden brethren unanimously resolved to return the bill, they would have done so even from their own impulse, as the forthcoming events did not permit them to realize the bill. They hoped the reforms at hand would not change the friendship and confidence which had hitherto existed between the two Lodges. (Letter of Three Pomegranates to Three Crowned Stars, 31st March, 1764.) The bill and the warrant received from Dresden were duly exchanged, and we shall see that the wish concerning the future friendship was likewise fulfilled. On the other hand, poor Bro. Benard lost the twenty ducats he was promised for copying the ritual, etc., for the Prague Lodge.

As for deputies Pracht and Skölen, they were elected to represent the Prague brethren at Jena, and, strange to say, Pracht received two letters at the same time, which were in full contradiction to each other. The one was sent by Hund, who had submitted to Johnson, as we shall hear in due course of this history, and Pracht was called upon by it to meet with Hund at Altenburg, near Jena, where the Convent General was to take place. The other came from Prangen, the aide-de-camp of Johnson, bidding him in the name of the latter *not* to appear earlier than officially called on. As Pracht recognised in Johnson his highest superior, he did not venture to defy his orders, and accordingly informed Hund thereof in a French letter, in which he calls him: "Monsieur, mon très reverendissime Provincial." The official summonses soon afterwards appeared, and, in consequence, Pracht and Skölen departed for Jena. They were followed by the two Schmidburgs who were elected later on. They were to experience very strange and quite unhoped for things at Jena.

As we learn from Bro. Skölen's detailed report presented afterwards to his Lodge, they really found there the deputies of the greater part of the German Lodges, who delivered up the warrants, constitutions, and other documents as they had been bidden to do, their example being followed by the Prague deputies. The hardest expressions were used against the constitutions granted by Lodges not entitled to do so, and the same, as well as the warrants, were burnt, or publicly, with the sound of trumpets and beating of kettle drums, torn to pieces, the fragments and seals sent back to the issuing authorities, accompanied by the most serious threats. Brethren declared guilty in these matters were brought by force before the new tribunal and punished accordingly. Other events also took place which they were not permitted to disclose. Then Johnson made the deputies novices, and, with dispensation for the three months term, for which, of course, a high fee was to be paid, he dubbed them knights. He promised each of them privately according to his wish—rank, richness, or alchemical knowledge; but then he was at the end of his wisdom, not being able to fulfil all his promises, nor to lead the brethren further on. It must have given him great satisfaction that Rosa, who likewise had been called upon to appear, really did so, and confessed to have had doubts about the genuineness of his own system, wherefore he was declared an imposter. But even a greater satisfaction was granted him by a great Masonic personage, who *bonâ-fide* believed in his (Johnson's) real mission. This was Baron de Hund. He was, undoubtedly, one of the most interesting and significant leading Masons of the last century. Filled with real zeal for the institution, he most sincerely wished that the Order should flourish, for the attainment of which he sacrificed a great part of his life and fortune. Though acting under false suppositions, and therefore not to be personally blamed, he exercised a very great and pernicious influence on the development of Continental Masonry.

It lies of course, beyond the aim of the present sketch to give an exhaustive biography, or to describe the full activity of Hund, yet, for better understanding of what follows, it is still necessary to make a short stop here and view this interesting person somewhat nearer.

Charles Gotthelf, Baron of the Holy Roman Empire, of Hund and Alten-Grotkare, was a Lusatian nobleman, born 1722. He lost his father when a child, but received an excellent education from his mother. He studied at the University of Leipsic, and afterwards travelled in France. On his return, 1742, he took service with the Elector of Cologne, but left the service in the same year and returned to France and entered there as a volunteer. Later on he took his leave and returned to his estates in Lusatia. He became, 1753, a Royal Polish and Electoral Saxon Chamberlain, and in 1755 he was elected senior of the nobility of Upper Lusatia. The seven years' war brought great misfortune to him, his estates being occupied and plundered by the war-waging armies. He had, as an adherent of Austria, to flee to Bohemia himself, where he remained until the end of the war. King August, of Poland, appointed him a Privy Councillor in 1769, and Maria Theresa, in that year, did the same; but he did not accept the post in Vienna, being desirous of accomplishing the contemplated reform of Masonry. Though a born Protestant, he became a Roman Catholic, 1743, at Paris, probably for love of a lady. In 1759 he publicly confessed himself a Catholic, which did not hinder him in having built, at his expense, a nice Protestant Church on one of his estates in 1749. In 1768 he sold his estates for an annuity, being very *dérangé* by the war. He died at Meiningen, 1776.

He entered the Masonic Order in 1742, when in Frankfurt-on-the-Maine. In the next year he is said to have established a Lodge at Paris, and, while staying with the French army, he became acquainted with the heads of a Rite which pretended to be in its higher degrees, the continuation of the famous Order of Knights Templar. According to his repeated declarations, maintained even on his death-bed, he was received into this Order at Paris by Lord Kilmarnock, Grand Master of Scotland, a Jacobite nobleman, on which occasion Lord Clifford acted as Prior. He was presented to a very high member of the Order, a mysterious personage, called "the Knight of the Red Feather" only. Perhaps this was Prince Charles Edward himself. De Hund supposed him to be the Supreme Grand Master of the Order, and was appointed by him coadjutor of the seventh Province of the Order (*Germania inferior*). Hund visited Scotland also, where he was bidden to raise the Order in Germany, together with the then Master of the seventh Province, de Marschall, whom he always considered his predecessor. Marschall had founded Lodges at Altenburg and Naumburg, but found only in the latter men worthy of being led further, viz., to be received into the Templar degrees. He did not care for the rest of the German Lodges, and on his return to Germany (about 1751) Hund placed himself in connection with Marschall, who, unfortunately, was very sick already, and died soon afterwards. Before his death he destroyed nearly all his Templar papers, only a very few he had given to Hund. He (Hund) hoped to find the missing rituals, etc., with the Naumburg Lodge, but was disappointed. He therefore sent two brethren of that Lodge to England and Scotland in order to acquire the missing documents. They returned carrying with them only a patent as Master of the seventh province, written in cipher, and nothing more. Aided by a few brethren, Hund established a Provincial Chapter, worked out the rituals from memory to the best of his power, being resolved to do what he could to raise the Order of the Temple in Germany, though he received no answer to his letters written to the Superiors of the Order in France, England, and Scotland, where the Order had, perhaps, after the battle of Culloden, ceased to exist altogether. For all that, he brought his province into full activity, and the Rituals and Constitutions ready, he began with the reception of Knights. When their number had been raised to 20-24, he held a convent at Unwürde, his usual place of residence, 1754; the cost of it being borne by him alone. On this occasion the province received an organisation, which was to be carried out practically. The next year, 1755, the Dresden Lodge of the Three Palms joined the system, and soon more Lodges followed their example. Hund was about to convoke another convent when the war broke out, and for years put an end to his labours. It was only after the treaty of Hubertusburg, 1763, that he reopened the Chapter, and it was especially to consider the question of how the Order could be spread most advantageously. To this end he sent Captain Mylius as General Procurator of the Chapter to Naumburg, to visit the Lodge there existing; who went thence to Jena, where he found a French Lodge, which was won for the new Rite. Whilst Mylius stayed at Jena, he reported this matter to Hund and awaited his orders. Johnson came to Jena, causing great sensation by his appearance. He did not know, of course, that he was destined, unwillingly, to bring Hund's system to a flourishing state. He had knowledge of Baron de Hund being a member of the Order of high rank, and opened negotiations with him in December, 1763. Hund seized the occasion, for his part, with much pleasure, perhaps hoping to be brought into connection with the real Order and to get his rank approved and free from any doubt.

First they agreed on meeting half-way between Jena and Unwürde, afterwards they decided to hold a Convent General, which was, by Johnson, convoked for the 15th May at Altenberg, two miles from Jena, where Hund also promised to appear. At the beginning of May, 1764, Johnson proceeded with his Knights to Altenberg, and, on the pretence that he was persecuted by some princes, especially by King Frederick II. of Prussia, he obliged the knights to watch before his bedchamber with drawn swords, and to patrol round the castle on horse back; to march through the woods in stormy and rainy weather; at a signal of alarm to appear clad in armour and on horse-back, even from the neighbouring villages. Those who did not appear punctually were punished with imprisonment. As a warning example he kept one of his helpers a prisoner for four months; it may have been with the consent of the latter.

Johnson had sent two Knights to meet Hund. They were Captain Prangen and Lieut.-Colonel Pracht, and there is no doubt that Bro. Pracht disclosed to Hund the manner in which Johnson had hitherto behaved.

On May 26th Hund arrived at Altenberg, escorted by some of his capitulars. He must have still believed in Johnson's mission, for, as a matter of fact, he paid him homage in full armour and on bended knee. Johnson, on his part, presented the knights present to Hund as his (Hund's) future subjects. The convent being now amply assembled, the knights hoped for and urged on the revelation of the promised great secrets of the Order. Johnson kept them in suspense under various pretences, and the discontent increased from day to day. The malcontents formed a circle round Hund, who had won the general confidence, and to whom they detailed the impudent manner in which they had been cheated and plundered by Johnson, not only by extraordinary fees, but by considerable loans and bonds on estates.

Hund thus imbibed the impression that he had to deal with a common imposter, whom he felt it his duty to unmask and render harmless. In vain Johnson tried to deceive Hund, and to make him his instrument. After a while he seems to have suspected Pracht, who had become a friend of Hund, and, under a pretext, he sent Pracht to Jena. Hund asked most decidedly that Pracht should be called back, which Johnson refused to do. Other brethren vehemently urged upon Johnson to fulfil his promises, and he could but weakly defend his position. As he replied very improperly to Hund's demands, Hund disclosed in open chapter all the questionable acts of Johnson, and declared him an imposter, the Chancellor Bechtoldheim confirming the truth of Hund's assertions. Johnson still maintained his mission to be genuine and promised to prove it. He therefore begged to be allowed to send for his documents which were at Jena. Next day he fled from Altenberg to Jena, and, carrying his valuables with him, he travelled to Dresden, Nürnberg, and Switzerland, wrote menacing letters to his former friend Prangen, who likewise had left him, and wished to have a deputation sent to him from the Jena brethren, to make amends and justify their behaviour against him, and so on. He went to Worms, where he awaited the deputation in vain, and then, at the beginning of the winter season, he again returned to Jena, where he had left his wife and children without means of subsistence, and even without letting them have a line about himself. Some kind-hearted Jena brethren supported the innocent family, who were, however, in November, 1764, compelled to leave the country. On the 19th November of that year Mrs. Johnson (who signed "S. v. Johnssen") applied to the brethren for assistance, and although Hund as a matter of principle disapproved of compliance with the request, still he declared that he did not wish to restrain anybody from charity. As a fact, the family received a small annual pension from the brethren.

Johnson never saw his family again, for after many errands Baron Lyncker, his most implacable enemy, succeeded in getting him arrested at Alsleben, a small village of Anhalt-Dessau, and the government of Saxe-Weimar having effected his extradition, he was, April, 1765, brought to the Wartburg near Eisenach. He remained, for more than ten years, a prisoner, until his death, which took place in 1775. He had been a bad man, had done much mischief and cheated many people. No doubt he deserved his destiny, but it throws a sad light on the justice of the last century that he spent ten years and died in prison, without ever having been brought before a judge, without having been sentenced.

And this striking fact leads to other questions. Is it fully proved that he was the same person as J. S. Leuchte? He had lived at Jena before under that name, and it seems strange that nobody should have recognised him when he reappeared there as Johnson. Under this name he seems to have married, though, of course, he may have produced false documents. All his papers were, probably, acquired by the Order, which was easily done with a view to alleviate the miserable state of his family. Some brethren wished to inquire into his former life and to write a detailed biography of this adventurer, but they were prevented from doing so by influential brethren (perhaps by Bro. Hund himself), not wish-

ing to appear as his dupes. Probably it was the influence of these powerful brethren which made it possible that Johnson never saw his judge and died in his prison without having been sentenced.

And now we part with Johnson and return to the Convent at Altenberg. There Bro. de Hund had, at once, become the hero of the day, and his system had won a brilliant victory. As we know from the report of Skölen, all the deputies present, without any exception, respectfully submitted to Hund, and were accepted and received by him. Amongst them were, of course, the deputies of the Three Crowned Stars of Prague also. Thus Hund found himself at the head of a numerous fraternity, necessitating active measures on his part. We shall come back to Hund's Rite in due time, but now let it suffice to say that the various deputies, and among them the Prague brethren also, left Jena after having spent two months there. Skölen presented a detailed report of the Convent General to his Lodge. After a very long and confuse preamble, he proceeded to describe the astonishing and unexpected events which took place at Altenberg. He says: "Four great brethren (one of them is Hund, of course), whose memory will give us pleasure even in yonder world," appeared and declared the great reformer and Commissary General to be an imposter and a "formell filou," detected his evil aims and the indescribable means by which he had deceived all, and they put it clearly before the eyes of his followers that they needed only to see to be convinced. Recognise—proceeded Skölen—the arm of the merciful God who has protected us, and tried and rewarded our sincere hearts. Nobody endeavoured to contradict these most worthy men, on the contrary all had, without any exception, submitted to them.

Finally he assured the brethren that they could never again be led astray, unless they left the true path, on which they now had the happiness to walk with all true Masons. He who has reached the aim and end of true Masonry must confess there is no further doubt, but that all things lie clear like the sunbeams before his satisfied eyes.

And on this last point we may, on the whole, agree with Bro. Skölen.

The Prague brethren were, of course, much pleased to have found the true light at last. They approved of the proceedings of their deputies and accepted with pleasure the new rite, so much the more, as being quite in accord with their notions of Masonry.

*(To be continued.)*



## THE TAU AS A KEY-STONE.

BY (THE LATE) BRO. H. J. WHYMPER,

*Dep. Dis. G.M., Punjab.*



HAVE often been asked in India, with reference to the Mark Degree, how I could account for the construction of an arch with perfectly square stones, such arch eventually requiring a key-stone of the segmental shape which is adopted in the Degree referred to.

On first thought it appears an absurdity to suppose that an arch could be truly constructed of square or oblong stones (ashlars) and that it is an equal absurdity to suppose, even if the arch could be constructed up to a certain point, that it could be finished off or completed with a wedge-shaped stone. Under any circumstances a certain amount of preliminary and after "dressing" would seem to be required; figs. 1 and 2 I think show the simplest manner in which an arch could be so constructed. Fig. 1 shows what preliminary dressing would be required, and fig. 2 the arch finished off by an after dressing.

But is a wedge-shaped stone the key-stone which should be adopted in the Mark Degree?

My attention was first drawn to this subject by a remark in one of R. Carlile's earliest publications, to the effect that the "Tau" is the mark of the degree of Mark Master, and, without attaching any undue importance to the statement of such a writer, it is at least worth investigating whether there is any justification for it.

In considering this I would point out the easy manner in which innovation can be and has been introduced in Masonic symbolism regarding the Tau.

The Craft Constitutions inform us that "Masters and Past Masters of Lodges wear in the place of the three rosettes on the Master Mason's Apron, 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 of the perpendicular lines one inch each."

This describes three inverted Taus, and in America these Symbols are correctly so considered and described<sup>1</sup>; if these three Taus are joined together the Royal Arch symbol is formed. In England, however, makers of Masonic clothing describe these constitutional Taus as Levels, and the majority of English Masons accordingly accept them as such; but what suitability there can be in adorning a Worshipful Master's apron with levels is not apparent, whereas three separate Taus are a most appropriate decoration. The method of constructing or drawing the mark of a Mark Mason emphasizes that anything which partakes of or is connected with a circle is not consistent with the Mark Degree; the arch is alone excepted, and this even is supposititiously made of square stones.

In this connection it may be remembered that in the scriptural account of the Temple we are told "All the doors and posts were square with the windows" and "light was against light in three ranks." The marginal reading says "or spaces and pillars were square," and the rectangular form of the building itself is dwelt upon both in "Kings" and "Chronicles."<sup>2</sup> In "Mahabone" there is an assertion, based on what I have quoted above, that even the pillars of the porch were square, which statement may go for what it is worth.

The insistence of the Overseers in the Mark Degree that they could only pass square stones, even for an arch, coupled with what I have briefly drawn attention to, impels me to offer what I think is a more suitable Key-stone for Mark Masons than than heretofore in use.<sup>3</sup>

In Kashmir there are many buildings dating from B.C. to the 10th century of the Christian era, several have arches which were apparently constructed of square stones, the corners being merely dressed after the stones were placed as they now are, the whole being kept in position by a Tau-shaped key-stone. The photograph I send, which illustrates this, is of the famous ruins of the Temple of the Sun at Martund, which is dated about 700 A.D., but there are earlier instances of the use of this key-stone in other Kashmir Temples,<sup>4</sup> of which I cannot just now obtain photographs. The very earliest Kashmir Temple is on a hill close to Serrinuggar and has long been known as Takht-i-Suliman (Solomon's Throne). This is attributed to about 220 B.C.; its older name was Shanker

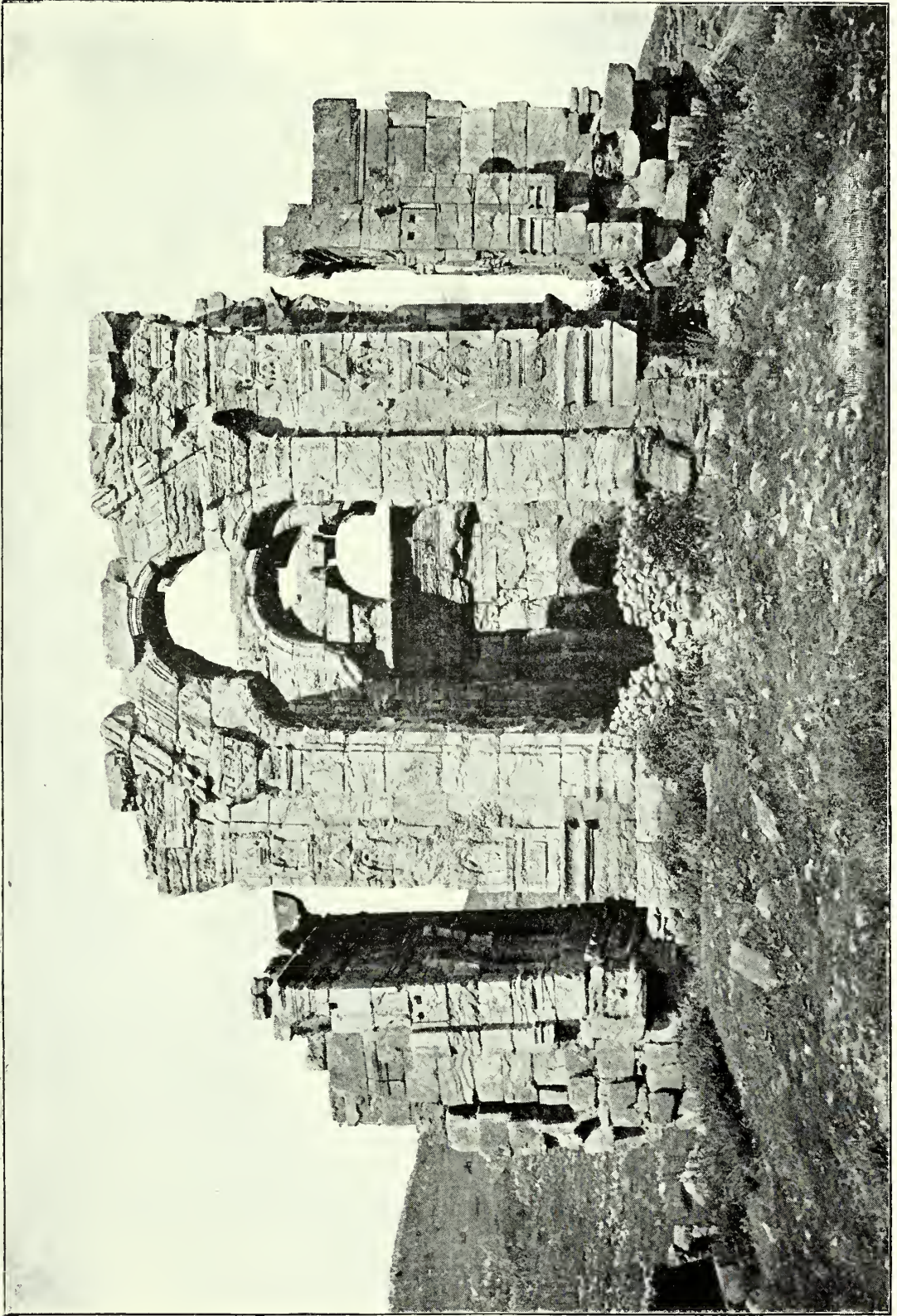
<sup>1</sup> See Horstmann's Catalogues.

<sup>2</sup> 1 Kings vii., 5; 2 Chronicles iii.

<sup>3</sup> In Scotland Mark Masons used a *Hexagonal Keystone*.

<sup>4</sup> "The chief points which distinguish them from Hindu buildings in India are the trefoil headed doorways and recesses, high pediments, high straight lined pyramidal roofs, and fluted pillars." Encyclo. Brit., 9th edition.





RUINS OF MARTUND, KASHMERE.



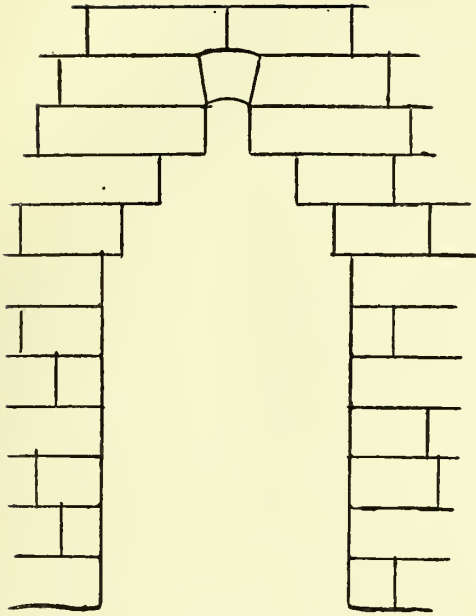


FIG. 1.

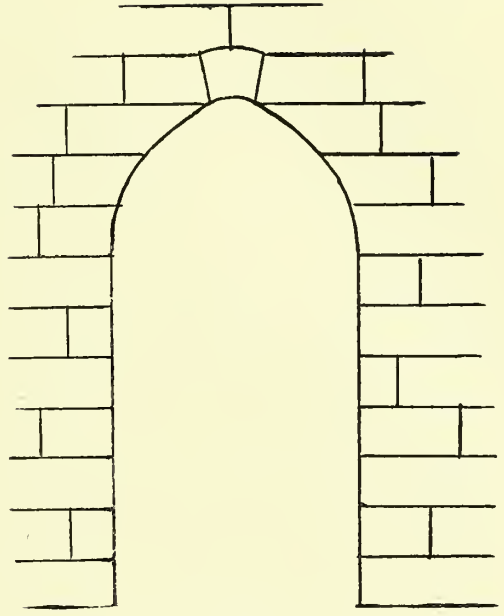


FIG. 2.

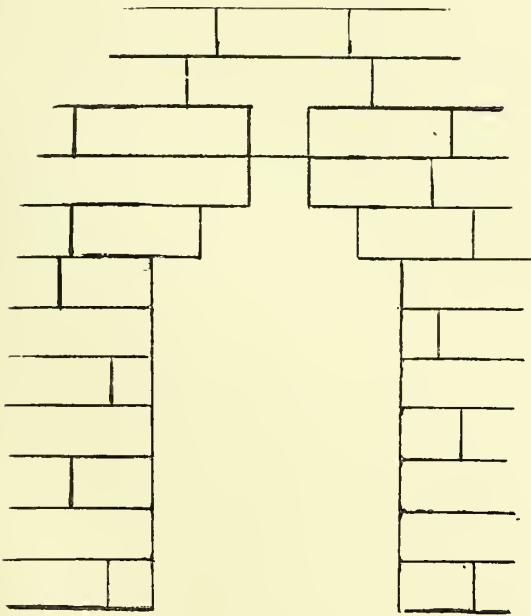


FIG. 3.

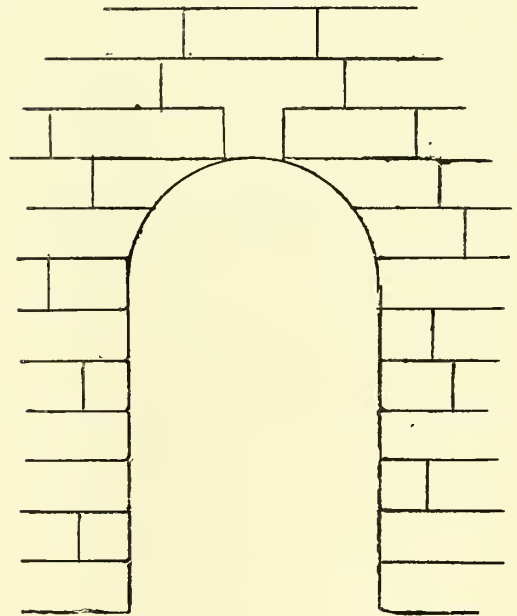


FIG. 4.


THE TAU AS A KEYSTONE.

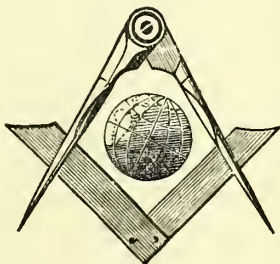


Acharya ; it was repaired by a Rajah Sandahman at some unknown date. Here the Tau-shaped key-stone is *not* to be found, but the Temple's general construction is so similar to that of much more modern Temples that it is probable it originally had these key-stones. I think this is probable as the Temple at Pandrattan, which is one of the latest, being dated *circa* 1000 A.D., has ornamental wedge-shaped key-stones to decorative arches, whilst the older Temples of the Christian era have Tau key-stones.

Fig. 3 shows how I believe the Kashmir Arches were commenced. If they were so constructed the Mark Degree Ritual has some kind of support ; it will be evident that merely chipping off the corners of the projecting stones would form a symmetrical arch, such as is shown in fig. 4, and in the photograph.

Perhaps Bros. Kenning and Lamb will think over this short paper and provide more suitable key-stones than they do at present to their Mark patrons.

This contribution by Bro. Whymper touches on a very interesting point connected with the introduction of arches into Indian Architecture ; but it is not as a question of Indian Architecture that he deals with it. Bro. Whymper's object is only to show, if I understand him correctly, that a key-stone may be made of a certain shape, and he thereby draws a conclusion which he applies to what ought to be the particular form of a Masonic symbol. So far he has succeeded perfectly, for what he takes for the key-stones of the Marttand Temple are exactly the shape of a Tau. Such being the case I feel some doubt about offering any criticism on the subject ; but Bro. Speth asked me if I could add a word or two on the matter. I can say something, but it is with an inner feeling that it does not affect Bro. Whymper's conclusions. Architects make a distinction between an arch in principle and an arch form produced by other modes of construction. The arch principle is that of stones which are held in their places by the key-stone ; take away the key-stone and the arch would fall. The arch of the Marttand Temple is not an arch in principle, the stones of which it is formed would remain in their places without the key-stone, which suggests the question—is it a key-stone ? When the Mohammedans came to India the Hindu architects refused to use the arch, for their structures were all *trabeate*, which they considered safe, for they said "the arch never sleeps," meaning by these words the lateral pressure which exists in that mode of construction. When at first they had to produce an arch form they avoided the arch principle ; and the Marttand Temple is a good illustration of one of the methods by which they accomplished this. We have another method in the great arch at the Kutub, old Delhi. This was a *musjid*, but it is now recognized that although built for Mohammedans, the workmen must have been Hindus. The ornament upon it is evidence of this, and the construction of the arch still further confirms it. The stones of this arch are laid level as far as it was safe to proceed, and then the apex of the arch was finished, not by a key-stone, but by placing two slabs in a position like this  the result being a pointed arch in form, but not an arch in principle. There is also an old *musjid* in Ajmir with arches constructed wholly by means of stones placed in a horizontal position. It may be added that the arched form in the Marttand Temple is supposed to have been derived from the circular end of the Buddhist *Chaitya* Hall, which is a form derived from wooden construction, and never was an arch in principle. How it became a trefoil arch is a point which up to the present has not yet been made quite clear.—W. SIMPSON.



**In Memoriam:****BRO. HENRY JOSIAH WHYMPER, C.I.E.**

BY BRO. W. J. HUGHAN, P.G.D.

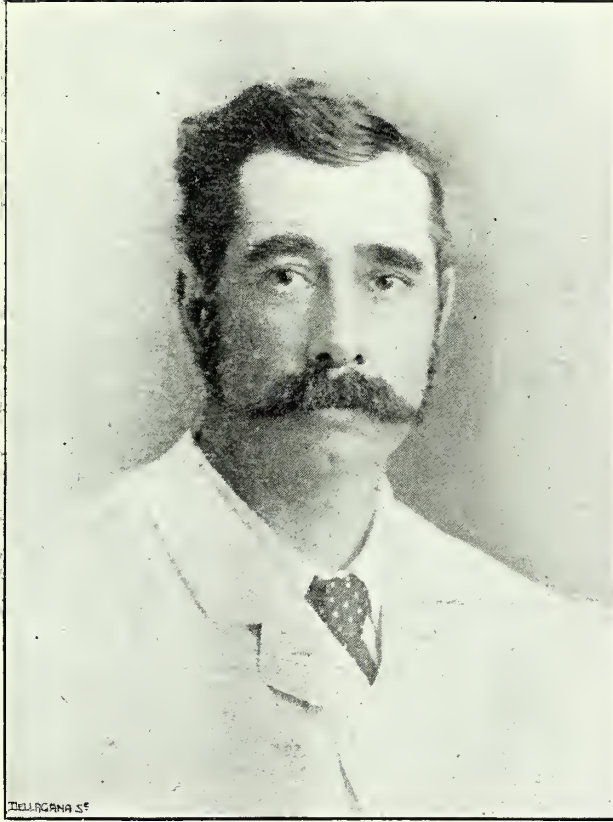
**A**LTHOUGH it will be a painful duty, I cannot but respond to the request of the Editor to write a brief memoir of my lamented friend and brother, H. J. Whympcr, with whom I have been for sometime happily, and most harmoniously connected in relation to Masonic studies and research. The acquaintance began through correspondence concerning his contemplated reproduction of the "Halliwell," or "Regius," MS., and his fear that its publication might interfere with the work on somewhat similar lines, projected by the Quatuor Coronati Lodge, London. I assured him there were no grounds for any such anticipation, and referred our zealous brother to the Secretary of No. 2076. The exchange of a few letters between Bro. G. W. Speth and myself with Bro. Whympcr led us both to the conclusion that another active, most unselfish, and earnest student of the Craft had been discovered, and soon our Anglo-Indian Brother became on most intimate terms with us, Bro. R. F. Gould, and other devoted Craftsmen.

Bro. Whympcr was only born in 1845, and was not initiated in the Lodge Mayo, No. 1413, Rawul Pindi, Punjab, until 1872, so that, comparatively speaking, he was but young in the Craft to many of us. Whatever he lacked in age, however, he made up in energy, determination, and persistence in his well-directed researches. Though for some years his Craft studies were unknown to us in England, from 1887 we have been kept fully informed as to the character and extent of his labours on its behalf. He was one of the founders of No. 1448, Murree, in 1873, and its W.M. in 1877, also a founder of the Stewart Lodge, No. 1960, Rawul Pindi and Murree, in 1881 (in the prosperity of which he took great interest and delight); likewise of the Albert Victor, No. 2370, Lahore—a Past Master's Lodge—formed on similar lines to No. 2076, London, for which our friend laboured most assiduously, and was very pleased to take part in its successful start.

On the 6th January, 1888, the literary "blue ribbon" of lodge membership was conferred on him by his election to the "Inner Circle" of the Quatuor Coronati Lodge. The high office of District Deputy Grand Master of the Punjab was bestowed upon him in 1884, and after a brief retirement he again held that office in 1892 and 1893 to his regretted decease on Thursday, 27th April, at Bombay. On the resignation of the esteemed R.W. Bro. E. W. Parker, District Grand Master, H.R.H. the Prince of Wales selected Bro. Whympcr as his successor, and the former Brother, on reading the letter to the District Grand Lodge announcing the honour, observed that "he was in every way qualified for the high office he was about to fill. He was a man of mark in and out of Masonry, a Companion of the Order of the Indian Empire, a Masonic Savant and a practical Mason. A man of liberal views and generous sympathies, and was sure to prove an efficient and benign ruler."

Alas! his retirement was announced at the District Grand Lodge on October 28th, 1892, over which he presided as Deputy; the sad news being received with deep sorrow and regret throughout the whole of the District, particularly so when the keen disappointment to himself and his many friends was due to ill-health necessitating such a step. His successor, Col. C. F. Massey, who was installed in due course (patent dated November 21st, 1892), referred most gracefully and appreciatively to Bro. Whympcr, "who had for years devoted all his spare time and a good deal of his money to the formation of a Masonic library, which stands high amongst the literary collections of the world. But he is not merely a collector, he is also a deep reader, and an excellent writer. . . . We are proud to claim such a man as a member of the Craft in our District."

Other appointments and honours bestowed were so numerous that they cannot well be described herein, save one or two of the more prominent ones, which he highly valued, such as District Grand H. of the Punjab (being P.Z. Stewart Chapter, No. 1960), and 32<sup>o</sup> in the Ancient and Accepted Rite of England and Wales, which was recently conferred and was a source of great gratification to him. He was a P.M.W.S. of the Money Rose Croix Chapter, Rawul Pindi and Murree, and Treasurer to the day of his death. Another compliment he warmly acknowledged was his unanimous election as one of the honorary members of the St. John's Lodge, No. 70, Plymouth, because of his valued services in India and England as a member of the Fraternity; which Lodge was the first to pass a vote of condo-



With kindest regards -  
Yours for & amc.  
W. W. W. W.





lence to the bereaved widow and family on Tuesday, the 2nd May, at its regular meeting, followed as soon as possible by his own Lodge, No. 2076, on the following Friday. At the Quatuor Coronati, Bro. Gould, one of the founders and principal members, delivered a most sympathetic address and paid a warm tribute to our departed friend, whose virtues and merits had long been acknowledged and appreciated by the brethren. No one valued Bro. Gould's great "History of the Fraternity" more than Bro. Whympier, and certainly a more competent brother to deliver the eulogium could not be found in, or out of, that Lodge.

I do not think of the thirty or less members of the Lodge any of us thought more highly of the honour than he did, and the fact of his membership was usually announced in the works and pamphlets he issued since his election. It is but bare justice to add that no Lodge will feel his removal from their midst more than the members of No. 2076, each of whom recognised him as a most devoted Craftsman and zealous student, and several loved him as their dear friend and fellow labourer.

Personally, his decease is a great blow to me, but I feel that our sorrow is as nothing compared with the irreparable loss of the bereaved widow and family, and, therefore, must say but little about our grief by the side of their terrible trial. They have our most sincere sympathy and prayers that the lone lady and sorrowing son and daughters may be comforted and sustained.

To briefly refer to Bro. Whympier's literary achievements in relation to Freemasonry is far from easy, though a very pleasant duty to perform. His industry and successful researches were something remarkable, and he never seemed to tire or think any difficulty was insuperable. I am amazed myself to see what he has accomplished in a few years, and only to cite a list of his publications would surprise brethren who were unacquainted with the extent of his labours.

His handsome reproduction of the celebrated "Regius MS.," in *facsimile*, by Mr. E. Compton Price, was his first important work (six being on vellum, thirty-four on vellum-paper, and the others ordinary copies), his able Introduction to which was both appropriate and opportune. His kindness as to this matter is thus appreciatively referred to by the Masonic Historian, Bro. R. F. Gould, in his invaluable commentary on the Masonic poem, published as Vol. 1. of the "Quatuor Coronatorum Antigrapha" (1889). "It is both a duty and a pleasure, before concluding these prefatory remarks, to refer in grateful terms to the good feeling and generosity evinced by Bro. H. J. Whympier towards this Lodge, of which, to the great satisfaction of us all, he has since become a member. [As previously noted, he and the Lodge, without knowing it, were engaged in the same enterprise]. . . . Bro. Whympier at once communicated with our Secretary . . . stating that his transfers (the most costly and difficult part of the undertaking) were almost complete. These transfers he not only placed at our disposal, thereby lessening our toil, but he also refused to allow us in any way to share the expense to which he had been put in their preparation. Bro. Whympier was, undoubtedly, the first in the field, and had he shown any annoyance at the *contretemps*, we could scarcely have blamed him. The truly fraternal manner, therefore, in which he allowed us to reap the benefit of his own arduous labours, fully merits the hearty acknowledgements of the Quatuor Coronati Lodge—hereby expressed by me on its behalf."

The next volume from his prolific pen was in 1888, and entitled "The Religion of Freemasonry," edited by the indefatigable Bro. G. W. Speth, with an introduction by me. The editor discharged his duties with marked ability, especially under the circumstances, as the author had to return to India before the MS. was properly arranged. It is an extraordinary book in many respects, exhibiting considerable research, originality of treatment, and abundance of facts concerning the "burning question" (*in India*) of Christian or Cosmopolitan Freemasonry.

In 1889 was issued, in pamphlet form, "Articles on the Constitutions of Freemasonry, by Bro. W. J. Hughan, P.G.D., privately printed for Bro. H. J. Whympier, by Ram Saram." Also another on "Triads in Masonry" during the same year. He also delivered a number of interesting lectures, beginning with one on Masonic Literature before the District Grand Lodge of the Punjab, December 27th, 1888, which was printed in its Transactions, as also another September 8th, 1891 (when held at Murree) on "The Constitutions of Freemasonry" (*MS. and printed*), when he was warmly thanked for "his valuable and interesting address."

An able paper was read by our friend at the meeting of the Albert Victor Lodge, No. 2370, on January 31st, 1891, on "Catalogues and Bibliographies," which has never been excelled, and he there and then exhibited his valuable Catalogue, *in manuscript*, of Masonic Books in the English language; ordinary by-laws of lodges, etc., being excluded, and the proceedings of each Grand Lodge being counted as one volume. The title-pages

extended to some 8,000 articles, and yet, as he expressed it, "with a still unexhausted quarry." Bro. Whympcr has been at this great work for several years, assisted by several of his collaborators in this country, and by Bro. Captain Leslie, in India, on whom I know our dear brother considerably relied for aid in the future, feeling assured it would be readily forthcoming when needed.

Bro. Whympcr's "Catalogue of Bibliographical Lists and Catalogues of Works on Freemasonry" (quarto size) and the valuable "Catalogue of Works on Freemasonry," *E. Libris*, H. J. Whympcr (octavo, 66 pp.) were all steps in the direction of publishing a modern *Kloss* to date, and had his life been spared, to the joy and delight of his numerous fellow labourers, this magnificent compilation would have been completed and published under his auspices. As it is, he has left abundant material to testify to his thoroughness and devotion to this generally neglected department of the Craft. He also began a "Bibliography of Lodge Histories," but only finished some six pages and then dropped it, as my pamphlet on the subject satisfied him, and thus lightened his labours.

The re-production of the "Harleian MS., 6466," British Museum, was a very kind deed, being done in response to my enquiries as to its text, and forwarded to me in type, "to enable Bro. Hughan (*a*) to read it, and (*b*) to do what his heart loves and give something away to a friend." I had dedicated my reprint of "English Royal Arch Masonry, 1744-65" (*Ars Quatuor Coronatorum*, 1891), to him, but it was simply impossible to keep up with the many ways he took to pleasantly surprise his brethren, who were gratified to work with him.

Two other remarkable publications should be noticed, viz., his reprint of "Acts of Parliament referring to Freemasonry," (A.D. 1799 and 1817), dedicated to Bros. Major Bowles and Capt. Leslie, intended as a reply to the Rev. Father Waterhouse; and a smaller, but most valuable, volume (also in 1892) on "Early Printed Literature referring to Freemasonry," which contains accurate reproductions of the salient portions of Randle Holme's "Academie of Armoury," 1688; Dr. Plot's Staffordshire, 1686; Elias Ashmole's Diary, 1717; and other curios, inscribed to the W.M., Wardens, and brethren of No. 1960.

His numerous articles in the "Indian Masonic Review" and elsewhere I must not now stay to allude to, nor the exhibition of Masonic Books and MSS., etc., which he so thoughtfully provided for his brethren in India. The by-laws and history, etc., of his Lodge, the Stewart, Rawul Pindi (only just published as he has left us), contributed to by the W.M. (Capt. Leslie), the R.W. Bro. E. W. Parker, P.D.G.M., and Bro. Whympcr, eloquently speak of his varied and important services to his beloved Fraternity, and the "Punjab Masonic Institution" has lost in him one of its largest contributors and most constant supporters. Words fail me to express my feelings and affection for our noble brother deceased, I can only hope that the memory of his goodness will abide with us, and prove stimulative to us all.



## LES CHEVALIERS DES CINQ EPEES.

BY BRO. J. P. VAILLANT, LL.D.,

*Grand Secretary, Netherlands.*

FEW years ago my attention was called to a society or club which existed during the latter part of the 18th century among the students at the University of Leiden. In form and purpose it was an imitation of Craft Masonry, never boasted a very numerous membership, and enjoyed but short a life.

Only a few particulars have reached me. Dutch and French were equally spoken, as was largely the custom in Germany and Holland at that time.

The ritual of initiation into this society, "Ridders der vijf Degens" (Chevaliers des cinq épées, or Knights of the Five Swords), was in Dutch, the diploma in French, as follows:

Nous Haut et Puissant Grand Maître et autres Nobles Chevaliers, déclarons par la presente, qu'ayant examiné par différentes épreuves et questions JACOB HENDRIK ONDERDEWJNGAARD, nous l'avons jugé digne d'être admis comme aspirant à notre Ordre; en foi de quoi nous prions tous les nobles Chevaliers de cet ordre, là où il leur arrivera de lire la presente et de voir le susdit, de le traiter comme tel.

*Leiden.*

5 Juin 1789.

SINGENDONCK, *Gr. Mr.*MERENS, *Secret.*

Its motto was "Vitam impendere vero."

The jewel, of two different sizes, was five swords joined at the points, and was worn on ribbon of different colours, according to the rank of the bearer.

The candidate for admission was introduced with a bandage over his eyes, wearing a frock-coat, hat and sword: all metals were taken from him, and he had to undergo several trials, such as being thrown into a bottomless pit, *i.e.*, through a paper circle on to a soft bed, and others of a like nature. A long dialogue ensued between the Master on the throne and the candidate, such plain questions being put as "What do you come here to do?" "Is it only curiosity which has induced you to apply for initiation?" These were followed by admonitions of a serious character, such as an obligation to, according to the motto, "spend or vow your life to the truth and never tell a lie: The society is the society of Truth, it is called *La Vérité*: the name of the meeting (*l'assemblée*) is *La Valeur*: the sacred number is V: the Holy Word is *cinq en point*: the password, Archimedes: the High Protector is Epaminondas, the promoter of truth and sobriety."

A solemn oath or promise was taken before the altar: after which the bandage was removed, and the candidate raised from the position he had occupied, *i.e.*, kneeling on a tableau with five points representing Industry, Prudence, Fidelity, Firmness, and Silence. The degrees were Aspirant, Chevalier, Commandeur, and Grand Cross: the three last used the words "*Union, Vertu, Simplicité*." They also had a catechism, from which I quote the following:—

*Q.* Why the five swords lying on a white circle?

*A.* To show that friendship cannot exist between men whose hearts are not as pure as white itself.

*Q.* What means the circle?

*A.* Even as all the rays of the circle issue from one central point, so all the deeds of a chevalier ought to have the same origin.

*Q.* What signifies the sun?

*A.* Even as the sun sheds its warmth upon the earth, so must truth fill the hearts of true chevaliers.

The Chevaliers of the Five Swords possessed their book of songs, but these have no poetical value.

At this same University of Leiden there also existed late last century a Society of Free-Carpenters, but I have never succeeded in getting any particulars.

FRIDAY, 5th MAY, 1893.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Professor T. Hayter Lewis, W.M.; W. H. Rylands, P.G.St., I.P.M.; Dr. W. Wynn Westcott, S.W.; W. M. Bywater, P.G.S.B., P.M. as J.W.; G. W. Speth, Sec.; C. Kupferschmidt, J.D.; R. F. Gould, P.G.D., P.M., D.C.; C. Purdon Clarke, I.G.; and S. T. Klein, Steward. Also the following members of the Correspondence Circle—Bros. A. Howell; R. I. Finnemore, Dis. G.M., Natal; G. R. Cobham; J. Frost Creswick; C. N. MacIntyre North; Harry Tipper; F. W. Levander; J. Roper; C. F. Silberbauer; R. Palmer Thomas; H. French Bromhead; G. Stevens; C. B. Barnes; H. Le Strange, P.G.D.; Dr. J. Balfour Cockburn; H. H. Shirley; Rev. Hugh Thomas; J. Bodenham, P.G.A.D.C.; Thomas Cohu; G. Gregson; E. Haward; J. S. Cumberland; F. F. Giraud; Professor P. L. Simmonds; T. E. Dickinson; W. F. Stauffer; and Milton Smith. Also the following visitors—Bros. W. Herbert Phillips, Lodge St. Albans, No. 38, Adelaide; and W. P. Eversley, P.M. Westminster and Keystone Lodge, No. 10.

Seven Lodges and sixty-six brethren were admitted to the membership of the Correspondence Circle.

The Secretary announced that of the Brethren appointed to Grand Office at the recent Grand Festival, the following four—Bros. L. G. Gordon Robbins, Senior Grand Deacon; R. V. Vassar-Smith, Senior Grand Deacon; S. G. Kirchhoffer, Dep. G.D.C.; and Horatio Ward, Dep. G.S.B.—were members of the Correspondence Circle.

The WORSHIPFUL MASTER said that the fact of the Lodge being draped in mourning would prepare the brethren to receive the announcement that one of their number had lately departed to his last home. He referred to Bro. H. J. Whymper, Dep. Dis. G.M. of the Punjab, a brilliant and distinguished Brother, whose loss would be severely felt by all of them. His death had been so recent that no time was left to give notice of it on the summons. He would ask Bro. Gould to say a few words on the career of their dear Brother.

BRO. GOULD delivered the following address.

HENRY JOSIAH WHYMPER, the fourth son of Mr. J. W. Whymper, the well-known water-colour painter (now residing at Haslemere, Surrey), and a younger brother of Mr. Edward Whymper, author of "Travels Among the Great Andes of the Equator," was born in Lambeth on April 26th, 1845. His active career as a man of business was begun in the service of Mr. Nicholas Trübner (afterwards merged into Kegan, Paul, Trench, Trübner, and Co.), but by his own desire he was transferred by his father from London to Burton-on-Trent, where he was first of all a clerk in one of the larger breweries, and subsequently became assistant brewer in one of the smaller establishments. Shortly before this time a number of Indian officers had attempted to set up two breweries in the Himalayas, one at Murree and the other at Kussowlie. But they were not fortunate, in regard to their brewers, who could not succeed in making beer which would keep. Having lost a large part of their capital, the chairman of the company came to Burton-on-Trent, with the hope of inducing some really competent brewer to save them from ruin. The Burton brewers, however, who were doing well at home, remained content with their local prosperity, and not one of them would listen to his proposals. Henry Whymper then heard of them, tendered his services, and was sent in the first instance to Kussowlie (the smaller of the two breweries), where he at once gave a signal proof of his ability and resource, by turning the beer made by his predecessors into vinegar, and selling it at a profit. This must have been about 1863 or 1864. He speedily produced beer that would keep, and is believed to have been the first person who succeeded in doing so in India. The directors, finding that they had secured the services of a man who understood his business, soon transferred him to Murree, and placed him in full charge of their affairs. This took place in about 1865 or 1866. The Murree Brewery Company subsequently established a very large place at Rawul Pindee, in the plains, and opened branch breweries at Quetta, in Madras, and in Ceylon. These positions are farther apart than the North Cape, Gibraltar, and Moscow, and a supervision over such distant establishments, was only rendered possible by Henry Whymper constantly travelling throughout every portion of the Indian Empire—from Kashmir to Cape Comorin, and from Afghanistan to Burmah. On the occasions of all the frontier wars, and the campaigns in Afghanistan, the Murree Brewery, of, to use plainer words, Henry Whymper, has always been looked to for support, and the supply of beer to the front has frequently involved the employment of thousands of persons and beasts of burden. For services rendered at these and other times, he received the thanks of the Indian Government *on more than six occasions*, and in recognition of his public services he was nominated C.I.E. (1889). Henry Whymper was the first person to introduce hop cultivation in Kashmir. Having sought out the most suitable

varieties in this and other countries, he shipped a large number of plants at his own cost. The first instalment was lost by shipwreck in the Channel, and he had to commence *de novo*, but ultimately had the satisfaction of raising hops in the Himalayas equal in quality to the best grown in England. In these efforts, however, which promised to lead to the establishment of a new and valuable industry in Kashmir, he was much hampered and thwarted by the native officials. During the last great famine in India, Henry Whympers spent many hundreds of pounds, and displayed the greatest energy in organising relief. For this he was officially thanked, and as before stated, the Companionship of the Indian Empire (C.I.E.) was bestowed on him. But by those who were best competent to judge of the circumstances, the recognition of his services by the Government fell far short of his deserts, as it was well known throughout the Punjab that he was the life and soul of the relief organization. He was, indeed, a man of boundless physical and mental activity. For, not content with the management of a vast commercial enterprise, he added to his labours by the establishment of a new bank, of which he became a director; and last, but not least, in the round of duties he so laboriously and efficiently performed, was the devotion of every moment of his home life that he could, strictly speaking, call his own, to the investigation and tabulation of facts relating to Freemasonry. Our Brother died suddenly at Bombay on the 27th April, but no particulars have yet come to hand, and all we know is that he is dead. He leaves a widow and five children, four daughters—one of whom is married, and the others are with their mother at Pindi—and a son, who is in this country. Standing as we may now be figuratively said to do—by the open grave of our dear brother, the time has not yet arrived when his services to our Society can be appraised at their due worth. I shall therefore merely say to night what I feel quite sure will find an echo in your thoughts, viz., that from 1872, when he was initiated, down to eight days ago, when his heart ceased to beat, there was no one who more fully discerned the grandeur of Freemasonry, or laboured with greater earnestness to unfold its beauties to the world. Nor has there been any member of this Lodge who had its success more at heart, or laboured more diligently to promote and ensure it. That the few words I have strung together, by way of expressing our sense of the loss we have sustained, are inadequate to the occasion, there is no one more conscious than myself. But a full heart is not always accompanied by a ready tongue, therefore the great affection I entertained for our late brother, you must allow me to plead in extenuation of the feeble address I have delivered in his memory.

The SECRETARY was directed to convey to the family of the late Bro. Whympers the sincere condolence of the brethren and to express the sorrow which they themselves felt at the great loss which they had sustained.

The SECRETARY exhibited on the part of the Yarborough Lodge, Gainsborough, a set of three hand-painted Masonic aprons, believed to date from before 1780, now in possession of that Lodge. Bro. Dr. COCKBURN also exhibited a beautiful miniature of symbolic design, being a presentation in 1807 by two Lodges conjointly to a Bro. Boggart.

Bro. C. PURDON CLARKE read the following paper :

## THE TRACING BOARD IN MODERN ORIENTAL AND MEDIÆVAL OPERATIVE MASONRY.

BY BRO. C. PURDON CLARKE, C.I.E., F.S.A., F.R.I.B.A., M.R.A.S.

**F**OR a long time I have been under the obligation of a promise to prepare for the Quatuor Coronati Lodge a paper on "Some Building Societies in Persia," to be compiled from notes made in that country some years back whilst engaged in constructing the British Legation Buildings at Tehran.

At the time of undertaking this task I fully expected to be able, through friends who still reside in that country, to gather the necessary information required to connect the several parts of my paper, but now finding so much remains incomplete I venture to offer a few fragments gathered in Persia and elsewhere, which I trust may prove worthy of your attention.

It is a common fault, of this sceptical age, to not only question, but also condemn without sufficient investigation, all traditional history unsupported by manifold historical evidence, of not only contemporaneous authorities but also the more tangible proof of still existing monuments. We are not surprised therefore when, under such circumstances, the antiquity of Freemasonry is questioned and its secrets and mysteries considered as but vain imaginations of no great age. Indeed the weight of evidence appears to favour this view, as no cause ever suffered so much from the indiscreet zeal of its friends as Freemasonry. Overhaste to prove too much led to a natural revulsion, from which a fresh start had to be

made. This has been happily effected by Bro. Gould, who in his monumental work on the History of Freemasonry<sup>1</sup> has laid a true and solid foundation, upon which we may each on discovering any fresh evidence securely add to what will prove an enduring structure.

In this paper I do not offer any direct reference to modern Free and Accepted Masonry excepting in certain cases where there is evidence to support my premise that the "just, perfect and regular lodge" of the present day is based more upon the practical than the symbolic nature of the master builders' workroom in former ages.

To the popular world the necessity for secrecy seems a weak point in our structure, but when examined by the light of practical working in the past and in oriental communities where ancient systems still survive, the concealment of their methods of working is shown to be a necessity of the greatest importance. This is self-evident, as to the most superficial observer the craft and mystery of the operative mason consists in the first instance of a few manual operations which could be easily acquired by observation and perfected by practice, and secondly of the use of several instruments assisted by certain applications of geometrical formulæ, without which the most expert stone-cutter or facer would never cube a stone or even make the wooden square by which he tries and adjusts its angles.

It was the discovery of the uses and construction of the square, level, and plumb rule, and a few powers in geometry, which gained by ages of experimental working were regarded as precious jewels of knowledge. These raised their possessors above other men, and therefore could not be made common without loss of value to their fortunate owners who, although generally belonging to the artizan classes, were placed in a superior position when the great of this world, priests and kings, required their assistance in constructing temples and palaces. The builders often became the masters of the situation, and did not fail to bargain for and obtain privileges, which together with their mysteries they safeguarded with jealous care.

So well concealed are the methods used by oriental craftsmen to produce the work, which often puzzles us by its complexity, that travellers have been deceived into believing that by some intuitive faculty the Eastern master-builder is able to dispense with plans, elevations and sections, and start the foundations of the various parts of his structure without a precise predetermination of the bulk and requirements of the several parts. To all appearance the Persian master-builder is independent of the aid of plans. When engaged to build a house he first of all roughly levels the ground and then traces out the position of the walls (full size) with powdered "gatch" or plaster of Paris, apparently without other measurement than foot paces. Actually he has first of all worked out the general scheme, not as our architects do, on plain paper, but on a sectional lined tracing board, every square of which represents either one or four square bricks. These tracing boards are the key to the mystery of their craft, and masons will understand the significance of the discovery that they represent in miniature scale the floor of the master-builder's workroom. This is explained by the model of a modern Persian tracing board, on which I have copied from a paper tracing an unfinished design for a building.

The surface is ruled both ways with fine lines parallel to the sides, like the sectional paper used by engineers. It is then protected by a coat of varnish, which allows the drawing to be washed off when done with. The system of planning is simple, as in Persia the bricks are square. A reed pen or brush is used to dot with Indian ink each small square which represents either one or four bricks, and when the design has been found to work out satisfactorily the squares are filled up with black and the plan is ready. It is then copied by an assistant on to similar squared paper and the work is set out by laying bricks corresponding with those on the plan. Error is not possible, as the squares confine the sizes to brick dimensions, and as only one system of bond is used the number of bricks required for the intended structure is easily computed by counting the squares and multiplying by the height after deducting the openings. When transferred to paper for future references a curious custom is followed which bears signs of great antiquity. These drawings are not kept separate nor bound as books, but are fastened together side by side with gum, like the Hebrew rolls of the Law, and are preserved in rolls which, when open, extend to about 20 feet. This points to a western origin,<sup>2</sup> as the Hindus, and I believe the Chinese have always used the book form with folding or separate flat leaves for their records. As a binding each roll terminates with a piece of leather cut in the form

<sup>1</sup> *The History of Freemasonry*, R. F. Gould. London, T. C. Jack, 45, Ludgate Hill, 1882.

<sup>2</sup> "It seems probable that throughout the Greek period manuscripts on pages or vellum were usually, if not always, in the shape of a long roll; and it was not until about the beginning of the Roman Empire that leaves of parchment or paper were sometimes cut up into pages and bound together in the form of the older tablets. During the first two or three centuries of the Empire, manuscripts were produced in both of these forms—the *codex* and the *volumen*; but the *roll* form was by far the commoner, almost until the transference of the seat of government to Byzantium." *Illustrated Manuscripts in Classical and Mediæval Times*. J. H. Middleton, Cambridge University Press, 1892

of a mason's apron with a string fastened to the peak. This string is long enough to wind several times round and thus secure it. Probably the survival of this early type of book is owing to the practical reason that a roll can be easily carried and concealed; as for the peculiar form of the leather binding it is a coincidence only due to the necessity of the case. A *facsimile* of one of these plans is shown in Plate iv., also a pattern for tessellated brickwork worked out in the same manner.

Having described the use of the tracing board in Persia I shall now proceed to the floor of the workroom, which is generally a space within the building in progress, and here the full-size details are worked out either by enlargement by squares or geometrical methods mostly empirical. The preparation of this floor requires their greatest care, as its finished face is fine plaster of Paris evenly laid. The patterns, once worked out, are incised on the plaster, which being greased is ready to serve as a mould for slabs of plaster which are cast from it. These, which take the place of tracings of full size details with us, are given out to the workmen and serve as templates to shape the work to. Perfect accuracy and fitting of the several parts are thus assured, as all emanate from one original.

In collecting this information I experienced great difficulty in obtaining information from the workpeople who, though still possessed of a trade society, with a syndic or master, were like every other institution in that unfortunate country, hopelessly degraded by oppression and misrule. For a long time I was not aware that there was any such organization and it was only when introducing the use of the strickle for running cornice mouldings and also the system of casting plaster in gelatine moulds that I was informed that my men would not be allowed to continue their work until the Syndic had given permission; and this favour was obtained by undertaking to teach his son these new mysteries of the craft of a master-builder, and in addition I was allowed to acquire a quantity of these roll books, most of which are now in the Library of the South Kensington Museum.<sup>1</sup>

I regret the want of opportunity to become a student of Egyptology, being, therefore, unable to instance more than the following proofs of the great antiquity of the Persian tracing board and system of enlargement by squaring. First of all the use of drawn plans is shown by the Chaldean statue now in the Louvre of a princely builder or architect who lived about 2000 B.C. He is represented as sitting with a tracing board on his knee, but no instruments such as the square or compasses are shown. It is to their absence that I assume the small board, on which the plan of a building is marked, is a sectional lined tracing and not a drawing board, although it does not show these sectional lines. In Plate i., fig. 1, taken from Perrot and Chipiez's *Chaldea*, illustrates this board with the stylus and scale rule which are also sculptured on it. Several Egyptian tombs of similar antiquity bear traces however of their use in the enlarged work. This noticed and illustrated by Lepsius is referred to by Bonomi<sup>2</sup> in his work upon the proportions of the human figure from which the following is an extract:—

“We have abundant proof that the painters and sculptors of Egypt did follow predetermined rules in the execution of their paintings and sculptures, because the lines marking the divisions prescribed by the Canons then in use are very commonly found on unfinished works, and are sometimes to be detected under the paint, in finished paintings and statues.

“We likewise possess, in our National Collection, an ancient tablet, on which is preserved an outline exhibiting the Canon of the proportions of the human frame, in use among the painters and sculptors of that country in the age of Amunophth III., about 1,250 years before our era. This (Plate i., fig. 2) shows the change of scale necessary when representing figures of different sizes in the same picture.

“The Canon, however, which is preserved in the third book of the treatise on Architecture by Vitruvius, has not, in modern times, received the attention it deserves, partly—it is conjectured—from some obscurity in the text, and partly, from the very unsuccessful attempts at a delineation of the human figure by way of illustration, in some of the older editions. There exists, however, in the Library of the Academy of Venice, a drawing by Leonardo da Vinci, and a translation into Italian by that celebrated artist, of that part of the treatise of the ancient architect, which clears up the obscurity in all the existing editions, in a way that makes it probable that Leonardo must have had access to some copy of Vitruvius which has not come down to our time.

“On comparing this Canon with the proportions of the Greek statues and with the Egyptian Canons above referred to, it will be seen that Vitruvius has handed down to us,

<sup>1</sup> Persian Manuscript Architectural Drawings and Designs. Acquired in Persia in 1874; formerly the property of the Muhandez-ud-daulet or State Architect. South Kensington Museum Library. Portfolio 99.

<sup>2</sup> The Proportions of the Human Figure according to the ancient Greek canon of Vitruvius. By Joseph Bonomi. London, Chapman and Hall, 1857.

not only the most comprehensive system of the proportions of the human frame, but in all probability, the celebrated Canon of Polykletus."

From a Vitruvius<sup>1</sup> of A.D. 1521 I have taken three illustrations which will show the importance of this squaring system and its use in preserving established forms. Plate II., fig. 1, gives the human figure, with the navel as the centre of the scheme of proportion. In fig. 2, an Ionic capital is squared out, so that even the curves of its volutes can be reproduced without the aid of instruments. Fig. 1, Plate III.; the courtyard of a Roman house is covered with a square pavement, which serves to fix the proportions of the doors and windows by squaring carried up the walls from the joint lines of the pavement. But the most interesting illustrations of the use of the square lined ground for the purposes of the architectural designer are those given in Baron de Geymüller's work on "The first designs for the Basilica of St. Peter at Rome," from which I have reproduced a sketch plan ascribed to Raphael Sanzio (Plate IV.), in which the use of squaring is clearly shown. In the same work sketch plans by Sangallo and Rossellino are similarly squared.

During two years of continuous travel in India I endeavoured to trace amongst native methods of working a connection with this squaring system of Modern Persia and Ancient Egypt, and here, though failing to find what I expected, a new system of proportion was discovered, which may prove a key to certain racial problems now a mystery.

In those parts of India influenced by Mohammedan art and architecture I noted empirical methods for drawing the curves of foliated and pointed arches, similar to those used in Persia and modern Egypt. The weavers also had a system of recording both the colour and pattern of a design by cryptographic writing arranged in horizontal parallel columns, and from these records they could reproduce line, curve, and colour with perfect exactness.<sup>2</sup> But in the South, at Madura, a different system was used, and here I had a great advantage, in being able to study craft work in progress, carried on by men who were conforming strictly to rules which, at the least, possessed an antiquity of a thousand years, and what is of more interest to us, a body of craftsmen claiming to be possessed of peculiar privileges, divinely accorded, and which, though often prejudicial to the interests of the Braminical priesthood, were usually although unwillingly conceded, these master-builders occupying a position in their hierocratic society from which, any attempt to dislodge them, might endanger the whole structure of the community.

As a reliable account of the Architect Caste can be found in the well-known essay by Ram Raz,<sup>3</sup> I shall condense their history into the statement that they, conjointly with surveyors, carpenters, and joiners, claim descent from Viswacarma, the Heavenly Architect, and to them belong some 32 or, as some reckon, 64 books of the Shastras, of which they, not the priests, are the custodians, and there is sufficient evidence to infer that in former times they were highly privileged and honoured. Their present position, however, is well expressed by Ram Raz in the following extract from his preface:—

"This class, perhaps, jealous of the Brahmans, whose sacerdotal authority they have always opposed with a spirit of independence, or more naturally, apprehensive of competition in their trade, took particular care to conceal the sacred volumes which have descended to them from the rest of the people; but as they have on their own part been long denied the benefit of Sanskrit literature, these treatises could be but of little use to themselves; and the consequence has been, that while the practical part of the science continued to be followed up amongst them as a kind of inheritance from generation to generation, the theory became gradually lost to the whole nation, if not to the whole world. Even the few scattered fragments that have escaped the hand which either jealousy or the fear of competition has raised to conceal or rather destroy the science, are now quite unavailable to those who kept them to themselves or to the priests. The former being compelled to refer to the latter for the interpretation of the superior dialect, and the latter to seek from the former the definitions of technical terms, which neither one nor the other seem to have been able to explain or understand accurately."

Ram Raz wrote the above in 1828 after some years' study of the subject, but, unfortunately for him, in provinces subjected to Mohammedan rule, where the Hindu architect had for generations been stultified by neglect and want of opportunity of practising his craft. In 1881 I was more fortunate, and at the great temple at Madura found the "sthapati," or architect, able to read as well as apply the instructions of the "*silpa-shastra*" relating to temple building and decoration. In my presence he worked out on the tracing

<sup>1</sup> Di Lucio Vitruvio Pollione de Architectura Libri Dece, etc. Translated into Italian by A. Gallo and A. Pirovano. Como, 1521.

<sup>2</sup> Linguistic Fragments relating to the dialect of the Magadds and other wandering tribes, the argots of thieves, the secret trade dialects and systems of native cryptography in Kabul, Kashmir, and the Punjab. By G. W. Leitner, LL.D. Lahore, Government Civil Secretariat Press, 1882.

<sup>3</sup> Essay on the Architecture of the Hindus, by Ram Raz, Native Judge and Magistrate at Bangalore. Published for the Royal Asiatic Society by J. W. Parker, West Strand, London, 1834.



board, by a curious system of centre stem and off-sets, a design for a full-sized figure of one of their deities. The "shastra," which was read aloud to him whilst he worked by one of the others, seemed but a meaningless string of figures resembling a table of logarithms, but these, when marked down on off-set lines on both sides of his centre stem, soon produced Vishnu with his flute in the usual characteristic attitude of standing on one leg. I was not permitted to take a copy of this figure, but noting that the whole height was divided into 96 parts and these parts used as units for horizontal measurement, I applied this scale to an outline traced from a photograph of one of the figures in the temple at Madura, with the result shown in Plate v. It will be noticed that this is no system such as Bonomi sought for, a Canon of proportion of the several parts of the human figure, but a mechanical means of preserving fixed designs whilst concealing them from the popular world.

At the celebrated Pagoda at Cochin at Travancore a further discovery was made—a room specially set apart for the temple architect, the walls of which were covered with full-sized tracings of figures and temple furniture of all sorts, and here again, at my request, the "silpa shastra" was produced and worked from. This concession of a special room within the precincts of the temple should be noted, as in European medieval records the setting apart of a portion of a building in course of erection for the use of masons is frequently mentioned, and the practical necessities of their craft and its mysteries led, I believe, in course of time to the peculiar arrangement and ornaments of the modern lodges of speculative masonry.

It may be objected that several of my instances apply more to the arts of painting and sculpture than to architecture and masonry, but this is met by the answer that all these arts were formerly considered but as parts of the one science architecture. The Hindu "shastra" treating on civil architecture, the Manushyalaya Chandrica, states that "an architect (sthapati) should be conversant in all sciences, ever attentive to his vocations, generous, sincere, and devoid of enmity or jealousy." The Sanskrit name "sthapati" is from "stha," that which is fixed or formed, and "pati," a lord or master, and is almost as comprehensive as the Greek *Αρχιτεκτων*.

In the present day the Eastern architect is generally a man well skilled in one of the trades, usually that of the most important of those directed by him. In Persia he is a plasterer; in India he combines the trades of carpenter and mason, in both of which he is a carver.

Both at Madura and Cochin I witnessed a scene similar to which has been often described in our medieval annals, that of a party of workers directed by one reading from a book, and more recently by MM. Didron and Durand,<sup>1</sup> who in a Greek Monastery found a group of semi-ecclesiastical craftsmen working to directions read from a book by one of their number. This European instance is valuable as an illustration of the survival of an old system of securing uniformity in the representation of holy subjects and of restricting the production of this work to those who by natural qualifications and a lengthy apprenticeship gained the privilege of mastership. Astonished to find a figure of St. John Chrysostom, which he had carefully drawn at Venice, identically repeated in churches at Athens, Mistra and other distant places, M. Paul Durand and his friend Didron sought for many months in various parts of Greece someone who could explain the mystery. At last in the Monastery of Esphigmenon at Mount Athos a master painter was found surrounded by two grades of assistants, apprentices and pupils, working from a manuscript which they dated back to the 13th century, and in this book the same figure of St. John, together with the rest of the Calendar, were minutely described, even to the regulation number of folds in the dress of each.

A careful examination of the translation of this manuscript does not discover any mention of the squared tracing board, as the work was always set out full size on the walls, but a Canon is given of the proportions of every portion of the human figure with a nose-length as the unit of measurement. Curiously, the system given for preserving records and reproducing the drawing in old paintings is by the use of oiled tracing paper, for the manufacture and use of which full directions are given in the first chapter. The part of the book which renders it of interest to the craft is the introduction in which the ceremony used in the reception of a pupil is given. Briefly he must, before offering himself as a candidate, study drawing and carefully prepare for giving the proofs of his capacity, which will be required. Then, before an image of the "Virgin conductress," he recites several prayers and hymns, after which a priest traces a sign of the cross on his head and invokes the Lord Jesus to enlighten and direct the heart and soul of the candidate and to guide his hands so that he may represent the holy likenesses with becoming dignity. (Full text is given in Appendix.) The age of this manuscript M. Didron could not fix with any certainty. There

<sup>1</sup> Manuel D'Iconographie Chrétienne. M. Didron. Imprimerie Royale, Paris, 1845. The English translations leave out the valuable technical information given at the beginning of the work. C.P.C.

were several copies, some probably 300 years old, but none were of the age of the original, which, written by a monk named Denys, of Agrapha, was probably some centuries older.

The use of the floors in portions of buildings in course of erection by medieval masons for tracing their full size details is well known, but to the present I have not met with any explanation of the apparently unnecessary work in cutting these tracings into the pavements which, after hundreds of years, still show sections of columns, arch curves and mouldings, rose windows with their geometrical construction and centre lines, such as can be seen on the terrace roofs of the aisles of the Cathedral at Limoges and which have been published in "*Annales Archeologiques*," Vol. 6. Similar tracings exist at Clermont and St. Quentin, and there is little doubt that they were but enlargements from small scale drawings such as are given by Wilars de Honcourt in his sketch-book<sup>1</sup>—a vellum manuscript of the 13th century. In this the preface quaintly describes the contents whilst serving as a memorial of the author. It runs as follows:—"Wilars de Honcourt salutes you and implores all who labour at the different kinds of work contained in this book to pray for his soul and hold him in remembrance. For in this book may be found good help to the knowledge of the great powers of masonry and of devices in carpentry. It also shows the power of the art of delineation, the outlines being regulated and taught in accordance with geometry." Beyond this preface the rest of the book consists of drawings of architectural and decorative subjects, carpentry and machinery, with a few words of explanatory description by each sketch.

Here again a geometrical formula is found for fixing the proportions of the face and figure, and on page 27 is a rough plan of a church, which looks as if the design had been influenced by the sectional lined tracing board, and bears the legend: "This is a square church designed for the Cistercian Order." This note respecting the Cistercian square-ended form of church is interesting as the principal peculiarity of the churches built by the Order was the square form of the apsidal end. This Order was the first to encourage art craftsmen, who were not monks, to live within the precincts of the Monasteries, where they were subjected to a certain amount of monastic discipline, in return for which they enjoyed protection and certain civil privileges. As time went on and the buildings were completed these craftsmen, compelled to seek work outside, still kept together in bands or guilds for mutual support and protection, carrying with them some of the monastic ritual, more of which now survives in our Lodge working than that of the craft mysteries or powers which at one time were considered of the greater value. In the Monastery our Masonic predecessors, in the pride of their works, boasted "*Laborare est orare*," thus claiming equality with those whose holy office consisted of prayer alone. But we, as operative Masonry has died out of our Lodges, strive for a happy balance of the two principles and for the better motto "*Orare et laborare*."

#### APPENDIX.

##### *Dedication Ceremony of an Apprentice Painter—Manuel D'Iconographie—M. Didron.*

Que celui qui veut apprendre la science de la peinture commence à s'en approcher et à s'y préparer d'avance pendant quelque temps, en dessinant sans relâche et simplement, sans employer de mesure, jusqu'à ce qu'il ait acquis un peu d'expérience et qu'il fasse preuve de capacité. Puis qu'il adresse à Jésus-Christ la prière et oraison suivante, devant une image de la Mère de Dieu, de la Vierge *Conductrice* (*ὁδηγήτρια*), pendant qu'un prêtre le bénit: "Roi du ciel, etc., etc.," ensuite l'hymne de la Vierge (*Le Magnificat*), un invitoire et les versets de la transfiguration. Puis, ayant tracé sur sa tête le signe de la croix, qu'il dise à haute voix: "Prions le Seigneur: Seigneur Jésus-Christ, notre Dieu! vous qui êtes doué d'une nature divine et sans bornes, qui avez pris un corps dans le sein de la Vierge Marie pour le salut de l'homme! vous qui avez daigné dessiner le caractère sacré de votre visage immortel et l'imprimer sur un saint voile, qui servit à guérir la maladie du satrape Abgare, et à éclairer son âme pour la connaissance du vrai Dieu! vous qui avez illuminé de votre saint Esprit votre divin apôtre et évangéliste Luc, afin qu'il pût représenter la beauté de votre mère très-pure, de celle qui vous a porté tout petit enfant dans ses bras, et qui disait: "La grâce de celui qui est né de moi s'est répandue sur les hommes!" vous, maître divin de tout ce qui existe, éclairez et dirigez mon âme, et le cœur et l'esprit de votre serviteur (N.); conduisez ses mains, afin qu'il puisse représenter dignement et parfaitement votre image, celle de votre très-sainte mère et celle de tous les saints, pour la gloire, la joie et l'embellissement de votre très sainte Église. Pardonnez les péchés de tous ceux qui vénéreront ces images, et qui, se mettant pieusement à genoux devant elles, rendront honneur au modèle qui est dans les cieux. Sauvez-les de toute influence mauvaise, et instruisez-les par de bons conseils. Je vous en conjure, par l'intermédiaire de votre très-sainte mère, de l'illustre apôtre et évangéliste saint Luc, et de tous les saints. Amen.

<sup>1</sup> Facsimile of the Sketch Book of "Villard de Honcourt," with Commentaries and Description, by J. B. A. Lassus and J. Quicherat, translated by the Rev. R. Willis, London, 1859.

BRO. RYLANDS rose to reply and contributed some very interesting additional information. Owing however to a stress of work, and to being unable to find a reference of importance, Bro. Rylands has not been able to communicate his remarks in written form in time for these pages, but they will be given later on.

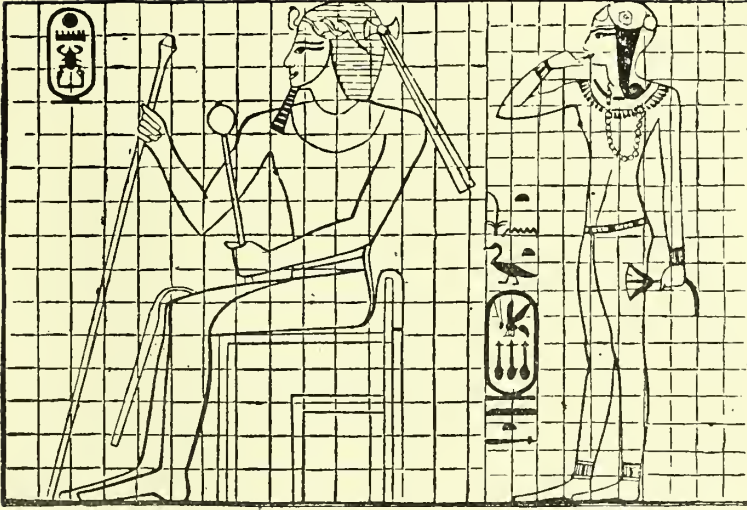
BRO. SPETH said:—I think there can be no two opinions as to the interesting nature of the paper we have just heard. As a society of Freemasons, descended in direct lineal continuation from societies of actual builders, the methods of these latter can never be otherwise than of interest to us, even though the methods themselves have no real and obvious bearing on our proceedings of to-day. In the present case, I think the connection is quite possible, although there may be many gaps to fill up, the evidence for which has not yet come to hand. Bro. Clarke has shown us that in Egypt a tracing board of squares was used, also in Roman times, and in Persia at the present day; whilst in the latter country this tracing board is actually, in one of its forms, the floor of the architect's workshop itself, a reduction of this floor serving him as a portable tracing board. This is the exact position of our Masonic tracing board at this time. As far back as we can go, we find that the tracing board was figured in chalk or charcoal on the floor of the lodge-room and washed out after the ceremonies were ended. This tracing was a representation of the Lodge, not, it is true, as an architect would draw it, but somewhat modified by the exigencies of symbolism. In later times this drawing was transferred to a cloth which was laid on the floor, thus saving both the repeated drafting and the subsequent sponging out. Later still, the drawing was transferred to small boards of a more portable nature, and the cloth or carpet retained nothing but the square pattern. We thus have an exact reproduction of the Persian workshop-floor and its portable reproduction, but without the squares entirely covering the latter, they being no longer needed, although they are still represented over a portion of the tracing board. The missing gap is here to show that in our mediæval operative Lodges this squaring of the plans was used; but Bro. Clarke has shown, at least, that designs were worked out on the floors of the buildings, which is a step in that direction. If, therefore, we were justified in concluding that something similar to the Persian practice prevailed in England, or that a tradition of it had been preserved, then we should have an obvious operative origin for our Masonic pavement. The alternate colouring of black and white in the squares, which would be unsuitable for operative purposes, might be attributed to subsequent symbolic ideas. But even then, the first form of the pavement ought to show us the lines square with, and not, as at present, diagonal to the sides of the apartment. And this is what we really do find. In all the earlier engravings of the Masonic flooring, and to this day on our Grand Lodge Certificates, the lines are straight up and down, whereas the carpet we are now standing upon is painted with squares placed diagonally. An interesting question would be to discover when this latter custom was first introduced, and how long ago it became general? To whom are we to attribute the innovation? Probably to the manufacturers of Masonic furniture. They may have been guided by some symbolic motive in so doing, but I almost imagine that they had no reason except a feeling that their new arrangement looked more artistic. I may, however, mention that I have seen floor-cloths correctly designed, but cannot remember where. Bro. Speth concluded by proposing a hearty vote of thanks to Bro. Purdon Clarke for the interesting paper with which he had favoured the Lodge.

BRO. GOULD, in seconding the motion, said that the paper which had so long stood in the name of their I.G., having been now read, had fully come up to the somewhat sanguine anticipations which had been conceived with regard to it. Their work, in the Quatuor Coronati Lodge, was conducted, as far as possible, on the old and sound principle of proceeding from the known to the unknown, though this, of course, like all rules of a similar character, was easier to lay down in theory than to apply in practice. For example, in order to acquire new information, or to obtain what might be called additional materials for the symbolical building operations which were carried on in 2076, it was necessary to step out of the beaten track, and the daring innovator who struck out a path of his own, incurred the risk of being set down as a false guide, who had lost his own way, and was travelling farther and farther from the point at which he had diverged from the high road—whereas the truth might be, that he was proceeding in a parallel direction with his former companions, and the general knowledge would eventually be very sensibly enlarged by the opportunities afforded him for lateral research. The customs of the building trades, the whole world over, were, without doubt, within the legitimate scope of the course of investigation which should be followed up by the Lodge, and he felt, therefore, that in the lecture they had listened to that evening, Bro. Purdon Clarke had set an excellent example, which he hoped might be imitated in the future by other brethren to whom opportunities might be

similarly presented, of studying in foreign countries the use by the natives there, of any symbols of the Masons' art.

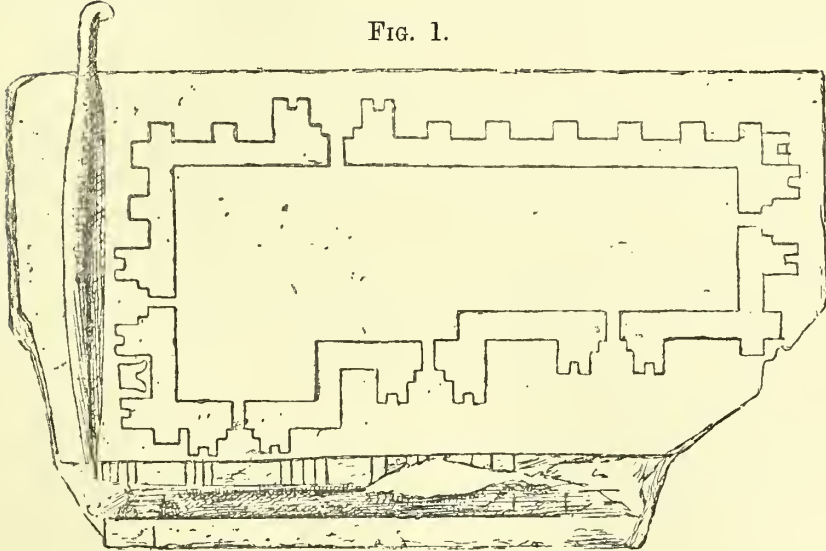
BRO. HAYTER LEWIS said: I am sure that all our Brethren, after hearing Bro. Purdon Clarke's most interesting paper, must congratulate themselves on his having become one of the contributors to our *Transactions*. It is a paper which very few men, whether within our Circle or out of it, could have written: for the practical knowledge and aptitude to decide and apply it to our purpose is in the possession of very few, whether Freemason or not. After what has been said by Bros. Rylands, Gould, and Speth, there remains but little for me to add: but I may, perhaps, venture to enlarge, slightly, upon two or three details to which Bro. Purdon Clarke has alluded. In particular I would like to point out the grand positions occupied by Gudea, the Chaldean Master of the Tracing Board, who forms one of the most striking features in Bro. Clarke's paper. He was a Prince, ruling, evidently, over a large province, and he is of special interest to us as leaving us a clearly worked out architectural drawing of a great work in hand by him, which drawing is, so far as I know, the oldest by some two thousand years of any such left to us. Not only so, but he has also given to us the first sketch of a specification; for on the drapery and other parts of the ten statues of him still in existence he has specified the origin and application of the materials used in the building whose plan he gives. There have been various translations of portions of the inscriptions, the latest being by Major Conder, R.E., in the April number of the Palestine Exploration quarterly statement of this year. Gudea describes his obtaining wood from Lebanon and Lower Egypt for the shrine and covering it with plates of bronze. The great gates he covered with silver. He made great pillars of copper and adorned them with gold dust from Southern Egypt. He used bitumen for the foundations and stones from Phœnicia. His slabs were of marble or alabaster. His statues were of granite (or diorite) from Sinai, and various other details are given from which it appears that the shrine of the God was made of rare woods, ornamented with precious metals, and enclosed in a strong fortress built on the very plan which he shews in his tracing board, and which causes the statue to be about the most interesting one that has been left to us from antiquity. Turning for a few moments to Egypt we have the statue of another remarkable architect, Prince Merhet, whose tomb was found at Gizeh by Lepsius and transported by him, bodily, to Berlin. But the sea air destroyed the ornamental lime and painting. From the inscription Lepsius supposed him to have been a son of Cheofu (Chufu). He bore a title much like that of the architect to Grand Lodge, viz., "Superintendent General of the Royal Building." Lepsius otherwise translates it as Ober-hof-Baurath, a High Court Architect; but his plans have perished with him. I would like now to say a few words as to my own slight experience of Eastern work, because it has convinced me that it could only have been carried out successfully by such compact bodies of workmen as Bro. Clarke describes, viz., of apprentices taught in the workshop most carefully and then gradually raised to be craftsmen, some of the more intelligent being afterwards raised to be masters. My first acquaintance with sketching Eastern art was made just 51 years ago in the well-known Castello di Zisa near Palermo—a lovely little kiosk, adorned with rare marbles and mosaics, but above all, to my mind, with the Saracenic stalactite or honeycomb work, as a finish to the three large recesses. This being the first time I had seen it I sat down at once to sketch it and then to become master of its mode of design, but I never was so completely puzzled by a sketch as by that. It was a long time before I could catch the leading idea of it, and even when I had done so the details were so complicated as to make that sketch live in my memory as one of the most difficult ones that I ever made. Some years afterwards I was with the late Mr. Owen Jones when he was carrying out some of the Alhambra Courts at the Crystal Palace, and he told me that though constantly on the spot and giving personal directions he could not make the plasterers understand the drawings which he made, and he was obliged to make models of each bit of work before he could get it done. Again, not many years past, Bro. Purdon Clarke was kind enough to give to me detailed particulars of the construction and ornamental work of a Persian house, amongst the rest being the plan of a ceiling. He had to go abroad directly afterwards, so that I was left to work out the aforesaid plan by myself, and, although I knew the general outline which the ceiling would take when finished, I confess to have been as puzzled as Mr. Owen Jones' workmen were, to build it from the plan—or to say the truth, to understand the plan at all. But Bro. Clarke told me that a Persian workman could have understood the whole thing, plan, elevation, and section, without difficulty. There is one more remark I will venture to make, viz., to allude to a statement made by Mr. G. Curzon in his well-known work on Persia, [vol. ii., p. 245], viz., that in a shawl manufactory which he visited, he found that the shawls "were made from patterns, not painted but learned by heart, a tremendous strain on the memory." The italics are mine, but with Bro. Clarke's explanations as to such work, the strain appears to be a good deal removed. I have now only to put to you the

FIG. 2.



*Egyptian Canon of Proportion B.C. 1250.*

FIG. 1.



*Chaldean Plan in the Louvre.*



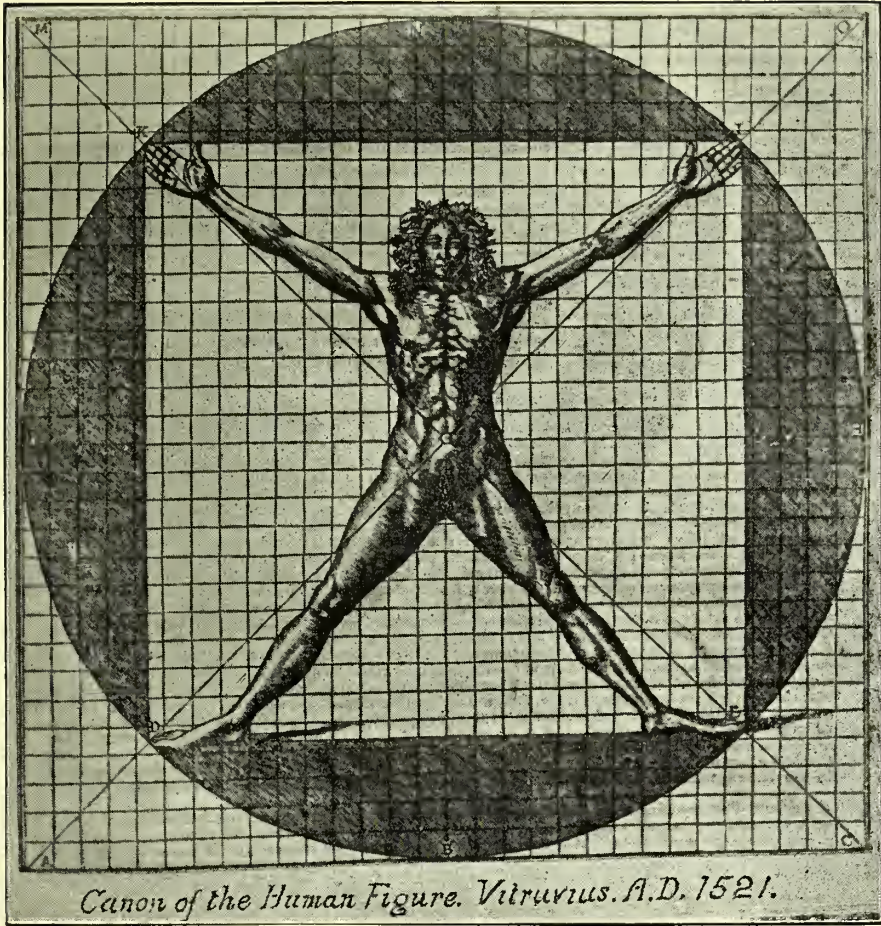
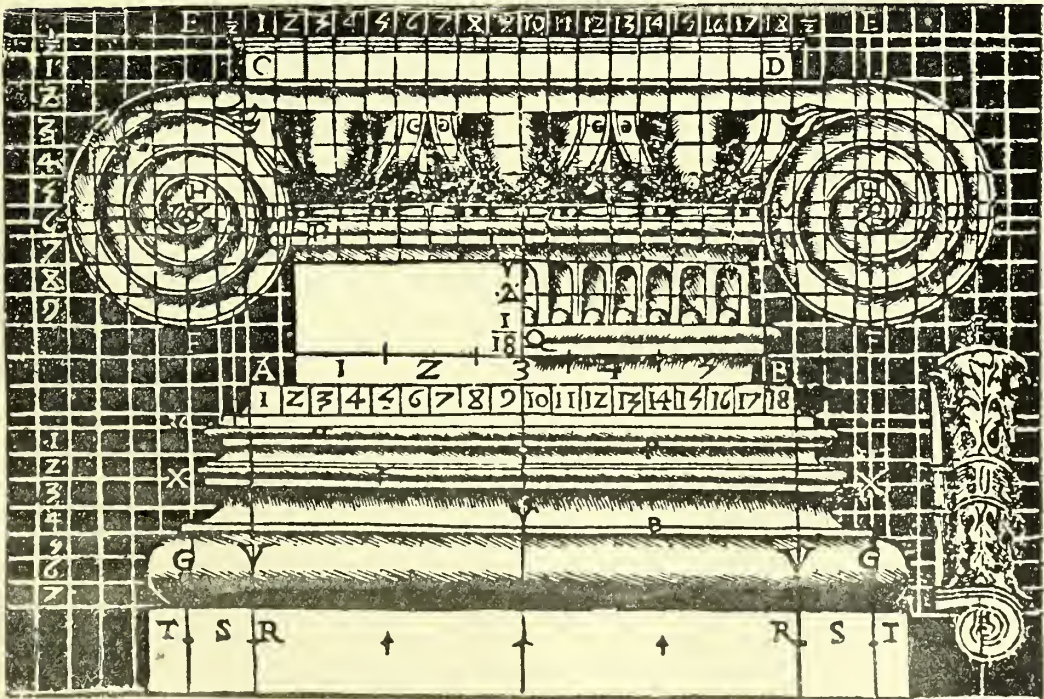


FIG. 1.



*Ionic Cap and Base. A.D. 1521.*

FIG. 2.





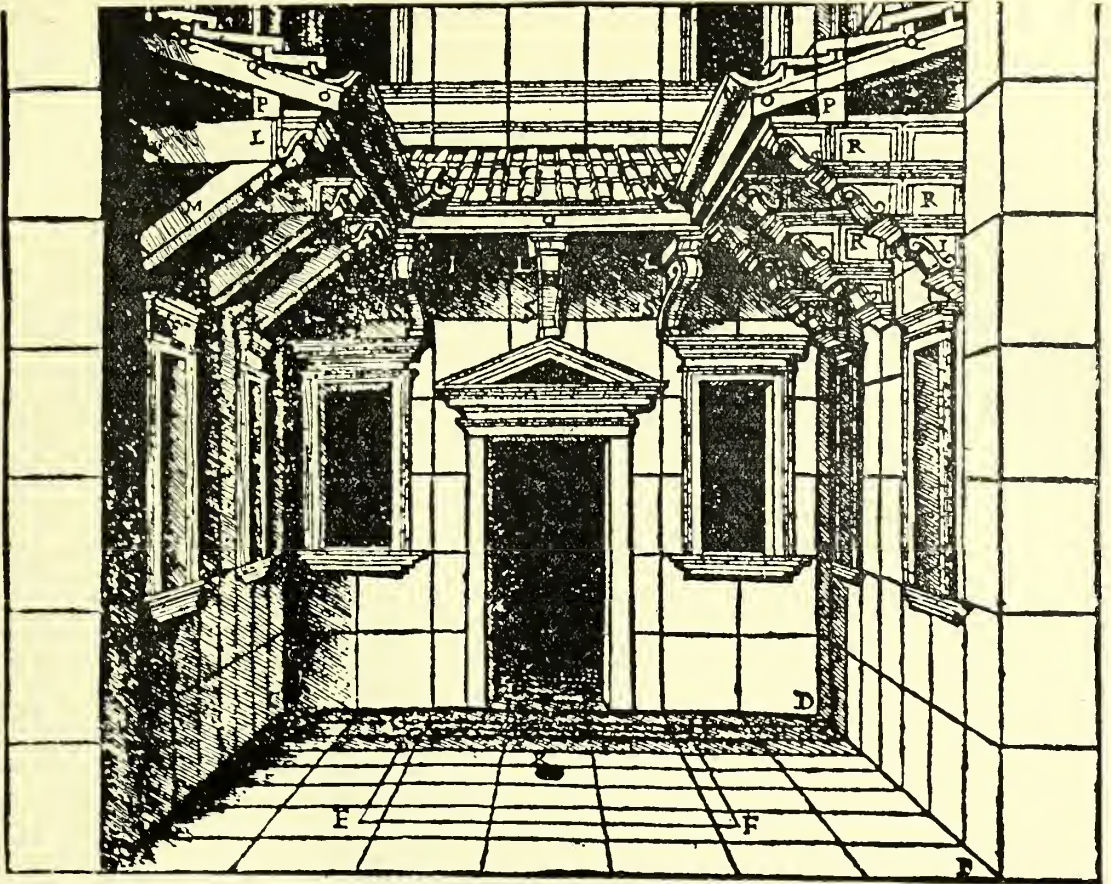


FIG. 1

*Roman interior. Vitruvius A.D. 1521.*

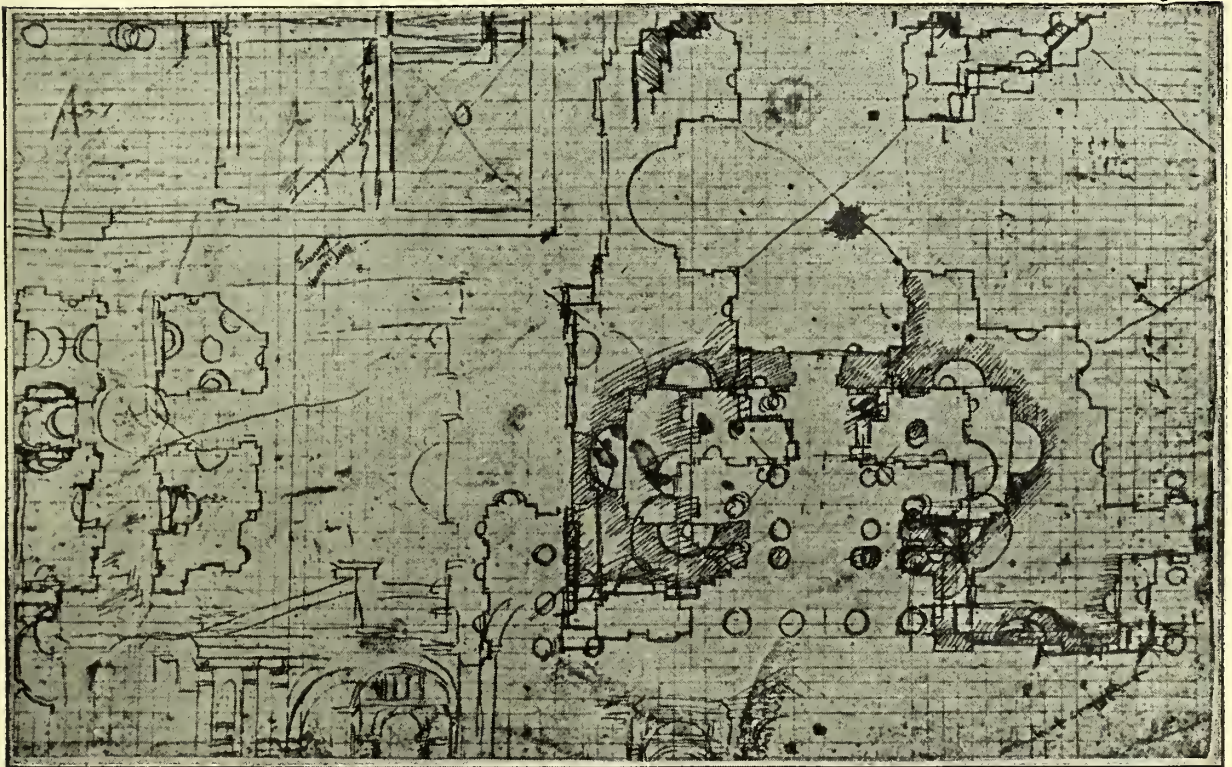
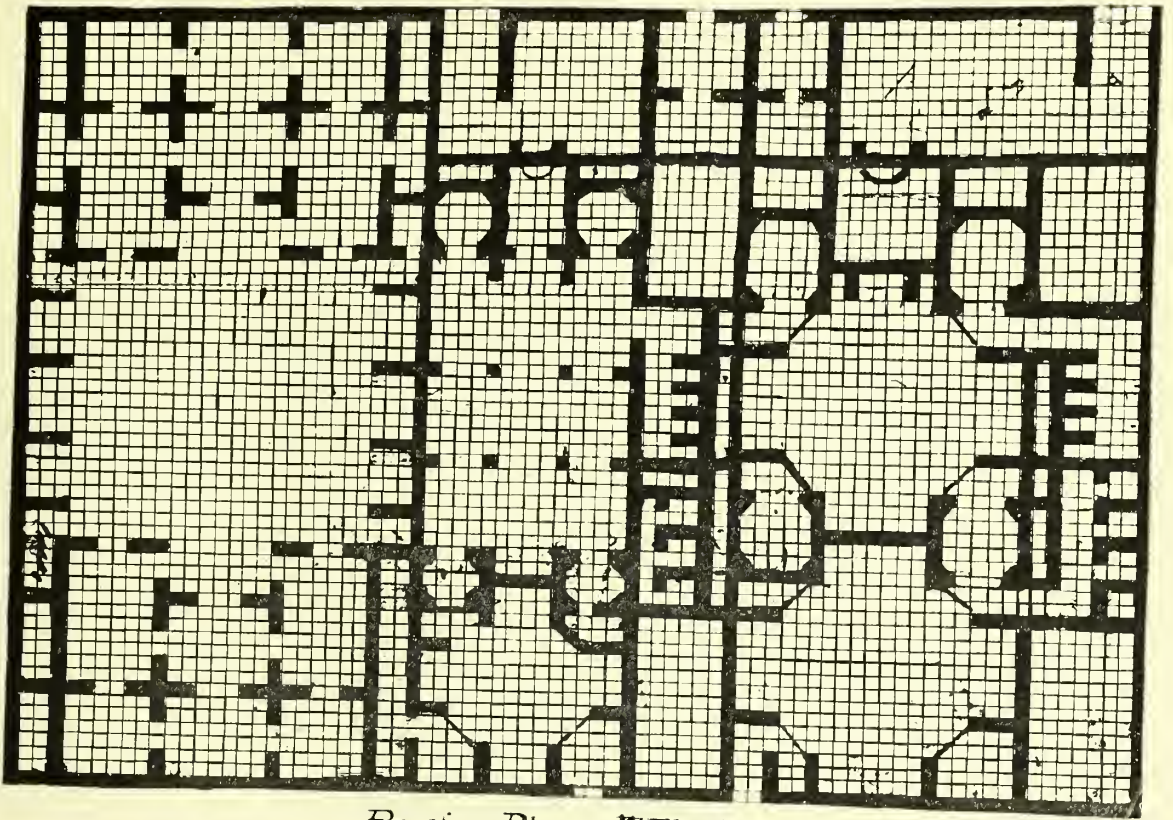


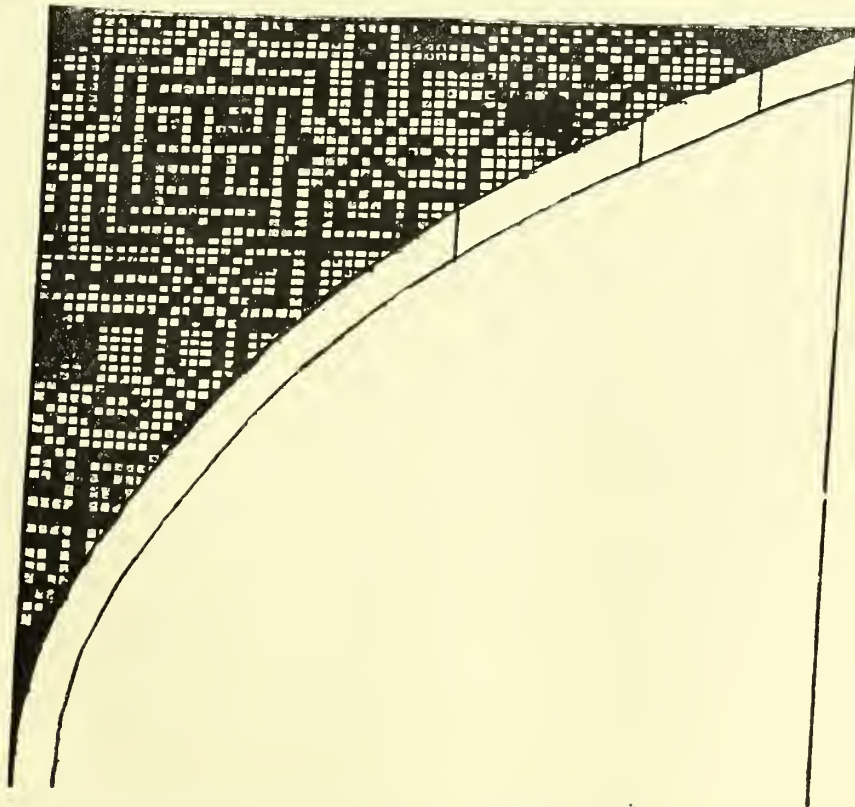
FIG. 2.

*Sketch Plan attributed to Raphael Sanzio, A.D., 1514.*



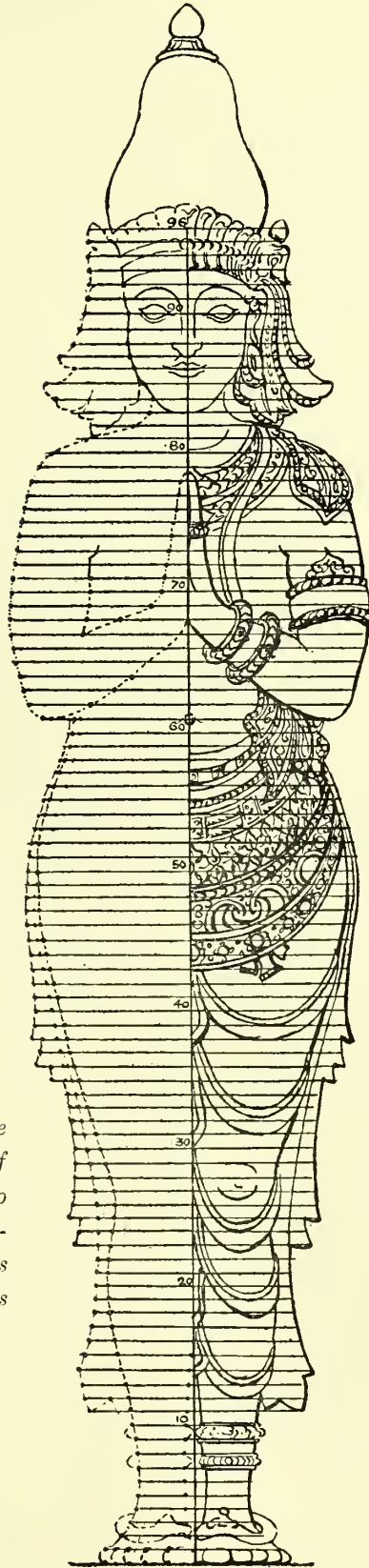


*Persian Plans. XVIII. Cen<sup>ty</sup>*



*Arch Spandrel - Persian. XVIII. Cen<sup>ty</sup>*





*The proportions of this figure are taken from a photograph of one in Trimul Naik's Portico at Madura and are only approximately correct. Two arms holding a mace and a discus have been omitted.*

*A centre line, equal to the height of the required figure, is divided into 96 parts. Then starting from the base, with one part as the unit of measurement, offsets are dotted on either side through which lines are afterwards drawn to complete the figure.*

*Ancient System in use at Madura in 1882.*



vote of thanks which will, I am sure, be unanimously and most heartily accorded to Bro. Clarke.

The vote of thanks was carried by acclamation, and Bro. Clarke replied in a few words.

I must first thank Bro. Rylands for having, in the few days he has had to look over my manuscript, so amplified my illustrations by the tracings he has brought this evening of other examples of the use of squaring, from Egyptian tombs, especially one—which is a surprise to me—as it indicates a similar system to that used at Madura for producing the outline of the human figure by means of a central stem and off-sets right and left of it.

Bro. Speth's remarks respecting the change from square to diagonal in the floor tessellation gives me an opportunity of premising that there is some meaning in it beyond that of mere convenience or elegance of design; as invariably the tracing board of the first degree shows it parallel, whilst in the second it is always diagonal, and perhaps this might be emblematical of the progress made by the apprentice and pointing to his ultimate advancement to a position when, as a master of the Craft, he would be free to draw as he pleased, and not constrained to limit his work to the enlargement of his master's design.

Our W.M. has cleared up a difficulty respecting the correct name of the Chaldean master of the tracing board which puzzled me greatly, as I found the French authorities were squabbling as to the individuality of the personage of this very ancient statue.

Referring to the difficulty which our W.M. and the late Mr. Owen Jones experienced with respect to the reproduction of stalactite vaulting, I feel that it is only by some such system as that used in Persia—and which I had the pleasure of showing to Prof. S. Aitchison in 1878 when two Persian workmen were sent by the Shah to build a kiosk in Paris—that complicated stalactite vaulting could be done at all. To describe it briefly: the whole is planned and cut into the floor of the room, then, starting with a profile of the horizontal section of the lowest bracket, successive plans were made by running thin sheets of plaster on to the floor and cutting them to the outline of each successive row of cusped brackets, and these, fastened up one above the other four or five inches apart, only required filling in with plaster applied by a trowel, and the workmen had nothing to think about beyond doing this work neatly.

The *Shilpa Shastras* I saw at Madras will, I trust, some day be properly examined. Copies exist in the Tanjore Library—which I believe is now at the University of Madras. Before leaving India I reported the matter to the Lieut.-Governor of the Presidency, who laid it before his Council, and instructed the Government architect and Dr. Oppert of the University to report on the subject. The architect—who was too busy with practical work and had very little taste for antiquities—reported that Ram Raz had translated all that was worth translating, and that he did not think it would be of any practical value to take up the matter again, at the same time asking to be relieved from any such duty. Dr. Oppert's report was favourable and in addition stated that copies of the books were in the Tanjore Library. A copy of these two reports was sent to me by the Madras Government, and I was asked for further suggestions. This was followed by a letter from Dr. Oppert offering his assistance should I go on with it, but pressure of business caused me to put off the matter, and as the sympathetic and intelligent Lieut.-Governor—Sir Mountstuart Grant Duff—left, I felt that without his support it would be useless to try to carry such a weighty matter, and therefore left it to the future, and now trust that some of our brethren in India will be able to throw some light on this interesting matter. As for the architect's report it is not of a nature to discourage anyone as, had he taken the trouble to read Ram Raz's book, he would have found that Ram Raz died shortly after beginning the work, after having translated only a very small portion of the *Shilpa Shastras*. The Government architect, furthermore, went out of his way to depreciate the *Shastras* by saying that to show the trivial nature of their contents he would instance the measure of length given as a standard, and that these begin by "8 atoms, 1 grain of dust, 8 grains of dust, 1 point of hair, 8 points of hair, 1 louse length; 8 louse lengths one grain of yava. Formerly such approximations might be laughed at, but we now know that the law of averages brings items of that kind to a certainty, and nobody laughs at the "ratti" weights used in weighing gold and precious metals in India, even though they are but the seeds of a desert plant; and furthermore, do not our own measures of length include such items as nails and barleycorns?

## THE "ANCIENT STIRLING LODGE."

BY BRO. W. J. HUGHAN, P.G.D.



E have not heard much lately about the "Ancient Stirling Lodge," but it has a most interesting history, well deserving of publication. Until then, a few particulars will doubtless be welcome. Through the valued introduction of Bro. R. S. Brown, of Edinburgh, I obtained the loan of the earliest preserved records, and the famous "By-laws of 1745." The latter I referred to in my "Royal Arch, 1743-1893," but had not then seen the Minute Books and Regulations, so was dependant on the transcripts made by my friend. I have since had them lent me, by consent of the R.W.M. (Bro. Thomas Allison, of Stirling), and find, much to my regret, that the laws of 1745 are not the original code of that year, but a copy made later on. Bro. R. F. Gould, in his review of the Dr. Dassigny *facsimile*<sup>1</sup> (which for accuracy of reproduction cannot be excelled), has kindly explained this matter most fully, but I refer to it again, farther on.

The Lodge No. 30, Stirling, is likely to be the same that was represented on the second of the St. Clair Charters of A.D. 1628 *circa* (according to Bro. D. Murray Lyon's estimate) as "The Ludge of Stirlinge," and if so, dates long before the year 1708, ascribed to it in the Calendars.

The two brasses preserved are very curious and valuable; especially so, if of the period claimed, viz., the 17th century. They are about three inches wide and nine inches long, and are certainly as stated in the early regulations of the Grand Chapter of Scotland "rudely engraved." The one appertains to Craft Masonry, obverse and reverse; the other partaking of the same character, as respects the obverse, but the reverse is an extraordinary kind of tracing board, on which are the names of the "Redd Cros or Ark," "Sepulchere," "Knights of Malta," and "Night Templer." The singular figures, and the six concentric arches at foot are very suggestive, and though not in my opinion older than about the middle of the last century, they are very noteworthy and quite unique. Both sides have been photographed by Bro. J. C. Dinham, of Torquay, and reproduced from sketches kindly made by our gifted Secretary.

Since then, Bro. Allison has sent me a document written on parchment, and looked upon as a "Charter," which I find to be a copy of the "Old Charges," hitherto untraced. It measures 2-feet wide, and some 20-inches long, and the caligraphy extends the full width. It is kept framed in the Lodge, and meetings of late are only permitted on its being present. I have carefully copied it, after some difficulty, and find that the text is of the "Grand Lodge family," being often like the "Kilwinning MS.," and the period of its transcription from evidently a much older scroll, may be fixed as about 1650. Full particulars will be found in the *Freemason* for 27th May, 1893.

The regulations already referred to are in a thin folio book containing two different sets of By-Laws, transcribed from what was evidently the code of 1745, and there follow hundreds of signatures, ranging from about 1790 to some thirty-five years later. Then there are a blank page and another lot of signatures down to the year 1859, the first date of the second series being of the year 1826, so that the roll of names is practically continuous for nearly seventy years.

There are four pages left blank; and on the fifth another set of "by-laws" is commenced, occupying ten pages inclusive, (signed by the majority of the officers), and agreed to at the Lodge held June 2nd, 1857. These are also subscribed to by a score of brethren, the first signature being dated May 8th, 1858. The rest of the volume has not been used.

It is stated in the *late* rules that the Lodge recognised "no other degrees of Masonry than that known by the name of St. John's Masonry, comprehended in the three degrees of Apprentice, Fellow Craft and Master Mason."

The really interesting portion, however, is the first code of by-laws, which has the following introduction.<sup>2</sup>

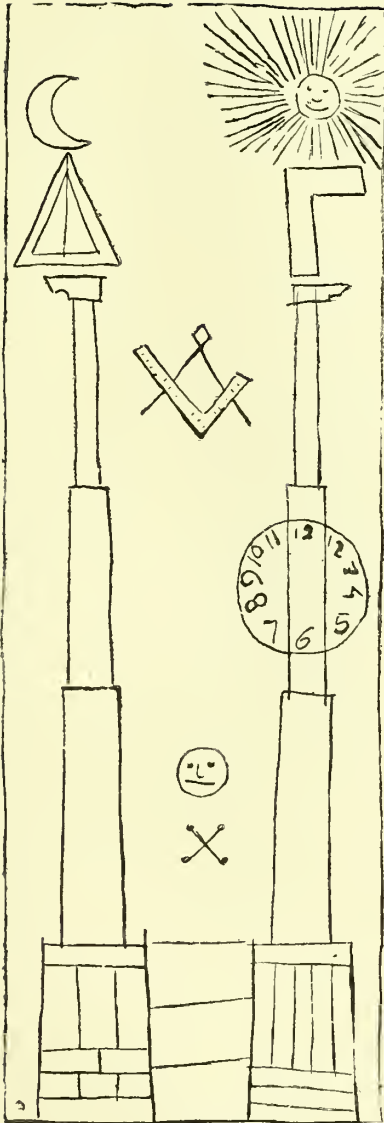
"At Stirling the fourteenth day of May one thousand seven hundred and fourty five years.

Which day in terms of a former act anent making Bye Laws for the benefit and utility of this Lodge of Stirling, There was presented by the committee

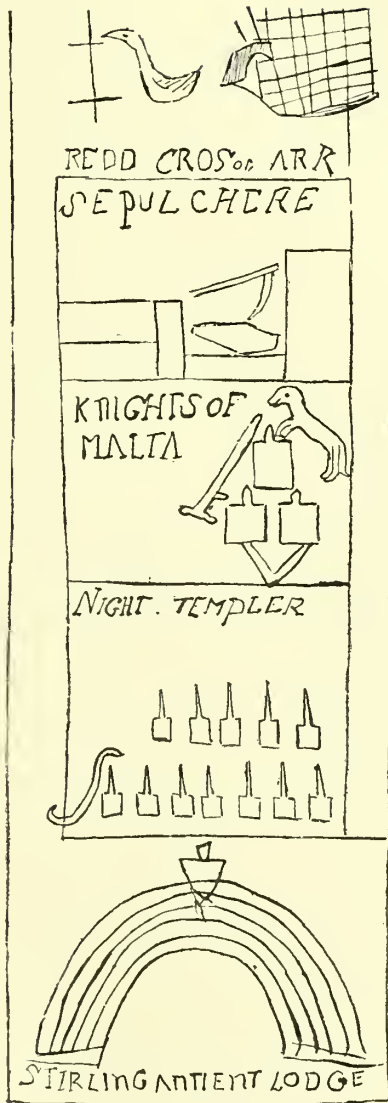
<sup>1</sup> Bro. Richard Jackson, Leeds. 10/6 nett.

<sup>2</sup> The laws are headed "Stirling Antient Lodge," and then is written "No. 26," by a later hand. On inside of cover "No. 31" is crossed out, and "Now 26" inserted, whatever that may mean. Probably earlier numerations. I believe the Lodge was 32 and then 30, at which it remains, and is so numbered in the Laws, Grand Lodge of Scotland, 1836 and 1848.





OBVERSE.



REVERSE.

ONE OF THE TWO BRASSES PRESERVED IN THE  
"ANCIENT STIRLING LODGE."



then appointed, several Bye laws, which after reading, the Lodge Did unanimously approve of, and appointed the same to be ingrossed in a Book apart for the good regulation of the Lodge in time coming, and the Treasurer to provide such book and these laws to be ingrossed accordingly (signed) thus *Jo: Callender, M.* Extracted furth of the records of the said Lodge By [*Blank*] Follows the said Bye Laws " etc.

The first rule provides "That the Lodge be always convened and held in a Brother's house," and in "1<sup>mo</sup> 2<sup>d</sup> part" it was enacted "that no Brother presume to intrude the Lodge without the badge of the Craft and cloathed in a proper manner." Also "That every Brother for the use of the Box and for the prosecuting our laudable Institutions of [*blank*] and charity pay to the Treasurer for the time being the sum of sixpence sterling upon the day of every quarterly meeting."

Unanimous election was necessary in the reception of new members, and no candidate was allowed to be "admitted as a member of this Lodge, till the Treasurer declare to the Master, when asked, That he has received from the Candidate all the accustomed dues, and holds himself satisfied therewith, and responsible to the Lodge for such dues, which are as follows, viz<sup>t</sup>."

" For an entered apprentice	£	, 10
Dues to the Grand Lodge	2	9
To the Tyler	1	0
Passing fellow Craft	2	6
Passing Master	7	6
Matriculation—all sterling	2	6
Excelent and super Excelent, five shillings sterling		
and Knights of Malta five shillings sterling ;		
And that each entered prentice shall treat		
the Lodge to the extent of five shillings sterling		
if demanded "		

We read also that "after the Lodge is formed and while it continues, a certain portion of time be spent in the Instruction of prentices in the Royal Art, and in a way not to be expressed in writing." Members of the Lodge were permitted "to make Masons" by "special commission or powers from the master and wardens," and after "ten o'clock at night, at farthest" every Brother was at liberty "to stay or go, as he shall think proper." These Laws were read at every quarterly communication, and subscribed to by all the members accordingly.

The transcript seems to have been made from an old copy, doubtless of 1745, as stated, for the writer was evidently unable to decipher some portions, and therefore left them blank; and the general style of the regulations would do very well for that year, so that appearances certainly favour the belief that the foregoing transcript of about the year 1790 was made from the original code of 1745. The "water-mark" in the paper is not dated, but the name of the makers often occurs, viz., "*Paine & Sons.*"

These by-laws, being a transcript, as declared of the year 1745, are thus noted in the earliest volume of minutes preserved—a grand old folio, beginning on "28 December, 1741 years," and ending 10th Aug., 1822—, and it will be seen the records are in agreement as to the date of enactment; and so as to other particulars given in the transcript.

"*Sterling 14th February, 1745.* The same day, the Master Lodge taking to their consideration that it is most necessary that certain by-laws should be Compiled for the better regulation of this Lodge, the Lodge therefore Do nominate and appoynt the following Brethren to meet to the purpose fores<sup>d</sup>" etc. The Committee were "to meet upon teusday the twenty sixth Current, in the house of our Brother James Jaffray In order that such by laws may be layd before a generall meeting to be approv'd or disproven as the Lodge shall see &c. *Jo. Callander M.*"<sup>1</sup>

On May 14th 1745. "In terms of a former act ainent making bye laws for the benefite & utility of this Lodge, there was presented by the Committee then appoynted severall bye laws, which after reading, the Lodge did unanimously approve of these laws & do appoynt the same to be engrossed in a book apart For the good regulation of this Lodge in tyme coming, and the T'scr to provide such book & these laws to be engrossed accordingly. *Jo. Calandar, M.*"

When the Lodge was first formed is not known, the year 1708, cited in the Regulations of the Grand Lodge of Scotland, 1848, being apparently conjectural, and much too modern. It was not represented at the inauguration of the Grand Lodge in 1736, but joined some seven years later on.

<sup>1</sup> This Brother was elected as a joining member from another Lodge on 27th Dec., 1744, and is described as "John Callender of Craigforth."

At pages 10—11, the “Charge and Discharge Ensign George Monro, his Intrusions as Treasurer to the Lodge of Sterling from St. John’s Day 1738 to D<sup>o</sup>. 1741,” which begin with a cash balance of £1 15 11, and end also with a credit, “which was instantly paid by the Accomptant” (only *eighteen pence*, however) indicate that the Lodge was active immediately before this volume begins. The fees then were 10/- for an apprentice, 13/4 for “Apprentice & Fellow Craft” (an unusual combination a few years farther on) and £1 3 4 for “Prentice Fellow Craft & Master.” What is termed “Matriculation,” *i.e.* becoming a “joining member,”<sup>1</sup> cost then the half of “six and eight pence” (forty shillings *Scots*). These sums were exclusive of the small dues to the Grand Lodge on each initiation, *viz.*, half a crown.

The Lodge then was supported by many landed proprietors of the neighbourhood, and though “bills” were often taken in lieu of cash payments (as was the custom) the records indicate that the class of members early last century was of a much more aristocratic character than subsequently. The minutes were never better kept than during this period, and many of the entries suggest that changes and additions were being made in the Lodge furniture in consequence of the formation of the Grand Lodge of Scotland.

Patk. Murray was paid £2 7s. “for the Jewels”; James Urquhart received 15s. for “cutting the seal,” and a small sum is noted for “white Rods.” The next audit was for the years 1741 to 1743, at which time members were in debt to the Lodges in bills, etc., the large amount of £20 12s. 5d., ending St. John’s Day, 1743; mainly owing to the pernicious custom of “giving credit” for initiations, etc.

The first minute in the Book reads as follows:—

“Stirling 28 December 1741 years.

The same Day the Lodge being Convened In the house of Bro. George Hendersone In terms of an act the Twenty third Current for keeping the feast of St. John and Electing a Master and other office bearers, And accordingly the Lodge unanimously nominate and elect our worthy Brother George Monro to be our our Right Worshipfull Master for a year to Come, James Christie senior, and Thomas Glas Junior, Wardens, Edward Magne Thesaurer, Robert Leckie Secretary and James Stark, Clerk, And Continues Thomas Blackwill and Hary Thorntoun, Taylors. [Signed.] *Wal. Stirling, M.*”

On December 21st, 1742, “Captain John Bickerstaff, Ensign, Thomas Faeloner, and William Chisholm, Surgeon, all of Colonell Longs Regiment of Foot” were received and admitted apprentices, and on December 27th of that year Captain Jesse Shafto, of the same regiment, “matriculated and made Master,” the fee being 13s. 4d. Stewards were first of all nominated for the festival of St. John, in Winter, but subsequently appointed with the other officers, one being termed “Head Steward,” and the others, four in number, “Stewards” only.

No distinctive name of the Lodge is mentioned until May 23rd, 1745, when it is termed “the Lodge of Sterling Kilwinin” (or “Kilwinning” later on). Why the word Kilwinning was added is not known, for there is no mention of such an origin in the records of “Mother Lodge Kilwinning.” It may have been thought the right thing to do, just as with several other old Lodges, which may or may not have been justified in using that honourable title. An early name, though not mentioned much until late years, was that of the “Antient Stirling Lodge, or “Stirling Antient Lodge,” as engraved on the old brass plates, but doubtless the original designation was simply “The Lodge of Stirling.”

A “Committee of Master Masons” was appointed by the Lodge on December 21st, 1742, for business purposes. The third degree is described as “made Master” in 1742, and termed “passing” on 14th February, 1745, just as with Fellow Crafts in 1744. The “Masters’ Lodge” found a Brother qualified for the second degree in 1745, and at the same meeting the members were satisfied with the Masonic knowledge of three craftsmen, who were there and then “passed as Master Masons.” The well-known term “Raising” occurs in 1757, in reference to that important ceremony; and subsequently the two words “Passing” and “Raising” are used, as we do now.

Down to 1791 it was the custom to enter short titles to each of the minutes in the margin, which I found very helpful in looking through the volume, especially when the calligraphy was far from perfection.

On Nov. 6th, 1750, an “Act” was made “superceding the pay<sup>t</sup> of the quarterly six-pences,” *pro tem*; and on the 10th Dec., 1751, the Committee reported in favour of still “superceding and suspending” such payments, and the Lodge agreed accordingly.

The Lodge was officially represented at Dunblane (according to the vote of the members) by the Master and Wardens. This old Lodge is now No. 9. Numerous elections

<sup>1</sup> The term “matriculation” also included the fee to Grand Lodge, which was half-a-crown, and payable by initiates

of joining members are duly entered, but the names of the earliest Lodges are not noted. On 30th Nov., 1747, James Robertson, "upon examination," was "matriculated as a member" from the "Lodge of Falkirk" (now No. 16.) There were also many brethren accepted from the "Royal Arch Lodge of Stirling" and other Lodges, not a few being "gratis." It was agreed on 20th Dec., 1775, "that a procession should be made on St. John's Day from Stirling Castle to the Trades Hall with lighted flambeaus, and [the Lodge] appointed Br. Alex<sup>r</sup> Young to commission thirty flambeaus for said purpose, and likewise to procure thirty *sober men* from the Garrison to carry them."

It seems that an "irregular Lodge" had been meeting at the Castle for "some time," and hence the brethren went to work to set matters right, which they did by electing the offenders as members, on payment of the requisite fees. The purchase of sashes and aprons indicate that the Lodge kept a supply for the use of those who attended the meetings. A new jewel for the Master, "agreeable to the figure on his apron," was ordered 13th Dec., 1782.

The references to degrees other than the *first three* begin in 1784. Singular that there are none before, considering the rules as to such in the by-laws of 1745. The earliest is dated Feb. 5th, 1784, when a Brother was advanced to "Excellent and Super-Excellent and he paid £0 5s. 0d." This one dated Dec. 23rd, 1784, is lengthy and reads:—

"The antient Lodge of Stirling having solicited Broyr<sup>r</sup> Alex<sup>r</sup> Craig to Honour them with being made Knights of Malta, and likeways to insert their Charter into their old Book, and like ways appropriate apart of said Book by way of Index for inserting the Diferent steps of Masonry that each Broyr<sup>r</sup> had obtained so that ther should be no Doubts nor mistake in that Respect, the aforesaid Broyr Alex<sup>r</sup> Craig hath comply<sup>d</sup> with ther Request and upon Dec. 29th, 1783, Honoured this truely antient Lodge with making a few of them Knights of Malta *as he had about ten years agoe* advanced them to Excelent and Super-Excelent, and also fil<sup>d</sup> up the old Book according to their Request; in consideration thereof of the antient Lodge of Stirling granted him a Draugt upon their treasurer for two pounds two shillings sterling for Honouring them with Knighthood and ten shillings sterling for his trouble," &c. Also in the Treasurer's statement of accounts St. John's Day, 1784, is the item "To John McIntyre's Eintro *five steps* £1. 2. 9."<sup>1</sup> For Dec. 30th, 1785, we read as follows:—"They then honoured Brother James McFarlane and Brother Peter Brown to the *first and second* most Honourable order of the Nights Malto." This was done at a "*general meeting*" of the Lodge. Dec. 6th, 1787, Rob<sup>t</sup>. Taylor, from Alloa, having "matriculated" in the Lodge was "advanced to Arch and Royal Arch at same time. The than honoured the said Br. John McKarthen and Br. John Jack into the high *steps* of Knights Malto." According to the statement of Accounts, 1787, a fee of five shillings each was paid for the "Arch and Royal Arch" by five brethren. Five brethren were also made "Arch and Royal Arch Masons" on Sept. 8th, 1791.

In the Accounts for 1792, two fees of five shillings each are entered for Knight of Maltaship." *Statement of Accounts*, 1794. Five shillings credited for "Arch and Royal Arch," and a similar sum for "*red cross*." In the statement for 1798 fees are entered as paid for "Excelent" and "Red Cross." Four are recorded of the latter, two at 15s. each, and the other couple at 10s. each.

Three brethren were "Raised to the Degree of Arch and Royal Arch" 21st March, 1799, at the usual fees.

Several leaves have been torn out of the minute book, and evidently this desecration was much felt by one of the members, who wrote above the record of 1809. "It is humbly requested of the Brethren not tare any more Pages out of this Book."

A kind of branch Lodge, called "The Callander division of the Ancient Lodge of Sterling No. 31, since the 23 Nov. 1812" reported seventeen admissions, with fees remitted, and three unpaid. This irregular, but not then illegal mode of initiation, etc., seems often to have been practised early this century, and was not objected to by the authorities at the period in question.

A curious entry occurs under date of 7th April, 1808. A candidate "was admitted an apprentice Mason, and he giving his Oath Difficulty [*sic*] to his apprentice obligation."

The "Charter" at end of the minute book was copied in December, 1820, for which a crown was paid [see appendix], and the last minute is dated 10th August, 1822. I have

<sup>1</sup> The Knight of Malta seems to have been conferred by virtue of a kind of "commission," at Callander, on March 4th, 1784, the earliest notice of "Excelent and Super-Excelent," being on February 5th, 1784.

long considered this MS. to be a forgery, and on sending my transcript to Bro. W. H. Rylands, he confirms that view of the matter.

It is thought that some of the old books were made away with by Bro. Finlay McNaughton, with whom there were not a few difficulties early this century.

[APPENDIX]

COPY OF "CHARTER," MADE IN 1822.

"David the first by the grace of God King of Scots wishes health and safty to the Bishops Princes Earles Barrons Ministers and Administrators of our law and all good men of the whole nation both clergy laicks and common people and to all whom these shall come Greeting. Whereas our trusty and well beloved frinds the Operative Masons in the brugh and town of Stirling heath by their petition humbly represented to us that the inhabitants of this town has been imposed upon by a number of unskilled and unsufficent workmen thats com<sup>d</sup> to work at our Abby of Cambuskeunith and ither parts o this toun and neabourhood, and also has erected lodges contrary to the ruls of Masonry and being desirous of putting a stop to such unskilled and so unregular brothers most humbly prays us to grant them our Royal licence and protection for stopping such unregular disorders and we being willing to give all due Encouragement to so resonable a petition are Graciously pleased to condicend to their requeist and we do by thir presents ordain and grant to our petitioners to incorporat themselves together into a lodge and no ither shall offer to disturb them at their meeting and he or they coming shall be examined annent their skill and knowledge of the Mason Craft by three o the ablest o the lodge and if he or they be found to be of cunning and knowledge to be receved into the same and each shall pay ten Pounds Scots to the common funds of the lodge and three pounds to the alter and Clerk and officers dues which the foresaid office bearers shall albois be Judges off and other laws for the be hooff of the lodge.

*itim* That the free Masons in Stirling shall hold a Lodge for ever in the brugh of Stirling and none in that Sherifffdom or Stuartry of Menteith in my dominions shall erect a Lodge untill the make application to the operative Lodge in Stirling and the considering their petition and examine their Charackter and good behaviour may pleas grant them an Charter conformed to these regulations.

*itim*; and that any having pour from them mentain my peace firm and stable against all other usurpers or pretenders who encroch on me or any Subjects and you all to obey the Magistrats in all things relating to my peace and the good of the toun.

*itim* and that you mack instruck and teach the Masonry of S<sup>t</sup> Johns in all its pairs and secrets and as like Belted Knights and cros leged Knights with armour for the care and keeping of our holy religion and all tims of of meeting so their be no scurility or banning among you in the lodge and such ofending shall forefett and pay five pounds Scots the one half of the lodge they ither halfe to the alter of Saint Marys to say mass for there soul.

*itim.* and I strickly charge and command that none tack in hand any way to disturb the free operative masons from being freemen or have a free lodge to take away their good name or possessions, or harass or do any injurie to any free masons and petitioners under the perill of my highest displeasure and we order that notice be taken that due obedience be rendered to our pleasure herein.

Declared

Given at our court at Edinburgh the fifth day of March one thousand one hundred and forty seven years before these witnesses.

Prince, Henry my Son  
Earle, John of Menteith  
Earle, Duncan of Lennox  
Herbert, Bishop of Glasgow  
Robert, Bishop of S<sup>t</sup> Andrew  
Gregory, Bishop of Dunkell and  
Walter de Ridale."

["To which is afixed the King's seal  
which is all defaced  
A correct copy of the ancient Lodge  
Charter by a Brother."]

## FREEMASONRY IN MEXICO.

BY BRO. R. F. GOULD, P.G.D.



EARLY in the present century, the so-called "Scottish Rite" (A. & A. S. R.) was introduced into Mexico, and shortly afterwards Lodges were established in that country by Grand Lodges in the United States of America. The supporters of the former were styled *Escoceses*, and those of the latter *Yorkinos*—both titles passing into common use, and serving to distinguish the rival parties, or factions—politically even more than Masonically—into which the population was divided. The *Escoceses* represented the aristocracy, and the *Yorkinos* the reformers.

In the prolonged strife which ensued, the light of Masonry was nearly extinguished. The Lodges of the *York Rite*<sup>1</sup> (*Yorkinos*), were the first to close their doors; and the working of the "Scottish Rite" (*Escoceses*), soon afterwards became practically suspended.

During the darkest days of the struggle for supremacy between the leaders in this protracted civil war, an organization called the Mexican National Rite was evolved—composed of distinguished men, but containing innovations and principles so antagonistic to Masonic usage and doctrine, that it was never accorded recognition, even in Mexico, by any Masonic body of acknowledged legality.

The Mexican National Rite ultimately, however, incurred the hostility of the government and the church, and being placed under a ban, only continued to exist by enveloping its proceedings in the utmost secrecy.

About 1860 a Supreme Council 33° was established at the City of Mexico, by authority of the Supreme Council, U.S.A., Southern Jurisdiction. Soon afterwards, according to the Grand Master of Texas, (1891), Bro. G. W. Tyler—from whose Address to the Grand Lodge of that State, the following is an abridgment—there was a Schism in the Supreme Council thus constituted, and a Supreme Grand Orient of the Scottish Rite was organised by the seceders. This confined itself to the first three degrees, and claimed to be the supreme authority in Symbolical Masonry in the Republic.

The claim, however, was never conceded by the Supreme Council, which continued to assert its jurisdiction over the first three as well as the other degrees of that rite. Both the contending parties went on erecting Craft Lodges in the Republic, and the voluntary union of these Lodges—established indiscriminately by each of the two powers—gave birth to Grand Lodges in a number of the States. They assumed the title of "Free and Accepted Masons," asserted their independence of the two parent bodies, and claimed to be the supreme Masonic power within their respected State or Territorial limits, on the plan of the several Grand Lodges of the United States. Thus, a few years ago, there were the Grand Lodges of the Federal District, Jalisco, Vera Cruz, Oaxaca, Vicente Guerrero, Lower California, Morelos, Tlaxcala, Aguas Calientes, and others, all claiming to be sovereign Masonic bodies, and some of whom were recognised by a few of the American Grand Lodges.

On the 24th of December 1889, however, a treaty was made, by virtue of which the Supreme Council relinquished all claim of jurisdiction over the first three degrees, while the Supreme Grand Orient of the Scottish Rite, and several of the State Grand Lodges, voluntarily went out of existence, in order that they might re-organize under one supreme governing body.

This took place at a grand assembly of representatives or deputies from nearly all the State and Subordinate Lodges in the Republic, held after due notice, in the City of Mexico, on the 5th of February, 1890. The Convention remained in session for ten days, and the formation of the "Grand Symbolical Dieta of the United States of Mexico," was the result—the office of "Most Respectable Grand Master" being filled by General Porfirio Diaz, President of the Republic, and that of "Grand Secretary General" by Dr. Emilio G. Canton.

On June 10th following, the General Constitution of the "Gran Dieta" was adopted and promulgated. The Grand Dieta is the supreme governing power for the whole Republic. It is composed of one Deputy from each State Grand Lodge, and one from each Subordinate Lodge. All charters for Subordinate Lodges are issued by the Grand Dieta. In every State, there is a "State Grand Lodge," some of which are designated by a fancy name and number, for example, that of North Tamaulipas is called "Light of the Frontier, No. 14." These State Grand Lodges consist of five delegates from each subordinate Lodge within the jurisdiction, and while possessing only a supervisory power over the private

<sup>1</sup> A misleading and purely conventional phrase, but generally used in America, to denote the oldest and purest form of Universal Masonry.

Lodges, they serve, nevertheless, as the channel through which all correspondence with the Grand Dieta must be conducted.

Nearly all the Lodges of the Republic (we are told in the same Address) regardless of previous ties, have transferred their allegiance to the Grand Dieta, whose tributary Lodges now number about two hundred, with a membership of about seven thousand. Of the former governing bodies, practically none exist save in name.<sup>1</sup> The old Grand Orient of the Mexican National Rite rules over a few Lodges only, but is recognised as "regular Masonry" by the Grand Dieta, for which the chief reason appears to be, that Benito Juarez, (*the elder*), and other brethren connected with the restoration of the Republic, were enrolled among its members. The Grand Lodges of Vera Cruz and of the Federal District still maintain a precarious existence, the former having very few subordinates, and the latter none at all.

All Lodges in Mexico practice the Scottish Rite, except Toltec Lodge, No. 520, in the City of Mexico, chartered in 1882 by the Grand Lodge of Missouri, and which will soon be allowed at its own request, to pass under the jurisdiction of the Grand Dieta, if it has not already done so.

The "Address," of which the foregoing is an abstract, was delivered by Grand Master Tyler, as explanatory of his action in having signed a provisional agreement, called the "Treaty of Monterey," at the Mexican city of that name, on the 26th of October, 1891.

By this instrument, the Grand Dieta of Mexico and the Grand Lodge of Texas, each recognized the other as the only supreme and exclusive Masonic power in their several territorial districts respectively. Article 4, providing:—"This treaty will be submitted to the approbation of the two high contracting bodies, and, as soon as ratified, they will exchange representatives."

The "Treaty of Monterey," having been already ratified, in all its parts, by the Grand Dieta of Mexico, was referred, at the conclusion of Grand Master Tyler's Address—December 8th, 1891—to the Committee on Masonic Jurisprudence, by whom a report was made the same day, recommending the following resolution, which was adopted:—

*Resolved*, That that portion of the Address of the Grand Master relating to Masonry in Mexico be, and the same is, heartily approved: that the Grand Lodge of Texas does hereby ratify, in all its parts, the 'Treaty of Monterey,' as set forth at length in said Address, and now formally recognizes the Gran Dieta of Mexico."<sup>2</sup>

The "Treaty of Monterey" was considered at great length by those who mould Masonic opinion in the United States—the Reporters on Foreign Correspondence. Some of their remarks, and among them, extracts from the Reports of Past Grand Masters Josiah H. Drummond, Richard Vaux, and Joseph Robbins,<sup>3</sup> I had proposed quoting in the present article. But they are superseded by the recent publication of new, and it must be confessed, very surprising evidence, which will go far towards convincing those who have hitherto held their judgment in suspense, that the action of the Grand Lodge of Texas in ratifying, without further inquiry, the provisional treaty executed by its Grand Master, is very greatly to be deplored.

To proceed, however, by steps. At the last Annual Communication of the Grand Lodge of Missouri, held October 11th, 1892, the Grand Master, Bro. Benton H. Ingram, in his Address, observed:—

"Some years ago this Grand Lodge granted a Charter for the establishment, in the City of Mexico, of Toltec Lodge, No. 520. Two or three years ago an organization was effected in that country under the name and title of the 'Grand Symbolic Diet,' with the President of the Republic of Mexico at its head as Grand Master.

"I understand that all the Lodges of Mexico, except Toltec, have come under obedience to it. The Grand Lodge of Texas and, I believe, some other American Grand Lodges have recognized it, and are now in fraternal correspondence with it.

"On or about the 3rd of September, I addressed a communication to Toltec Lodge, advising them to either accept a Charter from the 'Grand Symbolic Diet' of Mexico, and come under obedience to it, or else surrender its Charter. My communication has not been answered. I now recommend that the Grand Lodge order the Charter to be withdrawn."

The Special Committee, however, to whom was referred the above portion of the Grand Master's Address, reported:—"We cannot require Toltec Lodge to join a Grand

<sup>1</sup> According to General C. H. M. y Agramonte, of Mexico, the representatives of fifteen State Grand Lodges, and one hundred and twenty five private Lodges, assisted in the formation of the Grand Dieta. The same authority is responsible for the statement, that their are now seventeen State Grand Lodges, and two hundred and two private Lodges under its jurisdiction.—*Proc. Grand Lodge of Ohio*, 1893. Appendix, 382.

<sup>2</sup> *Proc. G. L. Texas*, 1891—*Masonry in Mexico and the Treaty of Monterey*.

<sup>3</sup> *Proc. G. L. Maine; Pennsylvania; and Illinois*, 1892.



Organization, of whose legality we are in doubt, or at least have not sufficient information to form a proper opinion." They recommended, therefore, that the matter should be further referred to a Special Committee of three, with instructions to report thereon at the Annual Communication in October, 1893, which recommendation was adopted.<sup>1</sup>

These proceedings in the Grand Lodge of Missouri appear to have been read with deep interest by its remote pendicle in the City of Mexico, and a most remarkable pamphlet of 22 pages, from the pen of Bro. Richard E. Chism, W.M. Toltec Lodge, No. 520, has been the sequel to them. It is addressed to the G.M. of Missouri, bears the date of March 31st, 1893, and is styled,

"AN INSIDE VIEW OF MEXICAN MASONRY."

The writer, Bro. Chism, occupies at the present moment the chair of Toltec Lodge for the second time. He has resided in the country more than twelve years; is well acquainted with the Spanish language, and with the social classes. Also, he has, during the last three years, made a special study of Mexican Masonry.

His first point is the want of union among the Mexicans themselves, and he states that the Mexican National Rite, the Reformed Scottish Rite, and the Grand Lodge of the Federal District, all protest against the supremacy of the Grand Dieta. Of the Mexican National Rite, the Postmaster General, Mr. Francisco P. Gochicoa is the head, and the members are nearly all connected with the Post Office department.

The Reformed Scottish Rite dates from 1871. The Sovereign Grand Commander is Mr. Joaquin Peña. This Rite claims dominion over the Symbolic Degrees through the Independent Grand Lodge of the Federal District.

The third Grand Body described above, the Grand Lodge of the Federal District, is quite distinct from the "Independent" Grand Lodge bearing a similar title. Mr. Benito Juarez, son of the great Juarez, is the Grand Master.

The history of the bodies last referred to, is not a little confusing, and an appeal to the W.M. of Toltec Lodge may, perhaps, be permissible, asking that in any future deliverance on the same subject, he will kindly explain the filiation of the various Masonic powers, as clearly and well as he has done the innovations that have crept into their practice. Following, however, the pamphlet before me, the Mexican National Rite was formed in the year 1825, by the fusion of the York and Scottish Rites, as far as they could be fused by some nine or ten Masons of both Rites.

The Scottish Rite in its present form was introduced into Mexico about 1866. The Reformed Scottish Rite was the result of a split among the adherents of the A. & A. S. R. in 1871, which left the Supreme Council with only twenty-five supporters.

In 1883 the Supreme Council renounced its jurisdiction over the Symbolical degrees. At this time there were a number of Lodges working under its direct supervision, and some of these, through their representatives, organized the body which is now known as the Grand Lodge of the Federal District. The only Lodges taking part in this movement belonged to the Scottish Rite.

The Grand Lodge of the Federal District was organized amid difficulties, as another Grand Lodge claiming equal authority was established on the same night, and in another part of the same temple. The latter body—according to Bro. Chism—afterwards became the Grand Orient of the A. & A. S. R.

After the organization of the Grand Lodge, the rulers of the A. & A. S. R. became dissatisfied with its working, and on December 27th, 1890, the Supreme Council 33°, of the A. & A. S. R. issued a decree creating a new body for the government of Symbolic Masonry, to be known as the Grand Symbolical Scottish Diet of the Republic of Mexico. This body, by the operation of the said decree, came into existence in February, 1891.

"It will be seen, and is a fact," observes Bro. Chism, "that the organization of the Grand Dieta, which now claims exclusive jurisdiction over Symbolic Masonry in this Republic, was not the result of any convocation or convention of Masons; it was the act of the Supreme Council, A. & A. S. R., which called the Grand Dieta into existence, and it still exists by the will of that Supreme Body. Having been thus called into existence it cannot have any other powers than it derived from its origin. That origin being from the governing body of the Scottish Rite, the Grand Dieta cannot, or ought not, to claim any jurisdiction whatever, over bodies of the York Rite, such for example as Toltec Lodge, and especially when our Lodge was in existence at least eight years before the Grand Dieta was even thought of. This would be the case were there no competitors for the supreme jurisdiction of the Symbolic Degrees in this Republic, but when there are existing, as we have shown, at least three other bodies who claim exclusive jurisdiction here over the Symbolic

<sup>1</sup> *Proc. Grand Lodge of Missouri, 1892.*

Degrees, it still further vitiates the title to the supremacy which is claimed by the Grand Dieta."

The Grand Dieta has dropped the word "Scottish" from its title. It claims to be neither a York nor a Scottish Rite body, but practices "Universal Masonry, which is in accord with, and embraces all Rites, including the Rite of Memphis, etc., etc., and in fact everything calling itself Masonry."

Eighteen degrees are worked by the Mexican National Rite.

*Difference in Ritual.* "The obligations in the Lodges under the jurisdiction of the Grand Dieta, and of the other Mexican Masonic bodies, are taken *on honour, only*, while no restrictions, such as we designate by the name of penalties, are attached thereto."

"The admission of women to the three degrees of Symbolic Masonry is a well attested fact. I have myself seen women clothed with regalia enter and be seated in a Mexican Masonic Lodge, when all parties not Masons had been notified to retire. It is stated, indeed, by the Mexican Masons, that these women have an organization of their own, separate from the male bodies; and known by the name of the Adoptive Rite. My own investigations, however, and the statements of several well informed brethren, leave no doubt whatever that these women are invested with all the signs and passwords of the Symbolic Degrees from the first up to the fourteenth degree of the Scottish Rite. They have been seen in the Symbolic Lodges of the first three degrees during the conferring of degrees, giving Masonic signs, and have been seen in more public celebrations, identifying themselves in every way with the male members of the Craft."<sup>1</sup>

After stating that there is a Lodge in the city of Mexico holding under the Grand Orient of France, the writer adds, "The exclusion of the Bible from all Lodges in the country, except Toltec Lodge, is sufficient to stamp with irregularity and with infidelity the bodies who have thus removed our oldest and most conspicuous landmark."

"The Mexican National Rite has been connected with every revolution in the country, since its organization. The Grand Dieta has publicly arrayed itself on the side of President Diaz, and nearly all the members of its subordinate bodies are office holders under the Federal Government. The Mexican National Rite, as previously observed, is closely connected with the Post Office. The Reformed Scottish Rite, and the Grand Lodge of the Federal District are preserving an attitude of hungry expectancy. They represent the 'Outs,' while the brethren of the Grand Dieta and of the Mexican National represent the 'Ins' at this moment."

The "Treaty of Monterey" causes Bro. Chism to remark:—"It is impossible to believe that the Grand Master of Texas, or any York Rite Mason, would condone the absence of the Bible, the admission of women to Masonry, the obligations without penalties, and the many other differences of secret work that would have been evident upon the slightest inquiry into that branch of the subject. The only conclusion from this is, that no examination whatever was held of the secret work of the Grand Dieta; that that body was supposed to be legitimate only from the fact of calling itself so, and that ordinary caution was entirely lost sight of in the whole transaction. This being the case, it seems to us that the Grand Lodge of Texas has received this whole Mexican Rite into its fellowship, with less precautions than are usually taken in allowing a single strange Mason to visit a Lodge."

"It would be impossible for any Mexican Mason, however well instructed he might be in his own Ritual, to work his way into an American Lodge by examination. The pass-words are not greatly different, but the signs and the Lecture are entirely so, and would never be recognized by any examining committee that knew its duty."<sup>2</sup>

The positions maintained by Bro. Chism in his letter to the G.M. of the Grand Lodge of Missouri, are fortified by four statements, which embody the replies of a like number of American citizens, residing in the city of Mexico, to a series of questions put and answered in the presence of the W.M. and S.W. of Toltec Lodge, No. 520.

The interrogatories administered were in each case substantially the same, but the replies exhibit, as might be expected, a little more variety. Some examples will be next given.

<sup>1</sup> A similar state of affairs is alleged to prevail in the Island of Majorca, where there is also a Spanish-speaking population. See *A.Q.C.*, v., 66.

<sup>2</sup> R. E. Chism, *An Inside View of Mexican Masonry*. Mexico, 1893.

Q. Have you ever seen a Bible in any Mexican Lodge, or used therein ?

A. Never.

Q. Have you ever been present at the taking of any of the degrees of Entered Apprentice, Fellow Craft, or Master Mason in any Mexican Lodge ?

A. Yes.

Q. In what Lodge or Lodges, and under what jurisdictions ?

A. In several Lodges in the City of Mexico, under the jurisdiction of the Grand Dieta.

Q. Are the obligations of the above degrees in said Lodges taken on honour, or have they a penalty attached ?

A. The obligation is taken on your honour as a man, and the Deity does not figure in it at all.

Q. Are the above obligations taken in a standing position ?

A. Always, with the hand resting on the *Book of Constitutions*.<sup>1</sup>

Q. Do you know whether any women in Mexico possess the secrets of Masonry in the three Symbolic Degrees ?

A. I do. Numbers of them. I do not know them by name. There is a Lodge composed entirely of women and working in the three degrees.<sup>2</sup>

A. I have seen women sit in Mexican Lodges. I have seen five women in Regeneration Lodge [No 103, City of Mexico] who gave the signs of regular Masons. They were then asked by the Master to be seated, which they did, and listened to the Secretary's report, etc. I have seen a body of Masonic women stand guard around the body of General Pacheco, properly dressed, with swords in hand, and were given a position in the funeral procession, and were acknowledged as Masons. I also heard from two Masons that these women were present at the election of Grand Master of the Grand Lodge.<sup>3</sup>

Q. Are any women admitted to the male Lodges of Masons ?

A. I have seen them there while working in the Entered Apprentice degree.<sup>4</sup>

Q. Do you believe or know that Mexican Masonic Lodges have any connection with politics ?

A. I am inclined to think so. I was in the Lodge [Regeneration] when a resolution was offered, endorsing President Diaz for re-election, and I was afterwards informed by members of the Lodge, that it was unanimously adopted, not having been present myself at the voting.<sup>5</sup>

It is improbable that we have heard the last of this controversy. The ratification of the "Treaty of Monterey," by the Grand Lodge of Texas, set in motion the Grand Lodge of Missouri, and the action of the latter body, has in turn, stirred up Toltec Lodge, No. 520, to protest vigorously against the threatened withdrawal of its Charter.

The *Inside View of Mexican Masonry*, with which we are presented, affords, it must be freely confessed, very unpleasant reading, but let us hope that the utter debasement of the Craft, and its prostitution to political aims, are not quite so complete as the testimony before us might seem to imply.

The picture drawn by Bro. Chism is indeed a repulsive one, but it may be just remotely possible that he has placed it in rather too forbidding a light. To every question there are two sides, and when the "Mexican side" meets with a competent exponent, will it be an excess of charity to believe in the possibility of our being then able to modify, in at least some slight degree, the extremely severe judgment it becomes a duty to pass, from the evidence yet adduced, upon what, with the exception of Toltec Lodge and its work, seems to be entirely misdescribed as Masonry at all ?

My thanks are due to Grand Secretaries Swain, Vincil, Bromwell, Berry, Nisbet, and Munn, of Texas, Missouri, Ohio, Maine, Pennsylvania, and Illinois respectively, for the printed *Proceedings* of their Grand Lodges, also to Bro. Richard E. Chism, for his most interesting pamphlet, which contains by far the clearest and fullest account—that has fallen in my way—of the various associations, claiming to be Masonic, in the Republic of Mexico.

<sup>1</sup> Paul Randolph, Book-keeper, of Toltec Lodge, deponent.

<sup>2</sup> *Idem*.

<sup>3</sup> John Peter Clench, Vet. Surgeon, of Morning Star Lodge, California, deponent.

<sup>4</sup> Howard C. Walker, General Agent, of Toltec Lodge, deponent.

<sup>5</sup> James C. Hill, Telephone Official, J.W. Toltec Lodge, deponent.

## REVIEWS.

**B**AIN'S Masonic Catalogue.—This is a catalogue of Masonic Books, Engravings, Medals, Jewels, Curios and Certificates, collected by Brother G. W. Bain, of Sunderland, and printed for presentation to his friends. I am glad that he has not forgotten the Lodge Library in his distribution, as the catalogue is of value to students, more especially in the department allotted to certificates. Here the marginal notes of Bro. J. Ramsden Riley are of great service, and so thoroughly prove the curious knowledge of this brother respecting these documents, that it would afford all the members of the Lodge much gratification to receive a paper at his hands dealing with the matter in a comprehensive manner. The collection, as a whole, is a remarkable one to have been formed in the short space of five years; 12 editions of "Jachin and Boaz," for instance, beginning with 1765, is an achievement to be proud of. I have been looking for an early edition for years, and have not yet procured one. The general get-up of the catalogue is excellent: printing, arrangement, paper and the splendid margins leaving little if anything to be desired.—G. W. SPETH.

Leighton's Temple Lodge and Chapter, No. 51, Belfast.<sup>1</sup>—So 'seldom are we permitted to obtain a glimpse into the inner life of Masonry in the Sister Island, and so rare are the Lodge Histories published under that jurisdiction, that the little sketch now before me acquires an importance to which the age of the Lodge would otherwise not entitle it. The Lodge was not warranted until the 11th September, 1849, and is thus not yet 43 years old: its high number being due to the fact that a vacant warrant was re-issued to its founders. But young as it is, there are a few facts noted which strike an English Mason as unusual, though for all I know they may be quite in the ordinary course in Ireland. For instance, we are told that the half-yearly elections of officers continued up to the year 1875, when annual elections were substituted. Also that in 1854 it was still customary to give the first two degrees in one and the same evening. Both of these customs, though once usual in England, ceased to operate at quite the commencement of this century, and in some Lodges even earlier. Then in 1853 we have the minutes of a very curious proceeding. The W.M. and Wardens Elect were summoned to the presence of the Prov.G.M. in his own P.G. Lodge-room, and the W.M. was there installed, apparently in the absence of the other members of his Lodge. In Ireland it is, I believe, customary for all the officers of a Lodge to be elected; certainly according to the by-laws of the Temple Lodge such is at present the case in that Lodge, but in 1854 the I.G. was appointed by the J.W. There is one curious circumstance recorded. For some years the Lodge had languished, indeed it had almost drawn its last breath. In August, 1861, there being five members present, it was resolved to wind up the Lodge and a committee was appointed to carry out the resolution, but in December they met again, elected their officers, six brethren being present, and not one word was said about the dissolution previously carried. One or two meetings were subsequently held, and at last in 1863 three brethren only met and carried a resolution which practically meant the absorption of a flourishing Lodge, No. 111. Accordingly in May the Lodge met, being represented by *two* brothers only, who proceeded to ballot for, as joining members, the whole of Lodge 111. And after all No. 111 did not amalgamate so thoroughly as the minutes would lead one to suppose, for it has ever since been working and is still flourishing. But the step then taken seems to have been the saving of No. 51, which has since acquired quite a reputation as a musical Lodge, and is now evidently strong. But the remarkable part is that, in spite of all these troubles, the Lodge never seems to have been short of funds. It appears to me that this is owing mainly to the fact that apparently many were initiated in the Lodge who made no stay in it: their fees kept the funds right, but their absence kept the membership low. According to the list given at the end of the book, in the 43 years no less than 314 brethren were made in or joined the Lodge, and yet only 43 are now members. Of 17 admitted in 1876, nine in 1881, and six in 1882, only three are left, one for each year. As regards Past Masters the record is more satisfactory according to our English ideas: as of the total of 39 in the 43 years, there are still 15 on the books. By-law IX. reads curiously to us, as it deprives the E.A. and F.C. of what we are apt to consider their inherent privileges. It is:—"That a Master Mason only can propose or second the admission of candidates into the Lodge; and that no ballot shall take place unless seven Master Masons be present."

The little book is well printed and got up, and may be read with pleasure. We greet it heartily in the anticipation that it may prove the forerunner of histories of some really

<sup>1</sup> A Short History of Temple Masonic Lodge and Chapter, No. 51, compiled by Bro. Samuel Leighton, Prov. G. Org., etc., Belfast, 1893.

old Irish Lodges. It would be foolish to look for anything of importance to Masonic students in the sketch of a Lodge not 50 years old, and I have been agreeably surprised to find even the small matters I have noted.—G. W. SPETH.

**Ferry's Lodge of Prosperity.**<sup>1</sup>—It is rare indeed that a Lodge History achieves the glory of a second edition: yet the first edition of the book now under review has found such acceptance as to render such a course advisable in this case. Originally published in 1884 the present issue has been brought up to date, the last occurrence noted being the installation in March of this year. Brother Ferry has, however, not contented himself with a mere reprint and addendum, but much has been re-written, and later information made use of. The original preface has given place to an introduction by Bro. Hughan, dealing clearly with the elementary facts of Masonic History, so as to present a picture of the times when the Lodge received its warrant: the author's portrait has been replaced by one of later date: and the work has been embellished by two photographic groups of members, and several sketches by Brother Ferry himself of interest to all readers, such as the "Maria Wood" on the Thames, now about to be broken up, the "Earl of Durham" tavern, Hoxton, and the "White Hart," Bishopsgate, former meeting places of the Lodge.

The Lodge is not an old one, having received its warrant, a lapsed Atholl warrant, in 1810: and its first minute book extant only goes back to 1823. Under these circumstances it can hardly be expected that much of particular interest to the student should be found within the covers of the book; but to the members of the Lodge the details recorded must appeal very forcibly. At starting on its career the Lodge bore no special name and was simply known as No. 91, and although two attempts were made to distinguish it by a special title and resolutions passed in conformity, on each occasion that portion of the minutes was non-confirmed. At length in 1832 it assumed the name of Prosperity. Under 1847 we find the initiation of the now oldest brother of the Lodge, showing a membership of 45 years. May he live to celebrate his jubilee! In 1858 we find that Brother H. A. Isaacs, Lecture-master to the Lodge and Preceptor of the Lodge of Instruction, delivered a funeral oration: the brother in question being now Sir Henry Isaacs, late Lord Mayor. The Lodge seems always to have contained a good proportion of Jewish brethren and at one time a resolution was passed that Jewish members should be allowed to provide their own dinners, and an allowance was made to them for this purpose from the Lodge funds, the reason being, I presume, because the usual Lodge dinners were not prepared in accordance with Jewish rites. A marked peculiarity of the Lodge of Prosperity is the frequency with which it changed its abode, having met at no less than 23 taverns in the course of 58 years before it ultimately took up its quarters at the Guildhall Tavern.

The arrangement of the book is most satisfactory, each year being given a little section to itself, headed with the names of the principal officers, and the history of the Lodge is pleasantly told. Type and paper are both excellent, and the book from beginning to end a credit to all concerned.—G. W. SPETH.

<sup>1</sup> History of the Lodge of Prosperity, No. 65, by Bro. C. E. Ferry, P.M. & P.Z., with an introduction by Bro. William James Hughan. Second edition, London, 1893. Published by the author, Crown Court, Old Broad Street, E.C., 8s. post free.



## DR. ROBERT PLOT.

## PART I.

BY BRO. R. F. GOULD, P.G.D.



ROBERT PLOT (1640-96), natural philosopher and antiquary, was born at Sutton Baron in the parish of Borden, Kent. In 1658 he entered at Magdalen Hall, Oxford, at which University he received the degree of B.A. in 1661, of M.A. in 1664, and both the degrees in Law in 1671. Afterwards he removed to University College, where he was at the expense of placing the statue of King Alfred over the Hall door. In 1677 he was elected a Fellow of the Royal Society, and in 1682 one of the Secretaries of that body. Their *Philosophical Transactions*, from No. 143 to No. 166 inclusive, were published by him. He was appointed by Elias Ashmole, in 1683, the first keeper of his museum, and about the same time, by the Vice-Chancellor, to be the first reader in chemistry at the University. In 1687 he became secretary to the Earl Marshal, *i.e.*, to the Court of Chivalry, which was then renewed, after it had lain dormant from the year 1641.

Three years later (1690), he resigned his professorship of chemistry, and also his place as keeper of the Ashmolean Museum—which he augmented by a very large collection of natural curiosities, being those he had figured and described in his histories of Oxfordshire and Staffordshire.

In 1688, he received the title of Historiographer to James II., which he could not long retain, as this was just before the abdication of that Sovereign. In 1694-5, Henry Howard, Earl Marshal, nominated him Mowbray herald extraordinary, and two days after he was constituted registrar of the Court of Honour.

Dr. Plot died of the stone, April 30th, 1696, at his house in Borden, and was buried in the Church there, a monument being afterwards erected to his memory. He left two sons, by his wife Rebecca, widow of Henry Burman, to whom he was married in 1690.

Natural history was his delight, and he gave very agreeable specimens of it in his two chief works. *The Natural History of Oxfordshire* was published at Oxford in 1677, folio, and reprinted, 1705, with additions and corrections by John Burman, M.A., fellow of University College, his step-son, afterwards vicar of Newington, in Kent. *The Natural History of Staffordshire* was printed, also at Oxford, 1686, in the same size.

"To these works," observes Dr. Richard Pultuney (1730-1801), "The English botanist owes the first knowledge of some English plants. It is amusing to remark the price of literature a century ago. The subscription for Plot's *Staffordshire* was a penny a sheet, a penny a plate, and sixpence the map." The same excellent authority—himself both a physician and botanist—also remarks that "Plot was the first author of a separate volume on Provincial Natural History, in which it is but justice to add that, with due allowance for the time he wrote, he has not been excelled by any subsequent writer."

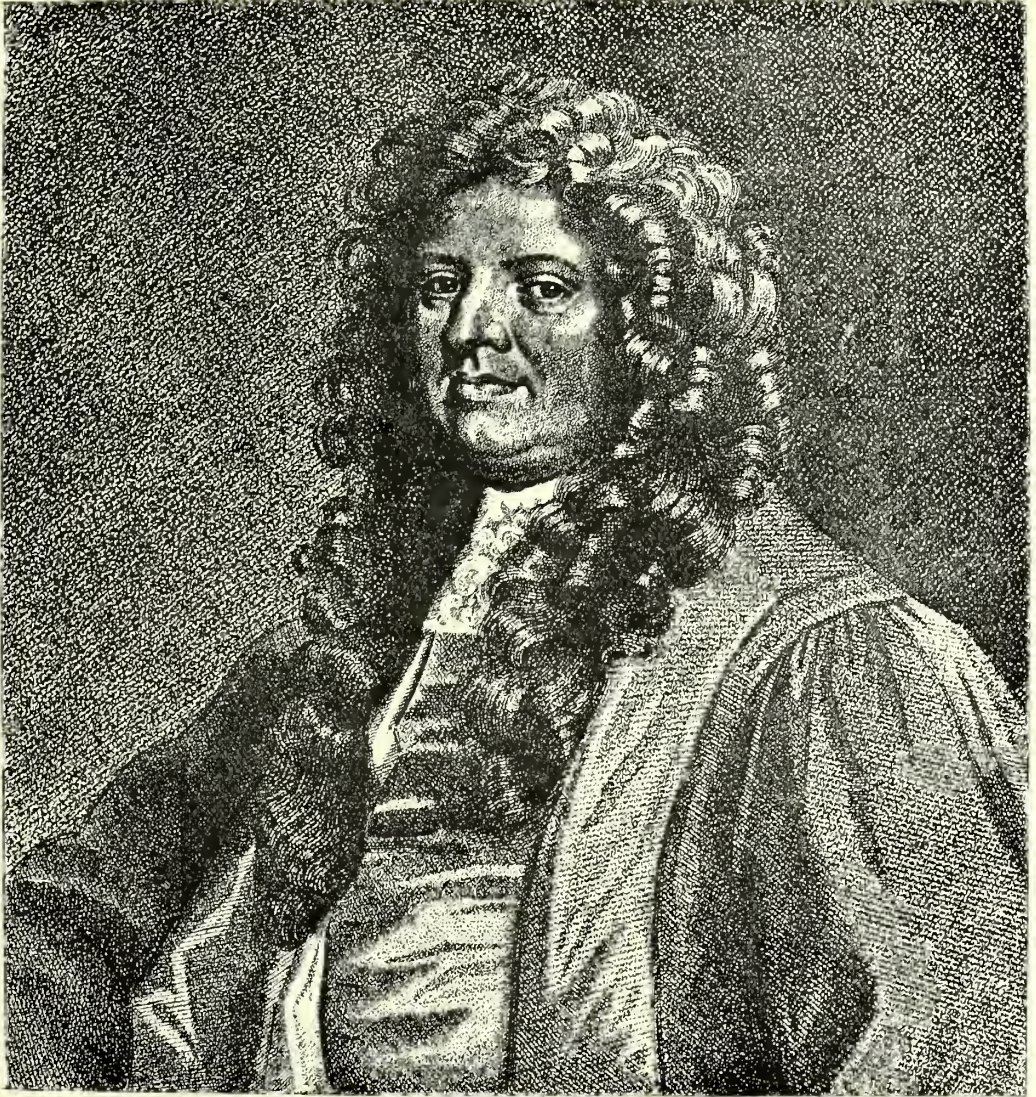
In his two "Histories," to quote from another friendly commentator—"whatever is visible in the heavens, earth and waters; whatever is dug out of the ground, whatever is natural or unnatural; and whatever is observable in art and science, were the objects of his speculation and inquiry: and various and dissimilar as his matter is, it is in general well connected; and his transitions are easy."

Besides these larger works, Plot was the author of many smaller productions, one of which, *A discourse of Perpetual Lamps*, will be found in No. 165 of the *Philosophical Transactions*.

He left several MSS. behind him, among them being extensive materials for the Natural Histories of Kent and Middlesex, which he had designed to have written in the same manner as those of Oxfordshire and Staffordshire.

Among the subscribers to the last named work, were Elias Ashmole, John Evelyn, and Sir Christopher Wren, by all of whom the author was held in high respect and esteem. Ashmole made him the first keeper of his museum. Evelyn records a very flattering impression of the Doctor's genius in his *Diary*, and Sir Christopher Wren is stated by Elmes to have carried his liking so far, as to have written for him chapter IX. of the *Natural History of Oxfordshire*. Of his credulity many anecdotes are related, and there can be no doubt that in the eagerness and rapidity of his various pursuits, he took upon trust, and committed to writing, some things, which, upon more mature consideration, he must have rejected.

Although Dr. Plot was not a Freemason, his account of the Society at least brings him within the category of Masonic writers, or, if that expression be demurred to, then without the shadow of a doubt, he may be said to figure as one of the principal contributors to the *true* history of Freemasonry.



ROBERT PLOT LLD

*From the Picture Gallery Oxford*

*Pub. & Jan. Post by Edw. Harding 24 Pall Mall*

[From a scarce engraving in the possession of Bro. William Watson, Leeds.]





If the *Natural History of Staffordshire* had not been written by our author, we should now know next to nothing with regard to the living Masonry of the 17th century as practised in South Britain.

In chapter VIII. of that work is described among "the *Customs* relating to the county  $\therefore$  one, of admitting Men into the *Society of Free-Masons*." With regard to which relation it may be observed, that not only do we derive information therefrom, notably in respect of the prevalence (or I should prefer to say the *survival*) of the *Custom* throughout England, which is recorded in no other print or manuscript at present known to us, but the particulars given by Plot, both supplement and corroborate our own traditions—written and unwritten—in such a way as to sensibly enlarge our grasp and comprehension of the History and Symbolism of "pure and ancient Freemasonry."

The "particulars" referred to, have been reprinted times without number, and can therefore be readily consulted by all who have the inclination to do so. To those readers, however, who *are* already acquainted with Plot's "Account of the Freemasons," equally with such as *are not*, I cordially commend the contribution of Dr. Begemann, which will follow my own.

The patient industry and critical acumen of this learned Brother are well known and highly appreciated throughout the entire orbit of the Quatuor Coronati. To him, the Manuscript Constitutions, or as our Bro. Hughan still prefers to call them, the "Old Charges,"<sup>1</sup> seem daily to present new attractions.

Age cannot wither, nor custom stale  
Their infinite variety.

A "form" of these ancient writings was seen and partially described by Plot, with regard to which, until quite recently, no other direct evidence has been forthcoming. In the domain of Masonic philology, however, many interesting speculations with respect to it, have arisen. The discovery of a "missing link," in the shape of the *William Watson MS.*, lately revived the drooping spirits of our philologers, and its importance as an historical document of the Craft, will next be proceeded with by the most learned German Mason of our time.<sup>1</sup>

## PART II.

BY DR. W. BEGEMANN.

*Prov. G.M. for Mecklenburg.*

**A**T the request of my friend, Bro. R. F. Gould, I beg to add a few remarks on the statements of Dr. Plot, concerning Masonic history and usages. The discovery of the *William Watson MS.* was the most important for many years, and has corroborated in a most striking manner what Dr. Plot produced in his *Natural History of Staffordshire*, of A.D. 1686. On the whole I may refer to my "Remarks on the *William Watson MS.*,"<sup>2</sup> where I pointed out the agreements as well as the differences between Plot and the *W.W.* It is a pity that the Doctor did not give fuller extracts from his *large parchment volum*, especially about the Charges. The history in Dr. Plot's *MS.* must have been almost the same as in the *William Watson*, but the Charges, no doubt, were different. After having given the latter part of the history, the introduction of Masonry into England in §85, the Doctor goes on in §86 to add some particular usages of the "Society."

"Into which *Society* when they are admitted, they call a *meeting* (or *Lodg* as they term it in some places,) which must consist at least of 5 or 6 of the *Ancients* of the *Order*, whom the *candidats* present with *gloves*, and so likewise to their *wives*, and entertain with a *collation* according to the Custom of the place. This ended, they proceed to the *admission* of them, which chiefly consists in the communication of certain *secret signes*, whereby they are known to one another all over the *Nation*, by which means they have maintenance whither ever they travel: for if any man appear though altogether unknown that can shew any of these *signes* to a *Fellow* of the *Society*, whom they otherwise call an *accepted mason*, he is obliged presently to come to him, from what company or place soever he be in, nay, tho' from the top of a *Steeple*, (what hazard or inconvenience soever he run), to know his pleasure, and assist him;

<sup>1</sup> Authorities consulted—*Athenæ Oxonienses*; *Biog. Brit.*; Shaw, *Staffordshire*; Hasted, *Kent*; Granger, *Letters*; Noble, *Coll. of Arms*; Thomson, *Hist. Royal Soc.*; Evelyn, *Diary*; Spence, *Anecdotes*; Elmes, *Sir C. Wren and his Times*; Pultuney, *Sketches of the Progress of Botany in England*; Chalmers, *Dict. of Biog.*; Rose, *the same*; Plot, *Works*; etc.

<sup>2</sup> *A.Q.C.*, iv., 109.

*viz.*, if he want *work* he is bound to find him some; or if he cannot doe that, to give him mony, or otherwise support him till *work* can be had; which is one of their *Articles*."

There is no known copy of the Old Constitutions offering all these particulars, nevertheless we must acknowledge them to be correct, as they are corroborated from other Masonic sources. And first the donation of gloves and the collation are attested by records of Scottish Lodges. Thus we find in the *Schaw Statutes*, No. 2, of A.D. 1599,<sup>1</sup> the following clause:

"Item: it is ordainit that all fallows of craft at his entrie pay to the commoun bokis of the ludge the soume of ten pundis mone, with x s. worthe of *gluffis*, or euir he be admittit, and that for the *bankatt*."

The *apprentices* had only to pay six pounds to the *common bankat*, as the eleventh *item* points out. In *Aberdeen* the Statutes of A.D. 1670<sup>2</sup> offer this clause:

"that no Entering prentise shall be reciaived in this our Honourable Lodge, but shall pay, four rex dollars of composition, *ane linen aprone, ane pair of good gloves to everie person* concerned in the forsaid Lodge, or if the Entering Prentise have not whereupon to furnish aprones and gloves, he must pay two rex dollares for them which makes up six in all *with ane dinner, ane speacking pynt*, and his controbution to the Box."

The *General Regulations* in Anderson's Constitutions of A.D. 1723, prescribe as follows:

"VII.—Every *new Brother* at his making is decently to *cloath the Lodge*, that is, all the Brethren present, and to deposite something for the Relief of indigent and decay'd Brethren,"

wherefrom we learn, that it was, indeed, also an *English* usage to present the Brethren with *gloves and aprons*, or, at least, with *gloves*; and that the candidates had to entertain them with a collation may be seen from Ashmole's diary of A.D. 1682, where the entry of March 11th terminates thus:

"Wee all dyned at the halfe Moone Taverne in Cheapeside, at a *Noble dinner prepared at the charge of the New-accepted Masons*."

In other places it was *vice versa*. The new member *received* an apron and a pair of gloves from the Lodge, as is stated, for instance, in the records of Dunblane,<sup>3</sup> and such is, I think, the common usage in all Lodges of modern Freemasons.

As to Plot's statement that the candidates had to *give gloves to their wives*, we find this custom testified by the catechism in the *Flying Post*, reprinted by Bro. Gould in his *History of Freemasonry*;<sup>4</sup> therefore he is right also on this point. We know from a French publication of A.D. 1738, and some later ones, that at that period a new member, *au contraire*, received a pair of gloves for himself and *another pair for the woman he esteemed most*. This custom must have come from England, as all the other early usages agree with the English ones. There is still at present the same usage in all German Lodges.

No doubt Dr. Plot is also right in saying that the admission chiefly consisted in the communication of certain *secret signs*, though he appears not to know them himself, not being an accepted Mason. But he had good information, from Ashmole or some other friend, who was a fellow of the Society, as to the usages which the Masons made no secrets of, their *secrecies* consisting only in their *words and signs*, and the special manner of *discoursing by questions and answers*.

The following sentence has got a striking counterpart in a few lines of the well known Sloane MS. No. 3329, in the British Museum, containing "A Narrative of the Freemasons' Word and Signes," where we meet with this passage:<sup>5</sup>

"Anoth<sup>r</sup> signe is . . . . on receipt of w<sup>ch</sup> you must come from w<sup>t</sup> place or company soever you are in, . . . . you are to come if it were from the top of a Steeple to know their pleasure and to assist them,"

the words in italics being almost the same as with Plot. Therefrom Bro. Findel ventured to conclude that Plot had seen the MS., while our lamented Bro. Woodford was clearly of opinion that Plot had seen a copy of it.<sup>6</sup> I do not think it possible that Plot could have known either the Sloane MS. or a similar copy, because *he says nothing about all the matters contained in it*. As Plot proves himself to be very much prejudiced against the Masons, he would, of course, not have failed to make an unlimited use of the paper, in order to discredit them the more. Also, the MS., which I saw myself in 1886, cannot be of the 17th century, but has been written between say 1710 and 1725. It is a transcript, as may be seen from a

<sup>1</sup> Lyon, *Hist. Lodge of Edinburgh*, 13.

<sup>2</sup> *Ibid.*, p. 425.

<sup>3</sup> *Ibid.*, 417.

<sup>4</sup> *iii.*, 487.

<sup>5</sup> Woodford, *Sloane MS.*, 3d ed., 9.

<sup>6</sup> *Ibid.*, viii.

lot of errors that were afterwards corrected. I do not believe that in the 17th century Masons ever committed such things to paper, and am of opinion that the contents of the MS. were not taken from an older original, but were put together by some modern Mason after 1717, when these Masonic secrets had begun to be spread among a greater multitude of non-operative persons. Now we know that in 1722 or 1723 there was something printed in the *Post Boy* about Masonry, and the Sloane MS. may be simply a transcript of this narration, for copies of the *Post Boy* became very rare, as we are informed by a book of that period,<sup>1</sup> and therefore some one may have made a transcript from the printed original. Certainly, if there is any connection between Plot and the MS., the compiler of the latter is more likely to have made good use of Plot's book. But the phrases may have been old oral traditions, so that Plot—as well as the compiler of the catechism—could know them independently of each other. I find the same thing in a satire of A.D. 1723, "*The Freemasons, An Hudibrastick Poem*," where (p. 17) we read:

"When once a Man his Arm forth stretches,  
It Masons round some Distance fetches ;  
*Altho' one be on Paul's Great Steeple,*  
He strait comes down amongst the People,  
His Brother follows, far and wide,  
If he a hundred Miles shou'd ride ;  
If he to ancient *York* does haste,  
The other must go on as fast ;  
Or if he should a Maggot take,  
To ship himself on Sea or Lake,  
He still attends, nor hard it thinks,  
Alho' he with his Brother sinks :  
And this is Fellowship indeed,  
Where they thus mutually proceed,  
*All Hazards run,* without a Slip,  
Risque Life and Limb in Partnership."

The words "all hazards run" may be compared with Plot's words in brackets (*what hazard or inconvenience soever he run*). This agreement makes me believe that the author of the Poem knew Plot's book, but he must have known also a piece like the Sloane MS. wherein we read :

Anoth<sup>r</sup> signe is by *lending* [it should be *sending*] you a crooked pin or a bit of *pap<sup>r</sup> cut in the forme of a Square* ;  
for the Poem has the following lines (p. 21) :

A Mason, when he needs must drink,  
*Sends Letter*, without Pen and Ink,  
Unto some Brother, who's at hand,  
And does the Message understand ;  
*The Paper's of the Shape that's square,*  
Thrice-folded with the nicest Care.

This strengthens my opinion that the contents of the MS. had been presented to the public in print, so as to be at everybody's disposal and as the MS. has the same feature and is, no doubt, a transcript, it may have been transcribed from the same print, namely the *Post Boy* article.

The last sentence of the passage cited above, according to Dr. Plot, *is one of their Articles*. It was, indeed, one of the Old Charges, that the Masons were bound to supply strange "fellows" either with work or with money, for not only the William Watson MS. but all the later ones, offer a charge that must originally have run :

"And also that every Mason shall receive and cherrish strange Masons, when they come over the country, and set them awork, if they will, as the manner is, that is to say, if he have mould stones in place he shall set them awork a fortnight at the least and give them his [their ?] pay, and if he have no stones, he shall refresh them [and relieve] with money unto the next Lodge."

Of course a similar clause was also in Plot's MS., but the whole of the Charges must have been somewhat different from the William Watson. And first, we may be sure, the Charges were styled *Articles*, as the Doctor distinguishes this word by italics. If he had found the word *Charges* in his M.S., he would have printed it, as he appears to have intentionally retained the terminology and phraseology of the original. This may easily be seen by comparing Plot's extracts with the W.W. MS.<sup>2</sup> Besides, we learn from the *Roberts' Family* (Roberts' print, Harleian, No. 1942, Grand Lodge, No. 2, and Rawlinson MSS.,) that the term *Article* was still in use in the latter part of the 17th century, for we find it several

<sup>1</sup> *The Freemasons' Accusation and Defence*, London, 1726, Letter v.

<sup>2</sup> See A.Q.C., iv., 110, *seqq.*

times in all of the four MSS. Not only was the old name of *Articles* peculiar to Plot's MS., but these *Articles* themselves must have been of a varied character, for the Doctor continues thus:

“and it is another [*Article*], that they advise the *Masters* they work for, according to the best of their *skill*, acquainting them with the goodness or badness of their *materials*; and if they be any way out in the *contrivance* of their *buildings* modestly to rectify them in it; that *masonry* be not dishonored: and many such like that are commonly known.”

There is no Charge in any of the MSS. known, similar to this *Article*, unless we compare *Articulus duodecimus* of the *Regius MS.*, which runs:

“The twelfth the artycul ys of hys honeste  
To 3every mason, whersever he be:  
He schal not hys felows werk deprave,  
3ef that he wol hys honeste save;  
With honest wordes he hyt comende,  
By the wytte, that God the dede sende,  
But hyt amende by al that thou may  
Bytwyune 3ow bothe withoute nay.”

It is true, the resemblance is not very great, and I do not lay any stress upon it; besides, this article would only correspond to the second half of Plot's, the first half remaining without any counterpart, to my knowledge.

It is of some importance that Plot states, the *articles* were *commonly known*, as we learn therefrom, that the old Masons did not keep secret their Constitutions and Articles (or Charges). But it is an error of the Doctor, that the Masons had some others, that none knew but themselves, these secrecies, no doubt, being only their words and signs and manner of discoursing, as well as the technical secrets of the Craft. Plot, though trustworthy in communicating *facts*, is *not* reliable in his *personal judgments*; and his *conclusions*, caused by his being suspicious of the Masons, should be rejected by sound criticism. Of course, he is right in his doubts as to the pretended history of Masonry, but he is quite mistaken in confounding the illegal confederacies of Masons with their lawful associations in loyal societies, fraternities, or brotherhoods. He is also wrong in doubting that Henry VI. and his Council “should ever peruse or approve their *charges* and *manners*,” for the statutes of A.D. 1437 and some others expressly ordain, that all new ordinances, made by crafts and guilds, etc., should be approved by the authorities of State.

## REMARKS ON BRO. PURDON CLARKE'S PAPER ON THE TRACING BOARD.

BY BRO. W. H. RYLANDS,

P.G.Stew., P.M.

**T**his is a subject of congratulation, I think, that the paper we have heard this evening should have been submitted to this Lodge. Dealing with subjects of interest to Freemasons, Bro. Purdon Clarke has brought before us matter which is entirely new, and could not be obtained elsewhere. Besides containing many interesting facts detailed from his own personal knowledge and observation, his paper brings into prominence a portion of our system which was of more importance formerly than it is at the present time. The Masonic tracing board is now only known to Freemasons by its modern representative, or rather representatives, which give no idea of its original use, or even of what it was in comparatively modern times, in Freemasons' Lodges. A carefully-prepared study on this subject would be both instructive and useful. As such a study would necessarily include a consideration of the floor of the Lodge, much light might be thrown on some portions of our ceremonies.

During the discussion which followed Bro. Clarke's excellent paper, a question was asked with reference to the square pavement. To this I again referred at a later period in the evening, and it may be well to include my remarks in this place. The history of the square pavement is one of interest. Flag stones or tiles were, I believe, in early times generally placed so that the joints ran parallel with the walls of the building, although the pattern upon decorated examples in some instances included diagonal lines and other ornaments. The floor was thus divided into squares, just like the tracing board. I am not sure if any Masonic symbolism was involved in this arrangement. It is, however, interesting

to notice a reference made to the tiled flooring of the ancient Church of Glastonbury (A.D. 658). "The very floor, inlaid with polished stone . . . . Moreover, in the pavement may be remarked on every side stones designedly interlaid in triangles and squares, and figured with lead, under which if, I believe, some sacred enigma to be contained, I do no injustice to religion." (William of Malmesbury, trans. by Dr. Giles, book I., c. 2). The sacred enigma, possibly referred not to the stones themselves but to the triangles, squares, and other figures.

Durandus says, in writing of the symbolism of the various portions of the Church (book I., c. 1., xxvii.). The pavement of the church represents the foundation of our faith. Therefore in the spiritual church the pavement is the poor in Christ, that is, the poor in spirit who are ever humble; on account of their humility they are identified with the pavement. The pavement upon which one walks represents also the people, by whose labours the Church is kept up and maintained.

The following interesting piece of symbolism, quoted by Matthew Paris (Roger of Wendover's Flowers of History, trans. by Dr. Giles, II., 239n.) will perhaps be new to some of the Brethren. Innocent III., in sending presents of four gold rings and divers jewels to King John, in a letter, calls particular attention to the "shape, number, material and colour, that you may pay regard to the signification of them rather than to the gift. The rotundity signifies eternity, which has neither beginning nor end. . . . The number of four, which is a square number, denotes the firmness of mind, which is neither depressed in adversity, nor elated in prosperity; which will then be fulfilled when it is based on the four principal virtues, namely,—justice, fortitude, prudence, and temperance. . . . Moreover the greenness of the emerald denotes faith: the clearness of the sapphire, hope; the redness of the pomegranate denotes charity; and the purity of the topaz, good works," etc.

The "Square Pavement" of Freemasonry was no doubt intended to be of squares, placed as such, and not diagonally, so as to form lozenges. If we examine the old engravings, for example the frontispiece to the 1723 Constitutions, the flag stones are laid in squares. The same arrangement appears upon the engraved aprons by Newman and others, as well as in printed books. In the French so-called exposures the pavement is generally represented with the stones placed so as to form lozenges; the same is the case upon one of the Scotch aprons, figured by Brother Crowe (Plate I., fig 5), as well as upon that presented to the Lodge by Bro. Lamonby, dating probably from about 1780-1790. The consideration of the floorcloth would form a portion of the study I have mentioned above.

Our W.M. in his paper on Masonry and Masons' Marks (*Trans.*, vol. III., p. 72), writes with regard to the geometrical knowledge in the construction of buildings, "These were, very possibly, secrets known only to the skilled, and I could mention some which are well-nigh secrets even now." These were, I feel pretty certain, the real secrets of Masonry in its operative character, whatever others it may have possessed. The explanation of them, or of such portions of them as were requisite, was made upon the tracing board, and thence perhaps may be obtained the origin of the lectures. The connexion of the tracing board, floor of the Lodge and other matters, is not as Bro. Purdon Clarke says, far to seek. It will also be noticed that the work-room in Persia has in its floor a form of tracing board for full-sized designs, and is not in itself a Lodge in which stones are prepared.

Bro. Clarke refers to the Canon of Proportions used in Egypt. This is really a form of the squared tracing board, and when used in a design was simply the tracing board transferred to the wall upon which the figures were filled in according to a fixed canon of mathematical arrangement. A very interesting chapter in Sir Gardner Wilkinson's *Ancient Egyptians* (new edition by Birch, 1878, pp. 262, etc.), discusses the question. Like the portraits mentioned by Bro. Clarke, according to a usual custom in the middle ages, "no form was admitted but that which religious usage had established and Egyptian models prescribed." "Though the general character of painting and sculpture continued the same, and a certain conventional mode of representing the human figure was universally adopted throughout the country, which was followed by every artist through successive ages, from the earliest Pharaonic era until the religion of Egypt was supplanted by the final establishment of Christianity," etc. (*Anc. Egyptians*, II., 271). In the same work will be found a description of the *modus operandi* (p. 295). "The walls having been ruled in red squares, the position of the figures was decided by the artist, who traced them roughly with a red colour; and the draughtsman then carefully sketched the outlines in black, and submitted them to the inspection of the former, who altered (as appears in some few instances here) those parts which he deemed deficient in proportion or correctness of attitude; and in that state they were left for the chisel of the sculptor."

On p. 310 of the same work will be found a picture of Masons working with a maul of very similar form to that now in use. With regard to the rules followed as to size, Dr. Birch in a note (*Ib.*, p. 270) writes, "The Sculptors, indeed, worked by a hieratic canon, which varied at different periods, but which only affected the proportions and not the mode

of treatment. The oldest canon, which dates as early as the 3rd Dynasty, reckoned the proper height of the human figure from the sole of the foot to the crown of the head, and the subdivisions were made one half or one third of the foot. A change took place at the time of the 12th Dynasty, dividing the height into eighteen parts, or square of half the foot. This continued till the 22nd Dynasty. The height above one-sixth of a foot was not reckoned. A third canon, which prevailed at the time of the 22nd Dynasty and subsequently, made twenty-one parts from the sole of the foot to the crown of the head."

In the text of the *Histoire de l'art Égyptien* by Prisse d'Avennes, written by P. Marchandon de la Faye (Paris, 1879), as well as in the atlas of Plates, will be found several examples of this use of squares as a basis for designs. The various canons of proportion are treated at some length (p. 117, etc.) From the earliest times this mathematical arrangement appears to have existed. In a tomb of the 5th Dynasty a series of small figures are marked with lines and points as guides for the designer, although they do not seem to be connected with the true scales of proportion. The primitive canon divides the human figure into 19 parts. The head occupies 3; the shoulders commence at the 16th from the ground; the *pubis* is placed in the centre of the diagram at  $9\frac{1}{2}$ , and the knee joint commences at the sixth square. A seated figure occupies 15 squares. M. De la Faye does not agree with Wilkinson, Lepsius, and others, that the canon is based on the length of the foot, six lengths each divided by three, making the total number of squares 18. He considers that it was based on the hand, or rather the middle finger, which is exactly the 19th part of the total height of a man. The primitive canon, he states, remained unaltered until about the 12th Dynasty. In the new canon the total height is divided into 23 parts, from the heel to the top of the head. Seated figures were divided into 19 parts. This canon remained in use until the time of the Ptolemys and Cæsars, when the whole style was changed. The well known diagram of the capital of a column divided into squares is given, showing that a similar system or systems was in use for architectural designs. The Egyptians appear to have had a peculiar predilection for the number 6, and multiples of 6, which was used in the number of columns as well as in symmetrical ornaments. (*Ib.* p. 171).

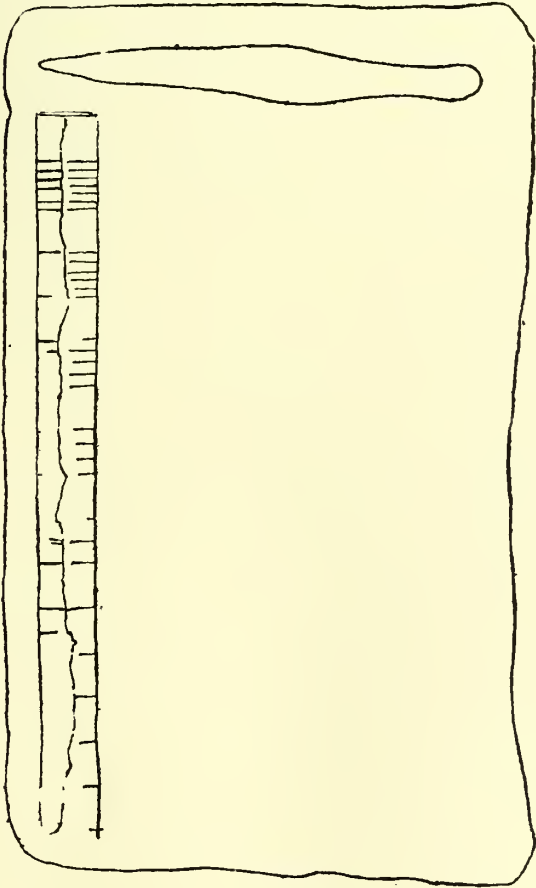
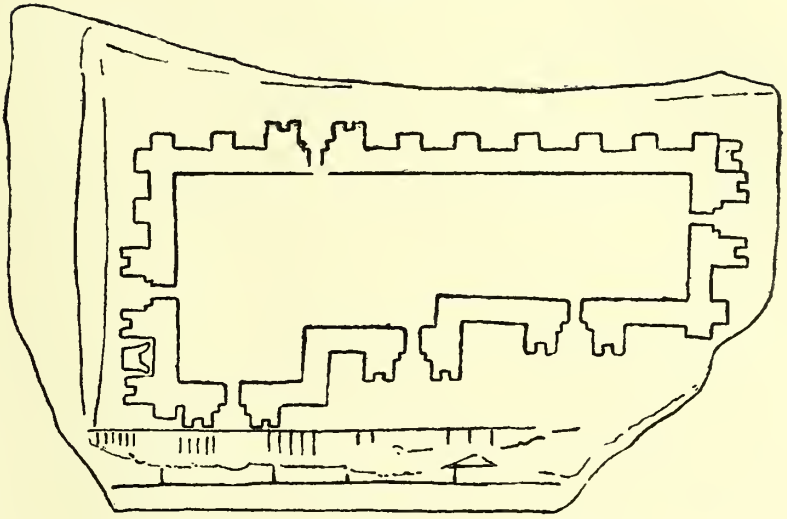
It may be pointed out, that working on a given canon, it would be easy to enter in a book as in ordinary land surveying, the distances from either the external or central line. The Egyptians therefore, as in the instances quoted by Bro. Clarke may have possessed the means of registering the exact form of figures and decorations, so as to reproduce them at will.

Bro. Purdon Clarke has mentioned the celebrated statue of the architect Gudea, discovered at Tello by M. de Sarzec. Bro. Ball has very kindly placed at my disposal his copy of the work "Decouvertes en Chaldée," by E. de Sarzec, which contains very perfect copies of the statues. I am, therefore, able to add to the remarks I made at the meeting. With regard to the sculpture of the ancient inhabitants of Asia Minor, I do not think we have any knowledge of the system by which it was guided. It is, however, interesting to notice that although the tracing board resting on the knees of the ancient architect Gudea is not ruled into squares, marking points in the ground plan of the fortification or city represented upon it, a scale is added on the front edge (De Sarzec, pl. 15). Unfortunately, the markings on the scale are imperfect through fractures. So far as I can judge these markings are arranged to measure off the various distances required for the ground plan. The scale given on the edge of the tracing board (blank) of another figure is more perfect. It appears to be 0<sup>m</sup>. 27, or about 10 and five-eighths inches in length, and is marked off, roughly speaking, into divisions of about seven-tenths of an inch; some of these are again divided into six, five, and four spaces. I have compared the measurement of the main lines of the design with those of the scale, as well as it is possible in so small a reproduction, and they seem to agree, *i.e.*, the scale bears the working measurements for the design. Of course, perfect accuracy is not to be expected in a sculpture of this kind, but it appears to me that if the tracing board was ruled across according to the divisions of the scale, the lines thus obtained would fall in fairly well with the main lines of the plan. (*See Plate.*)

As to the age of these statues doctors differ, possibly one opinion is as good as another, and all equally near the truth.

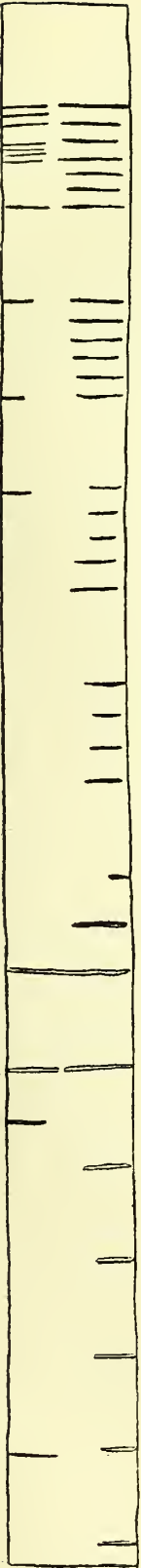
Long 0m 29

Deconvertes  
en Chaldée  
E. de Sarzec.  
Pl. 15.



Long 0m 32

Grand. Nat. (0m 27)







FRIDAY, 23rd JUNE, 1893.



THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present:—Bros. W. H. Rylands, P.G. Stewd., P.M., in the Chair; W. M. Bywater, P.G.S.B., P.M. as J.W.; G. W. Speth, Secretary; Dr. W. J. Chetwode Crawley, G.D. Ireland, as S.D.; R. F. Gould, P.G.D., P.M., D.C. Also the following members of the Correspondence Circle:—Bros. Rev. Dr. J. W. Robins, G. Chap., Pennsylvania; W. F. Stauffer as J.D.; C. F. Silberbauer; E. W. Carus Wilson; C. B. Barnes as I.G.; J. Frost Creswick; J. Joel; F. W. Levander as S.W.; G. Greiner; E. H. Bramley; J. A. Gartley; Jabez Hogg, P.G.D.; and R. A. Gowan. Also the following visitors:—Bros. C. La Roche, P.M. Remuera Lodge, No. 1710; and A. T. Hookey, Ara Lodge, No. 348 I.C., both of Auckland, New Zealand; and G. C. Hughes, W.M., Leigh Lodge, No. 957.

Four Lodges and thirty brethren were elected to the membership of the Correspondence Circle.

It was moved by the W.M. in the Chair, seconded by Bro. R. F. Gould, and carried unanimously, "That the Brethren have learnt with great satisfaction that H.M. our gracious Queen has been pleased to recognise the many years of brilliant service rendered to medical and hygienic science by our Brother Benjamin Ward Richardson, by conferring upon him the well-merited honour of knighthood. That the above resolution be recorded on the minutes, and a copy forwarded to Brother Sir Benjamin W. Richardson, M.D., F.R.S., &c."

It was moved by the W.M. in the chair, seconded by Bro. W. M. Bywater and carried unanimously that a letter of congratulation be written to our Brother Admiral Albert Hastings Markham, on his recent appointment to the offices of District Grand Master and Grand Superintendent of Malta, tendering him the hearty good wishes of the Brethren of the Lodge.

The Secretary exhibited, on the part of Brother S. B. Wilkinson, of Northampton, a handsome French Master-Mason's Apron and a rare "Finch" Royal Arch Apron.

Brother R. F. GOULD read an abstract of the following paper :

## MASONIC CELEBRITIES.

No. 5.—THE REV. WILLIAM STUKELEY, M.D.

BY BRO. R. F. GOULD, P.G.D., P.M.



WILLIAM STUKELEY, born November 7th, 1687, at Holbech in Lincolnshire, was intended by his father to be brought up in the business of the law, but legal studies proving distasteful to him, he was sent to Corpus Christi College, Cambridge, where he was admitted a pensioner, November 20th, 1703.

In the following spring he matriculated, and took the degree of Bachelor of Physic, January 21st, 1709. Seven months were then spent by him in London "under the eye of Dr. Mead, the Physician to St. Thomas's Hospital," after which (1710) he commenced practice at Boston in his native county, whence, in May, 1717, he removed to Ormond Street, London.

On the 20th of March, 1718, on the nomination of Dr. Mead, he was admitted a Fellow of the Royal Society by Sir Isaac Newton, with whom, on account of their both being of the same county, he was afterwards on very friendly terms.

In the same year he assisted at the revival of the Society of Antiquaries. On July 7th, 1719, he graduated at Cambridge as M.D., was examined at the College of Physicians, London, and admitted a candidate September 30th, and a year later became a Fellow.

Shortly after being elected to the Royal Society, he was placed upon the Council. He was also a Fellow, and for some years the Secretary, of the Society of Antiquaries. In 1722, he delivered the Gulstonian Lectures, and was Censor of the College of Physicians in 1725.

Long before this latter date, however, Stukeley had been a martyr to the gout, which generally confined him to his house for the winter months. For the recovery of his health, therefore, he was in the habit of travelling during the Spring, and on these excursions he indulged his innate love of antiquities by tracing the footsteps of Cæsar's stations, etc. The fruit of his more distant travels was his *Itinerarium Curiosum*, or *An Account of the Antiquities and Remarkable Curiosities in Nature or Art, observ'd in Travels thro' Great Brittain*,

folio, 1724. He was also the author of *Stonehenge; a Temple restor'd to the British Druids*, folio, 1740; *Abury; a Temple of the British Druids, with some others described*, folio, 1743; *Palæographia Britannica; or Discourses on Antiquities in Britain*, 4to. 1743-52; *Medallic History of Caurasius*, 4to., and *Account of Richard of Cirencester*, 4to., 1757.

In 1726, Stukeley removed to Grantham, in Lincolnshire, where he practised for some years with the highest reputation, the dukes of Ancaster and Rutland, the families of Tyrconnel, Cust, and other principal residents in the county, were glad to avail of his professional services and to admit him into their society.

In 1728 he married Frances, the daughter of Mr. Robert Williamson, of Allington, near Grantham, a lady of good family and fortune. In 1729 he forsook medicine for divinity, and was privately ordained at Croydon by Archbishop Wake. Three months later he was presented to the living of All Saints, in Stamford, by the Lord Chancellor, and entered upon his parochial duties in February, 1730. His first wife died September 1st, 1737, and in 1739 he married the only daughter of Dean Gale, and the sister of his friends, Roger and Samuel Gale. In the same year the duke of Ancaster made him one of his chaplains, and gave him the living of Sowerby by Grantham.

These two livings he held until 1747, when he vacated them in order to accept that of St. George's, Queen's Square, London.

To the last-named living he was presented by his chief patron, the Duke of Montagu, at whose various residences he was a constant visitor.

From February 3rd, 1748, until his death in 1765, Stukeley resided at his rectory in Queen's Square, Bloomsbury, and was a frequent attendant at the meetings of the Royal and Antiquarian Societies.

Four children were born of his first marriage—daughters—the eldest of whom, Frances, was married to Mr. Richard Fleming, of the Chancery Office, in 1752.

Under the year 1761, Stukeley remarks in his diary<sup>1</sup>:—"After nine years assiduous inquiry, I found a most agreeable rural retreat at Kentish-town, 2 miles and  $\frac{1}{2}$  distant, extremely convenient for keeping my horses, and for my own amusement, the higher end of the village, between the castle inn and the chapel, an half-hour's walk over sweet fields. 'Tis absolutely and clearly out of the influence of the London smook, a dry gravelly soil, and air remarkably wholsom. The house is new built for the most part; pretty, little, and elegant. In the front of my new bedchamber, I put up this inscription in stone:

ME	DVLCIS	SATVRET	QVIES
	OBSCVRO	POSITVS	LOCO
	LENI	PERFRVAR	OTIO
	CHYNDONAX	DRVIDA	
		1760.	

"Thus Englished:

Me may the rural solitude receive,  
And contemplation all its pleasures give,  
Where I in gentle ease, unnoticed live."

It may be here observed, that the Earl of Pembroke, Lord Winchelsea, and Stukeley, were jocularly designated *Carvilins*, *Cingetoria*, and *Chyndonax* respectively, in their familiar and friendly correspondence; also, that the subject of this biography, from his proficiency in Druidical studies, was often spoken of by his intimate friends as the Arch Druid of the Age.

The following account of his death appeared in the *London Chronicle* from March 9th to March 12th, 1765: "Last Tuesday se'nnight came on in the vestry of St. George the Martyr, Queen Square, the election of a Lecturer in the room of the late Mr. Harris; the candidates were the Rev. Mr. Hollingbury, of the Charter House, and the Rev. Mr. Floyd. The latter had at first a majority of one vote, till Mr. Serjeant Eyre, who had been indisposed for some days, was brought in a chair, and voting for Mr. Hollingbury, the votes were even; when the late Dr. Stukeley, as rector of the parish, having a second vote, gave it in favour of the latter gentleman, who was therefore declared duly elected. It is thought the doctor caught cold in the vestry, which occasioned his death in a few days by a paralytic stroke; and Serjeant Eyre dropped down in a fit as he was entering the vestry; he gave, however, his vote as above, but was carried home very ill, and on Sunday departed this life."

<sup>1</sup> *Surtces Soc. Publ.*, lxxx., 20.

Dr. Stukeley, who at the period of his decease had entered upon his 78th year, was buried at East Ham, Essex.<sup>1</sup>

II.—Dr. Stukeley was a Freemason, and his connection with the Craft I shall proceed to illustrate by the production of evidence under his own hand. This will be found in volumes 73, 76, and 80 of the publications of the *Surtees Society*, and are lettered on the back, “Stukeley’s Diaries and Letters,” volume I., II., and III. respectively. The first appeared in 1880, the second in 1883, and the last in 1885. They were edited by the Rev. W. C. Lukis, rector of Wath, Ripon, who in his preface to vol. I. thus alludes to the volumes of MSS. and bundles of letters left by Stukeley at his decease:—“They are now, as it is fitting they should be, in the possession of the Rev. Harris Fleming St. John, of Dinmore House, near Leominster, who has placed them, together with many other Stukeley papers, at my disposal for publication by the *Surtees Society*. Richard Fleming, of Sibdon Castle, Salop, purchased Dinmore in 1739, and bequeathed it to his second son, Richard, who in the year 1752 married Francis, eldest daughter of Dr. Stukeley. Upon the death of their only son, Richard Stukeley Fleming, the property passed to their only daughter, Frances, the wife of the Rev. John Francis Seymour St. John, Canon of Worcester, the grandfather of the present owner, who has inherited numerous Stukeley pictures, MSS., volumes of sketches, relics, and a large collection of coins and medals.”

Besides the above, a numerous assortment of letters, transcribed by Roger Gale, were lent by Mr. Henry Coore, of Scruton Hall, his lineal descendant, and a few others—once belonging to Dr. Jurin—by Mr. C. K. Probert, of Newport, Bishop’s Stortford, Herts.

“The prominent figures among the letter writers,” observes the editor, *Bro. Lukis*, “throughout these volumes, are Stukeley, the brothers Roger and Samuel Gale, and Sir John Clerk, between whom, from first to last, there existed the warmest ties of friendship and esteem. Almost all of their correspondents, as well as almost all of those with whom they had intimate social relations, to whom frequent allusions are made in the letters, were men who were distinguished for their scientific and literary attainments, scholarship, and archæological researches, and for the honourable places in society, or in their respective professions, which they worthily filled. To many of them we are indebted at the present day for published works of great erudition and utility. They were eminent as philosophers, mathematicians, astronomers, antiquaries, physicians, surgeons, classical scholars, poets, historians, divines, painters, numismatists,”<sup>2</sup> etc.

ROGER GALE (1672-1744), Antiquary, eldest son of Thomas Gale, Dean of York, became possessed of the family estate of Scruton, Yorkshire, in 1702. From December 24th, 1715, he was a Commissioner of Excise, but was displaced in 1735 by Sir Robert Walpole, who wanted the post for one of his friends. British archæology was his chief study, but he was also a skilled numismatist. He was liberal in assisting fellow-antiquaries. Gale was the first vice-president of the Society of Antiquaries, and was treasurer of the Royal Society. He was a member also of the Spalding and Brazennose Societies.

SAMUEL GALE (1682-1754), Antiquary, youngest son of the Dean of York, obtained, about 1702, a post in the Custom House, London. At the time of his death he was one of the land surveyors of the Customs, and searcher of the books and curiosities imported into England. A member of the Antiquarian, Spalding and Brazennose Societies.

SIR JOHN CLERK (1684-1755), Judge and Antiquary, was the eldest son of John Clerk, of Penicuik, a Baron of the Scottish Court of Exchequer. His house, Penicuik, was long a centre of re-union for the cultivated society of Edinburgh. A Fellow of the Society of Antiquaries in 1725, of the Royal Society three years later, and of the Spalding Society in 1740.

Many of the extracts I am about to give, including all the more important ones, were printed upwards of ten years ago, by *Bro. T. B. Whytehead*, in the Masonic newspapers. But it has long seemed to me, that some additional information with regard to the circumstances under which various statements were written down by Dr. Stukeley, would greatly facilitate their proper comprehension, and I have also thought that a careful study of the period to which they refer, might cast some beams of light upon a portion of our annals that has come down to us very unsatisfactorily attested.

The “New Book of Constitutions” (1738), which contains the only connected history of the Grand Lodge of England, for the first six years of its existence (1717-23), was compiled by Dr. James Anderson at a time when troubles crowded thickly upon him, and very shortly before his death. For this and other reasons<sup>3</sup> a suspicion is awakened, that in

<sup>1</sup> *Dict. of Biog.*—National, Rose, Chalmers; Munk, *Roll of Royal Coll. of Physicians*; Nichol’s, *Lit. Anec.*, and *Illustrations of Lit. Hist.*; and *Stukeley Memoirs*, to be presently more fully referred to.

<sup>2</sup> *Stukeley Memoirs*, i. pref. iii.

<sup>3</sup> *Hist of F.*, ii. 288, 291.

committing to writing a recital of events, in some of which only he is known to have borne a part, and many years after the occurrences he describes, his memory was occasionally at fault. Therefore we should scrutinise very closely the few collateral references in newspapers or manuscripts, which antedate the actual records of Grand Lodge.

Stukeley's Masonic career began January 6th, 1721, and ended—as far as there is any evidence to guide us—in February, 1730, on his removal from Grantham to Stamford.

The 1st volume of the *Diaries & Letters* begins with,

“Part I.—The COMMENTARYS, AUTOBIOGRAPHY, DIARY, and COMMON-PLACE BOOK of William Stukeley.”

The COMMENTARYS contain his Memoirs down to the year 1711. The other repositories will now be laid under contribution.

(A.)

THE AUTOBIOGRAPHY.

This is headed,

“Abstract of my Life, for Mr. Masters, of Bennet College,  
May, 1720.”

“It was written,” Bro. Lukis tells us, “for the history of the College of Corpus Christi, and the B. Virgin Mary (commonly called Benét), in the University of Cambr.,” by Robert Masters, B.D.—published 1753—and is inserted in that work in a somewhat altered form.

“1 January, 1718. Stukeley was one of the founders [*i.e.*, a reviver] of the Antiquarian Society, of which he was secretary for 9 years, whilst he lived in London. He took Dr. of physicks degree 7 July, 1719, at Cambridg; examined at the College of physicians, London, & admitted a candidate Sep. 30.

“1720. Admitted a fellow. This year he published an account of Arthurs Oon, the Roman vallum in Scotland, in 4<sup>to</sup>. His curiosity led him to be initiated into the mysterys of Masonry, suspecting it to be the remains of the mysterys of the antients, when with difficulty a number sufficient was to be found in all London. After this it became a public fashion not only spread over Brittain & Ireland, but all Europe.”

(B.)

DIARY.

“Jan. 6, 1721. I was made a Freemason at the Salutation Tav., Tavistock Street, with M<sup>r</sup> Collins, Capt. Rowe, who made the famous diving Engine.

“1721. Mar. 10. I waited on S<sup>r</sup> Chr. Wren.

“June 24. The Masons had a dinner at Stationers Hall, present, Duke of Montague, L<sup>d</sup> Herbert, L<sup>d</sup> Stanhope, S<sup>r</sup> And. Fountain, &c. D<sup>r</sup> Desaguliers pronounc'd an oration. The G<sup>d</sup>. M<sup>r</sup>. Mr. Pain produc'd an old MS. of the Constitutions which he got in the West of England, 500 years old. He read over a new sett of articles to be observ'd. The Duke of Montague chose G<sup>d</sup>. M<sup>r</sup>. next year. Dr. Beal, Deputy.

“Nov. 30, 1721. Dr. Halley resigning his Place as Secretary to the Royal Society, I was solicited by a great many members to stand Candidate to succeed him, but the President, Halley, Dr. Mead, & the whole Mathematical Party opposed me. ∴ We were out numbered to the vast satisfaction & rejoycing of our opponents.

“27 Dec. We met at the Fountain Ta. Strand & by consent of Grand M<sup>r</sup>. present, Dr. Beal constituted a new Lodge there, where I was chose M<sup>r</sup>.

“1722. May 25. Met Duke of Queensboro, Lord Dunbarton, Hinchinbroke, &c., at Fount. Tav. Lodg. to consider of Feast on S<sup>t</sup> Johns.

“Nov. 3. The Duke of Wharton & L<sup>d</sup> Dalkeith visited our Lodge at the Fountain.

“Nov. 7. Order of the Book instituted.

“Dec. 28. I din'd with L<sup>d</sup>. Hertford introduc'd by L<sup>d</sup>. Winchelsea. I made them both Members of the Order of the Book or Roman Knighthood.

“1723. Oct. 4. I read my discourse of the Dorchest. Amphitheat. at the Lodg. & deliver'd to every Bro<sup>r</sup>. a Copy.

“1725. Dec. 24. Whilst I lived in London for 9 years together, in the flourishing time of my Life, I had the greatest intimacy with Thomas L<sup>d</sup> Pembroke, Heneage Earl of Winchelsea, S<sup>r</sup> Isaac Newton, Dr. Halley, Mead, S<sup>r</sup> Hans Sloan, L<sup>d</sup> Oxford, James West, John Bridges, D. of Argyle, Tom Rawlinson, D<sup>r</sup> Friend, D<sup>r</sup> Arbuthnot, D<sup>r</sup> Morton, D<sup>r</sup> Walt<sup>r</sup> Harris, S<sup>r</sup> Godfrey Kneller, & in short with the whole sett of learned men & Vertuosos, w<sup>h</sup>. at that time abounded, & by having recourse to their librarys I arriv'd to a considerable degree of knowledg & equal reputation.

“At the end of 1725 an irresistible impulse seiz'd my mind to leave the Town. In country retirement & hours of contemplation (being always of a religious turn), I resolv'd to take upon me the sacerdotal character, & very soon met with good preferment. Then for

20 years together I employ'd all my facultys, & all the skill I had obtain'd in antient learning, in going to the source of religious antiquitys; & the harvest resulting therefrom, such as it is, is immense. But all this while that I lived in the country what I knew was intirely to myself, no one convers'd with me in that way, or had any regard toward it; till at length Providence brought me to an intimacy with the Duke of Montagu, who, tho' no scholar himself, had a fine genius, & took the first opportunity to bring me to Town again. He dy'd 5 July, 1749."

(C.) COMMON-PLACE BOOK. W. STUKELEY, 1720.

[Of Martin Folkes, Deputy Grand Master, 1724-25, in whose honour a medal was struck by the Freemasons of Rome in 1742, Stukeley draws the following picture.]

"Quarrelling with S<sup>r</sup> Hans Sloan about the Presidentship of the Royal Society, and being baffled, he went to Rome with his wife, & dau<sup>rs</sup>, dog, cat, parrot, & monkey ∴ Returning he was Successor to S<sup>r</sup> Hans, Presid<sup>t</sup> of the R.S. ∴ He chuses the Council and Officers out of his junto of Sycophants that meet him every night at Rawthmills coffee house, or that dine with him on Thursdays at the Miter, fleet street. He has a good deal of learning, philosophy, astronomy: but knows nothing of natural history. In matters of religion an errant infidel & loud scoffer Professes himself a godfa<sup>r</sup> to all monkeys, believes nothing of a future state, of the Scriptures, of revelation. He perverted Duke of Montagu, Richmond, L<sup>d</sup> Pembroke, & very many more of the nobility, who had an opinion of his understanding; and this has done an infinite prejudice to Religion in general, made the nobility throw off the mask, & openly deride & discountenance even the appearance of religion, wh<sup>h</sup> has brought us into that deplorable situation we are now in, with thieves, & murderers, perjury, forgery, &c. He thinks there is no difference between us & animals; but what is owing to the different structure of our brain, as between man & man. When I lived in Ormond Street in 1720, he set up an infidel Club at his house on Sunday evenings, where Will Jones, the mathematician, & others of the heathen stamp, assembled. He invited me earnestly to come thither but I always refusd. From that time he has been propagating the infidel System with great assiduity, & made it even fashionable in the Royal Society, so that when any mention is made of Moses, the deluge, of religion, Scriptures, &c., it is generally received with a loud laugh."

"That the Clergy of England, under God's Providence, are the main support of religion now upon the face of the earth, is a Truth that will not easily be denyd by good men, and those that consider things about 'em ∴ ∴ So great an influence has religion ∴ & how foolish are Statesmen not to encourage it."

"Infidelity. I find one half of our half-witted philosophers in London, our R.S. [Royal Society] people, are infidels: the other half are lunatics. So hard a matter it is to keep a golden medium, or to see the great beauty of the Ch. of England in particular, of religion in general."

"5 Jun. 1726. I left London in the 38th year of my age, at that time Censor of the College of Physicians, one of the Council of the royal Society, & Secretary to the Antiquarian Society, in the full career of my studys, in the highest favour with all the great men for quality, learning or power, to live at Grantham; a resolution thought of by many, executed by very few. I chose Grantham, because a very pleasant place, in a very fine country, in my own county, & near my estate & place of nativity at Holbech

∴ I expected my great friends, who encouragd me in the pursuit of Antiquarian Studys, would have made some provision for me. But seeing no probability of that after 7 years waiting, I was resolv'd to provide for myself, and get a little money in the country, where I could confine my self to practise, & indulge my self in the pure simple way of the country life, at the same time.

"I went down in the country intending to pass my days in finishing my studys upon the Druids, for which I had made vast preparation, diving into the tenets & mysterys of these old philosophical priests of the patriarchal religion; I was surpriz'd to find them so near akin to the Christian doctrin. Pursuing these studys to great length, & becoming enamour'd therewith, I was mov'd to take the Gown; wh<sup>h</sup> the Archbishop of Canterbury, Wake, strongly persuaded me to, after he had some intimation of my intention. I went to Croydon to be ordained privately by him. In less than three months after I was presented by L<sup>d</sup> Chancellor King to the Living of All Saints, Stamford."

"In the year 1717 I came to London."

"I was the first person made a freemason in London for many years. We had great difficulty to find members enough to perform the ceremony. Immediately after that it took a run, & ran it self out of breath thro' the folly of the members.

"June, 1726, being sadly plagu'd with the gout, I retired to Grantham, thinking by country exercise to get the better of it. Here I set up a lodg of freemasons, wh<sup>h</sup> lasted all the time I lived there."

“Feb., 1730. I went to my rectory house in Stamford.

“I endeavor’d twice to erect a truly literary Society at Stamford, by the name of Brazen nose society, but in vain. I filld some quarto books with the memoirs, but as at first I might say, *quoru pars magna fui*, in a little time *pars tota*.

“Mr. Warburton. I became acquainted about 1718, & afterward we enter’d into the most intimate friendship, always visiting or writing to one another. 7 year before he publish’d his divine legation he acquainted only me with his scheme, under great injunction of secrecy, for fear some body should steal his notion and publish it for their own. I argued ag<sup>t</sup> his scheme that it was impossible any religion should come from God without the sanction of future life. He wrote a treatise against Mr. Popes essay on man, to prove it to be atheism, spinosaism, deism, hobbism, fatalism, materialism, & what not. In that my sentiments fully coincided. On a sudden he alter’d his style, & wrote a comment to prove the sublimity of that work. This did his business effectually. It brought him acquainted with Pope. Pope brought him acquainted with L<sup>d</sup>. Chesterfield, Bathurst, Burlington, M<sup>r</sup> Sollicitor Murray, &c., & this last got him to be preacher to Lincoln’s inn. Mr. Pope introduc’d him too to M<sup>r</sup> Allen of Bath, with whom he is become so great that Allen has married his niece to him, & effectually made his fortune.

“After he got hold of Mr. Allen & rais’d himself by that means to a very great fortune, & both of us again met to live at London, when I, with my usual eagerness, congratulated myself on the fortunate event wh brought us together again, was much dissappointed. Alas, I soon found a change of fortune had chang’d his manners. His natural conceit of his own superiority is so great y<sup>t</sup> in his indigent state, when I first knew him, he w<sup>d</sup>. bear no equal; but *now* fortune has advanc’d it to imperial pitch, & he looks down upon the whole world.”

“I left London to reside at Grantham, June 1726. In two years time I lost an incredible number of my most intimate friends there. S<sup>r</sup> Isaac Newton; L<sup>d</sup> Winchelsea; ∴ ∴ my fr<sup>d</sup>. M<sup>r</sup> Ja. Anderson, a scotsman, a learned & ingenious Antiquary ∴ My landlord, Lambert, of the Fountain Tavern, Strand, where I was M<sup>r</sup>. of a new lodg of Masons: & many others.”

(D.)

MISCELLANEOUS CORRESPONDENCE.

XXIII.<sup>1</sup> [William Stukeley, “to Samuel Gale, Esq., at the Custom House, London.]

“Grantham, 6 Feb., 1726-7.

“In the town we have settled a monthly assëmbly for dancing among the fair sex, & a weekly meeting for conversation among the gentlemen. We have likewise erected a small but well disciplined Lodge of Masons.”

IX. [Rev. James Anderson “To Saml. Gale, at Commissioner Gale’s, in Bedford Row”]

“over against St. James’s Church, Pickadilly

26 ffeb., 1731-2

“Dear Sir

The inclosed is from Counsellor Edwards, of Lincoln’s Inne, the worthy warden of The Horn Lodge, of which the Duke of Richmond is master. It is to get the bearer, (who is also a Mason true), made a young excise-man by your benign influence with your brother the commissioner. I am well informed of his moral character that it is very good: & you know we Presbyterians will not own those of an ill character, far less recommend them to the countenance of others. I doubt not of his capacity of becoming an expert officer, & he knows his doom if he is not both expert & faithfull. Therefore pray, Sir, let me importune you to speak to the commissioner that his honour would be pleased to make him an excise-man, & I shall ever gratefully remember it as becomes, dear Sir,

your affectionate Brother, & obedient servant,

Jam. Anderson

“P.S.—I had quite forgot to tell you that your brother is one of the subscribers to my book of Royal Genealogies now published; & if has not got it from the printer I shall send it to his honour in quires according to my proposals. O my dull memory! I had also forgot to tell you that I long much to laugh half an hour with you, my worshipfull brother; & pray let me know when and where I can wait on you for that laudable purpose.”

xc. [From Dr. Stukeley concerning the second part of his Palæographia Sacra, & the famous Tabula Isiaca, &c.]

“Stamford, 30th July, 1738.

“I have wrote this summer a discourse on the Mysteries of the Ancients, ∴ My friend Warburton has shown us Virgil’s descent into Hell as an initiation into the mysteries.

<sup>1</sup> The numbers prefixed to the Letters, are those given in the 1st volume of the Stukeley Memoirs (*Surtees Soc. Publ.*, 73.)

I carry it much farther than he has done, & show that the famous Table of Isis is a magnificent picture thereof, which I explain largely, & I believe to the satisfaction of the learned. I take the Table and cutt it into pieces, & show it to be an Ægyptian temple spread in plano; that it is the mystical Temple wherein they initiated into the mysteries; that it is a Temple in imitation of Solomon's, & made much in the same proportions, consisting of a porch, a sanctum, and a sanctum Sanctorum."

CLVIII. [Francis Drake, M.D. to the Rev. Dr. Stukeley.]

"York, May 25, 1745.

"Good Sir

It was with great pleasure that I received your last letter, being a testimony of your health; for since the death of my old friend & countryman Sam. Gale, his brother Roger, with some others, I began to think that I should live to be so unfortunate as to lose all my oldest & most valuable acquaintance

\* \* \* \* \*

"That you may long live an ornament to your country, & to the learned world, is the hearty prayer of

(E.)

Your most faithfull friend,

F. Drake"

LETTERS & EXTRACTS FROM DIARIES OF WILLIAM STUKLEY, ROGER GALE  
AND OTHERS.

[Maurice Johnson, Esq. to Roger Gale, giving some account of the Antiquarian Society at Spalding, in Lincolnshire, and of Dr Stukeley].

"Spalding, Septr., 1729

"I doubt not but you have seen our friend the doctor in pontificalibus. He favored me a few days ago with some lines before he went up for holy orders, and I had soon after a postscript in a letter from our friend Brown Willis, giving as punctuall an account of the day when, the place where, and the person by whom he was ordained, as if he had been a mitred prelate, and he had received some sacred investiture per annulum et baculum. I suppose, at least hope, some desirable sinecure, if not the call, may prove the reward *quod positâ lacernâ togatus incedit*.

"As we have the honour of your being a member of our Society, I have a right to acquaint you, Sir, that we go on gloriously making our regulations stricter, as to our regular and resident members, and yett not onely encreasing the number, but bettering our oeconomy: since I had last the pleasure of seeing you we have admitted 2 doctors of divinity, one of them head of Queen's in Oxon, 2 Seamen, one lawyer, 2 surgeons, a captain, and 5 other gentlemen: Now we can carry on a sort of espistolary correspondence with some fellow-member in most parts of the world"

[Sir John Clark, to Roger Gale]

"Edenborough, 11th June, 1733

"After I left you, I dined at Stilton, and lay at Stamford, and putting up at the Bull, I went directly to Dr. Stukeley. He was very kind, and lookt very smug and canonicall. The doctor has made out a dissertation [upon a coin], and as he drains all his learning to support christianity, he, in his enthusiastick way, which becomes him well enough, has by head and shoulders brought in severall curious observations upon it"

"20 Feb., 1755. At the Antiquarian Society. I gave them an account of Maurice Johnson's death, and the eulogium I wrote of him that morning, in the following terms: On Saturday, 8 Feb. 1755, dyed Maurice Johnson, Esqr., of Spalding. He is one of the last of the founders of the Antiquarian Society, London, begun in the year 1717, the only survivors being Brown Willis, Esqr., and Dr. Stukeley. What is singular in Mr Johnson's praise is, that he was the founder of the Literary Society in Spalding. This Society, through his unwearied endeavors, interest, and applications in every kind, by his infinite labors in writing, collecting, methodizing, indexes, and the like, has now subsisted in great reputation for these 40 years, and excited Such a spirit of learning and curiosity in that level part of Lincolnshire called South Holland as probably will never be extinguished.—*Diary*, vol. xv., 48."

"28 June, 1754. This morn about 4, dyed Martyn Folkes of a repeated paralytic stroke. He had just finished his new house adjoining to his own in a most elegant manner, though altogether incapable of having the least enjoyment from it. He has remained for this 3 or 4 year a most miserable object of dereliction from that Deity which he supposed took no account of our actions [and] had not provided for our immortal part.—*Diary*, vol. xv., 2."

<sup>1</sup> *Memoirs* ii. (*Surtees Soc. Publ.* 76), 265.

<sup>2</sup> *Ibid.* 270.

<sup>3</sup> *Memoirs*, ii. (*Surtees Soc. Publ.*, 76), 321.

<sup>4</sup> *Ibid.*, iii. (*Surtees Soc. Publ.* 80), 472.

III.—Among the London friends with whom “for nine years together,” Stukeley “had the greatest intimacy” (B), were many medical practitioners, the more famous being Doctors Mead, Friend, and Arbuthnot.

The first and second of these stood at the head of the profession, and the third, if we accept the estimate of Samuel Johnson, was *the* first among the eminent writers in Queen Anne’s reign. Dr. Arbuthnot was a Freemason, and a member of the Lodge at the Bedford Head, Covent Garden (1725). Among the worthies whose names appeared on its roll at the same time, were Doctors Taylor; Pellett; and Ritty (Secretary, Royal Society, 1727, died 1730); “Mr. Machin” (presumably the next Secretary of the Royal Society); “Martin Ffoulks Esq.,” (D.G.M. 1724); Sir Thomas Jones; Sir Charles Cox; “Hon<sup>ble</sup> Mr Cornwallis,” and “John Trevor”; and “Rev.” Messrs. Webster and Barclay.

Of Martin Folkes, who succeeded Sir Hans Sloane in the presidency of the Royal Society, no extended notice will be deemed essential. But some of the characters who figure in the Stukeley *Memoirs* (and reminiscences), demand a few parting words, in order that we maybe the better equipped for a “short study” of that important period of English Masonic History, beginning in 1721, and ending in 1730—which will form the next and concluding section of the paper I have prepared for this evening.

JOHN, 2nd DUKE OF MONTAGU, succeeded his father, March 9th, 1709. Married, in 1705, the Lady Mary, fourth and youngest daughter and co-heir to John, first Duke of Marlborough, by whom he had three sons who all died young, and three daughters. The only one of the latter who had issue, was married to the Earl of Cardigan in July, 1730.

The Duke of Montagu and Dr. Stukeley were elected Fellows of the Royal Society on March 3rd, 1718. In the same (or previous) year, October 23rd, he was admitted at his own request, a Fellow of the College of Physicians. He had previously been admitted doctor of physic at Cambridge, when King George was there, and the President proposed that he should be chosen Fellow of the College, which was done—it being “Resolved, that the Fellows of the College meet in their gowns at the Treasurer’s house (which is near the Duke’s) and go thence and admit his Grace at his own house.”

The Duke was often present at the delivery of the Harveian Oration, and not unfrequently at the annual dinners. He died of a violent fever in July, 1749, aged fifty-nine, and at the time of his death was Master-General of the Ordnance, Master of the Great Wardrobe, General of Horse, Colonel of the 2nd Dragoon Guards, Lord Lieutenant of Northamptonshire and Warwickshire, K.G., Grand Master of the Order of the Bath, and a Privy Councillor.

Under the title of *Some Anecdotes of a Nobleman lately deceased*, Dr. Stukeley wrote an interesting article in the *British Magazine*,<sup>1</sup> which appeared in that journal, shortly after the death of his benefactor and friend. The following is an extract from it:—

*Some Anecdotes of a Nobleman lately deceased.*

“’Tis a good English proverb, that example goes farther than precept. And as benevolence to our fellow-creatures makes one great half of religion; it cannot be an un-useful thing, thro’ the canal of a public paper, to transmit some shining instances of that kind which have appeared in our own times.

“After a war concluded, when many officers were reduc’d to half-pay, the duke, walking in the *Park*, he, as he was an excellent phisiognomist, saw a captain, a brave man, whom he had some knowledge of, sitting on a bench, with deep marks of sorrow, and dejection on his countenance.

“The duke accosted him, and soon became acquainted with his hard case. He had a wife and four children in the country, that could not possibly be maintained on the allowance. He order’d him, on that day fortnight, to come and dine with him.

“In the meantime, the duke sent for his wife and children to town; and had them at his house, at dinner, on the day appointed. The captain was prodigiously surpriz’d at the sight of them. The joy, mixt with the concern of the difficulty he had to maintain them, caused an inexplicable tumult in his breast, but the duke dispelled the cloud, by telling him he had been soliciting a better commission for him. He presented him with it, and with a bank note of 500*l*, and then put on his grave air, and sat down to dinner as composedly as if he had done nothing.”

In the same volume of the *British Magazine* are two poetical effusions by the doctor, one headed,—“A Meditation in the Fields, on seeing the Herse of the Duke of Montagu, July 18”; and the other,—“A Month’s Entertainment at Boughton” (the Duke’s principal seat). The last three lines of the former run:—

<sup>1</sup> iv. (1749), 431-33.



“Rest, mighty shade, thy memory will shine,  
In ev'ry heart enshrin'd; to all most dear;  
But unto none, than to myself, more dear.”

The Duke of Montagu, the first of our “Noble Grand Masters,” was placed in the Chair of the Grand Lodge on June 24th, 1721, and the Society rose at one bound into notice and esteem.<sup>1</sup>

JAMES ANDERSON, a Presbyterian Minister, was educated at Marischal College, Aberdeen, and his name is first met with in Masonic History under the date of September 29th, 1721, when he was ordered by the Duke of Montagu, G.M., and the Grand Lodge, to digest the Old Gothic Constitutions in a new and better Method. The result of his labours was the first printed Book of Constitutions, which appeared in 1723. After this he became a Doctor of Divinity, and was reduced to very slender circumstances, and experienced some great misfortunes, but of what description we are not told.

Anderson was not present at any meetings of the Grand Lodge, between St. John's Day (in harvest), 1724, and the recurrence of that festival in 1731. In 1734, he was ordered to prepare a second edition of the “Constitutions,” and on January 25th, 1738, its publication was “approved of.” His death occurred May 28th, 1739.

Anderson's most considerable work, was his *Royal Genealogies*, produced, it is said, at the cost of twenty years' close study and application. This book he mentions in his letter to Samuel Gale (D), which communication should be especially interesting to Freemasons, as being the only fragment of the doctor's correspondence which has been preserved. Our James Anderson, Minister and D.D., has been confused with another James Anderson (also a Scotsman), Advocate and Antiquary—born 1662, died 1729—the author of *Selectus Diplomatum et Numismatum Scotiae Thesaurus*, a splendid folio volume, published after his death, in 1739. The mistake may have arisen from the coincidence of the death of the Minister having occurred in the same year as the publication of the posthumous work of the Antiquary (1739).

Dr. Stukeley, it would seem, must have fallen into an error of another kind. The entry in his Common-place book relating to Mr. Ja. Anderson (C),<sup>2</sup> follows that in which he sums up the character of Dr. Warburton, as revealed to him, after his (Stukeley's) return to London in 1748.<sup>3</sup> Hence it may be inferred that the former was written at a still later date. With James Anderson the *Freemason*, Dr. Stukeley would certainly have become acquainted in 1721, and they probably passed out of each other's lives in 1726, when the M.D. went to reside in the country, and the D.D. remained in London. Observing, then some two and twenty years later, the death of a James Anderson, as having occurred in 1728, it is permissible to suppose that Stukeley may have hastily set him down as his old acquaintance of 1721.

It is in the highest degree probable, that Dr. Anderson received the “benefit of the Mason Word, and all that was implied in the expression,” at Aberdeen. Nor shall we, I think, go far wrong if we assume that the doctor (always supposing that he was originally a Scottish Mason) carried with him across the border a stock of Masonic knowledge equal to that of any English brother with whom he became associated. Some, indeed, may go farther still, and trace in the mandate delivered to him by the Grand Lodge of England in 1721, a recognition of his supremacy as a skilled votary of the Royal Art<sup>4</sup>.

MAURICE JOHNSON (1688-1755), Antiquary, called to the Bar in 1710, but lived chiefly at Spalding. In 1709-10 he founded the *Gentleman's Society*, of which he acted as Secretary for thirty-five years, and was afterwards President. The revival of the Society of Antiquaries (London), in 1717, was largely due to Johnson's efforts. He introduced William Stukeley, who became the first Secretary, and was himself appointed honorary librarian.

About 1721 Johnson joined with John Cecil, Earl of Exeter, and others, in founding at Stamford the “Stamford Society,” on the rule of that of Spalding. This Society declined, and from its ashes Stukeley founded in 1745 the “Brazennose Society of Stamford.” In 1734, Johnson who was acting at the time as counsel to the Dean and Chapter of Peterborough, helped to found at that city another literary society, which was short-lived, and in 1750 he sought to inaugurate a society on the same lines at Boston. His immense manuscript collections were carefully indexed by him in 1750, five years before his death. Dr. Stukeley inscribed the first *Iter* in his *Itinerarium Curiosum*, which he called *Iter Domesticum* to his friend Maurice Johnson.

<sup>1</sup> *New Peerage*; *The General Advertiser*, July 7, and *The Penny London Post*, July 7 to July 10, 1749; *Gent. Mag.* xix. 331; *British Magazine*, iv. 338-43, 431-34; Munk, *Roll of the Royal College of Physicians*, ii. 58; and Thomson, *Hist. of the Royal Soc.*, appendix.

<sup>2</sup> *Memoirs*, i. 132.

<sup>3</sup> *ibid.*, 128.

<sup>4</sup> *Hist. of F.* ii. 290, 355; iii. 472; and *A.Q.C.* ii. 165, 168; iii. 19.

Among the members of the "Gentleman's Society of Spalding" were, Sir Isaac Newton, Sir Hans Sloane, the poets Gay and Pope, Sir John Clerk, Roger and Samuel Gale, Martin Folkes, Dr. Desaguliers, Sir Richard and Dr. T. Manningham, Francis Drake (York), the Chevalier Ramsay, and Dr. Stukeley.<sup>1</sup>

BROWNE WILLIS (1682-1760), Antiquary, was the author of *Survey of the Cathedrals of England, with the Parochiale Anglicanum; Illustrated with draughts of the Cathedrals*. Three vols. 4to. 1727, 1730, and 1733.<sup>2</sup>

FRANCIS DRAKE (1696-1771), Antiquary, commenced practice as a Surgeon at York in 1717. The author of *Eboracum, or the History and Antiquities of the City and Cathedral Church of York*, which appeared in 1736. In the same year he was elected F.R.S. and F.S.A. A sturdy Jacobite in politics, he could not always disguise his opinions even in the sober pages of history. Having persistently refused to take the oaths prescribed by the Government, he was called upon in 1745 to enter into recognizances to keep the peace, and not to travel five miles from home without license. The close of his life was passed at Beverley, where he died March 16th, 1771.

Francis Drake was "sworn and admitted into the Antient Society of Free Masons, held at the Starr Inn, in Stonegate," York, on September 6th, 1725. Three months later, December 27th (St. John's day in Winter), he was elected J.G.W. of the Grand Lodge of "All England" at York, and on the recurrence of the same Festival in 1726, delivered a remarkable "Speech," which together with the "Discourse" of Martin Clare (1735), and the still more famous "Address" of the Chevalier Ramsay (1737), make up a chain of Orations, which unlike their modern successors, will be found to yield fresh pleasure each time they are perused and compared.

In 1761, as we learn from the existing records of the now defunct Grand Lodge of "All England," Drake presided as Grand Master, and there is ground for belief that he was elected to that office, before the ten years slumber of the governing Masonic body at York, which commenced in 1740.<sup>3</sup>

WILLIAM WARBURTON (1698-1779), theological writer, critic, and controversialist, was brought up in the profession of the law, which he forsook in 1723, in order to become a clergyman, and passing through various stages of preferment, was appointed Bishop of Gloucester in 1760. In the meantime he had gradually taken rank as one of the greatest theological writers of his time, and by sheer force of colossal self-assertion had attained to a kind of despotic supremacy. His principal work is an unfinished treatise on the *Divine Legation of Moses*. He was very intolerant of criticism and treated all who opposed him with haughty disdain. Malone says:—"Dr. Warburton was a critic who (as has been said of Salmasius), seems to have erected his throne on a heap of stones, that he might have them at hand to throw at the heads of all who passed by."<sup>4</sup>

Walter Savage Landor, in one of his *Imaginary Conversations* (between Samuel Johnson and Horne Tooke), gives the following sketch of him:—

"If Warburton by chance should meet,  
The twelve Apostles in the street;  
He'd pick a quarrel with 'em all,  
And shove his Saviour from the wall."<sup>5</sup>

Other and even more forbidding descriptions of the character and disposition of the famous author of the *Divine Legation*, might be freely cited, but these will suffice, as amply illustrating what has been so well laid down by Goethe,

"The world cannot do without great men,  
But great men are very troublesome to the world."

In a letter, written March 4th, 1765, to Richard Hurd (afterwards Bishop of Worcester), Dr. Warburton says:—"Poor Dr. Stukeley, in the midst of a florid age of 84, was last Saturday struck with an apoplectic fit, which deprived him of his senses. I suppose he is dead by this time." Again, "You say true, I have a tenderness in my temper which will make me miss poor Stukeley; for, not to say that he was one of my oldest acquaintance, there was in him such a mixture of simplicity, drollery, absurdity, ingenuity, superstition, and antiquarianism, that he often afforded me that kind of well-seasoned repast, which the French call an *Ambigu*, I suppose from a compound of things never meant to meet together.

<sup>1</sup> *Dictionaries of Biography*, National, Rose, and Chalmers; Nichols, *Lit. Anecdotes*, vi., 1-162.

<sup>2</sup> Chalmers, *Biog. Dict.*

<sup>3</sup> *Dict. of Nat. Biog; Hist. of F.* chap. xviii; and *A.Q.C.* iv. 38.

<sup>4</sup> Rev. J. S. Watson, *Life of W. Warburton*, 320.

<sup>5</sup> Third edit. iii. 186.

I have often heard him laughed at by fools, who had neither his sense, his knowledge, nor his honesty; though it must be confessed, that in him they were all strangely travestied."<sup>1</sup>

The learned editor of the *Stukeley Memoirs*, in his preface to volume II., says (of the worthy doctor):—"Allowances must be made for some of his mistakes and guesses, arising partly from the measure of the scientific knowledge of his day, and partly from self-confidence bordering upon conceit, and the tenacity with which he held his own opinions. What Doctor J. Woodward wrote to Sir Christopher Wren in 1707 of Mr. William Somner, author of the 'Antiquities of Canterbury,' is applicable to Stukeley: 'tis not easy, when once a man suffers himself to grow fond of a subject, not to be over far transported, and screw things to a pitch too high for those who are only indifferent lookers on, and not much in the passion that such a writer may himself feel.'"<sup>2</sup>

Also in the third volume, Bro. Lukis observes:—"In strict justice to the learned doctor, it must be admitted that in spite of hasty guesses and precipitate conclusions, his mistakes are comparatively few. He had many opponents on divers topics during his lifetime, and some of them gave vent to their feelings in unmeasured language: to wit, querulous Thomas Hearne, of Oxford, Rev. John Whitaker, Rev. Charles Parkin, of Oxborough, Mr. Pegge, and others.

"One assailant, the Rev. W. Cole, Vicar of Burnham, amply apologized, but it was too late, for by this time Stukeley was in his grave. In a short account of such antiquaries as have been educated in Corpus Christi College, Cambridge, Cole wrote thus—'In a tract expressly founded on the labours of Dr. Stukeley, it would be absurd to pass him by without a particular compliment, so justly due to him for his singular merits and talents as a scholar and antiquary.'" The Rev. W. Cole then speaks of his "petulance" in "having dared to attack a character so respectable and eminent as is Dr. Stukeley's," and continues, "In extenuation of that piece of folly I will beg leave to produce an instance or two of other persons who have been of my way of thinking; and at the same time transcribe a censure of Mr. Whitaker, which I apply to myself, for I absolutely agree with that ingenious gentleman in his opinions of Dr. Stukeley, in whose school he seems to have had his education, and is more visionary and dogmatical than even his master was. This is what Mr. Whitaker says in his *History of Manchester* (i. 290). 'I am sorry that Mr. Pegge has sullied his useful treatise on the coins of Cunobeline, with a rude stricture on the late Dr. Stukeley. Let the extravagancies of Dr. Stukeley be all corrected. They ought to be. But let not his character be held up to the public as the mere fastastical enthusiast of antiquities. This, justice, gratitude, and politeness, equally concur to forbid. His strong intellect, his enterprising spirit, and his extensive learning, must ever be remembered with respect and reverence. And even his extravagancies, great as they are, must be considered as the occasionally wild colouring of that bright ray of genius which has not been yet too frequently the portion of our English antiquarians, and which never seduces the dull critic either into excellences or into extravagances.'"<sup>3</sup>

The doctor was, indeed, possessed of a lively fancy, and his credulity went great lengths. As remarked by Ray of an older Antiquary and F.R.S.—John Aubrey—"he was a little inclinable to credit strange relations," and also like Aubrey, as observed by Malone, "however fantastical he may have been" on various subjects, "his character for *veracity* has never been impeached."<sup>4</sup>

On the whole, as it seems to me, the judgment we are called upon to pass upon the subject of this biography, may be suitably expressed in the words of Albert von Haller (1708-77)—one of the most eminent physicians and philosophers of the 18th century, who long ago wrote of him:—

*"Medicus et antiquatum cultor, vir pius, non satis cautus."*<sup>5</sup>

IV.—Dr. Stukeley was received into Masonry on January 6th, 1721, and so far as the testimony extends, he retired from it, for good and all, on his removal from Grantham to Stamford, in February, 1730. Four years before his admission into the Craft, Freemasonry put on its modern attire, and when he went out of it, the Old System may have said to have been practically supplanted by the New.

A short study of this period of English Masonic history, 1717-30, will now be proceeded with.

Dr. James Anderson tells us, in his *Constitutions* of 1738, that four Lodges and some old Brothers on St. John's Day (in Harvest), 1717, "revived the Quarterly Communication of the Officers of Lodges (called the Grand Lodge)."

<sup>1</sup> Nichols, *Literary Illustrations*, ii. 59.

<sup>3</sup> *Ibid.*, 80, ii.

<sup>4</sup> *Hist. of F.*, ii. 50.

<sup>2</sup> *Surtees Soc. Publ.* 76. ii.

<sup>5</sup> *Bibliotheca Anatomica*, ii. 124.

It should be borne in mind, however, that this *revival* of the Quarterly Communication was recorded twenty-one years after the date of the occurrence to which it refers; also, that no such "revival" was mentioned by Anderson in the *Constitutions* of 1723.

In the second edition of the *Constitutions* (1738), we learn for the first time that Sir Christopher Wren was a Freemason; that the Sheldonian Theatre, Oxford, was opened Masonically; that King Charles II. laid the foundation stone of St. Paul's Cathedral; and that Wren continued as Grand Master until after 1708, when his neglect of the office "caused the Lodges to be more and more disused."

It is lamentable to relate, that *not one* of these statements can be cited as an historical fact.

I may next observe, that among the Ancient "Grand Masters," enumerated by Anderson in the same work (1738), are Nimrod, Moses, Solomon, Nebuchadnezzar, and Augustus Cæsar!

From the foregoing, it would almost appear that the Rev. James Anderson, regarded the mandate with which he was entrusted by the Grand Lodge as a huge joke, and yet as I shall presently have to place before you, despite this clear proof of his incapacity, not to say perversity, as an historian—his narrative of the early proceedings of the Grand Lodge of England, and his "Old Charges," or "digest" of the "Gothic Constitutions" are still regarded in many quarters as the foundations of Masonic History and Jurisprudence.

The "Old Charges" of the doctor, we are fortunately able to collate with the originals on which they were supposed to be based. But his *Annals* of the Grand Lodge, to the extent that they antedate the earliest minute book of that body (June 24th, 1723), can only be checked or tested, by a comparison with a few scattered references in newspapers of the period, and in the manuscript collection of Dr. Stukeley.

One of the clearest writers of the present day, in a recent article on a somewhat trite subject, the facts of which, however, still lie much in dispute, observes:—<sup>1</sup>

"Evidence was not taken on the spot at the time, and ∴ Evidence taken a year or five years later is never trustworthy—not that men are dishonest, but that their memories become confused."

There is nothing from which we may infer, that Anderson was in any way a witness of the proceedings of the Grand Lodge, until December 27th, 1721. Indeed, all the evidence (including Stukeley's) bears in the opposite direction. His account, therefore, of the *earlier* history of that body resolves itself apparently into *hearsay*, and as already pointed out, was recorded at an interval of *twenty-one years* from the date of the first and principal event which is related.

On the other hand, of course, the circumstance must be allowed its due weight, that the *Constitutions* of 1738, received the sanction and recommendation of the Grand Lodge; also, that the volume "was perused and approved by the [then] former and present Grand Officers."

According to this work, the Grand Lodge was first organised (1716), at the Apple Tree Tavern, in Charles Street, Covent Garden. At the second Meeting, June 24th, 1717, Sayer, G.M. "commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in Communication." But the only Meetings of the Grand Lodge during the three years next following, took place on St. John's day (in Summer) in 1718, 1719, and 1720, respectively.

At the 4th Meeting, in 1719, Dr. Desaguliers was invested as Grand Master. "Several *old* Brothers, that had neglected the *Craft*, visited the *Lodges*; some *Noblemen* were also made Brothers, and more *new* Lodges were constituted."

Under the 5th Meeting, 1720, is recorded.—"This year, at some *private* Lodges, several very valuable *Manuscripts* concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, were too hastily burnt by some scrupulous Brothers."

After this there were Meetings on December 27th, 1720; and Lady Day, 1721, when the Duke of Montagu, "Master of a Lodge, being present was forthwith saluted *Grand Master Elect*." Down to this period, the Grand Lodge had met on every occasion *after* its original formation in 1716, at the Goose and Gridiron, Ale House, in St. Paul's Churchyard.

The 8th Meeting was held at the King's Arms Tavern, also in St. Paul's Churchyard, (12 Lodges), and the subsequent feast, at Stationer's Hall. The Duke of Montagu was invested as Grand Master, and appointed John Beal, M.D., as his deputy.

On the 9th occasion, September 29th, 1721, the Grand Lodge again met at the King's Arms, (16 Lodges). "His Grace's *Worship* and the *Lodge* finding Fault with all the Copies of the *Old Gothic Constitutions*, order'd Brother *James Anderson*, A.M., to digest the same in a new and better Method."

<sup>1</sup> *Kasper Hauser Again*, by Andrew Lang.—*Ill. Lond. News*, June 3rd, 1893.

10th Meeting, December 27th, 1721, also at the King's Arms, if we follow Anderson, but according to Stukeley at the Fountain Tavern, Strand—(20 Lodges). The G.M. "appointed 14 learned Brothers to examine Brother *Anderson's* Manuscript, and to make Report. This *Communication* was made very entertaining by the Lectures of some *old Masons*."

11th Meeting.—March 25th, 1722—at the Fountain (24 Lodges), the Committee of 14 reported favourably on the Manuscript, and "the Lodge desir'd the *Grand Master* to order it to be printed. Mean while

"*Grand Master* MONTAGU's good Government inclin'd the better Sort to continue him in the Chair another Year; and therefore they delayed to prepare the *Feast*."

12th Meeting.—"But *Philip* Duke of Wharton lately made a Brother, tho' not the *Master* of a *Lodge*, being ambitious of the Chair, got a Number of Others to meet him at *Stationer's Hall* 24 June, 1722, and having no *Grand Officers*, they put in the Chair the *oldest Master Mason* (who was not the *present Master* of a *Lodge*, also irregular) and without the usual decent Ceremonials, the said *old Mason* proclaim'd aloud

"*Philip Wharton* Duke of Wharton *Grand Master* of *Masons*, but his Grace appointed no *Deputy*, nor was the *Lodge* opened and closed in due Form.

"Therefore the *noble* Brothers and all those that would not countenance Irregularities, disown'd *Wharton's* Authority, till worthy Brother MONTAGU heal'd the Breach of Harmony, by summoning

[13th Meeting]—"The *Grand Lodge* to meet 17th January, 1723, at the King's Arms, where the *Duke of Wharton* promising to be *True and Faithful*," he was "*proclaim'd*" *Grand Master* in proper form. (25 Lodges).

"G. Warden *Anderson* produced the *new Book of Constitutions* now in Print, which was again approv'd."

14th Meeting.—April 25th, 1723—at the White Lion, Cornhill (30 Lodges). The Earl of Dalkeith elected *Grand Master*.

15th Meeting.—June 24th, 1723—at Merchant Taylor's Hall. The new G.M. proclaimed.

The Meeting of *Grand Lodge* last referred to (15th), is the *first* of which any record has been preserved, in the earliest Minute book of that body, and the account of its proceedings on St. John's Day (in Summer) 1724, as entered at the time,<sup>1</sup> differs materially from that furnished by Anderson in 1738.<sup>2</sup>

I trust to have already shown, by passages in his own writings, together with extracts from the letters of contemporaries, who were all more or less eminent in their way, that among the characteristics of Dr. Stukeley, were his blameless private life, his consistent piety, and his undoubted sincerity. Credulous, indeed, he may have been, but we are here only concerned with the value of his testimony as a narrator of facts, and it would be entirely outside the scope of this paper to follow him, by even a hair's breadth, into the region of conjecture.

The question before us, therefore, in the first instance, is simply this:—Are we to regard Dr. Stukeley as the witness of truth?

To this there can be but one reply, and next, before passing to the entries in his several Journals, let me adduce a maxim, which if kindly borne in mind, will greatly add to the weight of their authority:—

"A few notes made at the time, are worth a cartload of recollections."—Coleridge.

Stukeley's testimony extends over a period of nine years (1721-30), and it will be convenient if we examine it at three stages or intervals, viz. under the years 1721-22, 1723-26, and 1726-30.

1st Period.—1721-22.—The doctor tells us in two places (A & C), that there were very few Freemasons in London when he became a member of the Society, and in one (A), that "his curiosity led him to be initiated into the mysteries of Masonry, suspecting it to be the remains of the mysteries of the antients."

<sup>1</sup> See *Hist. of F.*, ii., 273.

<sup>2</sup> *Ibid*, 275-77.

This event occurred nearly six months before Grand Master Payne "read over a new sett of articles to be observ'd" (A), so the admission of Stukeley may be regarded as having taken place while the old (or original) laws of the society remained in force.

A glance at the Ancient Regulations of the Craft, will therefore be expedient, and the "short study" I am proceeding with, of the opening history of the earliest of Grand Lodges, may, perhaps be made a little clearer, if I also present a picture, in miniature, of the Symbolical Masonry which was in existence at the same time.

The old laws of the Freemasons are contained in the Manuscript Constitutions, of which many "forms" have been published by this Lodge, and can be easily referred to in our series of reprints. They are called the "old Gothic Constitutions" in the narrative of Dr. Anderson (1738), by whom they were printed in a very altered form, as the "Charges" and the "Old Charges" respectively, in his publications of 1723 and 1738.

According to the M.C.<sup>1</sup>

"Ye first and principall charge is

"I.—That ye Shall be true man or true men to God and ye holy Church."

This, I extract from the *William Watson MS.*, as being a "form" of the M.C. which is dealt with by a master hand in the current number of our *Transactions*, but the first injunction in almost every other prose version of them, will be found to yield a similar if not quite identical reading.

In January, 1721, therefore, the spirit of toleration which now breathes in the Mason's Creed, had no existence, and the profession of Christianity, a custom which still survives in some foreign jurisdictions, was required of every candidate for initiation.

Also, No. XIII. of the General Regulations, forbidding the working of the 2nd, or as it has since become, the 3rd degree, had not been enacted. This restriction may or may not have been included in the "new sett of articles" read over by Payne later in the year (1721). It forms a part of the code printed by Anderson in 1723, which he affirms was compiled by the former in 1720, "and approv'd by the General Assembly [*i.e.*, Grand Lodge] at Stationer's Hall on 24 June, 1721." But as he goes on to say that he "digested them with proper Additions and Explications,"<sup>2</sup> we may infer that the resemblance between the General Regulations of James Anderson and those of George Payne, is no closer than that which will be found to exist—by any one caring to make the comparison—between the "Old Charges" of the doctor, and the "Manuscript Constitutions" of the Ancient Fraternity.

Of the Masonic Symbolism, *inherited* in 1717, and presumably still existing in 1721, let me begin with the frank avowal,

"I cannot make this matter plain,  
But I would shoot, howe'er in vain,  
A random arrow from the brain."<sup>3</sup>

I shall begin by quoting from the excellent speech of Bro. Rylands, I.P.M., when proposing the health of the present W.M. at our last Annual Festival. He then said:—"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."<sup>4</sup>

In this expression of opinion I entirely concur, indeed, I think it might have been made even stronger, as the actual lecture delivered by our J.W. in June, 1892, of which some fragments only, and those the least important of the whole, could be printed—seems to me to settle beyond dispute, not only that what we now call the 3rd degree, existed before the era of Grand Lodges, but that having passed through a long decline its symbols had become corrupted, and their meaning forgotten, when the step itself—then known as "the Master's part" is first heard of (*i.e.*, unequivocally referred to), in any print or manuscript to which a date can be assigned (1723).

The written traditions of the Society (M.C.), inform us that in Ancient times there were two classes of English Freemasons, Apprentices, and Masters or Fellows. From other sources we gain the fact that there were two *steps*, or as we should now say *degrees*, corresponding therewith. One, the Apprentice part; the other the Masters' part. The former comprising the degrees of E.A., and F.C.; and the latter that of M.M.—as we now have them. But it may be well to state, that the *now* familiar titles of Entered Apprentice and Fellow Craft, are operative terms which were peculiar to Scottish, and unheard of in English Masonry, until their appearance in Anderson's Book of Constitutions, 1723.

To what extent the "Master's part" was *worked* in Stukeley's time there are no means of determining. Ashmole's *Diary* records under March 11th, 1682, that he was the "Senior Fellow" at a Lodge held in the Masons' Hall, London. This *may* and I think *does* mean, that he had acquired the higher *step* as well as *grade*.

<sup>1</sup> *Manuscript Constitutions.*

<sup>2</sup> *Lodge Reprints*, vii., 152.

<sup>3</sup> Tennyson.—*The Two Voices.*

<sup>4</sup> *A.Q.C.*, v., 223.

Albert Pike observes:—"Ashmole had *some* inducement that led him to seek admission into Masonry—some object to attain, some purpose to carry out. Even his utter silence as to the objects, nature, customs and work of the Institution is significant. There was something *in* the Institution, that made it seem to him worth his while to join it: and what was in it then may have been in it centuries before. He is even more reticent about it than Herodotus was about the Mysteries of the Egyptian Priests."<sup>1</sup>

Stukeley's motive in becoming a Freemason, on the contrary, is plainly stated. "Suspecting it," he says, "to be the *remains* [italics mine] of the mysteries of the Antients" (A.), and it is highly probable that a similar "curiosity" was experienced by Ashmole, and satisfied in the same way?

What grounds he may have had for the above "suspicion," Stukeley does not tell us, but in 1721, he had been four years an F.R.S., and at that date Peter le Neve (Norroy King-at-Arms, President of the Society of Antiquaries, 1718, died 1730), Martin Folkes, Richard Rawlinson, Dr. Desaguliers, and Sir Richard Manningham, were also Fellows of the Royal Society. All of them too were Freemasons, though whether initiated before or after Stukeley, must remain doubtful, except in the case of Desaguliers, who was Grand Master in 1719.

From any one of these brethren, Stukeley may have derived his "suspicion," but at all events, it had got into *his* mind, and must have had an origin of some kind—from which the inference may be drawn, that both the steps of Masonry worked (or *known*) at the time, were in the mind of the person from whom his information was obtained.

This conclusion is fortified by the language of Old Regulation XIII. (1723), forbidding (in effect) the working of the "Master's Part" in private Lodges—a prohibition, which must, indeed, have been utterly devoid of meaning, unless there was in existence at the time (1723) a "Masters' Part" to be worked? The early proceedings of the Grand Lodge, as chronicled by Anderson, may also be held to throw a little light on the matter—particularly those of the 5th and 10th "Communications" (June, 1720 and Dec. 1721), when "valuable *Manuscripts* concerning the Fraternity, their Secrets and Usages," and "the Lectures of some *old Masons*," are mentioned respectively. It is likewise worthy of consideration whether the difficulty, at Stukeley's initiation in 1721, in finding "members enough to perform the ceremony," may not have consisted in getting together a sufficient number of brethren to work *both* steps of Masonry? The 1st or "Apprentice Part" was communicated in a very simple manner in Scotland, and the practice lingered until the present century. One Mason unaided, could and often did, make another.<sup>2</sup> Without contending that there was an equal simplicity of ritual in the South, the usage in the North, goes a long way towards proving that there could not have been any very elaborate *ceremony*, in London, at the reception of an Apprentice, in 1721.

The "difficulty," however, in finding a sufficiency of brethren to constitute the *dramatis personæ* in working the "Master's Part" may well have been, and probably was, a real one.

Passing from these speculations, let me next come to Stukeley's statement that he "was the first person made a free mason in London for many years," which is in direct conflict with Anderson's account of the proceedings of the Grand Lodge at its fourth meeting, in June, 1719, where we are told that "some *Noblemen* were also made Brothers, and more *new Lodges* were constituted."

If the details given in the Constitutions of 1738, are scanned a little more closely than my limited space will admit of, and particularly the joy and exultation with which the patronage of a noble Grand Master, in the person of the Duke of Montagu, are stated to have been received, it is possible that several earlier passages in the same account may become easier of comprehension, as tending irresistibly to the conclusion that they were inspired by the later event of Lady Day, 1721.

On that date the Duke of Montagu was elected G.M., and had probably been qualified for the position by being made a Mason and Master of a Lodge shortly before. His initiation must have been subsequent to Stukeley's, or the doctor, if we consider the long and intimate friendship between the two men, would not have made the positive statement which appears in his *Common-places Book*, to the effect that his own had been the first admission to the Society for many years. This, indeed, becomes quite clear, if the words are read which follow in each case (A & C) the two entries recording the "difficulty" experienced by Stukeley in gratifying his curiosity with respect to Freemasonry. Afterwards, he tells us in one place (A) "It became a public fashion," and in another (B) "Immediately after that it took a run." Both of which statements are fully borne out by the sudden rise into popularity of the Society, after the Duke of Montagu had accepted the Grand Mastership, and this nobleman, if the true facts could be laid bare, may well have been drawn into

<sup>1</sup> A.Q.C., iv., 187.

<sup>2</sup> *Ante.*, 69-77; and A.Q.C., i., 14.

Freemasonry, by the example of Dr. Stukeley; and the latter, with equal probability, from the description given of it by Desaguliers, or whoever else it was, to whom he applied for information.

Under "June 24th, 1721," the *Diary* (B) records—"The Duke of Montague chose G<sup>d</sup> M<sup>r</sup> next year. D<sup>r</sup> Beal, Deputy." This entry is an ambiguous one, but probably only refers to the Duke having been "proclaim'd" as Grand Master, and cannot, I think, by any latitude of interpretation, be held to mean what the actual words used would seem to imply, viz., that he was chosen to serve a *second* term of office on the day of entering upon the *first*. The latter construction, however, cannot be entirely passed over, as if any reader can bring his mind round to believing in it, the story told by Anderson of the usurpation by the Duke of Wharton of the Grand Mastership in 1722, will seem less unintelligible.

According to the *Constitutions*, 1738, the Duke of Montagu being very popular, the brethren in 1722, wished him to serve another year, and therefore "delay'd to prepare the *Feast*."

But a reference to the *Diary* (B) will show under May 25th, 1722, that Stukeley then met three noblemen at the "Fount. Tav. Lodg. to consider of Feast on St. Johns."

Again, the *Constitutions* say, that having been irregularly placed in the Chair on the 24th June, 1722 (St. John's Day), "the noble Brothers" and others "disown'd Wharton's Authority," until the breach was healed by the Duke of Montagu on January 17th, 1723. With this, however, compare the entry in the *Diary* (B) under November 3rd, 1722—"The Duke of Wharton & L<sup>d</sup> Dalkeith [G.M. June, 1723] visited our Lodg. at the Fountain."

The *Daily Post*, June 20th, and the *Weekly Journal* or *British Gazetteer*, June 30th, 1722, have been elsewhere cited by me,<sup>1</sup> but the proceedings of the Grand Lodge, held June 24th in that year, as described in the latter paper, will again bear reproduction:—"They had a most sumptuous Feast, *several of the nobility*, who are members of the Society, being present; and his Grace the Duke of Wharton was then unanimously chosen Governor of the said Fraternity."

*Second period, 1723-26.*—Stukeley was present at one Lodge meeting in 1723—October 4th—and so far as there is testimony of any kind to refer to, it was his last attendance at any Masonic meeting, prior to his removal to Grantham in 1726.

In the Manuscript List of Lodges and their members for 1723-4, which is contained in the earliest Minute Book of the Grand Lodge, the names of the brethren are duly given in some instances, but omitted in others. Among the Lodges who figure in the latter category, is the one at "The Ffontaine Tavern in the Strand," of which Stukeley became the Master in 1721.

In the second Manuscript List (also in the same Minute Book), "known as that of 1725, but really 1725-28,"<sup>2</sup> the names of the brethren (26) meeting at the Fountain are given. Stukeley's does not appear, but there is a Phillip and also a George Lambert, one of whom was probably the landlord of the tavern, referred to in the *Memoirs* (C) as having died in 1728.

This List affords very little help in determining whether, so to speak, Stukeley dropped out of London Masonry in 1723-25, that is to say at an interval preceding his departure for Grantham in 1726. There is, therefore, only one clue to guide us in forming any judgment in the matter. In that portion of his journal (C) from which I have so often quoted, Stukeley, after recording the circumstances attending his initiation, observes—"Immediately after that it took a run & ran itself out of breath thro' the folly of its members."

Something is here referred to of which Stukeley strongly disapproved, and what it was we may not indeed be able to ascertain, but it is an undoubted fact that from 1722 down to 1725, and perhaps later, the bonds of discipline so recently forged were unequal to the strain which was imposed upon them. The evidence confirming this is abundant, and can be readily referred to.<sup>3</sup>

I shall, therefore, content myself with a few remarks on the centralizing tendency of the Grand Lodge, as exemplified by a publication (The Book of Constitutions), of 1723.

Subject to some trifling alterations, this work was compiled between September 29th and December 27th, 1721, as the "manuscript" was ready for examination on the latter of these dates.

The book introduces three striking Innovations. It abolishes Christianity as the religion of Masonry, forbids the working of the "Master's part" in private Lodges, and arbitrarily imposes on the English Craft the use of two compound words—Entered Apprentice and Fellow Craft—which had no previous existence in its terminology.

Against these deviations from established usage the brethren rebelled,<sup>4</sup> and the more earnestly, because it gradually became apparent that the Grand Lodge, designed at first as

<sup>1</sup> *Hist. of F.*, ii., 289, note 3.

<sup>2</sup> Lane, *Handy Book to the Lists of Lodges*, 9.

<sup>3</sup> *Hist. of F.*, chap. xvii.; *Q.C.A.*, i. (*The Plain Dealer*, 429); and *A.Q.C.*, iv., 34.

<sup>4</sup> See the last note. Also, *Addl. MS.* (Brit. Mus.) 23, 202; and *Hist. of F.*, ii., 359, 379.



a governing body for London and Westminster, was slowly but surely extending its authority over the whole country.

The three Innovations to which I have referred, can only of necessity receive the briefest notice at my hands in the present paper.

The first of them, the drawing a sponge over the ancient Charge "to be true to God and the Holy Church," was doubtless looked upon by many Masons of those days, in very much the same manner, as *we* now regard the absence of any religious formulary whatever, in the so-called Masonry of Mexico and France.

It is possible that Stukeley was among the number, and, indeed, there is nothing else in the Masonic history of the period, that seems to me in any way calculated to provoke such a criticism upon it, as we find recorded in the journal (C) of the doctor.

Masons of the present day take so little interest in the past history of the Society, that the attitude of certain Grand Lodges by whom the obliteration of the first and principal Charge of the Ancient Masons has never been acquiesced in, is simply viewed as a very ordinary example of Continental perversity. But our German brethren, who point to the *original* Mason's creed, as a Landmark, assert, that in so regarding it, *they* are the true Freemasons—and *ourselves* the dissenters.

The second Innovation was triumphantly swept away on November 27th, 1725, as will appear from the following extract:—"A Motion being made that such part of the 13th Article of the Gen<sup>l</sup> Regulations relating to the making of Ma<sup>sts</sup> only at a Quarterly Court may be repealed, and that the Ma<sup>st</sup> of Each Lodge, with the consent of his Wardens and the Majority of the Brethren, being Ma<sup>sts</sup>, may make Ma<sup>sts</sup> at their discretion. Agreed, *Nem. Con.*"<sup>1</sup>

The effect of the third Innovation has been considered at some length in a previous volume of our *Transactions*,<sup>2</sup> and I shall merely instance in this place, as indicative of the general discontent, that whereas 64 Lodges are shown on the Engraved List of 1725, only 54 appear in the edition for 1729.

*Third period, 1726-30.*—In June, 1726, Stukeley "retired to Grantham," at which place he tells us,—"I set up a Lodg of freemasons, wh lasted all the time I lived there." (C & D) This was until February, 1730, when he removed to Stamford.

The Lodge at Grantham never appeared on the roll of the Grand Lodge, which it would have done, I think, had the proceedings of that body been viewed with favour by the doctor. Under the circumstances, therefore, it seems to point out, firstly, that independent Lodges continued to organize themselves for many years after the formation of a Grand Lodge (of which there is ample corroboration); and secondly, that however discontented Stukeley may have latterly been, as a London Mason, his zeal revived on his removal into the Provinces, where for three years and a half, and until at the age of 42 he had exchanged phisic for divinity, and settled in a new town, his interest in the Craft never abated.

The Mr. Collins, initiated at the same time with Dr. Stukeley, would seem to have been R. Collins the painter. Captain Rowe I have failed to trace, as I also have any explanation whatever of the entries relating to the "Order of the Book." A copy of the first and last page of the "old MS. of the Constitutions" referred to in the *Diary* (B) under June 24th, 1721, is stated by Bro. Lukis to be in one of Stukeley's Volumes of Drawings in the possession of the Rev. H. F. St. John. These extracts have been examined by Bro. G. W. Speth, and a "note" about them will be found in our *Transactions*, (iv., 171.) The "evidential value," to borrow a phrase from the vocabulary of Bro. C. C. Howard, of the entries in the several manuscript repositories, could only be appraised by a careful scrutiny of the originals, which I have not seen. Hence, I am merely able to offer the conjecture, that apparently in the *Autobiography* (A) and *Common-place Book* (C), the reflections of later years were occasionally set down in juxtaposition to entries of earlier date, owing it may reasonably be supposed, to there being blank spaces on which they could be recorded.

In conclusion, I may add, that had time and space permitted, it was my design to incorporate with this memoir of William Stukeley, M.D., some remarks which may justify the belief, that the medical profession has furnished more eminent members of our Society, *than any other*.

On some future occasion I shall hope to make this thesis clear, but must now content myself with observing, that the rule holds good both in the past and present, and applies—so far as my researches have yet extended—not only to the British Islands, but also to every other country into which Masonry has penetrated.

<sup>1</sup> G. L. Min. See further, *Hist. of F.*, ii., 382.

<sup>2</sup> i., 176, 177.

BRO. JABEZ HOGG said he was sure the brethren of Lodge Quatuor Coronati would heartily join in a vote of thanks to Bro. Gould for the very interesting paper he had favoured them with, and in which he had fully succeeded in rescuing from oblivion a Masonic worthy of the eighteenth century. A few months ago their Bro. Gould communicated a fact to him, one with which he was not previously acquainted, that from the archives of the Order it could be satisfactorily proved that the medical profession had not only justly distinguished itself in Freemasonry, but that a larger number of medical brethren had made their mark in connection therewith, than that of any other of the so-called learned professions. Numbering as I do (Bro. Gould went on to say) a great many eminent medical men among my most intimate friends, I intend to prepare a series of papers which shall bring this fact clearly to the knowledge of the Craft. The biography of a Brother, of light and leading, Dr. William Stukeley, will therefore be received as the first of the promised series. Dr. W. Stukeley, as Bro. Gould had told them that night, was in many ways a very remarkable man. Quite early in life, as a boy of 14, he took up with botany, and being already a clever draughtsman, made drawings of all the plants growing about his native place, and of everything that came in his way—Druidical remains among the rest. The study of the natural sciences became quite early with him a passion, and led him to connect himself with medicine, in the practice of which we find he attained to considerable eminence. He however contributed only one small volume to the literature of the profession; antiquarian pursuits having by this time entirely engrossed the whole of his spare time and thoughts. It is chiefly in connection with British Archæology his name has been handed down to posterity. Bro. Gould has succeeded in making Stukeley more interesting to medical Masons by the discovery of documents, which bear evidence of an ardent attachment (at one period of life at least) to Freemasonry. With reference to the unsettled forms and ceremonies observed when Stukeley was initiated, and subsequently became Master of his Lodge, and which he appears to have rather abruptly resigned, we must bear in mind that about the period referred to, that is between 1723-29, his health broke down and he was obliged in consequence to leave London and betake himself to his native air, Lincolnshire. After a time he settled at Grantham, where he acquired a considerable reputation. The improvement in his health was not lasting, and he was easily persuaded to leave medicine for the Church, since it afforded him more leisure for his favourite pursuit, Archæology. His discourses on antiquity occupy many volumes—most of which contain many curious and valuable suggestions. Unfortunately a great deal of what he wrote was never published, and has in the course of time been destroyed or lost, so that we are the more indebted to Bro. Gould for having rescued this fragment relating to his Masonic career, from the hands of the destroyer.

BROS. SPETH, BYWATER, RYLANDS, and others, made a few observations on the paper and supported the vote of thanks, which was unanimously accorded. Bro. ROBINS (Philadelphia), SILBERBAUER (Cape Town), LA ROCHE and HOOKEY (New Zealand), also spoke, expressing their pleasure in having been present on that occasion, and bearing testimony to the benefit the Lodge was conferring on the Craft in general, and especially, through its publications, in distant climes, where each issue of the *Transactions* was always awaited with impatience and hailed with delight.

Bro. GOULD said he was greatly obliged to the brethren for their favourable reception of his paper, and hoped that when it appeared in print they would find it much easier to follow, as he had been necessarily obliged to turn over—at intervals—more than one leaf at a time of his manuscript, in order not to occupy too long a period in addressing them. The speeches of Bro. Jabez Hogg and the W.M. in the Chair, showed that these brethren had carefully studied the subject dealt with in his lecture. This should be gratifying to all who were present, and was particularly so to himself. On one topic touched upon by Bro. Hogg he would say a few words. It had long seemed to him (Bro. Gould) that there were ample materials—if any brother would take the trouble to look for them—for an essay or article “*On the medical profession in connection with Freemasonry.*” This idea he had communicated to several friends who were members of that Faculty, but could induce none of them to take it up—a result, perhaps, which should have been anticipated, because while the professional eminence of any person is best known to those who have embarked on a similar career, there was no way of ascertaining to what extent the medical brethren have been distinguished in Masonry, otherwise than by reading through the entire literature of the Craft as a preliminary, and then instituting inquiries throughout the civilized world. This, of course, was only a roundabout manner of stating that the priority of any one profession over the rest, in regard to the mark it had left on the Craft, could never be determined with exactitude. But it need not prevent them from making some slight approach in that direction, and at some future date he hoped to read a paper before the Lodge, wherein he should attempt to

show that the medical profession had contributed more eminent men to the service of Masonry than any other. Such was his (Bro. Gould's) belief, and it was becoming greatly strengthened by the replies that were coming in to the inquiries in foreign countries, that he had yet found time to institute. Freemasonry "rose at a single bound into notice and esteem" on the Duke of Montagu accepting the Grand Mastership in 1721. The Duke was a Fellow of the Royal College of Physicians (as was also the fourth "Noble Grand Master," the Duke of Richmond). The first Deputy Grand Master was Dr. Beale. The first Initiate, after a Masonic torpor of some duration (as they learnt from a writing under his own hand), was Dr. Stukeley. With those names he must for the present conclude, though they would only have served as the beginning of a long series, had not time and space alike forbidden any extension of the paper he had specially prepared for the evening. One final observation he would make, and it was, that he should be glad to receive particulars of any medical *brethren*, home, foreign, or colonial; in the present or past; who are or were; eminent as Masons, or practitioners, or in any other way whatsoever.

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## OBITUARY.

**I**T is with feelings of the deepest sorrow, which will be shared by hundreds of Masons outside our Lodge, that we record the sudden death, on the 27th April last, of Bro. **Henry Josiah Whympier, C.I.E.** Two articles "In Memoriam" by Bros. Gould and Hughan respectively will be found on pages 94 and 98 *ante*.

We regret to announce the death, on the 5th April last, at Cape Town, of our Bro. **William Bromehead**, Town Clerk of that City, who joined our Circle in June, 1890.

Bro. **Arthur Walter Clarke, F.G.S.**, of Charters Towers, North Queensland, Government Analyst, died suddenly on the 1st June last. Our brother only joined us in November, 1892.



## NOTES AND QUERIES.



**OLD Lodge Chairs in the Freemasons' Hall, Exeter.**—These chairs are used by the three Lodges which hold their meetings there:—St. John the Baptist (No. 39), St. George's (No. 112), and Semper Fidelis (No. 1254), and they bear the following inscriptions, the first of which is apparently an adaptation from Horace, while the other two are literal quotations from the same author. They are as follows:—

W.M.'s Chair—"Hic pacem mutuo damus accipimusque vicissim."

S.W.'s Chair—"Æqua lege sortitur insignes et imos."

J.W.'s Chair—"Ultra citraque nequit consistere rectum."

The first quotation is presumably adapted from a passage in *Ars poetica* (verse v. xi.) "Hanc veniam petimusque damusque vicissim." The second occurs in *Odes* III. 1-14-15, and the third in *Satire* I., lib i., v. 107.

On the first page of a minute-book dating from the beginning of the century, the secretary of that time has given the following as his translation of the lines:—

W.M.'s Chair—"Here we mutually give and receive Peace by turns."

S.W.'s Chair—"It divides the highest and lowest by the law of justice."

J.W.'s Chair—"Beyond and within which bounds Propriety cannot step."

In Calcott's "Candid Disquisition" two of these mottoes are given by James Galloway in his description of the Banqueting Hall of the Lodge of St. John at Marseilles. In that hall the four corners were decorated with four allegorical pictures. In two of these pictures are two genii holding a large medal, and in the other two the medals are smaller, and supported each by one genius only. The medals represent:—the *first*, three branches, one of *olive*, another of *laurel*, and another of *myrtle*, with the motto given on the W.M.'s chair. The *other*, a level in a hand coming from heaven, placed perpendicularly upon a heap of stones of unequal forms and sizes, with the motto given on the S.W.'s chair.

Calcott gives a translation of the mottoes "for the benefit of such of my readers as are unacquainted with that tongue."

"Here peace we give, and here by turns receive.  
One equal law of high and low the lot."

Around the Bible on the W.M.'s chair is the appropriate motto "Deo Duce."

The erection of the Grand Lodge Building at Marseilles dates from 1765, and I find, written in ink, under the seat of the W.M.'s chair "Daniel Simpson, Sculpit, 1769." It, therefore, may fairly be assumed that the chairs—at all events the W.M.'s chair—formed part of the furniture of St. John's Lodge at Exeter between these dates. The Lodge minutes of the first decade of this century show that the brethren held the chairs as of great value in their day, and our oral traditions bear this out.

The photographs here reproduced, and so beautifully executed, are by Bro. J. F. Long, of Exeter, a Past Master of No. 39 (P.P.A.G.D.C., Devon). The chairs are black with age, and the gilding on the mottoes and other parts is dim from the same cause.—ANDREW HOPE, S.W. and Librarian of No. 39.

The following is a technical description from an architect's stand point, and is supplied by Bro. James Jerman, also a Past Master of the Lodge (P.P.G.S.Wks., Devon.)

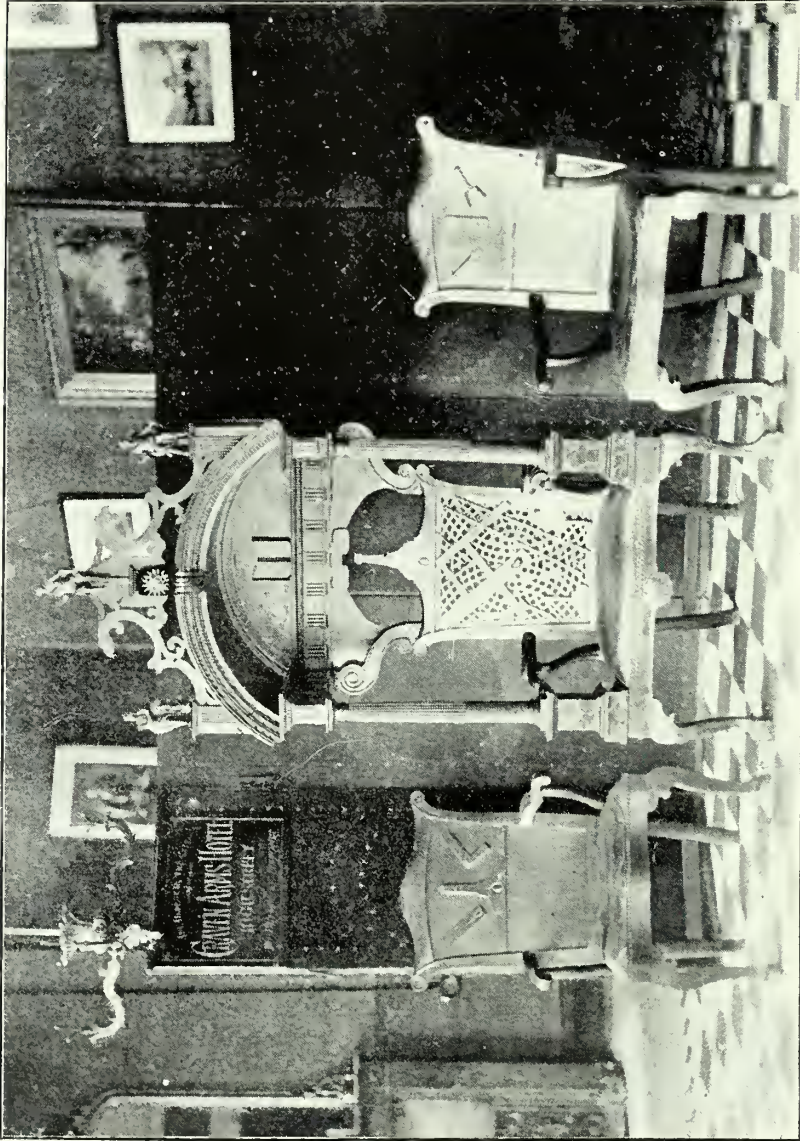
## THE MASTER'S CHAIR

Stands 5ft. 11in. inches in height, is made of Spanish mahogany delicately shaped and carved. The solid seat is supported on Cabride legs in front having paw bases clutching a ball by four toes, the back legs being plain. The arms have dwarf Doric columns decorated with twining foliage applied on the picked surface of the shafts, the arm terminations having conventional flat foliage. The back is composed of gracefully treated scroll and foliage, open-panelling attached to the Corinthian columns flanking the sides by a flat iron panel following the lines of the foliage. The overhead has, as a central feature, the Bible set on a scroll work of clouds and foliage with radiations from the same, above which, and terminating the design, are branches of foliage set crossing one another, and probably intended for sprigs of acacia, of symbolical import. Shields surmount the Corinthian columns, on the one being carved a pair of compasses and on the other a square, emblematical of the master's office. Binding together the elements of the overhead portion is a ribbon, on which is cut the motto "Hic pacem," etc. The chair is in a splendid state of preservation and apparently dates prior to the close of the last century.

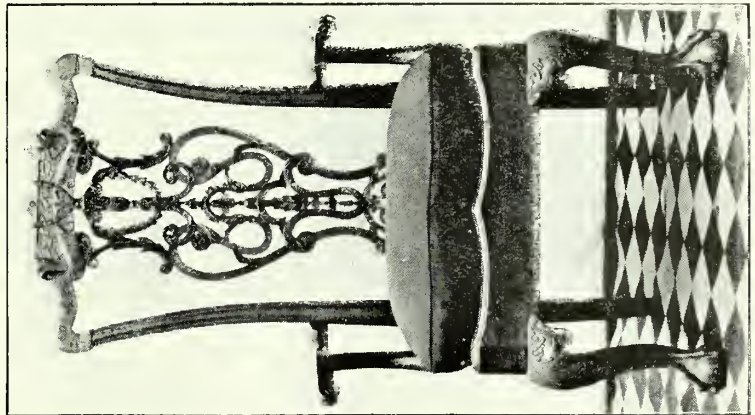
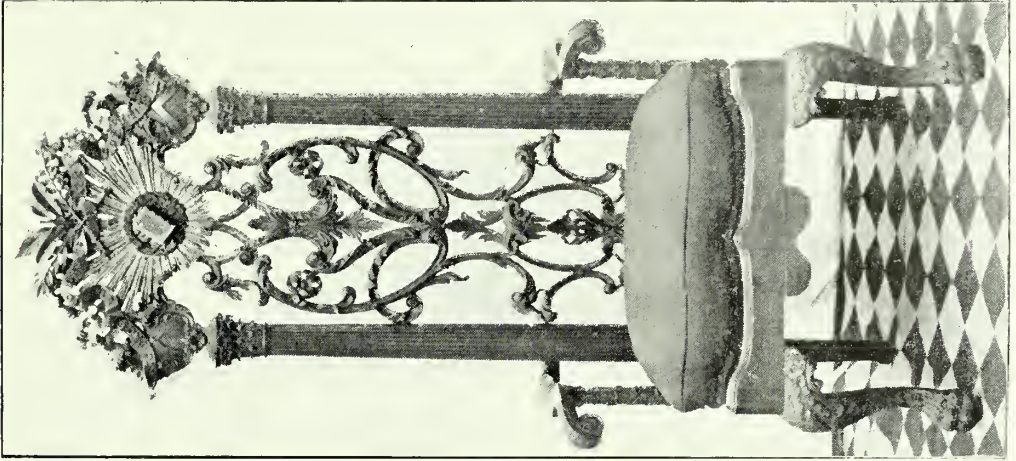
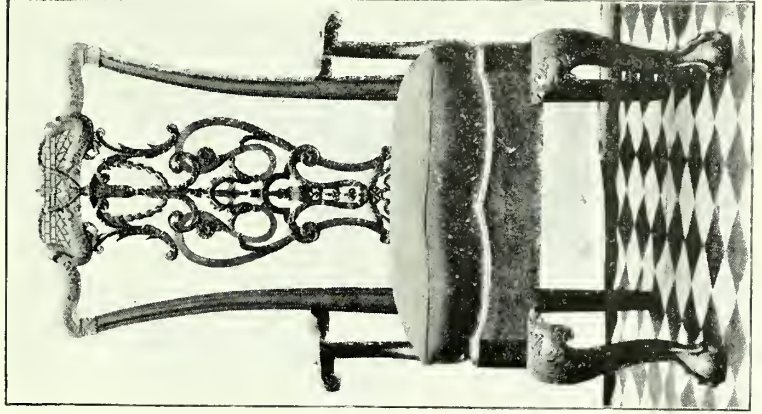
## THE WARDENS' CHAIRS

are of similar character and construction as the Master's, and are each 4ft. 3½in. in height and the portions below the seat are similar to that of the Master's chair, except that there





OLD LODGE CHAIRS AT COVENTRY.



OLD LODGE CHAIRS AT FREEMASONS' HALL, EXETER.





are three claws only to the front legs. The arms, however, have not the columns supporting them, plain curved uprights being substituted. The back panels have open carved paneling of similar character to that in the Master's chair, but of less size only. The sides and top of the back have moulded and curved outline, of the form so familiar in the construction of chairs referred to the Chippendale period. As central and terminating features the ribbon bearing the inscription "Qua lege," etc., and "Ultra citriq̄ue," etc. respectively, round gracefully over the corners, having gilded fringes as terminations to the same. The ribbons are looped in the centre so as to form a space for about the width of the carving of the centre panel of the back, and on these spaces are carved representations of ashlar walling, that to the Senior Warden's chair having the rough ashlar only, finished by a long gilded level, and that to the Junior Warden's having in addition depicted on a sub-structure of rough ashlar work, three courses of perfect ashlar wall. A short gilded plumb rule is set in the centre against the latter, its base resting on the levelled top of the rough ashlar work.—J. JERMAN.

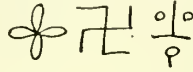
**Old Chairs, Lodge No. 254, Coventry.**—Last March, while on a visit to Coventry, I noticed three very curious and interesting old chairs, in the large room of the Craven Arms Hotel, used by Trinity Lodge, No. 254 (centenary warrant). On enquiry, the host (Bro. W. D. Claridge, P.M. 725, P.P.G.St.Br. Warwickshire), informed me they had always belonged to the Trinity Lodge, and I am inclined to think they are even of much older date. Bro. Claridge kindly had the chairs photographed, as they appear in the *Transactions*. I find, from further enquiries, that the earliest minutes of the Lodge contain no reference to the origin of the chairs; but Bro. John Lane, in furnishing the various meeting places of Trinity Lodge, from the opening of its career, has, I think, put me on the track of a reasonable suggestion. He says there was a prior ("Modern") Lodge at Coventry, which was warranted on the 20th of June, 1765, as No. 342, meeting at the Rose and Crown; in 1770 removing to the White Horse, then to the Black Bull in 1774, and was finally erased, April 12th, 1780. Bro. Lane adds that Trinity Lodge may have some connection (by membership) with the older Lodge. Now, my inference is, that the three chairs may have originally belonged to the older Lodge, and, with other property, have been handed over to Trinity Lodge. The chairs are, to all appearances, as I have already stated, of older date than 1785; and, as regards that of the W.M., I surmise that the canopy or dome was a subsequent addition; at all events, the three statuettes on the top coincide with the title of the present Lodge. Trinity Lodge was chartered in May, 1785, meeting at the Golden Lion, as No. 471. In 1804 it was removed to the Bull and Anchor, two years later to the Spotted Dog, and two years more to the George; while in 1824 its home was the Castle Inn, where it remained until 1876, when the Craven Arms became its last and present *locale*. The re-numbering of 1792 made the lodge 382; in 1814, after the Union, it was No. 476, in 1832 No. 316, and in 1863 No. 254, its present designation.—W. F. LAMONBY.

**Regius and Cooke MSS.**—Bro. Howard has again done us good service in his examination of these MSS.; but is he not much overrating the state of Art in France, during Saxon times? No doubt art suffered in the wars between the Britons and Saxons, but, after these were over, France seems to have been in no better position than England, as regards building. In the time of Albanus and Carausius so far from France supplying Britain with Masons the reverse was the fact, according to the following evidence given on the authority of Eumenius, in which he congratulates the Emperor on behalf of the city of Antin—"it has been well stored with Artificers since your victories over the Britains, *whose provinces abound with them*, and now by their workmanship the city of Antin rises in splendour by rebuilding their ancient houses, the erection of public works, and the restoration of temples." The position Bro. Speth assumes in regard to the "Book of Charges" is proved by the Regius and Cooke combined, and these are quite irreconcilable with the Semitic Legends of the latter's preface, except as representing what were, at one time, separate societies or rites, such as the Compagnonage.—JOHN YARKER.

**Dumfries MS. No. 4.**—Probably this highly interesting MS. will appear again in Vol. v. or vi. of your Reprints with a *facsimile* of handwriting. It attempts to combine the exoteric charges with the esoteric teaching. The Christianised symbolism of the Temple, page 42, was given, in more modern dress in the Craft Lectures in use before 1800, the basis being probably Bunyan's "Solomon's Temple Spiritualised," and they were also added to the ceremony of Templar Priest. The eight lines, page 44, resemble, but are not a part of the Royal Order of Scotland, still given in modernised form; and which I believe was not intended for a ceremonial rite, but as *Lectures* upon the two degrees of Red Cross, and Rosy Cross or Heredom. Both these were worked in Durham, and in the *Freemasons' Magazine* of 1794, the former is designated "an ancient and mysterious cere-

mony called Passing the Bridge," and it is further stated that Brother Joseph Laycock, P.G.M. from 1735, conferred the degree of Heredom at his residence Winlato. We have yet much to learn on these ceremonies; I hold that in the Christian rite Heredom was the ceremony of Master.—JOHN YARKER.

**Brahminical Caste Marks.**—There should be 49 of these (p. 62, *ante*). The following three have been omitted, probably by accident of the engraver.—JOHN YARKER.



**Bro. Howard's Criticism of Regius MS.**—The part *Alia Ord. Gema*, lines 471 to 486, is clearly misplaced. Comparison with Cooke MS. proves that it should begin line 86, and its heading would apply to line 60. The confirmation of all that has gone before is in lines 487-496, in the actual words of Athelstan or supposed to be so. Anderson alleges that this King built many Castles in Northumberland to keep out the Danes, and according to Burke (*Landed Gentry*, 1848) he granted the following Charter, in language similar to the Masonic confirmation, to the family of Roddam in Northumberland:—

" I Konig Athelstane,  
giff heir to Pauline,  
Oddiam and Roddam,  
als gude and als fair,  
als ever ye mine ware,

And yair to witness Maud my wife."

I would suggest to Bro. Howard on the evidence of style, and for other reasons which might be assigned, that lines 536 to 575 are the introduction of a later hand; as he observes also they sever the connection between the *Quatuor Coronatorum* legend and the moral duties. Nevertheless their presence proves that the legends committed to writing, about 1445 in the "Cooke and Watson MSS." are at least as old as say 1389. In all essential points to change 471-486 to 86-101 places "Regius" and second part of "Cooke" in absolute accord.—

JOHN YARKER.

**Masonic Statuette.**—The remarkable figure shown on p.64 of the last part of *Ars Quatuor Coronatorum* deserves a longer notice than the brief reference there given, a minute description is therefore offered.

It undoubtedly represents Frederick the Great, in about the 30th year of his age, when he was Grand Master of Prussian Freemasonry. That monarch was born in 1712, initiated in 1738, and became king in 1740. There is little doubt that the statuette is contemporary, and of about the year 1742. It is in wonderful preservation, although the right hand is lost. It is an admirable specimen of potting, the apron (which in a modern figure would have been filled solid) is a separate piece and fixed before firing, showing the legs perfectly modelled beneath it. The ware is Dresden china, but not marked.

The height is  $11\frac{3}{4}$  inches, the figure is habited in a light green coat, trimmed and laced at the seams and pockets with gold, and having large gold buttons; the cuffs are of a rich flowered pattern, like the waistcoat, with white ruffles. A golden square is suspended by a blue ribbon round the neck; the handle of a trowel is seen thrust into the top of the large white apron (evidently leather), which is edged with light blue and has two short ribbons visible beneath the flap; the hilt of a sword is seen below the coat on the left side. The right hand is missing; probably it had the fingers extended as if speaking, but it may have held a gavel. The left hand holds a gold sector or protractor, and lying flat on the small pedestal are a closed pair of compasses and a level of the continental pattern (triangular).

The long black boots have gold buckles. The black three-cornered hat is looped and edged with gold. The coat is curiously plaited behind into stiff folds, like the figures in Picart's celebrated plate. The pedestal and base are white and gold with marbled panels, and the figure is supported behind by a tree stump enriched with pink and blue flowers.

The value of this beautiful statuette consists in its settlement of several points of controversy as to Masonic clothing in the early part of the 18th century, and as the figure is believed to be unique it cannot fail to be an object of interest to our readers.—M. C. PECK.

**Who was Naymus or Manus Græcus?**—Freemasons who read will have noticed that a new theory has arisen on this subject. Brother Robert H. Murdoch, Major R.A., has advanced the opinion that Manus Græcus is Marcus Græcus, from whose MS. Friar Roger Bacon, of Brazenhead celebrity, obtained the secret of gunpowder. Some

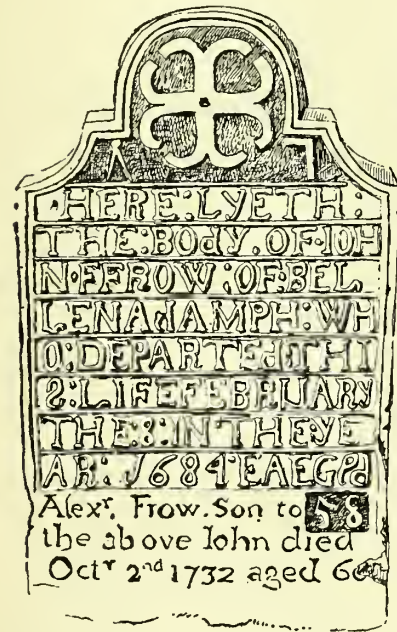
species of gunpowder would seem to have been known to the most ancient Brahmans, and much later to the Arabs, Saracens, Spanish Moors, and probably formed an ingredient of the dreaded "Greek-fire." Old Ephraim Chambers (Art. *Gunpowder*) says that the writings of Marcus Græcus are mentioned, early in the 9th century, by the Arabian physician Mesue; he might therefore be contemporary with Karl II. of Germany, the great-great-grandson of Charles Martel. The weak point of this theory is that it necessitates our supposing either that Marcus Græcus taught the Martel family the art of fortification, or that search into the hidden mysteries of nature and science was Masonry. In other respects the theory is an admirable one, as Marcus would easily be corrupted to Manus. With our present knowledge the following seems a good working hypothesis, and has everything in favour of its correctness. As York was looked upon as the seat of ancient Masonry in England and Kilwinning in Scotland, so there is great probability that the French Nemaus, Nismes, or Nimes would be associated with Martel in the same way. If that name, in the form it reached the author of the original of the Cooke MS., had become incomprehensible, he may have omitted it purposely, and later scribes who compiled the Modern Charges may have translated it into Manus Græcus, or Marcus Græcus, and when it had become hopelessly corrupted, and disfigured beyond recognition, the *Four Sons of Aymon*, printed by Caxton, might give a new direction to the spelling of certain copies.—JOHN YARKER.

**Tombstone in Shane's Castle, Ireland.**—I am now able to send you a photograph of the above, which will enable you to give a sketch better representing the original than the one in vol. v., p. 228.—J. H. CLENDENNING

**Corrigenda.**—Page 21, paper by C. C. Howard, in fifteenth line of third paragraph,—“C. of England's fifth article” should read *sixth*. Very interesting number!—FRANCIS E. CLARKE.

In *A.Q.C.*, vol. v., p. 185, there is an inaccuracy in connection with the old Scotch apron I presented to the Museum of Lodge 2076. The former owner (my mother's father) is mentioned as Bro. *Graham*, which should be *Grant*, as he was one of the Seafield Grant clan at Banff.—W. F. LAMONBY.

**The Druse Bible.**—The heart of the learned Oriental scholar, Dr. Leitner, has at last been gladdened by a manuscript of the mysterious Kelam-i-Pir, the “Logos of the Ancient,” which is the sacred book of the “initiated” among the Druses of the Lebanon and of the Ismailians throughout the Mahomedan world. In making this announcement the Editor of the “Cosmopolitan” expresses the hope that he will be able to quote some extracts from this secret Bible in his next issue,



and thus to set at rest the speculations of nine centuries regarding the real tenets of the most important form of “Esoteric” Mohammedanism. The manuscript in question is attributed to a great historian, the famous Shah Nasir Khosro, himself an adherent of the Ismailian sect, who was born about the year 969 of the Christian era. It is described as in good condition, in an ordinary Persian hand-writing, and has been sent by the head of the Ismailian community, the present Agha Khan, in continuation of the literary sympathy which his father extended to Dr. Leitner's researches.—*Daily News*, April 5th, 1893.

**Masons' Lodge, Portsmouth.**—Much information respecting Portsmouth may be gleaned from “The Story of the Domus Dei of Portsmouth,” by the late Archdeacon Wright, London, 1873. It would appear that the Hospital or Domus Dei was founded early in the thirteenth century, with a chapel attached, which now forms the well-known Garrison Church. The building with its lands was surrendered according to the deed thereof, June 2nd, 1540, and for twenty years or more afterwards it was much neglected. In the time of Elizabeth, 1459, it was decided to increase the defences of the town, and a survey was made for that purpose. The work was continued for nearly thirty years, and amongst the estimates was the repair of God's House for the purpose of making it the residence of the Captain or Governour of the town. The various works going on no doubt brought together many workmen, and the building styled Masons' Lodge, depicted on the map, temp. Queen Elizabeth, appears to be nothing more than a workshop, though it may have been used for a Lodge, viz., for the operative Masons to board and sleep in. In the

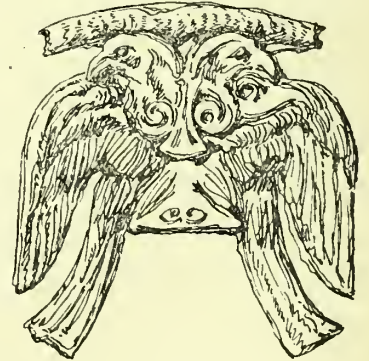
book above referred to, there is no reference to any Freemasons being attached to the Hospital such as at Christ Church, Canterbury, who were no doubt the remnant of a mediæval guild.—THOS. FRANCIS, Havant.

**Masons' Lodge, Portsmouth.**—God's House in Col. Mead's map of Portsmouth was a hospital founded in 1220 by Bishop Peter de La Roche (or Rupibus) the tutor and Regent in Henry 3rd's infancy. The Hospital is long since swept away, but the splendid Church, the oldest Chapel Royal in the kingdom (the Garrison Chapel) remains. Peter lies buried in our Cathedral, and is said to have been Grand Master of the Freemasons of England. Curiously enough, unlike all other episcopal effigies, he grasps a book, and the hand is placed *over the heart*. No doubt he was the patron or head of a fraternity of Master Builders in that great age of and for Church building, Henry III., when our Westminster Abbey rose in its splendour and our own County Hall was built by the Master Architect of Salisbury Cathedral, Elias de Dereham. I hope this answers your query in *Transactions*.—W. H. JACOB, Winchester.

**Origin of the Double-Headed Eagle.**—Bro. Count Goblet D'Alviella has lately published a short paper on the origin of the double-headed eagle. As this peculiar symbolic creature has found its way into the Masonic system, a notice of Bro. D'Alviella's paper may be appropriate for these pages.

But there is another reason why attention should be called to it. There are many rites and symbols in the Craft which are supposed to be of eastern origin; with these the great difficulty is in tracing their migration westward, and often we are naturally inclined to doubt the possibility of a transference of ideas over such a large geographical space from east to the far west. In the present case we have an illustration of migration which can be easily followed. The oldest known example of the symbol is that at Eyiub in Cappadocia; this is sculptured on the rock, and is assumed to be Hittite—an illustration of this will be found in the *Ars Quatuor Coronatorum*, vol. III., p.105. Bro. D'Alviella gives a drawing of an engraved stone from Persia of the Arsacidæ with the bicephalous eagle upon it; and he also gives a coin from Moor's *Hindu Pantheon* containing the same figure. This tells of its migration in one direction. On the other hand it was adopted in Byzantium, from which it came into Europe, and may be still seen in the arms of Austria and Russia. After the Crusades it appeared on French and Belgian money. Here we have the migration westward. Masonry has since carried it further west to the Americans.

Bro. D'Alviella was inclined to think that the chances of explaining the origin of this symbolical creature were far from being probable; but one day he was turning over the pages of Dr. Schliemann's *Mycenæ*, when he noticed among the decorative gold objects found at that place a double eagle, bearing a strong resemblance to the bicephalous one. An illustration of this is here given, and another example will be found in *Mycenæ*, fig. 274, at p.133. This suggested that at some early date the figure was at first a representation of two birds, but that in the continued copying of such a type, when art was rude, the copyists resolved the figure into one body, while they retained the two heads. This is the suggestion of origin, and although it cannot be accepted as a certainty, it has much probability in its favour. Bro. D'Alviella omits to point out that in the Hittite example, which is accepted as the most ancient, there is a marked line down the centre of the creature's body, dividing it into two, which may suggest that when that old sculpture was produced the complete junction into one body had not been realized.



Double Eagles in Gold Plate.

Schliemann's *Mycenæ*.

Fig 480 p. 318

Although the theory may be accepted in this instance, it does not follow that it will apply to all the curious combinations of living creatures mythology has created in the past. When art was in its infancy it is not difficult to understand how forms may have been transmuted in the process of repeated copying, and particularly when the people of one country took the gods or symbols of another for their model. Bro. D'Alviella gives a curious instance of this from the *l'Imagerie Phénicienne* of M. Clermont-Ganneau, and in this instance we have something like an analogy to what is supposed to have taken place with the double-headed eagle. The Phœnician Cerberus, it appears, was represented by two separate dogs, but according to M. Clermont-Ganneau,—“Les imagiers helléniques, qui





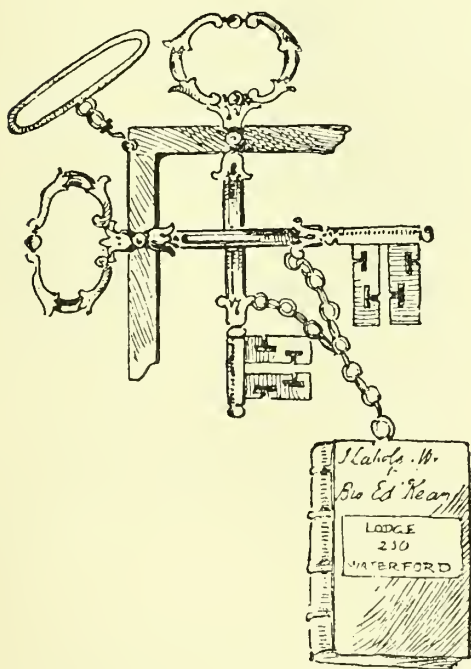
reproduiront cette scene, vont souder les deux animaux ; la fable renchérit encore et dotera l'animal fantastique d'une troisième tête, qu'il n'a pas toujours dans l'art ancien." According to this the Phœnician Cerberus, it may be mentioned, agrees with that of the Hindus ; Yama, the Pluto of the Brahminical system, had two watch-dogs, called Sarameyan.—  
W. SIMPSON.

**Masonic Jug.**—I enclose copy of three photos of a jug in the possession of Bro. G. P. M. Glencross, P.M. 510. The words below the "Eye" are:—

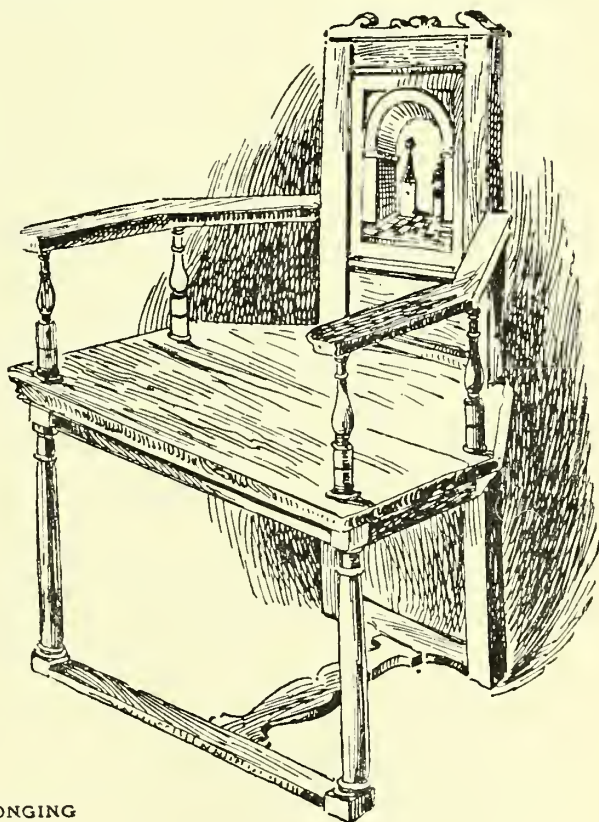
"A Mason's chief and only care  
Is how to act within the L"

WILLIAM HAMMOND.

**Shakespeare.—Edmund Kean.**—At the end of last year an exhibition of mementoes of the national stage was held at the Royal Aquarium. *The Queen* of the 31st December figures a jewel belonging to Kean, and a chair said to have belonged to Shakespeare, but the "proof of the identity of which was not forthcoming." We reproduce both sketches below ; any information of the Masonic career of Edmund Kean, or any further particulars of the chair, will be welcome.—EDITOR.



MASONIC JEWEL, BELONGING  
TO EDMUND KEAN



SHAKESPEARE'S CHAIR

## CHRONICLE.

### ENGLAND.



**MINERVA LODGE 2433.**—At a meeting of the Minerva Lodge, No. 2433, held on 10th April, the W.M. Bro. Squire Chapman, P.P.G.S.D., presiding, W. Bro. Patrick Sword, P.M., P.G.St., Sec.: was elected W.M., and W. Bro. John Armstrong, P.M., was re-elected Treasurer. W. Bro. Newhouse, the much respected P.G. Sec., and an Honorary member, congratulated the W.M. on the great success that had attended the Lodge during its first session. He said that from the first the scheme had the Prov. G. Master's and his own hearty approval, and that he had not thought it necessary to attend the meetings as he had the utmost confidence in the successful and harmonious working of the Lodge under its present rulers. Its continued prosperity was assured by the election of Bro. Sword, whom he regarded as a Mason of Masons, and a worthy successor to the Chair. It was decided to arrange for an excursion, on 21st June, to Sefton Church and some other places of interest in the neighbourhood, under the guidance of W. Bro. Blackburn and Bro. Greyson, two members who are well acquainted with the antiquities of the district.

The Secretary then gave a brief review of the work of the session. The Lodge was founded six months since with 36 members. Since then 3 joining members and 3 initiates had been added, making the number now on the roll 42, with 2 hon. members, W. Bro. Speth, and W. Bro. Newhouse, P.G.S. At each of the six meetings one degree had been given. The restriction of the work to one degree at each meeting had worked well and no doubt it would be the desire of the brethren to continue it. Six papers had been read, and discussed in Lodge. These papers were all on subjects cognate to Masonry, and were of a very high character. It was hoped that some way might be found of printing the papers read in Lodge, so that they might be studied by the members in the quiet of their own homes. A nucleus of a Lodge Library had been formed. Already 38 volumes had been received as donations, several of them from brethren who had visited the Lodge. The great success of the Minerva had more than fulfilled the expectations of the founders. It had shown that in the midst of a Commercial community a Literary Lodge might be well supported, and its interest kept up by its own members, and it proved what the founders had all along contended for, that in addition to the moral and benevolent benefits that flow from Masonry, it may be made a school of intellectual culture, an elevating and refining influence of the highest order.

The next meeting of the lodge will be in October, when the Installation Ceremony will take place.—P. SWORD.

**New Grand Officers.**—The following, appointed at the Grand Festival last April, are members of our Correspondence Circle:—

- Bro. L. G. Gordon Robbins, Sen. G. Deacon.
- Bro. R. V. Vassar-Smith, Sen. G. Deacon.
- Bro. S. G. Kirchhoffer, Dep. G. D. Cer.
- Bro. Horatio Ward, Dep. G. Sword B.

**Lectures.**—Bro. G. L. Shackles gave a lecture on Masonic Medals, illustrated by about 600 specimens, to the brethren of Defence Lodge, 1221, Leeds, on the 10th April last.

At the Festival of the Royal Masonic Institution for Girls, which was held on Wednesday, 17th May, the total subscriptions announced amounted to £14,011.

THE Festival of the Royal Masonic Institution for Boys was held at Brighton on the 29th June. The subscriptions amounted to £21,340.

### SCOTLAND

THE Lodges in what is known as the "Metropolitan District," which, since the formation of the Grand Lodge of Scotland, in 1736, has been the particular care of the Grand Lodge, have been for some time in a state of ferment in consequence of a proposal, emanating from the Grand Committee, to constitute a portion of the district into a Province with a Prov. Grand Master and other officers. There is no precedent, it is held, in any other Masonic jurisdiction for such action, and as the proposal is distasteful to the Lodges in Edinburgh, the subject is likely to be abandoned.

After serving the Province of Dumfriesshire for over 10 years as Prov. Grand Master, Bro. F. C. Villiers, of Closeburn, has resigned his commission, and at the request of the Lodges in the Province, Bro. A. Johnstone Douglas, Prov. Grand Master Depute, has been commissioned by Grand Lodge to the vacancy.



A new Lodge, styled Polmont, Brightons, No. 793, located in the Province of Stirlingshire, was chartered in May last.

The membership of the Grand Lodge numbers 1,104 and nearly one half of these are, by means of the proxy system in force in Scotland, resident in Edinburgh and Glasgow.

The brethren in the Province of Glasgow engaged in divine service in that grand old pile of Masonry, the Glasgow Cathedral, on May 14th. The service was under the auspices of the Prov. Grand Lodge, and was conducted by Bros. the Rev. Drs. Nevan, Watt, Professor Story, and the Rev. T. Murray, the latter preaching from Genesis xxx., 30, "Where shall I provide for thine own house?" The congregation of the members of the Craft and the general public was very large. The collection was in aid of the P.G.L. Benevolent Fund.

A Masonic Club is in course of formation in Edinburgh, which is to be devoted to the exclusive membership of the Masonic fraternity. The Right Hon. the Earl of Haddington has given the proposal his support and has been elected honorary president. The chairman is Bro. R. F. Shaw-Stewart, Past Substitute Grand Master, and the secretary and treasurer Bro. W. A. Davis, accountant. The club will be located in the rooms which have just been leased by the Lodge Dramatic and Arts, No. 757, at 1, Hill Street, Edinburgh.

The memorial stone of a new building, erected by the Parochial Board of Rutherglen, East Renfrewshire, was laid on Saturday, July 1st, with Masonic honours by Lodge Royal Arch, No. 116.

At a meeting of the Supreme Grand Royal Arch Chapter of Scotland, held in Edinburgh on June 21st, the following new chapters were granted Charters:—"Perth," to meet in Perth, Western Australia; "Robert Bruce," Annan, Dumfriesshire; and "St. Clement's," Dingwall, Ross-shire.—WM. FALCONER.

### MEXICO.

THE Committee on Foreign Correspondence of the Grand Lodge of Indiana, in its Annual Report, presented in May last, dwells with great satisfaction upon the "execution and confirmation of the Treaty of Monterey," and considers that "the preliminary and thorough investigations made by Grand Master Tyler of Texas, should furnish almost satisfactory assurance that the revolutionary and uncertain condition of Masonry in the Republic of Mexico has give way to that of rational union and permanent and safe Government." According to the same "Report,"—"Among the writers of reviews [on Foreign Correspondence] but three have been found to cast doubts upon the character of the new organization. Bro. Robbins [of Illinois], Bro. Vaux of Pennsylvania, and Bro. Connor of Tennessee, who scoffs at its stability, 'because he has travelled in Mexico, and knows the tendencies of that unstable people pretty well.'"

The cautious utterances of these distinguished brethren are much to be commended, and it will be interesting to learn what effect is produced on the great bulk of their colleagues in the Reportorial Corps who have expressed a more or less favourable opinion of the orthodoxy of the Grand Dieta of Mexico, by the recent revelations of Bro. Richard E. Chism? (*ante.*)

### INDIA.

WE take pleasure in giving the widest publicity possible to the following circular:—*The "Stewart" Lodge, No. 1960, E.C., Rawal Pindi, May the 5th, 1893.* Dear Sir! Overleaf you will find a copy of a Resolution that was passed at a Regular Meeting of this Lodge held at Rawal Pindi on April the 29th, 1893. We desire to perpetuate the late Mr. Whympers name, and it is hoped that his many friends all over the world will help us to attain that end. I shall feel much obliged if you will help in the matter yourself, and use all the influence you can in getting others to help. Lists of Subscriptions will be published in the Papers from time to time. Believe me, yours faithfully, J. H. LESLIE, W.M.

### RESOLUTION.

That this Lodge take immediate steps to raise a Fund to be called the "Whympers Memorial Fund," and ask all Masonic Bodies, Freemasons, and others to help, with a view to establish a Memorial to our late Bro. Henry Josiah Whympers, c.i.e., Deputy District Grand Master of the Punjab, a Founder and Member of this Lodge.

That whatever amount is raised be divided into three equal shares and these sums to be handed over respectively to the Royal Masonic Institution for Girls, the Royal Masonic Institution for Boys, and the Punjab Masonic Institution, for investment in such a manner as the Trustees of those several Institutions think fit, and that the interest accruing from such investments, be given annually as a Scholarship, to be called "The Whympers Memorial Scholarship," to one pupil in those several Institutions, under terms to be hereafter decided

upon: but that the P.M.I. Scholarship be divided equally into two, one for a European and one for a Native Child.

That this Lodge form itself into an Executive Committee to carry out all the details of the Scheme, with power to add to its number, and that all Members of the Lodge be authorised to collect and receive monies on behalf of the Fund.

That an Account in the name of the Fund be opened in the Commercial and Land Mortgage Bank to which all monies should be paid.

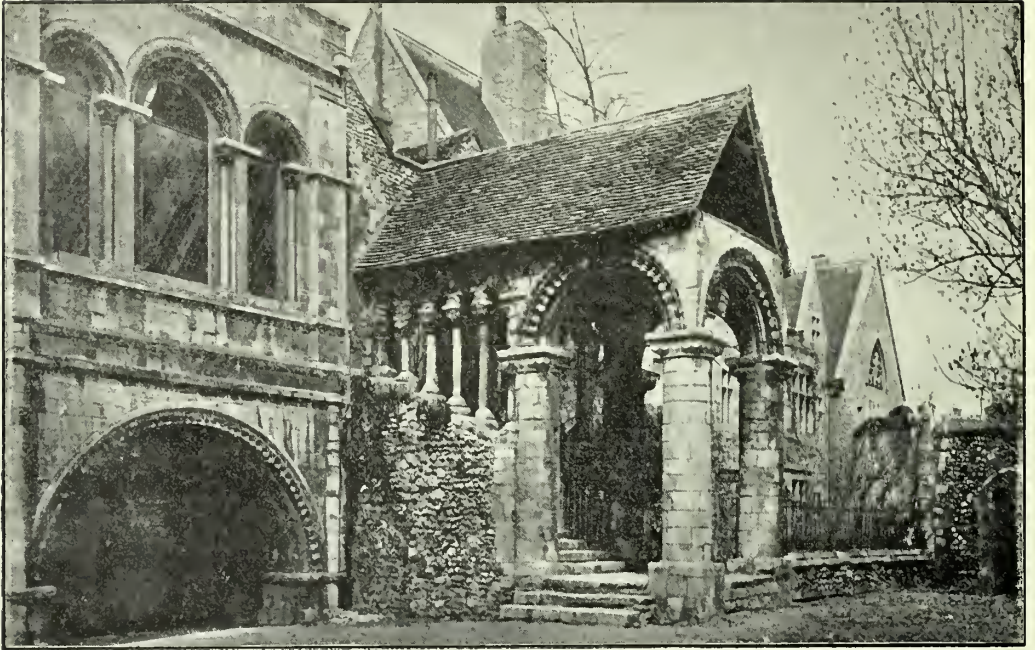
### GERMANY.

IN our last volume, p. 192, we gave an account of the establishment by Bro Settegast of a fourth Grand Lodge in Berlin, to be known as the "Grand Lodge Kaiser Frederick of Masonic Fidelity." Doubt was expressed as to its legality from a police point of view; arising from the construction which ought to be placed on the decree of the King of Prussia in 1798. This decree was intended to suppress secret societies in general, the motive being naturally the anxiety caused by the political events in France which were shaking all Europe. From the operation of this act were expressly excluded the then existing three Grand Lodges of Freemasons in Berlin, and all daughter Lodges depending on them; and its operation was naturally co-extensive with the Prussian dominions. When the kingdom of Hanover was absorbed into the Prussian State at the end of the Austrian-Prussian war, the act operated to close the Grand Lodge of Hanover, and to force its daughters to affiliate with one or other of the three Berlin Grand Lodges. But it is only fair to mention in extenuation of this seemingly harsh proceeding, that the late King of Hanover was also Grand Master, and that his deposition was not readily acquiesced in by some Masons of high position. On the other hand, after the Franco-German War, when Hamburg and Frankfurt equally became part and parcel of the Kingdom of Prussia, the Grand Lodges of Hamburg and the Eclectic Union at Frankfort, were in no wise interfered with. It seems to have been silently understood that they were to be considered legal, but that the act of 1798 should so far operate as to prevent them erecting any daughter Lodges in the old States of Prussia. Previous to the erection of the Grand Lodge by Settegast, the Grand Lodge of Hamburg sent a communication to the three Grand Lodges of Berlin, asking whether they would be allowed to establish a Hamburg Lodge in Berlin. Had the permission been accorded it is possible that this fourth Grand Lodge would not have been heard of, but that Bro. Settegast would have worked under the Grand Lodge of Hamburg. The three Grand Lodges replied that it was not for them to grant authority or to deny it, it was purely a matter for the police: but they referred their questioners to the edict of 1798, and the impression left by their reply was that they thought it a decidedly risky proceeding. Then came the establishment of the Grand Lodge Frederick, as detailed in our last volume. and this action brought the whole matter before the Oberwältungsgerecht at Berlin, which delivered its verdict on the 23rd April last. This high police tribunal has decided that the edict of 1798 is now practically non-operative, and that all Lodges in Prussia stand under the general laws regulating clubs and other societies. There is therefore nothing now to prevent any Grand Lodge in Germany establishing daughter Lodges in Berlin or other Prussian dominions, in like manner as the three hitherto favoured Grand Lodges have done in other States of the Empire. Neither is there anything to prevent the new Grand Lodge working successfully, as indeed it seems to be doing, for it already possesses three daughters in Berlin besides two in America, and there is a rumour of many more being established in provincial towns very shortly. To our Colonial brethren, who object to the three British Grand Lodges exercising concurrent jurisdiction, and still more to our American brethren who stand aghast at anything short of sole jurisdiction, this spectacle of nine Grand Lodges all holding sway in every part of Germany, and erecting Lodges side by side in the same town, must be heart-rending; but the probability is that German Masons will not find it such a terrible task to live together in peace, once the present somewhat excited feelings have calmed down. Meanwhile we are sorry to learn that at the Grand Lodge Diet, held last Whitsuntide at Dresden, the Grand Lodges of Germany have decided by a majority of 5 to 2 (1 not voting) to consider the new Grand Lodge and its daughters clandestine and to forbid mutual intercourse. But we feel sure this unhappy state of affairs will be of short duration.

### CANADA.

THE *Montreal Gazette*, of May 26th last, in an appreciative notice of the Review which appeared at pp. 66-69 of the current volume of our *Transactions (Hist. G. L. Quebec)*, bears the following tribute to the labours of No. 2076:—"This is the foremost literary Masonic Lodge in the world. Its English membership is limited to forty, but about fourteen hundred prominent Freemasons in many lands are members of its 'Correspondence Circle.' It outrivals in many ways most of the scientific, artistic, and literary societies of our day, in any country."





THE NORMAN PORCH AND STAIR



ST. MARTIN'S CHURCH



FIG. 100.



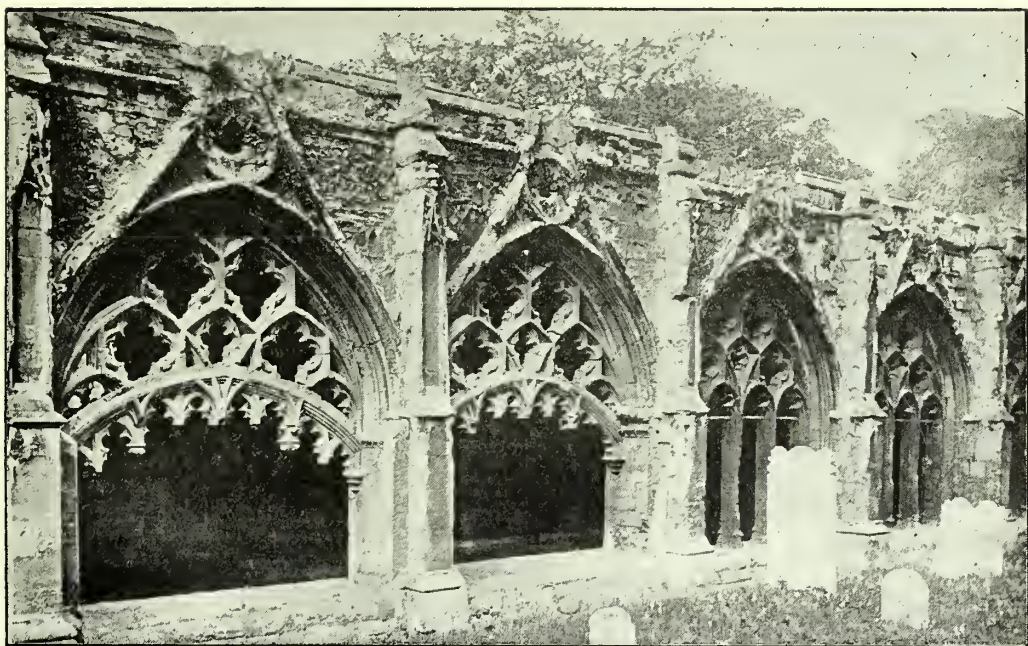
FIG. 101.



THE UNIVERSITY OF CHICAGO



THE UNIVERSITY OF CHICAGO



THE CLOISTERS

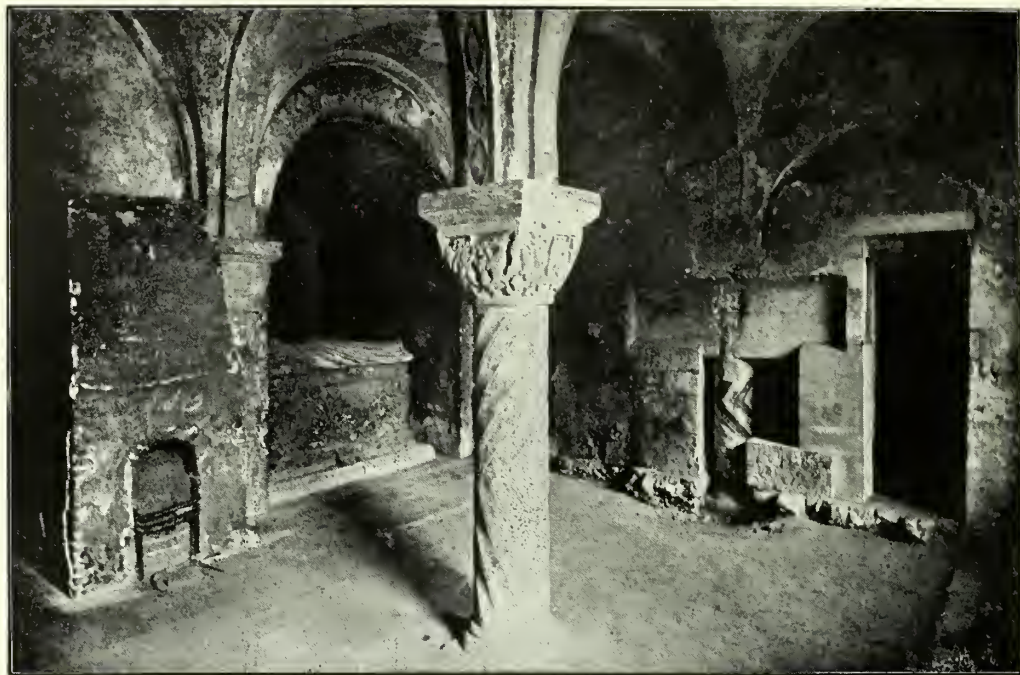


THE CATHEDRAL

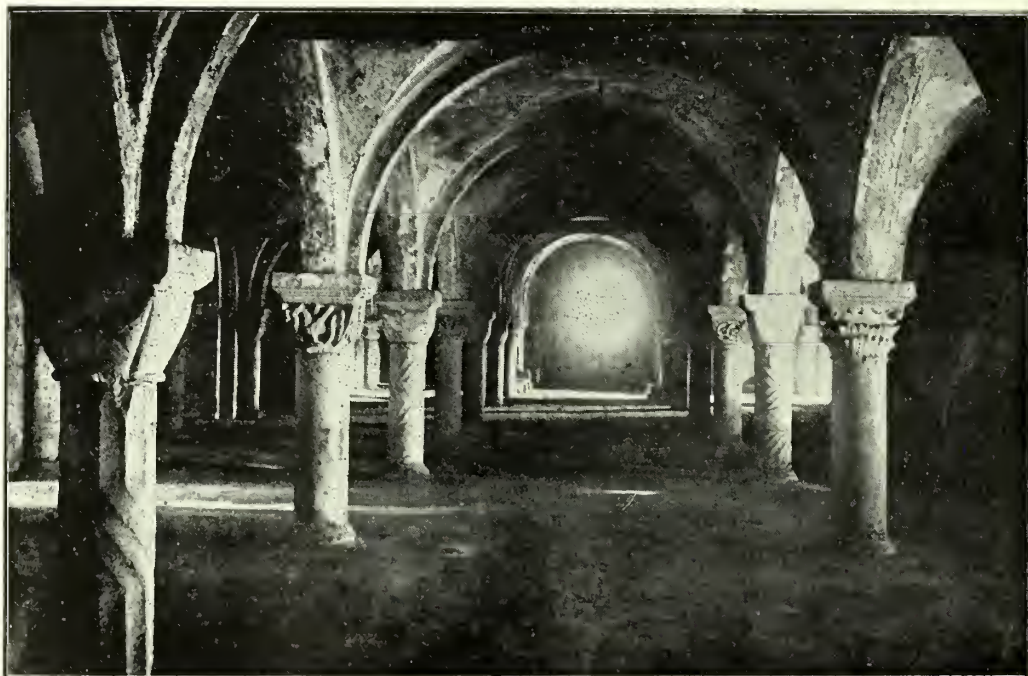




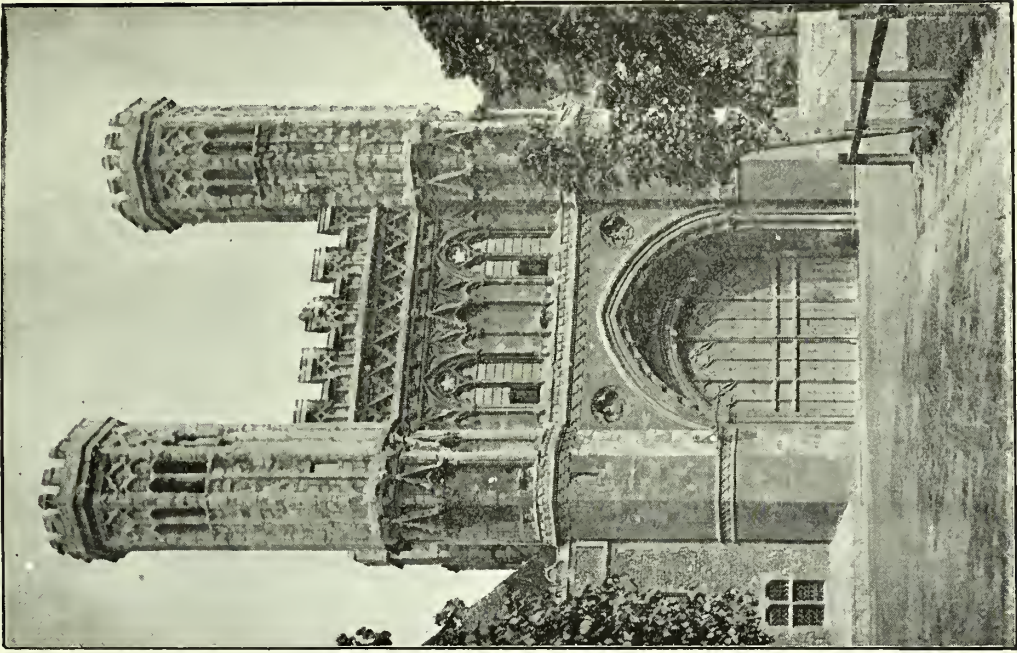




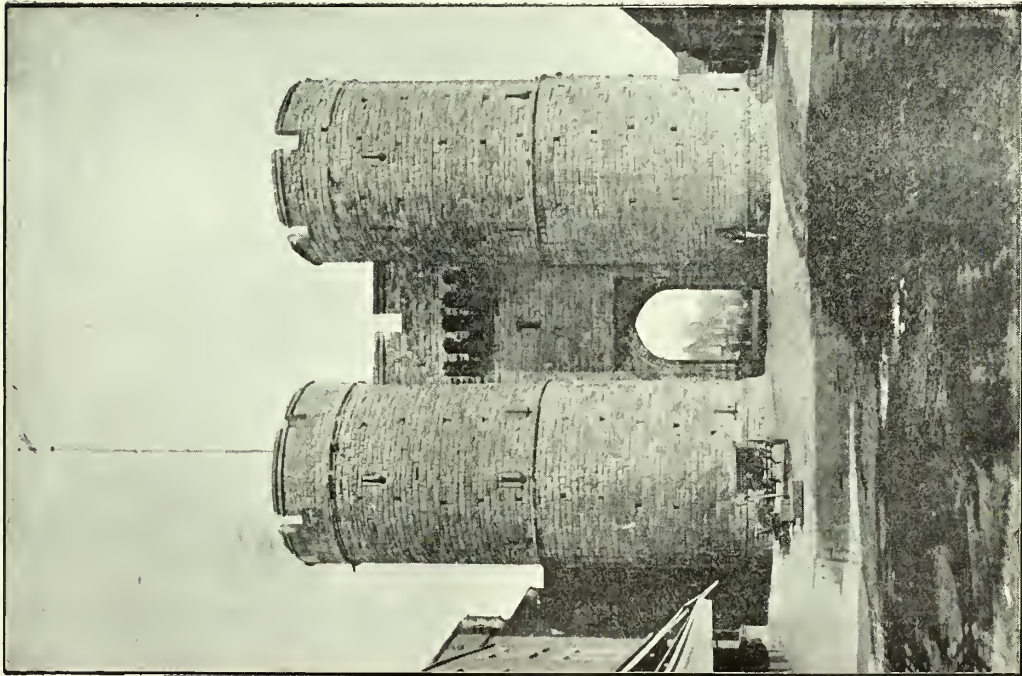
ST. GABRIEL'S CHAPEL



THE CRYPT



ST. AUGUSTINE'S MONASTERY GATE



WEST GATE



## SUMMER OUTING.

SATURDAY, 24th JUNE, 1893.

**T**HE annual excursion of the above Lodge took place on Saturday, the 24th ult., and, like all its forerunners, was most successful and pleasant. The following members assembled at Holborn Viaduct Station:—Bros. C. Purdon Clarke, Dr. W. J. Chetwode Crawley (Dublin), S.G.D. Ireland; J. Lane (Torquay); G. W. Speth, Sec.; J. J. Pakes, C. B. Barnes, Stephen Richardson, G. Greiner, C. F. Silberbauer (Cape Town), T. J. Ralling (Colchester), H. Poston, W. F. Lamonby, the Rev. J. H. Scott, T. Charters White, A. Digby Green, J. Robbins, J. Newton, J. Binney (Sheffield), G. Powell (Brighton), G. Carsberg, J. A. Randall, W. G. Boswell, J. H. Davis, C. Fruen, G. Gregson, F. A. Powell, Thomas Cohu, E. H. Bramsley and W. Shurmur, and, in a saloon carriage which had been reserved for the party, left for Canterbury by the 9.55 train. At the only stoppage on the road, Chatham, they were joined by Bro. G. R. Cobham (Gravesend), and, arriving in good time—11.35—at Canterbury, were met on the platform by two Canterbury brothers—Bro. Horatio Ward, Dep. G.S.B., and Bro. A. H. Pilcher—besides Col. Sir Norman Pringle, Bart., J. Molyneux Jenkins and T. Bushby (Rye), G. Stevens (Woolwich), and R. Webster (Margate), who had made their way to the rendezvous independently.

Waggonettes were in attendance, which conveyed the party for a little tour round the town, affording a glance at the old Castle, whose venerable walls are desecrated by being made the depot for the coals of the municipal gas works, the remains of the Blackfriars in Stour Street, the West-gate and the old houses in the High Street. At the Fountain the brethren left their wraps and proceeded to the Cathedral, where they were met by Bro. Rev. H. M. Maughan, of Whitstable, and Rev. Minor Canon Foxall, M.A., who had kindly undertaken to conduct them over the sacred edifice. A large amount of the success of the day must be attributed to the excellent ciceronage of this gentleman, whose intimate acquaintance with the history of every part of the structure was so freely and eloquently placed at the service of the brethren. After a short examination of the nave, Mr. Foxall showed the way to the Cathedral Library, where a rich treat was in store for the party, for here they were met by Bro. Dr. Sheppard, to whom every book and manuscript is a familiar and dear friend, and Bro. Rodes, who ably assisted him. Bro. Sheppard had left a sick room, though far from strong, to afford satisfaction to his fellow Craftsmen, and with loving care and gentle hands opened drawer after drawer and exhibited to the brethren the wonderful old books, deeds, charters, and seals, whose ordering and arrangement have been the great pleasure of his life for years past, whilst at another table Bro. Rodes presided over old Bibles, picture-books and other treasures. Here the time passed far too quickly, and barely sufficed to whet the appetite for more, and to allow the brethren to guess at the many priceless treasures which remained untold, so that it was almost with reluctance that the party thanked their kind friends and once more committed themselves to the guidance of the Rev. Mr. Foxall. Under his care the choir, the various chapels, the place of the ancient shrine, and the old stone throne of the Archbishop under Beckett's Crown were inspected, after which a tour was made through the cloisters and the splendid Chapter House, and a descent into the magnificent Crypt. Finally, a stroll was taken through the old ruins of the former Monastery and the precincts, and the brethren adjourned to the Fountain Hotel.

At the Fountain the brethren found themselves the guests of Bro. Ward, who had invited them to partake of a splendid lunch, far beyond the usual modest meal provided on these occasions. Bro. Ward naturally headed his own table, placing Bro. Speth, as the senior officer present, on his left. The vice-chair was occupied by Bro. Pilcher as a Canterbury brother representing one of the other local Lodges, St. Augustine, No. 972, Bro. Ward being himself a member of the oldest local Lodge, United Industrious, No. 31. An hour was well employed in partaking of the excellent fare provided, during which Bro. WARD rose to address a few words to his guests, bidding them welcome to Canterbury on behalf of the brethren of that ancient city. He expressed himself delighted to receive under his roof so many of the brethren of the Quatuor Coronati Lodge, a Lodge which he held in such high esteem, and with which he had himself affiliated as soon as he knew that it was in his power to do so. He trusted they would spend a pleasant day, and carry away happy memories of their excursion (a wish which will certainly be fulfilled), but he omitted to state that it would be greatly owing to the excellent arrangements which he had made for them at the request of the Secretary that this success would be due.

After lunch, during the few moments which the brethren were enabled to devote to the consumption of the soothing Indian weed, Bro. SPETH addressed the brethren. He

pointed out that on these occasions *post-prandial* discourses were not desirable, but that it was always a duty as well as a sincere pleasure to express to the local brethren and friends who had been of such kind and valued assistance to them, their own satisfaction at the treat provided, and their deep gratitude for all the trouble they had taken. He regretted that this duty should have fallen to such incompetent hands, through the lamented absence of his seniors, especially of their Worshipful Master, Professor T. Hayter Lewis, who, although in poor health, would yet have made an attempt to join them from Wamer, where he was at present trying to recruit his strength, had not he (the Secretary) dissuaded him from risking the experiment. Their thanks were on this occasion due to several gentlemen, of whom he would mention four. Bro. Dr. Sheppard, who had shown them the treasures of the Cathedral library, but whose health did not permit him to join them at lunch. Bro. Rodes, who had so kindly assisted him, but whose duties kept him away, although he trusted to join them later on at tea, and to these brethren he would take care to communicate their thanks by letter. Bro. Ward, the next to whom he should refer, was also entitled to their heartiest gratitude. He would not say much about his generous invitation to lunch, of that they must be themselves good judges, but he begged to assure them that for days past Bro. Ward had been active in making preparations and organising the proceedings of that day. There had been many difficulties to overcome, and at one time he (the Secretary) feared that all might not turn out so satisfactorily as he now felt it would, but from the moment Bro. Ward agreed to arrange matters for him, he felt that he could rely upon complete success. Bro. Ward was the most active member of the Fraternity in East Kent, and perhaps the most universally known; moreover, wherever he was known he was loved. At the last Grand Festival the M.W.G.M. had been pleased to confer upon him the office of Deputy Grand Sword Bearer, and so highly was this action endorsed by his brothers, that only a few days ago the Lodges of Canterbury had united in a Lodge of Emergency to present to Bro. Ward the handsome address which was now before them on the side-board, and a full set of Grand Lodge clothing. Bro. Ward was the life and soul of Masonry in that part of the country, and he (the Secretary) personally felt that, however much Bro. Ward might feel honoured by receiving them that day, they themselves were more honoured in being received as the guests of such a brother. Lastly, he would speak of the gentleman on his left—Minor Canon Foxall. No words could be too eloquent to express the deep feeling of gratitude which he was sure they all felt for the kindness of the reverend gentleman in devoting the morning to their service, and so ably explaining to them the history and architecture of the noble and sacred pile in which he was privileged to officiate. Canterbury Cathedral must at all times impress even the most ignorant spectator. It was one of the most glorious works of their own predecessors, but to fully understand it, to properly appreciate it, weeks of study would not be too much. Under such circumstances, they were indeed fortunate in securing the services of a gentleman who had spent years of his life within its shadow, and could compress for their benefit into the short space of a couple of hours the results of years of study. On their behalf he would beg to convey to Bro. Ward and to the Rev. Mr. Foxall the sincere thanks and gratitude of the brethren, and he only wished he had been enabled to accomplish his welcome task in a more efficient manner, and to address his friend on the left as brother, instead of by the more formal title, Mr.

Bro. WARD replied in a few well-chosen and feeling words, and

Mr. FOXALL also thanked the brethren, his humorous remarks being greeted with much amusement. He incidentally remarked that this was his first acquaintance with Freemasons, but since he had entered that room Mr. Ward had inadvertently addressed him as "brother," and ever since he had felt quite fraternally towards them. He was glad that his acquaintance with the Fraternity had commenced under such happy auspices.

By this time it was half-past three, and, the traps being in waiting, the brethren were driven to St. Augustine's Monastery, much of which still remains intact, especially the fine old refectory, still used as a banqueting hall, though not so long ago that part of the buildings had been converted into a brewery and public house, and the room itself into a dancing room attached to the premises. All this is now altered, the old buildings have been dedicated to the appropriate task of a training institution for missionaries, and the necessary new buildings have been erected in a style resembling the old, and of which they need not be ashamed. The party was shown over the establishment by Bro. Ewell, the Manciple. Here the rain, which had been threatening off and on, finally made up its mind to come down, and for a quarter of an hour or so descended in torrents. But the brethren were partly under cover, and those who did not care to enter the buildings found equal shelter under the glorious spreading trees in the grounds. Bro. Ewell then conducted the brethren through the grounds to the ruins of St. Pancras, situated in a field behind the County Hospital, and, finally, to the carriages awaiting them at the hospital gates. A short drive brought the party to the celebrated church dedicated to St. Martin, alleged to be the oldest church in Britain. Whether this be so or not, it is quite certain that some

portions of it are of Roman construction, and equally certain that when St. Augustine landed in Thanet to convert the men of Kent, he found there this very church, then used as the private oratory of Queen Bertha and her attendant, Bishop Luidard, she being a Christian, and that Christian worship has been uninterruptedly carried on in this edifice ever since. The stone font, remarkable for its ornamentation, and for being built up, instead of made out of one stone, is undoubtedly the oldest in England, and, in spite of Norman work on the upper tier of stones—probably added later—is considered by archæologists to be in the main of indisputably Saxon workmanship.

The last visit of a day crowded to repletion with interesting sights was made to the Masonic Temple, near the West Gate, at the other end of the city. The brethren were here received by Bros. Ward, Pilcher, and Blake, the resident Tyler. The fame of this Temple of the Royal Art is wide spread, and its beauty can not be excelled in any building of its size. It is owned by the three local lodges, and rented to the other Masonic bodies, chapters, encampments, etc., of the city.

The labours of the day being now concluded, the brethren adjourned once more to the Fountain, where, at six o'clock, a substantial "High Tea" was served up, and heartily partaken of. Here the brethren were glad to greet Bro. Rodes, who had joined them for a quiet hour, previous to their return home. They were also gratified to find that Bro. Sir Benjamin Ward Richardson, M.D., F.R.S., &c., who, having suffered an injury to his leg, was resting at Margate, had managed, by the aid of a stick and his son, Mr. Bertram Richardson, to join them. As he himself said, he had found it impossible to stay away all day from his brethren of the Quatuor Coronati, and he crawled over somehow.

Bro. SPETH called the attention of the members to the fact that this was the first appearance of their eminent brother among them since her Majesty the Queen had been graciously pleased to confer upon him the distinguished honour of knighthood, and on their behalf he took upon himself to congratulate their brother, and assure him of the deep love of all his brethren.

Bro. RICHARDSON, who was received with prolonged applause, responded in the graceful manner to which we are all accustomed.

Bro. Sir NORMAN PRINGLE then asked the brethren to join him in thanking their Secretary for the happy and successful outing which he had so ably organised for them, a day which from first to last had passed without a hitch of any kind, and would endure in their memories. More he said which would ill become the writer to repeat, and his remarks were received with that generosity which has always distinguished the Lodge Quatuor Coronati.

Bro. SPETH briefly returned thanks.

At half-past seven a move was made, and the brethren sauntered through Dane John, the beautiful little park beneath the old city walls, which here are perfectly preserved, together with the external ditch or moat, and so on to the railway station, where they boarded the 7.54 train to London. And thus concluded one of the most successful of the Lodge outings.

The day had been splendid for the purpose; a chequered sky, throwing picturesque light and shade over the beautiful county of Kent, while yet mitigating the summer heat; a harmonious and happy family of brethren; a perfect organisation; monuments of hoar antiquity, the beginnings almost of English history; scenes of ever varying interest, had all combined to render the occasion perfect in all its parts—a memory to be cherished hereafter.

## ST. GABRIEL'S, CANTERBURY.

BY BRO. W. M. BYWATER, P.G.D.

**A**MONGST the many points of interest in Canterbury Cathedral, not the least attractive are the marvellous frescoes in the Chapel of St. Gabriel, which were probably executed about 750 years ago. With a view to keeping alive a recollection of the visit on the 24th of June last, as well as for the information of those who were unable to be present on that occasion, the following notes, culled from various sources, are here submitted.

In the crypt of the Cathedral, on the south side, and below St. Anselm's Chapel, is the Chapel of St. Gabriel. In the centre of it is a circular column, with a square abacus, the shaft and capital being richly adorned with carvings. Grotesque figures ornament the capital, and bands of fluting decorate the shaft. There are still remains of paintings which formerly decorated the roof ascribed to the 12th century. In the north-west corner is a circular stair, leading up to St. Anselm's tower, and chapel of SS. Peter and Paul. There

is also a little fire-place, inserted by the French Protestants when they used this chapel as a vestry. A straight stone wall at the east end has a slight recess, where an altar formerly stood. A little to the south of it was a piscina-like niche, beneath a simple pointed arch, and northward of it are traces of a bracket for an image or lamp. Behind this altar there was, low down in the wall, a rectangular aperture, 22 inches high and 18 inches wide, through which persons could, with difficulty, creep. It gave admission into a small apse, perfectly dark, but exquisitely adorned with paintings. Respecting the mysterious walling-up of this apse, there are a few facts upon which reasonable conjectures have been founded. Upon examining the wall in 1879 it was found to be several feet thick, and it became obvious to those well able to form an opinion that, ancient as its outer, or western facing undoubtedly was, that facing had been added long after the apse had been first walled up. The original blocking wall had been plastered and painted before the existing outer facing of stone was added. The fact which determined the early period at which the apse was first blocked up is its omission from the minute account, given by Gervase, the Monk, of every apse and altar in the crypt. Writing in or about 1199, he gives a systematic survey of the whole building as it appeared in 1174, but he entirely omits any mention of St. Gabriel's altar—the inference being that the Monks, in blocking up this apse, sought the greatest possible secrecy, reserving its use for the preservation of the treasures of Christ Church in disturbed times, an opinion in which Pugin entirely concurred.

Mr. Gostling, author of "A Walk in and about Canterbury," says that "the Chapel of St. Gabriel was still used as the vestry of the French Elders when he wrote in 1770, and that when any stranger had a mind to see the apse, the French clerk, by removing some parts of a bench, opens a square hole, through which you crawl on your hands and knees into a dark semicircular room, when candle-light discovers remains of some very ancient paintings. A smaller pillar, between two arches, parted the rest of the chapel from this before the wall was built, and is still to be within side." A rough doorway was subsequently opened (or re-opened) through the wall. The Rev. John Dart, writing in 1726, says, "In the undercroft was the altar of the Archangel Gabriel, together with the altar of St. John Baptist, both in the chapel of that Saint. . . . I cannot find but this was the place of the old chapel of St. John Baptist."

Entering the mysterious little apse, it is found to measure 17 feet by 11½ feet. With the exception of one wall, every portion of the apse seems to have been covered with painting, of which Mr. Westlake says:—"It is the most perfect and beautiful decoration of the period which I have seen in England, and every student should examine it." The subjects depicted on the groined roof of the apse are extremely appropriate to their position in the Chapel of St. Gabriel. In the centre of the roof is the Divine Figure, seated in majesty, surrounded by a wide vesica, towards which the hands of four adoring angels are extended. On the north side St. Gabriel announces the birth of John the Baptist. On the south side he announces to Mary the incarnation of Jesus. The north is further divided into three scenes. Zacharias, dumb, appearing outside the Temple. Friends come to Elizabeth, to name her son. The appeal to Zacharias against her naming John. The second annunciation is explained in three scenes on the south. Elizabeth saluting Mary. Mary on her couch. The third scene is indistinct. Right and left are figures of two seraphim. Above the site of the altar, around the soffit of the arch of the eastern recess of the apse, are figures of the angels of the seven churches of Asia, each holding a pricket-candlestick. On the keytone of the arch are seven stars in a circle.

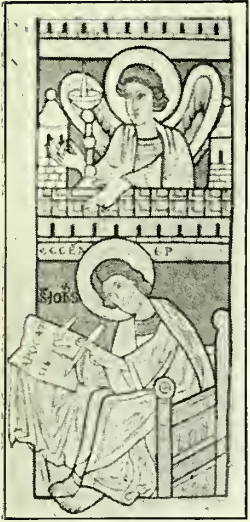
Attention may now be called to some of the more important features.

On the north side of the apse-roof, nearest to the outstretched hand of the Divine Figure, stands the Archangel Gabriel, beside an altar of incense in the Temple. From the Archangel's left hand ascends an inscribed scroll (Luke i. 13). Beneath the whole scene is written in large capitals the Latin version of Gabriel's statement—"He shall be great in the sight of the Lord" (Luke i. 15). Facing Gabriel stands Zacharias, swinging a censur. Through the falling of some of the plaster we have lost the head of the old priest, but his white beard remains. Between Zacharias and the Archangel we see a small white-vested altar, which stands on three steps.

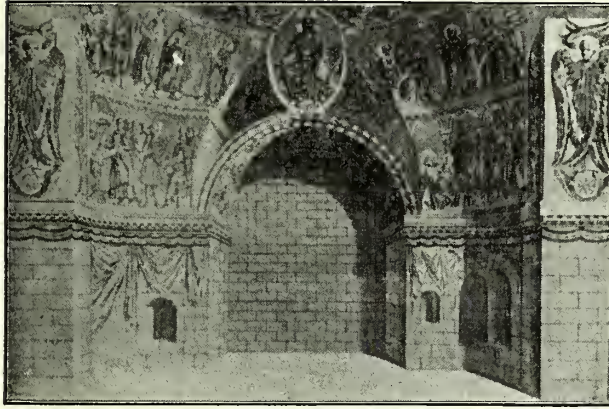
The only mark of separation between this scene and that of the annunciation is the base and capital of a dividing column. The figure of the aged priest is reproduced exactly as before, but dos-a-dos to the figure in the former scene. Now, being dumb, he points to his mouth, while six persons regard him with astonishment. It will be observed that the allotment of feet and legs to this group is somewhat scanty.

Of this scene Mr. de Gray Birch says:—"On the left we have five figures in a group, illustrating the three verses, Luke i. 59-61. Beneath the outermost of two arches, propped up on a couch, reclines the newly-made mother, 'Elisabet.' She holds in her right hand the infant John, who is not swathed, as is usual, but appears to be enveloped in a bag-like robe, which opens only for the head. Elizabeth's left hand holds a scroll, upon which is inscribed

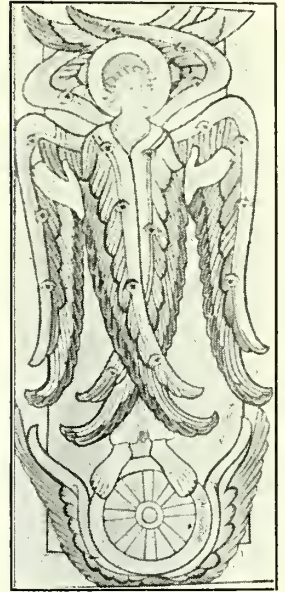




THE ANGEL OF EPHESUS  
AND ST JOHN.



VIEW OF THE APSE



A SERAPH



ZACHARIAS NAMES JOHN



THE ANNUNCIATION OF ST. JOHN



ADORATION OF ANGELS



her answer, as recorded in Luke i. 60. Three persons, who have come to circumcise the child, stand before the mother. The group to the right also consists of five persons. Seated upon a carved throne . . . is the ancient priest, Zacharias. Before him is a desk, or stand, whereon he holds a scroll, upon which he is writing 'His name is John.' The remainder of the verse, 'and they marvelled,' etc., is indicated by two figures, one of whom elevates his left hand in the attitude of astonishment. Two other persons complete the group, for one of whom only one foot and hand are drawn. One peculiarity in this picture is the arrangement of the hair, for, while we have ten heads, in not one instance is the arrangement repeated."

The scene of the two angels in adoration is very beautiful, and forms the most charming picture in this series of frescoes, and although admirably paired, they are by no means treated alike in details.

The four rectangular compartments on the south side contain each a representation of one of the angels of the seven churches. On the north side the corresponding compartments are in a better state of preservation. Two of these compartments are here represented. The upper one represents the Angel of the Church at Ephesus. Seven being an uneven number, the eighth compartment is occupied by St. John the Divine, in the act of writing the Apocalypse. He is represented at full length, seated in a massive, throne-like chair. His feet are bare, and around his head is a nimbus.

On the piers at the entrance to the apse stand the bright Seraphim, one on each side, facing north and south, each having six wings, full of eyes, within and without, and his feet on a winged wheel. The height of the body is 4 feet, and the wheel, 13 inches. The eight spokes are so arranged as if a St. Andrew's cross were laid upon a Greek cross, with limbs of equal length.

With respect to the artist and the school of art to which these paintings must be ascribed, there seems to be a concurrence of opinion by those best skilled in these matters that they belong to that English or Anglo-Norman art which was derived from the French school. The rules of perspective were unknown to the artist of the 12th century, yet he tells his tale plainly and forcibly, going so far as to omit the lips and mouth of Zacharias, to ensure our understanding that the old priest is dumb.

For further particulars the reader is referred to "Archæologia Cantiana," vol. xiii.; Rev. John Dart's "History of Canterbury Cathedral, 1726"; "Gostling's Walk in and about Canterbury, 1774"; J. Brent's "Canterbury in the Olden Time."



## MASONIC CLOTHING.

[SECOND PAPER.]

BY BRO. FRED J. W. CROWE,

P.Prov. G.O., Devon, etc.



INCE completing my article on this subject, which appeared in Part I. of the *Ars Quatuor Coronatorum* for 1892, additional matter has come into my possession, which I wish to record for the benefit of the Fraternity.

First, however, I must refer to the masterly paper on the "Masonic Apron," by Bro. W. H. Rylands, then W.M., who has made this branch of research so peculiarly his own, and I cannot but feel gratified at his kindly commendation of my own paper. On page 174 Bro. Rylands objects to my suggestion that "linen" was the ordinary material for the oldest Masonic aprons, and of course it would be presumptuous of me to disagree with his verdict. Nevertheless I cannot help thinking that from various information I have collected that *linen* was used *almost as frequently as leather*, and after writing his article Bro. Rylands himself has, with his customary liberality of view, added a note (which in the reprint of the article he has inserted at the commencement, as a slip), of the *oldest known* mention of the *material* of the apron, which occurs in the rules of the Lodge of Aberdeen, adopted on December 27th, 1670, and speaks of "ane *linen* aprone," and if the gift by the inrant to every one present of a linen apron and gloves was "confined to the *gentleman mason*," as he suggests, it surely bears out my view to a large extent.

As to the plates in Picart's Ceremonies of 1735-6, and Hogarth's "Night," in which Bro. Rylands says that no "linen or textile fabric could so hang," I will not dispute with him, but I may say that in my collection I have aprons of *very thin skin*, which in pieces of such a size should take the softest of folds, whilst I have others of stout satin and other materials, which, with their linings *hang more stiffly* than the *ordinary kid M.M. apron*, so that the point is greatly in doubt either way.

As to the old Melrose Apron, Bro. Rylands says:—"The very fact that it 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." In reply to this I may say that I made careful inquiries on the point of Bro. John Mathesen, the courteous Secretary of the Lodge, and this is his reply:—"The Lodge aprons are simply *plain white ones (cotton)*, but the brethren provide themselves with ones a little better (*linen*)," the italics are mine, and of the specimen in my own collection he says "it has been *done up several times*" (which would doubtless account for the *rosettes*), "but is a fair sample of the apron that has *always been worn here*."

I will now give the result of my enquiries on the same point from other brethren for and against my view, as my only wish is for *facts*. Bro. D. Murray Lyon, the learned Grand Secretary of Scotland, writes:—"The oldest Masonic aprons in Scotland I have come across are made of sheepskin, with very few exceptions, where they are *made of "ham," a coarse species of linen*.

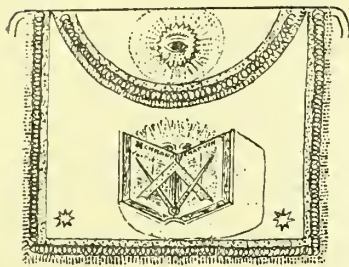
Bro. J. A. Trevelyan Sturrock, Secretary of St. Mary's Chapel No. 1, Edinburgh, writes "*linen* aprons were used in this Lodge. Indeed, only a few years ago an order was given to destroy some 'old and valueless property' (!) and it is thought that amongst the rubbish so disposed of were some old *linen* aprons. I found last Monday night that in our inventories there is an entry of '18 *twilled cotton* aprons trimmed with light blue,' under the date Jan. 8th, 1866; thereafter the number decreases until the destruction in 1880, and none have survived. All our *present working aprons* are of the usual materials." It seems to me that a Lodge of such antiquity would be likely to have been too conservative in its ideas to have changed its *old* aprons from *leather* to *linen* against the *ordinary usage of the time*.

Bro. James Smith, R.W.M. 93, Dumfries, and author of the valuable history of the old Dumfries Lodge, says:—"On inspecting the box of Lodge 53, there was *only one apron of kid or leather, the rest were linen*. In most Lodges the dress aprons are private property, though in my own (63) there is a full set for all the officers, but all quite good, having been in use only some three or four years; prior to that they were *plain cotton, which obtain in most lodges*."

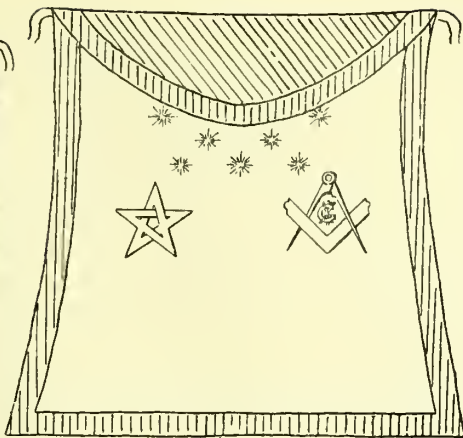
Bro. D. Wilson, secretary of St. Thomas', No. 40, Arbroath, says:—"All our old working aprons are of *linen*."

Here again it does not seem likely that all these old lodges would have departed from their original customs.

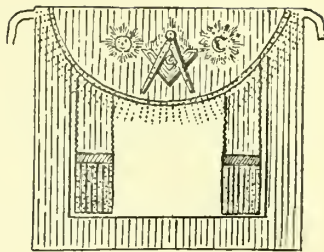
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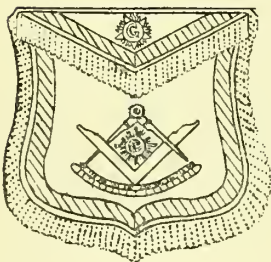
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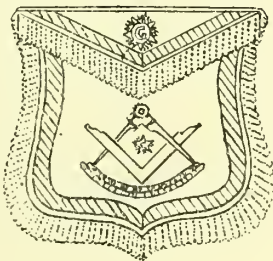
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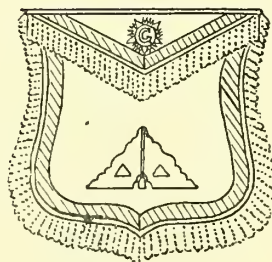
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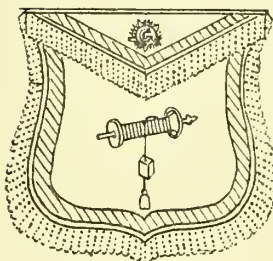
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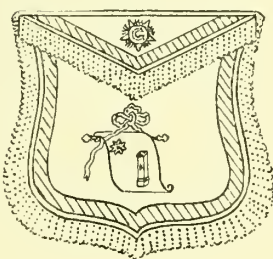
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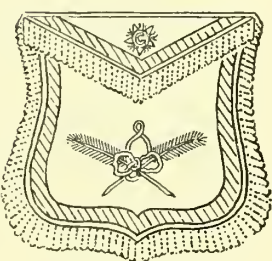
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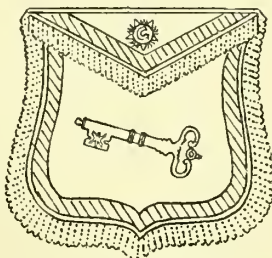
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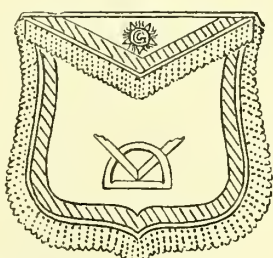
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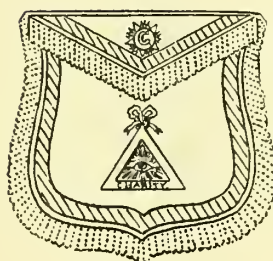


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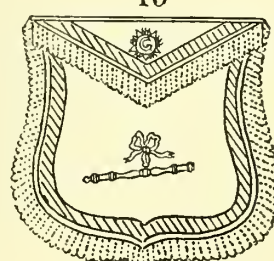
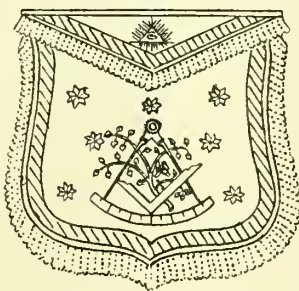


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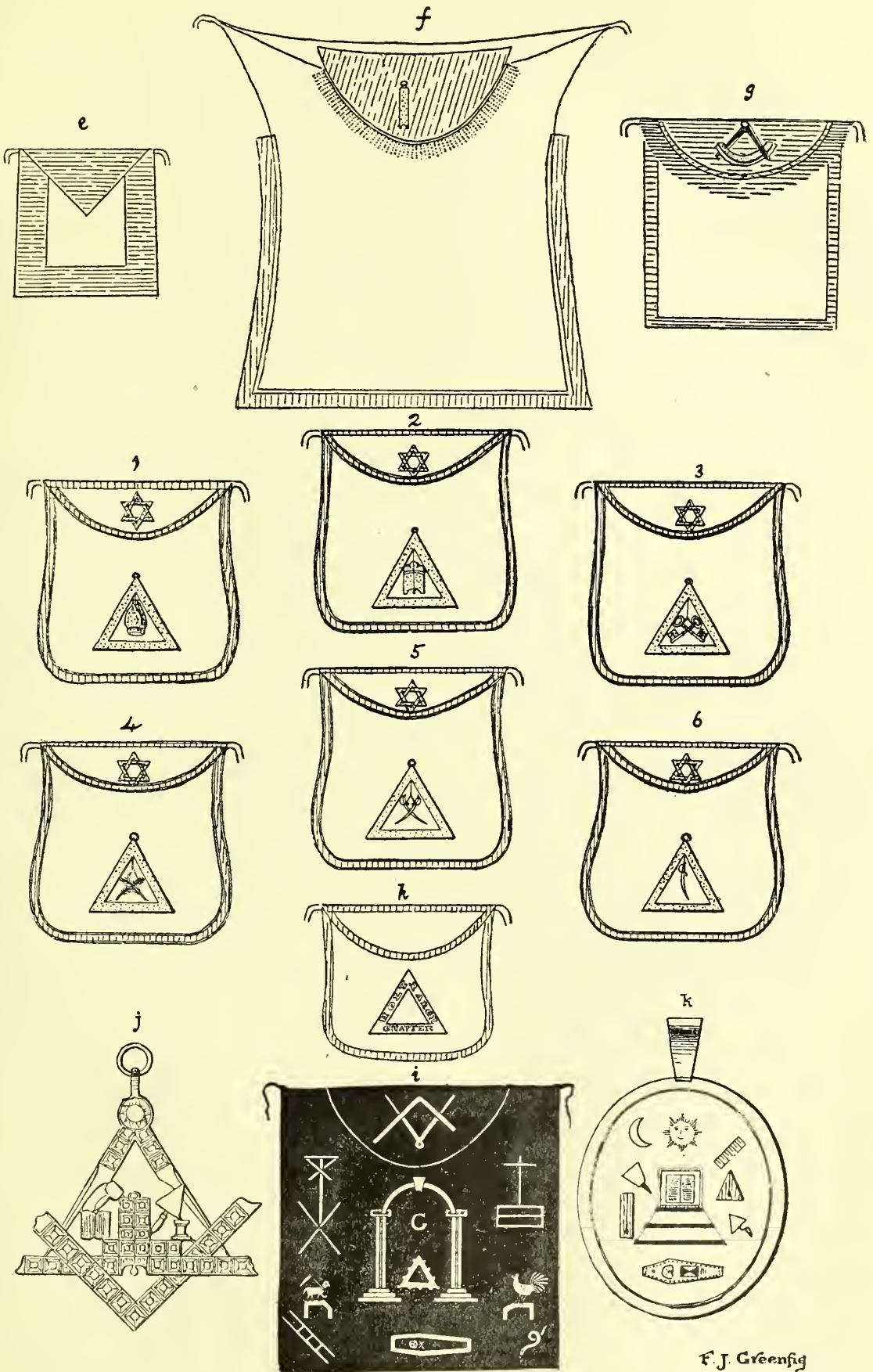
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10











As to Ireland, my friend Bro. J. W. Goddard informs me that in all the Dublin Lodges, except on banqueting nights, *linen* aprons (often home made) are always worn, "so much so, indeed, that a strange brother visiting a Lodge there would certainly have the impression that linen was the only material in use under the Grand Lodge of Ireland."

In England, no material has ever been *named* save leather or kid, but we have no *positive* information as to the *oldest* specimens before 1731. I enquired of Bro. Todd as to the old "Grand Lodge of all England" at York, and although here again the material is not specified, the extracts he kindly gives me from the old minutes are so interesting that I repeat them. Bro. Todd writes:—"For instance in a minute of February 27th, 1773, it was 'ordered that two dozen of aprons be provided by Bro. Coates for the use of the Lodge.'

"Again on the 28th of August, 1775, it was 'ordered that Bro. Coates provide twelve aprons against the next Lodge night.'

"In the schedule of 1st January, 1776, of the Grand Lodge Regalia, etc., occurs the following:—"One Grand Master's apron, five aprons lined with pink silk, and ten common aprons."

"The subsequent schedule (15th September, 1779) also mentions 'an apron for the Grand Master, four aprons lined with pink silk, five aprons.' My own impression," says Bro. Todd, "is that the aprons were of lambskin, as it is hardly likely that a *linen* apron would be lined with silk."

The adoption of red as the Grand Lodge colour at this period is curious, and the only other Grand Lodge I have found to use it is the Grand Lodge Alpina of Switzerland.

In connection with this subject I may mention the following interesting fact, communicated to me by my friend, R.W. Bro. W. J. Hughan, as to the customs of *operative* Masons. "At the funeral of the late Mr. Bubb, first clerk of works at the building of the Truro Cathedral, several scores of the skilled masons walked in procession to the churchyard wearing long new white leather aprons, with the flaps raised."

I have given all the facts I have been able to gather, and I think I may fairly claim that I have, at any rate, *some* grounds for making the suggestion that *linen* might be the original material.

I will now proceed to describe the further specimens in my possession, commencing with the apron (a) on Plate I. This is an old English specimen, worn many years ago by a Bro. of the Bedford Lodge at Tavistock, Devon. Its size is 16ins. by 13½ins, and it is made of kid, lined with white silk, and edged with pale yellowish ribbon and fringe, over which is an elaborate braid of silver wire and spangles. The flap, unusually for an English apron, is semicircular, and on it is the all-seeing eye in gold and brown. On the apron itself is an open Bible (behind which appears the sun in splendour), headed "II. Chron.," and half way down the first page "Chap. iv.," whilst the second page is headed "Chap. VIII." (This is evidently close printing of chapters!) Over the Bible is a square and compasses, reversed from the usual position, and at each bottom corner of the apron a star of brownish colour is stuck on.

(b) A very large and beautifully preserved old apron, of some Lodge unknown, but probably Scotch, for which, as in so many other instances, I am indebted to the kindness of my good friend Bro. Hughan. It is of leather edged with crimson silk, and the flap is covered with dark green silk, the strings being leathern. On the apron are seven stars, a pentacle, and the square and compasses enclosing an irradiated G, all in gold and black. I have searched the official Grand Lodge lists of the colours of aprons in Scottish Lodges, and can find no existing Lodge using this combination, there is every reason, therefore, to believe that it is very old, in which Bro. Hughan agrees with me. Its length is 21½ins., width at top 20ins., and at bottom 23ins.

(c) An old apron of St. Thomas' Lodge, Arbroath, size 13ins. by 14ins. It is of white kid, edged crimson. The tassels are of gold, and the flap, which is of crimson satin, is edged with gold fringe, and bears the square and compasses and G, between the sun and moon, all being irradiated in gold and colour.

(e Plate II.) The smallest apron I have ever seen. I am indebted for this to Bro. J. A. Trevelyan Sturrock, and it was worn early this century in the Lodge of Edinburgh, No. 1, and may be much older still. Its size is only 11in. by 10½in., and it is of white leather, edged 2¼in. deep with light blue flowered silk, with which the flap itself is entirely covered. It is the only Scottish apron I have ever seen with a *pointed* flap, and the name of the Lodge is written on the back in ink.

(f) By way of contrast to (e) this is the *largest* apron I have ever seen, and I have to thank Bro. G. W. Bain, who has most kindly broken his set of officers' aprons of this pattern to give me a specimen for my collection. It is truly a monster, and, string included, is made of a single skin. The length, with flap folded, is 2ft. 2½in., and with flap turned up 2ft. 10½in. The width at the top is 22in., and at the bottom 26in. It belonged to the Argyle Lodge, 76 old numbering, at Glasgow, the flap is of crimson velvet, with yellow silk

fringe, and has a plumb rule for the Junior Warden worked in gold thread, whilst the apron itself is edged with crimson fringe. The sash belonging to it is of crimson velvet edged with gold, and with the name of the Lodge "Argyle" also in gold.

(g) Is an old apron of Lodge Dumfries Kilwinning, No. 53. It is of white kid, covered with white cotton, edged with light blue ribbon and fringe. The flap is of light blue silk, edged with white fringe, and on it is painted in gold and colour a compass and segment of a circle. The size is 15in. by 16in.

(Nos. 1 to 10 Plate I.) are copies of tracings of a set of old Dutch officers' aprons kindly sent me from South Africa by Bro. Dr. Dieperink. They are of white satin embroidered in gold, with fringe of the same and edged with green satin ribbon. Each bears an irradiated G on the flap, and in the centre the officers' emblem. My artist, Mr. Greenfield, has so carefully drawn these emblems that I need not verbally describe them, but will only say that No. 1 is the apron of the W.M.; No. 2, Deputy Master; No. 3, Senior Warden; No. 4, Junior Warden; No. 5, Orator; No. 6, Secretary; No. 7, Treasurer; No. 8, Architect; No. 9, Almoner, and No. 10, Master of Ceremonies.

(d Plate I.) is a similar copy of a Master Mason's apron of the same materials and from the same source.

I now come to what I think I may claim to be an unique set of Royal Arch aprons and jewels, for which I have to offer my grateful thanks to Bro. H. J. Dobbs, of Amherst County, Virginia. Shortly before his death an aged Brother, who had had them in his possession for many years, gave them to Bro. Dobbs, who, knowing of my collection and its object and distinction, most generously sent them on to me. Presumably the former owner was too ill to relate how they came into his possession, and in spite of many enquiries in various jurisdictions of the United States, Bro. Dobbs is unable to trace their history, nor has anyone that he, or I, have shown them to, ever seen anything like them before.

The officers' aprons are rounded at the bottom and also at the flaps. They are 14in. by 14½in. in size, and are of rich white satin, lined with a fine red cloth, and provided with red cords and tassels to tie them on with. The edging is of narrow red silk, between two small bands of gold braid, and on the flap of each is painted a double triangle in gold. In the centre is the emblem of office which varies as follows:—Plate II., No. 1, is evidently the First Principal's apron, and shows a mitre suspended in a triangle of gold.

No. 2 is probably the Third Principal's, but I am unable to decide what the emblem can be. It looks most distinctly like some kind of plumb rule.

No. 3 with crossed keys is of course the Treasurer's apron, and No. 4 that of the Secretary.

No. 5 has crossed swords, and of No. 6 pattern there are four aprons precisely identical. What these are I cannot tell, but in connection with the jewels I shall presently offer a suggestion. The jewels are eleven in number, with loop to attach to a collar, and are of thin metal, which I believe to be gold, although I have not yet tested it. They are all drawn in Plate III., and the emblem is in each case suspended freely by a little chain. No. 1 corresponds to apron No. 1, and supports a mitre surmounted by a cross. No. 2 is a curious combination of crown and level. No. 3 corresponds to apron No. 2, and is equally doubtful in design.

No. 4 has a triangle, on which is shown a man standing with, apparently, a walking stick, and No. 5 shows a man with a sword. There are no aprons corresponding with Nos. 2, 4, and 5, nor is there a Treasurer's jewel to match apron No. 3, but Bro. Dobbs is unable to account for the discrepancy, as he does not think any are lost.

No. 6 is the Secretary's jewel, No. 7 has the crossed swords, and Nos. 8, 9, 10 and 11 have each a single sword.

(h Plate II.) is the apron of an ordinary Companion, and is of the same shape as the other specimens, but somewhat smaller and is of kid, lined crimson, and edged with crimson ribbon, bearing in the centre a triangle on which are the words, "HOLY R. ARCH CHAPTER" all in red.

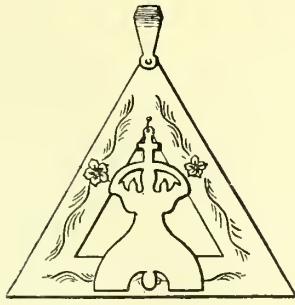
The difficulty is to allot them to a jurisdiction, and then to assign the jewels to their proper officers. First, as to jurisdiction, the only Grand Chapter in the United States having the title of "Holy Royal Arch" is Pennsylvania, but the clothing and jewels there worn are similar to those of the English Chapters; as to Virginia itself, prior to 1820, the title was "Most Excellent Supreme Grand Royal Arch Chapter of Virginia," and since that "the Grand Royal Arch of Virginia," the clothing, etc., being similar to those of the Grand Chapter of Ireland.

Then as to the office denoted. There cannot I think be any doubt that the mitre denotes the office of "High Priest," *i.e.*, American First Principal, and the upper part of jewel No. 2 would answer for "King" or Second Principal, but in both 2 and 3 there seems to be a curious combination of the Wardens' level and plumb rule with the other emblem.

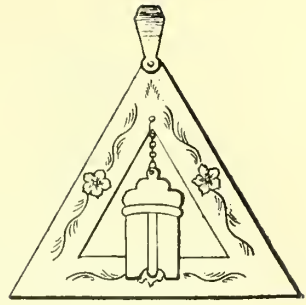
ARS QUATUOR CORONATORUM



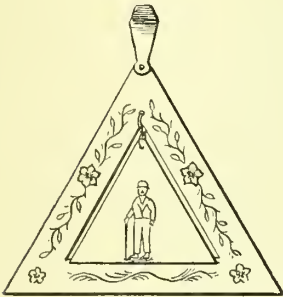
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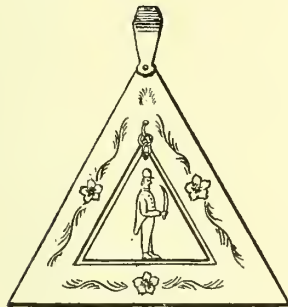
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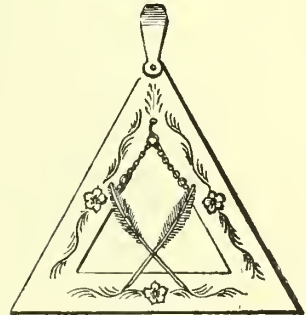
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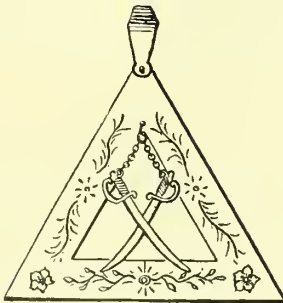
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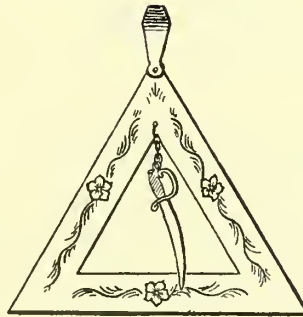
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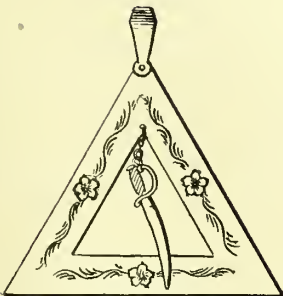
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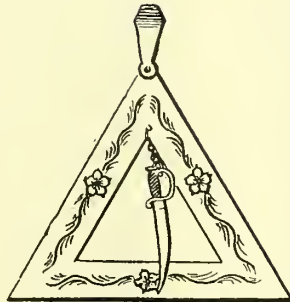
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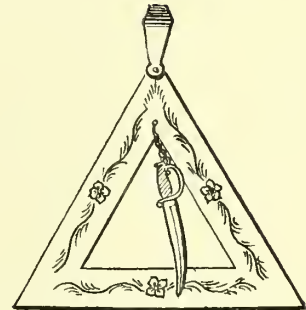
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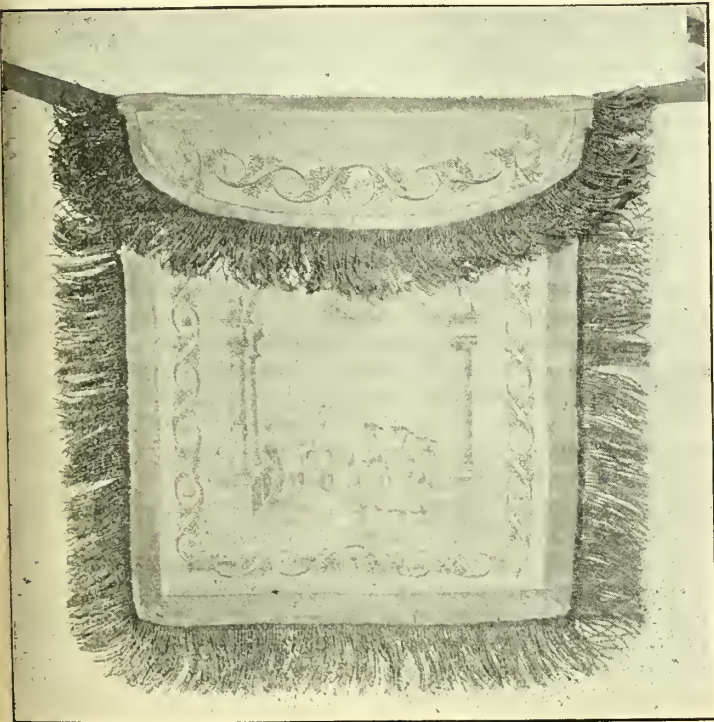




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2



3



4



Of jewels 4 and 5 I can offer no suggestion, nor can Bro. Hughan or any other brother to whom I have shown them, and we are puzzled to allot Nos. 8 to 11. Where there but *two* of them, they would probably belong to the Inner Guard and Janitor, but the presence of *four* complicates matters, nor can I match them with any known set of Royal Arch Officers, but whilst perusing a copy of the 1764 edition *Ahiman Rezon* I have been struck with a passage which may throw light on it. On p. 12 is the following:—"The words were scarce ended when there appeared a grave old gentleman with a long beard; he was dressed in an embroidered vest, and wore a breastplate of gold set with twelve precious stones, which formed an oblong square." After naming the jewels, etc., he proceeds, "Upon his entrance, the *four sojourners* did him the homage due to a superior." May not the four swords be for four sojourners, and may it not be possible that here we have a set of the *original jewels* of a Royal Arch Chapter?

Another curious Royal Arch apron in my collection is one formerly worn in the Edinburgh Royal Arch Chapter No. 1, and is of white kid, having a broad frilled crimson ribbon edging, with an inside bordering of narrow dark blue velvet. The flap is entirely of crimson silk on which is embroidered a double triangle enclosing a triple tau in gold. The edging is crimson silk outside, with dark blue velvet and gold braid next, and a very narrow line of white velvet inside. This is obsolete, as the Chapter now uses an apron of the same pattern as that of England. The sash is of crimson velvet edged with dark blue and gold.

(j) is an old silver M.M. jewel set with crystals, and is of very elegant design, and (k) is a quaint old gold locket, which from the shapes of the level and maul I believe is of French origin, and for which I am indebted to my friend R.W. Bro. J. H. Forshaw, P.G.M., Aberdeen City Province. The emblems are in colours and cemented on to a white ground, whilst the reverse is prepared with a moveable glass to enclose a likeness or other matters.

(i) For which I am indebted to Bro. Dr. G. Dickson, of Edinburgh, is a very curious old K.T. apron of black velvet, and measuring 21½ in. by 22 in. The designs are embroidered in silver braid and spangles (a narrow line of red being inserted in the centre of the two pillars of the arch), and are principally well known Craft, Arch, and Temple emblems, but the uppermost figures at the right and left respectively are unknown to me. The backing of the apron is, of course, canvass, and has been renewed, with the exception of a small square at the top, on which is written in ink

"Philanthropic Grand Loge  
in Middleburg

A. M. Muller [? name indistinct]

Master of the Band

98 Regiment" [? almost undecipherable]

The apron was bought at the sale of the effects of an aged deceased brother at Edinburgh, but Middleburg is a town in the island of Walcheren in Holland, and the inscription is curious in several ways. We have an *English* inscription; a *Dutch* town; a *French* spelling (*Loge*) for Lodge; the phrase "Grand Loge," instead of "Grand Encampment" and "Master of the Band," which one might imagine referred to a "Union Band," when the apron does not bear a single symbol with which I am acquainted on any of the "Union Band" seals, but the general appearance of the apron is most essentially that of a Knight Templar! The "Band" *might* be the Regimental Band, but?

The specimens shown on Plate IV. do not belong to me, but are, I think, very rarely to be met with now.

Nos. 1 and 2 show the front and back view respectively of an old Tyler's coat, now in the possession of the Eaton Lodge, No. 533 (formerly 777), at Congleton, but originally belonging to the extinct Harmony Lodge, No. 705, at Knutsford,<sup>1</sup> and erased in 1851 as 455. My friend Bro. Dr. Sheldon, P.P.G.J.W., Cheshire, and a member of No. 533, kindly obtained it for my inspection, and also consented to pose as a Tyler for once, that I might obtain a photograph of it. It was evidently made for a tall man, and is of black serge, lined, faced and edged with red, the collar, cape and cuffs, being edged with light blue flannel, and the numerous immense buttons are an inch and three quarters in diameter, and are covered with white linen. I have never before seen anything like it.

Nos. 3 and 4 represent a very handsome old Royal Arch apron belonging to the "Love and Friendship" Chapter, No. 295 at Macclesfield, for a sight of which I am indebted to Bro. Lockett, W.M. for the third time of the Combermere Lodge of Union, No. 295, which has just celebrated its centenary. It is printed on white kid, bordered and lined with crimson silk, and edged with gold fringe. On the flap is a scroll pattern bearing at intervals the crossed pens, square and compasses, moon, sun, seven stars, square, level, and plumb rule, and keys. The apron is bordered in a similar way, the emblems at the top

<sup>1</sup> Page 176, Lane's *Masonic Records*, 1717 to 1886.

being identical with those on the flap, the remainder (commencing at the left) are a trowel, St. Andrew's cross, beehive, three-runged ladder, dagger, crown, anchor, coffin, three-branched candlestick, pedestal and bible, clasped hands, a man blowing a trumpet, a vase, paschal lamb, Calvary cross entwined by a snake, mallet and chisel, xlvii. proposition, hand holding a flaming sword, and a winged hour-glass. The central designs shows an arch supported on three pillars, the keystone removed, and an all-seeing eye shedding rays through the opening on an altar which bears the V.S.L., and the square and compasses. At the base are the three Principals in full robes and head dresses; and, also, the three sojourners in robes and college caps with their implements of labour, whilst at their feet lies an open scroll, on which is drawn a plan. Across the bottom is the inscription "Engraved, Published & Sold by Br Will<sup>m</sup> Newman, 27 Widegate St., Bishopsgate."

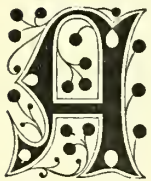
These college caps were actually worn by sojourners formerly, and to my great regret Bro. Lockett informed me that a lot of old caps, robes and other properties had been destroyed a few years ago as *worthless!*

In conclusion I shall be most grateful for any information which will throw light on the origin of any of the specimens of which I am doubtful, most especially on the unique set of Royal Arch aprons and jewels.

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*The following, by Bro. William Simpson, appeared in the Illustrated London News, and is given here by permission of the Proprietors of that paper.*

### CONSECRATION OF A PARSEE PRIEST.



None but followers of the Zoroastrian faith are admitted into the Parsee Temples, representations of the interior of these places of worship are scarce. The illustrations here given—from photographs—are the first which I have had the chance of seeing, and a special value ought to attach to them on this account. For the same reason descriptions of the ceremonies within these temples are rare, and in the present instance we have to trust to a leaflet, written by a Parsee, and issued in Bombay with the photographs. According to this authority, the ceremony represented in the pictures here given is called "The Naver, or Consecration of a Parsee Priest." It would seem that, like some other ancient systems, the priesthood in this case is hereditary. The neophyte must be the son of a "Mobed," or priest, and he becomes an "Ervad," or duly consecrated priest, by going through the initiatory ceremonies. Initiations are all more or less of interest to Craftsmen, and some of the ritual in this consecration will, no doubt, appeal to those of the Masonic body who may chance to read the details. There does not appear to be, judging from the pictures, any assembly of persons; we only see an old priest and a boy. Thirty days are required for performing all the details of the ritual, and at the end a large concourse of priests and laymen take part in the proceedings. The leaflet states that the young novice is first of all taught to recite all the Avesta texts—that is, the sacred writings. Here, as in most other ancient systems, it will be seen that the teaching and the ritual are wholly entrusted to the memory. The first subject of the illustrations is that of the priest pronouncing an "Invocation." After that, it is stated that the young initiate is "divested" of his clothing. Here he receives a bath—this is called the "Bareshnum"—a detail to be found in most ancient initiations, and from which the "Order of the Bath" received its peculiar designation. There is no bathing now in the ceremony of knighthood, but there was in the Middle Ages. The leaflet says that after the bath, which purifies the body, "he is left apart, and passes through a course of discipline for nine days, typical of the nine months of the gestation period."

Although the original home of the Aryan race is still a subject surrounded with doubts, our best authorities are agreed that somewhere—perhaps in Persia or Central Asia—about three or four thousand years B.C., a large portion of the Aryans separated and moved south into India. These became the Hindus. It was after this separation that the Brahminic system took form among those who crossed the Indus, and the Zoroastrian faith came into existence among the others that remained. Although these two religions have much that is different, there are yet many points of resemblance. Among these identities may be mentioned the Sacred Cord of the Brahmins and the Sacred Kusti, or cord, of the Parsees. The investiture with this cord takes place, in the case of a Brahmin, in his eighth year; with a Parsee, in his seventh. With the Brahmin the cord, called "Yajnopavita," is a symbol of his special title that he is "one of the twice-born." The "Satapatha Brahmana," one of the sacred books of the Brahmins, which dates from, perhaps, the



seventh or eighth century B.C., gives the details of how the initiate becomes an embryo. Every Parsee boy goes through a ceremony of initiation into the Zoroastrian system, when he receives the Kusti, or Sacred Thread Girdle. This is passed three times round the waist; it is made of wool, and is composed of seventy-two threads. To each of these threads a significant meaning is attached; and the three turns of the cord round the body is supposed to teach the wearer—first, Humat, or Good Thought; Hukhat, Good Speech; and Huaresta, Good Work. After receiving this cord the Parsee has to undo it whenever he bathes or washes his hands—and on other occasions as well. The tying of it again is a religious rite, in which every turn and twist given to the threads has a symbolical significance. The young Parsee initiate is also “clothed,” for he at the same time receives a sacred shirt, called a “Shoodrah,” which he must always wear under the Kusti. The Parsee does not seem to use the phrase “of twice-born”; but the Parsee ceremony of consecration, as given above, shows that in the priesthood at least part of the ceremony included that of a symbolical revivification. We have in this Naver ceremonial, perhaps, the evidences of the most ancient initiatory rite on record; for we must suppose that it was practised by the Aryan people before the separation of the Brahminical section from that of the Zoroastrians, which, at the most limited calculation, must have taken place three or four thousand years B.C.

The third illustration is entitled “Initiation,” where the head priest is expounding the rites, doctrines, philosophy, and the secrets of the Zoroastrian faith, and exhorts the young man “to recognize and adore the Master of all that is good, the principle of all righteousness, Ormuzd, with purity of thought, of word, and of action—a purity which is marked and preserved by purity of body.” In the fourth picture the young priest receives his final orders; while this takes place the novice steadily fixes his gaze on the sacred fire, a representative of the divine flame within each person. “The sacred fire is distinctly understood to be merely a symbol of the Deity, and is used to bring more vividly before the minds of the worshippers the idea of the spirit soaring upwards towards Heaven.” From the commencement to the end of the ceremony the left hand of the initiate rests on two peculiar stands called “Maharoo,” or the crescent-shaped, which signify the dual aspect of the mind, and serve to point to “the all-pervading principle of polarity in nature.” It will be seen from the picture that these objects might almost pass for small models of Jachin and Boaz. In the fifth picture we have the fully consecrated priest, who is now entitled to approach the sacred *Atesh-dan*, or fire-altar, and feed it with sandal-wood and frankincense; this part of the daily ceremonial is called “Booi-dádan.” The sacred fire of the Parsee Temple is not lighted by a lucifer match, or other modern means. The ever-burning flame is understood to have been preserved in the temples in Bombay and in all other places from fire that had been originally brought from Yezd, the ancient sacred city of the Zoroastrians, which is situated about the middle of Persia—a place to which the Parsees still attach great importance. The bell in this illustration in front of the fire-altar is noticeable to one familiar with Brahminical and Buddhist ceremonies, in which its use is a marked feature; and this is probably a ritualistic article that also existed before the Aryan separation. It is explained that the small piece of white linen, called the “Padan,” placed in front of the mouth—which is seen in the fourth illustration—is merely to prevent any saliva from defiling the sacred fire and other articles connected with the ceremonies.

It may be explained that the Parsees—this name simply means Persians—were so cruelly persecuted by the Mohammedans that large numbers of them left Persia, and found a refuge in the towns of Western India. This took place in the eighth century A.D. They made terms with the Hindus as to the conditions on which they were to live in the country—one of the conditions was that they would not kill the sacred cow. They have kept faithfully to the arrangements that were then made, and they have lived in peace with the Hindus since their arrival. Their great lawgiver was Zoroaster, now more accurately written “Zarathustra”: he was born at Rai, an old city, the remains of which only exist, near to Tehran. According to some he belonged to Atropatene. Darmesteter considers that Media was the region in which this religion had its first origin, and that it was carried to Bactria at a later date, where, at the Court of King Vistasp, it assumed a high importance. The sacred books of the Parsees are known as the Avesta, and are written in the Zend language. Among these the principal book is the Venidad. Many of them have been lost in the course of time, but those that are left form still a number of volumes: they are now being carefully translated into English by the best scholars, and published in the series of the “Sacred Books of the East,” under the editorship of Professor Max Müller. It may be pointed out that the religion of the Parsees teaches a high and pure morality, and that it may be said to be free from germs of idolatry. Neither the fire nor the sun are gods to the Parsees, although they turn towards them in prayer.

Our illustrations are from photographs by Shapoor Bhedwar, of Bombay.—WILLIAM SIMPSON.

NOTE.—When I wrote the article on “Brahminical Initiation”<sup>1</sup> I stated that at that time I had no evidence of the existence of a regenerative symbolism in the ceremony of investing the young Parsee with the Kusti, or sacred thread—girdle. I expressed myself as having a strong conviction that such a symbolism did exist, or that it may have existed, and had dropped out of the ritual. Oriental authorities are agreed that the investiture with the sacred cord must have existed before the Brahminic and Zoroastrian bodies separated; as the regenerative symbolism is so marked in the Brahminical ceremony, this led me to the conviction just alluded to—but at the time I had no data to give beyond my own guess. Since then I have come upon evidence that the guess was a right one. It will be noticed in the leaflet that supplies the material for the above article on “The Consecration of a Parsee Priest,” and which is written by Shapoor N. Bhedwer, a Parsee of Bombay,—it is stated that after “the Bareshnum, or Sacred Ablution Ceremony,” the novice “is kept apart and passes through a course of discipline for nine days, typical of the nine months of the gestation period.” This shows that even in the present day the regenerative symbolism is assumed to exist in the initiation of a Parsee Priest. In addition to this I have a better established authority to trust than the author of the leaflet; that is James Darmesteter, the translator of the *Zend-Avesta*, in the series of the *Sacred Books of the East*. In his introduction to the translation he mentions the “complicated system of cleansing, the nine nights’ Barashnûm,”<sup>2</sup>—the same bathing that is mentioned above—and in a footnote he adds: “Children when putting on the kôstî perform it to be cleansed from the natural uncleanness they have contracted in the womb of their mothers.” The nine nights seclusion and the bathing presents a wonderful resemblance with the one night and the bathing—the only difference being in the length of time—of the Knights of the Bath. The really important point established by this is that the regenerative symbolism must have existed somewhere in Asia before the Aryan Separation; this our best authorities affirm took place about 3000 or 4000 years B.C.; thus proving the existence of an initiatory ceremony at that far distant date, and that too with a ritual that included the idea of revitalization in it. The value of this in relation to the early history of initiation need scarcely be pointed out. Although the time usually assumed for the Separation shows a high antiquity, it yet leaves us with the probability that the rite had been practised long before that period.—W.S.

<sup>1</sup> See *Ars Quatuor Coronatorum*, vol. III., p. 89.

<sup>2</sup> *The Zend-Avesta, introduction, Sacred Books of the East*, vol. IV., p. xciv.





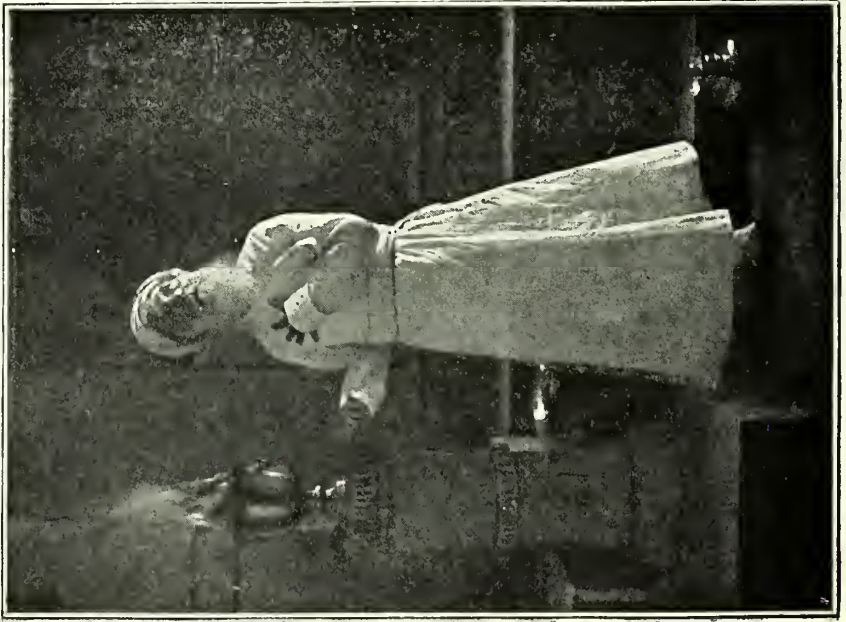


FIG. 1—INVOCATION.

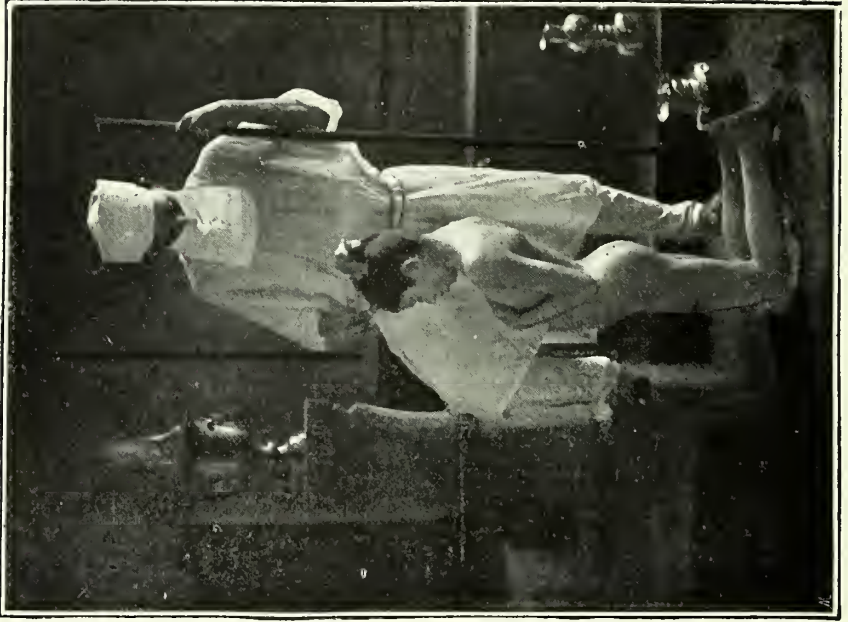


FIG. 2—FIRST ABLUTION.

ARS QUATOR CORONATORUM



FIG. 3—INITIATION.

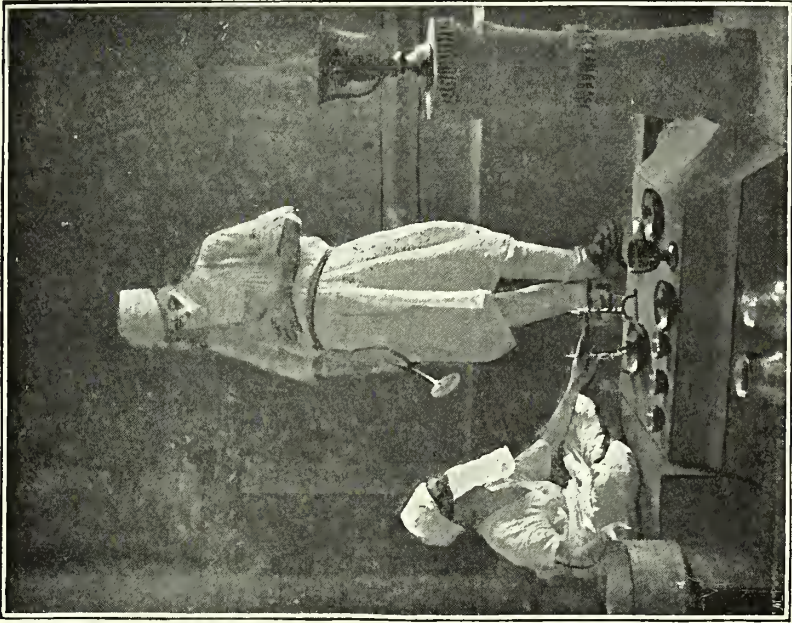


FIG. 4—FINAL ORDERS.



FIG. 5—FULLY CONSECRATED PRIEST.







I am  
faithfully yours  
F. G. Irwin

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FRIDAY, 6th OCTOBER, 1893.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present: Bros. Professor T. Hayter Lewis, W.M.; W. H. Rylands, P.G.St., I.P.M.; Dr. W. Wynn Westcott, S.W.; Rev. C. J. Ball, J.W.; G. W. Speth, Sec.; C. Kupferschmidt, J.D.; R. F. Gould, P.G.D., P.M., D.C.; C. Purdon Clarke, I.G.; S. T. Klein, Stew.; and W. M. Bywater, P.G.S.B., P.M. Also the following members of the Correspondence Circle:—Bros. A. Howell; J. Joel; Robert Roy; L. G. G. Robbins, S.G.D.; H. M. Hobbs; A. F. Lamette; Rev. J. H. Scott; T. W. Leaver; H. B. Papenfus; W. F. Stauffer; W. Tailby; G. Stevens; Professor P. L. Simmonds; C. A. Hardwick; F. W. Levander; Professor F. W. Driver; W. G. A. Gilbert; T. Cohu; E. Armitage; J. Robbins; J. Bodenham, P.G.A.D.C.; E. H. Bramley; J. Leach Barrett; R. A. Gowan; G. Gregson; C. B. Barnes; J. A. Randall; E. Glaeser; and A. M. Webb. Also the following visitors:—Bros. G. C. Burry, P.M. Lorne Lodge No. 1347; and Dr. V. Jagielski, P.M. Polish National Lodge No. 534.

The W.M. said his first duty was a painful one. The Lodge was, as the Brethren might perceive, draped in mourning, and they would therefore be prepared to learn that the Inner Circle had once more been deprived by death of one of its members. Since the last meeting Brother Major F. G. Irwin had gone to his long rest, sincerely mourned by all who knew him.

He would request Bro. Gould to address the Lodge in memory of their departed Brother.

Bro. GOULD said:—

### FRANCIS GEORGE IRWIN.

My acquaintance with our late Brother began nearly thirty-six years ago, when we were both stationed at the garrison of Gibraltar.

On a particular day, about the end of January, 1858, I was the Subaltern in command of the Old North Front Guard, outside the fortress, and the Sergeant of the Guard reported that two non-commissioned officers of the Royal Sappers and Miners wanted to speak to me. They were Sergeants Searle and Irwin, and their object in coming was to represent that a movement to revive the Inhabitants Lodge, then No. 178, now No. 153, having been set on foot, it was desired, if the consent of the D.P.G.M. in charge were obtained to such revival taking place, that I should become the W.M. The Lodge *was* resuscitated (after a dormancy of some 16 or 17 years). On the 10th of February I was installed as Master, and the same evening Bro. Irwin became S.W.

Those were rather unsettled times for members of the military profession. The Indian Mutiny was still unsuppressed, and the old and seasoned soldiers in the Mediterranean garrisons were gradually withdrawn, either to proceed to India direct, or to fill up gaps at other stations, which had been denuded of troops.

It fell to the lot of the 31st Foot, to which I belonged, to be ordered to the Cape of Good Hope, and in a very few months after the Inhabitants' Lodge had been revived, namely, in May, 1858, we sailed for South Africa.

Bro. Irwin went his way in life, and I went mine. An interval of twenty-eight years elapsed before we again met, which happened in this Lodge on the 3rd of June, 1886, when he filled, for a time, the chair of S.W., and at the close of the proceedings proposed a vote of thanks to myself as the lecturer of the evening, informing me afterwards that at our last previous meeting (in 1858), he had sat in the same place—as S.W., No. 178—and discharged precisely the same function.

Bro. Irwin, who had been initiated in the "Gibraltar" Lodge, No. 325, under the Irish Constitution, on the 3rd of June, 1857, after serving his year as S.W. of the Inhabitants Lodge, became its W.M. in 1859.

I should like to say more about the Inhabitants Lodge—to speak of its marvellous success—of the Military Lodge in the 31st Foot, which grew out of it—and other things, but our Secretary has warned me to be brief, so I must conclude my allusions to Gibraltar with the remark, that the deep interest taken in Masonry by Sir Charles Warren, the first Master of 2076, had its origin at the Rock—where he was quartered as Lieutenant of the Royal Engineers in 1858, and at once formed a very high opinion, which he retained to the

last, both as a Mason and a soldier, of the worthy brother whose good works and deeds I am so imperfectly recording.

On returning to England, Bro. Irwin joined in succession several Lodges, and so great was his desire to obtain more light, that there was scarcely a degree in existence, if within his range, that he did not become a member of. Indeed, he became late in life a diligent student of the French and German languages, in order that he might peruse the Masonic literature of each in the vernacular. He was also a collector of medals, and an occasional writer on topics of interest to the Craft.

Our late brother joined the Royal Sappers and Miners (afterwards the Royal Engineers) on November 8th, 1842, and after an Army service of 21 years, was commissioned as Adjutant of the Second Battalion, Gloucestershire Engineers (Volunteers), from which he retired in May, 1884, with the honorary rank of Major. In the latter part of the same year, I may add, he accompanied the expedition of Sir Charles Warren to South Africa.

The death of his only son, a medical student of the highest promise, in January, 1879, was a great blow to him, nor do I think he ever fully recovered from it, though he derived great comfort from the cordial sympathy of his friends. His own death occurred on the 26th of July last, after only two days' illness, at the age of 65 years. The immediate cause of death was syncope, arising from *angina pectoris*. Our late brother has left no family, but his widow survives him, and to this lady the expression of our genuine sympathy with her distress, and our sense of the loss that has befallen the Lodge, may, let us hope, in conjunction with other communications of the same kind from friends and relations, tend in some degree to mitigate her feeling of bereavement, by conveying the assurance that it is fully shared by all who were brought into personal relations with the deceased.

On the motion of Bros. Gould and Westcott, who also bore testimony to the worth of his old friend, the Secretary was directed to write to the widow of Bro. Irwin expressing the regret of the brethren at the loss sustained by the Lodge in the death of her late husband, and their deep sympathy with her in her sorrow.

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Eight corporate bodies and fifty-two brethren were admitted to the membership of the Correspondence Circle.

A ballot was taken for the elective officers of the Lodge during the next twelve months, and the unanimous choice of the brethren fell upon Bro. W. Wynn Westcott, S.W., for Master; Bro. Walter Besant for Treasurer; and Bro. J. W. Freeman for Tyler.

Brother Westcott thanked the brethren in a few words for the confidence they placed in him, as shown by their vote, reserving further remarks for next meeting.

Bro. Westcott moved, Bro. Bywater seconded, and it was carried by acclamation, "That Brother Professor T. Hayter Lewis 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."

The W.M. thanked the brethren for this as for all other marks of their love and kindness which had been showered upon him during his tenure of the high office which a year ago they had conferred upon him, begging them to excuse any shortcomings on his part, as his health had prevented him taking that full share in their labours which he would have desired.

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The following letters, among others, were read. From H.R.H. the M.W.G.M. thanking the brethren for the two volumes of their Transactions which had been forwarded for his acceptance. From Admiral A. H. Markham in grateful recognition of the congratulations voted to him on his appointment to the District Grand Mastership of Malta. From Sir B. W. Richardson thanking the brethren for their expression of gratification at the honour of knighthood having been conferred upon him.

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The following paper was taken as read:—

## THE ASSEMBLY.

BY BRO. DR. W. BEGEMANN, ROSTOCK.

**A**T the repeated request of our beloved Brothers R. F. Gould and G. W. Speth, I undertake to profess my opinion on the "Assembly of the Masons," as it is pointed to in the Old Charges of British Freemasons. I do not intend criticising what Bro. Gould has laid down in his very able and thorough essay on the question (*vide A.Q.C.*, vol. v., p. 203-218), but I prefer giving only my personal view in the matter.

At first we have to deal with the two oldest documents of the Craft, the Regius and the Cooke MSS. Since Bro. Speth, in his excellent commentary on the latter one (*Masonic Reprints*, vol. II., part I.), pointed out that the latter part of this version, namely, ll. 643-960, must be a copy of the old original Book of Charges, nobody, I think, will demur to this verdict. In my opinion, this point is beyond question, and it is no less certain that the author of the Masonic Poem, in the first part of his work, made also use of one or several copies of the same old Book of Charges, as he says in the beginning of his poem:

Whose wol bothe wel rede and loke  
He may fynde wryte in olde boke, etc., etc.

It is a fact not easily to be denied that the beginning of the Poem, containing the history of Euclid in Egypt, as well as the introduction of Masonry into England in the time of King Adelston, agrees in all main points with the beginning of the Book of Charges in the latter part of the Cooke MS., but that the author of the Poem is much more loquacious. From this fact I conclude that the *semble*, of which the Poem relates so many particulars in verses 75-86, must be an invention, or at least a rather prolific embellishment, of what was in the original text.

Let us compare the passages of the two documents:

REGIUS MS., v. 55-86.

COOKE MS. ll. 688-702.

- |   |  |
|---|--|
| <p>55 The clerk Euclide on thys wyse hyt fonde,<br/>Thys craft of gemetry yn Egypte londe.<br/>Yn Egypte he tawghte hyt ful wyde,<br/>Yn dyuers londe on euery syde,<br/>Mony erys afterwarde, y understonde,<br/>60 3er that the craft com ynto thys londe.<br/>Thys craft com ynto Englund, as y 3ow say,<br/>Yn tyme of good kynge Adelstonus day;<br/>He made tho bothe halle and eke bowre<br/>And hye templus of gret honowre,<br/>65 To sportyn hym yn bothe day and ny3th,<br/>An[d] to worschepe hys God with alle hys my3th,<br/>Thys goode lorde loued thys craft ful wel<br/>And purposod to strenthyn hyt euery del,<br/>For dyuers defawtys that yn the craft he fonde.<br/>70 He sende aboute ynto the londe<br/>After alle the masonus of the craftte,<br/>To come to hym ful euene stra3fte,<br/>For to amende these defaultys alle<br/>By good consel, 3ef hyt my3th falle.<br/>75 A semble thenne he cowthe let make<br/>Of dyuers lordis, yn here state,<br/>Dukys, erlys, and barnes also,<br/>Kny3thys, sqwyers, and mony mo.<br/>And the grete burges of that syte,<br/>80 They were ther alle yn here degre,<br/>These were ther vchon algate,<br/>To ordeyne for these masonus astate.<br/>Ther they sow3ton by here wytte,<br/>How they my3thyn gouerne hytte.<br/>85 Fyftene artyculus they ther sow3ton,<br/>And fyftene poyntys ther they wro3ton.</p> | <p>688 In this manere was the<br/>forsayde art begunne jn the<br/>690 londe of Egypte bi the forsayd<br/>maister Englat &amp; so hit went<br/>fro londe to londe and fro kyng-<br/>dome to kyngdome. After that ma-<br/>ny yeris, in the tyme of kynge<br/>695 Adhelstone, wiche was sum-<br/>tyme kynge of Englonde, bi<br/>his counselle and othere grete<br/>lordys of the londe, bi comyn<br/>assent, for grete defaute y<br/>700 founde amonge masons, thei<br/>ordeyned a certayne reule<br/>amongys hom, etc.</p> |
|---|--|

The Cooke M.S. goes on by defining the "certayne reule" in the following manner :

one tyme of the yere or in iij. yere, as nede were, to the kynge and grete lordys of the londe and alle the comente, fro provynce to provynce and fro countre to countre congregacions scholde be made bi maisters of alle maisters masons and felaus in the forsayde art. 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 hem to serue, and to the honour of the forsaid art, and more ouer they schulde receyue here charge, that they schulde welle and trewly dispende the goodys of here lordis, and that as welle the lowist as the hiest, for they ben her lordys for the tyme, of whom thei take here pay for here cervyce and for here trauayle (*ll.* 702-727).

And then follows the Charge for the Masters, containing nine articles, whilst another Charge is added, in nine points, for him "that covetyth for to come to the state of the forseyd art" (*vide ll.* 832 *seq.*), that is to say the "Charges in general," as they are called in the younger versions. The introductory lines to these additional charges of the Cooke MS. run thus :

This counnelle ys made by dyvers lordys & maisters of dyuers provynces and diuers congregacions of masonry (*ll.* 827-830).

Whereby we learn, that there was at some time a Charge of Articles for Masters only, and that, by later agreements, there were added new points for Masons in general. There cannot be any doubt, in my opinion, that this was the real matter of fact, and that the Cooke MS. in its Book of Charges has preserved the original manner of dealing with the subject in question. Consequently the author of the Poem must have altered the statement in his source by saying in the introductory verses of his "Plures Constituciones" (*ll.* 261 *seq.*):

At thys semble were poyntes yordeynt mo  
Of grete lordys and maystrys also,  
That whose wol conne thys craft and com to astate,  
He most love wel God and holy churche algate, etc.

Of course, our poet voluntarily transferred all his fifteen articles and fifteen points to one and the same semble and made all of them go back to the time of King Adelston, whilst in the old Book of Charges the nine articles only are ascribed to King Adhelstone and "his counselle and othere grete lordys of the londe bi comyn assent," or, as it is styled a few lines after, "the kynge and gret lordys of the londe and alle the comente."

From this description, I conclude that there is meant *quasi* a Statute of Parliament, issued like the Statutes of Labourers beginning in the year 1349. Of course, there was no Parliament in the time of King Adelston, but the Masons, after having introduced the Adelston legend, made him deal with their affairs in the manner of their own time. It would be very difficult to find some obvious interpretation for what should be meant by the "gret lordys of the londe and alle the comente," if not the two Houses of Parliament, which is shown more distinctly by the author of the Poem, who, in verses 75-80, cites just all the members of the House of Lords and the House of Commons and makes them "ordeyne for these masonus astate" (*l.* 82).

This particular "semble," as it is called in the Poem, whilst in the Book of Charges it has not got a name at all, is to be considered as a pretended historic meeting of Parliament, and is not to be confounded with what is called "congregacions" in the Book of Charges, that should be made "from province to province and from country to country." The author of the Poem calls these meetings once only the "generale congregacyon" (*l.* 108), besides giving them the name of "semble," as they are styled also by the compiler of the Cooke MS. in the early part of his work: "semly" (*l.* 597), "sembly" (*l.* 636), and "semble" (*l.* 639), whilst in the Book of Charges we read nine times "congregacion," and once "gaderynge" (*l.* 755).

It is clear from internal evidence that the passage of the Book of Charges, which contains the points, was inserted at a later time, *i.e.*, that the very oldest book comprised only the historical introduction, the nine articles, and the concluding part from line 901 to the end, the latter beginning with the words :

When the master and the felawes, befor warned, ben ycome to suche congregacions, etc.

This reference to "suche congregacions" is most impertinent after the points, but it is in its proper place immediately after the articles, which are referred to before :

And so at suche congregacions they, that be mad masters, schold be examned of pe articuls after writen (*ll.* 711-714).

In the second article it is said "that every master of this art scholde be warned before to cum to his congregacion" (ll. 740-742), and the congregations were to be made "by maisters of alle maisters masons and felaus in the forsayde art" (ll. 709-711), that is to say, there was some person that was chief master of a province or country or city or town, and had to warn all the master-masons and fellows of his district, to come to the congregation appointed by him; he was "the maister that is pryncipalle of the gederynge" (ll. 754 seq.), or the "master of the congregacion" (l. 909), and had to upbear the rights of the realm (l. 911), if necessary, with the help of the "Schereffe of the countre or the mayer of the Cyte or alderman of the towne in wyche the congregacons ys holde" (ll. 904-908). Therefore the Sheriffs, or Mayors, or Aldermen were *not* the callers and leaders of these congregations, but became only "felaw and sociat to the master of the congregacion in helpe of hym ayest rebelles" (ll. 908-910.)

Who, then, was this "master of the congregacion"? Now, as he was *not* the Sheriff, he must have been some other person of legal authority, as he was empowered to requisition the help of the Sheriff, or Mayor, or Alderman. I do not feel able to decide the question, but I venture to say that perhaps he was a "Master and Surveyor" of the works, as such men were appointed in England during the middle ages (*cf.*, for instance *A.Q.C.*, vol. v., p. 198 seq.), or, perhaps, he was a nominee of the Masons themselves, bound by oath to the King and the Realm, and so endowed with a legal authority.

To go on. I say the congregation cannot possibly be the so-called "Sheriff's Tourn," or "Assembly of the Shire," because the Sheriff was not the caller and leader of it, but only an attendant and a helper to the master in case of necessity. And there was *not* a "general summons," but "every master of this art" was to be warned in person and had to "warne the maister" if he was not able to make his appearance (ll. 753-755).

As to the terms of the congregation the Book of Charges says "one tyme of the yere or in iij yere as nede were to the kynge and gret lordys of the londe, and all the comente" (ll. 702-706); and the Poem, in the paragraph that is headed "Alia ordinacio artis gemetriæ" (v. 471-496,) runs as follows:

They ordent ther a semble to be yholde  
 Every 3er, wherseuer they wolde,  
 To amende the defautes, 3ef any were fonde,  
 Amonge the craft withyune the londe,  
 475 Uche 3er or thrydde 3er hyt schuld be holde  
 Yn euery place, wherseuer they wolde;  
 Tyme and place most be ordeynt also,  
 Yn what place they schul semble to.

It is clear also from this passage that the poet had a copy of the Book of Charges, wherein he found the words "one tyme of the yere or in iij yere" as a prototype for his own "uche 3er or prydd 3er," after he had just stated that the "semble" was to be held "euery 3er." There is somewhat of a contradiction in this manner of dealing with the term, and I am inclined to believe that the poet at first communicated what was the real use of his own time, to hold the assembly *every year once*, as is said also in the later versions, and then added what he found in his source, according to the tenor of the Adelston legend. We may conclude therefrom that at the period when the Poem was written the term of the general congregation was *once a year*, and that in former times it was ordered by the legal powers when or how often such a congregation was to be holden.

It may be, no doubt, that the congregation was connected in some way with the Sheriff's Tourn, and I think very probably it was so, but it was certainly not the Sheriff's Tourn itself, but a special assembly of the masons for the particular purpose of dealing with the affairs of their own craft, as the masons who could not make their appearance were not responsible to the Sheriff, but to their own master that was "pryncipalle of the gederynge" whom they had to "warne" of their not coming.

There is another reason why the congregation could *not* be the Sheriff's Tourn, for it is said in the Book of Charges, as well as in the Poem, that "every master of this art" (Cooke, ll. 740 seq.), or "euery maistar that is a mason" (Regius, l. 107), should be warned to come to the congregation; whilst in the Sheriff's Tourn every male person above twelve years of age was bound to appear by virtue of the *general summons* issued by the Sheriff. Therefore the "new men" that were to be charged in the first beginning of every congregation (Cooke, ll. 912-914) could not possibly be apprentices, but must have been such as had served their apprenticeship and were to be made free of the craft as masters and fellows that were made masters, as it is styled in line 712 seq. of the Book of Charges. They were examined of the "articuls," and "ransakyd" whether they were able and cunning to the profit of the lords "hem to serue," and "to the honour of the forsaid art," and they were charged "that they schulde welle and trewly dispende the goodys of here

lordis," "here charge" being, no doubt the nine articles "after writen," that had been made up in accordance with the right of the realm (*l.* 911, *seq.*), which right the master of the congregation was obliged to uphold, if need were, with the help of the Sheriff, or Mayor, or Alderman.

There is no doubt that this *charge* was to be sworn to by an oath, which is called the *Oath of the Masons* in the Poem (*l.* 437, *seq.*), and the contents of this oath were, according to the Book of Charges, as follows (*ll.* 915-930):

- (1) that [they] schold neuer be thenys nor theys meynteners;
- (2) and that [they] schuld trynly fulfille here dayes werke and trauayle for here pay, that they schulle take of here lorde;
- (3) and trewe acountis [give] yene to here felaus in thyngys, that be to be acountyd of [by] hem;
- (4) and [be trewe] to here [felaus] and hem loue as hemselve;
- (5) and they schalle be trewe to the kynge of Englund and to the reme;
- (6) and that they kepe with alle ther myjt and [power] alle the articles aforsayd.

From these general charges, and some others, there was afterwards made up a new code of additional articles, which were called *Points*, and inserted after the *Articles*. They were made, according to the Book of Charges, "by dyuers lordys and maisters of dyuers provynces and diuers congregacions of masonry" (*ll.* 827-830), and it would be of interest to know who were these "dyuers lordys." The author of the Poem calls them "grete lordys" (*l.* 262), and talks of "grete lordes and maystres byforesayd" (*l.* 450), or "other grete lordes" (*l.* 480), that should assemble together with "the men of craft" (*l.* 479), and in *Punctus duodecimus* (*l.* 407, *seq.*) he says:

The twelthe poynt ys of gret ryolte;  
 Ther as the semble yholde schal be,  
 Ther schul be maystys and felows also  
 410 And other grete lordes mony mo,  
 Ther schal be the scheref of that contre  
 And also the meyr of that syte,  
 Knyttes and sqwyers ther schul be,  
 And other aldermen, as ze schul se.

We may see immediately that this point was made up from lines 904-909 of the Book of Charges, where it is said that the Sheriff, or Mayor, or Alderman, *if nede be*, "schalle be felaw and sociat to the master of the congregacion," the "grete lordes" as well as the "knyttes and sqwyers" being a voluntary embellishment of a fanciful poet, who confounded, in this case, a meeting of Parliament with the congregation of the Masons. Those "dyuers lordys," I imagine, were *not* necessarily "grete lordes," *i.e.* "the lordes of the londe," as they are styled in the Book of Charges, but they were the "lords of the Masons," that is to say, such people, "as welle the lowist as the hiest" (Cooke, *ll.* 723 *seq.*) as took the Masons into "seruyce" and "trauayle" and gave them "here pay." They were the lords of the works and had to answer for the expenses of the buildings that were erected by the masons and other tradesmen. Therefore they were interested in settling suitable conditions between themselves and the masters of the masons, so as to save their own profit, and I think it possible, or probable, that the "councelle made by dyuers lordys and maisters of dyuers provynces and diuers congregacions of masonry" had been a kind of covenant between the lords of work and the masters of certain districts or counties. But these peculiar congregacions of masonry were not, I imagine, the general congregacions of the year, but occasional assemblies for the very purpose of settling agreements between the lords and the masters.

In the general congregation of the year, after the charging of the new masters, there was made an enquiry

if ony master or felaw, that is ywarnyd, haue ybroke ony article beforsayd, the whiche if they haue done, hit shalle be determyned ther (*ll.* 931-935).

Such enquiries, it is true, were made also in the Sheriff's Tourn, but nevertheless there must have been sundry congregacions of masons to the same purpose. Now as we learn from many of the Ordinances of Gilds, published by Toulmin Smith in his "English Gilds," (E. E. T. S. No. 40,) that a general assembly was held every year once, in order to deal with all affairs of the Gild, and that the members before warned were obliged to make their appearance, we may properly presume that the masons in the fourteenth and fifteenth centuries had also corporations of their own, in different parts of the kingdom, and had their own annual meetings to amend faults and trespasses among themselves, and to make new

ordinances, as need were, in accordance with the public laws; and they were authorised by public authority to deliver to punishment such out of them, as would be rebels against the right of the realm, if need were, with the help of the Sheriff, or Mayor, or Alderman.

If it was proved in the congregation that any master had trespassed against any article, he must "forswere his masonri and schale no more vse his craft" (ll. 941-944), that is to say, he was excluded from the Craft by his own fellows; and the Sheriff of the country, where he tried to work again, was held to imprison him and take his goods to the king's hands.

It is hardly necessary to point out that these congregations for honourable purposes of the craft are not to be confounded with the rebellious confederacies of workmen forbidden by several Acts of Parliament. These congregations, of course, were legal ones, like the gatherings of the Gilds, and were intended to keep up the honour of the craft, authorised, perhaps, by a charter of some king, as we may conclude from the William Watson MS. and Plot's MS., which pretend to have been seen and perused by our late "Sovereigne Lord King Henry the sixth and the Lords of the Honourable Councill."

To come to an end. I am of opinion that the Assembly was *not* the Sheriff's Tourn or Assembly of the Shire, *but some regular meeting of masons authorised by the legal power for upholding the honour of the craft as well as the profit of all lords of work.*

Bro. G. W. SPETH read the following paper:—

## THE ASSEMBLY.

BY BRO. G. W. SPETH, SEC.

**N**AST November our Brother Gould brought before this Lodge one of the most learned and interesting papers with which even he has ever favoured us, in the shape of an enquiry into the exact nature of that "Assembly,"<sup>1</sup> so often mentioned in Masonic documents; confining himself almost exclusively to the institution as it is depicted in the two oldest manuscripts of the Craft, the Regius Poem and the Matthew Cooke MS. That is, his object was to settle the aspect of the question for the 14th and 15th centuries only, admitting that it may have considerably altered during subsequent periods. Occasionally he diverged from this straight path for a while, induced thereto by the 50-mile limit to obligatory attendance found in most of the later Manuscript Constitutions: and I propose strictly to follow his example in both cases. I venture to think it is much to the credit of our Lodge that there was found none rash enough to criticise his paper on the spur of the moment, though all agreed in thanking him for the collection of facts which would enable us to view the question in a new light. I merely on that occasion expressed a disinclination to agree with our Brother's conclusions, but promised, as I was totally unprepared at the time to contest them, to submit his theory to an exhaustive examination, and report to the Lodge on some future occasion. This promise I now desire to fulfil.

It is no light task, and I say it to our Brother's credit, to get to the bottom, the pith and marrow, of Bro. Gould's paper. His first object was to make us acquainted with the nature of the Scyregemote, Shire-mote or Sheriff's Tourne, and with that of other Motes, chiefly, the Court-Leet. In this effort he has quoted so many authors of repute, that the student runs a risk of becoming bewildered, all the more so as the authorities are often diametrically opposed to one another. For instance, taking into view only the Court-Leet and the Tourne, we find that some writers hold them to have been both in existence from the first; others state that each Mark and Hundred possessed its own court, (and as these divisions existed before Shires, it would follow that the Leet preceded the Shire-Mote); whilst again others distinctly affirm that the Leets were made in ease of the Sheriff, (and were therefore of later origin). But, putting the question of priority aside, I think we may assume from the whole tenor of the evidence, that in the fifteenth century, which is the period with which we are dealing, both descriptions of courts existed side by side, with practically the same functions.

The Sheriff's Tourne was a circuit made by the Sheriff throughout his county twice a year, holding his court at various centres, to administer justice. He was accompanied, or met, by the chiefs of the shire, the bishop, the barons, squires, etc., and the aldermen and magistrates of the towns. Amongst the enquiries which he was entitled to make was whether "all Artificers make good ware as they ought." Once a year also, that is during one of the Tournes only, he took view of the Frank-pledge, the annual oath of fealty to the sovereign which every freeman had to take. Sufficient warning of the

<sup>1</sup> A.Q.C., v., 203.

Tourne had to be given, say fifteen days or less. But in order to bring justice to every man's door, the Court-Leet performed exactly the same functions in a less imposing manner every three weeks or month, and was presided over by the Steward of the Manor. Every freeman above the age of twelve years was obliged annually to attend the Tourne, (or the nearest Leet if the work became too heavy for the Sheriff,) in order to take the oath of allegiance. These, I think, are the main points to be borne in mind.

The two Masonic documents to which reference has been made, state that once a year every Mason is to go to the Assembly if he have warning, and be not sick unto death. Bro. Gould's argument is shortly, that this Assembly was not, as has generally been assumed, a meeting of the Mason-craft only, to regulate among themselves their own affairs; that it was nothing more nor less than the Sheriff's Tourne, and that the obligation was one to which they were subject in their quality as freemen, and not because they happened to be masons. And he strengthens his argument by pointing out that they are told that in that Assembly they will meet the Sheriff, and other great lords, the mayor of the city, knights, squires, and other aldermen. The conclusion drawn by him would at first appear to be probably a sound one, but after considerable study I do not subscribe to it, and hope to show cause against its adoption. Bro. Gould also gives one or two minor reasons for the faith which is in him, and these I shall proceed to consider before attacking his main position.

There is one curious matter about this attendance of the great lords at the Tourne. By a law of Henry I. (1100-1135) "all persons, as well peers as commoners, clergy or laity, were required to give attendance at the Tourne,"<sup>1</sup> but in 1267 Henry III. excused the bishops, earls, barons, etc., from attendance thereat<sup>2</sup> and their absence was the cause of the final decadence of this court,<sup>3</sup> which in 1461 was much modified.<sup>4</sup> To push the consideration of this fact to a logical conclusion, would invalidate our Brother's chief argument, founded on the presence of these dignitaries, because we are concerned with the early part of the 15th century, 150 years after the great men of the land had commenced to absent themselves. The argument can only be restored to its place and use by assuming that the *Regius Poem*, though the actual codex known to us was written in the 15th century, was compiled at least a century earlier, and a state of affairs copied therefrom into the book now in the British Museum, which had already almost ceased to exist. I am not disinclined myself to thus throw back the origin of this MS., but I do not know how far Bro. Gould may be disposed to follow me in this course. Yet he must either do so, or leave himself without his main support. The greater the antiquity he is prepared to ascribe to the original of the *Poem*, the better his argument will serve him.

Bro. Gould describes the state of the country and of society, apparently as a reason why the Assembly could not be taken to refer to a general meeting organised for the Masons only. The thin and scattered population, and the length of time short journeys took, say three days for the Canterbury Pilgrims from London to that city, being one of his arguments. If the Assembly were at any great distance, this might be an objection, but the *Cooke MS.* distinctly states it is to be from "Provynce to Provynce and fro countre to countre,"<sup>5</sup> so we are precluded from imagining any general assembly for the whole kingdom; and the districts may have been comparatively small. Indeed we know that the majority of the later MS. Constitutions excuse the attendance of the Craftsmen if the distance be over fifty miles. Bro. Gould thinks this stipulation may have arisen from the nature of, and apply to, the Tourne; but here I think he has misunderstood the case. A glance at the map will at once show that there is hardly a county in England (except in Northumbria) where it is possible to measure a straight line of fifty miles, keeping within the limits of the shire. Lincolnshire, Devonshire, Kent, Sussex and Cornwall appear to just allow that feat, and even then it would be necessary to suppose that the Sheriff's Court was held at one extreme end of the county, and that the Craftsman had to come from the other. But if we assume that the Sheriff visited two or three towns only in each Tourne, a very moderate allowance, the distance is absolutely impossible even in Yorkshire. And then we have the curious fact that Yorkshire, Durham, Northumberland and Lancashire, (being together Old Northumbria), are stated not to have been subject to the institution of the Frankpledge,<sup>6</sup> so that precisely where the distance of fifty miles might possibly have some reason for its mention, Gould's chief legal enactment was not in force. And moreover, he has failed to show that any distance was ever allowed as an excuse for non-attendance at the Tourne or Leet. But we have no clue to guide us as to the probable extent of the Masonic divisions of the country, if such really existed, and here the fifty mile limit may be supposed to have had a legitimate origin, especially if as our traditions seem to point out, Yorkshire was a chief seat of the Craft. It is true this fifty mile limit is no part of the particular documents we are chiefly concerned with, it belongs to a later date, even after the Tourne had lapsed so

<sup>1</sup> *A.Q.C.*, v., 208.<sup>2</sup> *Ibid.*<sup>3</sup> *Ibid.*, 212.<sup>4</sup> *Ibid.*<sup>5</sup> *l.* 706.<sup>6</sup> *A.Q.C.*, v., 210.



far as we know; but as Bro. Gould has used the argument, (legitimately, as I think,) I am entitled to make use of it also. To my mind, it distinctly could not have applied to the Tourne, the nearest town of which must always have been considerably nearer to the persons who were required to attend.

Bro. Gould states that under the Statutes of the time, if a man were *found wandering about the country* he could be put to work by anyone.<sup>1</sup> (The italics are his). This is probably to suggest that it would be impossible for a Mason to travel to any great distance to attend the "Assembly," but the argument would hold just as good if we understand by that word "the Sheriff's Tourne." I do not, however, accept the suggestion. A man travelling on well-defined business, can only be said to be *wandering about* by unduly straining the Queen's English.

Again he says, quoting the statutes, "Fugitive labourers were to be burnt in the forehead with the letter F in token of their falsity,"<sup>2</sup> but I reject the conclusion he apparently wishes us to adopt, that a Mason could only attend the Assembly at the risk of being branded. A man travelling on such business was not a fugitive; and if he could be so viewed the stigma would equally apply if he were travelling to the Tourne. But more than that, the statute is evidently directed against villeins in this particular instance, for "magistrates were directed, in case they fled into towns, to deliver them up." Serfs, we know, were in the habit of betaking themselves to corporate boroughs, where if they could remain a year and a day, they became free-men, their own masters, and could join the city guilds. But there is no fact better established than that Freemasons were in all cases Free-men. The injunction not to apprentice the bondman is not absent from anyone of our "Old Charges," including the two under consideration.

So far my criticism of this important paper has been merely destructive of subsidiary points, or rather let me say with more modesty, I *hope* it has been destructive; but as I believe I can re-place Bro. Gould's theory by a constructive suggestion or two, for the groundwork of which I am indeed indebted to his own paper, I will now proceed to set forth my views concerning the nature of the "Assembly," in order that they also may be submitted to the fire of criticism.

As regards Athelstan's Assembly to reconstruct the Craft of Masonry, I agree with Bro. Gould in severing it entirely from the subsequent Assemblies ordered to be held once a year. If it ever was held, which I see no reason to doubt, then it was in the nature of a Witenagemote, and is not a matter for discussion this evening.

I have already expressed elsewhere my opinion that the second part of the Cooke MS. is the earliest text left to us of the Old Charges,<sup>3</sup> that it is in fact a pre-existing manuscript, tacked on to the end of his own Commentary by the compiler of the version in its present form. I am glad to say that my contention has obtained the approval of our Bro. Begemann, and of others of our members well qualified to give an opinion. The exact words of this earliest text should therefore principally engage our attention and carry more weight than the newer rhymed version. The first thing to strike us is, that throughout this portion of the document the word "assembly" is never used, but that the meeting of the Craftsmen is called invariably the "congregation." I am inclined to believe that this is the original and correct designation, from the fact that the celebrated statute of Henry VI., 1425,<sup>4</sup> uses this word as also the word Chapters to denote the gatherings of Masons. "Chapters" was perhaps usual with Masons working at a cathedral: this is merely a supposition on my part. If we then assume that "congregation" was supplanted by "assembly," (as we know it was in later documents and even in the first portion of the Cooke MS.,) as the result of a more intimate acquaintance with the Tourne or Leet, all of which gatherings were generically termed "assembly,"<sup>5</sup> Bro. Gould's argument derives some additional strength, but the fact tells just as much in favour of the theory I am about to suggest.

In our study of the whole question I submit that we are bound to take into consideration the reasons given by our documents for the institution of the congregation, and if these do not point to the Tourne, we are not to reject them on that account unless we can show that they are obviously untenable. If they are reasonable motives, we must accept them, unless they be incompatible with the rest of the evidence. Now both these documents allege a reason for the institution. The Cooke says:

<sup>6</sup>Kinge adhelston bi his counselle and othere grete lordys of the londe bi comyn assent [*which I take to mean the Witenagemote*], for grete defavte y founde amonge masons thei ordeyned a certayne reule a mongys hem on<sup>7</sup> tyme of the yere or in iij yere as nede were to the kyng and gret lordys of the londe and all the comente,<sup>8</sup> fro provynce to provynce and fro countre to countre congregacions scholde be made bi maisters of alle maisters Masons

<sup>1</sup> A.Q.C. v., 214.

<sup>2</sup> *Ibid*, 216.

<sup>3</sup> *Lodge Reprints*, ii.

<sup>4</sup> given in A.Q.C., v., 89.

<sup>5</sup> A.Q.C., v., 209.

<sup>6</sup> ll. 695-711.

<sup>7</sup> one.

<sup>8</sup> community.

and felaus in the forsayde art. <sup>1</sup>For this cause principally wher these congregacions ben y-ordeyned that as welle the lowist as the hiest schulde be welle and trewly y-served in his art biforessayd thorow out alle the kyngdome of Englund.

Here it is therefore distinctly stated that the congregations were ordained to regulate the trade and amend faults, and that everyone might be truly served in Masonry. In other words the assemblies were for purely trade purposes. No mention is made so far of the Frankpledge, which is Bro. Gould's sheet-anchor. Again, if it were not considered necessary, the meeting need only be called once in three years, in fact it was not to be called unless it was considered requisite, "as nede were." Now if the View of Frankpledge were the chief object of the institution, it would be absolutely necessary to call the masons together once a year: for although I am willing to admit Gould's suggestion that the Tourne might possibly be held in any one town only every third year, in consequence of the Sheriff being unable to visit all the towns of his shire in any one year:<sup>2</sup> yet I would point out that in such a case it became the duty of the Court-Leet to supply the Sheriff's place, and to hold the View of Frankpledge in his stead. It had to be held once a year, and every male above twelve years of age had to attend. The Frankpledge is therefore incompatible with the terms of the manuscript in this case, and I think I shall show the same in other cases. One other incongruity arises in this very passage. Those who were called upon to attend are described as the master masons and fellows. But where are the apprentices? We can scarcely suppose that boys were apprenticed at five years old so that they became fellows, after seven years of service, *before* attaining the age of twelve years, which rendered them subject to the Frankpledge! If Frankpledge were the object of the meeting, the apprentices were bound to attend, and no where in any copy of the "Old Charges" do we find their presence enjoined. And lastly, it is distinctly stated that the congregations were to be called (or made) by Masters, meaning of course the superiors of the Craft, for otherwise we should have to enquire what masters this very indefinite term referred to. But Bro. Gould will surely not contend that the Sheriff's Tourne was called by any one but the Sheriff, or the Court-Leet by any other than the Baron or his Steward? So far it will be seen that the actual words of the MS. do not fit in with his theory.

If we turn to the corresponding portion of the Regius MS., we arrive at the same conclusions.

<sup>3</sup>Alia ordinacio artis gemetrie.

They ordent ther a semble to be y-holde,  
 Every 3er, whersever they wolde,  
 To amende the defautes 3ef any where fonde  
 Amonge the craft withynne the londe;  
 Uche 3er or thrydde 3er hyt schuld be hold,  
 Yn every place wherever they wolde;  
 Tyme and place most be ordeynt also.  
 Yn what place they schul semble to,  
 Alle the men of the craft ther they most ben,  
 And other grete lordes, as 3e mowe sen,  
 To mende the fautes that both ther y-spoke,  
 3ef that eny of hem ben thenne y-broke.  
 Ther they schullen ben alle y-swore,  
 That longuth to thys craftes lore,  
 To kepe these statutes everychon,  
 That ben y-ordeynt by kyng Aldelston.

On the whole this corroborates the Cooke version, and indeed insists still more on the independence of the Craft in arranging for the meeting. Twice it is stated that the assembly should be held *wherever they would*. The only words which so far apparently support Bro. Gould's contention are "And other grete lordes." I therefore state now, and I will show later on, that these great lords are merely the patrons, the parties for whom the buildings were being constructed, and it is obvious that their presence at the congregations was very desirable, nay, indispensable if they had any complaints to make.

I think it will be admitted that the statements in these documents referring to Charles Martel and Athelstan, and the assemblies granted by them, are not impertinent to the question. I am quite willing *for the sake of argument* to allow that the assembly under Charles never took place, that it was only a baseless tradition with the Masons; but it is plain they would attach to it the same object and design as they attached to the assembly in their own times. The description, therefore, of the former assemblies (whether they be fact or fiction

<sup>1</sup> *ll.* 952-959.

<sup>2</sup> *A.Q.C.*, v., 213.

<sup>3</sup> *ll.* 471-486.

is immaterial), may well be held to apply to the assembly which we are investigating. I give the passages in question:—

<sup>1</sup>And he (*Charles*) ordeynyd that they scholde haue a semly onys in the yere and come and speke to gedyr and for to be reuled by masters & felows of alle thynghys a mysse.

<sup>2</sup>And he (*Athelstan's son*) purchesed a fre patent of the kyng that they schulde make a ssembly whan thei sawe resonably tyme a cum to gedir to here counselle.

This shows plainly enough that the Masons of the time in which the Cooke MS. was written or compiled, regarded the assembly as a purely craft meeting, to exercise their own internal jurisdiction which they affirmed, truly or not, had been granted them by Athelstan.

The Cooke MS. further describes the nature of the business to be transacted at the congregation.

<sup>3</sup>And so at suche congregacion they that be mad masters shold be examned of the articuls after writen and be ransakyd whether thei be abulle and kunnyng of the profyte of the lordys hem to serue and to the honour of the forsaid art and more ouer they schulde receyue here charge that they schulde welle and trewly dispende the goodys of here lordys and that as welle the lowist as the hiest for they ben her lordys for the tyme of whom thei take here pay for here ceryce and for here traunayle.

It might be arguable that the charge that was to be delivered to the new masters was uttered by the Sheriff, it would come appropriately enough from him; on the other hand, nothing is said about him here and this charge would come equally well from the master of the gathering, assuming him to be a mason. But although this feature of the business will not help us to decide as to the composition of the meeting, I think the other particulars mentioned can leave us in little doubt. Masters were to be made, *i.e.*, apprentices were to be freed of their indentures, a formality purely of a business nature, which in every trade has always been the privilege of the Guild, and it would be curious if, in the sole exception of the Masons, it devolved upon the the King's justices. But further, they were to be examined as to their capabilities, not only as workmen but as to their knowledge of the regulations of the trade, and it is not imaginable that the Sheriff could have been entrusted with such technical tasks. And finally we have explained to us who were the lords, *viz.*, "those from whom they receive their pay," in other words, their employers or patrons.

In introducing the points, as distinguished from the articles, the Cooke MS. has a very explicit passage.

<sup>4</sup>This counselle ys made by dyuers lordys and maisters of dyvers provynces and diuers congregacions of masonry.

Here again we see that the assemblies were not for the whole country—an error which has so often raised a doubt as to the possibility of the institution in itself—but for divers provinces. We have no indication of the extent of these districts, but the 50 miles stipulation in later documents would lead us to believe that they were sometimes comparatively large and not co-terminous with the shires. And the meetings are distinctly called congregations of *masonry*, and the parties present are stated to have been the patrons (lordys) and the masters. No mention whatever of Sheriff or Mayor or Alderman.

We will now consider the obligation which was incumbent upon every master to attend the congregation. The attendance of the fellows is not insisted upon in the next passage which I shall quote, because the *Articles* as distinct from the *Points* are addressed to the masters only.

<sup>5</sup>The secund article is this that euery master of this art scholde be warned by fore to cum to his congregacion that thei cum dewly but yf [*i.e.*, *unless*] thei may asseusyde bi sume maner cause. But neuerlesse if they be founde rebelle at suche congregacions or fauty in eny maner harme of here lordys and repreue of this art thei schulde not be excusyd in no manere out take perylle of dethe and thow they be in perylle of dethe they schalle warne the maister that is pryncipalle of his dessese [*dis-ease, i.e., illness.*]

This is a very important passage. The first point is that the masters must be warned, summoned will be more familiar to our ears. This warning need occasion us no difficulty. It is true the times were ignorant, but Bro. Hayter Lewis has shown us how information was carried and spread in much darker ages still.<sup>6</sup> Besides, it must have been

<sup>1</sup> M.C.MS., ll. 596-601.

<sup>2</sup> *Ibid.*, ll. 634-638.

<sup>3</sup> ll. 711-727.

<sup>4</sup> ll. 827-830.

<sup>5</sup> ll. 739-755.

<sup>6</sup> A.Q.C., v., 198.

just as easy to warn the masons of their own meetings as to warn the common artisans of the date of the Leet or Tourne. The masters of masons would at least be able to read, we can hardly understand their undertaking such works as they did otherwise, and even if they could not, a verbal message could be given by the bearer of the warning. Remember, we are no longer imagining a meeting for the whole country, they were only district meetings, "from province to province." This is further made clear by the expression "his congregacion," not *the* congregation, as if every master naturally fell into some well-defined district. Next we see that they were bound to attend unless they had a reasonable excuse, "excused by some manner of cause." If the object of the meeting were the Sheriff's Tourne, nothing short of illness could excuse them. This tells against Bro. Gould's theory. But there *were* cases in which nothing short of very severe illness could excuse them, they must be in "peril of death." Was this when they were obliged to take the Frankpledge? The passage gives not the least hint of this. It was only in case any fault against their patrons or the Craft was about to be laid to their charge that this stringency was exercised. Finally, even if in peril of death, they must signify the same to the "master who was the principal of the gathering." This expression and the conclusions I base on it, have given rise to a very decided protest on the part of Bro. Gould, which it will be incumbent on me to notice. But for the moment I only draw attention to the passage and will revert to it shortly. The chief point to bear in mind as regards the whole of the second article just quoted is, that non-attendance at the congregation *was* permissible, save and except when the master in question was accused of conduct unbecoming a member of the Craft. This fact excludes the Frankpledge altogether.

The corresponding passage of the poem tells exactly the same tale:—

<sup>1</sup> Articulus secundus.

The secunde artycul of good masonry,  
 As 3e mowe hyt here hyr specyaly,  
 That every mayster, that is a mason,  
 Most ben at the generale congregacyon,  
 So that he hyt resonably y-tolde  
 Where that the semble schal be holde;  
 And to that semble be most nede gon,  
 But he have a resenabul skwsacyon,  
 Or but [*unless*] he be unbuxom to that craft,  
 Or with falssehed ys over-raft,  
 [*Two lines omitted here*].  
 Or ellus sekenes hath hym so stronge,  
 That he may not come hem amonge;  
 That is a skwsacyon good and abulle,  
 To that semble withoute fabulle.

Here it is evident that after the word *over-raft* two lines are missing, explaining that under those circumstances no excuse whatever will serve, except, as the poem goes on to say, sickness of a severe nature. In other cases a reasonable excuse will be accepted.

As regards the Cooke MS., I have now only one long passage to quote, wherein the assembly is alluded to. It is as follows:—

<sup>2</sup>Whan the master and the felawes be for warned ben y come to such congregacions if nede be the Shereffe of the countre or the mayer of the Cyte or alderman of the towne in wyche the congregacons ys holde schalle be felaw and sociat of the master of the congregacion in helpe of hym ayest rebelles and vpberyng the ryzt of the reme. At the fyrst begynnyng new men that neuer were charged bi fore beth charged in this manere; that schold neuer be theuys nor theuys meynteners, and that schuld truly fulfille here dayes werke and trauayle for here pay that they schulle take of here lorde, and trewe acountis yeue to here felaus in thyngys that be to be a countyd of hem and to here<sup>3</sup>, and hem loue as hem selfe, and they schalle be trewe to the kyng of englond and to the reme, and that they kepe with alle ther myzt and<sup>4</sup> alle the articles a for sayd. After that it shall be enqueryd if ony master or felaw that is ywarnyd haue y broke ony article be forsayd the which if they haue done hit schalle be determyned ther. Therefore hit is to wyte if eny master or felawe that is warnyd bi fore to come to suche congregacions and be rebelle and wolle not come or else haue trespassed a yenst any article befor-sayd if hit may be prouyd he schalle no more vse his craft. The which if he

<sup>1</sup> *ll.* 105-118.

<sup>2</sup> *ll.* 901-952.

<sup>3</sup> "fellows" omitted here.

<sup>4</sup> "power," or some similar word omitted.

presume for to do the Sherefe of the countre in the wiche he may be founde worchyng he schalle preson him and take alle his godys in to the kynges hond tylle his grace be grantyd him & y-schewed.

It will be noticed that this is in a great measure an amplification of the description already quoted of the business to be transacted at the congregation. The first business seems to have been the giving of the charge. Some of the obligations inculcated, such as to be no thief, to work honestly for their pay, and to be true to the king of England, are such as might with equal propriety be given by the Master-mason or by the Magistrate. For the charge to be true and loyal was a usual guild obligation, as may be seen by the regulations of many guilds, and is still required of new members in the Company of Masons in London, and probably in all others: so it is not necessarily to be supposed that the giving it entailed perforce the presence of the Sheriff. But on the other hand, the charge to render true accounts in craft matters, and to love each other, and to keep all the craft-articles, would hardly fall within the province of the magistrate. If it did, we must suppose that a similar duty was entailed upon him in respect to all other handicrafts, which would keep him well employed, and leave little time for other functions. Next there is to be an enquiry whether any trespass against the craft has been committed, any of the trade regulations broken. We have already seen that the craft claimed a right to adjudicate upon these matters itself, and some of them would be so petty from an imperial point of view, that we can hardly imagine the Sheriff occupying himself with them. But now mark the penalty inflicted in case of trespass being proved. It is no less than that of forfeiture of the right to work at the trade. Is this a penalty which would recommend itself to the magistrates? Would they decree any such penalty, if allowed a free hand? I think not. The effect would be to throw the workman into a state of vagabondage; not being able to work he must either take to the highway or starve. At this very time laws were in force to compel artisans and labourers to work, there was a difficulty in providing workmen enough.<sup>1</sup> But to the Craft itself such a penalty was the most natural in the world, and was one enforced for like reasons by every guild in the kingdom, and always enforced, be it remarked, by virtue of their own inherent powers. So far then, the presumption that this congregation was a Court-leet is very far from recommending itself to our judgment.

All this is borne out by the poem also. Speaking of the unworthy Mason, the ninth point says:—

<sup>2</sup>But zet hym ze schul not delayme [*hinder in his work*]  
 But [*unless*] that ze schullen hym constrayne  
 For to apere wheresoever ze wylle,  
 Whar that ze wolen, lowde or styлле;  
 To the nexte semble ze schul hym calle  
 To apere before hys felows alle,  
 And but zef [*unless*] he wyl byfore hem pere,  
 The crafte he moste nede forswere;  
 He schal then be chastid after the lawe,  
 That was y-fownded by olde dawe.

This is even more emphatic than the prose version. The accused is to be summoned to the assembly, and twice it is stated that this is to be wherever they will, therefore not the Leet, and he is to appear before his fellows all, and if he fail in this, he is to forswear the craft, and be chastised according to the old laws, which I take to mean their own laws granted by Athelstan and his council, or supposed at least to be so granted. His fellows, not the Sheriff, were to be his judges.

The Cooke MS. says nothing explicit about an oath, but it may be inferred. The poem distinctly mentions it:—

<sup>3</sup>The fowrtethe poynt ys ful good lawe  
 To hym that wold ben under awe;  
 A good trwe othe he most ther swere  
 To hys mayster and hys felows that ben there;  
 He most be stedefast and trwe also  
 To alle thys ordynance whersever he go;  
 And to hys lyge lorde the kyng,  
 To be trwe to hym, over alle thyng.  
 And alle these poyntes hyr before  
 To hem thou most nede be y-swore,

<sup>1</sup> Ordinance of labourers, 1349; Statute of ditto, 1350; ditto, 1368; etc., etc. See Gould's *History*, ch. vii.

<sup>2</sup> *ll.* 385-394.

<sup>3</sup> *ll.* 427-446.

And alle schul swere the same ogth  
 Of the masonus, ben they luf [*lief*], ben they loght [*loth*]  
 To alle these poyntes hyr byfore,  
 That hath ben ordeynt by ful good lore.  
 And they schul enquere every man,  
 On his party, as wyl as he con,  
 3ef any mon mowe be y-fownde gulty  
 Yn any of these poyntes spesyally;  
 And whad he be, let him be sow3ht,  
 And to the semble let hym be brow3ht.

The points to be noted here are that the oath is to be taken to his master and fellows, no mention of the Sheriff or magistrate is made. He is to take it before the craftsmen "that be there." It includes an oath of allegiance to the king, which might be construed as the frank-pledge were it not part and parcel of an oath which covers many other subjects, chiefly fidelity to trade ordinances. Further, it is explicitly styled the "oath of the Masons," whereas the frank-pledge did not concern Masons more than others.

The fifteenth point confirms the parallel passages in the Cooke.

<sup>1</sup>The fyftethe poynte ys of ful good lore  
 For them that schal ben ther y-swore,  
 Suche ordynance at the semble was layd  
 Of grete lordes and maystres byforesayd  
 For thylke that ben unbuxom, y-wysse,  
 A3eynus the ordynance that there ysse  
 Of these artyculus, that were y-meved there,  
 Of grete lordes and masonus al y-fere.  
 And 3ef they ben y-preved opunly  
 Before that semble, by and by,  
 And for her gultes no mendys wol make,  
 Thenne most they nede the craft forsake;  
 And swere hyt never more for to use.  
 And so masonus craft they schul refuse,  
 But 3ef [*unless*] that they wol mendys make,  
 A3ayn to the craft they schul never take;  
 And zef that they nul not do so,  
 The scheref schal come hem some to,  
 And putte here bodyes yn duppe prison, etc.

The concluding lines lead us back to the consideration of a passage of the Cooke MS. which I have already quoted but deferred commenting on, viz.,

"Whan the master and the felaws be for warned ben come to such congregacions, if nede be the Schereffe of the countre, or the mayer of the Cyte or alderman of the towne in wyche the congregacons ys holde, schalle be felaw and sociat of the master of the congregacion in helpe of hym ayest rebelles and upberynge the ry3t of the reme." It will be remembered that a former passage of the same MS. spoke of "the maister that is principalle" of the gathering. Bro. Gould thus comments on these passages. <sup>2</sup>"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, and that stronger arms of the law, in the person of the Sheriff and the others, were to assist him if his own authority was insufficient." <sup>3</sup>"The master 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." <sup>4</sup>"Such testimony as that of the anonymous writer of the Cooke MS. . . . 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 analogous 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 do not think it is at all necessary to suppose anything of the sort: and if we were to admit it, and admit also Bro. Gould's supposition that the master was the Bailiff, then we should only transfer the momentary superiority of a subordinate from the Master-mason to the Bailiff, and it would be equally derogatory for the Sheriff to dance attendance on him, his inferior officer. Neither is the supposed duty of the Sheriff in this case a merely

<sup>1</sup> *ll.* 447-465.

<sup>2</sup> *A.Q.C.*, v., 214.

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

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

consultatory one, as in the case of the Magistrates' Clerk, but an executive one, and he is only to be appealed to in case of need. This is what Gould supposes might have been the condition in the case of the Bailiff presiding, and this is what I maintain it probably was, only it was a mason who presided. The case stands thus:—if Bro. Gould insists upon the full meaning of the word “associate,” then it could not have applied to the Bailiff, for the Sheriff was not present at his court, indeed our brother quotes, “the Sheriff in his turn is not to meddle within the reach of his leet,” but if the Sheriff's position was that of a higher authority to be appealed to in case of need, and the “associate” here is to be taken in a less strict sense, then there can be no reason why the master of the gathering should not have been a Master-mason. Again I think our Brother rather begs the question: he says in effect, “if my opinion as to the meaning of the passage is not the right one, then there can be no other, and the passage is a barefaced fiction.” But it seems to me that there is another possible meaning, and that it is simply what the writer of the MS. says. The master, if need were, was to do exactly what Gould supposes the Bailiff did, that is, appeal to the Sheriff, Mayor, or Alderman, according to where the meeting was held, to enforce his ruling. There is, to my mind, nothing derogatory or even unusual in this. Many cases could surely be cited where certain parties have the right to deliver judgment, but not the power to enforce it against those who are contumacious. To compare great things with small, the Inquisition had the right to condemn to death, but not the right to execute the judgment, which was enforced by the stronger “secular” arm. In the present day a club has the right to expel a member. It is true the club would not appeal to the law to help it enforce the judgment, because if the member presented himself I presume the servants would put him out. So it is now the member who appeals to the law, to reinstate him, and the judge decides whether the club has exerted its right legitimately. The MS. does not say that the Sheriff, etc., is to act as judge, or assessor, but merely to help the master against the rebels. “Rebels” we have seen over and over again were, in Masonic parlance, either those who were accused and stayed away from the meeting, or those who being condemned refused to make amends. And as if to show that the Sheriff was not present at the meeting, the Cooke MS. says, “The Sherefe of the countre in the wiche he may be founde worchynge he schalle preson him and take alle his godys in to the kynges hond.”

I do not know whether Bro. Gould attaches any importance to the anonymity with which he charges the writer of the Cooke MS. If it be only a descriptive epithet, I have nothing more to say: but if it be intended to imply that an anonymous writer is unworthy of credence, I beg to protest. How much better off should we have been if he had affixed his name?

Taking in review the fact that the Cooke MS. distinctly states that the congregations are to be *made* by Masters (*i.e.*, called, as the context shows), and that much of the business to be transacted was of a purely technical nature, I hold to the opinion that the view I expressed in my Commentary on the said MS.,<sup>1</sup> viz., that the master of the gathering was a Mason, and therefore fulfilled to some extent the duties of what would now be called a Grand Master, only requires such revision as is implied in substituting the words Provincial Grand Master for Grand Master.<sup>2</sup>

We have now considered every passage of the Cooke MS. wherein the assembly or congregation is mentioned, and every passage of the Poem, except one which I reserve for later consideration. The results we have arrived at are,

That there are many reasons for considering the “congregations” as purely trade meetings convoked for trade purposes, chief among which are that the writers in question state such to have been the case and that the original grant was made for that very purpose: that they are called “congregations of Masonry”; that the date on which and the place where they were held were subject to the choice of the masters and patrons: that they were called by the masters, and that a master-mason presided: that the charge which was delivered on the occasion was in a preponderant measure a technical one: that the oath was in precisely the same degree technical, and is specially called the Mason's oath: that this oath had to be pledged to “Masters and fellows”; that a purely trade-formality, the cancelling of indentures, was a chief object of the meeting: that this was preceded by a highly technical examination: that all defaulters were obliged to appear at this meeting “before their fellows”: and that the greatest penalty was one which only the Craft could inflict, that of deprivation of work.

<sup>1</sup> *Q.C. Reprints*, ii.

<sup>2</sup> In London we know that from 1356, by an act of the Corporation, “good folks of the said trade” were sworn to act as judges in Masonic matters, *vide* Gould's *History*, i., 342. Article 9 of the ordinance provides for the Mayor enforcing by imprisonment the decision of the “good men” or masters so appointed.

As specially incompatible with the meeting being really the Tourne or Leet, we have the 50 miles limit: the fact that attendance was not absolutely necessary: the omission of any directions obliging the apprentices to attend, although they must have been over 12 years of age: and the circumstance that annual congregations, though permitted, were not obligatory.

Had therefore only those passages existed in the MSS. to which I have so far called attention, I do not think that Bro. Gould could possibly have arrived at the conclusions which he so ably placed before us last November. There is now only one portion of the Poem to quote, and I think it is this alone which has led our Brother astray. It is as follows:—

Punctus duodecimus.

<sup>1</sup>The twelthe poynt ys of gret ryolte,  
 Ther as the semble y-holde schal be,  
 Ther schul be maystrys and felows also,  
 And other grete lordes mony mo;  
 Ther schal be the scheref of that contre,  
 And also the meyr of that syte,  
 Knyȝtes and sqwyers ther schul be,  
 And other aldermen, as ȝe schul se;  
 Suche ordynance as they maken there,  
 They schul maynte hyt hol-y-fere  
 Aȝeynus that mon, whatever he be,  
 That longuth to the craft bothe fayr and fre,  
 ȝef he any stryf aȝeynus hem make,  
 Ynto here warde he schal be take.

I at once confess that this passage, if taken alone, points strongly to the Tourne or Leet, and it is the only one which does so. But if we so construe it, what becomes of the evidence of all the rest of the two MSS.? Surely this one extract is not to be allowed to outweigh in our judgment all the regulations which I have shown are absolutely incompatible with such a theory. I cannot help thinking that Bro. Gould has allowed his mind to dwell too much on this one passage to the exclusion of the remainder. We must try to reconcile the conflicting evidence: for Bro. Gould would be as justified in objecting to my disregarding this part of it, as I should be if he threw over the other. Neither do I think it difficult.

Every Craft or other Guild that we know of, possessed its own internal jurisdiction within certain very wide limits, and every guild was in the habit of meeting periodically, but its chief meeting was annual, and called the High Morn-speech. The Fraternity of Freemasons was not a guild in the legal sense, so far as we know, because it was neither warranted by any city-corporation nor chartered by the sovereign, unless the charter of Athelstan should turn out to be a fact after all. At these morn-speeches the same functions were exercised as described in the documents under consideration, and the oath of loyalty to the sovereign, on which so much stress has been laid by our Brother, was always administered. I can see no reason why the Societies of Freemasons should not, each in its own district, have acted in the same way as the guilds. Bro. Gould himself cites the fact that at York there was a duly appointed pledge-day for the Masons at work on the Cathedral, when the workmen swore to observe the orders which the Chapter (their employers or *grete Lordys*) had ordained for their management.<sup>2</sup> It is not illogical to assume that if any of that particular fraternity were away building at any of the ecclesiastical houses in the neighbourhood, they were expected to attend at York. I believe Brother Rylands has evidence of similar occurrences at Canterbury, and I am sure that if so he will let us have the benefit of his researches. Let us then frankly accept the statement of every Manuscript Constitution without exception, that the Masons were obliged to attend their congregation when summoned, and that this happened when necessary annually, and we shall see that consequently every mason would have to absent himself from work twice a year, once for his own congregation and once to attend the View of Frankpledge. Under these circumstances, what more natural than that the masters and patrons should fix their assembly for the same day and at the same place as the Leet, all the more as the magistrates would then be present in the same town to at once enforce their decisions. I see nothing unlikely in this suggestion, and if accepted we shall be able easily to reconcile the passage in question with the remainder of the documents. A glance at the text will show that the pronouns are used in such a manner as to make it difficult to decide to which antecedent they refer, and

<sup>1</sup> *ll.* 407-420.

<sup>2</sup> *A.Q.C.*, v., 214.



it is quite possible to read the passage in two or three different ways. I will now quote once more, with a few words of my own in brackets to explain my reading.

The twelthe poynt is of gret ryolte,  
 Ther as [*in that place where*] the semble [*Leet or Congregation, it matters not which*] y-holde schal be,  
 Ther schal be maystrys and felows also,  
 And other grete lordes [*patrons*] mony mo ;  
 Ther [*in that same place*] schal be the scheref of that countre,  
 And also the meyr of that syte,  
 Knyȝtes and sqwyers ther schul be,  
 And other aldermen, as ȝe schul se ;  
 Such ordynance as they [*the masons*] maken there,  
 They [*the magistrates*] schul maynte hyt, hol-y-fere,  
 Aȝeynus that mon, whatsoever he be,  
 That longuth to the craft both fayre and fre,  
 ȝef he any stryf aȝeynus them [*the masters*] make,  
 Ynto here [*the magistrates*] warde he schal be take.

Thus construed the Poem says exactly the same thing, in a more verbose manner, that we have already seen is indicated by the Cooke MS., viz., that the magistrates are to be appealed to to enforce the legitimate rulings of the Craft assembly : and it was therefore a most judicious arrangement to hold it when and where the masons could be sure of having prompt and easy recourse to the higher authorities.

But undoubtedly the assumption has hitherto been that the Sheriff actually sat with the Master as a sort of Assessor—a grotesque conception which our Brother has most justly and forcibly derided—and the great benefit conferred upon us all by Bro. Gould's paper, wherein he has so learnedly and carefully set forth the nature of the Tourne, is that he has enabled us to correct our views and at length bring them into harmony both with the manuscripts and with common sense. The new light he has thrown upon the circumstances of a long past age has been most useful ; and although I am unable to accept his conclusions, I have been able to use the excellent material, so generously and amply provided, to modify my own former ideas and present a theory which I venture to hope will eventually obtain his approval and the assent of my brethren and critics in the Quatuor Coronati.

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BRO. GOULD said—I much wished to have spoken later in the evening, after benefiting by the remarks of other brethren, but being obliged to leave in a few minutes, I must not only rise at once, if I desire to take any part whatever in the discussion, but it will be necessary also for me to compress whatever I wish to put before you into the smallest possible compass.

Let me first of all acknowledge the fairness and candour shown by Bro. Speth in his treatment of a subject on which it was my own province to dilate at our last Anniversary Meeting. He raises no false issues whatever, and therefore I can proceed at once to examine the main, or I may perhaps say, the vital point, in which our opinions are at variance.

Bro. Speth believes in the existence of a strictly Masonic "Assembly," and the proofs on which he chiefly relies, are culled from the Cooke Manuscript. Here I will introduce two quotations from the writings of the late Sir G. Cornwall Lewis :—

The first : "Before the authenticity of any part of a legendary narrative can be admitted, some probable account must be forthcoming of the means by which a fragment of tradition or of fact has been preserved, or the internal character and composition of the narrative must in some one or more of its details be borne out by *external* attestation."

The second : "The periodical recurrence of an anniversary, ∴ ∴ the permanence of some legal form or institution, may serve to stereotype an oral tradition ∴ ∴ Commemorative festivals may serve as a nucleus, round which the scattered fragments of tradition are, for a time, collected and kept at rest."

These two citations, must serve on the present occasion as the foundation of authority, on which I shall base my remarks on the methods adopted by Bro. Speth and myself respectively, in treating the subject under consideration.

The *second*, will illustrate to some slight extent, my reason for believing that the Assembly of the Masons, and the Assembly of the Shire, were one and the same thing.

The *first*, expresses in a fairly clear manner, the substance of a great number of historical maxims laid down by Sir G. C. Lewis in his various works. It tends to show, that

(in the opinion of an eminent authority on such matters), the historian is concerned with facts, not possibilities. That in respect of external evidence the items of a legendary narrative all stand on a level. All are equally destitute of credible attestation, and they are unsupported by any basis for rational belief.

My contention therefore is, that our Bro. Speth is not entitled to say of the narrative presented in the Cooke MS., that though much of it is fictitious, there is a nucleus of real fact. He cannot be allowed to pick out a piece *here* and call it fable—while he arbitrarily selects a piece *there*, and styles it fact.

According, however, to Bro. Speth, certain portions of the Cooke MS. are certainly true, and require to be explained; while, from my own point of view, the same passages (if construed in a particular sense), are as certainly fabulous.

Passing to Dr. Begemann, whose share in to-night's paper, not being before us, cannot of course be discussed, I turn to an opinion of the doctor's expressed in the last volume of our *Transactions*:—"I come to the conclusion that the history contained in the MS. Constitutions 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" (*A.Q.C.*, v. 38).

In another place (*ib.*, iv. 110) Dr. Begemann traces the pedigrees of the Cooke and W.W. MSS., and at the top of both there figures—"UNKNOWN ORIGINAL."

I go a good way with the doctor in his conjecture respecting the Craft Legend, and perhaps outstrip him in my conception of the *Unknown Original*. He speaks of *originals* and *transcripts*, but I prefer myself to regard the first legend of all as the *original*, and the subsequent ones as reproductions of it, while the successive copyists were, I think, all (or nearly all) either consciously or unconsciously, commentators or annotators on the original text.

Now the scribe (if there was only one) concerned with the Cooke MS., was a very prolix commentator, and much that he wrote, including the passages mainly relied upon by Bro. Speth, has come down to us in no other line of transmission.

Three points touched upon in to-night's paper yet await notice.

1. The radius within which attendance was compulsory at the Assembly.—The Regius and Cooke MSS. are silent on the point of distance, and the W.W. MS., to which Dr. Begemann assigns the *third* place on the roll of these documents, says, "That every Mason and fellow Shall come to ye Assembly and it be within five miles of him, and if he haue any warning."

2. The system of Frank-pledge, and its alleged non-existence in Northumbria.—My authorities were Hallam and Sir F. Palgrave, now a little out of date, and it is quite possible that the subject has been investigated by more recent historians.

3. I differ entirely from Bro. Speth, and (I believe) Bro. Howard, in regard to the Regius MS. being of less authority than the Cooke, because it is in metrical form. My impression is entirely the other way. Instead of regarding the laws and legendary history of our Ancient Society, as recounted in the Masonic poem, to have been corrupted and debased by "poetic licence," I deem the fragments of both that are therein related to us, to approximate more closely to the actual wording of the UNKNOWN ORIGINAL, than any other version or reproduction of that primordial text which has yet been discovered.

Lastly, while warmly congratulating our Bro. Speth on having read to us this evening a most interesting and instructive paper, I must—however regretfully—express myself as remaining a heretic with regard to its conclusions—for I still believe that the seed of the clauses in the Manuscript Constitutions relating to the Assembly, is to be found in the ancient practice at the Great Assembly of the Shire.

I may just add, by way of conclusion, that while the convictions expressed in my paper of November last, have been deepened by subsequent study and reflection, the primary object I had at heart in laying before you some notes on the "Assembly," was the addition of new materials to our existing stock of knowledge.

It has long seemed to me, that the changes which have been rung with such bewildering frequency, on what it is proper to term the *internal evidence* of the Manuscript Constitutions, cannot be carried on with either profit or pleasure to the great bulk of our readers—*ad infinitum*. What they earnestly desire, I am firmly persuaded, is some *new evidence* of an *external* or *collateral* character, by which fresh light may be cast upon the *readings* of our written traditions. Such evidence I trust to have supplied, and whether the conclusions I have myself drawn from it, are well or ill founded, is a point of very little importance.

Bro. RYLANDS discussed the paper at some length, but promised to forward his views later in writing. They are given below. A hearty vote of thanks was accorded Bros. BEGEMANN and SPETH, who promised to review the whole discussion in *Ars Quatuor Coronatorum*, but would not at that late hour further trespass on the patience of the brethren.

In papers covering the ground of those submitted this evening, like that by Bro. Gould, which has already appeared in print, so much material has been collected and arranged that it is very difficult to add either remarks or criticisms without writing at considerable length. I have therefore endeavoured to confine my remarks to certain points which bear on the discussion, without entering into the minute particulars which will be found carefully stated and discussed in the papers themselves. In the consideration of these old documents I do not think we can pin our faith to every word of each MS., but that the proper course is to try and discover what is intended to be expressed, and the probabilities of the truth of each main statement.

The whole point at issue appears to be whether the General Assembly referred to in the two oldest MSS. of the Old Charges was a Masonic gathering or not. To my mind it is not quite clear where the difficulty enters into the question. The idea which the compilers of the statement wished to put forward was, that a right having been given by the King's Charter for the Masons to hold a General Assembly, such a meeting became a portion of their rules, and followed as a matter of course. This is the main point of the story, and the other questions are simply accessories. One way of settling the question is, of course, to discard the statement as a fable; this manner of treatment, however, is far from satisfactory.

In holding a General Assembly the Masons were breaking no law, and only conformed to the usages of other guilds. Guilds it must be remembered in early times, "as no wrong was done to any one, and no public responsibilities of individuals interfered with (but rather the contrary), it is found that the King's license was *not* necessary (as is wrongly alleged) to the foundation of a Gild." Dugdale observes that "they were in use long before any formal licenses were granted to them." (Toulmin Smith, *English Gilds*, Introd., p. xxvii).

Once formed by themselves, each Guild made rules and orders, generally much on the same lines, for their own guidance. The system of Incorporation was of later date, and simply carried forward by Royal permission what had been established long before. Always provided that the Rules did not interfere with the laws of the Realm. Masonry, it is true, cannot as regards some points be placed in the same category as other trades, as it was not entirely carried on in a fixed workshop. The difference has been pointed out by Mr. Fergusson. (*Handbook of Architecture*, pp. 663-666.)

That although the manner of the organization of the Guild of Masons differed in no essential particulars from that of the shoemakers, hatters, and others, "the nature of their arts forced one very essential distinction upon the masons, inasmuch as all the usual trades were local, and the exercise of them confined to the locality where the tradesmen resided, while the builders were forced to go wherever any great work was to be executed. Thus the shoemakers, tailors, bakers, and others, lived among their customers, and just in such numbers as were required to supply their usual recurring wants. . . .

"With the Mason it was different: his work never came to him, nor could it be carried on in his own house; he was always forced to go to his work, and when any great church or building was to be erected in any town, which was beyond the strength of the ordinary tradesmen of the place to undertake, masons were sent for, and flocked from all the neighbouring towns and districts to obtain employment."

This essential difference so clearly pointed out by Mr. Fergusson appears to have been pretty generally overlooked, and the Guilds of Masons from the form of their general organization have been classed with the other trades. Such a scattering of Masons, even though to a smaller extent, if the organization was to be kept in regular order, would even more than in the case of ordinary trade guilds, clearly require some kind of general meeting. There is, as has often been pointed out, nothing contrary to the ordinary usages of guild orders, in holding an annual assembly for trade purposes; easier it is true with regard to fixed trades, but none the less important, though more difficult to arrange with regard to the Craft of Masonry. We are distinctly told that the Assembly mentioned in the Old Charges was held for trade purposes, and this being the case, it appears to me quite unnecessary to go out of our way to try and discover some other institution, and endeavour to prove that the Assembly was not held for the purpose for which it was primarily intended, but for other purposes having no special connexion whatever with Masonry. The view of Frank Pledge was held in accordance with the laws of the land, and had nothing to do with the Masons Craft any more than it had to do with other trades or callings. I cannot think that the Masons would have been so specially careful to record a well-known law, and try to so disguise it as to make it appear that it referred entirely to themselves.

No one, I imagine, would dispute the fact that guilds of workmen, including Masons, existed in a properly organized condition in the 14th century and earlier, or about the date of the earliest copies known of the Charges, otherwise the MSS. could have no purpose, and being pure invention, would be nothing more than an idle fable.

Guilds acted, so to speak, in early times by prescriptive right; incorporation, which was of later introduction, not being necessary. They made their own rules for the government of the Guild, always subject to the laws of the land. That these rules commonly included an annual and other assemblies is clear. General assemblies of masons would with difficulty be held, unless the workmen mustered from various districts, and this is exactly what the Old Charges tell us was done.

It being the rule, as Bro. Speth points out, for all men of a certain age to attend the "Tourne," or its representative, no difficulty would arise with regard to a mason. No law about branding, or setting to work a wanderer, would apply in either case; the first was intended to refer to workmen who absented themselves and were found guilty, and the other to homeless vagrants; a law-abiding mason, who simply obeyed the orders of his Guild, could no more be punished in either manner than the ordinary freeman who attended any of the Courts to which he had been summoned. They would not come under either of these laws. In the Guild Merchant of Preston the Foreign Burgesses were in 1397 summoned by letter or circular. The title of their oath included "a nobleman, knight, or gentleman," and among the names in the list are included the Knights and Lords of Land, etc. of the district, and in 1542 the Earl of Derby and his sons.

In the seventeenth century the Mayor of the Guild Merchant of Preston was attended by the nobility and gentry of the country, as well as of the town. The warden of each company, with his brethren, peruseth the order of their respective trade, and if they alter them they ask leave of the Mayor and his brethren, who either pass or refuse the alterations; apprentices, when the term of their apprenticeship expired, were accepted and taken as free Burgesses.

The various Rules were called "*pointes* and ordinances" in 1328, *articles* in 1397, and in 1542 they are headed: "These be the *Articles* and *Points* that appertaineth to the Guild Merchant of Preston." The oath included loyalty to the King, maintenance of the Guild, and obedience to the Mayor. Indeed, had I wished to select any institution, which by its laws and observances would fall fairly well into the ranks with the Masonic Assembly referred to in the Old Charges, I think I should have chosen the Guild Merchant.

I am glad to see that Bro. Begemann points out the wide difference between the Assembly said to have been called together by Athelstan, and that allowed to be held by the Masons. This difference cannot be too much insisted upon.

The Athelstan Assembly is quoted as the origin of the right by which later Assemblies were held, and only thus far have the two any connexion with one another. The object was to quote a royal permission and not to make it appear that one Assembly was simply a repetition of the other, and therefore composed of the same persons. In the first it is the Royal power, which gives a certain charter, with a specified object. Having called together the Masons, on account of "grete defaute" among them, *by his own counsell and that of other great Lords*, with the assent of every one, the King "ordeyned a certaine reule" among the Masons for their government. By this rule Athelstan fixed the guild on a proper basis.

The later and regular Assemblies were quite different, in them the Masters and Masons, with the assistance of certain "Lords," met together to regulate their own affairs upon the basis, or rules already long before formed by the King.

What is exactly to be understood by the great Lords of the Royal Assembly is not quite clear; I imagine probably the "Witan," which included the Archbishop, or Archbishops, Bishops, earldormen, dukes, eorls, thanes, abbots, and priests. Whatever may, or may not, be the truth of the statement that Athelstan granted a charter to Masons, it is well known that he was a great builder, and therefore the compilers of the Old Charges selected in him a suitable character for this portion of the history; I am by no means inclined yet, to say that Athelstan did not in some manner connect himself with the guild of builders. With regard to the Lords and others of the general Assembly, this portion of the Halliwell Poem, as I said in my remarks at the meeting, has always appeared to me to be a little flourish on the part of the scribe, and I am glad to see that Dr. Begemann is inclined to the same opinion.

It is not impossible that, according to the ordinary usage of the word Lord, as master or employer, the Lords and others, employers of labour, as suggested by Bro. Speth, and particularly those upon whose country manors the masons worked, had some kind of say in matters connected with the Craft, indeed lines 726, 727 of the Cooke MS. seem to infer this in saying, "for they are their Lords for the time, of whom they take their pay for their service and for their travail." It does not, however, by any means follow of necessity that

these Lords took part in any discussions of the Craft other than those which affected common interests—that the lowest as well as the highest should be well and truly served in the art (Cooke MS. line 958). The Masons were, like the members of other guilds, subject to the ruling of the legal powers of the districts in which they were settled. It was quite within the power of the rulers and members of a guild to expel a member, under certain circumstances, but they had no power to imprison an offender. Rebels, as the Rules of the Preston Guild Merchant, and those of other guilds, like the Old Charges, call such as break their oath and defy the rules, were to be expelled.

Among the Articles and Points of 1542, of the Preston Guild, is the following :—  
 “That all liberties, franchises, and burgess-ship, whether by descent or purchase, utterly they shall be put out and lose their franchise and rights, if they be rebel or *contrarius* to the mayor [of the Guild] for the year being, in any manner, points or rights to the foresaid franchise appertaining.”

“Also that all and each one by himself claiming any franchise of ancestry or purchase, within the said borough, they shall come to the said Guild, to do those things that to the said Guild appertaineth, as the custom is, upon pain or forfeiture of his franchise, saving all only of them that be in far country at the time of the Guild holden. And if any man be dwelling in the same burgh, knowing of the said Guild, and come not to it, to worship his mayor and aldermen of the said Guild to his power; proclaiming of him the name [*i.e.*, after his name has been proclaimed] the first day of the Guild, the second day or [and] the third day, utterly he shall be put out of his franchise for ever; but if sickness of body, or feebleness of poverty, him only may excuse.”

When the Cooke MS. uses the expression the Sheriff of the country or the Mayor of the city or Alderman of the town, *in which the congregation is held*, the meaning seems to me to be rendered perfectly clear by the fact that the choice of appeal is given according to circumstances to one of the three most usual existing powers. Equally clear is the sentence that they (the sheriff or mayor or alderman) shall be “felaw and sociat of the master of the congregation in helpe of hym against rebelles, and upberynge the ryzt of the re[al]me.” It is simply the old usage of the words fellow and sociat [associate] meaning simply companion and friend, the term being even sometimes used with regards to women; it had nothing whatever to do with “felawe” of the Craft. Should it be necessary in order to enforce obedience of rebels, and *the maintenance of the laws of the Realm*, the Master of the Assembly had the right of appealing to, and would receive the support of the Government officials, of whatever rank they might be, then holding power in the county, city, or town, where that particular assembly was held. There would be nothing extraordinary in an appeal to the recognized power of the law, rather only what might be expected. Naturally the Guild threatened the strongest punishment in their power, and, as Bro. Speth mentions, it was a punishment by which the workman became a vagabond, and must either take to the highway or starve. It was, as he says, an ordinary guild penalty.

Again we find the Sheriff appealed to. If the order is issued that a workman “shall no more use the craft,” “the which if he presume for to do the sherefe of the countre in wiche he may be founde worchyng, he shall preson him, and take alle his godys in to the kynges hond tylle his grace be grantyd him,” etc. A somewhat similar penalty was to be meted out to Horwood by the Fotheringhay contract of 1434, if he did not fulfil his engagements, then “he shall yeilde his body to prison at my lordys wyll [the Duke of York], and all his moveable goods and heritages be at my said lordys disposition and ordenance.”

I am glad that Bro. Begemann has suggested the possibility of the King's Master Masons being the “pryncipalle of the gederynge,” *i.e.* the Masters of the various assemblies held over certain districts in the country. It seems quite evident that these assemblies were to be held separately in various districts, and I have long held the opinion, as I mentioned at the meeting, that the King's Master Mason, or the Master Mason of a city might naturally be chosen to preside over the meeting. I do not however think that this suggestion is supported by lines 709 and 710 of the Cooke MS. I understand the text to mean that the Assembly was “to be made by masters” [and to consist] “of all masters masons, and fellows.”

The whole of the duties of this office are not perhaps properly understood; except that he had the control of all the King's work in the district over which he presided. Certainly in many cases the Master Mason of a district or city was an operative mason: an instance or two will be sufficient for the present purpose. Among the Master Masons of Chester, occur :—

4th Hy. v., 1416. Appointed 22 August. John Asser.

11th Hy. vi., 1433. 1 March. John Asser, jun., mason in both counties and N. Wales, for life, on the resignation of John Asser his father.

17 Hy. vi., 1439. 10 June. John Asser, master mason, surveyor of the walls of the city of Chester.

24 Hy. vi., 1446. 2 July. John Campton, mason in the County of Chester and North Wales for life, vice John Asser, deceased. According to the contract, dated 1433, an addition to a Church in Chester, was to be made by the mason who undertook the work "by the oversight of Maister John Asser."

That certain masonic divisions of districts, towns, or counties existed in England is clear, and that the King as well as other ruling powers appointed a Master Mason, as well as a Master Carpenter and other similar offices for those districts, towns, or counties is certain. It is also equally evident that the services of the Master Masons of a district were called into requisition in certain cases connected with building.

Both these points seem to be proved by the well-known contract for the building the nave of Fotheringhay Church, made in the year 1434, which I republished in the *Masonic Monthly*, in July, 1882, p. 10, etc. If any complaint was made by Horwood the contractor for the work, "that the two sayd setters, or any of them, be noight profitable ne suffisant workmen for my lordy's awayle [profit], then by oversight of master-masons of the countre they shall be demyd [judged]," etc.

Indeed the whole work was to be carried out by oversight of the same Masters, all of which clearly recognizes the "master masons of the countre" as an established power. "Countre" is the old form of the word, *county*.—W. H. RYLANDS.

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From WYATT PAPWORTH, ESQ., to R. F. GOULD, ESQ.

My dear Sir,

It was with much pleasure that I received your letter of the 14th inst., which though directed to my address of about 20 years, reached my new residence in due time. The copy of "The Assembly" followed in its proper course, and I am delighted to find that you have not given up your researches on such subjects. I fear the present one is about as difficult of solution as is that of our good friend "Naymus Grecus." So many circumstances have of late years prevented me from following up such subjects, that I doubt if I shall be able to write much upon your article. I had been hoping to arrange a pile of notes, the accumulation of years, with the expectation of evolving a something relative to the point in question, but this still remains a matter for the future. You have given your paper the title of "Assembly," which word occurs in the Regius MS., as also does the term "generale congregacyon"; and from the many references to "The Manuscript Constitutions," the same term "Assembly" is quoted. It may have escaped your observation that in the manuscript in my possession, dating not earlier than 1714, the word used is "Association." You will no doubt be able, more readily than I am, to discover if this term be used in any of the other MSS., and to consider if anything may turn upon this difference of the word.

The extracts which you have culled so very learnedly are, I consider, eminently satisfactory—as far as they go—but I think they have failed to prove that the Masons and other Trades, as such, were obliged to attend this Assembly. I consider you have sufficiently proved "the existence of an actual or contemporary tribunal" at the period (before 1461) when the Regius MS. is presumed to have been written—but this has yet to be proved to be the Assembly of the Masons, or of the Trades, presuming that each of them—the trades—had also a summons like unto that mentioned in the Old Charges. It is remarkable that no record has yet been discovered of any Trade being summoned to attend in this way, as for correcting any default. Think of the Baker's delinquencies! If a Master Mason did not preside at some sort of a Consultation, it is clear that he was assisted as a judge by the presence of the Sheriff and others, who were apparently bound to be present, and who judged upon any laws made by the Trades being legal or illegal (top of page 214). But I do not think they (Sheriffs, etc.) had anything to do with the working and the science of the Trade of Masonry in question. The "Pledge-Day" to which you refer, as observed at York Minster, was connected with the working and other arrangements between master and man. The Master Mason at the Cathedral works of that and other cities, was bound to stay for a period, not to work elsewhere, and so on, and no doubt this agreement was read annually as a strong reminder. Could the Leet have been a sort of annual inspection and registration of the old and new inhabitants, as members of the State, especially before the time of the Black Death? It was "always to be held in the accustomed place" (pp. 214 and 217). The Assembly of the Masons might be held in any place duly notified, hence the distance of five to fifty miles radius mentioned in these Old Charges.

It is this Assembly, or Association, of the Trade that has yet, I hold, to be discovered. There Science, such as was then known, was discussed, new forms arranged, thrusts and counterforts developed, and the Style of architecture improved—or deteriorated—as is now sometimes argued. For instance—Who was it discovered that stone could be easier worked by the chisel than by the adze, as you notice? How was this discovery disseminated so rapidly

throughout the kingdom? I quite concur that these words, as many others, may have been handed down to us by the copyists of the Old Charges. When William of Colchester, at Westminster Abbey, was foisted into the Master Mason's place at York Cathedral, there was a "row" in the Lodge; it is not recorded that the matter was brought before any General Assembly of the Trade, although it had to be explained to the King, his patron.

"The head meeting day of the Guilds and Crafts may have coincided with the Leet or Law day," as you state (220), but it is clear that the Charges do not refer in any way to such a circumstance, and the 3rd Henry VI., c. 1, clearly refers either to "General Assemblies of the Masons," or to "les Masons en leur generalx Chapitres assemblez," whichever words may be selected. Without placing much reliance on the compilation lately reprinted in vol. 14, there is on p. 15 the passage "a charter of commission, anno. 932, to hold every year an assembly, where they would, within the realm, and to correct within themselves, faults and trespasses that were done within the Craft." I am still, you see, in favour, as ever, of this Association of Masons, and can only regret that I have not been better prepared to prove the existence of what I cannot but consider must have been a very important institution in the kingdom.

Pray pardon these somewhat crude observations on your truly valuable researches and deductions.

Yours very truly,

WYATT PAPWORTH.

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I avail myself of my privilege of a general comment on the discussion raised by the paper which was so patiently listened to by my brethren.

Bro. Gould, having formed his own opinions after due consideration, has naturally failed to be convinced by my opposite views at the first summons to surrender. This was only to be expected, for if his conclusions had suffered radical change by my arguments, it would imply either a greater power of persuasion than I venture to claim for myself, or that his previous paper had been written without the deliberation and care which we are accustomed to expect from our Brother. But I cannot think that his reply to my paper will strengthen his case. I have not one word to say against the weight of his quotation from Sir G. Cornwall Lewis, but I dispute its relevancy. It applies to legend or tradition, and we are not dealing with either. Gould argues that, in this 19th century, the MSS. which we have been discussing are tradition to us, but this is not the correct point of view. He will, of course, admit that they were written for the use of the masons of the 15th century, and we must place ourselves back in their age and look at the documents from their point of view. Now, in the 15th century, all the introductory matter to these manuscripts, what they would then consider historic, was really only legendary, and for purposes of argument we may even include in this category the Athelstan story. All, as far as this, was written from hearsay or copied from previous documents, and to this the quotation from Lewis would apply. But we are not dealing with this portion of the documents at all, but with the account given by the writers of what was actually occurring in their own day. And so we may pass over Lewis, he affects us not one jot. Our writers are writing for their cotemporaries of what is their actual every day duty, enforcing on them rules of life and conduct. They do not say: "In the olden times masons were used to go to the Assembly"; but, "Now, this day, you, my brethren, have to go there." The masons to whom these instructions were addressed would know whether their teachers were correctly representing their duty, or whether they were telling a lie. Can we suppose for one moment the possibility of deceit, or even mis-statement, in such a case? The notion is absurd. Therefore, we are dealing with actual history, not with legend, and whether this history be corroborated by outside evidence or not, is immaterial. It is history and must so be treated by us. The only point, therefore, remaining to ascertain, is the exact meaning of these instructions. This I have attempted to do by collating and examining every passage, every word, so far as my powers of criticism will carry me; Bro. Begemann, as will be seen from his paper, has done the same, and has arrived at broadly the same conclusions as I have, and that without one word of consultation exchanged between us. To invalidate our conclusions, Bro. Gould must follow the same plan and show, not only that *our* deductions are wrong, but that the passages quoted by us can be made to fit in with *his* theory. Or, he must show that every one of the old Manuscript Constitutions (not only these two) was a deliberate lie, habitually told or read to an audience who knew they were lies, and so treasured in consequence that they have been duplicated innumerable times, sufficient to leave us an heritage centuries afterwards of over sixty copies. That the introductory part of all these documents is plainly legendary, perhaps founded on truth, perhaps not, is of no consequence: to them let us apply the critical methods of Lewis when we come to deal with them: but all we have to deal with at present is that portion of them which I and Dr. Begemann dis-

tinguish by the words, "The Book of the Charges." There is nothing "arbitrary" in thus dividing the manuscripts into two distinct portions, to one of which I accord belief, whilst withholding implicit acquiescence from the other.

The quotations which Bro. Gould makes from previous writings of Dr. Begemann and to which he adheres, do not in the least affect our argument, neither do they conflict in the remotest degree with the Dr.'s present paper and views. He was simply then referring to the traditional history down to the time of Athelstan; and he is now dealing with the duties of the Craft in the 15th century, the actualities of that day. Let me put the matter clearly, it is worth a little trouble and even repetition to insure that the proper distinction is drawn. We will suppose Bro. Gould delivering an address to our members, and that it consists of these words only. "*In former times*, Masons wore plain white aprons of leather, but *now* you are bound to wear aprons of white lambskin edged with blue." Four centuries hence, it will be competent for our successors in this Lodge to assert that it is doubtful whether Gould was correctly informed, they may question whether the old apron was not linen, or even whether an apron was worn at all, and will hunt up collateral evidence for or against; but it will not be competent for them to deny his correct description of the aprons of this (his present) day; all that will be open for them will be to try and find out what he means by lambskin edged with blue, and how large they were and such other particulars. And this is precisely how we stand with the old Manuscript Constitutions; we may argue about the truth of their account of what happened before the writers lived, but we cannot doubt the real existence of customs which they enjoin on their co-temporaries; we can only discuss their meaning.

Bro. Gould has generously placed at my disposal a letter written to him by Mr. Wyatt Papworth, a gentleman who has often before studied these matters from his point of view as an architect, although he is not a Freemason. The letter is given herewith, and it will be seen that Mr. Papworth agrees in the main with the majority, in fact that Bro. Gould is so far single in his views.

Bro. Rylands and Dr. Begemann both agree with my conclusions as a whole, and I have to thank both these brethren for the pains and time they have devoted to the subject. It was worth it, for if these documents be placed on one side as worthless, which would be the necessary result of Bro. Gould's theory, we have absolutely nothing to fall back upon as to the customs of our predecessors before the account given by Dr. Plot. For Bro. Gould seems to have forgotten that if we are to treat the account of the assembly as equally legendary with that of the foundation of masonry, we must by parity of reasoning, treat the rest of the Charges in the same way. If it be arbitrary on my part to make a difference between the then past and the then present, as Gould says it is, surely it would be more arbitrary still to differentiate between the several parts of what was then the present, between one set of obligations and the rest of them. So that absolutely nothing would be left to us, except an interesting legend.

I made no attempt in my paper to decide as to the personality of the master of the gathering, my paper was long enough without that further effort. Bro. Begemann inclines strongly to the King's Surveyor, and Bro. Rylands would seemingly agree with him in at least considering his presidency as possible. I have to thank both these Brothers for the suggestion, and will merely add, that although, as Bro. Rylands says, the evidence is insufficient to establish this proposition, it bears on the face of it a strong probability of correctness. Finally I would thank Bro. Gould for his testimony that the fight on my part has been conducted with chivalry, that I have raised no false issue, but met him squarely. I trust all discussions in the Quatuor Coronati will always be so conducted, and that no one of us will ever strain for victory as desirable in itself, but only for the elucidation of the truth.

G. W. SPETH.



## OBITUARY.



WE regret to announce the death, suddenly, on Saturday, 5th August, of Bro. **Thomas Archer**, who joined our Circle in March, 1891.

ALSO, on the 24th July, of Bro. **Walter Wingham**, who joined us in March, 1889.

ALSO of our Bro. **John Charles**, who died suddenly on the 16th October. Our brother joined the Circle in May, 1890.

It is with great grief we record the death of one more of our Inner Circle, bringing up the total of vacant places in our small band to three during the present session. Our Brother, Major **Frances George Irwin**, a tribute to whose memory will be found in the proceedings of the meeting on the 6th October, died on the 26th July last, from syncope and angina pectoris, after a short illness of two days only.

It seems but yesterday that we were all lamenting the death of Bro. Albert Pike, and to-day we must regretfully record the demise of his successor in the high office he had held for so many years, our Bro. **James Cunningham Batchelor**, who was one of the first to join our Circle, viz., in September, 1887, and passed to his rest on the 28th July last. Bro. Batchelor was a man who, both Masonically and socially, had made his mark, and the following particulars of his career are extracted from the *Washington Post* of the 29th July: "Dr. James Cunningham Batchelor, Grand Commander of the Ancient and Accepted Scottish Rite of America, Southern Jurisdiction, died at 3.30 o'clock yesterday morning in the House of the Temple, corner of Third and E streets, northwest. Last April, while on his way to this city from Alabama, Dr. Batchelor caught a severe cold, which could not be thrown off. He was a man of remarkable vitality, and not until the disease had developed into consumption did he give up his work. From the 15th of May Dr. Batchelor was confined to his bed. Dr. Batchelor had been an invalid for several years. During the war he received a gunshot wound in the leg, from which he suffered more or less ever afterward. His general health, however, was broken during his heroic labors as a physician when the epidemic of yellow fever raged in the South. Dr. Batchelor was a resident of this city but a short time, although the prominence of his position and his courteous demeanor made for him scores of friends. His coming here followed the death of Grand Commander General Pike, who, on April 2nd, 1891, died in the same room in which Dr. Batchelor passed away. Dr. Batchelor was born of English parents in Quebec, Canada, July 10th, 1818. During his infancy his parents removed to New York. After receiving an ordinary high school education in St. Louis, Mo., young Batchelor went to New Orleans, where he resided continuously until called to succeed Gen. Pike. He studied medicine in the Crescent City, and subsequently became one of the most noted practitioners in the South. During the rage of yellow fever in New Orleans he especially distinguished himself. He took his first degree in Masonry at Montgomery, Ala., April 11th, 1846, afterward becoming a member of Polar Star Chapter, Royal Arch Masons, and Jacques de Molay Commandery, Knights Templar. He received the honorary thirty-third degree in the Ancient and Accepted Scottish Rite in 1857, and became an active member in 1859. For a period of twenty-four years he held the office of secretary of the Grand Lodge of Louisiana, resigning the position when called to the more exalted position he occupied in this city." The *New Orleans Daily Picayune* of the 2nd August gives a full account of the obsequies of our late brother held under the auspices of the Grand Lodge of Kadosh in the church of The Saviour at Midnight. On the following day our brother was laid in the grave with the more usual Masonic ceremonies by his Craft Lodge.

IN Bro. **T. A. Taylor**, of Madras, the Lodge has lost another of its most enthusiastic adherents. Bro. Taylor joined our Circle in March, 1891, and expired somewhat suddenly on the 14th August last. We extract the following from the *Madras Mail* of the following day. "It is with deep regret that we have to record the death, at the age of 50, at 4 p.m. yesterday afternoon, at his residence, Gambier's Gardens, Adyar, from a short but virulent attack of fever, of Mr. Thomas Arthur Taylor, Vice-Chairman of the Madras Chamber of Commerce, and a Municipal Councillor for the City of Madras. The sad event has taken everyone by surprise, for up to Friday last Mr. Taylor was in fairly good health. On Sunday night he accompanied a guest, who had dined with him, on an after-dinner stroll in his compound, apparently fairly well. Yesterday he was in a state of high fever, and

Surgeon-Major C. M. Thompson, Surgeon of the 4th District, was sent for. Dr. Thompson, recognizing the severity of the attack, at once engaged a nurse to attend on the patient; but on answering a hasty summons from the nurse in the afternoon, he found that Mr. Taylor was dead. The late Mr. Taylor came out to India in 1864 to join the firm of Messrs. C. Shand & Co. He won the confidence of European, Hindu, and Mahomedan traders alike, and was most highly esteemed by all with whom he had business relations. For some years past he did not enjoy robust health, to which indeed his close attention to business by no means conduced. Passionately fond of reading and literature generally, he latterly lived somewhat the life of a recluse. He was a Freemason of high standing and took a deep interest in the mysteries of the Craft. To the deserving poor he was a generous friend, and there are few if any charitable institutions, of whatever denomination, in Madras, which have not benefited largely by his unostentatious and always judicious charity. He was a staunch supporter, and a Vice-President, of the Eurasian and Anglo-Indian Association, and did all he could to improve the prospects of the 'poor white.' A man of considerable mental calibre, his views on complex questions always commanded respect, if at times they provoked criticism."

And our Local Secretary writes of him:—"His loss is a terrible blow to Masonry in Madras, as he was one of its strongest pillars, and had he lived, he would undoubtedly have reached the highest rung of the ladder. He was P.M. of 1198, Z. of 150, P.D.G.W., and D.G.J.

IN Bro. **Patrick Sword**, who died on Wednesday, 22nd August, our Lodge has lost one of its most enthusiastic admirers and the Correspondence Circle one of its most active Local Secretaries. Bro. Sword joined us in May, 1892, and at once began submitting names of Liverpool and Cheshire brethren as candidates for our Circle. He was almost immediately appointed Local Secretary by the W.M., and devoted himself to our interests most heartily.

The *Liverpool Daily Post* writes of our Brother:—"His high character and genial qualities as a man and a Mason endeared him to all with whom he came in contact, and his sudden removal is an irreparable loss to Masonry. Possessed of a striking presence and winning manner, he was readily acknowledged as one of Nature's gentlemen, and he cultivated his natural talents with great assiduity, which speedily brought him place and power in the various societies with which he affiliated himself. Mr. Sword has been in business in Liverpool over twenty years as a merchant and ship's store furnisher and ventilating engineer, Sword's system of ventilation being most effective and widely known." The attendance of Masons at his funeral was unusually large. We append a tribute to his memory from one who knew him well:—

"By the decease of W. Bro. **PATRICK SWORD**, P.M., P.P.G.S., Cheshire, the members of the Minerva Lodge, 2433, individually, and Masonry in general have lost a true friend and Brother. He departed this life on the 24th day of August, 1893, after a very short illness, aged but 56 years. Born of an ancient Border family, in which the traditions of warfare were a part of the everyday life, he devoted his leisure hours to the peaceful pursuit of learning, and having joined the Masonic Fraternity in 1883, he endeavoured by all means in his power to endue the minds of his brethren with a similar love of knowledge. He was initiated in the Skelmersdale Lodge, 1380, and in 1890 became its W.M. At the request of the members of the Lodge he on one occasion gave them a lecture on the History of Modern Freemasonry, which, at the request and expense of the Lodge, was printed, and became the means of adding greatly to the prestige of an already famous Lodge, and increasing the funds of the West Lancashire Benevolent Institution. But it is chiefly in connection with the Minerva Lodge, 2433, that his memory will survive the cold oblivion of the world of shadows. In spite of many and great difficulties and the narrow conservatism of minds less intellectual than his own, he, with the assistance of a few true lovers of learning, was the means of founding the Minerva Lodge, to be guided on the same lines and with the same object in view as the Quatuor Coronati Lodge, in London. Of this Minerva Lodge he was one of the leaders, and, after safely conducting it through its infancy, he became its first Secretary, and at the close of the session was elected to be the second W.M. But the cold hand of death prevented the consummation of an honour he so richly deserved, and the grief and admiration of a multitude of Brethren and friends, will long linger around the memory of one whose body was decreed to fill an early grave."—**SQUIRE CHAPMAN**, P.M., 1013, W.M., Minerva Lodge, 2433, P.P.G.S.D. of West Lanes.

It is with great pain we announce the death of our Bro. **Felix Henry Gottlieb**, J.P., late of Penang. Our Brother was ordered home on account of ill-health early this year, and by the doctor's advice spent some time in Margate, and when he returned to

London appeared to have benefited considerably by the keen air of the German Ocean. He died in London on the 14th October last, leaving a widow and several children to mourn his loss. Both in England and the Straits Settlements he was well known in Masonic circles, while in the East he took a foremost place, having been Deputy District Grand Master of the Eastern Archipelago. He was a Past Grand Sword Bearer of the Grand Lodge of England, and for upwards of forty years a most enthusiastic mason. Bro. Gottlieb had resided in the Straits Settlements for close upon half a century, of which 35 years were spent in the Government Service of the Colony. He joined our Circle in March 1888.

JUST as we are going to press we learn of one more sad loss in our Circle. Bro. **Thomas W. Embleton**, of Leeds, expired on the 8th November, in his 85th year. Our Brother was a mining engineer, and held many important posts in his time, retiring to a well-earned leisure in 1888, but continuing to hold the office of examiner of candidates aspiring to the management of mines, to which he had been appointed by the Home Secretary in 1873. He had already entered his 71st year before he joined our Fraternity, being initiated into Masonry in the Friendly Lodge, No. 1513, Barnsley, in October, 1880. Although his interest in the Craft began at so late a period of his life, it wanted none of the energy and intensity which we are accustomed to look for only in younger men, and besides joining the Royal Arch and the Mark Degree, our Brother filled the chair of his mother-lodge in 1884, and was Sen.G.Warden of his Province at the time of his death. In the few short years of his Craft career he had also managed to qualify as Vice-Patron of the R.M.I.G., R.M.B.I., and Patron of the R.M.I.B. Neither did he confine his charity to Masonic institutions, and his death will be lamented throughout West Yorkshire by a far larger circle than even Freemasonry can offer. In the literature of the Craft he took a keen interest, and published a facsimile of the Picart Plate of Freemasons. He also purchased and presented to the Masonic Library of the Province the MS. Roll of the Constitutions which is now known by his name. Bro. Embleton joined our Correspondence Circle in March, 1891.

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## NOTES AND QUERIES.

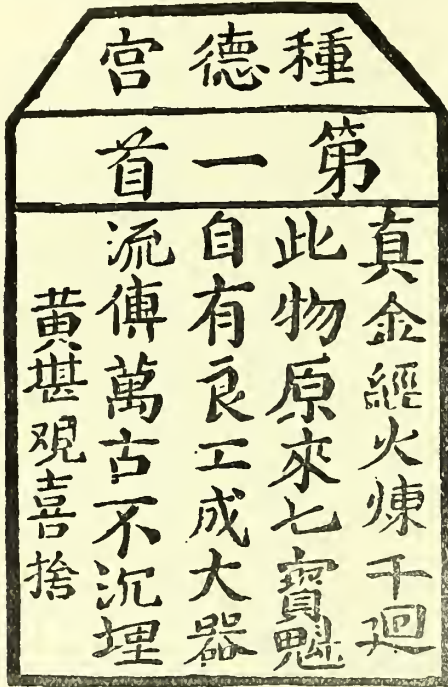
**T**HE Checquered Floor and Masonic Tracing Board.—The paper (page 99) by Bro. C. P. Clarke, with the other comments thereon, is one of the most important contributions to Masonic archæology that has been offered to us. In the "Stanley MS.," dated 1677, so generously distributed by Bro. William Watson on behalf of the R.W.P.G.M. Bro. Thomas William Tew, will be found a tailpiece of the checquered pavement in straight lines. This seems to prove that the form was known to the operative brotherhood, and there may be other examples which some brother may be able to supply.—**JOHN YARKER.**

**Masons' Marks.**—A few days ago the Rev. James Penny, Rector of Tarrant Rushton, very kindly allowed me to visit his parish church, a most interesting structure, archæologically, architecturally, and perhaps, masonically. The church has been restored (not spoilt) within the last few years under the direct supervision of Mr. Penny: it contains three hagioscopes; has a piscina near the altar, one unfixed, carved in the form of a capital of a column, and another receptacle for holy water in the porchway-entrance. In the north transept over a doorway in the western wall, at a height of about 7ft. 6in. from the original floor, this mark is cut in the stone (actual size.) Perhaps some of the members of the Quatuor Coronati may consider this of sufficient interest to give the sign a place amongst masons' marks; personally I should like to know the probable meaning of it. In the same wall of this transept is the leper's window, now fortunately of no further use for its original purpose. Adjoining the churchyard is the site of the St. Leonard's leper hospital, still surrounded by the remains of a moat; near the river Tarrant may be seen the masonry of a portion of the building. It may interest our botanical brethren to know that the church tower is covered with two kinds of fern, viz., the scaly spleen-wort, and the black maiden-hair. Tarrant Rushton is four miles from the town of Blandford, Dorset.—**GEO. E. TURNER.**



**Chinese Secret Societies (?)**—Herewith I send you prints from the two sides of a Chinese wood printing block which has just come into my hands. The subject seems to deal with rites or mysteries, and is possibly connected with the admission to some secret

society. Perhaps you or some of the members of the Lodge may be able to throw some light on the subject. If I mistake not there is a body of a revolutionary nature in the East, whose principal members are drawn from the Chinese Coolies and which is known as the Society of the Black Flags, but I speak only from memory and have no definite recollection of how or where I heard of its existence. On the back of the prints I have written the translation of the Chinese characters. The block was brought from China not less than fifty years ago.—J. MACNAUGHT CAMPBELL.



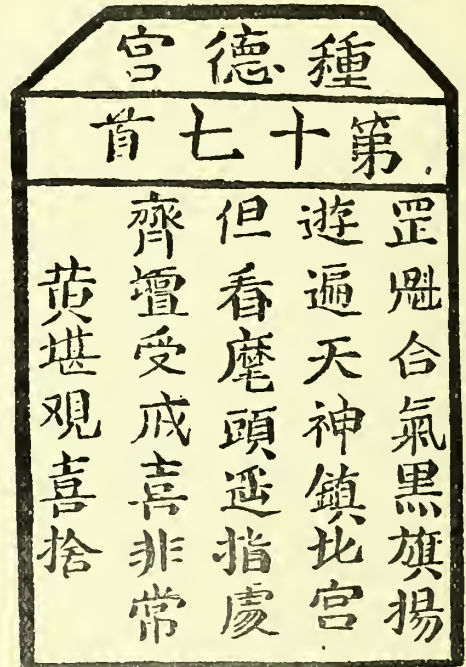
TRANSLATION.

*The Cultivating-Virtue Palace.*

*The first ode.*

“Pure gold passed through the fire and refined a thousand times,  
Such a thing is really the sevenfold precious Kwei Star,  
By genuine work one may perfect a great ability  
Which will descend from ten thousand ages and may not be hidden.”

Joyfully distributed by Hwang Kankwan.



TRANSLATION.

*The Cultivating-Virtue Palace.*

*The seventeenth ode.*

“When the Kang and the Kwei Stars are in harmony the black flags are displayed,  
Wandering on all sides the heavenly Deity guards the northern palace,  
Look towards the place of patting the head and beckoning with the finger,  
And arranging the altars take to priestly vows with exceeding joy.”

Joyfully distributed by Hwang Kankwan.



Seal of Stirling Ancient Lodge.—At the suggestion of Bro. Hughan I send you herewith what I believe to be the only extant impression of the seal of the Stirling Ancient Lodge. Bro. Hughan says that you will reproduce it for the next issue of the *Transactions*. You will note that the emblems on the reverse of the brass plate are reproduced here with the addition of the words *Royal Arch*, or it may be that the seal is the original of the two. They are evidently the work of the same hand.—R. S. BROWN, G.ScE., Scotland.

Prof. Falb on Masonry.—A correspondent of the *Daily Telegraph*, London, has been interviewing the celebrated earthquake predictor of Vienna, whose prophecies concerning English weather for the past season have so lamentably struck wide of the mark. The following is an extract from his communication:—“I noticed,

however, a tinge of uncertainty in his words, and an unwillingness to dilate upon the subject. In fact, he turned almost immediately to that which is now occupying his immediate attention. A mass of manuscripts lay about his writing table, which he told me were the result of fifteen years' labour in South America. He is about to give a series of four lectures in Berlin, commencing on September 15th. The subjects are as follows: (1) The cabalistic secret of the Bible; (2) The moon as architect of word and writing; (3) Germans, Teutons, and their runic enchantment; (4) The secret symbolism of Freemasonry. The studies above referred to, which are of a mystic nature, were made in Peru and Bolivia, and hitherto he has not published anything upon them. They refer to the most primitive ideas of nature, and to the formulæ and expressions derived therefrom, that exercised an influence on the mode of thought of the earliest peoples, the construction of their language, their writing, and their cultus of God."

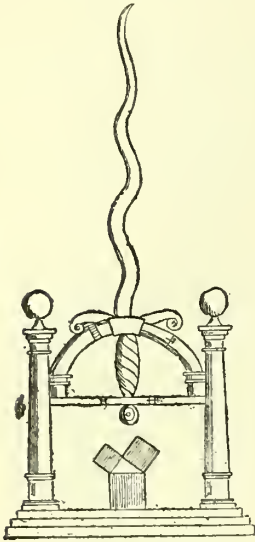
[We hope the Professor's knowledge of the mysteries of our Craft may prove more trustworthy than his meteorology! Can any Brother report on these lectures, especially No. 4?—EDITOR.]

**Irish Lodge Seals.**—We found these some weeks ago in our old Lodge Chest when on a "rampage" for Masonic curios for Bro. Crossle, who will have a rare treat for the Craft when his *History of Irish Freemasonry* comes out. We found no documents or light of any sort bearing on these and very little else of more than local interest. The second seal appears to have been used up to 1804, for after the removal to Enniskillen of Lodge 891, we have no trace of its being used. H.K.T. 891 seal belonged to the old Preceptory, which died out with the Union Band many years since. This is the most westerly relic of the degree of Union Band (an off-shoot of Templarism) yet come to light. Our present H.K.T. Encampment was only established some 10 or 12 years ago.



Lodge 864 was returned on the Grand Lodge of Ireland returns for 1804 as being a Military Warrant held by the Fermanagh Militia stationed in Enniskillen, in the county and Masonic province of Fermanagh. On Grand Lodge returns of 27th December, 1817, to 24th June, 1818, we find as follows:—"Lodge No. 864, Enniskillen, June, 1818, £1:12:6," amongst the yearly dues received from Lodges. In the list of Grand Officers, Masters, and Wardens of Lodges held under the Constitution of Grand Lodge of Ireland, dated 1st January, 1819, we find its three principal officers mentioned, and on 24th June, 1830, we find its warrant cancelled by order of Grand Lodge in January, 1830, no reason stated. Lodge 891 was also returned in Grand Lodge of Ireland reports for 1804, as being held at Belleek in the 10th Masonic

province of Fermanagh. On the Grand Lodge report of 24th June, 1818, under the heading of yearly dues received from Lodges, it is returned as follows:—"891 Enniskillen—December 1816 £0 : 1 : 8." The date of Warrant in Freemasons' Calendar (1893) is 1812. In January, 1821, by a payment of £0 16s. 3d., it was clear on the books of the Grand Lodge, in which happy condition it has been from that day to this.—JOS. L. CARSON.



### A Forgotten Emblem of the "Modern" Masons.—

In the satirical introduction to Dermott's *Ahiman Rezon*, 1764, p. xxxii., is the following passage:—"There is now in my neighbourhood a large piece of iron scroll work, ornamented with foliage, etc., painted and gilt (the whole at an incredible expense), and placed before the Master's chair, with a gigantic sword fixed therein, during the communication of the members, a thing contrary to all the private and public rules of Masonry, all the implements of war and bloodshed being confined to the Lodge door, from the day that the flaming sword was placed in the east of the garden of Eden, to the day that the sagacious modern placed his grand sword of state in the midst of his lodge."

The next edition, 1778, at p. xl., commences "There is now in Wapping a large piece" etc.

The remainder of the text is as above, and this is continued through the editions of the work down to that of 1813, the last. The above does not appear in the first edition (1756).

Now in the Constitutional Lodge, 294, at Beverley, there still remains a fine specimen of the sword alluded to by Dermott, and I enclose a sketch. The sword itself is nearly four feet long, with polished blade and gilt handle. The stand is wood painted

and gilded. The central portions of the metal arch and beam below are hinged to admit the sword, and fastened with pins.

I remember to have seen a similar sword and stand at the Old Globe Lodge, 200, at Scarborough, many years ago, but it has disappeared. In the Humber Lodge, 57, at Hull, there is a precisely similar sword, but no stand, probably it belonged to the extinct Rodney Lodge (Modern).—M. C. PECK.

**Culpeper and Dunkerley.**—I have just seen an old medical work belonging to the library of a physician in this city (Washington, U.S.A.), and have copied and enclosed the title and dedication, thinking it of interest to the members of the Quatuor Coronati Lodge.—WM. R. SINGLETON, G. Sec., G.L. of D.C.

CULPEPER'S | ENGLISH PHYSICIAN ; |  
and complete | HERBAL | . . . . . | sixteenth  
edition | London | Printed by W. Lewis, St. John's  
Square | 1817 |

To THOMAS DUNKERLY, Esq.

PROVINCIAL GRAND MASTER

Of the Ancient and Honorable Fraternity of Free and Accepted Masons of Dorset, Essex, Gloucester, Somerset, Bristol, Southampton, and the Isle of Wight.

Sir,—

Presuming on the well-known goodness of your Heart, and on that liberality of Sentiment, which renders your Actions, like your Descent, NOBLE, permit me to solicit your protection to a Work, which, though of first Importance in the Cause of Humanity, will acquire new Vigor under your Auspices, and shine forth with accumulated Lustre under the Shield of your Arm, which, like that of the good Samaritan, is ever reached out to administer Comfort and Relief to your afflicted Fellow-Creatures.

It has been a long established Maxim among Civilized Societies, to submit to their President whatever is thought conducive to the general Good. You are the illustrious Head of many respectable Lodges of free and accepted Masons, whose care it has been to cherish a Contemplation of the deep Mysteries of Nature, from time immemorial, And, though the Body of this invaluable Work is not of my Production, yet should the Notes and Illustrations, and the other Additions now made to it be thought worthy of your Approbation, or of the Notice of my Masonic Brethren, I trust they will find in them an ample store of Precepts, whereby the Blessings of Health might be universally dispensed, and the happiness of Mankind more permanently secured; to promote which is the leading Feature of Masonic Principles.

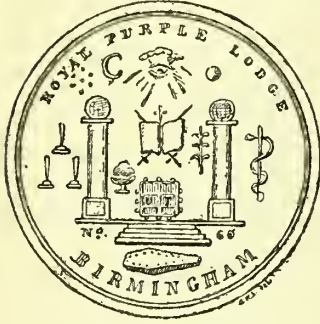
Should this important Object be obtained and Medical Knowledge be diffused through the Empire in its pure and pristine State, disrobed as its Ambitious Dress, and made the Friend of every Family . . . my Heart will rejoice, and my utmost Desires be accomplished.

Wishing you internal and external Happiness in the terrene Lodge here, and eternal Joy and Glory in the divine *Sanctum Sanctorum* above, permit me publicly to assure you how unfeignedly I am, Sir,

Your most humble and devoted Servant,

E. SIBLEY.

No. 1 Upper Titchfield Street, Cavendish Square, London,  
in the year of Masonry 5798.



**Seal.**—I have a curious steel seal, and shall be glad to know if any of our members can throw any light on it. I send impression herewith.—F. G. SWINDEN.

[We have failed to trace the Lodge in the lists. Will Bro. J. Lane look the matter up and report?—Ed.]

“How many are necessary to open a Lodge of Master Masons?”—This question was recently propounded to an American Grand Master, who answered, officially, “Seven.” In the Grand Lodge two reports were received from a committee to whom the matter had been referred. The first was, that “while seven may be necessary to transact certain kinds of Lodge business, three are sufficient to open a Lodge of Master Masons.” The second merely recommend that the decision of the M.W. Grand Master be not concurred in. An interesting discussion followed, both reports were rejected, and the decision was concurred in by a considerable majority. This was in a jurisdiction which has no constitutional or statutory law upon the subject; hence the question was, and is, What is the unwritten law of Masonry on the subject? In the discussion, no authority was cited in favour of the Grand Master’s view; and little against it, except the ritual and the Master’s carpet. I should be glad to have members of both Circles place on record, in these pages, their views upon the subject.—Wm. H. UPRON.



# OLD CHARGES OF BRITISH FREEMASONS, 1893.

BY WILLIAM JAMES HUGHAN (TORQUAY).

## 1.—MANUSCRIPT VERSIONS.

FAMILY	NAME.	DATE.	OWNER.	WHEN REPRODUCED, ETC.
A	Regius	14thCent†	British Museum	J. O. Halliwell 1840, &c.; H. J. Whympers 1890; M.R., vol. i.
B 1	Cooke	15thCent*	Ditto	R. Spencer 1861; M.R., vol. ii.
B 2	Woodford	1728	Quatuor Coronati Lodge No. 2076	Copy of B1
B 3	Supreme Council	1728	Supreme Council 33°, London	Ditto
C 2	William Watson	1687	West Yorkshire Masonic Library	F., January 1891; M.R., vol. iii.
C 3	Crane No. 2	18thCent†	Cestrian Lodge No. 425, Chester	F., October 11th and 18th, 1884
D 1	Grand Lodge No. 1	1583	Grand Lodge of England	O.C.; H. Sadler's Masonic Facts, &c., 1887 M.R., vol. iv.
D 2	Lansdowne	17thCent*	British Museum	F. Mag., February 1858; O.C.; M.R., vol. ii.
D 3	York No. 1	ditto	York Lodge No. 236	O.C.; M.M., August 1873; York MSS., L. 236 1893
D 4	Phillipps No. 1	ditto	Rev. J. E. A. Fenwick, Cheltenham	M.M., April 1876; Archl. Library., G. Kenning 1878
D 5	Phillipps No. 2	ditto	Ditto	(A duplicate—not "Wilson's MS." X5)
D 6	Wood	1610 (?)	Worcestershire Masonic Library	M.M., June 1881
D 7	Buchanan	17thCent†	Grand Lodge of England	R. F. Gould's History, vol. i.; M.R., vol. iv.
D 8	Kilwinning	ditto	Mother Kilwinning Lodge No. 0, Scotland	M.S.&R. 1871; D. M. Lyon's History 1873
D 9	Ancient Stirling	ditto	Ancient Stirling Lodge No. 30, Scotland	W. J. Hughan 1893
D10	Atcheson-Haven	1666	Grand Lodge of Scotland	W. A. Laurie 1859; J. Cruikshank 1879; Lyon 1873
D11	Aberdeen	1670	Aberdeen Lodge No. 1, <i>tris</i>	Voice of Masonry (U.S.A.), December 1874
D12	Melrose No. 2	1674	Melrose Lodge No. 1, <i>bis</i>	M.M., Jan. 1880; W. F. Vernon's History 1892
D13	Stanley	1677	West Yorkshire Masonic Library	W.Y.M.R., 1893
D14	Carson (late "Hub")	1677	E. T. Carson, Cincinnati, U.S.A.	Mas. Review (U.S.A.), July 1890; F.C., Aug. 23rd, 1890
D15	Antiquity	1686	Lodge of Antiquity No. 2, London	Hughan's Old Charges 1872
D16	Colonel Clerke	1686	Grand Lodge of England	F. . February 4th and W. J. Hughan 1888
D17	York No. 5	17thCent†	York Lodge No. 236	M.M., Aug. 1881; York MSS. (L. 236) 1893
D18	York No. 6	ditto	Ditto	M.M., March 1880; ditto
D19	Colne No. 1	ditto	Royal Lancashire Lodge No. 116, Colne	Christmas F. . 1887
D20	Clapham	ditto	West Yorkshire Masonic Library	Freemason, March 29th 1890; W.Y.M.R. 1892
D21	Dumfries No. 1	ditto	Dumfries Kilwinning No. 53, Dumfries	James Smith's History 1892
D22	Hughan	ditto	West Yorkshire Masonic Library	W.Y.M.R., 1892; Freemason, Sept. 3rd 1892
D23	Dautesy	ditto	R. Dautesy, Agecroft Hall, Man- chester	Keystone (U.S.A.) March 20th 1886
D24	Dumfries No. 2	ditto	Dumfries Kilwinning Lodge No. 53	Christmas F. . 1892 and W. J. Hughan 1893
D25	Dumfries No. 3	ditto	Ditto	James Smith's History 1892
D26	Harris No. 1	ditto	Bedford Lodge, No. 157, London	F.C., April 22nd, 29th, 1882
D27	York No. 2	1704	York Lodge No. 236	M.S.&R. 1871; York MSS. (L. 236) 1893
D28	Colne No. 2	18thCent*	Royal Lancashire Lodge No. 116	Mainly as D19. ( <i>Not published</i> )
D29	Cama	ditto	Quatuor Coronati Lodge, London	M.R., vol. iii.
D30	Papworth	ditto	Wyatt Papworth, London	Hughan's Old Charges 1872
D31	Phillipps No. 3	ditto	Rev. J. E. A. Fenwick, Manchester	Not published
D32	Haddon	1723	James S. Haddon, Wellington	In preparation by W. J. Hughan
D33	Probity	18thCent*	Lodge of Probity No. 61, Halifax, Yorkshire	F., Jan. 30th and Feb. 13th 1886; W.Y.M.R., 1892
D34	Harris No. 2	ditto†	British Museum	M.R., vol. iv.
D35	Melrose No. 3	1762	Melrose Lodge No. 1, <i>bis</i>	Copy of D12 (k)
E 1	Sloane No. 3848	1646	British Museum	O.C.; M.M. 1873; M.R., vol. iii.
E 2	Sloane No. 3323	1659	Ditto	M.S.&R. 1871; M.R., vol. iii.
E 3	Harleian No. 2054	17thCent†	Ditto	M.S.&R. 1871; M.M. 1873; M.R., vol. iii
E 4	Lechmere	ditto	Worcestershire Masonic Library	Masonic Monthly, December 1882
E 5	Hope	ditto	Lodge of Hope No. 302, Bradford, Yorkshire	O.C., 1872; W.Y.M.R. 1892
E 6	Thomas W. Tew	ditto	West Yorkshire Masonic Library	Christmas F. . 1888; W.Y.M.R., 1889 and 1892
E 7	T. W. Embleton	ditto	Ditto	F., Oct. 26, Nov. 9, 16, 1889 . . and W. J. Hughan 1889 (then "Watson's MS."); W.Y.M.R. 1893



## I.—MANUSCRIPT VERSIONS (Continued.)

FAMILY	NAME.	DATE.	OWNER.	WHEN REPRODUCED, ETC.
E 8	Waistell	1693	West Yorks Prov. Library	W.Y.M.R. 1892
E 9	York No. 4	1693	York Lodge No. 236	M.S.&R. 1871; York MSS. (L. 236) 1893
E10	Alnwick	1701	Alderman Robertson, Alnwick	M.S.&R. (Amer. edit.) 1871; O.C. 1872
E11	Scarborough	1705	Grand Lodge of Canada	Canadian Craftsman, Feb. 1874; M.M., Sept. 1879
E12	Crane No. 1	1781	Cestrian Lodge, Chester	F., November 8th 1884
E13	Wren	1852	(?)	M.M., December 1879
E14	Tunnah	1828	Quatuor Coronati Lodge, London	Not published
F 2	GrandLodgeNo.2	17thCent†	Grand Lodge of England	M.R., vol. iv.
F 3	Harleian No.1942	ditto	British Museum	Free. Mas. Q.R. 1836; O.C.; M.R. vol. III.
F 4	Rawlinson	18thCent*	Bodleian Library, Oxford	Freemasons' Mag. 1855; M.M., Sept. 1876
G 1	Spencer	1726	E. T. Carson, Cincinnati, U.S.A.	R. Spencer 1871
G 2	Inigo Jones	1607 (?)	Worcestershire Masonic Library	Masonic Magazine, July 1881
H 1	Dumfries No. 4	18thCent*	Dumfries Kilwinning Lodge No. 53	Ars Quatnor Coronatorum 1893 (Jno. Lane)
H 2	Gateshead	ditto	Lodge of Industry No. 48, Gateshead	Mas. Mag., September 1875
H 3	Thistle	1756	Thistle Lodge No. 62, Dumfries	Not published

## II.—PRINTED VERSIONS.

(Originals unknown or not certain).

FAMILY	NAME.	DATE.	WHERE PRINTED.	WHEN REPRODUCED, ETC.
C 1	Dr. Plot	1686	History of Staffordshire	Gould's History. (Extracts only)
D36	Dowland	1815	Gentleman's Magazine	Hughan's O.C. 1872
E15	Briscoe	1724-5	Secret History of the Freemasons	M.M., October 1873; F.C., 6th May, 1876; G. W. Bain's Reprints 1891
F 1	Roberts	1722	"The Old Constitutions"	R. Spencer, 1871
G 3	Cole	1728-9 &c.	B. Cole, 1728-9, 1731, 1751, &c.	Hughan's Consts. of the Freemasons 1869
G 4	Dodd	1739	"Beginning of Craft of Masonry"	E. T. Carson 1876; M.R., vol. iv.
H 4	Langley	1738	Builder's Compleat Assistant (B. Langley)	Gould's History. (Extracts only)
H 5	Krause	1808	Die Drei aelt. Kunsturkunden	English Translation, O.C. 1872
H 6	Hargrove	1818	History of York (W. Hargrove)	O.C.; Gould's History; York MSS., &c.

## III.—MISSING MSS.

FAMILY	NAME.	DATE.	OWNER, ETC.	REMARKS, ETC.
X 1	Melrose No. 1	16thCent*	Original of D 12 and D 35.	Of A.D. 1581 or earlier
X 2	Baker	(?)	Seen by Dr. Rawlinson 1730, circa	A Roll in possession of Mr. Baker
X 3	Morgan	(?)	Mr. Morgan, G.Sec. of "Ancients"	"Roll of Parchment of prodigious length"
X	Dermott	15thCent	Laurence Dermott, G.Sec. of "Ancients"	"Very old MS. presented to G.Sec. in 1748"
X 5	Wilson	16thCent	Mr. Wilson, of Broomhead, Sheffield	Manifesto of the Lodge of Antiquity 1778
X 6	York No. 3	1630	Noted in Inventory of 1779	"A Parchment Roll of Charges on Masonry"
X 7	Masons' Co.	(?)	Book wrote on Parchment	Edinburgh Review, April 1839

## NOTES.

1—This Table is based on the Families or Groups adopted by Dr. W. Begemann in his "Attempt to Classify the Old Charges of British Masons," and has been submitted to that Brother, who has approved of the arrangement.

2—I have selected capital letters to distinguish the several Families and add numbers to particularize each of the several members thereof. By this method any MSS. discovered subsequently, can be put under their Class, if not in exact chronological order. The various Branches of the six Families are also represented by small letters within parentheses.

3—The right of Reproduction is reserved by me for my Introduction to the "Haddon MS." etc.

4—The following contractions or capital letters have been used:—"M.R." Masonic Reprints of Lodge 2076. "F" Freemason, London. "M.M." Masonic Magazine, London. "F.C." Freemasons' Chronicle, London. "O.C." Hughan's "Old Charges of British Freemasons," 1872. "M.S.&R." Masonic Sketches and Reprints, by W. J. Hughan, 1871. "W.Y.M.R." West Yorkshire Masonic Reprints," edited by William Watson.

5—A star (\*) or a dagger (†) signify the first and second halves of a century respectively

I.—THE "PLOT" FAMILY (C)

- C 1 Dr. Plot
- C 2 William Watson
- C 3 Crane No. 2

II.—THE "GRAND LODGE" FAMILY (D)

- "Grand Lodge" Branch (a)
  - D 1 Grand Lodge No. 1
  - D 4 Phillips No. 1
  - D 5 Phillips No. 2
  - D 8 Kilwinning
  - D 29 Cama
- "Dowland" Branch (b)
  - D 36 Dowland
  - D 16 Clerke
  - D 22 Hughan
  - D 30 Papworth
  - D 31 Phillips No. 3
  - D 32 Haddon
- "York Branch" (c)
  - D 3 York No. 1
  - D 17 York No. 5
  - D 27 York No. 2
- "Lansdowne" Branch (d)
  - D 2 Lansdowne
  - D 15 Antiquity
  - D 33 Probity
- "Colne" Branch (e)
  - D 19 Colne No. 1
  - D 13 Stanley
  - D 14 Carson
  - D 20 Clapham
  - D 28 Colne No. 2
- "Buchanan" Branch (f)
  - D 7 Buchanan
  - D 10 Atcheson-Hayon

- "Harris" Branch (g)
  - D 26 Harris No. 1
  - D 25 Dumfries No. 3
  - D 34 Harris No. 2
- "Dumfries" Branch (h)
  - D 21 Dumfries No. 1
  - D 18 York No. 6.
  - D 24 Dumfries No. 2
- "Stirling" Branch (i)
  - D 9 Stirling
  - D 11 Aberdeen
- Sundry Forms (j)
  - D 12 Melrose No. 2
  - D 35 Melrose No. 3
  - D 6 Wood
  - D 23 Danutesy

III.—THE "SLOANE" FAMILY (E)

- "Sloane" Branch (a)
  - E 1 Sloane No. 3848
  - E 2 Sloane No. 3823
  - E 3 Harleian No. 2054
  - E 14 Tunnah
  - E 15 Briscoe
- "Hope" Branch (b)
  - E 5 Hope
  - E 8 Waistell
  - E 9 York No. 4
- "Alnwick" Branch (c)
  - E 10 Alnwick
  - E 7 Embleton
  - E 12 Crane No. 1
  - E 13 Wren
- Sundry Forms (d)
  - E 6 T. W. Tow
  - E 4 Lechmere
  - E 11 Scarborough

IV.—THE "ROBERTS" FAMILY (F)

- F 1 Roberts
- F 2 Grand Lodge No. 2
- F 3 Harleian No. 1942
- F 4 Rawlinson

V.—THE "SPENCER" FAMILY (G)

- G 1 Spencer
- G 2 Inigo Jones
- G 3 Cole
- G 4 Dodd

VI.—SUNDRY FORMS (PECULIAR) (H)

- H 1 Dumfries No. 4
- H 2 Gateshead
- H 3 Thistle
- H 4 Langley
- H 5 Krause
- H 6 Hargrove

VII.—MISSING MSS.

- X 1 Melrose No. 1
- X 2 Baker
- X 3 Morgan
- X 4 Dermott
- X 5 Wilson
- X 6 York No. 3
- X 7 Masons' Co.

The "Dumfries Branch" is an offshoot of the "Dowland."

# FESTIVAL OF THE FOUR CROWNED MARTYRS.

WEDNESDAY, NOVEMBER 8th, 1893.



THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present:—Bros. R. F. Gould, P.G.D., P.M., in the Chair; Dr. W. Wynn Westcott, S.W.; John Lane, as J.W.; G. W. Speth, Secretary; Edward Macbean, S.D.; C. Kupferschmidt, J.D.; C. Purdon Clarke, I.G.; S. T. Klein, Steward; W. H. Rylands, P.G. Steward, I.P.M.; W. M. Bywater, P.G.S.B., P.M.; Col. S. C. Pratt, P.M.; and the Rev. C. J. Ball. Also the following members of the Correspondence Circle:—Bros. D. Abdul Rahman; Alex. Howell; J. Joel; W. F. Furby; J. Oates; Rev. J. W. Horsley; T. Charters White; Rev. Hugh Thomas; C. N. Knight; Prof. P. L. Simmonds; Dr. J. Balfour Cockburn; E. Lazenby; R. Manuel; J. P. Pakes; G. R. Cobham; T. Cohu; J. Jacobs; E. P. Debenham; F. A. Powell; J. Frost Creswick; F. W. Schofield; W. F. Stauffer; G. Richards; C. E. Ferry; W. S. Weeks; S. Valentine, P.G.Pt.; W. F. Lamonby; W. Lake; Max Mendelssohn; B. M. Bannatyne; W. H. Lee; E. Conder, jun.; G. Gregson; S. Richardson; Prof. F. W. Driver; E. H. Ezard; C. E. Wright; S. R. Baskett; H. Tipper; G. Stevens, E. Armitage; E. Haward; W. Tailby; C. M.

Brander; R. G. Venables, P.G.A.D.C.; G. H. Goold; E. H. Bramley; W. F. Sheppard; W. M. Graham; R. Palmer Thomas; J. J. Hall; H. French Bromhead; F. F. Giraud; Dr. C. L. Tuckey; C. A. Hardwick; W. Pile; W. T. Ball; J. Carey; and J. Thompson. Also the following visitors:—Bros. J. Plaes, Yarborough Lodge No. 544; Rev. W. H. Fraser, P.G.Ch., Ireland; J. R. Dore, P.M. Friendship Lodge No. 750; H. E. Frances, P.M. Claremont Lodge No. 1561; E. Johnson, P.M. St. George's Lodge, No. 140; A. L. Gieve, Strand Lodge No. 1987; G. O. Hughes, W.M. Leigh Lodge No. 957; Rev. H. W. Turner, P.M. Lorne Lodge No. 1347; H. J. Davis, Beaconsfield Lodge No. 1662; W. R. D. Adkins, De La Pré Lodge No. 1911; R. P. F. W. Simpson, S.W. Isaac Newton Lodge No. 859; and M. F. Tweedie, W.M. Moira Lodge No. 92.

Three Lodges and twenty-four brethren were admitted to the membership of the Correspondence Circle.

It was resolved that the sum of Ten Guineas be voted from the Lodge Funds to assist the Whymper Memorial Fund now being raised by the Stewart Lodge, No. 1960, Rawal Pindi.

Bro. Dr. W. WYNN WESTCOTT, was installed into the Chair of King Solomon in accordance with ancient custom, and appointed and invested his officers. The officers for the year are:—

I.P.M.	Bro. Professor T. HAYTER LEWIS.
S.W.	„ Rev. C. J. BALL.
J.W.	„ EDWARD MACBEAN.
Treas.	„ WALTER BESANT.
Sec.	„ G. W. SPETH.
S.D.	„ C. KUPFERSCHMIDT.
J.D.	„ C. PURDON CLARKE.
D.C.	„ R. F. GOULD.
I.G.	„ S. T. KLEIN.
Stew.	„ T. B. WHYTEHEAD.
Tyler.	„ J. W. FREEMAN.

The following brethren were proposed by the W.M. and seconded by the S.W., as fit and proper candidates for the full membership of the Lodge.

Bro. Ladislav Aurele de Malczovich, of Budapest: Vice-Secretary of the Royal Hungarian Ministry of the Interior; born 1860, initiated 1887 in Lodge St. Stephen at Budapest; Member of the Literary Committee of Grand Lodge of Hungary, 1889; Member of Council of the Order in said Grand Lodge; exalted in R.A. Chapter Pleiades, No. 710, Totness, in 1891; Representative of Grand Lodge of Ireland with rank of Past Grand Warden; Local Secretary of the Correspondence Circle in Austria-Hungary; author of "The History of Masonry in Austria-Hungary," now passing through *Ars Quatuor Coronatorum*.

Bro. Edward Conder, jun., of Charlbury, near Oxford: born 1861, initiated 1892 in Lodge Bowyer No. 1036, Chipping-Norton; Local Secretary of the Correspondence Circle in Oxfordshire; Benter-Warden of the Masons' Company of the City of London; author of "The History" of the said Company, now printing; and a frequent contributor to the press on Architectural Antiquities.

The Secretary exhibited, on behalf Dr. G. Grant, of Padiham, a parchment certificate with seal attached, granted by Operative Lodge of Rothes, 6th February, 1807, to John Simpson, as "entred an

Apprentice, pass'd to Fellow Craft, Rais'd to the Sublime Degree of Master Mason and Uplifted to the degree of Royal Arch Mason."

Also on behalf of Bro. A. O. Side, a Royal Arch Apron and Sash, accompanied by the following certificates granted to the late owner, viz., a certificate as Master-Mason from the Provincial Grand Lodge of Nova Scotia, 3rd June, 1797, one from the General Grand Chapter of said Prov.G.L., 3rd June, 1798, and a Royal commission as captain of the 3rd company Royal Marines, 11th August, 1804, all to James Atcherley, who is stated by his son, the present owner of the articles, to have fought at Waterloo. The apron and sash would probably date from about the time of the R.A. certificate, and are interesting as being composed of the same coloured ribbons as now in use.

Also a Masonic medallion in Battersea enamel, presented to the Lodge by Bro. S. R. Baskett, of Evershot.

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Bro. J. R. DORE then delivered an address on the Ritual and Old Bibles, entitled—  
**"An attempt to ascertain the age of Freemasonry from internal evidence."**

The lecturer pointed out that among the allusions to Holy Writ in Masonry, there were some which could not be traced in the Authorised Version, though easily to be found in older editions of the English Bible—and his contention was, that the Antiquity of at least a portion of our existing Masonic Sybolism, was carried back in like manner. It is unfortunate that the very nature of the lecture precludes us from printing any portion of it. In the course of the lecture Bro. Dore furnished much interesting information respecting early English Bibles, a subject on which he is an acknowledged authority. His book, "Old Bibles" (Eyre and Spottiswood, 5/-), contains a description and detailed account of every Bible ever published in the English language.

The thanks of the Lodge were warmly expressed by the W.M., and Bros. GOULD and RYLANDS, and a vote to that effect was carried by acclamation. Bro. DORE replied in a few well-chosen words.

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The W.M. delivered the following address on his installation.

## ADDRESS.

BY BRO. DR. W. WYNN WESTCOTT, W.M.



**I** DID at the last meeting of the Lodge thank my brethren, the members of the Quatuor Coronati, for having elected me to fill the office of Worshipful Master, the highest honour which it was in their power to bestow, and I now desire to thank also my good friend and brother, Robert Freke Gould, the Installing Master, for the skill and courtesy with which he has discharged that duty; I thank also the members of the Lodge, members of the Correspondence Circle, and all visitors for their presence here to-day. The number of full members of this Literary Masonic Lodge is but small, and they are scattered over the world in various places, so that we are always largely beholden to the Outer Circle and to visitors for making a goodly gathering. Our visitors are especially welcome, because every member of our vast Correspondence Circle knows that, even if absent from the Lodge meetings, he can rely upon a full report in the next issue of our *Transactions*, whereas it is only by their presence that visitors can assist in our labours or benefit thereby.

I had the good fortune, brethren, to be admitted a joining member of the Quatuor Coronati very soon after its foundation, and being put at once into office, I have passed through all the grades of progress to the Master's chair. For three years, indeed, I have been a Warden of the Lodge, and the extra year of duty has been a source of pleasure to me, because by its means we have had the advantage of the tenure of the chair of W.M. by our valued and highly-esteemed Brother Professor Thomas Hayter Lewis, the Immediate Past Master, who if not famous as a holder of high Craft offices, has yet a world-wide renown as a teacher of architecture—the practical side of that great science and art of which we as Freemasons represent the symbolic branch. The name of so eminent a scholar in the art of erecting stately edifices has cast an additional light of fame upon us all, and in the capacity of representative of this Lodge I now express our gratitude to him for his year's labours, conducted unfortunately but too often in times of bodily weakness and ill-health. Time will not permit me to make such a survey as I should have liked of the valuable work done by earlier holders of the Master's gavel; they have been a series of Freemasons, each one of great eminence in our social, public, and literary world, and each one has been thrice notable in his own profession. Worshipful Brother Rylands has made an established reputation as an Archæologist, W. Simpson was representative of Art, Colonel Pratt of the Military Profession, Robert Freke Gould the historian of Freemasonry, my dear Bro. A. F. A. Woodford, almost alone as a thorough-going professed Hermeticist, Bro. Bywater, a veteran

Mason and author of a capital monograph of Laur. Dermott, and Sir Charles Warren, famous alike as a soldier and as a searcher into the antiquities of the Holy Land.

Happy indeed is the Lodge with such a roll of Past Masters, and happy should the new Master be to succeed them, were it not that his mind is so much disturbed by the effort to prove himself a successor at all worthy of the privilege. I am, however, supported by one recollection, that this is not the first occasion that I have carried out the Master's duties; for from the distant past memory brings back the recollection of earlier efforts in preserving the landmarks, principles, and tenets of the Craft.

Leaving now the past, for a time, I look forward to a pleasing and instructive year of office, to ensure which I call upon you whom I have to-day appointed as principal and assistant officers, to furnish me with your unwearied support, and I ask you to be regular in your presence here, assiduous in your duties, and ready to contribute to the lectures and discussions which will be delivered and carried on, for it would not be seemly that the visitors should appear more interested in our researches than we are ourselves. We have promised us in the near future several lectures of great interest, such are those by Sir B. W. Richardson on Emblems, W. Simpson on the Orientation of Temples, R. F. Gould on the Degrees of Pure and Ancient Masonry, and of W. H. Rylands on the Arms of the Freemasons, to which list I hope to add an essay upon the Rosicrucians, their origin, history, and tenets, and shall hope to initiate a discussion on the German theory that Freemasonry as a symbolic philosophy was founded by the successors of Christian Rosenkreuz.

The Quatuor Coronati Lodge has prospered during the past year, as, I believe, it has deserved to prosper when we consider the energy and attention devoted to its affairs by the Secretary, Bro. G. W. Speth, the fame of the W.M., and the assiduous support in lectures, essays, and research of Bro. R. F. Gould and other brethren.

The number of our Full Members has, alas! fallen to 28, owing to the loss, by death, of three brethren, each one of Masonic note and of high standing in the world; Bro. W. Mattieu Williams, famous as a chemist and an author, and one of the most genial and kind-hearted men that ever lived; Bro. H. J. Whympier, notable as a Masonic author and a benefactor of our Lodge; and lastly, Bro. Francis George Irwin, one of the founders of our Lodge, for many years a well-known figure among West of England Masons, and holder of high offices; he was a literary man to the core, and has left behind him a splendid collection of books upon Masonic and Hermetic subjects. Our *Transactions* supply a full history of these departed friends and Brothers. Let us hope that the two brethren whose names are now before us for election may both add to the dignity and reputation of the Lodge.

Our Correspondence Circle, with members all over the known world, still grows, and seems likely to continue to increase; over 300 new names have been added during the year, and the total now exceeds 1600. The Lodge has been opened six times this year, and in addition many of the brethren met for a summer outing in July; a very pleasant and instructive day being spent at Canterbury.

Our literary productions during the past year have been of great value; they include a classified catalogue of the Library, the charming lecture of Bro. Sir B. W. Richardson on Robert Burns (we congratulate our Brother upon a knighthood for public and medical services which may have been equalled, but have not been surpassed), three facsimile Rolls of MSS. Constitutions, vol. iv. of our Masonic Reprints, and the several parts of *Ars Quatuor Coronatorum*, or record of our Transactions.

These will form a volume of great importance, as they include articles upon—Architecture as related to our Order, by the W.M.; The Relation of the General Assembly of Masons to the Sheriff's Tourne, by Bro. Gould; The Tabernacle, by Bro. Malden; The Dumfries Kilwinning Lodge, by Bro. Lane; Sikh Initiation, by Bro. Simpson; The Earlier History of Masonry in Austria, by Bro. Malczovich; The Modern Oriental and Medieval use of the Tracing Board, by Bro. Purdon Clarke, and other papers; and this particular volume is notable for the large and valuable plates which it contains, such as portraits of the late W.M., Robert Plot, Mattieu Williams, Whympier, Hofmeyr, and Irwin; Ruins in Cashmere; The Tracing Board as applied to the human form as well as to houses; the Tabernacle of Moses; curious ancient Masonic relics, such as aprons, jugs, jewels and chairs of office.

So that even if absent from all our meetings, our Correspondence members are receiving for their share a voluminous and valuable gift, incomparable to the small fee required.

Before I set me down to draft this short address to you, my brethren, I consulted our Secretary, that Brother of such varied and valuable attainments, as to what line would be desirable, and he wrote to me saying "a general review of our progress would be very appropriate, but we should all like to hear in addition your idea of how we have got on, what we should attempt, what our future direction of study should be, where we have failed,

and what paths we have overlooked. For," he adds, "I know your ideas differ from those of many of your predecessors, and on the occasion of your year of office you are less the representative than the Guide and Mentor for that short period."

So that, accepting the best advice I could get, I will now allude to some of my personal thoughts and Masonic ideals.

No one can for a moment fail to acknowledge the ardour with which the Lodge has carried on the historical branch of our studies, and I am quite prepared to grant that every line of history so gained has a definite and distinctive value in building up a complete fabric of the life history of Freemasonry. My only personal feeling is that a very hard and fast adherence to history, and a tendency to slur over the "hidden mysteries of nature and science," which we are pledged to study, might possibly, if the policy became extreme, be worthy of criticism if not of condemnation, from a Masonic point of view. I quite readily grant that to the cultured Literati of the country our deep historic researches give us a standing of reality and solidity; characteristics which Masonic writers, of course, failed to attain up to the Quatuor Coronati times. But as Masons we must, I think, tolerate to some extent the prejudices of numerous brethren, who shrink from too free an unveiling of the shrine before a scoffing world. There are many, of course, who condemn us root and branch, for the sin of publishing anything at all. I am not of such, and have not much sympathy with their injured feelings, yet I do recognize and I do know the fact that the work of the purely historic school is disenchanting the minds of many pillars of our Lodges, who, learning from the clear and incisive chapters of research into history, which we have published, how commonplace are many of the points previously enshrined in an allegoric tradition, are pervaded with a sense that the treasury has been rifled; forgetting, of course, or not appreciating the fact that those men who have made these studies are not themselves disenchanted of the love and cultivation of Masonry by their work, but are indeed the stable pillars now being builded into the structure of modern Freemasonry.

After all, brethren, life is not all too rosy an existence, and we should try to avoid destroying the halo of romance and beauty which surrounds any branch of it. No one can for one moment doubt that our Lodges are recruited from the ranks of persons who are attracted by its flavour of secrecy and traditional antiquity.

It would be absurd to contend that our candidates are all seeking admission, because they have learned of the large sums we spend in benevolence, and are craving to belong to a society so honourable because so free handed and so benevolent.

Still more absurd would it be to contend that candidates are influenced by a desire to take evening higher classes or post-graduate lessons in mediæval history.

To me it seems that outsiders come into our ranks either because our Order offers a vision of old world romance, a flavour of mysticism, a possibility of magic, or if from none of these reasons, then perhaps from the same reason that some men enter Parliament, because it is one of the best clubs. My excellent historical friends can have no grievance against me for this unveiling, because they have, as I contend, led the way. If I have any influence with this Lodge, and it can be only for a short time, it will be then in the direction of drawing your attention to the mystical rather than material; to the allegorical rather than the historic aspect; and I claim that in so doing I shall be adhering closer to the spirit as well as letter of your ancient ritual than those eruditi, whom I am indeed proud to own as teachers and associates, but from whom I feel some distinction of opinion.

If I felt convinced that the *whole* of Freemasonry arose about the 17th century, from a basis of Trade Societies, into the body of whose customs some half dozen rich and learned men pitchforked a resumé of hints at the learning of the ancients, with a flavour of Hebrew Kabalah and a bit of Neo Platonism, plus a chapter out of the Book of Kings, I confess that Freemasonry would be for me a thing to set aside, and I should cease to be a child playing with a toy.

But I am not so convinced, and my belief is that the masses of Freemasons would never be so convinced, and that if they were so convinced, Masonry would in twenty years become a private learned society with a usual complement of fifty or a hundred members at a guinea each.

My feelings then, brethren, only prompt me to encourage among you the tendency to greater study of symbolism and the analogies between each Masonic point and similar references in other Arcane societies and institutions. Let us also, if possible, spend some time in our definite instructions to investigate the hidden mysteries of nature and science. Why has it been that the development of Masonry this last fifty years, has turned almost entirely away from this direction of research. It has not been the want of men of learning among us, nor of men of light and leading in such investigations.

I make one suggestion of a reason—it has been the reaction from the arduous labours of such brethren as are typed by our good but erratic Bro. Dr. Oliver. I cannot altogether deny that he somewhat overdid the sort of research I am encouraging, and I cannot deny

that he sometimes drew upon his imagination for his facts. Still many years have now passed, and may not the time have come for the pendulum to swing back once more to the philosophy and away from the history, to the mystic shrine and away from the Charter Rolls of the country.

Or at least, my brethren, let us recognise that a complete thread of occult thought runs through our Rituals, and until they be emasculated from such positive evidences of mysticism, no Master can be wrong who encourages study and research into these most interesting and possibly most instructive side lights on the constitution, origin, and aim of a Society which has quadrupled its numbers in fifty years, entirely because it was a Secret Society, and thus opened up a vista of all sorts of possible and impossible—anything?

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At the ensuing Banquet the health of the Worshipful Master was proposed by Bro. R. F. GOULD in the following terms :—

BRETHREN,—The moment has now arrived, when by desire of the Founders and Past Masters of the Lodge, I enter upon the pleasing duty of proposing the toast of the evening, the health of our Worshipful Master.

An outline of the Masonic record of every Brother admitted by us into full membership, is always given in our *Transactions*, but in the case of those who reach the Chair, further particulars are in each instance anxiously awaited by the members of our vast association, and these it has now become a settled practice to supply, to the extent that such information is attainable, in connection with the toast, which on the present occasion, I am privileged to introduce.

Bro. Westcott comes from a good old Devonshire stock, and his father, a surgeon of high repute, practised for many years at Oundle, in Northamptonshire.

Our W.M. was himself educated at Queen Elizabeth's Grammar School, Kingston-on-Thames, and at the Arts Classes of University College, London.

Selecting his father's profession, he pursued his Medical studies at University College and Hospital—also at St. Mary's Hospital. These studies he prosecuted with such diligence and success, as to become a Licentiate of the Society of Apothecaries, and a member of the College of Surgeons, in 1870—at the earliest possible examinations that took place after he had attained the age of twenty-one.

Without any delay whatever, he then repaired to Martock, in Somersetshire, at which place he entered into general practice with his uncle, Richard Westcott Martyn, a surgeon of considerable reputation. While thus occupied, and without any further tuition, he took the degree of Bachelor of Medicine, at the University of London, in November, 1871.

During his residence at Martock he was successively appointed a certifying Factory Surgeon, Public Vaccinator, and Medical Officer of Health. We find him, also, acting as a Manager of Public Elementary Schools, Director of a Fire Brigade, and a most successful organizer of public entertainments. In this latter capacity he acquired an extensive local reputation as a platform reader. Nor must I omit to state, that amidst all these absorbing responsibilities, he nevertheless found time to discharge with thorough efficiency, the onerous duties of Quartermaster to a Battalion of Volunteers.

After an experience of nine years as a general practitioner, our Brother left Somersetshire and came to Hendon in Middlesex, where for two whole years he lived in retirement, studying the Kabalistic philosophy of the Hebrews, the teachings of the Hermetic writers, and the works of the Alchemists and Rosicrucians.

Returning to London in 1881, he was appointed Deputy Coroner for Central London, and Central Middlesex—positions which he still holds, and during his tenure of them, he studied and obtained a degree in Sanitary Science from the College of Physicians (D.P.H.)

In 1892, he was appointed to a temporary Medical Officer of Healthship at Islington, replacing the late famous Dr. Meymott Tidy. But having been, until the time of this temporary appointment, a member of the Vestry of the Parish, he was considered unsuitable for the permanent office. Almost at once, however, he was appointed to two additional Deputy Coronerships, and while on this portion of his public life, it will be convenient to state that more than 2,000 Inquests have been held by him.

Dr. Westcott is a Vice President of the North London Medical and Chirurgical Society, and a Member of Council of the Coroners' Society.

In the Royal British Nurses Association, he has been invested with a Jewel of Honour by H.R.H. the Princess Christian, and although not a total abstainer, is a Member of Council of the Society for the Study and cure of Inebriety.

Our Brother was made a Mason in the Parrett and Axe Lodge, No. 814, at Crewkerne, of which he became the Master in 1874. He also joined the Lodge of Brotherly

Love, No. 329, at Yeovil, and in 1877 was invested with the collar of Provincial Grand Director of Ceremonies for Somersetshire.

Of the Arch and Mark degrees he is likewise a member, and has filled the chief offices in each. He is also a Knight Templar, and Knight of Malta, and a member of the 18th and 30th degrees of the A. & A.S.R.

I may further add, that he has given very convincing proofs of his interest in those charitable Institutions which are the pride of English Freemasonry, by qualifying as a Life Governor of both the Boys' and Girls' Schools.

Dr. Westcott's sponsor in this Lodge was our deeply lamented Bro. Woodford, and he was elected a member on the 2nd of December, 1886. In the following year, he was appointed I.G., and has since served all the other minor offices in the direct line of promotion, including therein (for reasons which do him the highest credit) a two years' occupancy of the Chair of S.W.

I must now turn to another phase of our Brother's career, viz., his long and distinguished connection with the Rosicrucian Society. Of this association I am not a member, so for an explanation of its *raison d'être*, I shall quote from the pages of what will be admitted on all sides to be a perfectly unimpeachable authority, to wit—*Ars Quatuor Coronatorum* (i, 54).

It is there laid down that the Rosicrucian Society of England was constituted in its present form about the year 1865, and has since become the parent of similar Societies in Scotland, Ireland, Canada, and the United States of America. It is not a Masonic degree in any sense, although its members are necessarily Master Masons, and a ritual of admission is made use of. The Society has several Colleges in England, of which that of York is the largest. Then follow the Metropolitan, the Newcastle, and the Lancashire Colleges. The total number of members is about 250.

Its purpose is the scientific, literary, historical, and archæological investigation of the occult wisdom of the ancients, the origin of the Mysteries, of Secret Societies, and of the lost sciences (or arts) of Alchemy, Astrology, the Kabalah, the hieroglyphic literature of Egypt, etc.

Of this Society, Dr. Westcott was for ten years the Secretary General, and a little more than a twelvemonth ago, succeeded Dr. Woodman (by whose death we lost a very valued member of our Outer Circle), as its Supreme Magus, or President.

To the Rosicrucian Society, our Brother has contributed papers, or lectures, on The Legend of Christian Rosenkreuz—The Relation of Alchemy to Chemistry—The Kabalah—The Ever-burning Lamps of the Ancients—The Origin of the Zodiac—The Mandrake Plant, and other essays.

In the literature of his own profession, he is known to the English-speaking world, as joint author of seven editions of the "Extra Pharmacopœia," a work by means of which Medical practitioners are kept abreast of the times with respect to the employment of new remedies. He is also the author of Suicide, its History, Literature, Statistics, and Prevention—The Prevention of Mortality in Childhood—Heart Disease as caused by Alcohol—and A Coroner's Notes on Sudden Death.

In Mystical Literature, our W.M. is likewise favourably known by the following works—The Isiac Tablet of Bembo—The Sepher Yetzirah—Numbers, their Occult Power and Mystic Virtue—and as editor of the writings of Nicholas Flamel, the Alchymist. Among his lighter efforts, are pamphlets on Death—The Early Races of Man—Theosophy and Occultism—Some Anomalies in the Translation of Bible Words—and Alchemy.

His zeal in this branch of research, I may further illustrate by the remark, that as Editor of *Collectanea Hermetica*, he is at present engaged in supervising the issue of a series of Annotated Reprints of curious old tracts upon Hermetic, Rosicrucian, and Alchymic subjects.

In our own Lodge he has read two very excellent papers, "Freemasonry Illuminated by the Kabalah," and "The Mosaic Tabernacle," while our *Transactions* are further enriched by valuable notes on Masons' Marks and Brahmanic Initiation, from his pen.

My store of facts is well nigh exhausted, but there are just a few more words to be said, without which the speech to which you have given so indulgent a hearing, would be incomplete. Dr. Westcott, as I have already told you, is the Supreme Magus of the Rosicrucian Society; and a well-known member of it—Bro. Hughan—to whom in common with some others, I applied for assistance in preparing the sketch I am laying before you, says, of our W.M., that in the studies peculiar to that Society, if he has any equal, which Bro. Hughan greatly doubts, he certainly has no superior; also, that his willingness to help those members of it, whose gifts or opportunities do not equal his own, is simply unbounded.

As previously confessed, I am not a Rosicrucian, but I entertain a great respect for the Society, not only because I have numerous friends within its pale, but on the higher and firmer ground, that an association recruited from our own ranks, the motive for whose



existence is the prosecution of *any studies whatever*, is entitled to the heartiest good wishes of every thinking member of our Ancient and Honourable Fraternity.

The Quatuor Coronati and the Rosicrucians are alike carrying out their explorations in the wide domain of Archæology. There is ample room for both, and if, indeed, on any common ground, the labours of the one seem for a moment to excel or surpass those of the other, let us take comfort from the proverb,—

“No barber shaves so close but another finds worke.”

Of our W.M., I shall now say in conclusion, that what has always struck me as being a noteworthy feature of his character, is the pains he invariably takes to attain a full grasp of any subject coming before us for consideration. His speeches and essays show him to be rightly of opinion that no man—however highly gifted—is a fountain of self generating energy, and that whosoever expends much in productive activity, must take in much by means of judicious study and research. Our Brother has been an extensive writer, and a frequent speaker. But this notwithstanding, his diligence as a reader has left him a considerable margin on the right side.

That his year of office will be in all respects a successful one, we may confidently anticipate, and judging from his past record, the spirit in which he will set out to acquit himself in his new position is clearly portrayed in the homely words of the old ballad:—

“If I were a cobbler, it would be my pride,  
The best of all cobblers to be;  
If I were a tinker, no tinker beside,  
Should mend an old kettle like me.”

We may, therefore, rest assured that our Bro. Westcott will yield to none in a determination to uphold the dignity and importance of the office in which he has been placed this evening. And such being the case, I think we may also congratulate *ourselves*, on the circumstance, that a very high standard of excellence will ever be present to his mind, during the year that must elapse before a successor will be elected and installed in his stead. The Brother he succeeds in the chair has, by a rare combination of qualities, not only endeared himself to us all, but has invested the post of Master with new terrors for those that come after him—while in the Senior Warden, by whom Dr. Westcott will himself be followed in the usual course of events, we have a scholar of exceptional learning and ability, who, when in the fulness of time, he gives this Lodge a larger share of his regard, will I am sure, put the best of us to his trumps, in order to maintain any sort of a figure, if he should have the misfortune to differ from Bro. Ball on any subject which our present Senior Warden may specially make his own.

Whether therefore, our W.M. looks either backward or forward, what it has become the fashion to call an “object-lesson,” is provided for him. This cannot fail to stimulate his own energies to the highest pitch—and for ourselves, the gratifying spectacle of such earnest and devoted students as the I.P.M., the W.M., and the S.W., in our midst, will be alike suggestive of a happy past, a contented present, and a bright future.



## CHRONICLE.

## ENGLAND.

**D**URING the past year our Bro. W. Watson, of Leeds, has been very active, lecturing in the various West Yorkshire Lodges. His subject has been "A Sketch of Freemasonry in England down to 1813," illustrated with exhibits of rare and curious books, documents, etc. The Lodges who have been privileged to listen to our Brother are, Probity, No 61, Halifax; Britannia, No. 139, Sheffield; Scientific, No. 439, Bingley; Harrogate and Claro, No. 1001, Harrogate; Excelsior, No. 1042, Leeds; Royal Wharfedale, No. 1108, Otley; and Defence, No 1221, Leeds.

A SIMPLE but exceedingly interesting ceremony was performed on Saturday afternoon at Boulge, a little village near Woodbridge. In the churchyard there is the grave of Edward Fitzgerald, poet and translator, a friend of Tennyson and Carlyle, and famous all the world over as the interpreter to the English-speaking nations of the works of Omar Khayyam, a Persian chronicler and poet of the eleventh century. In 1884 Mr. William Simpson, the artist, while out with the Afghan Boundary Commission, brought from the grave of Omar Khayyam the seeds of a rose which flourished there. He brought them home, and plants from them having been raised by Mr. Thistelton Dyer, of Kew Gardens, it was resolved to place two bushes at the head of Fitzgerald's grave. The trees were planted in the presence of Mr. Quaritch, Mr. W. Simpson, Mr. Edward Clodd, Mr. Clement Shorter, Mr. Moncure Conway, and Mr. George Whale, vice-president of the Omar Khayyam Club.—*Daily Telegraph*, London, 9th October, 1893.

**Lodge of Research, No. 2429, Leicester.**—The Lodge was consecrated at the Annual Communication of the P.G.L., held on the 26th October, 1892, the Dep.P.G.M., Bro. S. S. Partridge, P.A.G.D.C., officiating, at whose request the first Master, Bro. J. T. Thorpe, P.M., 523, was installed by Bro. G. W. Speth. Bro. W. Kelly, R.W.P.P.G.M., Bro. Speth, and Bro. W. H. Barrow, Mus. Doc., were elected honorary members. The objects of the Lodge are thus officially described:—To provide a centre and bond of union for Masonic students and brethren of literary tastes: To provide and encourage an exemplary rendering of the Masonic ritual and ceremonies: To attract and interest brethren by means of papers upon the history, antiquities and symbolism of the Craft, in order to imbue them with a love for Masonic research: And generally—to cultivate Masonic good-fellowship, and promote the Grand Principles upon which our Order is founded.

At the meeting on the 28th November, 1892, the W.M. read a paper on "Medieval Masonry—a retrospect," wherein he reviewed the position of the old Operative Lodges and described the gradual evolution of the Lodges of to-day. Facsimilies of the Old Constitutions and other documents were exhibited, and a summary given of the history of the Craft from 1717 onwards.

At the meeting on the 23rd January, 1893, the Secretary, Rev. H. S. Biggs, produced and commented on an old clearance certificate granted to a driver in the Royal Artillery, Bro. W. Bisshop, by Lodge Bandon, Ireland, in 1809. Facsimiles of the document were distributed. It was found in an old tin case in the Masonic Hall, Leicester, but there is no evidence to show how it came into the possession of the Masonic Hall Library. The pen and ink drawings which embellish the document are curious, and Bro. Partridge pointed out that the squarcs in the tessellated pavement were squarely placed and not diamond-shaped, a subject which has since engaged the attention of the Quatuor Coronati Lodge.

On the 27th March the W.M. read a long and interesting paper on "Extinct Leicestershire Lodges," and Bro. W. H. Staynes sent in a paper on the well-known "Pompeii Mosaic," both of which evoked considerable interest.

On the 29th May, Bro. F. W. Bilson read a paper on "A Freemason's Lodge, its form and extent": after which Bro. W. M. Williams, P.M. 279, was unanimously elected W.M. for the ensuing year. A proposition to form a Correspondence Circle was then adopted. In its general features, and even in particulars, this will resemble the same institution annexed to the Quatuor Coronati Lodge. The fee will be five shillings per annum.

It will thus be seen that this Lodge has done really good work during its first year of existence, and should prove a centre of interest to every intelligent Mason in Leicestershire. Starting with eight founders, it has since been strengthened by the accession of six joining members, and enters on its second session with every prospect of continued success.

## SOUTH AFRICA.

The installation of Dr. H. W. Dieperink as Deputy Grand Master in South Africa of the Supreme Grand Chapter of the Netherlands took place last night at the Goede Hoop Temple in the presence of the largest number of Rose Croix Masons yet convened in what is known in the phraseology of the degree as the "Valley" of Cape Town. The conduct of the proceedings was entrusted by the authorities in Holland to the Chapter De Goede Hoop, whose members fully justified that confidence and the reputation of Dutch Masonry in this city by the manner in which they availed themselves of the opportunities afforded by their ritual and the architectural beauties of the world renowned Temple to produce successfully a ceremonial of an elaborate and imposing character. It is only to be regretted that details of such an occasion can hardly be hinted at without disclosing what only those privileged to be present are entitled to know.

The President of the Chapter, Bro. C. C. Silberbauer, effectively discharged the duties of Installing Officer, being efficiently assisted by the following officers:—Bros. C. C. de Villiers, Past President; J. G. Muller and C. J. Muller, Wardens; Bro. Barry Munnik, Acting Orator; C. F. Silberbauer, Chancellor; J. Cuypers, Master of Ceremonies; G. T. Amphlett, Ambassador; T. Barrow Dowling, Organist; J. H. Shipley, Examiner; K. N. de Kock, Treasurer. The Very Rev. the Dean, by special request, officiated as Chaplain. The local Sister Chapter, Spes Bona and Southern Cross, were in full attendance, and the Supreme Councils of England and Wales and of Scotland were represented by their 33 degree members, Bros. Giddy and Dr. Douglass. At the termination of the proceedings the newly-instituted Deputy Grand Master entertained the Convocation at a banquet at Roux's Masonic Hall.

The following address engrossed and illuminated with the designs of the Degree and armorial bearings of the Grand Chapter and of the recipient was presented to Dr. Dieperink immediately upon his induction:—

*W.S.B. to F.H.C., Dr. Hendrik Willem Dieperink, V. of Somerset West.*

"R.W. and M.E. Sir and Brother,—We, the undersigned, at the request and on behalf of the members of the Rose Croix Chapter de Goede Hoop, beg to tender you our hearty felicitations on your appointment as Deputy Grand Master in South Africa for the High Degrees of Freemasonry under the Constitution of the Netherlands. The announcement that the Sovereign Grand Chapter in Holland had been pleased to give effect to our petition that you should succeed our late lamented and R.W. Bro. Jan Hendrik Hofmeyr, as the Supreme Head of our Division of the Order in this part of the world, was received with great satisfaction by all the brethren, and especially by this, the oldest Chapter, of which you have been for so many years so distinguished a member. When we reflect that you are a Freemason of many years' standing; that the reputation of your intimate acquaintance with the various constitutions, rituals and customs, the history, antiquities, and jurisprudence of the Craft is more than South African; that you never hesitated to place your stores of knowledge and experience at the disposal of any Chapter or Lodge, or even of any entered apprentice who appealed to you for counsel and guidance, and above all, that you are held in such high respect, by the non-Masonic portion of the community, we indeed feel that it is we who are to be congratulated in having been placed under your benign sway. In wishing you a long, peaceful, and prosperous career as our Deputy Grand Master for the High Degrees, we would assure you of our sincere esteem and unswerving loyalty, and pray that when your toils and warfare, as well as ours, here on earth are ended, we may all be deemed worthy to share in the everlasting triumph of our Eternal and only True Master. We remain, in Faith, Hope, and Charity, your fellow S.P.R.X., C. Christian Silberbauer, President; Charles C. de Villiers, Inspector; J. G. Muller, Senior Warden; C. J. Muller, Junior Warden; H. H. Juta, Orator; C. Fred Silberbauer, Chancellor; K. N. de Kock, Treasurer; J. Cuypers, Master of Ceremonies; G. T. Amphlett, Ambassador; J. Shipley, Examiner."

The following address by Rose Croix Masons, who are also members of the Goede Trouw Lodge, was also presented:—

*To Dr. Hendrik Willem Dieperink, Deputy Grand Master in South Africa, for the High Degrees of Freemasonry in the Netherlands, its colonies, and other countries, F.H.C.*

"E. W. and V. E. Sir and Brother.—We, the undersigned Rose Croix Masons, who have lately petitioned the Sovereign Grand Chapter for a revival of the Chapter of the Venerable and long established Chapter "De Goede Trouw" gladly avail ourselves of this first opportunity afforded us by this large and representative convocation of Rose Croix Masons jointly to convey to you our cordial congratulations on your appointment as Deputy Grand Master for South Africa, and to express our gratification at the choice for so impor-

tant an office having fallen upon one who has for so many years zealously cherished the true interests of the rite and assiduously propagated and practised the principles of our noble Order. We esteem ourselves fortunate in having the advantage to be placed under the guidance and government of a Deputy Grand Master whose repute for Masonic culture and erudition commands such widespread respect not only in this country but even in the oldest homes of all degrees of Masonry in other parts of the world. That the Supreme Architect of the Universe may bless your labours in the Craft, that His Providence may long sustain and support you in your high office, and that you may in His good time, by His mercy, attain that everlasting Crown of Glory to which all deserving combatants under the Rosy Cross hope to succeed is the fervent prayer of your affectionate and obedient brethren:—G. F. Hoffman, E. Brandt, J. de Villiers Heckrood, C. Bernstein, J. R. G. Klerck, F. Schapper, C. Roll, P. Mcke, and P. J. van Coller.”—*Cape Argus*, 1st September, 1893.

### NORTH AMERICA.

Mr. Walter Besant, one of England's most celebrated literateurs, whose name and fame extends throughout the civilized globe, is at the Kenmore on his return from the congress of authors at Chicago. The distinguished gentleman is also a renowned member of the Masonic Fraternity with which he has been identified for over a quarter of a century.

He is an honoured Past Master of one of London's famous Lodges, and a founder, active member and present treasurer of the very celebrated and only Masonic Literary Lodge in the world, Quatuor Coronati, 2076, of London, England. The object of the famous Brotherhood of eminent men is to inculcate and extend the principles of the great Fraternity and elevate and preserve its literature.

This morning Brother Besant was waited upon by R.W. Solomon Strasser, Past Grand Steward of the Grand Lodge, state of New York, and an honorary member of the Coronati, and was most cordially welcomed. Later in the morning Bro. Besant returned the call. He was met by several distinguished craftsmen, including T. Austin Williamson, an honorary member of the Coronati, and Mr. Benjamin Strasser, a representative member of Mount Vernon, No. 3, the oldest Lodge in the city.

Bro. Besant manifested a deep interest in local masonry, and was greatly gratified at its healthful growth. As souvenirs of his visit, he was presented by R.W. Solomon Strasser with several pamphlets of historic interest; also one of the original Masonic medals of Washington.

This afternoon the famous author will visit the capitol. He will return to the metropolis to-morrow and sail for home Saturday. His brief visit to the Craftsmen here was a graceful compliment which is highly appreciated.—*The Times-Union*, Albany, N.Y., 17th July, 1893.

On the 25th May, our Bro. T. S. Parvin, to whose life-long exertions the marvellous success of the Masonic library at Cedar Rapids, Iowa, U.S.A., is chiefly due, celebrated his Golden Wedding Day. His brethren of No. 2076 join in the numerous felicitations of which he was the happy recipient. It is given to few men to look back upon 50 years of married life; but the harder they work, the better their chance seems to be; a truism of which our Bro. Parvin is a brilliant example.

### CUBA.

**Havana.**—We are going to imitate you as regards the creating of a Lodge something like “Quatuor Coronati,” called the “Veteran Lodge,” and in which all members must be of ten years standing as masters, and in all the meetings there will be something read and commented on; you will see it all published in the “Gran Logia” bye and bye.—G. R. FRIAS.

### GERMANY.

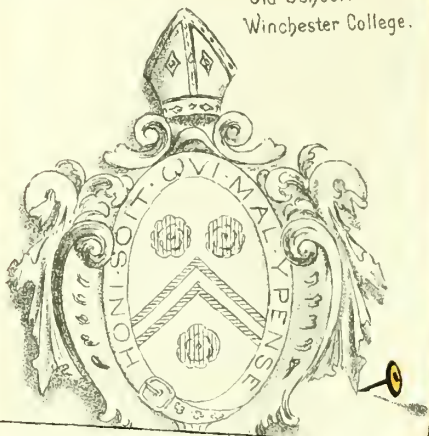
OUR late Brother, Capt. Horst von Baerenstein (*A.Q.C.*, vi., 80), has left behind him a collection of about 800 Masonic coins, medals and jewels, which are to be sold. It is believed to be the best collection in Germany, the German papers even say it is the best in the world, but that seems to us doubtful in view of the collection made by Bro. Shackles, of Hull. We are afraid this announcement will appear too late to be of any use to the collectors among our Correspondence Members, but it might still be worth while addressing Herr Justizrath Grosse, Altenburg, S.A., who has been entrusted with the disposal of the collection

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# Lodge of the QUATUOR

Arms of William of Wykeham.  
Old School.  
Winchester College.

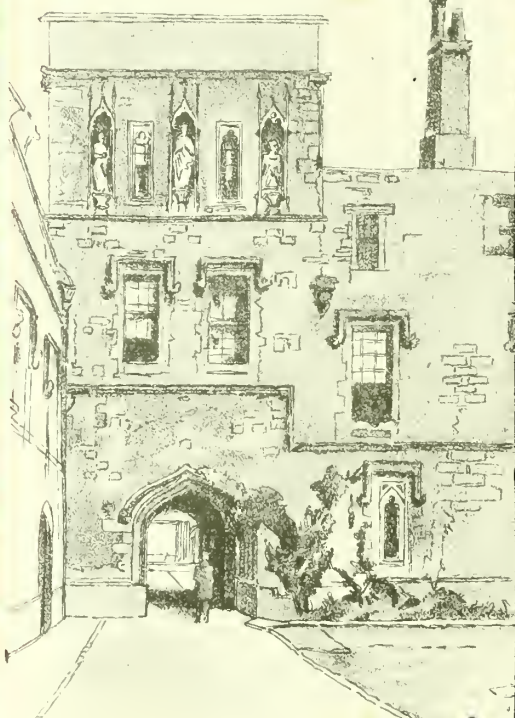


## CORONATI

№ 2076.

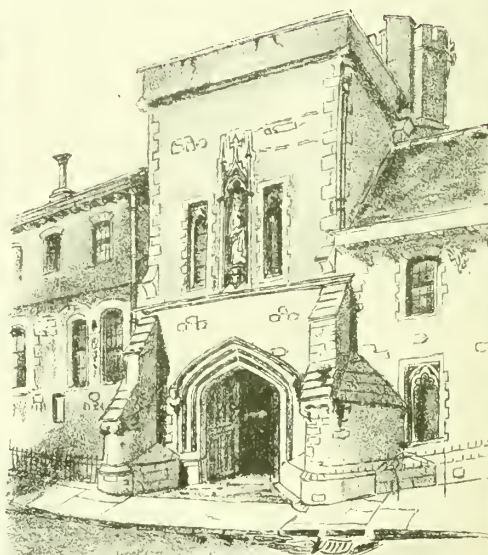


To the Members of both  
**CIRCLES**  
"HEARTY GOOD WISHES"  
from the  
**W.M. & OFFICERS.**



W<sup>m</sup> Simpson.

The Middle Gate,  
Winchester College.



Main Entrance,  
Winchester College.

### ST JOHN'S DAY IN WINTER 1893.

# 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, 1893.**

Margate:

PRINTED AT "KEBLE'S GAZETTE" OFFICE.

MDCCCXCIII.

### Past Masters and Founders:

- \* SIR CHARLES WARREN, *G.C.M.G.*, D.G.M., East.Archi., Past Master.
  - \* WILLIAM HARRY RYLANDS, P.G.Stew., Past Master.
  - \* ROBERT FREKE GOULD, P.G.D., Past Master.
  - \* GEORGE WILLIAM SPETH.
  - \* WALTER BESANT, *M.A.*
  - \* JOHN PAUL RYLANDS.
  - \* SISSON COOPER PRATT, Lieut. Col., Past Master
  - \* WILLIAM JAMES HUGHAN, P.G.D.  
WILLIAM SIMPSON, *R.I.*, *M.R.A.S.*, Past Master.  
WITHAM MATTHEW BYWATER, P.G.S.B., Past Master.  
THOMAS HAYTER LEWIS, Professor, *F.S.A.*, *R.I.B.A.*, Immediate Past Master.
- 
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### Officers of the Lodge:

Worshipful Master	WILLIAM WYNN WESTCOTT, <i>M.B.</i>
Senior Warden	REV. CHARLES JAMES BALL, <i>M.A.</i>
Junior Warden	EDWARD MACBEAN.
Treasurer	WALTER BESANT, <i>M.A.</i>
Secretary	GEORGE WILLIAM SPETH.
Senior Deacon	GUSTAV ADOLF CÆSAR KUPFERSCHMIDT.
Junior Deacon	CASPAR PURDON CLARKE, <i>C.I.E.</i>
Director of Ceremonies	ROBERT FREKE GOULD, P.G.D.
Inner Guard	SYDNEY TURNER KLEIN, <i>F.L.S.</i> , <i>F.R.A.S.</i>
Steward	THOMAS BOWMAN WHYTEHEAD, P.G.S.B.

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### Cyler:

JOHN W. FREEMAN, P.M., 147.      Freemasons' Hall, Great Queen Street, W.C.



DEAR BRETHREN,

December 27th, 1893.



THE return of the Feast of St. John in Winter, finds me in the honourable but responsible position of Master of the Quatuor Coronati Lodge, and from the symbolic throne of Solomon I send to you all my most hearty greetings, and I convey at the same time the best wishes of the Past Masters and other officers.

Although I have been for many years numbered among the rulers of the Craft, I take much pleasure in saying that the Mastership of the Quatuor Coronati Lodge is esteemed by me as an honour of an entirely unique character, and one not to be put in comparison with the office of Master of any other private Lodge in the world; for our Lodge numbers in its Inner and Outer Circles more than 1600 Free and Accepted Masons who have all either won their reputation as Masonic authorities, or have at least entered upon the path of the Student of Masonic lore.

It is my privilege to succeed a Brother who, having spent a life-time in the study and art of Architecture, has worthily brought his life's work to a climax in ruling our Lodge for the past year, both wisely and well.

The task of showing myself a successor, who can maintain the present high standard of learning and efficiency reached by our Lodge, will indeed be arduous; but it is taken up with enthusiasm, and may I hope be achieved, so that when my year of office has also been recorded, I may be able to transfer to the Brother whom you select to succeed me, a position still full of honour, dignity, and world-wide renown.

The vivacity and good will which characterize our English Yule-tide are still about me as I pen this greeting, and that the mutual respect, esteem, and brotherly love now so generally felt, may be continued throughout the year, especially between all members of the mystic tie, is the earnest wish of

Yours faithfully and fraternally,

WYNN WESTCOTT, MB.,

W.M. 2076.

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#### NOTE TO THE ST. JOHN'S CARD.

WILLIAM OF WYKEHAM was born in the year 1324. His parents are said to have been poor persons and had not the means to send him to one of the public schools; but some kind patron, in accordance with the admirable usage of the times, sent him to Winchester, with which city his memory is inseparably connected. His name first appears in the records in 1356, as Clerk of the Royal Works, among which were Windsor Castle, rebuilt under his superintendence; and in the following year Edward III. conferred upon him the rectory of Pulham in Norfolk. Other clerical preferments were bestowed upon him during subsequent years, until 1366, when he was appointed to the bishopric of Winchester, and was also made chancellor, which latter office he retained for four years. In his day the see of Winchester was one of the most lucrative, and its possessor enjoyed the use of no fewer than twelve castles or palaces as places of residence. Wykeham's early taste and experience as an architect led him to undertake the repair and decoration of these buildings, which he effected at a cost of £14,000, an enormous sum in those days and equivalent to a quarter of a million of modern money. He applied himself with great zeal to the reformation of abuses in the monasteries and religious houses throughout his diocese. He founded at Winchester a school, in which youths might be educated "for the honour of God and increase of His worship, for the support and exaltation of the Christian faith, and for the improvement of the liberal arts and sciences." From this place they were drafted to New College, Oxford, which he also rebuilt and endowed. Wykeham next determined to rebuild the greater part of his cathedral, which was accordingly begun in 1395, and completed in ten years, just before his death.

WILLIAM OF WYKEHAM, the architect, bishop, statesman, the munificent patron of education and the builders' craft, has been claimed as one of our own Fraternity, even as the head of it. Dr. James Anderson, in the second edition of the Constitutions of the Grand Lodge of England (1738), thus speaks of him:—"Richard II. succeeded his Grandfather, A.D. 1377. He employ'd *William a Wickham*, Bishop of *Winchester*, *Grand Master*, to rebuild *Westminster-Hall* as it now stands; and *William*, at his own Cost, built *New College, Oxford*, and founded *Winchester College*, while Others built about 15 pious Houses."

It will not be necessary to point out to our members that nowhere do we find the least indication of such a title as Grand Master in connection with Masonry previous to the year 1716, and that Anderson is, so far as we know, quite unjustified in conferring it on Wykeham. But in view of the whole life of the man and of his position as *Clerk of the Royal Works*, there is nothing far fetched in the supposition that he may really have been a member of our Fraternity, and it is quite evident that he must have had it in his power to exercise considerable control over our predecessors. We will not therefore quarrel with the Doctor's want of accuracy, and as it was generations after Anderson's death before anyone was hardy enough to question any of his statements, Wykeham has unalterably taken his place as a *traditional* Grand Master of Masons.

Exactly 500 years ago Wykeham founded the celebrated school or college of Winchester. The anniversary was the occasion of much rejoicing in the ancient City a few months since. It will not be deemed out of place that the Lodge of the Quatuor Coronati should avail of that recent Commemoration to honour the memory of a man, who, though not a Grand Master, was certainly associated very actively with our Craft, and displayed throughout his life a great number of those virtues which we are in the habit of claiming as being among the higher characteristics of Freemasonry.

The Traeing-board on our Card this year, therefore, not only displays the usual greetings to one and all from the W.M. and Officers of No. 2076, but is covered with reduced facsimiles of sketches made at Winchester by our Past Master Brother W. Simpson, which he has kindly placed at our disposal for the purpose.

# Members of the Lodge in the Order of their Seniority.

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- 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. 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 Hughan, William James. *Dunscore, 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 Whytehead, Thomas Bowman. *Acomb House, York*. 1611, 2076, 2328, P.M., *P.Pr.G.W., North and East Yorks*. Past Grand Sword Bearer. Steward. Joined 7th April, 1886.
- 12 Riley, John Ramsden. 49, *Grey Road, Walton, Liverpool*. 387, 2076, P.M., *P.Pr.G.D.C., West Yorks*. Joined 7th April, 1886.
- 13 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. Immediate Past Master. Joined 3rd June, 1886.
- 14 Westcott, William Wynn, M.B., Lond. 396, *Camden Road, N.W., London*. 814, 2076, P.M., *P.Pr.G.D.C., Somersetshire*. Worshipful Master. Joined 2nd December, 1886.
- 15 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.
- 16 Crawley, William John Chetwode, LL.D., Member of the Senate, Dublin University. 3 and 4, *Ely Place, Dublin*. 357 (I.C.), 2076, P.M., *Elected Member of the G.L. of Instruction, and Registrar of the Grand Chapter of Instruction, Ireland*. Senior Grand Deacon, Ireland. Joined 2nd June, 1887.
- 17 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. Senior Warden. Joined 8th September, 1887.
- 18 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., Past District Grand Master, Past District Grand Superintendent (R.A.), Gibraltar. Joined 8th September, 1887.
- 19 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.
- 20 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.
- 21 Macbean, Edward. 113, *Douglas Street, Glasgow*. 1 (S.C.), 2076, 50 (S.C.), 600, 2029, P.Z., *Depute Superintendent (R.A.), for the Lower Ward of Lanarkshire*. Past Grand Chancellor, Scotland, Grand Representative of the Grand Lodge of Maine. Junior Warden. Local Secretary for Glasgow and Vicinity. Joined 4th May, 1888.

- 22 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.
- 23 Kupferschmidt, Gustav Adolf Cæsar. 23, *Woodberry Grove, Finsbury Park, N., London.* 238, 2076, P.M., Senior Deacon. Joined 4th January, 1889.
- Clarke, Caspar Purdon, C.I.E. 4, *The Residences, South Kensington Museum, S.W., London.* 1196, 2076. Junior Deacon. Joined 4th January, 1889.
- 25 Klein, Sydney Turner, F.L.S., F.R.A.S. *The Observatory, Stanmore.* 404, 2076. Inner Guard. Joined 8th November, 1889.
- 26 Richardson, Sir 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.
- 27 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. District Grand Master, Grand Superintendent, Malta. Joined 24th June, 1891.
- 28 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.

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## Members of the Correspondence Circle.

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### GOVERNING BODIES.

		Joined.
1 Grand Lodge of England, Library	London	September, 1887
2 Provincial Grand Lodge of Staffordshire	Stafford	May, 1889
3 Provincial Grand Chapter of Staffordshire	Stafford	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	Durban	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 Massachusetts	Boston	January, 1890
16 Grand Lodge of New York, Masonic Library	New York	November, 1890
17 Grand Lodge of Virginia	Richmond	January, 1893
18 Grand National Lodge of Germany, Bro. C. Schulze, Librarian	Berlin	May, 1887
19 Grand Lodge of New Zealand	Auckland	November, 1891
20 Grand Lodge of South Australia	Adelaide	January, 1890
21 Grand Lodge of Victoria	Melbourne	November, 1890
22 Grand Orient of Italy	Rome	November, 1891
23 Supreme Council, Ancient and Accepted Scottish Rite, England	London	May, 1888
24 Supreme Council, Ancient and Accepted Scottish Rite, Italy	Rome	November, 1891
25 Supreme Council, Ancient and Accepted Scottish Rite, Belgium	Brussels	May, 1887
26 Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction of the United States of America	Washington	March, 1892
27 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).

		Joined.	
28	No. 19	Royal Athelstan Lodge	London January, 1890
29	„ 39	St. John the Baptist Lodge	Exeter October, 1890
30	„ 57	Humber Lodge	Hull May, 1889
31	„ 61	Lodge of Probity	Halifax, Yorkshire November, 1890
32	„ 68	Royal Clarence Royal Arch Chapter	Bristol October, 1891
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	„ 150	Lodge Perfect Unanimity	Madras October, 1893
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	„ 262	Salopian Lodge	Shrewsbury January, 1889
42	„ 272	Lodge of Harmony	Boston, Lincolnshire March, 1890
43	„ 278	Lodge of Friendship	Gibraltar October, 1888
44	„ 297	Witham Lodge	Lincoln March, 1891
45	„ 309	Lodge of Harmony	Fareham, Hampshire March, 1888
46	„ 331	Phœnix Lodge of Honour and Prudence	Truro, Cornwall November, 1887
47	„ 342	Royal Sussex Lodge	Landport, Hampshire November, 1888
48	„ 362	Doric Lodge	Grantham, Lincolnshire March, 1890
49	„ 374	St. Paul's Lodge	Montreal, Canada June, 1888
50	„ 387	Airedale Lodge	Saltaire, Yorkshire January, 1891
51	„ 418	Menturia Lodge	Hanley, Staffordshire May, 1889
52	„ 422	Yarborough Lodge	Gainsboro', Lincolnshire March, 1890
53	„ 450	Cornubian Lodge, "Coombe" Library	Hayle, Cornwall November, 1887
54	„ 459	Lodge Himalayan Brotherhood	Simla, Punjab October, 1892
55	„ 465	Lodge Goodwill	Bellary, Madras October, 1893
56	„ 508	Lodge Zetland in the East	Singapore October, 1890
57	„ 510	St. Martin's Lodge	Liskeard, Cornwall March, 1890
58	„ 525	Lodge Zetland	Hong Kong October, 1888
59	„ 539	St. Matthew's Lodge	Wallsall, Staffordshire January, 1889
60	„ 542	Lodge of Philanthropy	Maulmain, Burma October, 1890
61	„ 546	Etruscan Lodge	Longton, Staffords March, 1893
62	„ 551	Yarborough Lodge	Vennor, I.W. May, 1893
63	„ 566	Lodge St. Germain	Selby, Yorks October, 1893
64	„ 611	Lodge of the Marches	Ludlow, Shropshire January, 1889
65	„ 614	Lodge Star of Burma	Rangoon June, 1890
66	„ 617	Excelsior Lodge	Buenos Ayres May, 1890
67	„ 622	St. Cuthberga Lodge	Wimborne, Dorsetshire January, 1888
68	„ 624	Abbey Lodge	Burton-on-Trent March, 1889
69	„ 637	Portland Lodge	Stoke-upon-Trent October, 1888
70	„ 660	Camalodunum Lodge	Malton, Yorks March, 1891
71	„ 696	St. Bartholomew Lodge	Wednesbury, Staffords January, 1889
72	„ 711	Goodwill Lodge	Port Elizabeth, South Africa June, 1887
73	„ 712	Lindsey Lodge	Louth, Lincolnshire May, 1889
74	„ 726	Staffordshire Knot Lodge	Stafford March, 1888
75	„ 735	Southern Star Lodge	Nelson, New Zealand January, 1892
76	„ 751	Eastnor Lodge	Ledbury, Herefordshire January, 1889
77	„ 752	Combermere Lodge	Melbourne, Victoria June, 1890
78	„ 773	Gold Coast Lodge	Cape Coast, W. Africa October, 1890
79	„ 792	Pelham Pillar Lodge	Grimsby, Lincolnshire May, 1890
80	„ 796	North Australian Lodge	Brisbane, Queensland January, 1892
81	„ 804	Carnarvon Lodge	Havant, Hampshire November, 1887
82	„ 809	Lodge of United Good Fellowship	Wisbech, Cambridgeshire March, 1892

No.	Lodge Name	Location	Joined.
83	Lodge Victoria in Burma	Rangoon	June, 1890
84	Lodge of Otago	Dunedin, New Zealand	May, 1888
85	Isaac Newton University Lodge	Cambridge	May, 1891
86	Acacia Lodge	Monte Video	June, 1890
87	Lodge of Loyalty	St. Helen's, Lancashire	November, 1888
88	Gosport Lodge	Gosport	May, 1893
89	Phoenix Lodge	Rotherham, Yorkshire	January, 1891
90	Pattinson Lodge	Plumstead, Kent	January, 1892
91	Lodge St. Augustine	Canterbury	November, 1892
92	Kingston Lodge	Hull	November, 1889
93	Lodge Star of the South	Buenos Ayres	June, 1890
94	St. John's Lodge	Lichfield, Staffordshire	January, 1890
95	Marmion Lodge	Tamworth, Staffordshire	May, 1889
96	Tyrian Lodge	Eastbourne	March, 1891
97	Lodge St. George	Singapore	October, 1890
98	Lodge Pitt-Macdonald	Vepery, Madras	October, 1893
99	Denison Lodge	Scarborough	November, 1889
100	Lodge Rangoon	Rangoon	June, 1890
101	St. Alban's Lodge	Grimsby, Lincolnshire	May, 1890
102	Aldershot Camp Lodge	Aldershot	May, 1888
103	Jordan Lodge	Torquay, Devonshire	January, 1888
104	Campbell Lodge	Hampton Court, Middlesex	November, 1891
105	United Service Lodge	Landport, Hampshire	January, 1889
106	Light in the Himalayas Lodge	Murree, Punjab	October, 1888
107	Wharnccliffe Lodge	Penistone, Yorkshire	March, 1888
108	Meridian Lodge	Cradock, Cape Colony	June, 1889
109	Isle of Axholme Lodge	Crowle, Lincolnshire	May, 1890
110	Friendly Lodge	Barnsley, Yorkshire	January, 1888
111	Wellington Lodge	Wellington, New Zealand	November, 1887
112	St. Mary Magdalen Lodge	London	March, 1890
113	Duke of Cornwall Lodge	St. Columb, Cornwall	March, 1888
114	Mount Edgecumbe Lodge	Cambourne, Cornwall	March, 1891
115	Eboracum Lodge Library	York	May, 1887
116	Castle Lodge	Bridgenorth, Shropshire	March, 1889
117	Alma Mater Lodge	Birmingham	November, 1891
118	Natalia Lodge	Pietermaritzburg, Natal	March, 1889
119	Comet Lodge	Barcaldine, Queensland	June, 1892
120	Lodge Fraternity and Perseverance	Benares, India	March, 1892
121	Transvaal Lodge	Pretoria, S.A.R.	November, 1893
122	Southern Cross Lodge	Harrismith, Orange Free State	January, 1889
123	Tudor Lodge	Harborne, Staffordshire	March, 1889
124	Corinthian Lodge	Amoy, China	March, 1889
125	Charles Warren Lodge of Instruction	Kimberley	October, 1892
126	Duke of Connaught Lodge	Landport, Hampshire	October, 1888
127	Tudor Lodge of Rifle Volunteers	Wolverhampton, Staffordshire	January, 1889
128	Raphael Lodge	Roma, Queensland	May, 1893
129	Claremont Lodge	Croydon, Surrey	November, 1893
130	Chine Lodge	Shanklin, Isle of Wight	March, 1888
131	Audley Lodge	Newport, Shropshire	January, 1888
132	Graystone Lodge	Whitstable, Kent	March, 1889
133	Stewart Lodge	Rawul Pindee, Punjab	May, 1889
134	Hampshire Lodge of Emulation	Portsmouth	January, 1888
135	Agricola Lodge	York	November, 1887
136	Lodge Waitohi	Picton, Marlboro', N.Z.	May, 1891
137	Prudence Lodge	Leeds	November, 1887
138	St. Clair Lodge	Landport, Hampshire	January, 1889

139	No.	2089	Frere Lodge	Aliwal North, Cape Colony	Joined. May, 1891
140	„	2109	Prince Edward Lodge	Heaton Moor, Lancashire	May, 1891
141	„	2113	Lodge Umzimkulu	Umzimkulu, E. Griqualand	May, 1890
142	„	2153	Lodge of Hope	Gosport, Hampshire	November, 1887
143	„	2155	Makerfield Lodge	Newton-le-Willows, Lancashire	May, 1889
144	„	2208	Horsa Lodge	Bournemouth, Hampshire	January, 1888
145	„	2225	Lodge Perak Jubilee	Taiping Malay Peninsula	October, 1890
146	„	2252	Rocky Park Lodge	Barkly East, Cape Colony	October, 1891
147	„	2264	Chough Lodge	London	May, 1890
148	„	2280	Lodge of St. John	Saugor, Central Provinces, India	November, 1889
149	„	2300	Aorangi Lodge	Wellington, New Zealand	November, 1891
150	„	2314	El Dorado Lodge	Zeerust, S.A.R.	June, 1892
151	„	2370	Lodge Albert Victor	Lahore, Punjab	January, 1891
152	„	2402	St. George's Lodge	Larnaca, Cyprus	March, 1892
153	„	2406	Robinson Lodge	Maidstone, Kent	May, 1893
154	„	2419	Hope Lodge	Allora, Queensland	March, 1893
155	„	2433	Minerva Lodge	Birkenhead, Cheshire	November, 1892

### LODGES, &c., NOT UNDER THE GRAND LODGE OF ENGLAND.

156	Royal Arch Chapter, No. IX. (I.C.)	Dungannon, Tyrone	November, 1893
157	Ark Lodge, No. X. (I.C.)	Belfast	October, 1888
158	Star of the Border Lodge, No. 293 (I.C.)	Stanthorpe, Queensland	May, 1893
159	West End Lodge, No. 331 (I.C.)	South Brisbane, Queensland	May, 1892
160	Prince Frederick William of Prussia Lodge, No. 431 (I.C.)	Ballymena	January, 1889
161	Derriaghy Royal Arch Chapter, No. 602 (I.C.)	Lisburne, Antrim	October, 1893
162	Naval and Military R.A. Chapter No. 40 (S.C.)	Edinburgh	March, 1889
163	Darling Downs Royal Arch Chapter, No. 194 (S.C.)	Toowoomba, Queensland	October, 1892
164	Saltcoats and Ardrossan St. John's Royal Arch Lodge, No. 320 (S.C.)	Ardrossan, Ayrshire	June, 1893
165	Southern Cross Lodge No. 398 (S.C.)	Cape Town	October, 1889
166	Lodge St. Andrew, No. 435 (S.C.)	Brisbane, Queensland	November, 1891
167	Lodge Athole and Melville, No. 455 (S.C.)	Brisbane, Queensland	June, 1893
168	Lodge Caledonia, No. 661 (S.C.)	Meerut, Bengal	March, 1892
169	Douglas Lodge, No. 677 (S.C.)	Rockhampton, Queensland	June, 1891
170	St. John's in the South Lodge, No. 747 (S.C.)	Barberton, Transvaal	October, 1889
171	Lodge Athole, No. 752 (S.C.)	Bundaberg, Queensland	October, 1893
172	Mount Morgan Lodge, No. 763 (S.C.)	Mount Morgan, Queensland	June, 1891
173	Golden Light Lodge, No. 766 (S.C.)	Potchefstrom, S.A.R.	January, 1892
174	Lodge Sir William Wallace, No. 768 (S.C.)	Croydon, Queensland	March, 1892
175	Mount Morgan Royal Arch Chapter (S.C.)	Mount Morgan, Queensland	June, 1891
176	Darling Downs Lodge, No. 775 (S.C.)	Toowoomba, Queensland	January, 1891
177	Lodge de Goede Hoop (D.C.)	Cape Town	September, 1887
178	Jubilee Lodge (D.C.)	Barberton, Transvaal	October, 1889
179	Lodge Unie (D.C.)	Rietkuil, S. African Republic	January, 1891
180	Lodge Hiram Abiff	The Hague, Holland	October, 1891
181	Lodge Minerva zu den drei Palmen	Leipsic, Saxony	January, 1889
182	Lodge Archimedes zu den drei Reissbretern	Altenburg, Saxe-Altenburg	November, 1890
183	Lodge Montana	Breslau	June, 1890
184	Lodge Indissolubilis	Berlin	June, 1889
185	Lodge Zur Hansa	Bremen	May, 1891
186	Albion Lodge, No. 5 (N.S.C.)	New Glasgow, Nova Scotia	October, 1893
187	New Caledonia Lodge, No. 11 (N.S.C.)	Pictou, Nova Scotia	May, 1893
188	Orient Lodge, No. 395 (N.C.C.)	Wilmington, N. Carolina, U.S.	October, 1890
189	Lodge of Fidelity, No. 5 (S.A.C.)	Gawler, South Australia	May, 1892

190	Lodge of St. John, No. 15 (S.A.C.)	Strathalbyn, South Australia	Joined. May, 1892
191	Victoria Lodge, No. 26 (S.A.C.)	Jamestown, South Australia	November, 1892
192	Holdfast Lodge, No. 30 (S.A.C.)	Unley, South Australia	May, 1892
193	Emulation Lodge, No. 32 (S.A.C.)	Norwood, South Australia	October, 1892
194	Mount Gambier Lodge, No. 35 (S.A.C.)	Mount Gambier, S. Australia	October, 1892
195	Lodge St. Alban, No. 38 (S.A.C.)	Adelaide, South Australia	October, 1890
196	Geelong Lodge of Unity and Prudence (V.C.)	Geelong, Victoria	May, 1888
197	Maryborough Masonic Lodge, No. 22 (V.C.)	Maryborough, Victoria	October, 1888
198	St. John's Lodge, No. 36 (V.C.)	Ballarat, Victoria	October, 1891
199	Port Fairy Lodge, No. 67 (V.C.)	Port Fairy, Victoria	May, 1893
200	Emulation Lodge, No. 141 (V.C.)	Box Hill, Victoria	June, 1893
201	Lodge St. Andrew, No. 8 (N.Z.C.)	Auckland, New Zealand	October, 1891
202	Lodge Hawera, No. 34 (N.Z.C.)	Hawera, Taranaki, N.Z.	June, 1893
203	Lodge Victory No. 40 (N.Z.C.)	Nelson, New Zealand	January, 1889
204	Ara Lodge of Instruction (N.Z.C.)	Auckland, New Zealand	October, 1891
205	Combermere Lodge, No. 61 (N.S.W.C.)	Albury, New South Wales	January, 1888
206	Felix Gottlieb Conclave, No. 3 (O.S.M.)	Penang	January, 1889

### OTHER ASSOCIATIONS.

207	Masonic Hall Library	Leicester	November, 1887
208	London Library	St. James' Sq., London	May, 1888
209	Bureau of Ethnology, Smithsonian Institution	Washington, U.S.A.	November, 1889
210	York College of Rosicrucians	York	March, 1890
211	Newcastle College of Rosicrucians	Newcastle-on-Tyne	October, 1890
212	Portland Masonic Library	Portland, Maine, U.S.A.	October, 1891
213	Toowoomba Masonic Literary Society	Toowoomba, Queensland	January, 1892
214	Masonic Historical Society	Duluth, Minnesota, U.S.A.	June, 1892
215	Masonic Library Association	Minneapolis, Minnesota	October, 1893

### BROTHERS.

(\* The asterisk before the name signifies that the Brother is a Life-Member.)

216	Aburrow, Charles. P.O.B. 534, Johannesburg, South Africa. 1574, 1832, P.M., 1574, 153 (S.C.), P.Z. October, 1888.
217	Aburrow, Edward. Kimberley, South Africa. 1417. January, 1889.
218	Adams, Arthur Robert. Penang. 1555, 1555, Dis.A.G.D.C., Eastern Archipelago. June, 1889.
219	Adams, Arthur W. 17, Wheeley's Road, Edgbaston, Birmingham. 1644, P.M., P.Pr.G.S.B., Warwick. Local Secretary for Warwickshire. January, 1892.
220	Adams, Matthew Valentine. Freeman Street, Adelaide. 32, P.M., 4, J. Grand Inspector Lodges, South Australia. May, 1892.
221	Adrianyi, Emile. II. Kacsá-utca 21, Budapest. L. Matthias Corvinus. October, 1893.
222	Aiken, Henry Martin. Knoxville, Tennessee. Past Grand Master, Past Grand High Priest, Tennessee. March, 1892.
223	Aland, Robert. Toowoomba, Queensland. 1315, P.M., 194 (S.C.), P.Z. May, 1892.
224	Alexander, Adolphus B., L.D.S., R.C.S. 7, Portland Place, W., London. 2029. November, 1889.
225	Alexander, William. Perth, Western Australia. 1315, P.M., 194 (S.C.), P.Z. January, 1892.
226	Allan, John Scctt. 566, Calle San Martin, Buenos Ayres. 617. October, 1890.
227	Allen, George. Staffield Lodge, 163, Ramsden Road, Balham, S.W., London. 144, 720, P.M., 186, 742, P.Z. September, 1887.
228	Amos, S. J. Bellevue Terrace, Rhyl, Wales. 1674. March, 1893.
229	Amphlett, George Thomas. Standard Bank, Cape Town. Goede Hoop Lodge. October, 1891.
230	Amselem, Alfred. 526, Casilla del Correo, Buenos Ayres. 617. May, 1890.
231	Anderton, Edward Dixon. Oakroyd, Falmouth, Cornwall. 331, P.M., 331, P.Z., P.Pr.G.W., P.Pr.G.Sec., P.Pr.G.H., Cornwall. March, 1889.
232	Andrews, John. Homewood, Rondesbosch, Cape Town. 398 (S.C.), P.M., 86 (S.C.), P.Z. October, 1889.
233	Angel, Robert Parsons. Gothic House, Canonbury, N., London. 179, 183, 179. January, 1893.

- 234 Andy, S. Pulney, M.D. 1, *Ritherden Road, Egmore, Madras.* 273, 2031, P.M., 273, P.Z., P.D.G.D., P.D.G.W., *Madras.* October, 1893.
- 235 Ansdell, James Richard. 2, *Ryde Street, Beverley Road, Hull.* 57, 1605, P.M., 1605, P.Z., P.Pr.G.S.B., *North and East Yorks.* May, 1889.
- 236 Ansell, Frederick Henry. *Box 530, Johannesburg.* 2313. March, 1891.
- 237 Archibald, John. *Harwick, Queensland.* 456 (S.C.), 655 (S.C.), 1372 (E.C.), P.M., 206 (S.C.), P.Z. January, 1893.
- 238 Armatage, Charles H. *Albany, New York.* 14, 5. October, 1891.
- 239 Armitage, Edward. 63, *Lincoln's Inn Fields, W.C., London.* 859, 1074, 1492, P.M., 859, 1014, 7 (S.C.), P.Z., P.Pr.G.W., *Cumberland and Westmoreland, P.Pr.G.J., Cambridge.* October, 1888.
- 240 Armington, Arthur H. *City Hall, Providence, R.I., U.S.A.* 21, P.M., P.H.P. May, 1893.
- 241 Armstrong, John. 79, *Kingsley Road, Liverpool.* 148, 1356, P.M., 2433, W.M., 148, 605, P.Z., P.G.Sup.W., *Cheshire.* May, 1892.
- 242 \*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. February, 1890.
- 243 Arter, Thomas R. *Park Hill, Moseley, Worcestershire.* 925, 2034, P.M., 43, 587, P.Z., P.Pr.G.S.B., *Worcestershire.* March, 1889.
- 244 Atherton, Jeremiah Leech. 2, *Leonard's Place, Bingley, Yorks.* 439, P.M., 387, 600, P.Z., P.Pr.G.D.C., P.Pr.G.H., *West Yorks.* Local Secretary for Province of West Yorks. November, 1887.
- 245 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.
- 246 Atkinson, Benjamin F. *Fort Smith, Arkansas.* 20, 8. October, 1891.
- 247 Austen, Arthur Elvey. *Cradock, Cape Colony.* 1469, P.M., P.Dis.G.W., Dep.D.G.M., *Eastern Division of South Africa.* May, 1887.
- 248 Austen, Rev. Edward Gillmore. *Penselwood Rectory, Bath.* 976, 1367, P.M., Pr.G.Ch., *Dorsetshire.* June, 1890.
- 249 Avery, William Randall. *Cincinnati Street Railway Company, Cincinnati, Ohio.* 483, P.M., 483. October, 1891.
- 250 Bailey, F. J. Ferris. 6, *Custom House Street, Cardiff.* 1992. March, 1891.
- 251 Bain, George Washington. *The Grange, East Bolden, Newcastle-on-Tyne.* 949, P.M., 80, 949, Z. P.P.G.R., P.G.Sc.N., *Durham.* Local Secretary for Province of Durham. March, 1889.
- 252 Baker, Charles A. *Roma, Queensland.* 730 (S.C.) October, 1892.
- 253 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.
- 254 Baker, Surgeon-Major Fawsett Maher. *Union Club, Malta.* 349, 407. June, 1892.
- 255 Baker, George Edward. 8, *Stapleton Hall Road, Crouch Hill, N., London.* 192. January, 1888.
- 256 Baker, William King. *Tredorwin, Towednaek, Penzance.* 1272, P.M. 124, 450, P.Z. P.Pr.G.D., P.Pr.So., *Cornwall.* January, 1890.
- 257 \*Balfour, Charles Barrington. *Newton Don, Kelso, N.B.* 58. Pr.G.W., *Roxburgh and Selkirk.* March, 1892.
- 258 Ball, Thomas, J. *Port Elizabeth, South Africa.* 711, P.M., P.Dis.G.W., *Griqualand West.* May, 1890.
- 259 Ball, William Thomas. *Oak Lodge, Harrow, Middlesex.* 435, P.M., 1260, P.Z. November, 1893.
- 260 Bannatyne, Brice McAlister. *Beechwood, Rock Ferry, Birkenhead.* 216, P.M., 216. May, 1891.
- 261 Barber, Joseph Wright. 19, *Park Lane, Bradford, Yorks.* 1648, P.M., 600, P.Z. October, 1888.
- 262 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.
- 263 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.
- 264 \*Barnes, Charles Barritt. 27, *Clements Lane, Lombard Street, E.C., London.* 19, P.M. June, 1888.
- 265 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.
- 266 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.
- 267 Barnett, John. 21, *Mincing Lane, E.C., London.* 177, 2192, 2205, P.M., 177. October, 1890.
- 268 Barrett, George R. *Drakesleigh, Plymouth.* 2025, P.M., P.P.G.D., *Devon.* March, 1890.
- 269 Barrett, J. Leach. 53, *Blomfield Road, Maida Hill, W., London.* 1201, P.M. June, 1892.
- 270 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.



- 271 Barrow, William Woodward. *Box 53, Richmond, Virginia*. 10, 9, Local Secretary for Virginia, West Virginia, District of Columbia, and North Carolina. January, 1891.
- 272 Baskett, Samuel Russell. *Evershot, Dorchester*. 1367, P.M., *P.Pr.G.R., Dorchester*. March, 1887.
- 273 Bastick, William. *Toowoomba, Queensland*. 1315, 2309, 194 (S.C.) May, 1893.
- 274 Bate, Osborn Hambrook. *Standard Bank, Malmesbury, Cape Colony*. 1824, L. St. Jan (D.C.), P.M., 2252, *P.Dis.G W., South Africa, E. Division*. June, 1889.
- 275 Bateman, Arthur Henry. *The Woodlands, Belvedere, Kent*. 1973, P.M. March, 1887.
- 276 Bates, Anderson. *Great Grimsby, Lincolnshire*. 792, 1294, P.M., 792., *P.Pr.G.D.C., Lincoln*. March, 1890.
- 277 Batty, Fred. 59, *Piccadilly, Manchester*. 1231, 2231, 1730. March, 1889.
- 278 Battye, George. 6, *Woodlands, Frizinghall, Bradford, Yorks*. 176 (S.C.) October, 1888.
- 279 Baxter, Charles, W.S. 7, *Rothsay Place, Edinburgh*. 44, 48, 75, 40, P.Z. Senior Grand Warden, Past Grand Scribe N, Scotland, Representative of Louisiana. March, 1889.
- 280 Beach, Fletcher, M.D. *Two Elms, Chislehurst Road, Sidcup, Kent*. 231, 1837, P.M., 1837, P.Z. May, 1892.
- 281 Beak, Henry. *Pennard, Rockhampton, Queensland*. 677 (S.C.), 205 (S.C.), P.M. June, 1891.
- 282 Beaton, C. F. *Kimberley, South Africa*. 1409, P.M. October, 1890.
- 283 Beaumont, Charles G., M.D. 8, *West Terrace, Folkestone, Kent*. 26, 1112, P.M. *P.P.G.R., Hants and Isle of Wight*. March, 1388.
- 284 Beaumont, Major Walter Henry. *New Club, Preston Street, Brighton*. 1466, P.M. May, 1893.
- 285 Beck, Rudolph Carl. *Wettiner Strasse, 14, Dresden*. Lodge Zum Goldenen Apfel, Dresden. March, 1887.
- 286 Beeby, Rev. James. *All Saints' Parsonage, West Dulwich, S.E., London*. 1826, 217. March, 1893.
- 287 Beech, George. 37, *Temple Street, Birmingham*. 887, P.M., 587, P.Z., *Pr.G.Sec., Warwick*. Past Grand Standard Bearer. January, 1893.
- 288 Beaver, Cyril Howard. 19, *Ladybarn Road, Fallowfield, Manchester*. 1375, 2363, P.M., 1387. March 1893.
- 289 Begemann, Dr. Georg Emil Wilhelm. *Rostock, Mecklemburg*. Vereinte-Loge, Rostock, P.M. Provincial Grand Master of Mecklemburg. February, 1887.
- 290 Bell, Seymour. *Eldon Square, Newcastle-on-Tyne*. 1626, P.M. June, 1891.
- 291 Bellew, Thomas Acheson. *South Lodge, North Finchley, N., London*. 1380, 2316. May, 1892.
- 292 Bellew, William Septimus. Captain Cape Police. *Kimberley, South Africa*. 83, 1417, P.M. June, 1888.
- 293 Bennett, George Frederick. *Mort Estate, Toowoomba, Queensland*. 755 (S.C.), 194 (S.C.) June, 1891.
- 294 \*Bennion, Thomas. *Ophir Cottage, Croydon, North Queensland*. 768 (S.C.) June, 1892.
- 295 Bentley, William Rae Buchanan. *Craig's Royal Hotel, Ballarat, Victoria*. 36, W.M., 713 (E.C.) October, 1891.
- 296 Bernard, Henry Boran. 4, *Kelly's Road, Perambue, Madras*. 273, P.M., 273, P.Z., *P.D.G.W., P.D.G.H., Madras*. October, 1893.
- 297 Best, Albert Sydney. *Standard Bank, Johannesburg*. 1467. October, 1891.
- 298 Beveridge, George. *Kimberley, South Africa*. 591 (S.C.) June, 1889.
- 299 \*Bevington, Richard George. *P.O.B. 27, Johannesburg, S.A.R.* 744 (S.C.) August, 1892.
- 300 Bhowndagree, M. M., C.I.E. *Jasmine Lodge, Spencer Road, Chiswick, W., London*. Past Grand Steward, Scotland. October, 1893.
- 301 Biccard, François Louis. *Johannesburg, Transvaal*. Star of the Rand Lodge (D.C.) October, 1889.
- 302 Biggleston, Henry Moss. *Cornubia, Canterbury*. 31. March, 1893.
- 303 Bilson, Frederick Eastall. 1, *Lansdowne Crescent, Bournemouth*. 195. March, 1889.
- 304 Bilson, John. 23, *Parliament Street, Hull*. 1010, P.M., 1010, J. March, 1889.
- 305 Bindley, William Allen. *Avondale, Ampton Road, Birmingham*. 587, 938, 938. *Pr.G.W., Warwickshire*. October, 1892.
- 306 Binney, Joseph. 15, *Southbourne Road, Sheffield*. 139, P.M., *P.Pr.G.R., West Yorks*. Local Secretary for Sheffield and Vicinity. October, 1890.
- 307 Bissell, Julius B. *Denver, Colorado, U.S.A.* P.M. March, 1893.
- 308 Black, William. *Falkirk, N.B.* 16, P.M., 210, P.Z., *Sub.Pr.G.M., Stirlingshire*. Grand Steward, Scotland. October, 1888.
- 309 Blackburn, James Wood. *Astley House, Woodlesford, Leeds*. 1042, W.M. June, 1893.
- 310 Blackberad, C. A., *Beaconsfield, Griqualand West, South Africa*. 1832, P.M., 1832, P.Z. October, 1890.
- 311 Blackburn, Peter. *Ariston, Waterloo, Liverpool*. 1380, P.M., 241, *P.G.St., Cheshire*. May, 1892.
- 312 Blamey, John Mitchell. *Cornish Bank, Penryn, Cornwall*. 967. May, 1890.
- 313 Blake, Major Charles John, R.A. *Union Club, Malta*. 349, W.M., 407, J., *Dis.G.J.W., Dis.G.Reg. (R.A.), Malta*. March, 1892.

- 314 Blake, William James. *P.O.B. 329, Johannesburg.* 918, 744 (S.C.), P.M. June, 1890.
- 315 Blanchard, Jotham. *Maryborough, Queensland.* 292 (I.C.), P.M. June, 1892.
- 316 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.
- 317 Blommestein, Christian van. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.) (S.C.) May, 1893.
- 318 Bloom, Isidor. *Fordsburg, Johannesburg, S.A.R.* 744 (S.C.), 225 (S.C.) August, 1892.
- 319 Bodenham, John. *Edgmond, Newport, Salop.* 726, 751, 1575, 1896, P.M., 601, 726, P.Z., *P.Pr.G.R., Hereford; P.Pr.G.Treas., Pr.G.W., Staffordshire; P.Pr.G.W., North Wales and Shropshire; P.Pr.G.J., Staffordshire; Past Grand Assistant Director of Ceremonies (Craft), and Past Grand Sword Bearer (R.A.), England.* Local Secretary for Provinces of Shropshire and Staffordshire. November, 1887.
- 320 Bodman, Alfred James. *Harrogate, Yorks.* 1001, P.M., 239, P.Z., 1001, Z. March, 1888.
- 321 Boor, Leonard George. *Nelson, New Zealand.* 1927, P.M. *P.Dis.G.W., Wellington, N.Z.* Grand Deacon, New Zealand. January, 1889.
- 322 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.
- 323 Borchert, G. *Kimberley, South Africa.* 591 (S.C.), P.M. November, 1891.
- 324 Border, Samuel. *Coney Street, York.* 236, P.M. March, 1889.
- 325 Borg, Raphael. *Cairo.* 1068, 1226, P.M., 1068, P.Z. *P.Dep.Dis.G.M., Egypt.* Past Grand Master, Egypt. January, 1892.
- 326 Borleffs, Carel Jan Christian. *Haagschweer, 17, Rotterdam.* Lodge Acacia. November, 1891.
- 327 Boswell, Major-General John James, C.B. *Darnlee, Melrose, N.B.* 26 (S.C.), 1279 (E.C.), P.M., 1448 (E.C.), P.Z., *Sub.Pr.G.M., Roxburgh and Selkirk.* February, 1892.
- 328 Boswell, Walter George, M.R.C.V.S. 7, *Lavender Sweep, Clapham Junction, S.W., London.* 1863, 2417. March, 1893.
- 329 Boteler, William Stewart. *Madras Harbour Works, Madras.* 1198, P.M., 1198, P.Z., *D.G.S.B., Madras.* October, 1893.
- 330 Boulton, James. 97, *The Grove, Stratford, E., London.* 1056, P.M. October, 1891.
- 331 Bourne, Frederick. *Roma, Queensland.* 1850, P.M. October, 1892.
- 332 \*Bourne, Robert William. 18, *Hereford Square, South Kensington, S.W., London.* 32, P.M., 32. June, 1890.
- 333 Bowles, Major Frederick Augustus, R.A. *Temple Court, Guildford, Surrey.* 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.
- 334 Bowley, Edward A. *Kimberley, South Africa.* 591 (S.C.) May, 1888.
- 335 Bowring, John Charles. 133, *Strand, Sydney, New South Wales.* 138. June, 1891.
- 336 Boyce, John Alexander. *City Police Court, Elizabeth Street, Brisbane, Queensland.* 775 (S.C.) June, 1891.
- 337 Boyd, Thomas Hunter. *Niagara Hall, Westminster, S.W., London.* 28 (S.C.) January, 1893.
- 338 Boyle, Cavendish, C.M.G. *Gibraltar.* 278. Local Secretary for Gibraltar. March, 1889.
- 339 Bracewell, William. *Blenheim Terrace, Padiham Road, Burnley, E. Lancashire.* 126, 1064, *Pr.G.Stew., E. Lancashire.* January, 1891.
- 340 Bracewell, Frederick Herbert. *Mentor, Wiley Street, Waverley, New South Wales.* 132. October, 1893.
- 341 Bradford, William Keysall. *Kimberley, South Africa.* 1574. January, 1889.
- 342 \*Bradley, Herbert. *Calicut, India.* 150, 2188, P.M., *P.D.G.S.B., Madras.* October, 1893.
- 343 Bradshaw, Lieut. Henry Buller, R.N. *H.M.S. Trafalgar.* 349, 399, 407. October, 1892.
- 344 Braim, C. A. *Heathfield House, Garforth, Leeds.* 289, W.M. May, 1893.
- 345 Brain, Woodhouse. 56, *Maddox Street, W., London.* 5, P.M. March, 1892.
- 346 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.
- 347 Bramley, Edward Herbert. *Globe House, 206, Green Lanes, Finsbury Park, N., London.* 957, P.M. June, 1891.
- 348 Brander, Carl Magnus. 91, *Wimpole Street, Cavendish Square, W., London.* 1563, P.M., 1305, Z. January, 1893.
- 349 Brayshaw, John Lund. *Settle, Yorkshire.* 2091, 265. January, 1889.
- 350 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.
- 351 Brice, Albert Gallatin. 18, *Camp Street, New Orleans, Louisiana.* 158, P.M., 1. March, 1891.
- 352 Brice, Singleton Mercer. *Woodcroft, Sadsburyville, Pennsylvania, U.S.A.* 51. May, 1887.

- 353 Brine, Philip Arthur Sherard. *Richmond, Virginia*. 10, 9. October, 1891.
- 354 Brink, John Godlieb. *Jagersfontein, Orange Free State*. Lodge Star of Africa (D.C.), W.M., 234 (S.C.) January, 1893.
- 355 Broadbent, F. W. *Bolton, Lancashire*. 37. November, 1889.
- 356 Brogden, Thomas Skillbeck. *Heworth Hall, York*. 236. June, 1890.
- 357 Bromhead, H. M. Ffrench. *Whipp's Cross Road, Leytonstone, Essex*. 1662, 2318, 2374, P.M., *Pr.G.Sup.W., Essex*. March, 1892.
- 358 Brooke, Colonel William Saurin. Dep. Com. *Raipur, Central Provinces, E.I.* 2280, P.M. *Dis.G.D., Bombay*. November, 1889.
- 359 Brooks, William Edwin. *Griqua Town, Griqualand West, South Africa*. October, 1888.
- 360 Brough, Sergt.-Major James Carroll. *Orderly Rooms, Ballarat, Victoria*. 114. October, 1893.
- 361 Brown, George Herold. *Hope Lodge, Oæton, Birkenhead*. 2433, P.M., 537, P.Z., *Pr.G.D.C., Cheshire*. November, 1892.
- 362 Brown, Henry Alderson. *P.O.B. 333, Johannesburg, S.A.R.* 744 (S.C.) October, 1892.
- 363 Brown, J. *Gora Gali, Punjab*. 1960. June, 1888.
- 364 Brown, Julius L. 1 and 2, *Brown Block, Atlanta, Georgia, U.S.A.* 96, 16. June, 1892.
- 365 Brown, Robert Smith. 15, *Queen Street, Edinburgh*. 124, 1, P.M., P.Z. **Grand Scribe Ezra, Supreme Chapter of Scotland**. May, 1889.
- 366 Brown, William Grierson. *Arthur Street, Toowoomba, Queensland*. 1315. March, 1892.
- 367 Browne, Rev. C. Gordon. *Lympstone Rectory, Exeter*. 182, P.M., *P.P.G.Ch., Hants*. October, 1893.
- 368 Browne, Major Henry Buxton. *Norcot, Poulton Road, Seacombe, Cheshire*. 1350, 2132, P.M., P.Z. *P.Pr.G.D., Cheshire*. November, 1889.
- 369 Browne, James Pelham. *Springfield Place, Manningham Lane, Bradford*. 1648, 600. November, 1888.
- 370 Browning, A. G., F.S.A. *Spencer Lodge, Wandsworth Common, S.W., London*. 33, 2140, P.M., 33, P.Z. January, 1891.
- 371 \*Bruennich, Johannes Christian. *Homebush Mill, Port Mackay, Queensland*. 1554. October, 1893.
- 372 Bruton, James. *Wotton Hill Cottage, Gloucester*. 839, P.M., 839, P.Z., *P.Pr.G.D., Gloucester*. June, 1890.
- 373 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.
- 374 Buck, Edward H. *The Priory, Hardway, Gosport*. 2153. October, 1892.
- 375 Buck, Charles Francis. *Masonic Hall, New Orleans*. 46, P.M., **Grand Master of Louisiana**. May, 1890.
- 376 Buck, Charles William. *Settle, Yorkshire*. 2091. October, 1889.
- 377 Budd, John C. *Penang*. 1555, P.M. November, 1889.
- 378 Budd, Samuel Woolston. *Petersburg, Virginia*. 124, P.M., 7, P.H.P. May, 1891.
- 379 Budden, Frederick. 5, *Adelaide Buildings, Bournemouth*. 622, 2208, P.M., *P.Pr.G.D.C., Dorsetshire*. January, 1888.
- 380 Bunting, William F. *St. John, New Brunswick, Canada*. **Past Grand Master, Grand Lodge of New Brunswick**. January, 1888.
- 381 Burgess, Dr. Christopher Venning. 223, *Great Dover Street, S.E., London*. 206, 2024. January, 1890.
- 382 \*Burnand, Alphonse A. *Box 444, Leadville, Colorado*. 51, P.M., 10, P.H.P. March, 1891.
- 383 Burne, Thomas. *Royal Hospital, Chelsea, S.W., London*. 162, 1726, P.M., 907, P.Z. January, 1889.
- 384 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.
- 385 Burnet, William. 71, *King William Street, Adelaide, South Australia*. 31, P.M., 4. **Past Grand Steward, Grand Standard Bearer, South Australia**. May, 1890.
- 386 Burnett, Edwin L. 283, *Westminster Street, Providence, R.I., U.S.A.* 4. May, 1890.
- 387 Burrall, Sterling Hadley. *Waterloo, New York*. 113, 173, K. October, 1891.
- 388 Burstow, Thomas Steven. *Toowoomba, Queensland*. 775 (S.C.), 194 (S.C.) November, 1892.
- 389 Busbridge, Walter. *Grasmere, Herbert Road, Plumstead, Kent*. 913, P.M. October, 1893.
- 390 Bush, Oliver George. *No. 8 Camp, Church Plateau, Aldershot*. 2153. March, 1893.
- 391 Bushby, Thomas. *Market Street, Rye, Sussex*. 341. May, 1892.
- 392 Butterfield, John. 17, *Howard Street, Bradford*. 600. March, 1892.
- 393 Byrne, William Samuel, M.B. *Anne Street, Brisbane, Queensland*. 286 (I.C.), P.M., 908 (E.C.) November, 1892.
- 394 Caldwell, Thomas. 11, *Waverley Terrace, Hawick, N.B.* 424, W.M. March, 1892.
- 395 Calhoun, Rev. S. F., D.D., M.D. 137, *East 21st Street, New York City, U.S.A.* 10. **Grand Chaplain of Grand Royal Arch Chapter, Vermont**. September, 1887.

- 396 Cama, Dorabjee Pestonjee. 3, *Great Winchester Street, E.C., London.* 1159, P.M. Past Grand Treasurer, England. September, 1887.
- 397 Cameron, Duncan. *Lydiard Street, Ballarat, Victoria.* 53. June, 1893.
- 398 Camp, Robert. 68½, *Franklin Street, Milwaukee, Wisconsin, U.S.A.* 120, P.M. May, 1887.
- 399 Campbell, James A. *Merion, Montgomery Co., Pennsylvania, U.S.A.* 528, W.M. October, 1888.
- 400 Campbell, John MacNaught, C.E., F.Z.S., F.R.S.G.S. *Kelvingrove Museum, Glasgow.* 0, 408, 553, P.M., 69, 244, P.Z., *Pr.G.J.W., Glasgow, P.P.G.Chan., P.G.Tr., (R.A.), Lower Ward, Lanarkshire.* Grand Marshall (Craft) and Member of Grand Committee; Grand Scribe N., Member of Supreme Committee (R.A.), Scotland; Grand Representative of G.C. of Maryland. March, 1889.
- 401 Campion, George. 37a, *Tressilian Road, St. John's, S.E., London.* 19, P.M. January, 1890.
- 402 Campion, Samuel S. *Mercury Office, Parade, Northampton.* 1764. November, 1891.
- 403 Cannington, A. K. 21, *Exchange Chambers, Liverpool.* 2289. November, 1889.
- 404 Carbert, George. *Wakefield, Yorks.* 495, 495. October, 1888.
- 405 Carey, James. *Gothic House, Canonbury, N., London.* 179, 179. January, 1893.
- 406 Carmichael, Rev. Hartley M.A. 203, *East Franklin Street, Richmond, Virginia, U.S.A.* 9, 207, P.M., 9. March, 1892.
- 407 Carmon, William Francis. 3, *Queen Street, Newcastle-on-Tyne.* 481, P.M., 481, P.Z. November, 1889.
- 408 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.
- 409 Carruthers, John. 8, *Firpark Terrace, Dennistoun, Glasgow.* 465, W.M., 87, P.Z., *P.G.D.C., Glasgow, P.G.Ist.So., Lower Ward of Lanarkshire.* First Grand Sojourner and Member of Supreme Committee, Scotland; Representative of G.C. of Dakota. May, 1892.
- 410 Carsberg, George Ridsen. 8, *Meredith Street, E.C., London.* 19. May, 1893.
- 411 Carson, Enoch T. 236, P.M. *Cincinnati, Ohio.* January, 1890.
- 412 Carson, Joseph Loughheed. *Alexandra Terrace, Enniskillen, Ireland.* 891, P.M., 205, P.K. March, 1890.
- 413 Carter, Arthur Roger. *Ashbridge, Hervey Road, Shooter's Hill, S.E., London.* 1728, P.M. June, 1888.
- 414 Carter, Lieutenant Arthur William, R.N. *H.M.S. Inflexible, Mediterranean.* 349, 407, *P.D.G.A.Sc.E.* March, 1892.
- 415 Carter, C. A. *Clarendon Crescent, Port Elizabeth, South Africa.* 863, P.M., *Dis.A.G.So., Eastern Division.* October, 1888.
- 416 Cartwright, Ernest H., M.A., M.B., B.Ch. 1, *Courtfield Gardens, S.W., London.* 357, *P.Pr.G.Pt., Oron.* January, 1891.
- 417 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.
- 418 Carus-Wilson, Edward Wilyams. *Penmount, Truro, Cornwall.* 331, 1529, P.M. March, 1889.
- 419 Carver, James Edward. 15, *Brownswood Road, Finsbury Park, N., London.* 1298. March, 1892.
- 420 Casper, Ezekiel. *Toowoomba, Queensland.* 775 (S.C.), P.M., 194 (S.C.) May, 1891.
- 421 Cass, Rev. Charles Frederick Guise. *Hadley Rectory, Barnet, Herts.* 622. May, 1888.
- 422 Cassal, Charles Edward. *Brenne House, Routh Road, Wandsworth Common, S.W., London.* 1415, P.M. March, 1891.
- 423 Cassil, Austin Alfonso. *Weldon, Decatur Co., Iowa.* 437, W.M., 26, P.H.P. Local Secretary for Iowa. May, 1891.
- 424 Castello, James. 38, *Throgmorton Street, E.C., London.* 227, P.M., 81, 1929. January, 1891.
- 425 Caster, G. C. *Market Place, Peterborough, Northamptonshire.* 442, P.M., 442, Z., *P.G.W., Northants and Hunts.* March, 1892.
- 426 Caswell, George. 47, *Jones Street, Dayton, Ohio, U.S.A.* 13, 16, H.P. September, 1887.
- 427 Cator, George Charles. *Kimberley, South Africa.* 1574, W.M. October, 1888.
- 428 Chadwick, John. 2, *Cooper Street, Manchester.* 44, P.M., *Pr.G.Sec., East Lancashire.* Past Grand Sword Bearer, England. October, 1888.
- 429 Chaffey, Thomas H. *Ridgway, Elk Co., Pennsylvania.* June, 1890.
- 430 Chamberlin, H. B. 43, *Moorgate Street, E.C., London.* 2 (S.C.) May, 1892.
- 431 Chamberlin, Dr. Jehiel Weston. *Endicott Building, St. Paul, Minnesota, U.S.A.* 163, 45. March, 1893.
- 432 Chambers, H. A. *Chattanooga, Tennessee, U.S.A.* Deputy Grand Master, Tennessee. March, 1893.
- 433 Chapin, A. C. *Poole, Dorset.* 137. May, 1892.
- 434 Chapman, John. *The Lawn, Torquay, Devon.* 328, 551, 1402, 1884, P.M., *P.Pr.G.D., Devonshire.* May, 1887.
- 435 Chapman, Squire. 16, *Chapel Street, Liverpool.* 1013, P.M., 2433, W.M., 241, P.Z., *P.Pr.G.D., West Lancashire.* November, 1892.
- 436 Charlton, Matthew Foster. *Chipping Norton, Oxfordshire.* 1036. May, 1893.
- 437 Charleton, John Robert. 1215, *E. Main Street, Richmond, Virginia.* 9, 9, 48, H.P. June, 1891.

- 438 Chataway, James Vincent. *Mackay, Queensland*. 318 (I.C.), W.M., 304 (S.C.) May, 1892.
- 439 Cheeseman, William Norwood. *The Crescent, Selby, Yorks.* 566, P.M., 1611, H., P.P.G.D.C., P.P.G.A.So., N. and E. Yorks. January, 1893.
- 440 Cheesman, Walter S. *Denver, Colorado, U.S.A.* P.M. June, 1893.
- 441 Cheetham, Joseph Herbert. *Cape Coast, West Africa*. 773, P.M., 249. October, 1890.
- 442 Chesters, Thomas. *Heathfield, Blundellsands, Liverpool*. 1380. May, 1892.
- 443 Chesterton, Lewis Birch. *Barberton, South African Republic*. 72, Jubilee Lodge (D.C.) October, 1891.
- 444 Childe, Henry Slade. *St. John's, Wakefield, Yorks.* 154, 154. March, 1890.
- 445 Chintamon, Hurrichund. 82, *Coldharbour Lane, S.E., London*. 225, 225. March, 1890.
- 446 Chingwin, Percy Teague. *Market Place, Penzance, Cornwall*. 121, 121. May, 1890.
- 447 Christiansen, Knud Ludwig. *Penang, 1555, P.M., 1555, Dis.G.W., Eastern Archipelago*. June, 1889.
- 448 Clark, Adolphus. 15, *King Henry Road, Primrose Hill, N.W., London*. 1227, 2191, P.M., 1524, 2191. October, 1890.
- 449 Clark, David R., M.A., F.S.A., Scot. *Clairmont, Pollokshields, Glasgow*. 0, 617, 772. June, 1890.
- 450 Clark, George W. *Little Rock, Arkansas*. 2, 2, P.H.P. October, 1891.
- 451 Clark, Robert Douglas, M.A. *The College, Pietermaritzburg, Natal*. 1665, P.M., 1665, P.D.G.W., Natal. March, 1889.
- 452 Clarke, Francis Edward, M.D., LL.D., M.R.I.A. *The Rectory, Boyle, Ireland*. 76, 161, 187, 242, 411, 891, P.M., 76, 242, 244, P.K., P.Pr.G.W., Armagh; P.Pr.G.Sec., Meath; Dep.Pr.G.M., North Connaught. March, 1892.
- 453 Clarke, John Richard. *Bridge Hotel, Sutton Bridge, Lincolnshire*. 985, P.M., 809, P.Z., Pr.G.A.P., Lincoln. March, 1891.
- 454 Clarke, Joseph. 11, *Horatio Street, Birkenhead*. 1576, P.M., 477, P.Z., P.G.A.So., Cheshire. November, 1893.
- 455 Clarke, William John. *High Street, Margate, Kent*. 133, P.M., 429. November, 1892.
- 456 Classen, Frederick L., M.D. *Albany, New York*. 452, 242. October, 1891.
- 457 \*Clendinning, James Hermon. 95, *Hill Street, Lurgan, Ireland*. 134. May, 1890.
- 458 Clifford, William. 13, *Lilford Road, Camberwell, S.E., London*. 1826, P.M., 2182, P.Z. May, 1891.
- 459 Clift, James Monroe. *Petersburg, Virginia, U.S.A.* 63, 22. March, 1892.
- 460 Cobham, George R., F.S.I. 1 & 3, *Edwin Street, Gravesend, Kent*. 20, 1343, 2205, P.M., 20, P.Z. January, 1891.
- 461 Cochran, William Allison. 501 *Chestnut Street, Philadelphia, U.S.A.* 368, P.M., 183. Local Secretary for the State of Pennsylvania. May, 1888.
- 462 Cochrane, William Percy. 6, *Tankerville Terrace, Jesmond, Newcastle-on-Tyne*. 1448, 602. November, 1890.
- 463 Cock, Williams. 147, *Queen's Road, Peckham, S.E., London*. 1597, 2024, 2272, P.M., 1297, 2005, H., Pr.G.St., Middlesex. November, 1889.
- 464 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.
- 465 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.
- 466 Cockson, Edward Herbert. *Engcobo, Tembuland, South Africa*. 2451. June, 1893.
- 467 Cockson, William Vincent Shepstone. *Engcobo, Tembuland, South Africa*. May, 1889.
- 468 Coddling, James H. *Towanda, Pennsylvania*. 108, P.M., Dis.Dep.G.H.P. May, 1890.
- 469 Cohu, Thomas. 61, *High Street, Plaistow, E.* 192, P.M., 192, P.Z. November, 1890.
- 470 Cole, William T. *Kimberley, South Africa*. 882. January, 1892.
- 471 Coleman, Frank William. *Glen Iffa, Walliscote Road, Weston-super-Mare, Somersetshire*. 1222. October, 1892.
- 472 Collard, Frank Ernest Wotton. 9, *Southwark Street, S.E., London*. 19, P.M. November, 1892.
- 473 Collins, James Tertius. *Churchfield, Edgbaston, Birmingham*. Dep.Pr.G.M., Warwick. Past Grand Sword Bearer. May, 1892.
- 474 Collins, William James. 121, *Conti Street, New Orleans, Louisiana*. 1, 1. March, 1891.
- 475 Collins, William John. *Banna, Indooproopilly, Brisbane, Queensland*. 286 (I.C.), 127 (S.C.) May, 1891.
- 476 Colmer, John W. 7, *King William Street, E.C., London*. 1426. January, 1893.
- 477 Coltman, William. *Lydiard Street, Ballarat, Victoria*. 40. June, 1893.
- 478 Coltman, William Frederick. *Creswick Road, Ballarat, Victoria*. 114. October, 1893.
- 479 Colvin, James, W. *Kimberley, South Africa*. 591 (S.C.), W.M. October, 1890.
- 480 Conder, Edward. *New Court, Colwall, Malvern, Herefordshire*. 1204. May, 1893.

- 481 Conder, Edward, jun. *Langston House, Charlbury, Oxfordshire.* 1036. Local Secretary for Oxfordshire. May, 1893.
- 482 Connor, George Cooper. *Chattanooga, Tennessee.* 430, P.M., 49, P.H.P. Past Grand Master, Tennessee. November, 1891.
- 483 Contreras, Eduardo. Editor of "España Masónica." *Relatores 13, Madrid.* 20. May, 1887.
- 484 Convent, J. M. Friedhelm. *Leliegracht 62, Amsterdam.* Lodge La Charité. November, 1893.
- 485 Cook, Thomas. *Cato Manor, Durban, Natal.* 738, P.M., 738, P.Z., *Dis.G.W., Natal.* March, 1889.
- 486 Cook, William Edward. 27, *Stradda Stretta, Valletta, Malta.* 107, 515, 317 (I.C.), P.M., 515, P.Z., *P.Dis.G.H., P.Dis.G.So., Malta.* June, 1892.
- 487 Cooper, Charles Bennett. *Bedford Row House, Bedford Row, W.C., London.* 449, W.M., 403. June, 1888.
- 488 Cooper, Captain F. E., R.A. *Clarence Lodge, Chester.* 231, 2386, P.M. March, 1893.
- 489 Cooper, G. C. *Graaf Reinet, Cape Colony.* 882, P.M. May, 1889.
- 490 Cooper, John Stain. 5, *Warrington Road, Newcastle-on-Tyne.* 541. March, 1893.
- 491 Cooper, John William. *P.O.B. 586, Johannesburg, Transvaal.* 1574. June, 1890.
- 492 Cooper, William. 11, *Ridley Place, Newcastle-on-Tyne.* 1342, 481. *P.Pr.G.D., Northumberland.* June, 1892.
- 493 Cooper, William Henry. *P.O.B. 244, Auckland, New Zealand.* 8, P.M., P.Z. Past Grand Warden, New Zealand. Local Secretary for Auckland, N.Z. May, 1893.
- 494 Corble, George. *Waltham Abbey, Essex.* 453, P.M., *P.P.G.W., Essex.* March, 1893.
- 495 Corfe, Charles Carteret, B.A. *Grammar School, Toowoomba, Queensland.* 1315. October, 1891.
- 496 Corkhill, Louis Robert. 3, *Primrose Avenuc, Douglas, I.M.* 2050, 2197, 1242. October, 1893.
- 497 Cornish, James Mitchell. *Stanley House, Alverton, Penzance, Cornwall.* 121, 121. May, 1890.
- 498 Corsham, Reuben. 62, *Skinner Street, E.C., London.* 183, P.M. November, 1891.
- 499 Corwin, R. W., M.D. *Pueblo, Colorado.* 31. October, 1891.
- 500 Couch, Richard Pearce. 21, *Chapel Street, Penzance, Cornwall.* 121, W.M. March, 1890.
- 501 Cowan, James Bryce. *Commercial Bank, Hawick, N.B.* 111, P.M., 89. January, 1892.
- 502 Cowley, Thomas. 10, *Market Cross, Birkenhead.* 477, 2433. March, 1893.
- 503 Cowper, Frederick Spencer. 8, *Park Place East, Sunderland.* 2039, W.M., 97. November, 1890.
- 504 Cowper, William Henry. *Ravenscroft, Grove Hill, Middlesborough, Yorks.* 602, P.M., 602, P.Z., *P.Pr.G.R., P.P.G.So., North and East Yorks.* March, 1888.
- 505 Cox, Charles Henry. 148, *Great Dover Street, Borough, S.E., London.* 163, 141. May, 1890.
- 506 Cox, John Samuel. *Ardhallow, Dunoon, N.B.* 2095, P.M., 2095, P.Z., *P.Dis.G.R., Hong Kong and South China.* February, 1887.
- 507 Cox, William George. *Bloemfontein, Orange Free State.* 1022. October, 1893.
- 508 Crabtree, Charles. *Hillside Villas, Bradford.* 600, P.M., 600, P.Z., *P.Pr.G.D., P.Pr.G.So., West Yorks.* March, 1888.
- 509 Cramer, B. Editor of "Latomia." *Seidemannsdorfer Strasse, 7, Coburg.* Lodge zur Siegenden Wahrheit. February, 1887.
- 510 Cran, Dr. Alexander. *Townfield House, Great Harwood, Lancashire.* 1504. March, 1893.
- 511 Cranswick, William F. *Newlands, Cape Town.* 1409. March, 1888.
- 512 Craven, Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* 38 bis. P.M., 209, Z., *Pr.G.Ch., Caithness, Orkney and Zeland.* February, 1887.
- 513 Crawford, Robert. *Edina House, Grangemouth, Scotland.* 16, P.M., 429. November, 1892.
- 514 Creswick, James Frost. *Pelham Cottage, East Molesey, Surrey.* 957, 2183, P.M., 77, P.Z., *P.G.Treas., Middlesex.* March, 1893.
- 515 Criswick, George Strickland, F.R.A.S. *Rothley, Mycenæ Road, Westcombe Park, Blackheath, S.E., London.* 1593, P.M., 1593, Z. January, 1891.
- 516 Crocker, Edwin Alfred. 10, *Queen Street, Melbourne.* 1912, W.M., *P.Dis.G.Sup.W., Hong Kong and South China.* January, 1889.
- 517 Cross, Edward William. 1, *Granville Crescent, Bournemouth.* 195, 2208, P.M., 195. Local Secretary for Bournemouth and vicinity. March, 1887.
- 518 Crossle, Francis C., M.B. *The Chestnuts, Newry, Ireland.* 18, P.M., *P.G.Sec., Down.* January, 1893.
- 519 Crossley, Herbert. *Somerleyton Avenue, Kidderminster.* 61, P.M., 61. March, 1889.
- 520 Crossman, Thomas J. *Off Union Street, Torquay, Devon.* 1402. May, 1891.
- 521 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.
- 522 Crowe, Oswald Bryne. 17, *Parr Street, Kendal, Westmoreland.* 129, 219. March, 1892.
- 523 Cubitt, Henry Gilbert. 9, *Marriott Road, Tollington Park, N., London.* 2020, 2060. October, 1891.
- 524 Cumberland, J. S. *Stanley, Elm Road, Beckenham, Kent.* 1611, 2128, P.M., *P.Pr.G.W., North and East Yorks.* November, 1887.

- 525 Cunliffe, William Joseph. 16, *Byrom Street, Deansgate, Manchester.* 317, P.M., 317, P.Z., *P.Pr.G.D., East Lancashire.* January, 1889.
- 526 Curtis, Frederick Hazelton. 22, *Basinghall Street, E.C., London.* 2313. March, 1891.
- 527 Curtis, Robert Toler. *Wairau Pah, Blenheim, New Zealand.* 478 (I.C.), W.M. January, 1893.
- 528 Dallas, Trevanion B. *Nashville, Tennessee, U.S.A.* P.M. March, 1893.
- 529 Dally, Dr. Frederick. 51, *Waterloo Road South, Wolverhampton.* 526, P.M. March, 1888.
- 530 Daniels, L. E. *Morris, Grundy Co., Illinois, U.S.A.* 124, 31. May, 1887.
- 531 Danziger, Bernhard. *Johannesburg, Transvaal.* 1603. Star of the Rand Lodge (D.C.), P.M. May, 1889.
- 532 Darby, James Thomas. 54, *Brook Street, Bootle, Liverpool.* 1380, 241. June, 1892.
- 533 Darley-Hartley, W., M.R.C.S., L.R.C.P. Editor of "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.
- 534 Davidson, William B.A. *Grammar School, Morpeth, Northumberland.* 636, P.M., 481. *P.P.G.W., Northumberland.* October, 1891.
- 535 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.
- 536 Davies, James John. *Heathcote, Brownlow Road, Redhill, Surrey.* 782, 1215, P.M., 782, P.Z., *P.D.G.Sec., P.Dis.G.Treas., Punjab.* October, 1892.
- 537 Davis, James. 51, *Tyrrel Street, Bradford.* 1214. January, 1893.
- 538 Davis, John Henry, A.B., A.M., LL.B. *City Carlton Club, E.C., London.* 33, P.M., 2, H. June, 1892
- 539 Davis, Loyal Lensey. *Glens Fall, New York.* 456, P.M., 55, *P.D.D.G.M., New York.* Local Secretary for the State of New York. January, 1891.
- 540 Dearden, Verdon George Steade. *Bush House, Attercliffe Common, Sheffield.* 904, 1239, 2263, 139, 904. March, 1890.
- 541 Debenham, Edward Percy. *Ivy House, St. Albans, Herts.* 1479, P.M., 1479, *P.P.G.Reg., Herts.* January, 1893.
- 542 De Castro, William Waring. *Nelson, New Zealand.* 478 (I.C.), W.M. Past Grand Sword Bearer, New Zealand. October, 1891.
- 543 \*De Fabeck, Surgeon-Major-General (I.M.S.) William Frederick, M.D. *Madras.* 150, 1198, P.M., 150, 1198, *P.D.G.Stew., Madras.* January, 1893.
- 544 Denholm, William Munro. 33, *La Crosse Terrace, Hillhead, Glasgow.* 0, 553, P.M., 69, 244, P.Z., *P.Pr.G.I.G., Glasgow, P.Pr.G.So., Lower Ward of Lanarkshire.* Grand Inner Guard, Grand Sojourner, Scotland: Grand Representative of G.C. of Delaware. March, 1891.
- 545 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 and Southland.* Past Grand Treasurer, New Zealand. May, 1888.
- 546 De Ridder, Louis E. 54, *White Ladies Road, Clifton, Bristol.* 152, 1222, 68. January, 1890.
- 547 De Roos, Frank Henri. *P.O.B. 515, Johannesburg, Transvaal.* Star of the Rand Lodge. January, 1890.
- 548 Derrick, George Alexander. *Masonic Hall, Singapore.* 1152, W.M., *Dis.G.Sec., Eastern Archipelago* October, 1890.
- 549 \*Dewell, James D. *New Haven, Connecticut, U.S.A.* 1. January, 1888.
- 550 De Wet, Clemens Matthiesson. *P.O.B. 1191, Johannesburg, Transvaal.* 608, P.M. June, 1890.
- 551 Dewitt, Franklin J. *Yankton, South Dakota, U.S.A.* 1, P.M. Past Deputy Grand Master, South Dakota. November, 1890.
- 552 Dickey, Samuel J. 54, *North 13th Street, Philadelphia, U.S.A.* 436, P.M., 183, P.H.P. May, 1887.
- 553 Dickinson, Thomas Edward. 51, *Pembroke Road, Walthamstow, Essex.* 2318. May, 1893.
- 554 Dickson, Henry Hughes. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), 234 (S.C.), May, 1893.
- 555 Dickson, J. 342, *Essex Road, Islington, N., London.* 720. November, 1887.
- 556 Dickson, Robert. *Jönköping, Sweden.* Grand Secretary, Grand Lodge of Sweden. September, 1887.
- 557 Diederich, Henry William. *P.O.B. 183, Kimberley, South Africa.* 1409. March, 1892.
- 558 Dieperink, Arend Abraham Johannes Christoffel. *Krugersdorp, S.A.R.* Lodge Libertas (D.C.), W.M. May, 1892.
- 559 Dieperink, Hendrik Willem, M.D. *Somerset West, Cape of Good Hope.* Lodge de Goede Hoop (D.C.), P.M., 334 (E.C.), 86 (S.C.), *P.Pr.G.W., Pr.G.Almoner, Netherlands, South Africa.* Local Secretary for West Division, South Africa. May, 1887.
- 560 Dinning, Thomas. *Percy Iron Works, Newcastle-on-Tyne.* 481, P.M., 481, J., *P.Pr.A.G.D.C., Northumberland.* November, 1890.
- 561 Dinwiddie, William Alexander. *Bridge Bank, Dumfries, N.B.* 63, P.M., 174, P.Z., *S.Pr.G.W., Dumfriesshire.* May, 1892.

- 562 Dixon, Rev. Edward Young. *Mount Ayliff, East Griqualand*. 2113. November, 1889.
- 563 Dobbs, Henry James. *Court House, Amherst, Virginia, U.S.A.* 73, 10, *Dep.Dis.G.M.* May, 1892.
- 564 Dodd, Matthew Henry. 96, *Holly Avenue, Newcastle-on-Tyne*. 48, P.M., 240, 1119, P.Z., *P.Pr.G.R., Durham*. March, 1890.
- 565 Dodds, Edward Turner. 92, *Clumber Street, Newcastle-on-Tyne*. 1676. June, 1892.
- 566 Doesburgh, L. Van, M.D. *Prinsengracht 592, Amsterdam*. *Concordia vincit Animos Lodge*. P.M. January, 1889.
- 567 Dolly, Rev. Reginald, M.A., R.N. *H.M.S. Galatea, Queensferry, Scotland*. 309, 407, *Dis.G.Ch., Malta* March, 1890.
- 568 Doneraile, the Right Hon. Viscount. 87, *Victoria Street, Westminster, S.W., London*. 387. March, 1892.
- 569 Donovan, Fergus. *Johannesburg, Transvaal*. 744 (S.C.) October, 1889.
- 570 Dorman, Thomas Phipps. *Reincliffe House, Cliftonville, Northampton*. 1764, 360, *P.Pr.G.S. of W., Northants and Hunts*. March, 1889.
- 571 Douglas, the Hon. John, C.M.G. *The Residency, Thursday Island, Queensland*. **District Grand Master (S.C.)**, *Queensland*. January, 1892.
- 572 Douglas, William, M.D., F.R.G.S. *Dalkeith House, Clarcndon Place, Leamington Spa*. 284, P.M. October, 1890.
- 573 Drage, Rev. Evelyn William, B.A. 4, *Park Terrace, Gateshead, Durham*. 48, 357. October, 1889.
- 574 Drake-Brockman, Colonel Ralph Renius Evans, R.E. *Madras, India*. 150, 1198, P.M., 1198, P.Z., *P.D.G.Sup.W., P.D.G.A.So., Madras*. May, 1893.
- 575 Dresser, Jasper Marion. *La Fayette, Indiana*. 123, 3. October, 1891.
- 576 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.
- 577 Driver, Professor Frederick William, M.A. 62, *Lancaster Road, Notting Hill, W., London*. 45, P.M., 472, P.Z. October, 1888.
- 578 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.
- 579 Drury, Charles Dennis Hill, M.D. *Bondgate, Darlington, Durham*. 85, 1379, 2352, P.M., 52, 111, P.Z., *P.Pr.G.Reg. (C. and R.A.), Norfolk*. March, 1892.
- 580 Duke, Richard Walker Thomas, jun. 546, *Park Street, Charlottesville, Virginia*. 60, P.M., 58, P.H.P. **Grand Deacon, Virginia**. January, 1893.
- 581 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.
- 582 Duncan, Alexander, F.R.S.E., F.S.A., Scotland. *King William's Town, Cape Colony*. 631 (S.C.), P.M. June, 1889.
- 583 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., Dumbartonskire, P.Pr.G.H., Lower Ward of Lanarkshire*. **Past Senior Grand Deacon, Senlor Grand Warden, Past Grand Chancellor, Grand Joshua (R.A.), Scotland**. June, 1888.
- 584 Duncan, William J. 319, *Broadway, New York*. 628, P.M., 18 (Ky.C.) P.H.P. **Grand Librarian, New York**. November, 1888.
- 585 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.
- 586 Dunn, Charles Henry. *Princess Café, Field Street, Durban, Natal*. 1937. November, 1888.
- 587 Dunsdon, Frederick William. *State School, Middle Ridge, Toowoomba, Queensland*. 775 (S.C.), 194 (S.C.) May, 1891.
- 588 \*Dunstan, Charles Waller. 1109, *East Main Street, Richmond, Virginia*. 10, 75, 76, 9. October, 1891.
- 589 Du Preez, Helgard Marthinus. *Krugersdorp, South African Republic*. 2232, 225. March, 1891.
- 590 Dutt, Prosonno 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.
- 591 Dutton, John Rowe. *Brookside, Chester*. 425. September, 1887.
- 592 Dyke, Charles P. 33, *Park Road, Haverstock Hill, N.W., London*. 665, P.M., *P.Pr.G.D., Dorset*. June, 1890.
- 593 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.
- 594 Edwards, Edward Ticker. *Camp Field, Overhill Road, Dulwich, S.E., London*. 788, 2264, P.M. October, 1889.
- 595 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.
- 596 Ellis, Frank Tatc. *Mount Zion, Jerusalem*. 1545. October, 1888.



- 597 Ellis, Lilley. 9, *Rock Park, Rock Ferry, Birkenhead*. 1289, P.M., 537, P.Z., P.P.G.D., P.P.G.R. (R.A.), *Cheshire*. November, 1893.
- 598 Embleton, Thomas W. *The Cedars, Methley, Leeds*. 1513, P.M., 1513, P.Z., P.Pr.G.W., *West Yorks*. March, 1891.
- 599 Errington, John J. *Kingsthorpe, Northampton*. 360. March, 1890.
- 600 Evans, Oliver Rhys. *Port Fairy, Victoria*. 17. October, 1892.
- 601 Eve, Richard. *Aldershot, Hants*. 723, P.M., P.Pr.G.W., *Hants and Isle of Wight*. Past Grand Treasurer, England. March, 1888.
- 602 Evens, Richard. 81, *Bromfelde Road, Clapham, S.W., London*. 1949, 2419, P.M., 1589. January, 1893.
- 603 Everett, George. *Claremont, Gauden Road, Clapham, S.W., London*. 177, 1381, 1608, 2012, P.M., 177, 975, 1381, P.Z. Past Grand Treasurer, England. October, 1890.
- 604 Eversley, William Pinder. 13, *Upper King Street, Norwich*. 10, P.M. June, 1893.
- 605 Ezard, Edward Henry, M.D., B.Sc. 220, *Lewisham High Road, Brockley, S.E., London*. 171, 2410, 25. January, 1891.
- 606 Fairbairn, John. *Senekal, Orange Free State, South Africa*. 762 (S.C.) June, 1890.
- 607 Fairclough, Rev. John. *Moulmein, Burma*. 832. District Grand Master, Grand Superintendent, *Burma*. June, 1890.
- 608 Falconer, William. 67, *Hope Street, Glasgow*. 556, 69, 223, P.Pr.G.Pres. of Stew., *Glasgow*. June, 1890.
- 609 Fales, Edward Lippett. 19, *West Delos Street, St. Paul, Minnesota, U.S.A.* 171, P.M. June, 1893.
- 610 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.
- 611 Fenwick, John. *Brisbane, Queensland*. 908, P.M., 908, P.Z., Dis.G.Sec., *Queensland*. October, 1891.
- 612 Ferry, C. E. *Pelham Lodge, College Road, Spring Grove, Isleworth*. 65, P.M., 65, P.Z. February, 1887.
- 613 Field, Henry C. *Providence, Rhode Island*. March, 1891.
- 614 Fillingham, Rev. Robert Charles. *Hexton Vicarage, Amptill, Bedfordshire*. 393, 393. June, 1890.
- 615 Finlay, David Alexander Manning, J.P. *Alival North, Cape Colony*. 2089, W.M., 2252. May, 1891.
- 616 Finlay, Robert. *Ardrishaig, Scotland*. 754, 69. January, 1893.
- 617 \*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.
- 618 Firth, Arthur James. *Graysbrook House, Sandown, Isle of Wight*. 1869, P.M., 175, P.Pr.G.O., *Hants and Isle of Wight*. October, 1888.
- 619 Firth, Oliver. *Rushcroft, Baildon, Shipley, Yorks*. 1545. May, 1891.
- 620 Fisher, Lyle M. Editor of "Masonic Record." 63, *East Third Street, St. Paul, Minnesota, U.S.A.* March, 1893.
- 621 Flegeltaub, Lewis. 139, *Queen Street, Brisbane, Queensland*. 2286, W.M. October, 1891.
- 622 Fletcher, Archibald Henry John, M.A. *Crowtree House, Rastrick, Brighouse, Yorks*. 275, 2227, 275. November, 1888.
- 623 Fletcher, Charles, B.A. 125, *Victoria Street, S.W., London*. 10. January, 1891.
- 624 Fletcher, Henry. 47, *Charles Street, Providence, R.I., U.S.A.* 21, 1. May, 1893.
- 625 Fletcher, James. *Point Durban, Natal*. 1937, W.M. Dis.G.A.Sec., *Natal*. October, 1888.
- 626 Flockton, William. *Oulton, near Leeds, Yorks*. 1042, P.M., 304, J. November, 1888.
- 627 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.
- 628 Fooks, William, LL.B. 2, *Brick Court, Temple, E.C., London*. 2033. October, 1891.
- 629 Foot, George Conway. *Orley House, Ashburton, Devon*. 2189, 710. June, 1890.
- 630 Forbes, Samuel Russell. 93, *Via Babuino, Rome*. Lodge Universo. November, 1887.
- 631 Forrest, William. *Inglehurst, Gilnow Park, Bolton, Lancashire*. 37, 221. November, 1889.
- 632 Forshaw, Charles F., LL.D. *Winder House, Bradford*. 2417. October, 1892.
- 633 Forshaw, James Hampton. *Imperial Hotel, Aberdeen, N.B.* 93, W.M., 155. October, 1888.
- 634 Forsyth, Frank L., M.D. 139, *Broadway, Providence, Rhode Island*. 37, 1. June, 1889.
- 635 Foster, John Belcher. 4, *Nelson Road, Hastings, Sussex*. 1184, W.M. March, 1892.
- 636 Foster, Wilbur Fisk. *Nashville, Tennessee, U.S.A.* Past Grand Master, Past Grand High Priest, *Tennessee*. March, 1892.
- 637 Fowler, Thomas Benjamin Davis. 34, *Calle Florida, Buenos Ayres*. 1025, W.M., 617. October, 1890.
- 638 Fowler, Thomas Walker. 317, *Modern Chambers, Collins Street, Melbourne*. Doric Lodge. Past Grand Warden, *Victoria*. October, 1892.

- 639 Fowles, John Kentwell. *Chester Street, Tenerife, Brisbane, Queensland.* 796, P.M., 127 (S.C.) October, 1891.
- 640 Fox, Clement Lyman. *Allora, Queensland.* 2419. March, 1893.
- 641 Fox, Walter Caughey. *Kenwood Glen, Cherrytree, Sheffield.* 1260, 2263, P.M., 139, 296, 1260. May, 1891.
- 642 France, Joseph. *Church Street, Rotherham, Yorkshire.* 904. November, 1890.
- 643 Francis, Charles King. 4037, *Chestnut Street, Philadelphia, U.S.A.* 265, P.M. February, 1887.
- 644 Francis, Thomas. *Havant, Hants.* 804, P.M., P.Pr.G.D., *Sussex.* May, 1887.
- 645 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.
- 646 Fraser, James. *Lenzie, Glasgow.* 28. May, 1890.
- 647 Fraser, Thomas Donald. *Survey Office, Brisbane, Queensland.* 755 (S.C.) January, 1892.
- 648 \*Frias, Guillaume Raphael. *Sagua-la-Grande, Cuba.* Hijos de la Fé Masónica. October, 1889.
- 649 Frizzell, John. *Nashville, Tennessee, U.S.A.* Past Grand Master, Grand Secretary, Tennessee Past Grand High Priest, U.S.A. March, 1892.
- 650 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.
- 651 Fruen, Charles. *Albert Mansions, 110, Victoria Street, S.W., London.* 1632, 2381, P.M., 720. January, 1891.
- 652 Fulford, Frederick Henry. *Holly Bush Villa, 95, Ashley Road, Bristol.* 68, 610, 68. January, 1891.
- 653 Furby, William Stafford. *Auekland, New Zealand.* 1338. November, 1893.
- 654 Galloway, F C. *Greenfield House, Bowling Old Lane, Bradford.* 2417. January, 1893.
- 655 Gamble, George Cliffe. *Parkinson's Chambers, Bradford.* 600, 1214. January, 1893.
- 656 Garden, John. *National Bank, Winburg, Orange Free State.* Unity Lodge (D.C.) October, 1893.
- 657 Gardiner, Thomas Ask. *Longlands, Vaal River, South Africa.* 1417. January, 1889.
- 658 Gardner, George. *Goldhawk House, Hammersmith, W., London.* P.G.S.B., *Bucks.* March, 1891.
- 659 Garner, Frederick. *Brisbane, Queensland.* 455 (S.C.) June, 1892.
- 660 Garrett, John Berry. *Nashville, Tennessee, U.S.A.* Grand High Priest, Tennessee. March, 1892
- 661 Gartley, John Alexander. 5, *Sackville Street, W., London.* 205, P.M., 142, P.Z. March, 1893.
- 662 Gates, William Stanford. *Glenthorne, Worthing, Sussex.* 13, 31. June, 1890.
- 663 Geddes, James, LL.B. *Dumfries, Scotland.* 63, 174. October, 1892.
- 664 Geesteranus, Anne Marie Maas, LLD. *Laan van Meerdervort, 82, The Hague, Holland.* W.M. Lodge L'Union Royale. Deputy Grand Master, Grand Orient of the Netherlands. June, 1888.
- 665 Gibbons, Willard S. 54, *Tveddle Building, Albany, New York.* 334, 242. October, 1891.
- 666 Gibbs, Charles Henry. 262, *Kennington Road, S.E., London.* 1949. January, 1893.
- 667 Gibson-Sugars, John Sugars. *Malabar House, Erith, Kent.* 349, 1973, 407, 1973, *D.G.St.B., D.G.S.B.* (R.A.), *Malta.* Local Secretary for H.M. Navy. March, 1889.
- 668 Gie, George. P.O.B. 1053, *Johannesburg, S.A.R.* Star of the Rand Lodge (D.C.), 225 (S.C.) November, 1892.
- 669 Gieve, John William. *High Street, Portsmouth.* 309, 1990, P.M., *Pr.G.Treas., Pr.G.Sc.N., Hants and Isle of Wight.* January, 1889.
- 670 Gilbert, William George Prout. 2, *Essex Villas, Phillimore Gardens, Kensington, W., London.* 257, P.M., 257, Z. June, 1890.
- 671 Giles, Henry Richard. *Fernside, Ellesmere, Shropshire.* 2131, P.M., *Pr.G.Reg., Shropshire.* October, 1888.
- 672 Gill, Alfred. *Batley, near Leeds.* 264, P.M., 264, J. November, 1888.
- 673 Gillies, David. *Hong Kong.* 525, P.M., *Dis.G.D., Hong Kong and South China.* October, 1888.
- 674 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.
- 675 Glaeser, Edward Nicholas. *Cairngorm, Ullathorne Road, Streatham Park, S.W., London.* 1627. May, 1893.
- 676 Glass, John. 4, *Lordship Park, Green Lanes, N., London.* 453, P.M., *P.Pr.G.S. of W., Essex.* May 1890.
- 677 Glenn, Joseph Barber. 67, *Packhurst Road, Holloway, N., London.* 2. March, 1888.
- 678 Glynes, Webster. 22, *Mark Lane, E.C., London.* 29, P.M., 29, P.Z. Past Grand Steward, England. March, 1888.
- 679 Goblet D'Alviella, Le Comte, Membre de l'Academie Royale. *Court St. Etienne, Brabant, Belgium* Past Grand Master, Belgium. February, 1890.

- 680 Goddard, John Williams. 20, *Charleville Road, Rathmines, Co. Dublin.* 728, P.M., 728, P.Z. May, 1888.
- 681 Godding, Clarence Miles, M.D. 312, *Benefit Street, Providence, R.I., U.S.A.* 33, P.M. May, 1893.
- 682 Godding, J. W. S. *Members' Mansions, Victoria Street, S.W., London.* 387. March, 1890.
- 683 Goffage, John. *State School, Mt. Walker, Ipswich, Queensland.* 1315, 755 (S.C.), 194 (S.C.) May, 1891.
- 684 Goold, George Hawkins. *Wind's Point, Burnt Ash Hill, S.E., London.* 493, 246, 493. November, 1890
- 685 Goold, John Arthur. *Picton House, Gloucester.* 493, 246, *Pr.G.St., Gloster.* November, 1890.
- 686 Gordon, George. *Roebourne, West Australia.* 1683 (E.C.), 7 (N.Z.C.), P.M., *P.Dis.G.S.B., Canterbury, N.Z.* Past Grand Registrar, South Australia. Local Secretary for West Australia. May, 1888.
- 687 Gordon, John, M.D. 20, *Wickham Road, Brockley, S.E., London.* 1769, 1924, 140. March, 1891.
- 688 Gossett, Dr. George. *Leeston, Canterbury, New Zealand.* 1917, W.M. March, 1890.
- 689 Gottlieb, George Spencer Harris. *Penang.* 1555, 2127, 2236, P.M., *Dis.G.Sup.W., Eastern Archipelago.* Local Secretary for Penang. January, 1889.
- 690 Gowan, Robert A. *Clydesdale, East Finchley, N., London.* 2029, 141. May, 1888.
- 691 Graham, William Martin. *Netherby, Pembury Avenue, Tottenham.* 65. March, 1889.
- 692 Grandsagne, Count Paul Emile Ajasson de. 11, *Passage Saulnier, Paris.* L. Temple des Amis de l'honneur Français. October, 1889.
- 693 Granger, Richard Keat. *Barkly West, South Africa.* 1417, P.M., 1417, *P.Dis.G.D., Griqualand.* October, 1888.
- 694 Granja, Dr. Edward de la. 265, *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October, 1888.
- 695 Grant, Captain Donald. *The Chantry, Near Frome, Somersets.* 2328. May, 1890.
- 696 Grant, George, M.D. *Woodthorpe, Padiham, East Lancashire.* 1504. March, 1892.
- 697 Gravell, John. *Custom House Court, Quayside, Newcastle-on-Tyne.* 1427, 1664, 1664. May, 1892.
- 698 Gray, James Burns, Bandmaster 3rd Reg. *Brougham Street, Ballarat, Victoria.* 53. October, 1893.
- 699 Gray, John Richard. *Victoria Street, Douglas, Isle of Man.* 2197. June, 1892.
- 700 Greatbatch, D. H. *Kimberley, South Africa.* 1574. May, 1892.
- 701 Greatorex, John Thomas. *Hall's Road, Egmore, Madras.* 273, 1198, P.M., 150, 273, 1198, P.Z., *P.D.G.W., D.G.Sec., D.G.Sc.E., Madras.* Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer (R.A.) October, 1893.
- 702 Green, Arthur Digby. 163, *Earlham Grove, Forest Gate, E., London.* 19, P.M. May, 1890.
- 703 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.
- 704 Green, John D. *Superior, 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.
- 705 Green, Michael. *P.O.B. 490, Johannesburg, Transvaal.* 1467. October, 1891.
- 706 Green, Robert Sheddon St. John. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *Dep.M., 234 (S.C.)* May, 1893.
- 707 Greenwood, Charles. 26, *Akeds Road, Halifax, Yorks.* 448. Local Secretary for Halifax. November, 1888.
- 708 Greenwood, Frederick. 158, *Main Street, Norfolk, Virginia.* 2, 1, P.H.P. October, 1891.
- 709 Greenwood, Thomas. *Harnham Cliff, Salisbury.* 357, W.M., *P.Pr.G.St., P.Pr.G.D.C., Oxfordshire.* March, 1888.
- 710 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.
- 711 Gregory, Harry. 133, *Westminster Street, Providence, Rhode Island, U.S.A.* 37. May, 1892.
- 712 Gregson, George, M.R.C.S. 63, *Harley Street, W., London.* 231. October, 1889.
- 713 \*Greiner, G. 10, *Milton Street, Cripplegate, E.C., London.* 92, W.M. January, 1888.
- 714 Gribble, James Dunning Baker. *Secunderabad, Deccan, India.* 569 (S.C.), W.M., 1406 (E.C.) 569 (S.C.), H., *G.D., M.C. (R.A.), India (S.C.)* October, 1893.
- 715 Grisewood, Rev. Arthur G. *Daylesford Rectory, Chipping Norton, Oxfordshire.* 1036. May, 1893.
- 716 Groom, Henry Littleton. *Chronicle Office, Toowoomba, Queensland.* 1315, 194 (S.C.) May, 1891.
- 717 Grove, Lieut.-Colonel John Percy. *Candie, Guernsey.* 84, W.M. March, 1891.
- 718 Gundelfinger, Isaac *P.O.B. 84, Johannesburg, S.A.R.* Lodge Star of the Rand. October, 1892.
- 719 Gundersen, A. 72, *Armagh Street East, Christchurch, New Zealand.* 609. November, 1889.
- 720 Gunn Rev. George. *The Manse, Stichill, Kelso, N.B.* 58, W.M. March, 1888.
- 721 Gunn, John W. *Everett, Washington, U.S.A.* 97. October, 1893.

- 722 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.
- 723 Guthrie, Adam White. *Port Elizabeth, South Africa.* 711, P.M., *Dis.G.Sup.W., Eastern Division, South Africa.* June, 1887.
- 724 \*Haarhoof, Daniel Johannes. *Kimberley, South Africa.* 1409, P.M. January, 1889.
- 725 Haddon, James Stradling. *Wellington, Somerset.* 1966, P.M. January, 1891.
- 726 Haigh, John, *Somerville, Massachusetts, U.S.A.* P.M., P.H.P. Past Deputy Grand High Priest of the Grand Chapter, Massachusetts. November, 1887.
- 727 Hale, Albert H. 3, *York Street, Broadstairs, Kent.* 429, 1209, P.M., 429. November, 1892.
- 728 Hall, George W. 1131, *Arch Street, Philadelphia.* 121, P.M., 183. May, 1891.
- 729 Hall, James J. 148, *Boleyn Road, Forest Gate, E., London.* 1278. November, 1892.
- 730 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.
- 731 Halliwell, Frederick William. *North Eastern Hotel, York.* 1611. January, 1888.
- 732 Hamm, Johannes M. 54, *Bethurst Road, Stoke Newington, N., London.* 238, P.M. March, 1891.
- 733 Hammond, Josiah. 76, *Heaton Park Road, Newcastle-on-Tyne.* 481, P.M., 487, H. May, 1893.
- 734 Hammond, Stocks, Mus. Doc. *Reading, Pennsylvania, U.S.A.* 24 (S.C.) October, 1893.
- 735 Hammond, Dr. William. *Stuart House, Liskeard, Cornwall.* 432, P.M., 254, 510, Z., *P.Pr.G.S. of W., Warwickshire.* March, 1888.
- 736 Hampton, John. *Town Office, Kimberley, South Africa.* 591 (S.C.) May, 1888.
- 737 Hancock, Frank Rider. 566, *Calle San Martin, Buenos Ayres.* 617, P.M., *Dis.G.Treas., Argentine Republic.* May, 1890.
- 738 Hanks, Walter Samuel. 78, *Rodwell Road, East Dulwich, S.E., London.* 5 (S.C.) March, 1893.
- 739 Hanson, Ole Christian. *Morris, Stevens Co., Minnesota, U.S.A.* 133, P.M., 47, H.P. Past Grand Deacon, Minnesota. May, 1893.
- 740 Hantke, Theodore John Charles. 82, *Rundle Street, Adelaide.* 32, 4. Assistant Grand Pursuivant, Assistant Grand Sojourner, South Australia. November, 1889.
- 741 Harbord, Walter Forsyth. 44, *Rylett Road, Shepherd's Bush, S.W., London.* 1541. November, 1893.
- 742 Hardwick, Charles Arthur. *Cambridge House, Sutton, Surrey.* 1347, P.M., *P.G.Stew, Surrey.* March, 1893.
- 743 Hare, Sholto Henry. 7, *Litfield Place, Clifton, Bristol.* 35, 206, 1954, W.M., 970, J. January, 1892.
- 744 Harper, James E. 735, *Broad Street, Augusta, Richmond Co., Virginia.* 1, P.M. March, 1888.
- 745 Harris, Arthur William. 84, *South Road, Waterloo, Liverpool.* 1380. November, 1893.
- 746 Harris, Henry. 142, *Elizabeth Street, Brisbane, Queensland.* 244 (I.C.) Proprietor of "Queensland Keystone." October, 1892.
- 747 Harris, Richard. *Alival North, Cape Colony.* 2089, P.M., *P.Dis.G.Stew., South Africa, Eastern Division.* May, 1891.
- 748 Harris, W. H. *Pietermaritzburg, Natal.* 956, P.M. June, 1891.
- 749 Harrison, Adam Sang. 105, *High Street, Dumfries, N.B.* 62, P.M., 174, *P.Pr.G.J.* June, 1892.
- 750 Harrison, Frank Drake. 7, *Spring Cliffe, Manningham, Bradford.* 600. October, 1888.
- 751 Harrison, James Robert. *Barberton, S.A.R.* 447 (S.C.), 738 (S.C.), P.M., 175 (S.C.), P.Z. May, 1892.
- 752 Hart, Arthur. *Crewkerne.* 814, P.M., *P.Pr.G.St., Pr.G.Sup.W., Somersetshire.* May, 1889.
- 753 Hart, Asher. *Johannesburg, S.A.R.* 744 (S.C.), P.M. October, 1889.
- 754 Hart, Ellis. *Kimberley, South Africa.* 1409, 153 (S.C.) June, 1889.
- 755 Harte, Edward Charles. *Penang.* 446, 1555, 446. June, 1889.
- 756 Harty, John. *P.O. No. 11, East London Div., Cape Colony.* 853, P.M., 853, P.Z., *D.G.W., E. Div., South Africa.* August, 1892.
- 757 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.
- 758 Harwood, John. 5, *Grosvenor Terrace, Queen's Road, Salisbury.* 586, P.M. May, 1891.
- 759 Hascall, Lee Clafin. 36, *Bromfield Street, Boston, Massachusetts.* Mt. Hermon Lodge. January, 1891.
- 760 Haslip, Lewis Christopher. 4, *Eastfield Rise, Hoe Street, Walthamstow.* 813, P.M., 813, P.Z., January, 1891.
- 761 Hatherly, William Firmer. *Hong Kong.* 1341 October, 1888.
- 762 Haward, Edwin, F.R.C.S. 34a, *Gloucester Place, Portman Square, W., London.* 231. October, 1889
- 763 Hawkins, G. T. *Elmwood, Kingsley Road, Northampton.* 360. June, 1891.

- 764 Hawkins, Joseph. *Sunnyside, Roby, Liverpool.* 216, P.M., 216, P.Z. October, 1889.
- 765 Hay, Thomas A. H., M.A. *Hay's Court, Easton, Pennsylvania, U.S.A.* 152, P.M., 173. **Grand Steward, Pennsylvania.** January, 1888.
- 766 Hayes, Michael. 38, *Horton Lane, Bradford.* 600. October, 1888.
- 767 Haynes, Captain Alfred Ernest, R.E. 4, *Kingswood Villas, New Brompton, Kent.* 1890. October, 1893.
- 768 Head, Henry Frederick. *Rand Club, Johannesburg, Transvaal.* 1824, 1824. June, 1890.
- 769 Heard, Henry Charles. *Hailey Hall, Hertford.* 449, P.M., P.Pr.G.D., *Herts.* May, 1890.
- 770 Heath, Meyrick William. 14, *Lansdown Place, Clifton, Bristol.* 686. May, 1893.
- 771 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.
- 772 Heathcote, James William. *Encobo, Tembuland, South Africa.* 1875, 2451, P.M. June, 1893.
- 773 Hebb, Rev. Harry Arthur. *Royal Masonic Boy's School, Wood Green, N., London.* 444, 2126, P.M., P.Pr.G.Ch., *Devon.* May, 1892.
- 774 Hehner, Otto. 11, *Billiter Square, E.C., London.* 238, W.M. February, 1887.
- 775 Helman, John H. *Kimberley, South Africa.* 591. May, 1892.
- 776 Helmrich, Charles. *Eden, Duxford Street, Paddington, New South Wales.* 181, P.M. **Past Grand Sword Bearer, New South Wales.** October, 1893.
- 777 Hemsworth, Edward. *James Street, Toowoomba, Queensland.* 775 (S.C.) May, 1893.
- 778 Henderson, William. *Niekerks Rush, Barkly West, South Africa.* 1417, P.M. November, 1887.
- 779 Hendry, Major John Burke. *Albert Mansions, 94, Victoria Street, S.W., London.* 396 (N.Y.C.), 173 (N.Y.C.) June, 1889.
- 780 Hensley, Henry Clay. *Nashville, Tennessee, U.S.A.* P.M. **Past High Priest, Tennessee.** March, 1892.
- 781 Hertzberg, Herman. *Margaret Street, Toowoomba, Queensland.* 775 (S.C.), 194 (S.C.) August, 1892.
- 782 Hervey, Rev. G. Augustine, M.A. 27, *Court Road, West Dulwich, S.E., London.* 1826. June, 1893.
- 783 Hewitt, Allen James, F.L.S. *Burlington House, Piccadilly, S.W., London.* 1328. June, 1893.
- 784 Hey, John. 18, *Edmond Street, Horton Lane, Bradford.* 387, P.M., 387, P.Z. October, 1888.
- 785 Heymann, Samuel Leopold. P.O.B. 84, *Johannesburg, S.A.R.* 744 (S.C.) October, 1892.
- 786 Hicks, Thomas. *Tregamere, St. Columb, Cornwall.* 1529, P.M., 331, P.Z., P.Pr.G.W., *Cornwall.* June, 1889.
- 787 Higerty, Alexander Charles Ancel. 14, *Garrick Street, W.C., London.* 1044, 1714, P.M., 946, Z., P.Pr.G.D.C., *Surrey.* October, 1889.
- 788 Higgs, Charles James. *c/o Addison and Co., Mount Road, Madras.* 1198, P.M. October, 1893.
- 789 Higman, John Wheeler. *St. Austell, Cornwall.* 496, P.M., P.Pr.G.D., *Cornwall.* May, 1888.
- 790 Hill, Frank B. *Denver, Colorado, U.S.A.* P.M. March, 1893.
- 791 Hill, John. *Ennis, Ireland.* 60, 60, Pr.Dep.G.M., *North Munster.* October, 1888.
- 792 Hillis, John. 28, *School Street, Boston, U.S.A.* Charles A. Welch Lodge, P.M. January, 1889.
- 793 Hingston, Francis Phillip. *Weldon, Decatur Co., Iowa, U.S.A.* 437, 75. May, 1892.
- 794 Hingston, Sam Oldrey. *Weldon, Decatur Co., Iowa, U.S.A.* 443. May, 1892.
- 795 Hitchcock, John Franklin. 297, *Broadway, New York.* 197, W.M., 160. May, 1893.
- 796 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.
- 797 Hodges, Richard. 217, *Old Christchurch Road, Bournemouth.* 195, W.M. March, 1889.
- 798 Hodgkins, Lancelot Clancarthy. *Pietermaritzburg, Natal.* 956. June, 1891.
- 799 Hodgson, Richard. *Clifton House, Halifax, Yorks.* 448. March, 1888.
- 800 Hodson, James. *Mill House, Robertsbridge, Hawkhurst, Sussex.* 1184. May, 1892.
- 801 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.
- 802 Hogg, Capel Jenner. *Standard Bank, Cape Town.* 1938, W.M. June, 1892.
- 803 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.
- 804 Holden, James Austin, A.B., A.M. 27, *Elm Street, Glens Falls, New York.* 456, 55, P.H.P. October, 1891.
- 805 Holdsworth, Hugh Sugden. 9, *Clare Road, Halifax.* 408, 448, P.M., 408, P.Z., P.Pr.G.D.C., *West Yorks.* March, 1888.
- 806 Hollander, George Henry. *Senekal, Orange Free State, South Africa.* Unity Lodge (D.C.), W.M. November, 1892.
- 807 Holme, Richard Hopper. 6, *Chester Street, Newcastle-on-Tyne.* 1676, 48. October, 1890.

- 808 Holmes, John Richard. *Cape Coast, West Africa.* 387. Local Secretary for the Gold Coast. June, 1888.
- 809 Holtorp, Oscar James von. 105, *Forest Road, Dalston, N.E., London.* 1897, P.M., 1602, P.P.G.D., *Middlesex.* January, 1893.
- 810 Homer, William Frederick. 5, *South Street, Ballarat, Victoria.* 53. October, 1893.
- 811 Hope, Andrew. 3, *Rockfield, Howell Road, Exeter.* 39, 0 (S.C.) November, 1889.
- 812 Hope, Walter Muirhead. *Hill Rise, Witney, Oxfordshire.* 357, 1726, P.M., 357. March, 1890.
- 813 Hopekirk, Walter. *Crystal Palace, Sydenham, S.E., London.* 179, 1858, 1986, P.M., 179, 746, P.Z. Past Grand Pursuivant, England. March, 1888.
- 814 Hornby, William Frederick. *Bloemfontein, Orange Free State.* 1022. October, 1893.
- 815 Horne, George Henry. *Mount Pleasant, Douglas, Isle of Man.* 1242, P.M. June, 1893.
- 816 Horsley, Rev. John William. *Holy Trinity Vicarage, Woolwich.* 913. June, 1891.
- 817 Horton, Edward. *Stanley Street, Rockhampton, Queensland.* 932, 205 (S.C.) January, 1892.
- 818 Houlden, John William. *The Cemetery, Burnley, Lancashire.* 126, 1504. March, 1893.
- 819 Houndle, Rev. Edward Laffan Garvock. 147, *Claremont Road, Forest Gate, E., London.* 1670, 1826, *Pr.G.Ch., Surrey.* March, 1890.
- 820 Houndle, Henry Charles Herman Hawker. *Radnor House, Upper Tooting, S.W., London.* 1826, P.M., 1706, P.G.W., *Surrey.* January, 1890.
- 821 Howard, Charles Caleb. *Picton, Marlboro', New Zealand.* 2036, W.M. October, 1890.
- 822 Howard, J. W. *Westpark Brewery, Glasgow.* 1731, 1960. June, 1888.
- 823 Howell, Alexander Nathaniel Yatman. 109, *High Street, Portsmouth.* 257, 309, 1834, 257, 2074, P.M. Local Secretary for Hampshire and Isle of Wight. March, 1888.
- 824 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.
- 825 Hubbard, Edmund Isle. *Moorgate Street, Rotherham, Yorks.* 904. November, 1890.
- 826 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.
- 827 Hughes, Surgeon-Captain Matthew L. *Union Club, Malta.* 349, 407, *Dis.G.S.B., D.G.D.C. (R.A.), Malta.* May, 1892.
- 828 Hughes, Robert. *St. Oswald's, Alexandra Park, Hastings.* 1184, P.M., *P.Pr.G.St.B., Sussex.* Local Secretary for East Sussex. February, 1887.
- 829 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.
- 830 Hull, Charles. *Lyttleton 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.
- 831 Humphreys, Alfred W. 44, *Canonbury Square, N., London.* 1677, 1839. June, 1892.
- 832 Hunt, Joshua. *Avondale, Chester Co., Pennsylvania.* 475. October, 1890.
- 833 Hunt, Thomas Spawton. 7, *Island Road, Garston, Liverpool.* 1675. May, 1892.
- 834 Hunter, Colonel Charles, F.R.S. Edin., F.S.A. Scot. *Plas Coch, Anglesey.* 755, 1615, P.M., P.Z., *P.P.G.W., North Wales, P.P.G.M., Aberdeenshire, E.* Past Grand Warden, Greece. March, 1893.
- 835 \*Hunter, William Sutherland. *Kildonan, Maxwell Drive, Pollokshields, Glasgow.* 0, 1, 772, S.M., 50. Grand Standard Bearer (R.A.), Scotland. March, 1890.
- 836 Hurlbut, Orion L. *Chattanooga, Tennessee, U.S.A.* P.M. Past High Priest, Tennessee. March, 1892.
- 837 Hutchons, Arthur Newman Maskell. *Aliwal North, Cape Colony.* 1467, P.M., *Dis.G.Stew., South Africa, Eastern Division.* October, 1891.
- 838 Illingworth, John. *The Grove, Ilkley, Yorks.* 1522. March, 1891.
- 839 Ingamills, John Henry. *Observatory, Melbourne, Victoria.* Doric Lodge. October, 1893.
- 840 Ingleby, John. 23, *Bentley Street, Bradford.* 302, P.M., 302. March, 1893.
- 841 Innes, David Charles. *Wellington, New Zealand.* October, 1888.
- 842 Irving, Malcolm Murray. *Sydney, New South Wales.* 477 (S.C.), P.M., 116 (S.C.) May, 1892.
- 843 Isebree-Moens, Joost. *Villa Bloois, Kralingen, Holland.* L. Frederick Royal, W.M. Grand Expert, Grand Lodge of the Netherlands. October, 1890.
- 844 Ives, Frederick. *Ashville, Shipley, Yorks.* 387, P.M. January, 1888.
- 845 Jackman, Joseph. 4, *Kenwood Park Road, Sharrow, Sheffield.* 139, 139. June, 1891.
- 846 Jackson, Richard. 17, *Commercial Street, Leeds.* 289, P.M. Local Secretary for Leeds and Vicinity. January, 1893.

- 847 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.
- 848 Jacobs, Jacob. 1, *Holly Villas, Clapton Square, N., London.* 1839, 2265, 1839. March, 1893.
- 849 James, John. *High Street, Haverford West, South Wales.* 464, P.M., 366, 2001, P.Z., *Pr.G.Sec., South Wales, West Division.* March, 1891.
- 850 Jefferis, Arthur Henry. 24, *Mosley Street, Manchester.* 645, 1161, P.M., *P.Pr.G.A.D.C., East Lancashire.* September, 1887.
- 851 Jenkins, Joseph Molyneux. *West Street, Rye, Sussex.* 341, P.M. January, 1892.
- 852 Jervis, Rev. Edward. *All Saints' Vicarage, Rotherhithe, S.E., London.* 357. May, 1890.
- 853 Joel, Jenkin. 18, *Knatchbull Road, Camberwell, S.E., London.* 2331. June, 1893.
- 854 Johns, Frederick. *South Australian Register Office, Adelaide.* 1, 39, 4. November, 1891.
- 855 Johnson, Edward. *Jagersfontein, Orange Free State.* Lodge Star of Africa, *P.D.M., 234 (S.C.),* H. June, 1893.
- 856 Jones, Samuel George. *Freemasons' Hall, Flinders Street, Adelaide, South Australia.* 32. Local Secretary for South Australia. November, 1889.
- 857 Jones, Samuel. 13, *Elm Grove, Birkenhead.* 477, P.M., 477, P.Z., *P.Pr.G.D., Pr.G.H., Cheshire.* Local Secretary for Liverpool and Cheshire. November, 1892.
- 858 Jones, Thomas. 110, *Amhurst Road, Lower Clapton, N.E., London.* 1607, P.M. January, 1890.
- 859 Jones, Thomas. *Wednesbury, Staffordshire.* *P.Pr.G.P., Staffordshire.* May, 1891.
- 860 Jones, Young. 825, *East Broad Street, Richmond, Virginia, U.S.A.* 10, W.M., 43. January, 1893.
- 861 Joseph, David Davis. 4, *Montpellier Terrace, Swansea, Glamorganshire.* 237, 237. October, 1890.
- 862 Kauffman, Andrew John. *Columbia, Pennsylvania, U.S.A.* 286, P.M., 224, P.H.P., *Dis.Dep.G.M., No. 1, Pennsylvania.* June, 1888.
- 863 Keast, James Charles. *Bloemfontein, Orange Free State.* 1022. October, 1893.
- 864 Keay, Charles Henry. *Sidney Terrace, Waterloo, Blyth, Northumberland.* 659, 659. June, 1893.
- 865 Kemp, Alexander. *Glenelg, South Australia.* 30, P.M. Grand Deacon, Grand Lodge of South Australia. May, 1889.
- 866 Kemp, Charles. *Southbrook, Toowoomba, Queensland.* 2338, 775 (S.C.), 194 (S.C.) June, 1891.
- 867 Kemp, William Coster. 56, *Milton Road, Birkenhead.* 477, 477. November, 1893.
- 868 Kempster, William Henry, M.D. *Chesterfield, Clapham Common North Side, S.W., London.* 60, 890, 1420, 1853, P.M., 766, 890, P.Z. March, 1888.
- 869 Kendall, Lieut. Col. J. *St. Martin's Square, Scarborough.* 200, 200. March, 1890.
- 870 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.
- 871 Kenyon, George Henry. 123, *North Main Street, Providence, Rhode Island, U.S.A.* 30, P.M. Grand Master, Rhode Island. October, 1890.
- 872 Kenyon, William John Charles. 228, *Laurel Terrace, St. Paul, Minnesota, U.S.A.* 25 (Neb. C.), 45. January, 1893.
- 873 Kerr, James A. S. 44, *St. Vincent's Place, Glasgow.* 0, 592, 772, 50, H. November, 1893.
- 874 Keyser, Charles Edward. *Merry Hill House, Bushey, Watford, Herts.* 2, 403, 404, 1479, 1549, 2323, P.M., 2, 403, 404, 1479, 1549, P.Z., *P.P.G.W., P.P.G.J., Herts, P.P.G.A.So., Middlesex.* Grand Deacon, Grand Sword Bearer (R.A.) January, 1893.
- 875 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.
- 876 Khoshro, K. R. 8, *Elphinstone Circle, Bombay.* 1260. March, 1893.
- 877 Kidd, Alfred. *Freemasons' Hall, Auckland, New Zealand.* 1, P.M. President, Board of General Purposes, New Zealand. May, 1893.
- 878 Kiddle, Surgeon Captain Walter. *Cyprus.* 2277, P.M., 25, (I.C.) January, 1892.
- 879 Kilgour, George, A.M.I.C.E. *Barkly West, South Africa.* 1574, P.M. October, 1890.
- 880 Kilham, John. *Toowoomba, Queensland.* 1315, P.M., 194 (S.C.), P.Z. May, 1891.
- 881 King, Alfred, Mus. Doc., Oxon. 30, *Buckingham Place, Brighton.* 271, 2201, P.M., 271, P.Z., *P.P.G.O., P.P.G.J., Sussex.* October, 1893.
- 882 King, Frank. *Clora Road, Forest Gate, E., London.* 1607. January, 1890.
- 883 Kingsbury, William Henry. 19, *Wilson's Terrace, Mair Street, Ballarat, Victoria.* 114, 10. Local Secretary for Ballarat and Vicinity. January, 1893.
- 884 Kingston, William Richard. *Strada Reale, Valetta, Malta.* 107, 407, *D.G.Stew., Malta.* January, 1893.
- 885 Kirchoffer, Samuel 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.* Deputy Grand Director of Ceremonies. November, 1887.

- 886 Kirk, Alfred. *Gainsboro', Lincolnshire.* 422, P.M., 422, P.Z., *P.Pr.G.W., P.Pr.G.H., Lincolnshire.* March, 1889.
- 887 Kite, Edwin. *Somerville, Seacombe, Cheshire.* 823, 2433, P.M., 823. November, 1892.
- 888 Klein, William. 24, *Belsize Park, N.W., London.* 238, P.M. October, 1890.
- 889 Knight, Charles Neil. 31, *Holland Park, W., London.* 1036. May, 1893.
- 890 Knight, Herbert Manning. 406, *Collins Street, Melbourne, Victoria.* 123. June, 1892.
- 891 Koch, John Godfrey. *Penang.* 1555, W.M., 1555, *Dis.G.A.D.C., Eastern Archipelago.* May, 1889.
- 892 Krichauff, Frederick Charles. *New Government Offices, Adelaide, South Australia.* 28. March, 1891
- 893 Kueckens, Hinrich. *P.O. Blake-on-Weser, Oldenburg, Germany.* 2036 (E.C.) May, 1893.
- 894 Lake, William. *Kenwyn, Queen's Road, Beckenham, Kent.* 131, P.M., *P.Pr.G.R., Cornwall.* May, 1887.
- 895 Lamb, Theodoric Benjamin. *Meridian, Mississippi, U.S.A.* 398, 25. May, 1892.
- 896 Lambert, James J. 83, *Moseley Street, Manchester.* 1387, P.M., *P.Pr.G.R., West Lancashire.* March, 1891.
- 897 Lambert, Lieut.-Colonel 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.
- 898 Lambert, Richard. *P.O.B. 81, New Orleans, U.S.A.* 59, P.M. **Grand Secretary of Grand Lodge and Past Grand High Priest of Grand Chapter of Louisiana.** Local Secretary for Louisiana. June, 1887.
- 899 Lamb-Smith, Thomas. *Holly Lodge, Britannia Square, Worcester.* 280, 1247, P.M., *P.Pr.G.D., Worcestershire.* September, 1889.
- 900 Lamette, Alphonse Fortuné. *Dudley Mansion, Brighton.* 271, 1303, 1947, 2187, 271. June, 1891.
- 901 Lamonby, William Farquharson. 62, *Ivydale Road, Nunhead, S.E., London.* 752, 1002, 1073, P.M., 119, 371, 752, P.Z., *P.Pr.G.W., P.Pr.G.J., Cumberland and Westmoreland.* **Past Grand Warden, Grand Lodge of Victoria.** November, 1889.
- 902 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.
- 903 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.
- 904 Lane, Edward George. *Oamaru, Otago, New Zealand.* 11. May, 1893.
- 905 Lange, Paul. *Senekal, Orange Free State.* Lodge Unity (D.C.) May, 1893.
- 906 Langley, W. C. *Cleveland House, Stockton-on-Tees.* 1674. May, 1890.
- 907 Lapin, Bernard. *Johannesburg, S.A.R.* 744 (S.C.) June, 1889.
- 908 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.
- 909 Large, James Rickard. *Trentham House, Bush Hill Park, Enfield, Middlesex.* 1607, P.M., 174. March, 1890.
- 910 Last, John Thomas. 48, *Sunbridge Road, Bradford.* 2321, 387. March, 1887.
- 911 Lavery, Hugh. *Bennalla, Victoria.* 64. October, 1892.
- 912 Lawless, James Frederick. *Great Northern Express Company, St. Paul, Minnesota, U.S.A.* 3, W.M. November, 1892.
- 913 Lawrence, James. *Kimberley, South Africa.* 591 (S.C.), 153 (S.C.), P.M. June, 1889.
- 914 Lawrence, Rev. John Thomas, M.A. *Church Road, Vepery, Madras.* 237, 1198, 1198, *P.D.G.Ch., D.G.O., Madras.* May, 1893.
- 915 \*Lawrence, General Samuel Crocker. 28, *Lancaster Street, Boston, Massachusetts, U.S.A.* **Past Grand Master of Grand Lodge of Massachusetts.** March, 1888.
- 916 Lawson, Thomas Mann. *Hill Top, Armley, Leeds.* 600, 600. January, 1889.
- 917 Laxton, Frederick. *Newlands, Brighouse, Yorkshire.* 1301, P.M., 275, P.Z., *P.Pr.J., W. Yorks.* March, 1888.
- 918 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.
- 919 Leaver, T. W. *Westpelaer, Sutton, Surrey.* 1347. March, 1893.
- 920 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.
- 921 Lee, William Henry. 195, *Norwood 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.
- 922 Leeson, Charles John. *Post and Telegraph Department, Croydon, Queensland.* 768 (S.C.), P.M. January, 1892.
- 923 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.
- 924 Leicher, Julius. *Tanugs, British Bechuanaland.* 2232. June, 1890.



- 925 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.
- 926 Leslie, Captain John Henry, R.A. *Peshawur Road, Rawal Pindi, Punjab.* 1960. Local Secretary for the Punjab. October, 1891.
- 927 \*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.
- 928 L'Estrange, Guy S., M.D. *Roma, Queensland.* 730 (S.C.) October, 1892.
- 929 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.*, *P.Pr.G.Treas.* (R.A.), *Middlesex.* Local Secretary for Middlesex and North London. January, 1890.
- 930 Levoy, Lewis G. *Webster, South Dakota, U.S.A.* 54, P.M., 23, P.H.P. Deputy Grand High Priest, *South Dakota.* October, 1893.
- 931 Levy, Albert. *Box 423, Johannesburg, Transvaal.* 1409, 153. May, 1889.
- 932 Lewenberg, Jacob Frank, M.D. 2321, *Oxford Street, Philadelphia, U.S.A.* 11 (D.C.), 3 (D.C.) May, 1891.
- 933 Lewis, Charles Edwardes. *Breda Street, Cape Town.* De Goede Hoop Lodge. October, 1892.
- 934 Lewis, Harold. *Mercury Office, Bristol.* 686, 2257, P.M., *P.Pr.G.St.*, *Keeper of the Archives, Bristol.* February, 1887.
- 935 Lezard, Flavien Ernest. *Kimberley, South Africa.* 1409, 753 (S.C.) June, 1889.
- 936 Lidgey, William. *Devoran, Truro, Cornwall.* 589, P.M., 1006, P.Z. January, 1889.
- 937 Life, Edward. 167, *Fleet Street, E.C., London.* 1381. March, 1893.
- 938 Life, William. 107, *Portland Street, Southport, Lancashire.* 1313. March, 1893.
- 939 Lightfoot, Bruce. *Station Master, Shoreham, Kent.* 1915. March, 1889.
- 940 Liley, Joseph Henry. *Beaconsfield, South Africa.* 1832. June, 1891.
- 941 Lindsey-Renton, George Henry. 72, *Grocechurch Street, E.C., London.* 183. January, 1890.
- 942 Lines, H. Wales. *Meriden, Connecticut, U.S.A.* 77, P.M., 27. November, 1893.
- 943 Lipinski, Louis. *Box 119, Johannesburg, Transvaal.* 738 (S.C.) May, 1889.
- 944 Liski, Samuel. *P.O.B. 40, Krugersdorp, S.A.R.* Lodge Libertas (D.C.) October, 1892.
- 945 Lissack, Simeon. *Box 511, Johannesburg, Transvaal.* 744 (S.C.) January, 1891.
- 946 Lister, Colville William. *Jondaryan, Queensland.* 775 (S.C.) May, 1893.
- 947 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.
- 948 Livsey, Milton. *Maple Street, Providence, R.I., U.S.A.* 36, *Dis.Dep.G.M.* May, 1893.
- 949 Locke, Dr. Charles Alfred. *Cawdor House, Rotherham, Yorks.* 904. June, 1893.
- 950 Locking, George Henry. *Pontefract, Yorkshire.* 910, P.M., 495, P.Z. March, 1888.
- 951 Lockley, Richard T. 16, *First Street, Albany, New York.* 14, P.M., 5, P.H.P. October, 1889.
- 952 Lockwood, Thomas Meakin, F.R.I.B.A. 80, *Foregate Street, Chester.* 425, P.M., *P.Pr.G.Sup.W., Chester.* March, 1888.
- 953 Lodder, Charles. *Fourne-a-Mara, Larys, Ayrshire.* 173, P.M., 55. January, 1892.
- 954 Lofthouse, Henry Wilson. *South Lodge, Taddenham Road, Ipswich.* May, 1891.
- 955 Logan, William. *Langley Park, Durham.* 124, 2135, P.M., *P.Pr.G.R., Durham.* February, 1887.
- 956 Love, William Abram, M.D. 237, *Whitehall Street, Atlanta, Georgia, U.S.A.* 2, 16, *P.Dep.G.M., Dep.G.H.P., Georgia.* June, 1892.
- 957 Lovegrove, Henry, F.S.I., A.R.I.B.A. *Eboracum, Herne Hill, S.E., London.* 1507, 1777, 1949, 2048, 2416, P.M., 72, 1549, P.Z., *P.Pr.G.S.W.*, and *P.Pr.G.Treas.* (R.A.), *Middlesex.* November, 1887.
- 958 Luck, Henry Courtenay, A.K.C., F.R.G.S., F.R.M.S., A.S.E. *Toowong, Brisbane, Queensland.* 908, 2306, P.M., 908. October, 1891.
- 959 Lupton, William Charles. *Cheapside, Bradford.* 974, P.M., 302, P.Z., *P.Pr.G.D., West Yorks.* March, 1888.
- 960 Lyte, Joshua L. *Lancaster, Pennsylvania, U.S.A.* 43, P.M. September, 1888.
- 961 Mabin, Frank. 10, *Union Street, Plymouth.* 105. January, 1891.
- 962 Macadam, William Ivison. *Surgeon's Hall, Edinburgh.* 145, W.M., 85. Representative of Grand Lodge of Arkansas, near Grand Lodge of Scotland. March, 1890.
- 963 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.
- 964 MacBride, Andrew Somerville. 46, *West George Street, Glasgow.* 170, W.M., *P.G.W., Dumbartonshire.* May, 1893.

- 965 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.
- 966 MacConnell, Thomas John. *Lisburne, Wills Street, Ballarat, Victoria.* 36. March, 1893.
- 967 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.
- 968 Macdonald, Alexander. *Thornwood, Ardrishaig, Scotland.* 754, P.M., 69. January, 1893.
- 969 Macdonald, Robert. 37, *Marquis Street, Glasgow.* 128, P.M., 67, P.Z., *P.Pr.G.D.C., Glasgow.* **Grand Steward, Scotland.** June, 1891.
- 970 Macdougall, Hamilton C. 24, *Summers Street, Providence, Rhode Island, U.S.A.* 21. **Grand Organist, Rhode Island.** March, 1888.
- 971 MacDowall, Andrew. 44, *Compton Road, Highbury, N., London.* 948, P.M. March, 1893.
- 972 MacDowall, G. A. *Bramber, Plaistow, Essex.* 2291. January, 1892.
- 973 Macfarlane, Edward. *Makaretu, Napier, New Zealand.* 30. May, 1893.
- 974 MacGee, Robert. 34, *South Castle Street, Liverpool.* 1675, W.M. May, 1892.
- 975 MacGregor, George Robert. *Bingley, Yorkshire.* 439. May, 1889.
- 976 MacGregor, James. 8, *Stratford Grove, Heaton, Newcastle-on-Tyne.* 541. March, 1890.
- 977 MacIntosh, William Mouzon. *Tallahassee, Florida, U.S.A.* 1, P.M., 1, P.H.P. **Deputy Grand High Priest, Florida.** June, 1893.
- 978 MacIntyre-North, Charles Niven. 2, *Doddington Grove, Kennington Park, S.E., London.* 1559, W.M., 1275. October, 1890.
- 979 Mackay, George J. *Olrig Bank, Kendal.* 129, *P.Pr.G.W., P.Pr.G.Sec., Dep.Pr.G.M., Cumberland and Westmoreland.* **Grand Standard Bearer, England.** October, 1890.
- 980 Mackenzie, Allan. 17, *St. Andrew's Square, Edinburgh.* 2, P.M., 56, P.Z. **Grand Steward, Scotland.** November, 1888.
- 981 Mackenzie, Alexander F. 15, *Union Street, Inverness.* 339, W.M., 115, Z., *Pr.G.W., Invernesshire.* November, 1893.
- 982 MacKenzie, Captain Donald. *Sungei Ujong, Straits Settlements.* 1043. June, 1890.
- 983 MacKenzie, John Eddie. *Kimberley, South Africa.* 1409. May, 1890.
- 984 Mackey, John Brunt. 2, *Bouverie Street, Fleet Street, E.C., London.* 257, 319. October, 1888.
- 985 MacLean, Lachlan. *Capetown.* 398 (S.C.), W.M. March, 1893.
- 986 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.I.B. November, 1890.
- 987 \*MacMillan, Frederick Douglas. *Box 1541, Johannesburg, Transvaal.* 744 (S.C.) November, 1890.
- 988 MacNair, Thomas S. *Hazleton, Pennsylvania, U.S.A.* 242, P.M., 181, P.H.P. **Past Deputy District Grand Master, Pennsylvania.** May, 1887.
- 989 Mager, William Kelk. *Queenstown, South Africa.* P.M. May, 1893.
- 990 Maitland, William. 110, *Cannon Street, E.C., London.* 454, 2170, 115 (I.C.), P.M. March, 1888.
- 991 Malczovich, 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.
- 992 Malden, Rev. Charles Herbert, M.A. Editor of the "Indian Masonic Review." *c/o Addison and Co., Publishers, Madras, India.* 1841, 1906, P.M., 1906, P.Z., *P.Dis.G.Ch., Madras.* Local Secretary for South India. November, 1889.
- 993 Manfield, Harry. *Cliftonville, Northampton.* 1764, 360. May, 1889.
- 994 Mann, Edgar Montague. *Bath Mount, Exeter.* 39. March, 1892.
- 995 Manning, John J. 132, *Nassau Street, New York City.* 271, 241. October, 1891.
- 996 Mannix, George Felix. *P.O.B. 86, Bloemfontein, Orange Free State.* 1022. October, 1893.
- 997 Manton, James Odom. *Wharfedale Villa, Swinburne Street, Derby.* 253, 1085, 2224, 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.
- 998 Manuel, Robert. 5, *Pump Court, Temple, E.C., London.* 1196, P.M. October, 1893.
- 999 Mapleton, Cuthbert Walter. 29, *Schubert Road, Putney, S.W., London.* 256, 2243. June, 1890.
- 1000 Marescaux, Lieutenant Gerald C. A., R.N. *H.M.S. Inflexible, Mediterranean.* 349, 407, *P.D.G.Pt., Malta.* May, 1892.
- 1001 Markham, Christopher A., F.S.A. *Spratton, Northampton.* 360, 1911, P.M. May, 1892.
- 1002 Marsh, Henry. 148, *Woodsley Road, Leeds.* 1221, W.M. June, 1893.
- 1003 Marshall, James. 219, *Buchanan Street, Glasgow.* 4, 304, P.M., 50. March, 1892.
- 1004 Marshall, Walter Crawford. 179, *Liverpool Street, Sydney, New South Wales.* 181, P.M. **Deputy Grand Pursuivant, N.S.W.** October, 1893.
- 1005 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.
- 1006 Marson, James Thomas. *Eastgate, Stafford.* 726, 726. November, 1893.

- 1007 Marston, Edward. 125, *Park Road, Newcastle-on-Tyne*. 1767, P.M., 24, P.Z., P.P.G.St.B. P.G.J., *Northumberland*. March, 1893.
- 1008 Martin, George. 62, *Hawkshead Street, Southport, Lancashire*. 600, 702, 600, 839. January, 1890.
- 1009 Martin, Robert. 157, *Fenchurch Street, E.C., London*. 453, P.M., 142, P.Z., P.P.G.D., *Essex*. January, 1893.
- 1010 Mason, Charles Letch. 1, *Moorland Terrace, Leeds*. 304, 2069, P.M., P.Pr.G.Treas., P.Pr.G.H., *West Yorks*. June, 1887.
- 1011 Mason, Rev. Henry J. *Wigston Magna Vicarage, Leicester*. 1146, P.M., 1146, P.Z., P.Pr.G.Chap., *Dorset*. January, 1891.
- 1012 Mason, J. J. *Grand Lodge of Canada, Grand Sec.'s Office, Hamilton, Ontario*. **Grand Secretary of the Grand Lodge of Canada**. March, 1888.
- 1013 Mason, John William. *Church Street, Pietermaritzburg, Natal*. 956, P.M., P.Dis.G.Std.B., *Dis.G.Sup.W., Natal*. November, 1888.
- 1014 Mason, William, M.R.C.S. *St. Austell, Cornwall*. 496, P.M., P.Z., P.Pr.G.D., *Cornwall*. November, 1889.
- 1015 Massey-Hicks, John Moses. P.O.B. 42, *Johannesburg, Transvaal*. 853, 2313, P.M. October, 1890.
- 1016 Massie, E. J. *Simla House, Spring Road, Bedford*. 1513, P.M. January, 1888.
- 1017 Masson, David Parkes. *Lahore, Punjab, F.I.* 1960, P.Dis.G.Treas., *Punjab*. June, 1888.
- 1018 Masters, William. *Rossllyn, St. Alban's*. 60, 428, 1479, 2128, P.M., 428, P.Z. **Grand Steward**. October, 1889.
- 1019 Matalha, E. Baron de. *Pretoria, South African Republic*. 738, 744, 1747 (S.C.), *Star of the Rand (D.C.)*, P.M., 738. October, 1889.
- 1020 Mather, John Lawrence. 4 and 6, *Grafton Street, Gower Street, W.C., London*. **Past Assistant Grand Director of Ceremonies, Past Grand Standard Bearer (R.A.)** May, 1890.
- 1021 Mathers, S. L. Macgregor. 1, *Avenue Du Quesne, Paris*. 195. October, 1890.
- 1022 Mathew, Dr. Thomas Philip Ogden. *Johannesburg, Transvaal*. 989, P.M., 131 (S.C.), P.Z. June, 1890.
- 1023 Matier, Charles Fitzgerald. *Mark Masons' Hall, Great Queen Street, W.C., London*. **Past Grand Standard Bearer, England**. June, 1888.
- 1024 Matlock, P. N. *Kenton, Tennessee, U.S.A.* **Grand Warden, Tennessee**. March, 1893.
- 1025 Maxwell, John M. *Room 1, Chicago Block, East 5th Street, Leadville, Colorado, U.S.A.* 51, P.M. **Grand Master, Colorado**. May, 1890.
- 1026 May, Thomas. P.O., *Toowoomba, Queensland*. 1315, P.M. May, 1892.
- 1027 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.
- 1028 Mayfield, Joseph. *Roma, Queensland*. 730 (S.C.), P.M., 190 (S.C.) October, 1892.
- 1029 Mead, Colonel J. *Red Hill, Surrey*. 257, 785, 1789, 1826, 1971, P.M. September, 1887.
- 1030 Mears, Arthur. *Townsville, North Queensland, Australia*. 1978, P.M., P.Dis.G.St., P.Dis.G.S.B., *Queensland*. March, 1888.
- 1031 \*Mehta, Roostumjee Dhunjeebhoy. 55, *Canning Street, Calcutta*. 232, 360 (S.C.), P.M., 203 (S.C.), P.Z., *Dis.G.D., Bengal*. June, 1891.
- 1032 Mendelssohn, Max. 94, *Southampton Row, Holborn, W.C., London*. 212, 1839. January, 1889.
- 1033 Mendelssohn, Sidney. *Kimberley, South Africa*. 1409. January, 1889.
- 1034 Merrick, Rev. George Purnell. *Chaplain's House, Camden Road, N., London*. 1826, P.M., 706, P.Pr.G.Chap., *Surrey*. June, 1891.
- 1035 Metcalf, George Reuben, M.D. 110, *West Fourth Street, St. Paul, Minnesota, U.S.A.* 3. March, 1892.
- 1036 Meyers, A. S. *Memphis, Tennessee, U.S.A.* **Past Deputy Grand Master, Tennessee**. March 1893.
- 1037 Mickley, George, M.A., M.B. *St. Luke's Hospital, E.C., London*. 63, P.M., P.Pr.G.W., *Herts*. May, 1889.
- 1038 Miles, Charles George. *Port Elizabeth, Cape of Good Hope*. 711. March, 1888.
- 1039 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.So., Pr.G.D.C. (R.A.), Dorsetshire*. May, 1890.
- 1040 Millen, John. *Toowoomba, Queensland*. 775 (S.C.), P.M., 164 (I.C.), P.K. May, 1891.
- 1041 Miller, Alexander. *Cragie, Ligar Street, Ballarat, Victoria*. 36, P.M., 10. **Past Assistant Grand Director of Ceremonies, Victoria**. March, 1893.
- 1042 Miller, Andrew, M.D. 5, *Grosvenor Street, W., London*. 2408, W.M. June, 1892.
- 1043 Miller, Francis Hugh. *Royal Victoria Yard, Deptford, S.E.* 1593, P.M., 1593. March, 1890.
- 1044 Miller, George Henry. *Millview, Edgeworthstown, Ireland*. 65, 76, 83, 308, P.M., 76, P.K., *Pr.G.Sec., Meath*. March, 1892.
- 1045 Miller, Robert Talbott. 626, *Greenup Street, Covington, Kenton Co., Kentucky*. 157. May, 1890.
- 1046 Millington, James. 22, *Carlton Street, Leeds*. 1221. May, 1893.

- 1047 Mills, Surg.-Capt. B. Langley, M.D., F.R.C.S. *Station Hospital, Hamilton, Scotland.* 2208, W.M. *Dis.G.D., Bombay.* October, 1889.
- 1048 Mitchell, Rev. James Young, D.D. *Lancaster, Pennsylvania.* 51. May, 1889.
- 1049 Mitchell, John Layton. *Wintheuvel, Malmani G. F., Marisco, Transvaal.* 1417. October, 1889.
- 1050 Mitchell, Thomas Wiseman. *Arbuthnot & Co., Madras.* 1198. October, 1893.
- 1051 Molyneux, Arthur John Charles. *Klerksdorp, South African Republic.* 2315. January, 1891.
- 1052 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.
- 1053 Monks, James. *Aden Cottage, Durham.* 124, P.M., 124, P.Z., *P.Pr.G.W., Pr.G.J., Durham.* January, 1890.
- 1054 Montgomery, Thomas. *St. Paul, Minnesota, U.S.A.* 54, P.M., 22, P.H.P. **Grand Secretary, Minnesota.** May, 1893.
- 1055 Moore, Lient.-Col. George Montgomerie John, R.A. *Madras.* 150, P.M., 150, 273, P.Z. **District Grand Master, District Grand Superintendent, Madras.** May, 1893.
- 1056 Moore, Robert M. *Elizabeth, New Jersey, U.S.A.* **Past Grand Master, New Jersey.** October, 1890.
- 1057 Moors, Henry. 498, *Punt Hill, South Yarra, Victoria.* Doric Lodge. October, 1892.
- 1058 Monro, H. C. *Local Government Board, S.W., London.* 1826. May, 1892.
- 1059 Morecroft, Arthur Hubert. 32, *Linnet Lane, Scfton Park, Liverpool.* 2316, 2335. March, 1890.
- 1060 Morgan, George H. *Cookeville, Tennessee.* **Grand Warden, Tennessee.** March, 1893.
- 1061 Morgan, Henry. *Casilla del Correo, 358, Buenos Ayres.* 617. May, 1890.
- 1062 Morgan, Henry Pendleton. *Custom House Street, Providence, R.I., U.S.A.* 36, W.M. May, 1893.
- 1063 Morgan, Robert Barton. 3, *Lincoln's Inn, Corporation Street, Birmingham.* 925, P.M., 742, P.Z., *P.P.G.St.B., Warwickshire.* November, 1893.
- 1064 Morgan, Thomas. *Learmouth, Ballarat, Victoria.* 114. October, 1893.
- 1065 Morley, William. 145, *Cheapside, E.C., London.* 1769, P.M., 140, P.Z. March, 1892.
- 1066 Morris, Thomas Owen. *Nashville, Tennessee, U.S.A.* **Past Grand Master, Past Grand High Priest, Tennessee.** March, 1892.
- 1067 Morrison, Robert. 99, *Napiershall Street, Glasgow, N.B.* 413, Dep.M., 50, P.Z. October, 1888.
- 1068 Morrison, William Epps. *Mondello Lodge, Eastbourne.* 916, 1110, 2434, P.M., 916, P.Z., *P.P.G.W., P.G.H., Sussex.* January, 1893.
- 1069 Morton, Charles Robert. *State School, Maytown, North Queensland.* 775 (S.C.). May, 1891.
- 1070 Moss, Thomas, B.A. *Hampden House, Phœnix Street, N.W., London.* 2427. May, 1893.
- 1071 Moyle, J. Copley. *Moulmein, Burma.* 542, P.M., *P.D.G.W., P.D.G.J., Burma.* March, 1893.
- 1072 Muckleston-Allen, Major Francke. *Glyn Padarn, Llanberis, N. Wales.* 1861, 384. March, 1893.
- 1073 Mudge, W. H. *Johannesburg, Transvaal.* 744 (S.C.) May, 1889.
- 1074 Mudie, Henry Dring. *Main Road, Ballarat East, Victoria.* 114. June, 1893.
- 1075 Mugglestone, John Thomas. *Darley Street, Bradford.* 600. May, 1888.
- 1076 Muller, Cornelis Johannes. *Cathcart Villa, Cape Town.* Lodge De Goede Hoop (D.C.), P.M., 86, (S.C.), *P.Pr.G.Ins., Netherlands.* March, 1889.
- 1077 Mullins, Arthur Ernest. 97, *Barry Road, Peckham Rye, S.E., London.* 1446. March, 1893.
- 1078 Munday, Rev. J. G. *Clec Rectory, Cleethorpes, Grimsby.* 712, 712, *P.P.G.Ch., Lincoln.* March, 1893
- 1079 Munro, Sutherland Granville. *Northumberland House, Festing Road, Southsea.* 2074. January, 1889.
- 1080 Murray, George William, R.N. *H.M.S. Collingwood, Mediterranean.* 309. March, 1892.
- 1081 Murrow, Baron. *Highbury House, St. Leonard's.* 2189. March, 1889.
- 1082 Myers, Reverend E. M. *Waco, Texas, U.S.A.* Petersburg Lodge and Chapter, 654 (N.Y.C.), *P.Pr.G.Ch. (S.C.), Melbourne.* March, 1888.
- 1083 Mylchreest, Joseph. *Kirk Michael, Isle of Man.* Peace and Harmony Lodge (D.C.), Cape. January, 1889.
- 1084 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.
- 1085 Napler, Thomas William Adam, M.B. *Darlington House, Egremont, Cheshire.* 2132, W.M. October, 1890.
- 1086 Nash, Henry Frederick. 19, *Larkfield Road, Richmond, Surrey.* 1769, 2032, P.M., 140, J. March, 1891.
- 1087 Nelson, George. 228, *Piedad, Buenos Ayres.* 1025, 2329, P.M., 617, *P.Dis.G.P., Dis.G.A.D.O., Argentine Republic.* March, 1891.
- 1088 Nelson, Richard. 81, *West Gate, Burnley, Lancashire.* 126, 308, P.M., 126, 308, P.Z. January, 1890.

- 1089 Nesbitt, Charles Albert. 1017, *West Main Street, Richmond, Virginia, U.S.A.* 9, 207, P.M., 43, P.H.P. March, 1892.
- 1090 \*Newitt, William Thomas, M.I.E.E., M.S.A., F.I.I. *Eastern Extension Telegraph Co., Madras.* 150, 1198, 2470, P.M., 150, 273, 1198, P.Z., P.Dis.G.W., P.Dis.G.H., Madras. Local Secretary for Madras and Vicinity. March, 1892.
- 1091 Newman, Frederick L. *Portage La Prairie, Manitoba, Canada.* Past Grand Warden, Manitoba. October, 1892.
- 1092 Newman, Henry Field. 16, *High Street, Shrewsbury, Salop.* 117. October, 1888.
- 1093 Newnham, Ernest Edmund. *Barkly East, Cape Colony.* 2252, P.M., 2252, P.Z., D.G.S.B., D.G.So., Eastern Division, South Africa. October, 1889.
- 1094 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 Yorks. June, 1891.
- 1095 Newton, James. 23, *Silverwell Street, Bolton, Lancashire.* 37, P.M., P.Pr.G.D., Pr.G.A.Sec., East Lancashire. February, 1887.
- 1096 Newton, John, F.R.A.S. *Glen Lyn, 18, Erlanger Road, Hatcham, S.E., London.* 174, 1607, P.M., 174, P.Z. October, 1889.
- 1097 Nicholas, Edgar Henry. *McArthur Street, Ballarat, Victoria.* 40. June, 1893.
- 1098 Nicholls, Walter James. 274, *Kingsland Road, N.E., London.* 463, P.M., 463, P.Z., P.Pr.G.D.C., Essex. May, 1890.
- 1099 Nicklin, John Bailey. *Chattanooga, Tennessee, U.S.A.* P.M. March, 1892.
- 1100 Nickols, Frederick Emanuel. 121, *Norfolk Street, Sheffield.* 1513. June, 1891.
- 1101 Nippel, Professor Pierre. *Neuchatel, Switzerland.* Loge Bonne Harmonie. February, 1887.
- 1102 Niven, John. *Osborne House, Clayton, Bradford.* 750. June, 1889.
- 1103 Noakes, H. W. 3, *Kirkstall Road, Streatham Hill, S.W., London.* 108, 1982. May, 1892.
- 1104 Nock, George Arthur. *National Provincial Bank of England, 112, Bishopsgate, E.C., London.* 1896. January, 1889.
- 1105 Norfolk, Thomas. 16, *Grosvenor Road, Bradford.* 600. January, 1888.
- 1106 Norman, George. *Alpha House, Bays Hill, Cheltenham, Gloucestershire.* 246, P.M., 82, P.Z., P.Pr.G.R., Pr.G.So., Gloucestershire. May, 1888.
- 1107 Northey, Edward, Lieut. K.R.R.C. *Rifle Depôt, Winchester.* 1960. October, 1893.
- 1108 Norton, Jacob. 419, *Washington Street, Boston, U.S.A.* 188. November, 1887.
- 1109 Nunn, Richard Joseph, M.D. 119½, *York Street, Savannah, Georgia, U.S.A.* 15, P.M., 3, P.K. November, 1889.
- 1110 Oates, John, F.S.S., F.S.A. *Rutland House, Saltoun Road, Brixton, S.W., London.* 1379. March, 1892.
- 1111 Oliver, G. 34, *Telfourd Avenue, Streatham, S.W., London.* 694, 694. March, 1893.
- 1112 Oortman-Gerlings, J. D. *Old Canal, 72, Utrecht, Holland.* P.M., Ultrajectina Lodge. May, 1891.
- 1113 Oosthuizen, Philippus Rudolph. *Box 1052, Johannesburg, Transvaal.* Star of the Rand Lodge. March, 1891.
- 1114 Oppenheimer, B. *Kimberley, South Africa.* 1574. November, 1891.
- 1115 Orahood, Harper M. *Denver, Colorado, U.S.A.* Past Grand Master, Colorado. March, 1893.
- 1116 Oram, John Earl. 67, *Palmerston Road, Dublin.* 357, 33. January, 1890.
- 1117 Ord, Charles Augustus. *Pay Department, General Post Office, Sydney, New South Wales.* 57, W.M. Grand Master, S.D., New South Wales. October, 1893.
- 1118 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.
- 1119 Owen, Herbert Charles. *Compton, Wolverhampton.* 526, P.M. March, 1888.
- 1120 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.
- 1121 Pakes, John James. 10, *Malpas Road, Brockley, S.E., London.* 871, P.M., 140, P.Z. January, 1890.
- 1122 Palk-Griffin, Richard. *Padstow, Cornwall.* 1785. October, 1888.
- 1123 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.
- 1124 Papenfus, Herbert B. *Box 195, Johannesburg, Transvaal.* Star of the Rand Lodge. October, 1891.
- 1125 Paramore, David Lewis. *Snohomish, Washington, U.S.A.* 207, 15, P.K.P. Grand Master (2nd V.), Washington. October, 1893.
- 1126 Parker, John Burruss. 36, *Perdido Street, New Orleans, U.S.A.* 102, 1. November, 1890.

- 1127 Parker, Owen, junior. *Higham Ferrers, Northamptonshire.* 737. June, 1891.
- 1128 Parmelee, Edward Carroll. *Room 39, Masonic Temple, Denver, Colorado, U.S.A.* 48, P.M. Grand Secretary, Colorado. March, 1893.
- 1129 Pascoe, William James. *Burnett Heads, State School, Bundaberg, Queensland.* 752 (S.C.) P.M. October, 1892.
- 1130 Parsons, Selby. *High Road, Lower Tottenham.* 1237, P.M., 1237, P.Pr.G.S.B., Middlesex. May, 1890.
- 1131 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 Asslstant Director of Ceremonies, Past Grand Sword Bearer (R.A.), England. January, 1889.
- 1132 Patlansky, Joseph Manuel. *P.O.B. 378, Johannesburg, S.A.R.* De Goede Trouw Lodge. May, 1892.
- 1133 Paton, John Roper. 98, *West George Street, Glasgow, N.B.* 3½, Dep.M., 50, P.Z., Pr.G.J., Lower Ward, Lanarkshire. June, 1888.
- 1134 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.
- 1135 Peabody, J. H. *Canon City, Colorado, U.S.A.* Past Grand Master, Colorado. June, 1893.
- 1136 Pearce, Gilbert P. *Mellanear House, Hayle, Cornwall.* 450, P.M., Pr.G.W., Cornwall. Librarian of Coombe Masonic Library, Hayle. March, 1887.
- 1137 Pearson, Roland George. *Morton House, Gainsborough, Lincolnshire.* 10, 422, 357, 357. March, 1890.
- 1138 Pechey, Edward Wilmot. *Pechey, Toowoomba, Queensland.* 775 (S.C.), 291 (I.C.), P.M., 194 (S.C.) October, 1892.
- 1139 Peck, Allen Millard. *Elm Street, Providence, R.I., U.S.A.* 36, P.M. May, 1893.
- 1140 Peck, Andrew. 1345, *Bedford Avenue, Brooklyn, New York.* 719, 209. October, 1891.
- 1141 Peck, Henry E. 8, *New Bridge Street, E.C., London.* 1381, 1839. March, 1893.
- 1142 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 Grand Standard Bearer, Past Grand Assistant Director of Ceremonies (R.A.) March, 1892.
- 1143 Pedersen, Lars. *Box 98, Johannesburg, Transvaal.* 175 (S.C.) November, 1890.
- 1144 \*Peek, Rev. R. *Dinard, Ille-et-Vilaine, France.* 555, 877, 936, 859, P.M., 555, P.Z., Pr.G.Ch., Jersey, Pr.G.Ch., P.Pr.G.Sc.N., Suffolk. May, 1888.
- 1145 Pellon, José F. 55, *Calle Habana, Havana, Cuba.* Lodge Hijos de la Luz. Grand Secretary, Cuba. May, 1893.
- 1146 Pemberton, Abraham. *Coniston Lodge, Heaton Chapel, Stockport, East Lancashire.* P.Pr.G.D.C., East Lancashire. January, 1892.
- 1147 Pendleton, Alan George. *Adelaide, South Australia.* 38, W.M., P.D.G.Sup.W., Bengal. May, 1893.
- 1148 Perceval, Charles John. 8, *Thurloe Place, Brompton, S.W., London.* 1607, P.M., 174, P.Z. January, 1890.
- 1149 Perkins, William Henry Sandow. *Box 159, Nanaimo, Vancouver's Island.* 3, 120. Local Secretary for British Columbia. June, 1891.
- 1150 Perks, Thomas. *Kimberley, South Africa.* 1417. May, 1888.
- 1151 Perry, Captain S., R.A. *The Grange, Ballymena, Ireland.* 431, P.M., P.K. March, 1888.
- 1152 Perry, William H. 288, *Dyer Street, Providence, Rhode Island.* 4, 1. October, 1891.
- 1153 Perryman, C. W. 10, *Old Jewry Chambers, E.C., London.* 212. November, 1893.
- 1154 Peters, Frederick William. *Kimberley, South Africa.* January, 1889.
- 1155 Peters, Herbert William. *West End, Kimberley, South Africa.* 1409, P.M. June, 1888.
- 1156 Petersen, Johannes David Kragh. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), 234 (S.C.) June, 1893.
- 1157 Philipson, Ferdinand. *Tordenskjoldsgade, 24, Copenhagen.* Lodge Ferdinande Caroline, Hamburg. May, 1893.
- 1158 Phillips, Walter, M.I.N.A. 79, *Mark Lane, E.C., London.* 174, 359, 1997, 174. January, 1890.
- 1159 Philon, Nicholas. *Piraeus, Greece.* 13. Assistant Grand Secretary, Greece. Local Secretary for Greece. March, 1890.
- 1160 Pickard, William. *Registry House, Wakefield.* 1019, P.M. March, 1890.
- 1161 Pickering, George Alfred. *Guildhall, E.C., London.* 29, 890, P.M. March, 1892.
- 1162 Pickering, Thomas. 42, *Osborne Road, Newcastle-on-Tyne.* 24, 24. June, 1892.
- 1163 Pickett, John. *Waipawa, Hawkes Bay, New Zealand.* 30, P.M. Grand Steward, New Zealand. May, 1893.
- 1164 Pidcock, Richard. *Spencer House, Eastbourne.* 916, 1110, 2201, 2434, 916, P.P.G.Reg., P.G.Reg. (R.A.), Sussex. January, 1893.
- 1165 Pierson, Joseph Waldie. *Box 561, Johannesburg, Transvaal.* 1665, 1665. March, 1889.
- 1166 Pike, Herbert Stanley. *Gasworks, Colchester, Essex.* 1231. May, 1889.

- 1167 Pilcher, Albert Henry. 2, *Victoria Terrace, Wincheap, Canterbury*. 972, 31. October, 1889.
- 1168 Pilcher, Ardaseer Ruttonji. *Secunderabad, Deccan, Madras*. 434, 1406, P.M., 434, P.Z., D.G.W., P.D.G.J., *Madras*. May, 1893.
- 1169 Pile, William. *Sutton, Surrey*. 1892, 2422, P.M., 1347, P.P.G.St.B., P.P.G.Sc.N., *Surrey*. November, 1893.
- 1170 Pim, Frederick R., LL.D. 2, *Trinity Street, Dublin*. Grand Deacon, Ireland. March, 1893.
- 1171 Pinckard, George Josiah. P.O.B. 1759, *New Orleans, U.S.A.* 72, P.M. Grand High Priest, Representative of Grand Lodge of England at Grand Lodge of Louisiana. May, 1887.
- 1172 Piper, George H. *Ledbury, Herefordshire*. Dep.Pr.G.M., *Herefordshire*. January, 1889.
- 1173 Piper, Thomas. 102, *High Street, Peckham, S.E., London*. 1597, 2272. May, 1890.
- 1174 Pittaway, James. 6, *Edge Lane, Liverpool*. 1182, 1356, P.M., 1182, 1356, P.Z. May, 1892.
- 1175 Pleasants, William Henry. *Hollins, Roanoke Co., Virginia, U.S.A.* 139, 22. Grand Master of Virginia. June, 1892.
- 1176 Pocock, James Charles. *Prospect, Bermuda*. 224, W.M., 195. March, 1893.
- 1177 Pollard, Joseph. 49, *Queen Anne Street, Cavendish Square, W., London*. 1826, 2000, P.M., 1706, 2000, P.Z. October, 1889.
- 1178 Poore, Thomas. 45, *Crampton Road, Penge, S.E., London*. 720, P.M., 720, P.Z. May, 1887.
- 1179 Pope, Edward Barfoot George. *Casilla 1239, Buenos Ayres*. 617. May, 1892.
- 1180 Porteous, William. *Penang*. 1555. June, 1889.
- 1181 Poston, Henry. 39, *Lombard Street, E.C., London*. 19, P.M. March, 1892.
- 1182 Potter, Alfred J. 442, *Kingsland Road, N.E., London*. 813, P.M. June, 1892.
- 1183 Potts, George, sen. *Rockhampton, Queensland*. 932, P.M., 205 (S.C.) J. May, 1893.
- 1184 Powell, Champney. *The Elms, Dixton, near Monmouth*. 457, P.M., P.Pr.G.St., *Monmouth*. May 1888.
- 1185 Powell, Charles Stuart. P.O.B. 382, *Richmond, Virginia, U.S.A.* 10, 9. January, 1893.
- 1186 Powell, F. A., F.R.I.B.A. 344, *Kennington Road, S.E., London*. 457, P.M., P.Pr.G.W., *Monmouthshire*. November, 1887.
- 1187 Powell, George. 7, *Stanford Avenue, Brighton, Sussex*. 142, P.M., 975, P.Z. May, 1890.
- 1188 Powley, George Henry. *Victoria Street West, Auckland, New Zealand*. Ara Lodge, 348 (I.C.), P.K. Grand Warden, *New Zealand*. October, 1891.
- 1189 Preston, Donald William. *Penryn, Knole Road, Boscombe, Bournemouth*. 195, 2158, P.M., 195. March, 1889.
- 1190 Preston, George Berthon, Capt. 2nd Dragoon Guards. *Queen's Bays, Rawul Pindee, Punjab*. 1118, 1960, P.M., 1960, P.Z. November, 1893.
- 1191 Preston, Robert Arthur Berthon, M.A. 1, *Elm Court, Temple, E.C., London*. 357, 1118, 1523, P.M., 1113, P.Z. January, 1890.
- 1192 Price, Bun F. *Memphis, Tennessee, U.S.A.* Grand Master, *Tennessee*. March, 1892.
- 1193 Price, David William. 1002, *Howard Avenue, Altvona, Pennsylvania, U.S.A.* 274, 217. May, 1892.
- 1194 Pring, Rev. Richard Henry. 7, *Cassland Road, South Hackney, N.E., London*. 56. January, 1893.
- 1195 Pringle, Colonel Sir William Norman Drummond, Bart. *United Service Club, Pall Mall, S.W., London*. 92, 278, P.M. May, 1887.
- 1196 Pryce, Thomas Lawrence. P.O.B. 186, *Johannesburg, Transvaal*. 828, 118 (S.C.) May, 1890.
- 1197 Pryor, Abraham. *Castleton, Etheridge Goldfields, Queensland*. 2366. October, 1893.
- 1198 Puckle, Walter Bridge. 17, *River Bank, Staines*. 162. May, 1890.
- 1199 Pudsey, Lieut.-Colonel Henry Fawcett. 6, *Crown Terrace, Aulaby Road, Hull*. 1010, P.M., 1010, H. June, 1889.
- 1200 Purchas, Thomas Alfred Rufus. P.O.B. 472, *Johannesburg, Transvaal*. 1886, P.M. October, 1889.
- 1201 Purey-Cust, the Very Rev. Arthur Perceval, Dean of York. *The Deanery, York*. 236, 591, 2328, P.M. Past Grand Chaplain, *England*. January, 1888.
- 1202 Purkiss, William Henry. 38, *Featherstone Street, E.C., London*. 860, 860. March, 1891.
- 1203 Purvis, Thomas. 5, *Grainger Ville, Newcastle-on-Tyne*. 481, P.M., 481. November, 1890.
- 1204 Quayle, Mark. P.O.B. 919, *New Orleans, U.S.A.* 1, P.M. October, 1889.
- 1205 Quick, Albert Charles. *Church Square, Guernsey*. 168, P.M., 243, P.Z. January, 1890.
- 1206 Rahman, Dato Abdul. *Johore Bahru, Johore, Straits Settlements*. 1152. November, 1893.
- 1207 Rainey, James Jarvis. *Spilsby, Lincolnshire*. 426, 721. March, 1890.

- 1208 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.
- 1209 Randall, James Alfred. 62, *Falcon Road, Clapham Junction, S.W., London.* 1963, 2417, 1793, 2345. March, 1893.
- 1210 Randell, George. *St. Paul's Schools, St. Leonards-on-Sea, Sussex.* 40, W.M. January, 1892.
- 1211 Randolph, Lieut.-Gen. Charles Wilson. 76, *Chester Square, London, S.W. P.P.G.W., Sussex. Grand Superintendent, Sussex.* May, 1893.
- 1212 Rapaport, Isidore. *Box 177, Johannesburg, South African Republic.* 744 (S.C.) January, 1891.
- 1213 Ratcliffe, Charles. 13, *Rufford Road, Elm Park, Fairfield, Liverpool.* 216, P.M., 216, J. May, 1892.
- 1214 Raymond, Henry Francis. *Avallon Villa, The Park, Yeovil, Somersetshire.* 329, P.M. March, 1888.
- 1215 Raymond, William Harry. *Barberton, S.A.R.* 747 (S.C.), 220 (S.C.) May, 1892.
- 1216 Reed, Captain George Henry Baynes, R.N. *Tehidy Terrace, Falmouth, Cornwall.* 75, P.M., *P.Pr.G.Sw.B., Cornwall.* March, 1888.
- 1217 Reed, W. H. *Hambro' Cottage, Dawley, Hayes, Middlesex.* 382. January, 1893.
- 1218 Reep, John Robertson. 4, *Great St. Thomas Apostle, Queen Street, E.C., London.* 1260, 2241, 1260. June, 1890.
- 1219 Rees, Frederick Howell. *Barberton, South African Republic.* 747 (S.C.) June, 1890.
- 1220 Reid, Arthur Henry, F.R.L.B. *Box 746, Johannesburg, Transvaal.* 711. *P.Dis.G.Sup. of W., Eastern Division, South Africa.* October, 1889.
- 1221 Reid, John Henry. *Beltona, South Australia.* 3. June, 1892.
- 1222 Reiss, Abraham. *Barkly East, Cape Colony.* 2252, 2252. June, 1892.
- 1223 Remfry, Frederick Ernest. *Venn, near Tavistock, Devon.* 859, 1177, 1529, P.M., 1177, *P.Pr.G.W., South Wales, Western Division.* January, 1890.
- 1224 Rendell, Arthur Paige. *Stanley House, Horton Lane, Bradford.* 974, 302, 974. March, 1893.
- 1225 Renner, Peter Awooner. *Villa Esperance, Cape Coast, Gold Coast Colony.* 773, 1260. March, 1891.
- 1226 Renwick, James. *Toowoomba, Queensland.* 775 (S.C.), 1315, P.M., 194 (S.C.), J. May, 1891.
- 1227 Reynolds, Captain Cecil Edwards, R.A. *Hong Kong.* 488, 1165, 1341, P.M., 488, 1165. October, 1888.
- 1228 Reynolds, Herbert Charles. 25, *Castle Street, Liverpool.* 2289. November, 1889.
- 1229 \*Richards, George. *P.O.B. 98, Johannesburg, Transvaal.* 1574, P.M., 1574, Z. October, 1889.
- 1230 Richards, Thomas R. 49, *Jamaica Street, Glasgow.* 133, 50. March, 1891.
- 1231 Richardson, Frederick John. 185, *Rue St. Jacques, Paris.* 26 (Nova Scotia C.) October, 1889.
- 1232 Richardson, Henry. 4, *Church Street, Greenwich, S.E., London.* 140, P.M. March, 1892.
- 1233 Richardson, Stephen. 135, *Wirtemberg Street, Clapham, S.W., London.* 183, P.M. February, 1887.
- 1234 Riley, Thomas. 14, *Grosvenor Terrace, Harrogate, Yorkshire.* 600, P.M., 600, 1001, P.Z. March, 1888.
- 1235 Ritchie, Surgeon-Capt. J. *Cottonera Hospital, Malta.* 349, 407. June, 1893.
- 1236 Ritchie, Thomas. *Opawa, Christchurch, New Zealand.* 609, W.M. March, 1890.
- 1237 Robbins, John. 57, *Warrington Crescent, Maida Vale, W., London.* 231, P.M. May, 1892.
- 1238 Robbins, Joseph. 419, *Hampshire Street, Quincey, Illinois, U.S.A.* 296, P.M., 5, P.H.P. **Chairman of Committee on Foreign Correspondence.** January, 1893.
- 1239 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., Ozon. Past Grand Deacon.* March, 1890.
- 1240 Roberts, Austin. 20, *Park View, Halifax, Yorkshire.* 307, 448, P.M., 61, 448, P.Z. March, 1888.
- 1241 Roberts, Hugh. *Bellevue Terrace, Rhyl, Wales.* 1674. March, 1893.
- 1242 Roberts, John. *The Colonnade, Green-market Square, Cape Town.* 2379, 334. June, 1890.
- 1243 \*Roberts, Richard Miles. *Beaconsfield, South Africa.* 1574, P.M., *P.Dis.G.W., Griqualand.* October, 1888.
- 1244 Robertshaw, Jeremiah, J.P. *Palmerston Road, Northumberland Road, Sheffield.* 1239, P.M. January, 1889.
- 1245 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.
- 1246 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.
- 1247 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. Past Grand Master of the Grand Lodge of Canada.* March, 1888.
- 1248 Robertson, Major J. R. *Johannesburg, Transvaal.* 1413. June, 1889.
- 1249 Robertson, Matthew Wallace. *Dordrecht, Cape Colony.* 2252, 2252. August, 1892.



- 1250 Robins, Rev. James W., D.D. 1821, *Merion Station, Montgomery Co., Pennsylvania, U.S.A.* 121, P.M. **Grand Chaplain, Pennsylvania.** May, 1887.
- 1251 Robinson, Alfred Hind. 47, *Esplanade Road, Scarborough.* 200. March, 1892.
- 1252 Robinson, Charles William. *Toowoomba, Queensland.* 775 (S.C.) June, 1892.
- 1253 Robinson, Frederick Cutbertson. *Yorkshire Penny Bank, Manchester Road, Bradford.* 1648, P.M., 302. May, 1889.
- 1254 Robinson, John Blamire. *Bloemfontein, Orange Free State.* 1022. October, 1893.
- 1255 Robinson, John Chesworth. *The Elms, Mollington, Chester.* 425, P.M., 425, P.Z., P.Pr.G.D., P.Pr.G.J., *Cheshire.* February, 1887.
- 1256 Robinson, John Cutler. P.O.B. 61, *Hampton, Virginia, U.S.A.* 5, W.M. June, 1892.
- 1257 Robinson, Robert. 109, *Oxton Road, Birkenhead.* 477, W.M., 477. November, 1893.
- 1258 Robinson, William Fearenside. *The Borrens, Egremont, Cheshire.* 2132, W.M., 241, J. May, 1892.
- 1259 Robson, John. *Loreburn Park, Dumfries.* 63, P.M., 174, P.Pr.G.Sec., *Dumfries.* May, 1892.
- 1260 Rodda, Rev. E. 25, *Smith Street, Fitzroy, Victoria.* **Past Grand Warden, Past Grand Chaplain, Victoria.** Local Secretary for Victoria. June, 1892.
- 1261 Rodriguez, Francisco de Paula. 55, *Calle Habana, Havana, Cuba.* Lodge Hijos de la Viuda. **Chairman of Committee on Foreign Correspondence, Cuba.** May, 1893.
- 1262 \*Roffey, James Richards. *Point Durban, Natal.* 1937. March, 1889.
- 1263 Rollason, Walter Herbert. 9, *Mary Street, St. Paul's, Birmingham.* 587, P.M. June, 1893.
- 1264 Rolls, Herbert Joseph. *Buckhurst Lodge, Kidbrooke Park Road, Blackheath, S.E., London.* 1728, P.M. January, 1892.
- 1265 Ronaldson, Rev. W. *Auckland, New Zealand.* 844, P.M., 844, Z **Grand Secretary, N.Z.** May, 1888.
- 1266 Roper, John. *Kirkby Lonsdale, Westmoreland.* 1074. March, 1893.
- 1267 Ross-Johnson, Dennis. *Central Station, Madras Railway, Madras.* 150, P.M., 150, D.G.Sup.W., *Madras.* October, 1893.
- 1268 Rothwell, William Porter. P.O.B. 505, *Johannesburg, S.A.R.* 744 (S.C.) August, 1892.
- 1269 Rowley, Walter, M.I.C.E. *Alderhill, Meanwood, Leeds, Yorks.* 289. March, 1888.
- 1270 Rowsell, Alfred William. *Pietermaritzburg, Natal.* 863, 1665, 1729, P.M., 1665, P.Z., P.D.G.D., *Natal.* October, 1889.
- 1271 \*Roy, Robert. 83, *Kensington Gardens Square, W., London.* 1118, 1492, P.M., 1118, P.Pr.G.Pt., *Cambridgeshire.* November, 1888.
- 1272 Ruddock, John Waring. 41, *St. Andrews Drive, Pollokshields, Glasgow.* 233, 571, 579, 581, 772, W.M., 50, P.J. May, 1892.
- 1273 Ruhland, John William. 15, *Hollis Street, Halifax, Nova Scotia.* 14, 1. **Past District Grand Master, Past Grand High Priest, Nova Scotia.** October, 1889.
- 1274 Rush, D. B. *Kimberley, South Africa.* June, 1888.
- 1275 Russ, Herman H. *Albany, New York.* 452, 5, P.H.P. **Grand Treasurer (R.A.), New York.** October, 1891.
- 1276 Russell, Capt. Benjamin Hill. *Westgate, Grantham.* 362, P.M., 362, 442, P.Z., P.P.G.A.D.C., P.P.G.S.B. (R.A.), *Northants. and Hunts., P.G.J., Lincolnshire.* November, 1893.
- 1277 Russell, Herbert Henry Anson. *Indooroopilly, Queensland.* 103, 283 (I.C.), 908. January, 1892.
- 1278 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.
- 1279 Ryan, William. 834, *West Grace Street, Richmond, Virginia.* 9, 9, *Dis.Dep.G.M., Virginia.* October, 1891.
- 1280 Rymer, J. Sykes. 17, *Park Place, York.* 236, P.M., 236, P.Z., P.Pr.G.R., P.G.H., *North and East Yorkshire.* November, 1888.
- 1281 Sackville-West, Col. the Hon. William E. *Lime Grove, Bangor, Wales.* May, 1893.
- 1282 Sadler, William G. *Nashville, Tennessee, U.S.A.* P.M. March, 1893.
- 1283 Saint, James, Junior. 42, *Carden Place, Aberdeen, N.B.* 761, 155. May, 1892.
- 1284 Salmon, Robert George. 21, *Wentworth Place, Newcastle-on-Tyne.* 406, P.M., 406, P.Z., P.Pr.G.A.D.C., *Northumberland.* January, 1890.
- 1285 Salwey, Theophilus John. *Guildhall, Ludlow, Salop.* 611, 262. November, 1891.
- 1286 Samuels, Arthur. 53, *Shaw Street, Liverpool.* 1350, P.M., 241, P.Z., P.Pr.G.O., *Lancashire West.* May, 1892.
- 1287 Sanders, Rev. Samuel John Woodhouse, LL.D., M.A., F.G.S. *Nicolas Vic., Holy Bones, Leicester.* 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.
- 1288 Sansom, Philip. 42, *Currie Street, Adelaide, South Australia.* 1, P.M., 4, P.Z. **Past Grand Warden, Past Grand Haggai, South Australia.** October, 1890.

- 1289 Sare, George Warford. *Hamilton, via Auckland, New Zealand.* 12, W.M. November, 1892.
- 1290 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.
- 1291 Saunders, Sibert. *The Bank, Whitstable, Kent.* 1915, P.M., 31, Z., 2099, P.Z., *P.Pr.G.St., P.Pr.G.Reg., Kent.* November, 1887.
- 1292 Saunders, William John H. *P.O.B. 537, Grand Haven, Michigan, U.S.A.* 139, P.M. May, 1887.
- 1293 Sawkins, Arthur Wise. *Rondebosch, Cape Town.* 2220, 334. January, 1892
- 1294 Sayers, C. R. 4, *Lorne Villas, Marlborough Road, George Lane, London, Essex.* 1076. November, 1890.
- 1295 Scarth, Alfred. 9, *Ash Grove, Victoria Road, Headingly, Leeds.* 289, P.M. May, 1893.
- 1296 Schiller, Ferdinand P. M. 34, *Kensington Mansions, Earl's Court, S.W., London.* 357. June, 1891.
- 1297 Schnitger, Ferdinand Fritz. 20, *Leazes Terrace, Newcastle-on-Tyne.* 541, 594, 2260, P.M., 24. Local Secretary for Northumberland. October, 1889.
- 1298 Schofield, Frederick William. *Chappel House, Chipping Norton, Oxfordshire.* 1036. May, 1893.
- 1299 Schott, Charles Jacob. 36, *Richmond Road, Bradford, Yorks.* 302, 302. November, 1888.
- 1300 Schultz, Carl Friedrich Otto. *Winburg, Orange Free State.* Lodge of Unity (D.C.) January, 1893
- 1301 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.
- 1302 Schuster, Claud. *New College, Oxford.* 357. June, 1890.
- 1303 Scott, James Alfred Speirs. 28, *Grosvenor Place, West Jesmond, Newcastle-on-Tyne.* 1427, 481. November, 1889.
- 1304 Scott, Rev. John Hubert, M.A. *Rectory, Spitalfields, E., London.* 170, P.M., 170, H., *P.Pr.G.Chap., Dorset.* January, 1891.
- 1305 Scott, Mark. *Micklegate, Selby, Yorks.* 566, P.M., *P.Pr.G.W., N. and E. Yorks.* May, 1892.
- 1306 Scott, Thomas. *Nelson, New Zealand.* 735 (E.C.), 40 (N.Z.C), P.M., 157 (S.C.) Local Secretary for Nelson. May, 1892.
- 1307 Scott, William George. *Winnipeg, Manitoba, Canada.* 1, P.M. Past Deputy Grand Master, Grand Librarian, and Grand Secretary, Grand Lodge of Manitoba. May, 1887.
- 1308 Scott, William H. 283, *Westminster Street, Providence, Rhode Island, U.S.A.* 36, W.M., 1. June, 1889.
- 1309 Scott-Hall, Rev. William E. *Oxford Union Society, Oxford.* 1672. March, 1893.
- 1310 Scott-Smith, Henry. 94, *Ferne Park Road, Stroud Green, N., London.* 1264. November, 1892.
- 1311 Scurrah, William Alfred. 12, *Rutland Street, Regent's Park, N.W., London.* 167, 1774, 2048, 2206, 2271, P.M., 749, 2048, P.Z., *P.Pr.G.S. of W., P.Pr.G.So., Middlesex.* March, 1890.
- 1312 Seamon, William Henry. *Rolla, Missouri, U.S.A.* 60 (Va.C.), 213, 50 (Va.C.), 32, H.P. May, 1890.
- 1313 Sears, John M. *Memphis, Tennessee, U.S.A.* P.M. March, 1892.
- 1314 Selzer, Andreas. *Delpot's Hope, Griqualand, South Africa.* 1417, P.M., 1417, Z. October, 1888.
- 1315 Setna, S. D. *Chundunwady, Bombay.* 1165, 618 (S.C.) May, 1889.
- 1316 Sewell, Robert. *Bellary, India.* 465, P.M., 465, P.Z. October, 1890.
- 1317 \*Seymour, John. *Dunkeld, Newland's Park, Sydenham, S.E., London.* 19. May, 1890.
- 1318 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.
- 1319 Sharp, Alfred Ernest. 47, *Melbourne Road, Leicester.* 985. May, 1892.
- 1320 Sharpe, Wallace William Jessopp. *Albany Road, Falmouth.* 75. January, 1892.
- 1321 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.Stvd., Somersetshire.* October, 1892.
- 1322 Shephard, Walter. *Fernbank, Louth, Lincolnshire.* 712, P.M., 712. Local Secretary for Lincolnshire. May, 1889.
- 1323 Shepherd, Edward L. *The Lindens, Abingdon, Berkshire.* 945, P.M., 340, 945, P.Z., *P.P.G.W., Berkshire.* November, 1893.
- 1324 Shepherd, John. 129, *Brockley Road, Brockley, S.E., London.* 140, P.M. March, 1893.
- 1325 Sheppard, William Flectwood, M.A., LL.M. 2, *Temple Gardens, Temple, E.C., London.* 859, 859, *P.Pr.G.St., Cambridgeshire.* November, 1889.
- 1326 Sherman, William Ross. 46, *Custom House Street, Providence, R.I., U.S.A.* 30, P.M. May, 1893.
- 1327 Shirk, George H. *Hanover, Pennsylvania.* 348, 199, *Dis.Dep.G.M., Pennsylvania.* October, 1891.
- 1328 Shirley, Horatio Henry. *Claridge's Hotel, Brook Street, W., London.* 1941, P.M., 2, P.Z. June, 1891.
- 1329 Short, William Henry. *Nelson, New Zealand.* 40. October, 1892.
- 1330 Shread, George. *Cambridge House, Trinity Road, Birchfield, Ashton, Birmingham.* 482, 1016, J. May, 1893.

- 1331 Shryock, Thomas J. *Masonic Temple, Baltimore, Maryland, U.S.A.* Grand Master of Maryland. May, 1890.
- 1332 Shumate, William L. *Chattanooga, Tennessee, U.S.A.* P.M. March, 1892.
- 1333 Shurmur, William. *Riverside Works, Upper Clapton, N.E., London.* 2374, P.M., 2374, P.Z., *P.P.G.Treas., Essex.* June, 1893.
- 1334 Side, Arthur Orsini. 20, *South Street, Walworth, S.E., London.* 183, W.M. May, 1893.
- 1335 Silberbauer, Charles Frederick. *Master's Office, Supreme Court, Cape Town.* Goede Hoop Lodge. October, 1891.
- 1336 Silberbauer, Conrad Christian. *P.O.B. 263, Cape Town, South Africa.* Goede Hoop Lodge (D.C.), 334. March, 1889.
- 1337 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.), P.M., 98 (Canada C.) Past Grand Chaplain of British Columbia. May, 1891.
- 1338 Simmonds, Professor Peter Lund, F.L.S., F.R.C.I. *The Charter House, E.C., London.* 141, 554, 1159, P.M., 554, 1159, P.Z. Past Grand Steward. January, 1888.
- 1339 Simonsen, Sophus Heimann. *St. Kiobmagergade 14, Copenhagen.* Lodge zur Bruderkette, Hamburg Local Secretary for Denmark. June, 1887.
- 1340 Simpers, Robert N. 18, *Broad Street, Philadelphia, U.S.A.* 493, P.M. September, 1887.
- 1341 Simpson, John. *South Mount, Cameron, Tasmania.* 4. June, 1891.
- 1342 Singleton, Richard Harrison. *South Parade, Halifax, Yorks.* 61. June, 1889.
- 1343 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.
- 1344 Sissons, Walter Harling. *Barton-on-Humber, near Hull.* 1447, *D.P.G.M., Lincolnshire.* Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer (R.A.) March, 1893.
- 1345 Slack, Arthur William. *Beechwood, Buxton, Derbyshire.* 1688, P.M., 62. January, 1891.
- 1346 Sloan, Archibald Nevins. *Chattanooga, Tennessee, U.S.A.* P.M. March, 1892.
- 1347 Smallman, Monterville Dillon. *McMinnville, Tennessee, U.S.A.* Past Grand Master, Tennessee. March, 1892.
- 1348 Smit, Nicolaus Jacobus. *Krugersdorp, South African Republic.* Star of the Rand Lodge. May, 1891.
- 1349 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.
- 1350 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.
- 1351 Smith, Charles Winlove. 50, *High Street, King's Lynn, Norfolk.* 107, 107. October, 1891.
- 1352 Smith, James. *Commercial Bank House, Dumfries, N.B.* 53, 140, 63, P.M., 174, *Pr.G.Bard, Dumfries-shire.* October, 1891.
- 1353 Smith, John, A.M.I.C.E. *County Surveyor's Office, Ballinasloe, Ireland.* 645, 48 (E.C.) March, 1892.
- 1354 Smith, General John Corson. 65, *Sibley Street, Chicago.* 273, P.M., 51, P.H.P. Past Grand Master, Grand Lodge of Illinois. May, 1889.
- 1355 Smith, Milton. *Devonshire Street, Bishopsgate, E.C., London.* 19. May, 1893.
- 1356 Smith, Robert John. 61, *Albion Street, Leeds.* 1042, 364, 1042. November, 1892.
- 1357 Smith, Thomas Joseph. *Box 835, Johannesburg, Transvaal.* Star of the Rand Lodge. March, 1891.
- 1358 Smith, William Charles. *Grove Hill, Mohill Co. Leitrim, Ireland.* 495, 854. March, 1891.
- 1359 Smith, William Crawford. *Nashville, Tennessee, U.S.A.* P.M., P.H.P. March, 1892.
- 1360 Smith, William George. 45, *Curzon Street, Birmingham.* 473, W.M., 587. June, 1892.
- 1361 Smith, William Henry. *Glencoe, Toowoomba, Queensland.* 775 (S.C.), 194 (S.C.) May, 1891.
- 1362 Smithies, William Edward. *The Cross, Elland, Yorkshire.* 1231, P.M., 1263, P.Z. October, 1888.
- 1363 Smyth, William Henry. *Elkington Hall, Louth, Lincolnshire.* Provincial Grand Master, Lincolnshire. May, 1890.
- 1364 Snelling, William Walton. *Portugal Hotel, 155, Fleet Street, E.C., London.* 1541, P.M. March, 1893.
- 1365 Snodgrass, John. *Bank of New Zealand, Blenheim, Marlboro', New Zealand.* 1236. October, 1891.
- 1366 Snow, Francis Hugh. 29, *Grenfell Street, Adelaide, South Australia.* 38, 4. June, 1892.
- 1367 Snowball, Fitzgerald. *Wolsingham, Burgess Street, Auburn, Victoria.* 752 (E.C.) June, 1892.
- 1368 Snowball, Oswald Robinson. 19, *Queen Street, Melbourne, Victoria.* P.M. June, 1892.
- 1369 Soderberg, Henry. *South Mount College, Monckton, Jarrow-on-Tyne.* 1119, P.M., 1119, H. June 1891.
- 1370 Solomon, Solomon Temple. *Public Library, Kimberley, South Africa.* 1409, P.M. May, 1888.
- 1371 Somerville, Robert, junior. *Avondale Place, Kirkintilloch, Glasgow.* 384, P.M., 50. March, 1889.
- 1372 Southwell, William Lascelles. *Ashbury Hall, Bridgnorth, Salop.* 262, 1621, *P.Pr.G.W., Salop* May, 1889.

- 1373 Sparks, Henry James. *East Bilney Hall, East Dereham, Norfolk.* 996, P.M., 996, P.Z., P.D.D.G.M., Bengal, P.P.G.W., P.P.G.J., Norfolk. March, 1893.
- 1374 Spiers, James. *Masonic Hall, Toowoomba, Queensland.* 677, 763, 775 (S.C.), P.M., 194, 205 (S.C.), P.Z., P.Sub.Dis.G.M., Prov.G.H. Local Secretary for Queensland. January, 1891.
- 1375 Sprague, Israel Barnard Baldwin. *St. Paul, Minnescta, U.S.A.* 5, P.M. May, 1893.
- 1376 Sprinz, Robert. *Box 991, Johannesburg, Transvaal.* 744 (S.C.) October, 1890.
- 1377 Stanley, Frederick. *Rokeby, Edgar Road, Margate.* 127. May, 1888.
- 1378 Stapylton-Adkins, George. *Barkly East, Cape Colony.* 2252, P.M., 2252, J. October, 1889.
- 1379 Starkey, John W. *Gas Office, La Valetta, Malta.* 349, P.M., 407, P.Z., P.Dis.G.Sec., Dep.D.G.M., D.G.H., Malta. January, 1888.
- 1380 Staton, James W. *Brooksville, Kentucky.* P.M. March, 1889.
- 1381 Statter, William Aked. *Thornhill House, Wakefield, Yorks.* 154, P.M., 154, P.Z. March, 1890.
- 1382 Stauffer, William Ferdinand. *Garfield Cottage, Garfield Road, Chingford, Essex.* 19. May, 1893.
- 1383 \*Steavenson, Joseph, B.A. *High Court, Madras.* 150, 273, 1198, P.M., 150, 1198, H., D.G.Reg., Madras. January, 1893.
- 1384 Steeds, Herbert William Pilditch. *Barberton, Transvaal.* Jubilee Lodge (D.C.), W.M., 220 (S.C.) October, 1891.
- 1385 Steele, Lawrence. *Lime Wood, Hill Lane, Southampton.* 359, W.M. November, 1891.
- 1386 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.
- 1387 Stern, George Belleville. *Ottoshoop, Malmani Gold Fields, S.A.R.* 2089, 2134. June, 1892.
- 1388 Stettinus, John L. *Cincinnati, Ohio, U.S.A.* 356, P.M. November, 1891.
- 1389 Stevens, Daniel Collenette, F.R.G.S. *Johannesburg, Transvaal.* 1409. May, 1889.
- 1390 Stevens, George. *Royal Arsenal, Woolwich.* 19. May, 1893.
- 1391 Stevens, Henry. *Hazeldene, Ashburton, South Devon.* 2189, 710. January, 1889.
- 1392 Stevens, Hugh. *New University, Edinburgh.* 349, 56. January, 1892.
- 1393 Stevens, James. *Evelyn, Catford, S.E., London.* 720, 1216, 1426, P.M., 720, 771, P.Z. January, 1889.
- 1394 Stevens, John William, A.R.I.B.A. . 21, *New Bridge Street, E.C., London.* 2234. June, 1891.
- 1395 Stevens, William Grigson. *P.O.B. 654, Johannesburg, S.A.R.* 744 (S.C.) October, 1892.
- 1396 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.
- 1397 Stewart, Frank Ross. *Mannington, Marion Co., West Virginia, U.S.A.* 31, 9. May, 1893.
- 1398 Stewart, Thomas P. 92, *Southampton Street, Reading, Berks.* 1101, P.M., P.G.D.C., Berks. January, 1893.
- 1399 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.
- 1400 Stigling, Adelbertus Jacobus. *Hopefield District, Malmesbury, Cape Colony.* Lodge San Jan (D.C.) January, 1892.
- 1401 Stillson, Henry Leonard. *Bennington, Vermont, U.S.A.* 13, P.M., 39. March, 1892.
- 1402 Stiven, James. *c/o Spencer & Co., Mount Road, Madras.* 150, P.M., 150 P.Z., P.D.G.W., P.D.G.H., Madras. June, 1893.
- 1403 Stock, Rev. Charles M. *Hanover, York Co., Pennsylvania, U.S.A.* Grand Chaplain of Pennsylvania. May, 1890.
- 1404 Stocker, Anthony Eugene, A.M., M.D. 2212, *Fitzwater Street, Philadelphia, U.S.A.* 134, P.M., 169, P.H.P. May, 1888.
- 1405 Stoddart, Henry Harley. *Royal Hotel, Glenmore Road, Paddington, New South Wales.* 150. October, 1893.
- 1406 Stokes, Horace A. *Granville, Ohio, U.S.A.* 405. May, 1888.
- 1407 Stone, John Charles, F.R.H.S. *Heatherdell, Dryden Road, Bush Hill Park, Enfield, Middlesex.* 65, P.M., 65, H. March, 1889.
- 1408 Stoneman, Henry. 70, *Armstrong Street, Ballarat, Victoria.* 40. June, 1893.
- 1409 Stopher, Thomas. *Fair Lea, Winchester, Hampshire.* 76, P.M., 52, P.Z., P.Pr.G.W., Hampshire and Isle of Wight. January, 1888.
- 1410 Storr, Edwin. *Robey Villa, Myddleton Road, Hornsey, N., London.* 167, P.M., 704, 749, P.Z. March, 1888.
- 1411 Stott, Alfred. *Owler Ings Mill, Brighouse, Yorks.* 1201, P.M., 61, 275. March, 1888.
- 1412 Strasser, Solomon. 9 and 11, *Green Street, Albany, New York, U.S.A.* 3, P.M., 5. Past Grand Steward, New York. November, 1888.
- 1413 Stringfellow, F. J. *Crewkerne, Somersetshire.* 814. P.Pr.G.Std.B., Somerset. June, 1892.

- 1414 Sturgeon, H. J. 75, *Shardeloes Road, New Cross, S.E., London.* 429, P.M., 429, Z., *P.Pr.G.S.B., Kent.* November, 1892.
- 1415 Subramanyam, N. Barrister at Law, 2nd Judge Small Cause Court. *The Luz, Madras.* 150, 2031, W.M., 150. June, 1893.
- 1416 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.
- 1417 Sulley, Philip, F.R.H.S. *Parkhurst, Dumfries, N.B.* 53, 63, 477 (E.C.), 174. May, 1892.
- 1418 Summerhill, Dr. T. H. *Bodfur, Rhyl, North Wales.* 1143, 1674, P.M., 606, *P.G.St., North Wales.* October, 1892.
- 1419 Sumner, William Thomas. *c/o Vest & Co., Mount Road, Madras.* 1198, 1198. June, 1893.
- 1420 Sutro, Leon. *Kimberley, South Africa.* 1874. March, 1889.
- 1421 Swift, Henry. *Kimberley, South Africa.* 1409. June, 1888.
- 1422 Swinburne, George. *Planet Chambers, 8, Collins Street, E., Melbourne, Victoria.* 847. October, 1891.
- 1423 Swinden, Francis George. 27, *Temple Street, Birmingham.* 887, P.M., 587, P.Z., *P.P.G.D., P.G.Sc.E., Warwicks.* January, 1893.
- 1424 Tagart, John Edward Robinow. *Nanaimo, British Columbia, Canada.* 18. November, 1893.
- 1425 Tailby, William. 89, *Herbert Road, Plumstead, Kent.* 13, P.M., 13, P.Z. May, 1893.
- 1426 Tallcott, Daniel W. *Albany, New York.* 75, 285, *P.Dep.Dis.G.M., New York.* January, 1889.
- 1427 Tapper, Thomas, jun. *Canton, Massachusetts, U.S.A.* Blue Hill Lodge, Mount Zion Chapter May, 1893.
- 1428 Tarr, Joseph Davenport Elliott. 27, *Criffel Avenue, Telfourd Park, Streatham, S.W., London.* 183, P.M. January, 1893.
- 1429 Tate, John. *Tintona, Karachi, India.* 767, 873, 1508, P.M., 72 (S.C.), P.Z., *P.D.G.W., Bombay.* October, 1893.
- 1430 Taylor, Charles Clement Jennings. *P.O.B. 61, Port Elizabeth, South Africa.* 1409, 153 (S.C.) March, 1889.
- 1431 Taylor, Edgar. 6, *Queen Street Place, E.C., London.* 331, 331. January, 1889.
- 1432 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.
- 1433 \*Taylor, George William, A.I.N.A. 19, *Breakspear's Road, St. John's, S.E., London.* 171, 140. October, 1889.
- 1434 Taylor, Hugh. *Welford House, Sutton, Surrey.* 1347. March, 1893.
- 1435 Taylor, John, F.C.S. *The Belgrave Pharmacy, Torquay.* 328, 1402, 2394, P.M. January, 1888.
- 1436 Taylor, Warren Buckland. *Cecil Plains, Dalby, Queensland.* 775 (S.C.) October, 1893.
- 1437 Taylor, William. *Yacht Hotel, Torquay.* 328, P.M., P.Z., *P.Pr.G.D.C., Devon.* November, 1891.
- 1438 Tebbutt, Marshall W. 483, *State Street, Albany, New York.* 14, 5. October, 1891.
- 1439 Terry, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, W.C., London.* Past Grand Sword Bearer, England. June, 1888.
- 1440 Tesseyman, William. *Land of Green Ginger, Hull.* 27, P.M., *P.Pr.G.Sup.W., North and East Yorkshire.* May, 1887.
- 1441 Thackray, Frederick Bayliss. *St. Andrew's House, Huntingdon.* 373. October, 1893.
- 1442 Thomas, Frederick William. *Alverton, Camborne, Cornwall.* 450, 1544. November, 1887.
- 1443 Thomas, Rev. Hugh. 6, *Upper Westbourne Terrace, W., London.* 1849, 384, *P.Pr.G.Chap., North Wales.* October, 1891.
- 1444 Thomas, Jabez Edwin. *Cavendish Chambers, Grenfell Street, Adelaide.* 38, P.M. Past Assistant Grand Secretary, Past Grand Lecturer, South Australia. May, 1889.
- 1445 Thomas, John Burritt. *Longlands, West Barkly, Vaal River, South Africa.* 1417. October, 1888.
- 1446 Thomas, R. Palmer. *Junior Constitutional Club, Piccadilly, S.W., London.* 1929, P.M., 1929, P.Z. June, 1891.
- 1447 Thomas, William Kingdom. 30, *Berkeley Place, Clifton, Bristol.* 65, 1755, P.M., 69, 291, P.Z. June, 1891.
- 1448 \*Thomson, Andrew. *Middle Crescent, Middle Brighton, Victoria.* 752 (E.C.), 138 (V.C.), P.M. Past Grand Deacon, Victoria. June, 1892.
- 1449 Thompson, Charles William. 214, *Broadway, Paducah, Kentucky, U.S.A.* 449, 30. March, 1892.
- 1450 Thompson, James. *P.O.B. 312, Johannesburg, S.A.R.* 744 (S.C.) October, 1892.
- 1451 Thompson, John. *Albion Brewery, Mile End, E., London.* 2242. November, 1892.
- 1452 Thompson, John William. 19, *Chorley New Road, Bolton, Lancashire.* 37. March, 1892.
- 1453 Thompson, Ralph. 4, *Love Lane, Berwick-on-Tweed, Northumberland.* 393, P.M., *P.Pr.G.W., Northumberland.* March, 1890.

- 1454 Thornton, William Henry Lindsay. *Tower Hill Station, Muttaborra, Queensland.* 2338. October, 1893.
- 1455 Tidman, William. *Middle Ridge, Toowoomba, Queensland.* 775 (S.C.) October, 1891.
- 1456 Tipper, Harry. 35, *The Grove, Hammersmith, W., London.* 185, 2090, 2029, P.M., 141, P.Z. June, 1889.
- 1457 Todd, Joseph. *Registry House, Duncombe Place, York.* 236, P.M., *P.Pr.G.R., P.Pr.G.W., North and East Yorkshire.* February, 1887.
- 1458 Toll, Eli Emile van. 4, *Rue Beau Séjour, Lausanne, Switzerland.* Lodge Vicit vim Virtus, Holland, 303 (E.C.) January, 1891.
- 1459 Toll, Josephus Levinus van. *Riant Site, Montbenon, Lausanne, Switzerland.* Lodge Vicit vim Virtus Haarlem, Holland. January, 1890.
- 1460 Tolloday, William Frederick. 103, *Winson Green Road, Birmingham.* 1180, P.M., 1016, Z., *P.Pr.G.D.C., Warwickshire.* January, 1892.
- 1461 Tolmle, James. *Wetalla, Toowoomba, Queensland.* 775 (S.C.), 194 (S.C.) May, 1893.
- 1462 Tonkin, Alfred James. 5, *Sunningdale, Clifton, Bristol.* 1755, 935. November, 1892.
- 1463 Tracy, Nathaniel. 27, *Westgate Street, Ipswich, Suffolk.* 376, P.M., *P.Pr.G.W., Pr.G.Sec., Suffolk.* September, 1887.
- 1464 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.* March, 1888.
- 1465 Tresise, Thomas Bickford. 9, *Molesworth Road, Stoke, Devonport.* 1136. May, 1888.
- 1466 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.
- 1467 Tucker, Raymond. *St. Margaret's Mansions, Victoria Street, S.W., London.* 1899, 2190, P.M. October, 1893.
- 1468 Tuckey, Claude Edwin. *Roma, Queensland.* 1850. October, 1893.
- 1469 Tuckey, Dr. Lloyd. 14, *Green Street, Grosvenor Square, W., London.* 1694. May, 1892.
- 1470 Tuffley, Joseph. *State School, Killarney, Warwick, Queensland.* 1372. June, 1892.
- 1471 Turnbull, Edwin. 9, *West Parade, Newcastle-on-Tyne.* 481, P.M., 481, *P.P.G.St.B., Northumberland* March, 1893.
- 1472 Turnbull, Frederick. 14, *Crown Street, Newcastle-on-Tyne.* 481, 481. June, 1892.
- 1473 Turner, George Edward. *Alfred Street, Blandford, Dorset.* 1266, P.M., *P.Pr.Sup.W., Dorset.* March, 1892.
- 1474 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.Sv.B. (R.A.), West Yorks.* November, 1888.
- 1475 Turner, William Edward. *Richmond, Virginia, U.S.A.* 9, P.M., 43, P.H.P. June, 1892.
- 1476 Twing, Rev. Cornelius L. 185, *Marcy Avenue, Brooklyn, New York, U.S.A.* 710, 142, Ch. October 1893.
- 1477 Upton, William Henry. *Walla Walla, Washington, U.S.A.* 13, P.M., 1. March, 1893.
- 1478 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.
- 1479 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.
- 1480 Vallentine, Benjamin Phillip. *Dordrecht, South Africa.* 1467. May, 1892.
- 1481 Vallentine, Jacob. *Barkly East, Cape Colony.* 2252, 2252. October, 1889.
- 1482 Vallentine, Samuel. 103, *Brixton Road, S.W., London.* 9, 1670, P.M., 9, 1716, P.Z. Grand Pursuivant, England. October, 1890.
- 1483 \*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.* Past Grand Deacon. November, 1888.
- 1484 Vaughan, Major T. T., R.A. *Fort St. George, Madras.* May, 1889.
- 1485 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.
- 1486 Vernon, W. Frederick. *Bowmont House, Kelso, N.B.* 58, P.M., *P.Dep.Pr.G.M.* Local Secretary for South Scotland. January, 1888.
- 1487 Vernoy, William Arrington. 27, *North Pryor Street, Atlanta, Georgia, U.S.A.* 59, 16. May, 1892.
- 1488 Vincent, William Wilkins. *Houghton House, Stoneycgate, Leicester.* 1391, W.M., 279, 1560. January 1890.

- 1489 Vivian, Hugh Phillips. *Pengegon House, Camborne, Cornwall*. 589, 1544, P.M., 450, P.Pr.G.W., Cornwall. September, 1887.
- 1490 Vizard, Major-General W. J. *Enderby House, Dursley, Gloucestershire*. 761, W.M. March, 1888.
- 1491 Waddy, Benjamin Owen. *Bank of New Zealand, Picton, Marlboro', New Zealand*. 1236, 2036, P.M. October, 1891.
- 1492 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.
- 1493 Wade, Samuel Duncombe. 29, *Gracechurch Street, E.C., London*. 1228. November, 1893.
- 1494 Waison, Jonathan Albert. *c/o S. C. Depass & Co., 101, Harbour Street, Kingston, Jamaica*. 773. October, 1890.
- 1495 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.
- 1496 Waldron, Frederick Hemingway. *Newhaven, Connecticut, U.S.A.* 79, P.M. **Past Grand Master, Grand Lodge of Connecticut**. October, 1888.
- 1497 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.
- 1498 Walker, Thomas Henderson. 12, *Stanley Road, Waterloo, Liverpool*. 1675. May, 1892.
- 1499 Walls, Captain Thomas Charles. *East Temple Chambers, E.C., London*. 60, 141, 1381, 1503, 1512, 1656, 1745, 1793, P.M., 3, 185, 1331, 1423, 1503, 1589, P.Z., P.Pr.G.W., P.Pr.G.Pr.So., Middlesex. March, 1890.
- 1500 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.
- 1501 Walthew, Edmund George. *Whitstable, Kent*. 1915, P.M. June, 1892.
- 1502 Wands, Frank L. 201, *Phœnix Block, Bay City, Michigan*. 129, 59. October, 1891.
- 1503 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.
- 1504 Ward, Charles Henry. *Warwick, Queensland*. 1372, P.M. May, 1892.
- 1505 \*Ward, Dr. Charles Samuel. 18, *West 30th Street, New York*. 8. January, 1888.
- 1506 Ward, Horatio. *Canterbury, Kent*. 31, 586, 622, 1112, P.M., 586, 622, 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. **Past Deputy Grand Sword Bearer**. October, 1889.
- 1507 Warner, Rev. Thomas Davenport, M.A. *St. James's Rectory, Toowoomba, Queensland*. 775 (S.G.) Chaplain. May, 1891.
- 1508 Warner, William Thomas. *Imperial Bank, High Street, Peckham, S.E., London*. 1297, 2272. May, 1890.
- 1509 Warr, Americus Vespucius. *Rossville, Tennessee, U.S.A.* **Past Grand Master, Tennessee**. March, 1892.
- 1510 Warre, C. Bampfylde. 19, *Brunswick Place, W. Brighton*. 1465, P.M., 1466, P.Z., P.P.G.D., P.G.Sc.N., Sussex. January, 1893.
- 1511 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.
- 1512 Waugh, William James. *Ingfield, Baildon, Shipley, Yorks*. 1545, P.M., 600. March, 1889.
- 1513 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.
- 1514 Weatherilt, Henry Charles. *Johannesburg, Transvaal*. 1417. October, 1889.
- 1515 Webb, A. Monteith. 169, *Malmesbury Road, Bow, E., London*. 1196. October, 1893.
- 1516 Webb, George. *Heidelberg, Transvaal*. **Star of the Rand Lodge**. March, 1890.
- 1517 Webb, John Daniel. 77, *Farringdon Street, E.C., London*. 1745. November, 1893.
- 1518 Webb, Thomas. P.O.B. 152, *Broken Hill, New South Wales*. 173. November, 1892.
- 1519 Webster, George. *Middleton, N.E. Railway, South Africa*. 1581. May, 1892.
- 1520 Webster, John Henri. *Burdwan, Bengal*. 1198, P.M., 1198, P.J., P.D.G.S.B., P.D.G.A.D.C. (R.A.), Bengal. October, 1893.
- 1521 Webster, Reginald Thomas. *Claremont, Margate*. 1608. June, 1890.
- 1522 Weeks, William Self. Local Sec. His. Soc. of Lancs. and Cheshire. *Clitheroe, E. Lancashire*. 369, P.M., 369, J., Pr.G.Reg. (C. and R.A.), E. Lancashire. March, 1891.
- 1523 Weigall, Rev. Edward Mitford. *Frodingham Vicarage, Doncaster*. 2078, P.M., 297, P.Pr.G.Chap., Pr.G.So., Lincolnshire. March, 1889.
- 1524 Weightman, Alfred Ernest. *Royal Naval Barracks, Devonport*. 2195. June, 1892.
- 1525 Welchans, George Reuben. *Lancaster, Pennsylvania, U.S.A.* 43, P.M., 43, P.H.P. June, 1888.

- 1526 Wells, Harry. *Northumberland Court, Blackett Street, Newcastle-on-Tyne*. 1676, P.M., P.G.A.D.C., *Northumberland*. February, 1887.
- 1527 Wentzell, Charles David. *Hartbeesfontein, South African Republic*. November, 1891.
- 1528 West, George. *Ballston Spa, New York*. 90, 23. October, 1891.
- 1529 Westcott, Rev. Arthur, M.A. *Sullivan Gardens, Royapettah, Madras*. 150, W.M., 150, J., P.D.G.Ch., *Madras*. May, 1893.
- 1530 Wheeler, Richard Theodore, L.R.C.P. *The Poplars, Sturrey, Canterbury, Kent*. 1915, 2099. March, 1892.
- 1531 Wheelwright, John Rolland. *Woodstock, Cape Colony*. 2220, 2379, P.M., 334, 2379, H., *Dis.G.D.* October, 1891.
- 1532 Whiley, Edwin. *Zecrust, South African Republic*. 1946, 2314, P.M. October, 1893
- 1533 Whitaker, George Henry. *The Knowles, Horwich, Bolton-le-Moors, Lancashire*. 1723, 2324, P.M., 221. May, 1892.
- 1534 White, Richard Wentworth. 26, *St. Giles' Street, Norwich*. 52, 943, 52. March, 1891.
- 1535 White, Stillman. 1, *Bank Street, Providencce, R.I., U.S.A.* 4 (N.Y.C.), P.M., 33. Grand Master, *Rhode Island*. May, 1893.
- 1536 White, Thomas Charters. 26, *Belgrave Road, S.W., London*. 63. May, 1891.
- 1537 Whiteley, John. *Greenmount, Toowoomba, Queensland*. 2052, 2267. November, 1893.
- 1538 Whitley, Edward Forbes. Mem. R.I. Cornwall. *Penarth House, Truro, Cornwall*. 331, 1529, P.M., 331, P.Z., P.Pr.G.O. (Craft and R.A.), *Cornwall*. Local Secretary for the Province of Cornwall. March, 1887.
- 1539 Whittet, Thomas. 8 & 10, *South 14th Street, Richmond, Virginia, U.S.A.* 40. March, 1892.
- 1540 Wilbur, Newell L. 37, *Dudley Street, Providence, Rhode Island*. 36, 1. June, 1889.
- 1541 Wildie, George Hunter. *Charlesville, Queensland*. 1137, 2393, P.M., 1137, P.Z. October, 1891.
- 1542 Wilkes, John James. *Larchfield, Darlington, Durham*. 111, 1379, 1650, P.M., 111, 124, 1650, P.Z. March, 1890.
- 1543 Wilkinson, James. *Herberton, North Queensland*. 1978, W.M. January, 1890.
- 1544 Wilkinson, Samuel Blaize. 32, *Hazelwood Road, Northampton*. 360. Local Secretary for the Province of Northampton and Huntingdonshires. November, 1888.
- 1545 WilkInson-Pimbury Charles James. 60, *Marmora Road, Honor Oak, S.E., London*. 65, 1997. March, 1887.
- 1546 Willey, W. Lithgow. 17, *West Cedar Street, Boston, U.S.A.* Mass. Lodge, St. Andrew's Ch. March, 1889.
- 1547 Willey, William Henry. *Toowoomba, Queensland*. 775 (S.C.), 194 (S.C.) May, 1891,
- 1548 Williams, Charles Frederick. *Admiralty, Spring Gardens, S.W., London*. 72. March, 1890.
- 1549 Williams, George Blackstone. *Kimberley*. 1832. January, 1892.
- 1550 Williams, Henry William, M.D. *Hillside, Guildsborough, Northampton*. 2029, W.M. March, 1891.
- 1551 Williams, Josiah. P.O.B. 658, *Johannesburg, Transvaal*. 139. October, 1890.
- 1552 Williams, Rev. Richard Pardee. 208, *North Harrison Street, Richmond, Virginia, U.S.A.* 207, P.M. June, 1893.
- 1553 Williams, S. Stacker. *Newark, Ohio*. Past Grand Master, *Ohio*. Local Secretary for *Ohio* January, 1889.
- 1554 Willlamson, Thomas Austin. 51, *Plain Street, Albany, New York*. 452, 5. June, 1891.
- 1555 Williamson, Captain William Blizzard, J.P. *Sunny View, Battenhall, Worcester*. 529, P.M., 280, Z., P.Pr.G.W., *Worcestershire*. May, 1888.
- 1556 Willock, Henry Davis. 28, *Marine Parade, Brighton*. 1466. March, 1893.
- 1557 Willox, David. 48, *Burgher Street, Parkhead, Glasgow*. 128, W.M., 87. January, 1892.
- 1558 Wills, Thomas H. *Market Street, Torquay*. 1402, P.M. October, 1891.
- 1559 Wilson, Alexander. 70, *Fountainhall Road, Aberdeen*. 93, 155. November, 1888.
- 1560 Wilson, George Abraham. *Manoora, South Australia*. 5. November, 1889.
- 1561 Wilson, John James. *Jagersfontein, Orange Free State, South Africa*. Lodge Star of Africa (D.C.), P.M., 234 (S.C.), P.Z. Local Secretary for *Orange Free State*. November, 1892.
- 1562 Wilson, Richard. *Westfield House, Arnley, Leeds*. 289, P.M., P.G.W., *West Yorks*. May, 1893.
- 1563 Wilson, Robert Fisher. *Kimberley, South Africa*. 591 (S.C.) June, 1888.
- 1564 Wilson, William R. *Chattanooga, Tennessee, U.S.A.* P.M. March, 1892.
- 1565 Wirth, T. C. 12, *Second Avenue, Albany, New York*. 737. October, 1891.
- 1566 Wolfe, Marcus. P.O.B. 10, *Nanaimo, British Columbia*. 3, P.M., 235 (S.C.), P.Z. Past Grand Master, *British Columbia*. January, 1892.
- 1567 Wood, Rev. Charles Henton, M.A. 13, *Tichborne Street, Leiccster*. 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.
- 1568 Wood, Frederick. *Bostol Hill School, Abbey Wood, Kent*. 1973, P.M., 1973, P.Z. June, 1888.



- 1569 Wood, Wilton. *Roma, Queensland.* 730 (S.C.), 2239 (E.C.), P.M., *P.D.G.S.B., Queensland.* October, 1893.
- 1570 Woodall, John W., M.A., F.C.S., F.R.G.S., J.P. *St. Nicholas House, Scarborough.* 200, P.M., 200, P.Z., *P.P.G.W., North and East Yorks.* Past Grand Treasurer. January, 1893.
- 1571 Woodhouse, William. *Attleborough, Wimborne Road, Bournemouth.* 195, P.M. March, 1889.
- 1572 Woodward, Nathan Sullins. *Knoxville, Tennessee, U.S.A.* Past Grand Master, Tennessee. March, 1892.
- 1573 Woolley, A. S. *Barkley West, South Africa.* 1574, W.M. October, 1890.
- 1574 Wray, Samuel W. 137, *Price Street, Germantown, Philadelphia, U.S.A.* 121, P.M. September, 1887
- 1575 Wright, Charles Edward Leigh, B.A. *Heathwood Lodge, Bexley, Kent.* 236, 357, 2328, W.M., *P.Pr.G.St., North and East Yorks.* March, 1889.
- 1576 Wright, Francis William. *Highlands, Maidstone, Kent.* 1725, 2046, P.M. May, 1891.
- 1577 Wright, Silas B. *De Land, Florida, U.S.A.* 37, P.M., 4, P.H.P. Grand Warden, Deputy Grand High Priest, Florida. March, 1893.
- 1578 Wright, William. *Pitdown, near Uckfield, Sussex.* 311, 1303, P.M., 311, *Pr.G.W., Sussex.* January, 1891.
- 1579 Wright, William Henry Sterling. *C.St.P.M. & O.R.R., St. Paul, Minnesota, U.S.A.* 163. November, 1892.
- 1580 Wright, William Munro, M.D. *Charnwood, Dumfries, N.B.* 62, W.M., 174, *Pr.G.Stew., Dumfries.* March, 1892.
- 1581 Wyatt, Oliver Newman. *St. John's Street, Chichester, Sussex.* 38, P.M., 38, P.Z., *P.P.G.W., P.P.G.Sc.N., Sussex.* January, 1893.
- 1582 Yarker, John. *Burton Road, Withington, near Manchester.* 163, 430, P.M., 430, 361, P.Z. Past Grand Warden, Greece, etc. May, 1887.
- 1583 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.
- 1584 York, Francis Colin. *F. C. Pacifico, Junin, Buenos Ayres.* 617. October, 1890.
- 1585 Yorston, John Charles. 1313, *Walnut Street, Philadelphia, U.S.A.* 81 (O.C.), 131 (O.C.) May, 1892.
- 1586 Youle, Alfred P. 71, *Addiscombe Road, Croydon.* 1. March, 1893.
- 1587 Young, Archibald Edward. 24, *Sedlescomb Road, St. Leonard's-on-Sea, Sussex.* 1842, 40. January, 1892.
- 1588 Young, David. *Linton Villa, Tolcross Road, Glasgow.* January, 1892.
- 1589 Young, George Lewis. *Princes Wharf, Port Adelaide, South Australia.* 2, P.M. May, 1889.
- 1590 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.

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## STATED MEETINGS OF THE LODGE IN 1894.

FRIDAY, the 5th January.

FRIDAY, the 2nd March.

FRIDAY, the 4th May.

MONDAY, the 25th June.

FRIDAY, the 5th October.

THURSDAY, the 8th November.

## DECEASED.

<u>Archer, Thomas</u>	<i>Late of London</i>	<u>5th August, 1893.</u>
<u>Baerenstein, Capt. Horst von</u>	„ <i>Altenburg</i>	<u>10th February, 1893.</u>
<u>Baker, George</u>	„ <i>London</i>	<u>30th December, 1892.</u>
<u>Batchelor, James Cunningham</u>	„ <i>New Orleans</i>	<u>28th July, 1893.</u>
<u>Bromehead, William</u>	„ <i>Cape Town</i>	<u>5th April, 1893.</u>
<u>Charles, John</u>	„ <i>London</i>	<u>16th October, 1893.</u>
<u>Clarke, Arthur Walter</u>	„ <i>Charters Towers</i>	<u>1st June, 1893.</u>
<u>Elliott of Wolflee, J. T. S.</u>	„ <i>Hawick</i>	<u>15th December, 1892.</u>
<u>Embleton, Thomas W.</u>	„ <i>Leeds</i>	<u>8th November, 1893.</u>
<u>Gottlieb, Henry Felix, J.P.</u>	„ <i>Penang</i>	<u>14th October, 1893.</u>
<u>Harry, William Rosser, M.R.C.S.</u>	„ <i>Barkley West</i>	<u>29th December, 1892.</u>
<u>Honor, Joseph Potts</u>	„ <i>New Orleans</i>	<u>24th January, 1893.</u>
<u>Irwin, Major Frances George</u>	„ <i>Bristol</i>	<u>26th July, 1893.</u>
<u>Keytel, Petrus Wilhelmus</u>	„ <i>Cape Town</i>	<u>— — 1892.</u>
<u>Lewis, W. C.</u>	„ <i>Amoy</i>	<u>— June, 1892.</u>
<u>Manley, James Woolley</u>	„ <i>Carshalton</i>	<u>9th December, 1892.</u>
<u>Petrie, Colonel Martin</u>	„ <i>London</i>	<u>19th November, 1892.</u>
<u>Poore, William</u>	„ <i>London</i>	<u>21st January, 1893.</u>
<u>Ramsay, Colonel Marmaduke</u>	„ <i>Malta</i>	<u>23rd January, 1893.</u>
<u>Sword, Patrick</u>	„ <i>Liverpool</i>	<u>22nd August, 1893.</u>
<u>Taylor, Thomas Arthur</u>	„ <i>Madras</i>	<u>14th August, 1893.</u>
<u>Whympcr, Henry Josiah, C.I.E.</u>	„ <i>Rawal Pindi</i>	<u>27th April, 1893.</u>
<u>Wingham, Walter</u>	„ <i>London</i>	<u>24th July, 1893.</u>

## LOCAL SECRETARIES.

## GREAT BRITAIN AND IRELAND.

Bournemouth	E. W. Cross, jun.	1, Granville Crescent, Bournemouth
Channel Islands	Dr. J. Balfour Cockburn	Elm House, Guernsey
Cheshire and Liverpool	Samuel Jones	13, Elm Grove, Birkenhead
Cornwall	E. Forbes Whitley	Truro
Devonshire	W. J. Hughan	Dunscore, Torquay
Durham	G. W. Bain	The Grange, E. Boldon, Newcastle-on-Tyne
Glasgow and Vicinity	E. Macbean	113, Douglas Street, Glasgow
Halifax and Vicinity	C. Greenwood	26, Akeds Road, Halifax
Hampshire and I.W.	Alex. Howell	109, High Street, Portsmouth
Leeds and Vicinity	R. Jackson	16 and 17, Commercial Street, Leeds
Lincolnshire	W. Shephard	Fernbank, Louth
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
Oxfordshire	E. Conder, jun.	Langton House, Charlbury, S.O.
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	2, Leonard's Place, Bingley
H.M. Navy	J. S. Gibson-Sugars	Malabar House, Erith, Kent

## 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	Capt. J. H. Leslie, R.A.	Peshawur Road, Rawal Pindi
Singapore	E. J. Khory	8, Raffles Place, Singapore
South India	Rev. C. H. Malden	Madras

## AFRICA.

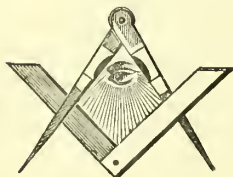
Gold Coast	J. R. Holmes	Accra
Natal	R. I. Finnemore, D.G.M.	Durban, Natal
Orange Free State	J. J. Wilson	Jagersfontein
South Africa, Eastern Division	A. Walsh	Port Elizabeth, Cape Colony
South Africa, Western Division	Dr. H. W. Dieperink	Somerset West, Cape Colony
Transvaal	J. E. Green	Johannesburg, South African Republic

## AMERICA.

Argentine Republic	Rev.A.G.LennoxRobertson	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
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 Cochran	501, Chestnut Street, Philadelphia
Rhode Island	Edwin Baker	70, Weybosset Street, Providence, R.I.

## AUSTRALASIA.

New South Wales	J. C. Bowring	133, Strand, Sydney
New Zealand, Auckland	W. H. Cooper	Box 244, Auckland, N.Z.
New Zealand, Canterbury	Charles Hull	Lyttleton Times Office, Christchurch
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
Victoria, Ballarat and District	W. H. Kingsbury	19, Wilson's Terrace, Mair St., Ballarat
West Australia, North	G. Gordon	Union Bank of Australia, Roebourne





# Directory.



## ENGLAND.

**Bedfordshire.** Ampthill, 614; Bedford, 1016.  
**Berkshire.** Abingdon, 1323; Reading, 1398.  
**Bristol.** 32, 546, 652, 743, 770, 934, 1447, 1462.  
**Cambridgeshire.** Cambridge, 85; Wisbech, 82.  
**Channel Islands.** Guernsey, 37, 464, 717, 1205.  
**Cheshire.** Birkenhead, 1f, 155, 260, 361, 454, 502, 597, 857, 867, 1257; Chester, 488, 591, 952, 1255; Egremont, 1085, 1258; Macclesfield, 1321; Seacombe, 368, 887.  
**Cornwall.** Camborne, 114, 1442, 1489; Falmouth, 231, 1216, 1320; Hayle, 53, 1136; Liskeard, 57, 735; Padstow, 1122; Penryn, 312; Penzance, 256, 446, 497, 500; St. Austell, 789, 1014; St. Columb, 113, 786; Truro, 46, 418, 936, 1538.  
**Derbyshire.** Ruxton, 1345; Derby, 40, 997.  
**Devonshire.** Ashburton, 629, 1391; Buckfastleigh, 1027; Devonport, 1524; Exeter, 29, 367, 811, 994; Plymouth, 268, 925, 961; Stoke, 1465; Tavistock, 1223; Teignmouth, 650, 730; Torquay, 1h, 15, 103, 434, 520, 521, 1435, 1437, 1558.  
**Dorsetshire.** Blandford, 1473; Evershot, 272; Poole, 433, 771; Weymouth, 1038; Wimborne, 67.  
**Durham.** Darlington, 579, 1542; Durham, 955, 1053, 1466; Gateshead, 573; Jarrow-on-Tyne, 1369; Stockton-on-Tees, 906; Sunderland, 503; West Hartlepool, 903.  
**Essex.** Chingford, 1382; Colchester, 1166, 1208; Leytonstone, 357; Plaistow, 972; Waltham Abbey, 494; Walthamstow, 553, 760.  
**Gloucestershire.** Cheltenham, 1106, 1483; Dursley, 1490; Gloucester, 372, 685.  
**Hampshire.** Aldershot, 102, 390, 601; Blackwater, 885; Bournemouth, 38, 144, 245, 303, 379, 517, 757, 797, 1189, 1571; Fareham, 45; Gosport, 88, 142, 374, 902; Havant, 81, 644; Landport, 47, 105, 126, 138; Portsmouth, 134, 669, 823; Southampton, 923, 1385; Southsea, 1079; Winchester, 847, 1107, 1409.  
**Herefordshire.** Ledbury, 76, 1172.  
**Hertfordshire.** Barnet, 421; Hertford, 769; St. Albans, 541, 1018; Watford, 465, 874.  
**Huntingdonshire.** Huntingdon, 1441.  
**Ile of Man.** Douglas, 496, 699, 815, 1474; Kirk Michael, 1083.  
**Ile of Wight.** Brading, 1123; Sandown, 618; Shanklin, 130; Ventnor, 62.

**Kent.** Abbey Wood, 1568; Beckenham, 524, 894; Belvedere, 275; Bexley, 1575; Broadstairs, 727; Canterbury, 91, 302, 1167, 1506; Chatham, 28; Deptford, 1043; Erith, 667; Faversham, 35, 674; Folkestone, 283; Gravesend, 460; Maidstone, 153, 1576; Margate, 1d, 455, 1377, 1521; New Brompton, 707; Plumstead, 90, 389, 1425; Sandgate, 829; Shoreham, 939; Sidcup, 280; Sturry, 1530; Whitstable, 132, 1291, 1501; Woolwich, 816, 1390.  
**Lancashire, Eastern Division.** Bolton, 322, 355, 631, 1095, 1452; Burnley, 339, 818, 1088; Clitheroe, 1522; Great Harwood, 510; Horwich, 1533; Manchester, 277, 288, 428, 525; 850, 896; Padiham, 696; Stockport, 1146; Withington, 1582.  
**Lancashire, Western Division.** Heaton Moor, 140; Liverpool, 12, 241, 311, 403, 435, 442, 532, 745, 764, 833, 974, 1059, 1174, 1213, 1228, 1286, 1498; Newton-le-Willows, 143; Southport, 938, 1008, 1094, 1396; St. Helens, 87.  
**Leicestershire.** Leicester, 19, 207, 1011, 1131, 1287, 1319, 1488, 1567.  
**Lincolnshire.** Boston, 42; Crowle, 109; Gainsboro', 52, 886, 1137; Grantham, 48, 1276; Grimsby, 79, 101, 276, 1078; Lincoln, 44; Louth, 73, 1322, 1363; Spilsby, 1207; Sutton Bridge, 453.  
**London.** 1b, 1c, 1e, 1g, 9, 10, 13, 14, 17, 20, 23, 24, 26, 27, 1, 23, 27, 28, 112, 147, 208, 224, 227, 233, 239, 255, 264, 267, 269, 270, 286, 291, 300, 328, 330, 332, 337, 345, 347, 348, 370, 373, 381, 383, 396, 401, 405, 410, 413, 416, 419, 422, 424, 430, 445, 448, 458, 463, 469, 472, 476, 487, 498, 505, 515, 523, 526, 538, 555, 568, 577, 585, 592, 594, 602, 603, 605, 623, 628, 651, 661, 666, 670, 675, 676, 677, 678, 682, 684, 687, 690, 702, 710, 712, 713, 729, 732, 738, 741, 762, 773, 774, 779, 782, 783, 787, 796, 801, 803, 809, 813, 819, 820, 831, 848, 852, 853, 858, 868, 870, 882, 888, 889, 897, 901, 908, 918, 921, 929, 937, 941, 947, 957, 971, 978, 984, 986, 990, 998, 999, 1009, 1020, 1023, 1032, 1034, 1037, 1042, 1058, 1065, 1070, 1077, 1096, 1098, 1103, 1104, 1110, 1111, 1121, 1141, 1148, 1153, 1158, 1161, 1173, 1177, 1178, 1181, 1182, 1186, 1191, 1194, 1195, 1202, 1209, 1211, 1218, 1232, 1233, 1237, 1238, 1264, 1271, 1294, 1296, 1304, 1310, 1311, 1317, 1324, 1325, 1328, 1333, 1334, 1338, 1350, 1355, 1364, 1393, 1394, 1399, 1410, 1414, 1416, 1428, 1431, 1433, 1439, 1443, 1446, 1451, 1456, 1467, 1469, 1482, 1493, 1499, 1508, 1515, 1517, 1536, 1545, 1548, 1590.

ENGLAND.—*Continued.*

**Middlesex.** Enfield, 909, 1407; Hampton Court, 104; Harrow, 259; Hayes, 1217; Isleworth, 612; Staines, 1198; Stanmore, 25; Tottenham, 691, 1130.

**Monmouthshire.** Dixon, 1184.

**Norfolk.** East Dereham, 1373; Hunstanton, 927; King's Lynn, 33, 1351, 1503; Norwich, 263, 604, 1534.

**Northamptonshire.** Guildsborough, 1550; Higham Ferrers, 1127; Northampton, 402, 570, 599, 763, 993, 1001, 1544; Peterborough, 425.

**Northumberland.** Berwick-on-Tweed, 1453; Blyth, 864; Morpeth, 534; Newcastle-on-Tyne, 211, 242, 251, 290, 316, 407, 462, 490, 492, 560, 564, 565, 610, 697, 733, 807, 963, 976, 1007, 1162, 1203, 1284, 1297, 1303, 1471, 1472, 1478, 1526; Tynemouth, 826.

**Oxfordshire.** Charlbury, 481; Chipping Norton, 436, 715, 1298; Oxford, 576, 1302, 1309; Witney, 812.

**Shropshire.** Bridgnorth, 116, 1372; Ellesmere, 671; Ludlow, 64, 1285, 1485; Newport, 131, 319; Shrewsbury, 34, 41, 1092.

**Somersetshire.** Axbridge, 593; Bath, 248; Crewkerne, 752, 1413; Frome, 695; Wellington, 725; Weston-super-Mare, 471; Yatton, 346; Yeovil, 1214.

**Staffordshire.** Burton-on-Trent, 68; Hanley, 51; Harbourne, 123; Lichfield, 94; Longton, 61; Stafford, 2, 3, 74, 1006; Stoke-upon-Trent, 69; Tamworth, 95; Wallsall, 59; Wednesbury, 71, 859; Wolverhampton, 127, 529, 1119.

**Suffolk.** Ipswich, 954, 1463.

**Surrey.** Camberley, 22; Croydon, 129, 1586; East Molesey, 514; Guildford, 333; Red Hill, 535, 536, 1029; Richmond, 1086; Sutton, 742, 919, 1169, 1434.

**Sussex.** Brighton, 284, 881, 900, 1187, 1510, 1556; Chichester, 1581; Eastbourne, 96, 1068, 1164; Hastings, 635, 828; Hawkhurst, 800; Piltown, 1578; Rye, 391, 851; St. Leonards, 1081, 1210, 1587; Worthing, 662.

**Wales, North.** Anglesey, 834; Bangor, 1281; Llanberis, 1072; Rhyl, 228, 1241, 1386, 1418.

**Wales, South, Eastern Division.** Cardiff, 250; Swansea, 861.

**Wales, South, Western Division.** Haverford West, 849.

**Warwickshire.** Birmingham, 117, 219, 287, 305, 473, 1005, 1063, 1263, 1330, 1360, 1423, 1460; Leamington, 572.

**Westmoreland.** Kendal, 522, 979; Kirkby Lonsdale, 1266.

**Wiltshire.** Salisbury, 709, 758.

**Worcestershire.** Kidderminster, 519, 1432; Malvern, 480; Moseley, 243; Worcester, 899, 1555.

**Yorkshire, North and East Ridings.** Barton-on-Humber, 1344; Hull, 30, 92, 235, 304, 1142, 1199, 1318, 1440; Malton, 70, 1497; Middlesborough, 504; Scarborough, 99, 869, 1251, 1570; Selby, 63, 439, 1305; Wensley, 1118; York, 11, 39, 115, 135, 210, 324, 356, 731, 1201, 1280, 1457.

**Yorkshire, West Riding.** Barnsley, 110; Batley, 672; Bingley, 244, 975; Bradford, 261, 278, 309, 392, 508, 537, 632, 654, 655, 750, 766, 784, 840, 910, 959, 1052, 1075, 1102, 1105, 1224, 1253, 1299; Brighouse, 622, 917, 1411; Doncaster, 1523; Elland, 1362; Halifax, 31, 707, 799, 805, 1240, 1342; Harrogate, 320, 1234; Ilkley, 838; Leeds, 137, 309, 344, 598, 846, 916, 920, 1002, 1010, 1046, 1269, 1295, 1356, 1511, 1562; Mirfield, 262; Oulton, 626; Penistone, 107; Pontefract, 950; Rotherham, 89, 642, 825, 949; Saltaire, 50; Settle, 349, 376; Sheffield, 306, 540, 641, 845, 1100, 1244; Shipley, 619, 844, 1512; Wakefield, 4, 404, 444, 1160, 1381.

## SCOTLAND.

Aberdeen, 581, 633, 1283, 1559; Ardrishaig, 616, 968; Ardrossan, 164; Dumfries, 561, 663, 749, 1258, 1352, 1417, 1580; Dunoon, 506; Edinburgh, 162, 279, 365, 962, 980, 1392; Falkirk, 308; Glasgow, 21, 400, 409, 449, 544, 608, 646, 822, 835, 873, 964, 969, 1003, 1067, 1133, 1230, 1272, 1371, 1557, 1588; Grangemouth, 513; Hamilton, 1047; Hawick, 237, 394, 501; Inverness, 981; Kelso, 257, 720, 1486; Kirkwall, 512; Largs, 953; Melrose, 327; Stirling, 583.

## IRELAND.

Ballymena, 160, 1151; Ballinasloe, 1353; Belfast, 157; Boyle, 452; Dublin, 16, 1116, 1170; Dunganannon, 156; Edgworthstown, 1044; Ennis, 791; Enniskillen, 412; Lisburne, 161; Lurgan, 162, 457; Mohill, 1358; Newry, 518; Rathmines, 680.

## AFLOAT.

343, 408, 414, 567, 1000, 1080.

## EUROPE.

**Belgium.** Brabant, 679; Brussels, 25.

**Denmark.** Copenhagen, 1157, 1339.

**France.** Dinard, 1144; Paris, 692, 1021, 1231.

**Germany.** Altenburg, 182; Berlin, 18, 184, 627; Blake-on-Weser, 893; Bremen, 185; Breslau, 183; Coburg, 509; Dresden, 285; Leipsic, 181, 417; Rostock, 289.

**Greece.** Piræus, 1159.

**Holland.** Amsterdam, 484, 566; The Hague, 180, 664, 1479; Kralingen, 843; Rotterdam, 326; Utrecht, 1112.

**Hungary.** Budapest, 221, 991.

**Italy.** Rome, 22, 24, 630.

**Spain.** Madrid, 483.

**Sweden.** Jönköping, 556.

**Switzerland.** Lausanne, 1458, 1459; Neuchatel, 1101.

## MEDITERRANEAN.

Cyprus, 152, 878; Gibraltar, 18, 5, 43, 338; Jerusalem, 596; Malta, 6, 254, 313, 486, 827, 884, 1235, 1379.

## AFRICA.

**British Bechuanaland.** Tanugs, 924.

**Egypt.** Cairo, 325.

## AFRICA.—Continued.

- Gold Coast.** Cape Coast, 78, 441, 808, 1225.
- Griqualand.** Barkly West, 693, 778, 879, 1445, 1573; Beaconsfield, 310, 940, 1243; Delpport's Hope, 1314; Griquatown, 359; Kimberley, 125, 217, 282, 292, 298, 323, 334, 341, 427, 470, 479, 557, 700, 724, 736, 754, 775, 913, 935, 983, 1033, 1114, 1150, 1154, 1155, 1274, 1370, 1420, 1421, 1549, 1563; Longlands, 659.
- Natal.** Clydesdale, 1120; Durban, 7, 485, 586, 617, 625, 1262; Mount Ayliff, 562; Pietermaritzburg, 118, 451, 645, 748, 798, 1013, 1270; Rietkuil, 179; Umzimkulu, 141.
- Orange Free State.** Bloemfontein, 507, 814, 863, 996, 1254; Harrismith, 122; Jägersfontein, 317, 354, 554, 706, 855, 1156, 1561; Senekal, 606, 806, 905; Winburg, 656, 1300.
- South Africa, Eastern Division.** Alwal North, 139, 615, 747, 837; Barkly East, 146, 1093, 1222, 1378, 1481; Cradock, 108, 247; Dordrecht, 1249, 1480; East London, 533, 756; Engcobo, 466, 467, 772; Graaf Reinet, 489; King William's Town, 582, 595; Port Elizabeth, 72, 258, 415, 723, 1038, 1430, 1500; Queenstown, 989.
- South Africa, Western Division.** Cape Town, 165, 177, 229, 232, 266, 511, 802, 933, 985, 1076, 1242, 1290, 1293, 1335, 1336; Malmesbury, 274, 1400; Middleton, 1519; Somerset West, 559; Woodstock, 1531.
- South African Republic.** Barberton, 170, 178, 443, 751, 1215, 1219, 1384; Hartebeestfontein, 1527; Heidelberg, 1516; Johannesburg, 216, 236, 297, 299, 301, 314, 318, 362, 491, 531, 547, 550, 569, 668, 703, 705, 718, 753, 768, 785, 907, 931, 943, 945, 987, 1015, 1022, 1073, 1113, 1124, 1132, 1143, 1165, 1196, 1200, 1212, 1220, 1229, 1248, 1268, 1357, 1376, 1389, 1395, 1450, 1514, 1551; Klerksdorp, 1051; Krugersdorp, 558, 589, 944, 1348; Ottoshoop, 1387; Pretoria, 121, 1019; Potchefstrom, 173; Wintheuvel, 1049; Zeerust, 150, 1532.

## CEYLON.

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## INDIA.

- Bengal.** Benares, 120; Burdwan, 1520; Calcutta, 590, 1031, 1278; Meerut, 168, 1583.
- Bombay.** Bombay, 876, 1315; Karachi, 1429; Raipur, 358; Saugor, 148.
- Burma.** Maulmain, 60, 607, 1071; Rangoon, 9, 65, 83, 100.
- Madras.** Bangalore, 1464; Bellary, 55, 1316; Calicut, 342; Madras, 36, 98, 234, 296, 329, 543, 574, 701, 788, 914, 992, 1050, 1055, 1090, 1267, 1383, 1402, 1415, 1419, 1484, 1529; Secunderabad, 714, 1168.
- Punjab.** Gora Gali, 363; Lahore, 8, 151, 1017; Murree, 106; Rawal Pindi, 133, 926, 1190; Simla, 54.

## CHINA.

Amoy, 124; Hong Kong, 58, 673, 761, 1227.

## EASTERN ARCHIPELAGO.

Johore, 1206; Penang, 206, 218, 377, 447, 689, 755, 891, 1180; Singapore, 1a, 11, 56, 97, 548, 875; Sunjei-Ujong, 982; Taiping, 145.

## AUSTRALASIA.

- New South Wales.** Albury, 205; Brokenhill, 1518; Paddington, 776, 1405; Sydney, 335, 842, 1004, 1117; Waverley, 340.
- New Zealand, North Island.** Auckland, 19, 201, 204, 493, 653, 877, 967, 1188, 1265, 1289, 1492, 1513; Hawera, 202; Napier, 973; Waipawa, 1163; Wellington, 111, 149, 841, 1246.
- New Zealand, South Island.** Blenheim, 527, 1365; Christchurch, 719, 830, 1236; Dunedin, 84, 545; Leeston, 688; Nelson, 75, 203, 321, 542, 1306, 1329; Oamaru, 904; Picton, 136, 821, 1491.
- Queensland.** Allora, 154, 640; Barcardine, 119; Brisbane, 12, 80, 159, 166, 167, 265, 336, 393, 475, 611, 621, 639, 647, 746, 958, 1084; Bundaberg, 171, 1129; Castleton, 1197; Charlesville, 1541; Croydon, 174, 294, 922; Dalby, 1436; Herberton, 1543; Indooroopilly, 1277; Ipswich, 683; Jondaryan, 946; Mackay, 371, 438; Maryborough, 315; Maytown, 1069; Mount Morgan, 172, 175; Muttaborra, 1454; Rockhampton, 169, 281, 817, 1183; Roma, 128, 252, 331, 928, 1028, 1468, 1569; Stanthorpe, 158; Thursday Island, 571; Toowoomba, 163, 176, 213, 223, 273, 293, 366, 388, 420, 495, 587, 716, 777, 781, 866, 880, 1026, 1040, 1138, 1226, 1252, 1361, 1374, 1455, 1461, 1507, 1537, 1547; Townsville, 1030; Warwick, 1470, 1504.
- South Australia.** Adelaide, 20, 195, 220, 385, 722, 740, 854, 856, 892, 1147, 1288, 1366, 1444; Beltona, 1221; Gawler, 189; Glenelg, 865; Jamestown, 191; Mancoora, 1560; Mount Gambier, 194; Norwood, 193; Port Adelaide, 1589; Strathalbyn, 190.
- Tasmania.** Cameron, 1341.
- Victoria.** Auburn, 1367; Ballarat, 198, 295, 360, 397, 477, 478, 698, 810, 883, 966, 1041, 1064, 1074, 1097, 1408; Benalla, 911; Box Hill, 200; Fitzroy, 1260; Geelong, 196; Maryborough, 197; Melbourne, 21, 77, 516, 638, 839, 890, 1368, 1422; Middle Brighton, 1448; Port Fairy, 199, 600; Unley, 192; Yarra, 1057.

**Western Australia.** Perth, 225; Roebourne, 686.

## SOUTH AMERICA.

Buenos Ayres, 10, 66, 93, 226, 230, 637, 737, 1061, 1087, 1179, 1245, 1584; Monte Video, 86.

## WEST INDIES.

- Bermuda.** Prospect, 1176.
- Cuba.** Habana, 1145, 1261; Sagua-la-Grande, 648.
- Jamaica.** Kingston, 1494.

## CANADA.

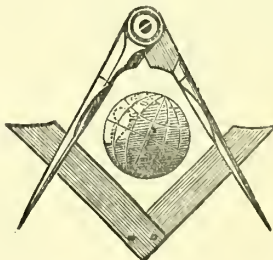
Charlottetown, P.E.I., 1495; Halifax, N.S., 1273; Hamilton, Ont., 1012; Montreal, 49; Nanaimo, B.C., 1149, 1424, 1566; New Glasgow, N.S., 186; New Westminster, B.C., 1337; Picton, N.S., 187; Portage-la-Prairie, Ma., 1091; St. John, N.B., 380; Toronto, 1247; Winnipeg, Ma., 1307.

## UNITED STATES OF AMERICA.

- Arkansas.** Fort Smith, 246; Little Rock, 450.
- Colorado.** Canon City, 1135; Denver, 307, 440, 790, 1115, 1128; Leadville, 382, 1025; Pueblo, 499.
- Connecticut.** New Haven, 549, 1496; Meriden, 942.
- District of Columbia.** Washington, 26, 209, 1343.
- Florida.** De Land, 1577; Tallahassee, 977.
- Georgia.** Atlanta, 364, 956, 1487; Augusta, 744; Savannah, 1109.
- Illinois.** Chicago, 1354; Morris, 530; Quincy, 1238.
- Indiana.** La Fayette, 575.
- Iowa.** Cedar Rapids, 13; Weldon, 423, 793, 794.
- Kentucky.** Brookesville, 1380; Covington, 1045; Louisville, 14; Paducah, 1449.
- Louisiana.** New Orleans, 351, 375, 474, 898, 1126, 1171, 1204.
- Maine.** Portland, 212, 578.
- Maryland.** Baltimore, 1301, 1331.
- Massachusetts.** Boston, 15, 694, 759, 792, 915, 1108, 1349, 1546; Canton, 1427; Somerville, 726.
- Michigan.** Bay City, 1502; Grand Haven, 1292.
- Minnesota.** Duluth, 214; Minneapolis, 215; Morris, 739; St. Paul, 431, 609, 620, 872, 912, 1035, 1054, 1375, 1579.
- Mississippi.** Meridian, 895.
- Missouri.** Rolla, 1312.
- New Jersey.** Elizabeth, 1056.
- New York.** Albany, 238, 456, 665, 951, 1275, 1412, 1426, 1438, 1554; Brooklyn, 1140, 1476; Glens Falls, 539, 804; New York, 16, 395, 584, 795, 965, 995, 1505, 1528, 1565; Waterloo, 387.
- North Carolina.** Wilmington, 188.
- Ohio.** Cincinnati, 249, 411, 1388; Dayton, 426; Granville, 1406; Newark, 1553.
- Pennsylvania.** Altoona, 1193; Avondale, 832; Columbia, 862; Easton, 765; Hanover, 1327, 1403; Hazleton, 988; Lancaster, 824, 960, 1048, 1525; Merion, 399, 1250; Philadelphia, 461, 552, 643, 728, 932, 1134, 1340, 1404, 1574, 1585; Reading, 734; Ridgway, 429; Sadsburyville, 352; Towanda, 468.
- Rhode Island.** Providence, 240, 253, 384, 386, 613, 624, 634, 681, 711, 871, 948, 970, 1062, 1139, 1152, 1308, 1326, 1535, 1540.
- South Dakota.** Webster, 930; Yankton, 551.
- Tennessee.** Chattanooga, 432, 482, 836, 1099, 1332, 1346, 1564; Cookeville, 1060; Kenton, 1024; Knoxville, 222, 1572; McMinnville, 1347; Memphis, 1036, 1192, 1313; Nashville, 528, 636, 649, 660, 780, 1066, 1282, 1359; Rossville, 1509.
- Texas.** Waco, 1082.
- Vermont.** Bennington, 1401.
- Virginia.** Amherst, 563; Charlottesville, 580; Hampton, 1256; Hollins, 1175; Norfolk, 708; Petersburg, 378, 459; Richmond, 17, 271, 353, 406, 437, 588, 860, 1089, 1185, 1279, 1475, 1539, 1552.
- Washington.** Everett, 721; Snohomish, 1125.
- West Virginia.** Mannington, 1397.
- Wisconsin.** Milwaukee, 398; Superior, 704.

### CORRIGENDUM.

No. 162. for "Naval and Military R.A. Chapter," etc., read "Lurgan Lodge, No. 134 (I.C.),  
Lurgan, Armagh, May 1889."





# Abbreviations.

## MASONIC.

A.	Arch, Assistant	H.	Haggai, High
A.G.	Assistant Grand	H.P.	High Priest ( <i>American &amp; Irish R.A.</i> )
B.	Bearer	I.	Irish, Inner
C.	Ceremonies, Constitution	(I.C.)	Irish Constitution
Ch.	Chaplain	I.G.	Inner Guard
Chap.	Chapter	J.	Joshua, Junior
Com.	Committee	J.D.	Junior Deacon
D.	Director, Deacon, Dutch	J.W.	Junior Warden
D.C.	Director of Ceremonies	K.	King ( <i>American &amp; Irish R.A.</i> )
(D.C.)	Dutch Constitution	L.	Lodge
D.M.	Director of Music	M.	Master, Most
Dep.	Deputy, Depute ( <i>Scotch</i> )	Mem.	Member
Dep.Dis.	Deputy District	M.E.	Most Excellent
Dep.Pr.	Deputy Provincial	M.W.	Most Worshipful
Dis.	District	N.	Nehemiah
Dis.A.G.	District Assistant Grand	O.	Organist
Dis.G.	District Grand	Or.	Orator
Div.	Division	P.	Past, Principal, Priest ( <i>Am. &amp; Irish R.A.</i> )
E.	Ezra, English, Excellent	P.Dep.	Past Deputy
(E.C.)	English Constitution	P.Dep.Dis.	Past Deputy District
G.	Grand, Guard	P.Dep.Pr.	Past Deputy Provincial
G.Ch.	Grand Chaplain	P.Dis.	Past District
G.Chap.	Grand Chapter	P.Dis.G.	Past District Grand
G.D.	Grand Deacon	P.G.	Past Grand
G.D.C.	Grand Director of Ceremonies	P.H.	Past Haggai
G.H.	Grand Haggai	P.H.P.	Past High Priest ( <i>Amer. &amp; Irish R.A.</i> )
G.H.P.	Grand High Priest ( <i>Am. &amp; Irish, R.A.</i> )	P.J.	Past Joshua
G.J.	Grand Joshua	P.K.	Past King ( <i>American &amp; Irish R.A.</i> )
G.L.	Grand Lodge	P.M.	Past Master
G.M.	Grand Master	P.Pr.	Past Provincial
G.O.	Grand Organist	P.Pr.G.	Past Provincial Grand
G.P.	Grand Principal (R.A.)	Pr.	Provincial
G.Pt.	Grand Pursuivant	Pr.G.	Provincial Grand
G.R.	Grand Registrar	Pt.	Pursuivant
G.S.B.	Grand Sword Bearer	P.Z.	Past Zerubbabel
G.Sc.E.	Grand Scribe Ezra	R.	Registrar, Right
G.Sec.	Grand Secretary	R.A.	Royal Arch
G.St.B.	Grand Standard Bearer	R.W.	Right Worshipful
G.Stew.	Grand Steward	S.	Senior, Scottish, Sword
G.So.	Grand Sojourner	S.B.	Sword Bearer
G.Sup.	Grand Superintendent (R.A.)	(S.C.)	Scottish Constitution
G.Sup.W.	Grand Superintendent of Works		
G.Treas.	Grand Treasurer		
G.W.	Grand Warden		
G.Z.	Grand Zerubbabel		

## MASONIC.—Continued.

Sc.	Scribe	S.W.	Senior Warden
Sc.E.	Scribe Ezra		
Sc.N.	Scribe Nehemiah	Treas.	Treasurer
S.D.	Senior Deacon		
Sec.	Secretary	W.	Warden, Worshipful, Works
So.	Sojourner	W.M.	Worshipful Master
Stew.	Steward		
St.	Standard	V.	Very
Sub.	Substitute ( <i>Scottish</i> )	V.W.	Very Worshipful
Sup.	Superintendent		
Sup.W.	Superintendent of Works	Z.	Zerubbabel

## SOCIAL, ACADEMIC, MILITARY, ETC.

A.	Associate, Arts, Academy	M.	Member, Master
A.D.C.	Aide de Camp	M.A.	Master of Arts
A.M.	Master of Arts	M.B.	Bachelor of Medicine.
		M.D.	Doctor of Medicine
B.	Bachelor	M.G.	Most Distinguished Order of St. Michael and St. George
B.	The Most Honourable Order of the Bath	Mus. Doc.	Doctor of Music
B.A.	Bachelor of Arts		
B.A.A.	British Archæological Association	Ph.D.	Doctor of Philosophy
B.Ch.	Bachelor of Surgery	Prof.	Professor
C.	Companion	R.A.	Royal Artillery
C.A.	Institute of Chartered Accountants	R.A.	Royal Academy
C.S.	Chemical Society	R.A.S.	Royal Asiatic Society ( <i>Members</i> )
		R.A.S.	Royal Astronomical Society ( <i>Fellows</i> )
D.D.	Doctor of Divinity	R.C.I.	Royal Colonial Institute
Dr.	Doctor	R.C.P.	Royal College of Physicians
		R.C.S.	Royal College of Surgeons
F.	Fellow	R.C.V.S.	Royal College of Veterinary Surgeons
G.C.	Knight Grand Cross	Rev.	Reverend
G.S.	Geological Society	R.G.S.	Royal Geographical Society
		R.H.S.	Royal Historical Society
Hon.	Honourable	R.I.	Royal Institute of Painters in Water Colours
		R.I.A.	Royal Irish Academy
I.C.E.	Institute of Civil Engineers	R.I.B.A.	Royal Institute of British Architects
I.E.	Order of the Indian Empire	R.N.	Royal Navy.
I.E.E.	Institute of Electrical Engineers	R.S.	Royal Society
I.M.E.	Institute of Mining Engineers	R.S.E.	Royal Society, Edinburgh
I.N.A.	Institute of Naval Architects		
I.I.	Imperial Institute	S.A.	Society of Arts ( <i>Members</i> )
		S.A.	Society of Antiquaries ( <i>Fellows</i> )
J.P.	Justice of the Peace	S.C.L.	Student of Civil Law
		S.I.	Institute of Surveyors
K.	Knight	S.S.	Statistical Society
K.C.	Knight Commander		
		V.P.	Vice President
L.	Licentiate		
Lic.Mus.	Licentiate of Music	Z.S.	Zoological Society
L.D.	Licensed Dental Surgeon		
LL.B.	Bachelor of Laws		
LL.D.	Doctor of Laws		
L.S.	Lincoln Society		







