

➤⌘ Ars ⌘➤ Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY W. J. SONGHURST, P.G.D.

VOLUME XXXV. PART 1.

CONTENTS.

	PAGE		PAGE
Proceedings, 6th January	1	Exhibits	40
In Memoriam—John William Horsley	2	The Thistle MS.	41
Audit Committee	3	The Centre	66
Exhibits	6	Reviews	69
The Orientation of Masonic Lodges	7	Notes and Queries	76
A Masonic Contract of A D. 1432 ...	34	Obituary	79
Proceedings, 3rd March	39		

W. J. PARRETT, LTD., PRINTERS, MARGATE.
1922.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati).

At every meeting an original paper is read, which is followed by a discussion.

The *Transactions* of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigraha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about the 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the *Transactions* with which it is usually bound up as an appendix.

The Library has now been arranged at No. 27, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not *visitors* at our Lodge meetings, but rather *associates* of the Lodge.

2.—The printed *Transactions* of the Lodge are posted to them as issued.

3.—The St. John's Card is sent to them annually.

4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the *Transactions*.

6.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings, which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following year. Brethren joining us late in the year suffer no disadvantage, as they receive all the *Transactions* previously issued in the same year.

It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

LIFE MEMBERSHIP.—By the payment in one sum of *Twelve years' Subscription* in advance, *i.e.*, six guineas, individual Brethren may qualify as *Life Members* of the Correspondence Circle. Corporate Bodies may qualify as *Life Members* by a similar payment of *Twenty-five years' Subscription*. Expulsion from the Craft naturally entails a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.



Photo. W.T. Carter, Rochdale.

Rockwell Newster
Master, 2076.

— † —
— † —
— † —
Ars
— † —
Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY W. J. SONGHURST, P.G.D.

VOLUME XXXV.

W. J. PARRETT, LTD., PRINTERS, MARGATE.
1922.

TABLE OF CONTENTS.



LODGE PROCEEDINGS.

	PAGE
Friday, 6th January, 1922	1
Friday, 3rd March, 1922	36
Friday, 3rd May, 1922	81
Saturday, 24th June, 1922. St. John's Day in Harvest	113
Thursday, 6th July, to Sunday, 9th July, 1922. Summer Outing, Sheffield	209
Friday, 6th October, 1922	257
Wednesday, 8th November, 1922. Festival of the Four Crowned Martyrs	296

OBITUARY.

Bagshaw, Oscar Cathrall	303
Bell, Seymour	259, 303
Bristol, Edgar Hayward	303
Calvert, James Rose	208
Chapman, John Midelton	79
Cole, Francis James	303
Cooper, Sir Edward Ernest	79
Cox, Thomas	79
Davies, Charles	79
Day, John C.	303
Eedle, Frederick J.	79
Cough, Charles	303
Gould, Joseph	208
Greenleaf, Lawrence N.	303
Griffiths, Christopher James Whitney	203
Hall, Albert Ernest	79
Hanson, W. A.	79
Harcke, Carl F.	79
Hogg, Godfrey James	303
Horlock, Robert Hambridge	303
Horsley, Canon John William	2
Hunt, Thomas	79
Jacobs, Andrew Alexander	79
Jones, Thomas	79
King, Arthur William	303
Kirkwood, R. A.	208
Lincoln, W. S.	79
Lloyd, Francis William	203
Mann, Edgar Montague	208
Martin, John	203
Mold, Charles John	80
Murch, William S. R.	304
Ninnis, Dr. Belgrave	114, 208
Norden, Ernest	208
Phorson, Peter	304
Pickersgill, Charles Phillips	80
Pickett, Dr. Jacob	80
Pounder, Festus Kelly	208
Quarry, George Henry	80
Rosedale, Rev. William Elitto, D.D.	304
Rylands, William Harry	258, 304

OBITUARY—*Continued.*

	PAGE
Scorfield, James	80
Sherren, John Angel	304
Smyth, Dr. Robert Milner	304
Spafford, Dr. Frederick Angier	86
Summers, Capt. J. Seymour	208
Swinn, Charles	304
Thomson, W.	80
Tonkin, Alfred James	304
Vassar-Smith, Sir Richard Vassar	304
Walton, Robert	80
Westropp, Thomas Johnson	114, 208
Williams, Herbert James	208

NOTES AND QUERIES.

The Centre	67
The Classification of the Langdale MS.	76
The Earl of Ossory	76
The Chevalier Ramsay	77
John Kempe	77
The Literary Work of William Harry Rylands	293

PAPERS AND ESSAYS.

The Orientation of Masonic Lodges. By Rev. W. W. Covey-Crump	7
Reasons given for Lodges to be situated due East and West; Early Christian Churches frequently West and East; Reasons for praying towards the East, 7; The points of the rising and setting Sun, 10; The alignment of King Solomon's Temple, 12; A suggestion that the Western entrance was arranged for the purpose of heliacal reflection but not for heliolatry, 13; The Dormer, the Sanctum Sanctorum, 14; The Ark, and the Cherubim, in connexion with this theory, 15. Comments by L. Vibert, 23; R. H. Baxter, 25; B. H. Springett, 25; Dr. Charles Curd, 26; Henry Lovegrove, 27; Gordon Hills, 27; J. Walter Hobbs, 29; G. W. Bullamore, 30; Herbert Bradley, 30; Henry Harris, 32. Reply by W. W. Covey-Crump, 32.	
A Masonic Contract of A.D. 1432. By Gilbert W. Daynes	34
A Contract for re-building a Quay at Norwich, by John Marwe, freemason; Other Masons entered on the Freemans Roll, 34; Work at the Guildhall executed by John Marwe, 35; His position as an Alderman of the City, and a member of the Council of the Guild, 36; Peculiarities of expression in the Contract, 37.	
The Thistle MS. By Rev. H. Poole	41
The Minute Book of the Lodge at Dumfries, in which the MS. is transcribed; The Lodge constituted in 1753; The By-laws, 41; A comparison of the <i>Thistle MS.</i> with other MSS.; The sources of the text, 49; The Old Lodge of Dumfries and the formation of the Journeymen Lodge, 51; Building operations at Dumfries may have brought Masons from the South with 'Constitutions' from which the <i>Thistle MS.</i> is derived, 61. Comments by L. Vibert, 62; R. H. Baxter, 64; Gordon Hills, 64. Reply by H. Poole, 65.	

PAPERS AND ESSAYS—Continued.

	PAGE.
The Antiquity of Freemasonry. By J. Walter Hobbs	83
The Antiquity of Freemasonry based upon 'Time Immemorial,'	
83; Confusion caused by attempts to prove it from the Creation.	
84; No direct, unequivocal claim to such origin in the old MSS.,	
86; The claim only arose in the XVIII. Century; Conflicting	
claims for the origin of Freemasonry considered. 87; The most	
reasonable is an origin from, or analogous to, the Craft Guilds;	
Need for co-ordinated research on a definite basis without fiction	
or imagination. 91. Comments by Lionel Vibert. 91; Gordon	
Hills. 92; W. J. Williams, 93; W. B. Hextall, 96; W. A.	
Wigram. 98; J. S. M. Ward. 99; C. F. Sykes. 103; A. F.	
Calvert. 104; A. J. Dazeley, 105; F. W. Bull. 106; H. G.	
Rosedale. 103; J. E. S. Tuckett, 109; J. T. Thorp. 111.	
Reply by J. Walter Hobbs, 112.	
 Fifty Years of Freemasonry in East Antrim, 1800-1850. By J. Heron	
Lepper	117
Particulars of the Lodges which supplied written records. 117;	
Minutes referring to Craft work. 120; to the Higher Degrees,	
133; and to the Grand Lodge, 148; The Grand Lodge of Ulster.	
155; Certificates. 160; Lodge Seals, 165; Peculiar Irish Customs,	
166; Trials and suspensions of members. 176; Fees for Initiation	
paid by instalments. 180; The revival of dormant warrants. 185;	
Thurot as a Freemason. 191; By-Laws of the Antrim Lodges,	
193; Lists of Members. 198; Lists of Lodges mentioned in	
Minute Books, 199. Comments by L. Vibert. 202; W. B. Hextall,	
203; J. H. Stirling, 204.	
 Summer Outing, 1922.—Sheffield. By David Flather	209
Visit to the Works of Vickers, Ltd.; A meeting of Britannia	
Lodge, 210; Notes on Freemasonry in Sheffield; Warrants of the	
Early Lodges: 'Freemasons' Hall, 211; Beauchief Abbey; Dron-	
field. 213; Chesterfield, 214; Steetley Chapel, 216; Worksop.	
217; Roche Abbey. 220; Reception by Sheffield Past Masters'	
Association, 222; Sheffield Cathedral Church; Dedication Service,	
223; Cutlers Hall and Company of Hallamshire. 227; Sheffield	
Manor, 230; Banner Cross Hall, 231.	
 Notes on some Sheffield Masonic Worthies. By John Stokes	233
I. James Woollen. His family connexions. 233; His business	
career, 234; The Loyal Independent Volunteer Infantry. 236; His	
Masonic career. 237; Freemasons' Hall, Paradise Square. 238;	
Lodge No. 72 and Royal Brunswick Lodge, 239; Woollen's Death	
and Funeral, 240; His Portrait presented to Royal Brunswick	
Lodge. 242.	
II. John Richardson. Soldier and Schoolmaster; Paymaster	
Sergeant in Loyal Independent Sheffield Volunteers; Proprietor	
of Circulating Library; and Poet, 243; The first Initiate in	
Royal Brunswick Lodge; Specimens of his Masonic and other	
poems. 244.	
III. Godfrey Fox. His career as Hotel Proprietor; Coach	
to London proves an unsuccessful venture; Bailiff and Gaoler of	
Debtors' Prison, 251; His financial reforms as Overseer of the	
Poor; His poverty and bankruptcy; Help from local Lodges.	
252; Assists at opening of Phoenix Lodge. Rotherham, 253;	
Celebration in Sheffield of Masonic Union, 254.	

PAPERS AND ESSAYS—*Continued.*

PAGE.

Freemasonry in Russia. By Boris Telepneff	
Freemasonry said to have been introduced from England in the reign of Peter the Great: Capt. John Phillips appointed as the first Provincial Grand Master in 1731: General James Keith appointed in 1741 as his successor; Some particulars of his career, 261: At first mainly composed of foreign Masons, the Lodges attracted members of the highest Russian families, 262: Suspicions on the part of the Government: An official enquiry in 1756 produces a favourable report: The influence of Ivan Yelaguin, and his appointment as Provincial Grand Master in 1772, 263: A list of Lodges in 1774: The formation of a Provincial Grand Lodge, 264: A Lodge working the degrees of Scotch Master and Elect Master, 270: The introduction of the Melozino Rite, the Rite of the Strict Observance, and the Zinnendorf Rite, 271: The formation of a National Grand Lodge under Berlin, 272: Some Lodges join the Swedish Rite and form a Provincial Grand Lodge of Sweden: The influence of the Martinists: The transference of the Masonic centre from Petersburg to Moscow, 273: Schwarz sent as Russian representative to the Convent at Wilhelmsbad, and appointed Dictator of Russian Freemasonry, 274: A Rosicrucian influence, 275: The Friendly Learned Society and its printing establishments: Masonic charitable organizations: The intrigues of Baron Schroeder, 277: The suspicions of Katherine the Great, and the suppression of Freemasons in 1794, 278: Its revival under Paul I. and Alexander I., and official recognition in 1810, 279: The Grand Directorial Lodge Wladimir: The Grand Lodge Astrea: The constitution of the latter and its Lodges: The membership mainly German, 280: The final suppression of Freemasonry in 1826, 286. Comments by L. Vibert, R. H. Baxter, J. E. S. Tuckett, Dr. H. G. Rosedale, A. Heiron, W. B. Hextall, E. Armitage, W. Wonnacott, W. J. Songhurst, 289. Reply by B. Telepneff, 291.	
Inaugural Address. By R. H. Baxter	298
The Toast of the Worshipful Master. By Lionel Vibert	301

REVIEWS.

Ancient Stirling Lodge: The Operative Craft and the Speculative System. By William Harvey	H. Poole	69
The Rare Books of Freemasonry. By Lionel Vibert	W. J. Songhurst	73
Freemasonry: its Aims and Ideals. By J. S. M. Ward	W. J. Songhurst	205

INDEX.

	PAGE.
Antrim, Freemasonry in ...	117
Architecture and Freemasonry, Relation between ...	298
Astrea, Grand Lodge ...	280
Audit Report ...	2
Banners carried in Processions ...	169
Beauchief Abbey ...	213
By-Laws of Irish Lodges ...	193
Carrickfergus. Capture of, by the French ...	117. 191
Centre. The ...	66
Certificates. Irish ...	160
Chapters (R.A.) referred to:—	
Loyalty. Sheffield ...	241
No. 72, Antients ...	238
Paradise. Sheffield ...	241, 254
Chesterfield Church ...	214
Constitutions (MS.) referred to:—	
Alnwick ...	50
David Ramsey ...	49
Dowland ...	50, 76
Dumfries 1 ...	49
Dumfries 2 ...	49
Dumfries 3 ...	49
Dumfries 4 ...	48
Harris 1 ...	49
Harris 2 ...	49
Hope ...	49
Langdale ...	50, 76
Rawlinson ...	50
Sloane 3848 ...	50
Thistle ...	41
Tunnah ...	50
Waistell ...	49
York 4 ...	49
York 6 ...	49
Cutlers Corporation of Hallamshire ...	227
Death. Knight of ...	145
Degrees conferred in Irish Lodges ...	129, 133
Degrees worked in Russian Lodges ...	270, 271
Degrees. Several conferred at one meeting ...	127
Discipline in Irish Lodges ...	176
Dormer in King Solomon's Temple ...	14
Dronfield Church ...	213
Dumfries, Freemasonry in ...	41
Elect Master. Degree of, worked in Russia ...	270
Elisian Knights ...	145
Ensign, A Lodge officer ...	169
Exhibits:—	
Certificates, Irish ...	116
Certificate of Mastership, to Thomas Dunckerley ...	115
Certificate. Pillared Priest, Manchester ...	40
Certificate, Russian Lodge ...	290
Handkerchief with Masonic emblems ...	40

	PAGE.
Exhibits:—	
Jewel, Finch ...	297
Jewels of French Lodges... ..	82
Jewel, Irish Deacon ...	297
" Russian Lodge ...	290
Lists of Lodges. 1728 & 1737 ..	40
" 1765 ...	297
Medal, Freemasons' Hall. Bath ...	297
Pamphlet. " Masonic Union." 1804 ...	6
Snuff Box. made from Oak from Christ Church. Newgate ...	6
Sword. Knight of Order of Maccabees ...	6
Tea Caddy with Masonic emblems ...	6
Tripod stand of Kent Lodge No. 15 ...	82
Fees for Initiation paid in instalments ...	180
Freemason at Norwich in 1432. Freemasonry and Architecture, Relation between ...	34
Funerals, Attendance at Masonic ...	298
Heliacal reflection in Temples ...	182
Irish Lodges, Meetings of, prohibited by Grand Lodge ...	9
Lectures on Degrees given in Ireland ...	153
Lectures on degrees at Rotherham ...	131
Lists of Lodges. engraved, 1728, 1737 ...	253
Lists of Lodges, engraved, 1765 ...	40
Lodges (Craft) referred to:—	297
Aberdeen ...	69
Alexander of the Bee. Yambourg ...	284
Alexander of the Crowned Pelican, Petersburg 282. 289. 290	51
Alnwick ...	82
Amis incorruptibles, Paris ...	69
Ancient Stirling ...	117
Antrim ...	272
Apollo, Petersburg ...	272
Apollo, Riga ...	291
Apollonius, Petersburg ...	116
Armagh, No. 623 ...	82
Asile du Saee, Lyons ...	166
Ballyclare, No. 430 ...	166
Ballynure, No. 915 ...	268
Bellona, Petersburg ...	119
Blue, Glenarm ...	41
Bridge End, Dumfries ...	211, 252
Britannia, Sheffield ...	179
Carncastle, No. 788 ...	116
Carnlough, No. 216 ...	119
Carnlough, No. 653 ...	166
Carnmoney, No. 645 ...	185
Carrickfergus, No. 43 ...	116, 118
Carrickfergus, No. 253 ...	117
Carrickfergus, No. 270 ...	118
Carrickfergus, No. 282 ...	82
Chevaliers du Temple. Lyons ...	82
Clément Amitié ...	82

Lodges (Craft) referred to:—

	PAGE.
Corfu. No. 176 ...	116
Cross and Star, Lyons ...	291
Devonport ...	115
Discretion, Petersburg ...	290
Dispersed Darkness, Zitomar ...	283
Doagh. No. 590 ...	166
Dumfries ...	41
Eastern Star, Tomsk ...	285
Eden, No. 1012 ...	118
Flaming Star, Petersburg... 233.	280
Friends of the North ...	284
Friendship, No. 6, London ...	74
Glenarm. No. 917 ...	119
Glenwherry, No. 752 ...	166
Globe, London ...	261
Gold Ring, Bialystok ...	284
Grand Provincial, Russia... 264	264
Harmonie, Carrickfergus ...	118
Harpokrat, Petersburg ...	272
Hope, Cronstadt ...	282
Horus, Petersburg ...	272
Isis, Reval ...	272
Irish ... 116.	199
Iron Ring, Nijni Novgorod ...	291
Islandmagee, No. 162 ...	183
Jordan, Crimea ...	282
Journeyman, Dumfries ...	41
Kent, No. 15, London ...	82
Key of Virtue, Simbirsk ...	284
Klio, Moscow ...	268
Larne, No. 615 ...	166
Larne, No. 825 ...	166
Latona, Petersburg ... 272.	290
Love of Truth, Poltava ...	284
Mars, Moldavia ...	267
Michael the Elect, Peters- burg ...	282
Nemesis, Petersburg ...	272
Nine Muses, Petersburg ...	265
No. 72, Antients ... 211.	237
No. 75, Antients ...	211
No. 85, Antients ...	211
Osiris of the Flaming Star, Podolia ...	285
Osiris, Moscow ...	290
Palestine, Petersburg ...	282
Parkgate, No. 776 ...	119
Perfect Accord, Petersburg ...	290
Perfect Unity, Petersburg ...	264
Peter of Truth, Petersburg ...	282
Phoenix, Petersburg ...	291
Phoenix, Rotherham ...	253
Plymouth Dock ...	115
Pole Star, Petersburg ...	291
Regeneration, Moscow ...	291
Rose Tavern, London ...	77
Rose and Crown, Sheffield ...	211
Royal Brunswick, Sheffield 211.	238
Russia ...	261
Russian Eagle, Petersburg ...	284
St. Andrew, Eden ...	118
St. Andrew, Kiev ...	291
St. George the Victorious, Mauberger ...	283
St. John, Moscow ...	291
St. John and St. Paul, Malta ...	289
St. Patrick, Carnlough ...	119
St. Patrick, Carrickfergus... 211	117
Sheffield ...	211
Silence, Petersburg ...	290
Stirling ...	69
Straid, No. 923 ...	166
Thistle, Dumfries ...	41
Three Axes, Reval ...	283
Three Crowned Swords, Mitava ...	283

Lodges (Craft) referred to:—

	PAGE.
Triple Blessing, Moscow ...	283
True Blue, Carrickfergus... 118	118
Union des Cœurs, Geneva ...	82
United Friends, Petersburg 283.	289
United Slavs, Kiev ...	284
University, London ...	77
Urania, Petersburg ... 266.	290
Weavers, Dumfries ...	41
White Eagle, Petersburg... 284	284
Lodges, Orientation of ...	7
Maccabees, Order of ...	6
Malta, Knights of ...	144
Master Mason Architect, Degree of ...	145
Mediterranean Pass ...	145
Melchizedek, Order of ...	145
Melozino Rite ...	271
Modernizing Masons at Rother- ham ...	253
Moirs Aprons bought for Sheffield	253
Norwich, Contract for building a quay in 1432 ...	34
Orientation of Lodges and Temples ...	7
Outing: Sheffield ...	209
Persons referred to:—	
Adnewsky, Prince ...	268
Agners, Henry ...	135
Agnew, John ...	123
Air, William ...	126
Alexander, James 124, 136,	143
Alexieoff, Y. ...	237
Allans, Ezekiel ...	177
Amory, John ... 236,	240
Andropoff, N. ...	267
Apraxin, Prince ...	269
Archibald, George ...	121
Ardis, James ...	129
Arsenieff, Andrew ...	267
Bacmeteff, John ... 265.	269
Bacon, Clav ...	236
Bagshaw, O. C. ...	303
Baird, Alexander ...	130
Baird, Andrew ...	126
Baklenoffsky, John ...	267
Balashew, Alex. ...	283
Balle, Thomas ...	37
Barataef, Prince M. P. ...	284
Bardwick, Andrew ...	267
Barry, Dr. ...	77
Barry, John ... 123, 137,	198
Bartz, Peter ...	266
Barzoff, Dimitri ...	266
Baumgarten, C. ...	267
Baxter, Isaac ...	161
Baxter, Rodk, H. 25, 64, 297,	301
Beard, Robert ...	139
Beklemisheff, S. ...	265
Bell, Seymour ... 259,	303
Bellamy, John ...	239
Berg, C. ...	268
Berg, John ...	266
Berkyng, Nicholas ...	34
Berry, John ...	171
Besobrasoff, B. ...	269
Bibikoff, Gregory ...	266
Bingham, John ...	256
Black, Alexander ...	127
Blackburn, Henry ...	118
Blackhall, Alexander ...	138
Blair, Daniel ... 121,	137
Boeber, J. J. ... 281,	283, 289

Persons referred to:—

	PAGE.
Bogdanowitch, H.	265
Bogoluboff, Philip ...	266
Bohannon, Bro. ...	177
Bond, John ...	140
Boure, Robert ...	227
Bowman, Whitney ...	117
Boyd, James ...	119, 120, 126, 127, 143
Boyd, William ...	124, 143, 144
Boyle, Lord ...	77
Boyle, William ...	123
Bradley, Herbert ...	30
Branicki, Count V. ...	283
Brewing, Rad. ...	137
Bristol, Edgar H. ...	303
Brown, John ...	162
Brown, Frederick ...	267
Bruigman, Fred. ...	267
Bruin, Hugh ...	125
Buckham, Sir George ...	210
Bugman, Balthasar ...	266
Bull, F. W. ...	106
Bullamore, G. W. ...	6, 30
Burnand, Robert ...	256
Burnham, Marriott ...	123
Burnim, Marriot ...	123
Busby, Robert ...	130, 188
Butler, J. D. ...	6
Buturlin, Nic. ...	265
Buturlin, W. ...	269
Caldwell, Joseph ...	119
Calvert, A. F. ...	104
Calvert, James Rose ...	208
Cameron, Robert ...	142
Camm, Charles H. ...	242
Campbell, James ...	122
Campbell, William ...	126
Campble, George ...	127
Carcas, Louis R. ...	289
Carey, Thomas ...	141
Carr, John ...	124
Carev, Thomas ...	164
Cassidy, ——— ...	136
Cellar, John ...	128
Chadwick, Rev. C. ...	239
Chamberlin, Dr. J. H. ...	4
Chapman, John M. ...	79
Chatterton, F. ...	4
Cheney, Dr. Hugh ...	211
Cherkasskey, Prince A. ...	274
Chulkov, V. V. ...	274
Clark, Bro. ...	240
Clark, Henry ...	167
Clark, John ...	123, 129, 137
Clark, William ...	210
Close, Edward ...	128, 141
Close, James ...	130
Coghlin, James ...	143
Cole, James F. ...	303
Connor, James ...	41
Connor, John ...	136, 166
Conway, Hugh ...	122
Conway, Thomas ...	133
Cooper, Sir Edward E. ...	79
Corson, Robert ...	52
Couch, Richard ...	119, 135
Covey-Crump, Rev. W. W. ...	7, 32, 260
Cowan, William ...	41
Cox, Rev. J. C. ...	216
Cox, Thomas ...	79
Craig, John ...	173
Crawford, Andrew ...	124, 136
Crawford, William ...	125
Crafort, Robert ...	136
Croocks, Bro. ...	140
Crosse, Archdeacon ...	214
Curd, Dr. C. ...	26
Cutler, William ...	211

Persons referred to:—

	PAGE.
Czernitsheff, Z. ...	265
Czernichoff, Basil ...	266
Dale, D. ...	143
Dalway, Marriott ...	171
Dalway, Noah ...	118
Darragh, ——— ...	129
Darragh, William ...	140
Dauphine, ——— ...	192
Davelin, Samuel ...	121
Davey, John ...	189
David, John ...	122
Davidoff, Andrew ...	268
Davidoff, John ...	268
Davidoff, L. ...	268
Davidson, Samuel ...	125, 140
Davidson, William ...	124, 143
Davies, Charles ...	79
Davy, Samuel ...	121, 122
Day, John C. ...	303
Daynes, Gilbert W. ...	34
Dazeley, Arthur J. ...	106
de Furnival, Thomas ...	219
de Greneck, William ...	265
de la Rosiere, Capt. ...	269
de Lovetot, William ...	217
Dempsey, Charles ...	143
Desaguliers, Dr. J. T. ...	77
Deyff, Michel ...	265
Diakenoff, Alex. ...	267
Dolgorukoff, Prince ...	269
Dolgoruky, Prince ...	266, 269
Dmitrewsky, John ...	265
Donal, James ...	137
Donald, Edward ...	122, 134, 139
Donald, James ...	134
Donald, John ...	125
Donald, Thomas ...	127
Donaldson, John ...	123
Donaldson, William ...	120
Dorman, John ...	140
Douglas, John ...	52
Drewe, John ...	37
Dreyer, Andrew ...	265
Drury, Ensor ...	237
Druzksy, Andrew ...	266
Dumont, J. ...	171
Dubensky, Y. ...	267
Dun, Thomas ...	141
Dunkerley, Thomas ...	115
Durnowo, John ...	268
Eedle, F. J. ...	79
Englis, John ...	41
English, Nat. ...	129
Erichson, F. ...	266
Erwin, William ...	139
Evreynoff, N. ...	269
Ewing, Peter ...	125
Fairfoot, John ...	151
Farrow, Rev. A. E. ...	223
Ferguson, Charles ...	123, 137
Ferguson, James ...	127
Ferguson, R. J. ...	132
Fisher, William ...	123, 177
Fitzranulph, Robert ...	213
Flather, David ...	232
Fletcher, Phil. ...	118
Fletcher, Thomas ...	215
Foljambe, Henry ...	215
Fox, Godfrey ...	251
Foxcroft, Henry ...	40
Frese, Frederick ...	264
Friede, Gottlieb ...	267
Froggatt, Henry ...	256
Fullertin, Samuel ...	141
Fulton, William ...	158
Gagarin, Prince ...	273, 283, 284
Gallagher, John ...	145
Gallaher, John ...	138

Persons referred to:—

	PAGE.
Gallitzin, <i>Prince</i> ...	268
Gayasyn, <i>Prince</i> ...	269
Gebel, C. ...	267
Geck, John ...	128, 137
George, John ...	182
Germen, John ...	135
Gibb, P. ...	140
Gibson, John ...	123
Giffen, John ...	41
Gillat, Benjamin ...	136
Gillinn, Richard ...	167
Glendy, William ...	282
Glinka, Theodore ...	222
Glossop, E. B. ...	41
Goff, Patrick ...	3
Goldney, F. H. ...	269, 283
Golizin, <i>Prince</i> ...	118
Goodwin, Charles ...	178
Gordon, James ...	174
Gorman, Andrew ...	283
Goudovitch, <i>Count</i> N. ...	303
Gough, Charles ...	182
Gourley, Thomas ...	208
Gould, Joseph ...	284
Grabovskii, <i>Count</i> X. ...	265
Gradirzi, Francis ...	128, 136
Graham, William ...	153
Graham, W. F. ...	266
Green, Nic. ...	141
Green, Patrick ...	303
Greenleaf, L. N. ...	144
Greer, Hugh ...	282
Gretsch, Nicolas ...	125
Giffen, John ...	198
Giffen, Robert ...	166
Giffing, Robert ...	283
Gribovedow, Alex. ...	208
Griffiths, C. J. W. ...	266
Gröen, John ...	4
Hadow, H. ...	166
Haffrin, Thomas ...	142
Haggin, James ...	79
Hall, Albert E. ...	237
Hall, Samuel ...	297
Hallett, Hiram ...	171
Hamill, Hugh ...	123
Hamilton, Robert ...	126, 142
Hamilton, Thomas ...	136
Hana, Daniel ...	143
Haney, John ...	143
Hanna, John ...	79
Hanson, W. A. ...	79
Harccke, Carl F. ...	118
Hardy, Henry ...	240
Harker, <i>Bro.</i> ...	32
Harris, Henry ...	120
Harrison, Hugh ...	69
Harvey, William ...	266
Hauenbaum, John ...	36
Haweys, Robert ...	126
Hay, Joseph ...	121
Hay, Samuel ...	253
Hayes, S. ...	255
Heald, Thomas ...	127
Heaslip, Peter ...	121
Henry, Charles ...	267
Herffst, Herman ...	96, 203
Hextall, W. B. ...	175
Hill, James ...	174
Hill, Richard ...	27, 64
Hills, Gordon ...	132
Hilton, ——— ...	29, 83, 112
Hobbs, J. Walter ...	129
Hodges, ——— ...	124, 134, 143
Hodges, J. ...	303
Hogg, Godfrey J. ...	136
Hogshend, Thomas ...	132
Hogset, Thomas ...	

Persons referred to:—

	PAGE.
Hohenlohe, <i>Prince</i> ...	283
Holland, John ...	225
Holmes, John ...	121, 125, 131, 133, 140
Holmes, John ...	240
Hopkins, William ...	138
Horley, Percy H. ...	40
Horlock, R. H. ...	303
Horn, John ...	34, 267
Horsley <i>Canon</i> J. W. ...	2
Hort, J. William ...	153
Hudson, <i>Rev.</i> W. ...	34
Humphries, Robert ...	137
Hunt, Thomas ...	79
Hunter, Robert ...	162
Huston, Hugh ...	132
Huston, John ...	122, 132
Hvindhiam, Samuel ...	174
Ilier, Nikita ...	267
Iiffe, J. W. ...	209
Inaase, John ...	267
Ipsilanty, <i>Prince</i> N. ...	284
Irvine, D'Arcy ...	155
Irvin, Edward ...	127
Jack, John ...	123
Jack, William ...	123
Jacobs, A. A. ...	79
James, Thomas ...	136
Jessop, Richard ...	241
Johnston, James ...	170
Jones, Thomas ...	79
Kain, Guy ...	124
Kamensky, M. ...	267
Karsakoff, B. ...	266
Kasheffnikoff, Peter ...	265
Kastrezoff, N. ...	265
Katzaroff, N. ...	266
Kaulbars, C. ...	268
Kay, R. ...	239
Kean, Guy ...	124
Kean, John ...	124
Keith, George ...	289
Keith, <i>General</i> James ...	261, 289
Kelchen, John ...	265
Kellet, John ...	164
Kelly, James ...	132
Kempe, John ...	77
Kennedy, John ...	127
Kentner, Y. ...	267
Kerr, John ...	123, 143
Kessel, Andrew ...	266
Kinard, John ...	125, 140
King, A. W. ...	303
Kinner, John ...	124, 136
Kintore, <i>Earl</i> of ...	289
Kireyskoy, Peter ...	269
Kirk, James ...	125
Kirk, Joseph ...	140, 166
Kirkwood, R. A. ...	203
Kirwin, John ...	170
Klotsh, John ...	267
Klucharev, F. P. ...	274
Kneiper, Charles ...	266
Knizper, Paul ...	267
Knowles, Francis E. ...	118
Kolitschhoff, Nic. ...	269
Kolitschhoff, Theodore ...	269
Kolzakoff, John ...	266
Korff, Alex. ...	268
Korff, <i>Baron</i> Ferd. ...	283
Korsakoff, Peter ...	269
Koska-Potocki, <i>Count</i> S. ...	281
Kosselsky, Fred. ...	266
Krushennnikov, G. P. ...	274
Kuchubey, <i>Count</i> ...	265
Kysel, <i>Count</i> ...	265
Langeron, <i>Count</i> L. ...	282
Lanskoy, Paul ...	283

Persons referred to:—

	PAGE.
Lapin, John ...	265, 267
Larmour, William ...	146
Lattimer, Edward ...	123
Lattimer, William ...	123
Lavery, Daniel ...	124
Lavery, James ...	140
Lavery, Thomas ...	171
Law, John ...	237
Law, Dr. Joseph ...	237
Le Scrop, Sir Richard ...	30
Leard, Samuel ...	193
Lebedeff, Simon ...	266
Lee, Jesse ...	40
Leech, John ...	155
Leech, William ...	142
Legg, Joseph ...	127, 164
Lehman, John ...	267
Leontiff, Nic. ...	265
Lepper, J. Heron ...	6, 117, 260
Leslie, Lieut.-Col. J. H. ...	210
Lettimer, Thomas ...	123
Lettimore, Edward ...	125
Levasheff, Paul ...	266
Lewis, John ...	268
Lewis, Samuel ...	268
Lewis, Troy W. ...	36
Lewyn, John ...	266
Lezzano, John ...	129
Liddle, ——— ...	79
Lincoln, W. S. ...	223
Lisle-Carr, Archdeacon ...	268
Liwen, Baron ...	208
Lloyd, F. W. ...	281
Lobanoff-Rostovsky, Prince Alex. ...	124
Loghlin, Robert ...	269
Lotiz, John ...	264
Louckin, Waldemar ...	267
Louckine, T. ...	214
Loudham, Sir John ...	264
Louquine, W. ...	27
Lovegrove, Henry ...	267
Luboff, Basil ...	213
Lucas, H. N. ...	122, 134
Lunn, John ...	267
Luohe, John ...	267
Lutshankv, Y. ...	126
Lynch, James ...	123
McAlister, Samuel ...	129
McAlister, ——— ...	143
McAlister, Eneas ...	127
McAlpin, Robert ...	198
McAtamnie, W. ...	123
McAulley, J. ...	125
McBride, John ...	123
McBride, Robert ...	136
McCaa, John ...	122
McCalpin, Robert ...	127, 141, 144
McCay, James ...	157
McClaverty, B. ...	124
McCloy, Samuel ...	143, 179
McClure, William ...	144
McClister, James ...	143
McCollum, Edward ...	144
McCombs, Patrick ...	122
McConnel, John ...	139
McCool, John ...	172
McCowbry, William ...	125
McCready, Robert ...	180
McCullony, William ...	143
McDermott, Arthur ...	143, 171
McDonnell, Alexander ...	136
McDowell, John ...	117
McDowell, Patrick ...	136
McDowell, Thomas ...	125, 127, 133, 137, 140
McFerran, George ...	122, 134
McFerring, John ...	

Persons referred to:—

	PAGE.
McGallard, William ...	173
McGavock, Patrick ...	135, 141
McGiffen, William ...	126
Magill, James ...	129
Magill, John ...	143
McGill, Patrick ...	143
McGlochlin, Robert ...	121
McGowan, E. ...	123
Magown, Edward ...	133
McGown, E. ...	137
McGreer, Hugh ...	124
McGrub, John ...	174
McGuickin, Daniel ...	123
Machon, Godfrey ...	236
McIlvain, J. ...	135
McIlwain, ——— ...	129
McInstry, William ...	129
McIntosh, E. ...	123, 129
McKay, Alexander ...	125, 137
McKay, John ...	123, 181
McKeen, James ...	125, 127, 136
McKeever, John ...	136
McKibbin, James ...	180
McKibbin, Joseph ...	143
McKinley, ——— ...	124
McKinstry, William ...	123
McKnaught, Alexander ...	41
McMaster, John ...	123, 125
McMurtry, James ...	181
McNail, John ...	144
McNeal, John ...	134
McNeight, James ...	145
McNeil, John ...	129
McNeill, David ...	143
McNeill, Hector ...	143
McNeill, John ...	125, 173
McQuitty, Thomas ...	122
McQuoid, Hugh ...	127
McQuoid, Bro. ...	140
McRandle, B. ...	135, 179
McVea, Hugh ...	137
McVicar, ——— ...	135
McVicker, Charles ...	140
McVicker, John ...	137
Magee, Charles ...	126
Magee, Patrick ...	144
Mann, E. M. ...	208
Mannying, Nicholas ...	36
Mant, Archdeacon ...	131
Mardwinoff, Peter ...	268
Mantenuffel, G. ...	268
Marran, Richard ...	163
Marshall, Thomas ...	238
Marten, James ...	137
Martin, James ...	172
Martin, John ...	203
Marwe, John ...	34
Marwe, Thomas ...	35
Mary, Queen of Scots ...	230
Mashmeyer, Y. ...	267
Matthew, Henry ...	82
Max, John ...	241
Maxwell, Charles ...	162
Maxwell, Sam ...	118
Maxwell, William ...	145
Mellozino, Peter ...	267
Mendosa, Count ...	269
Menzikoff, Prince ...	267
Me-chersky, Alex. ...	265
Meyendorf, Major ...	269
Michaeloff, Nic. ...	265
Middleton, John ...	238
Milikin, Emanuel ...	134
Miller, ——— ...	127
Miller, Henry ...	127
Miller, William ...	189
Milliken, Ezekiel ...	121
Mills, David ...	144

Persons referred to:—

	PAGE.
Mitchell, William	127
Mold, C. J.	80
Montgomery, Hugh	126
Moor, John	123
Moore, Alexander	121
Moore, John	121
Moore, Samuel	121, 123
Moorecock, Henry	215
Mordvinioff, M.	265
Morrison, —	132
Morrison, John	137
Moshkoff, Peter	269
Moussin - Poushkin - Bruce.	
<i>Count Basil</i>	281, 289
Mulholland, John	164
Mullholam, John	152
Murch, W. S. R.	304
Mure, David	144
Murphy, Daniel	143
Murphy, Felix	127, 140
Murphy, Hugh	127
Murphy, Nail	127
Murphy, Neal	140
Murphy, William	125, 144
Murray, <i>Lord John</i>	232
Murray, Samuel	142
Murry, S.	132
Muse, David	143
Namster, Andrew	267
Narishkin, Alex.	283
Nawrosoff, Y.	267
Needham, John	124
Neswitzky, J.	264
Neswitzky, <i>Prince</i>	268
Nevil, <i>Sir Thomas</i>	218
Newton, William	236
Nikita, <i>Count</i>	265
Ninnis, Belgrave	203
Noar, C. P.	297
Norden, Ernest	208
Northall, J.	235
Novikoff, N. I.	274, 290
Nowill, Thomas	238
O'Connell, Daniel	156
O'Farrell, —	117
O'Neil, Felix	124
O'Neal, John	133
O'Neil, Daniel	143
Odoevfsky, <i>Prince</i>	268
Oord, John	171
Opitz, Ernst	266
Orr, John	129
Orrery, <i>Earl of</i>	76
Oseroff, G.	268
Ossory, <i>Bishop of</i>	77
Osterman Tolstoy, <i>Count A.</i>	283
Park, —	129
Parker, Alexander	139, 143
Parkhill, John	141
Parkhill, Robert	140
Parks, James	144
Paskewitsh, Basil	267
Patrick, Josias W.	118
Patterson, John	117
Pearce, Christopher	4
Pepper, Joseph	125
Perfileff, Stephan	264
Peterson, C.	267
Pflug, F.	267
Phillips, <i>Capt. John</i>	261
Phorson, Peter	304
Pickersgill, C. P.	80
Pickett, <i>Dr. Jacob</i>	80
Pinkerton, James	122
Pinkerton, William	134
Pisferoff, Alex.	268
Plachoy, Basil	266
Plowman, Daniel	238

Persons referred to:—

	PAGE.
Poague, James	158
Poliwanoff, G.	268
Pollensky, Alex.	266
Poole, <i>Rev. H.</i> 6, 40, 41, 65, 72, 76	
Popoff, Alex.	265
Potozki, <i>Count S.</i>	284
Pounder, F. K.	203
Prescheyeff, M.	269
Prescheyeff, N.	269
Preston, Thomas	40
Prozorovsky, <i>General</i>	279
Pushkin, S.	267
Quarry, G. H.	80
Queen, Patrick	143
Querry, Joseph	125
Quel, James	171
Quieen, P.	125
Quiery, Joseph	127
Quinn, James	123, 127, 129
Radzianko, M.	283
Ragmanoff, N.	267
Ramsay, <i>Chevalier</i>	76
Read, Patrick	116
Reavy, Hugh	139
Reed, William	163
Reichel, Charles	289
Reichel, George	289
Reid, James	123, 132
Reyner, Richard	37
Richardson, John	236
Ritto, John	265
Robinson, John	136
Robinson, Paul	144
Rodgers, S. W.	82
Rosedale, <i>Rev. H. G.</i>	108
Rosedale, <i>Dr. W. E.</i>	304
Rosenberg, George	289
Rosenberg, William	289
Rosnatowsky, Andrew	267
Rosnatoffsky, Y.	267
Rosomoffsky, <i>Count Alex.</i>	265
Rostoptschin, <i>Count S.</i>	284
Rowley, W.	242
Rowtoff, Theodore	269
Rubanoffsky, Andrew	266
Rudovsky, Basil	266
Russell, James	116
Rylands, W. H.	258, 304
Ryngware, Thomas	34
Ryngware, William	34
Rzervouski, <i>Count A.</i>	283
Saburoff, Alex.	268
Saffonoff, John	266
Sakaran, T.	269
Samarin, Andrew	265
Sapiecha, <i>Prince E.</i>	284
Saunderson, John	129
Savage, William	131
Savoritzky, G.	269
Sawadoffsky, Peter	268
Schakhowskoi, <i>Count X.</i>	284
Schiatto, Jos.	265
Schneider, —	274
Schouvalov, <i>Count</i>	284
Schwarz, —	274
Scorfield, James	80
Scots, Mary Queen of	230
Sembulatoff, Y.	269
Semitsheff, Alex.	265
Senglen, J. I.	289
Sergent, James	122
Seton, Alexander	155
Seyler, Alex.	267
Shakovsky, <i>Prince</i>	269
Shaxton, Nicholas	37
Shearer, Andrew	141
Sheerer, Andrew	123
Sherebzoff, Peter	268

Persons referred to:—

	PAGE.
Sherren, J. A. ...	304
Shiphard, James ...	175
Shiphard, Richard ...	175
Shippoff, G. ...	268
Shrewsbury, <i>Earl of</i> ...	225
Sieben, Michel ...	268
Sievers, <i>Count G. A.</i> ...	283
Smiley, Samuel ...	182
Smith, ——— ...	135
Smith, John ...	189
Smith, Joseph ...	241
Smyth, <i>Dr. R. M.</i> ...	304
Snoddy, James ...	124
Solomons, A. ...	297
Soltikoff, <i>Count</i> ...	269
Soltikoff, Peter ...	269
Songhurst, W. J. ...	75, 207
Sotoff, John ...	269
Spafford, <i>Dr. F. A.</i> ...	80
Springett, B. H. ...	25, 82
Stanhouse, Nicolas ...	37
Staniforth, Edward ...	237
Starzoff, S. ...	266
Stcherbatcheff, A. ...	264, 265
Steinbock, <i>Count</i> ...	268
Steel, James ...	198
Stevenson, James ...	128
Stewart, James ...	128
Stirling, J. H. ...	204
Stokes, <i>Dr. John</i> ...	209, 233, 260
Stokkes, Thomas ...	217
Strong, Oliver ...	41
Stuart, James ...	141
Suchatin, N. ...	265
Summers, <i>Capt. J. S.</i> ...	203
Suwaroff, F. ...	268
Swane, Charles ...	144
Swinden, F. G. ...	40
Swinn, Charles ...	304
Swistunoff, Peter ...	265
Sykes, C. W. ...	103
Synn, John ...	127
Szerbatoff, <i>Prince</i> ...	269
Tabor, <i>Dr. C. J.</i> ...	297
Tatischeff, Peter ...	269, 274
Tchiraeff, Serge ...	266
Telepneff, Boris ...	261
Templeton, James ...	132
Thalasin, Alex. ...	266
Thalasin, John ...	266
Thalasin, Peter ...	266
Thewlis, A. ...	4
Thevls, Ignaz ...	266
Thilipett, Henry ...	265
Thomson, W. ...	80
Thomson, William ...	121
Thompson, John ...	125
Thompson, Joseph ...	136
Thompson, William ...	125
Thorp, John T. ...	111
Threlfall, James L. ...	40
Thurot, ——— ...	117
Tingey, J. C. ...	34
Tolstov, <i>Count T.</i> ...	281
Tolstov, Peter ...	268
Tompkin, Samuel ...	236
Tonkin, A. J. ...	304
Toulson, John ...	116
Trepolsky, B. ...	266
Trippett, John ...	233
Troubetskoy, <i>Prince N.</i> ...	274
Troubetskoy, <i>Prince U.</i> ...	274
Troubetskoy, <i>Prince A.</i> ...	284
Troubetskoy, <i>Prince P.</i> ...	284
Truelove, C. E. ...	210
Tshebishtsheff, A. ...	268
T-hirewen, Peter ...	268
Tshitshheff, John ...	266

Persons referred to:—

	PAGE.
Tuckett, J. E. S. ...	77
Turgenev, I. P. ...	274
Turnbull, William ...	41
Turnell, A. E. ...	212
Umanoff, Paul ...	265
Ungern Sternberg, <i>Baron</i> Charles ...	282
Urousoff, <i>Prince</i> ...	269
van Essen, C. ...	266
von Hund, <i>Baron</i> ...	274
Vane, <i>Sir H. T.</i> ...	159
Vassar-Smith, <i>Sir R. V.</i> ...	304
Vernon, Henry ...	215
Vibert, Lionel ...	23, 62, 73, 91, 202, 297, 301
Voyeykoff, John ...	269
Wade, Richard ...	237
Wade, Whitehouse ...	237
Waddle, Isaac ...	137
Wadle, Isaac ...	127
Wainwright, Edward ...	238
Wake, Thomas ...	215
Walder, <i>Sir Richard</i> ...	225
Walker, George ...	41
Walker, John ...	162
Wallace, William ...	127
Wallis, William ...	123, 130
Wallsh, John ...	171
Walton, Robert ...	80
Ward, J. S. M. ...	99, 205
Wasilstshikoff, B. ...	268
Waterhouse, James ...	122, 134
Wagner, John ...	267
Weathrup, Hugh ...	129
Westropp, Thomas J. ...	203
Witham, <i>Bro.</i> ...	238
Wielhorski, <i>Count W.</i> ...	283
Wigfull, J. R. ...	214
Wigram, <i>Rev. W. A.</i> ...	98
Wilde, John ...	267
Wilkinson, J. ...	238
Wilkinson, <i>Rev. J.</i> ...	252
Willis, William ...	125, 140
Williams, H. J. ...	208
Williams, W. J. ...	66, 93
Willson, Hill ...	118
Wilson, Cornwell ...	136
Wilson, George ...	237
Wilson, John ...	121, 123, 125, 127, 137
Wirtemberg, <i>Count Alex</i> ...	283
Woderove, James ...	37
Wolkoff, Alex. ...	265
Wolkoff, G. ...	265
Wolkonsky, <i>Prince</i> ...	269
Wolkonsy, <i>Prince</i> ...	268
Wonnacott, W. ...	115
Woollen, James ...	233
Workley, John ...	142
Woronzow, <i>Count</i> ...	267
Woronzow, Roman ...	264
Workey, John ...	198
Wright, James ...	136
Wright, Robert ...	127, 144
Wright, Thomas ...	136
Yakoffleff, M. ...	267
Yelaguin, John ...	263
Yelyasheff, John ...	265
Yemtschewsky, Paul ...	266
Yesmikolsky, Paul ...	267
Yorgolskov, S. ...	268
Young, Francis ...	139
Yurieff, Alex. ...	269
Yurieff, John ...	269
Yussupoff, <i>Prince</i> ...	266
Zacharoff, John ...	266
Zoubow, <i>Count D.</i> ...	283
Zurdikoff, Michel ...	266

	PAGE.		PAGE.
Pillared Priests, Degree of ...	119	Steeley Chapel ...	216
Pillars described in the Old Charges ...	55	Spiritual Knight, Degree of ...	276
Priestly Order of Melchizedek ...	145	Stirling, Freemasonry in ...	69
Processions to be sanctioned by Magistrates ...	154	Strict Observance, Rite of, in Russia ...	271
Provincial Grand Lodge Warrant ...	211	Swedish Rite in Russia ...	272
Ramsay's Visit to London in 1729 ...	78	Tea-caddy, with Masonic emblems ...	6
Rare Books of Freemasonry ...	73	Temples, Orientation of ...	7
Red Cross Degree ...	145	Ulster, Grand Lodge of ...	155
Report of Audit Committee ...	2	Union Band ...	144
Roche Abbey ...	220	Union, Masonic, celebrated in Sheffield ...	254
Rosierucians in Russia ...	274	Warrant for Provincial Grand Lodge ...	211
Russia, Freemasonry in ...	261	Warrants, Revival of dormant ...	118, 185
St. Peter, Knight of ...	145	White, Order of the ...	144
Scotch Master, Degree of, worked in Russia ...	270	Workshop Priory ...	217
Seals used by Irish Lodges ...	165	Zinnendorf Rite in Russia ...	271
Seton secession in Ireland ...	119, 155		
Sheffield, Freemasonry in ...	211, 233		
Sheffield: Summer Outing ...	209		

ILLUSTRATIONS.

	PAGE.		PAGE.
Arms of Sheffield ...	209	Portrait: Schwarz, I. G. ...	273
Arms of Cutlers Company, Hallamshire ...	227	„ Yelaguin, I. P. ...	272
Banner Cross Hall ...	229	Roche Abbey ...	224
Beauchief Abbey ...	216	Sheffield Cathedral Church ...	224, 228
Chesterfield Church ...	217, 220	Sheffield Manor ...	229
Dronfield Church ...	216	Steeley Chapel ...	220
Freemasons' Hall, Paradise-square, Sheffield ...	216	Tea-caddy, with Masonic emblems ...	4
Portrait: R. H. Baxter <i>Frontispiece</i> ...		Thistle MS. ...	52
„ James Woollen ...	240	Tripod Stand ...	81
„ Keith, <i>General</i> ...	264	Warrant: Britannia, Sheffield ...	212
„ Lopuhin, I. V. ...	265	„ No. 72. Antients ...	212
„ Melissino, P. I. ...	264	„ No. 85. Antients ...	212
„ Novikoff, N. I. ...	272	„ Provincial Grand Lodge (Antients) ...	213
		„ Royal Brunswick, Sheffield ...	216
		Workshop Priory ...	221

CONTRIBUTORS.

	PAGE.		PAGE.
Baxter, Rodk. H. ...	25, 64, 298	Poole, Rev. H. ...	41, 65, 69, 76
Bradley, Herbert ...	30	Rosedale, Rev. H. G. ...	108
Bull, Fred. W. ...	106	Songhurst, W. J. ...	73, 205, 289, 293
Bullamore, G. W. ...	30	Springett, B. H. ...	25
Calvert, A. F. ...	104	Stirling, J. K. ...	204
Covey-Crump, Rev. W. W. ...	7, 32	Stokes, Dr. John ...	233
Curd, Dr. C. ...	26	Telepneff, Boris ...	261, 291
Daynes, Gilbert W. ...	34	Thorp, John T. ...	111
Dazeley, Arthur J. ...	106	Tuckett, J. E. S. ...	109
Flather, David ...	209	Vibert, Lionel ...	23, 62, 91, 114, 202, 258, 259, 301
Harris, Henry ...	32	Ward, J. S. M. ...	99
Hextall, W. B. ...	96, 203	Wigram, Rev. W. A. ...	98
Hills, Gordon ...	27, 64, 92	Williams, W. J. ...	66, 93
Hobbs, J. Walter ...	29, 83, 112		
Lepper, J. Heron ...	76, 117		
Lovegrove, Henry ...	27		

Ars

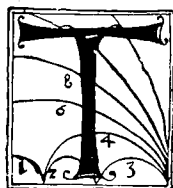
Quatuor Coronatorum

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

No. 2076,

VOLUME XXXV.

FRIDAY, 6th JANUARY, 1922.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. Lionel Vibert, P.Dis.G.W., Madras, W.M.; Herbert Bradley, P.Dis.G.M., Madras, I.P.M.; Rodk. H. Baxter, P.Pr.G.W., E.Lanes., S.W.; Sir Alfred Robbins, Pres.B.G.P., J.W.; W. J. Songhurst, P.G.D., Secretary; Gordon Hills, P.Pr.G.W., Berks. P.M., I.G.; F. J. W. Crowe, P.A.G.D.C., P.M.; and E. H. Dring, P.G.D., P.M.

Also the following members of the Correspondence Circle:—

Bros. Rev. W. W. Covey-Crump, E. A. Hudson, B. H. Springett, W. Ivor Grantham, J. R. Lauder, G. W. Bebbington, A. Langdon Coburn, Walter Dewes, A. Presland, A. M. Cockshott, Fred. Armitage, H. Y. Eaborn, E. Ferrer, F. E. Elliston Erwood, G. W. Bullamore, H. C. de Lafontaine, P.G.D., P. J. Sadlier, F. C. Bickell, L. G. Wearing, G. A. Crocker, A. G. Anderson, A. Solomons, F. C. Stoate, A. H. Dymond, A. F. Ball, W. E. Gilliland, John Church, C. E. Smalley-Baker, G. W. Richmond, Geo. Pocock, Jas. Thomson, J. T. Greenfield, Rev. H. Poole, J. N. Strong, J. Walter Hobbs, W. J. Williams, Abdul Rahman, F. W. Le Tall, A. T. Penman, A. Y. G. Campbell, E. E. Sharp, G. W. Sutton, J. F. H. Gilbard, J. Procter Watson, E. W. Marson, S. Maddigan, C. Gough, H. A. Matheson, A. Heiron, and S. W. Rodgers.

Also the following Visitors:—Bros. W. J. E. Lacey, P.M., Philbrick Lodge No. 2255; W. D. Hirst, P.M., Light of the Craft Lodge No. 3265; F. Lambert, Acacia Lodge No. 1309; R. C. Foster, Lucton Lodge No. 3353; A. Thornberry, J.W., Vincent Lodge No. 3031; H. Davis-Marks, Gold Fields Lodge No. 2478; H. W. Currey, Charterhouse Lodge No. 2885; J. F. Caine, Lewis Lodge No. 1185; J. H. Tearle, P.M., Constitution Lodge No. 3392; and H. S. Mattocks, Wanderers' Lodge No. 1604.

Letters of apology for non-attendance were reported from Bros. J. T. Thorp, P.G.D., P.M.; S. T. Klein, P.M.; Ed. Conder, P.M.; T. J. Westropp, S.D.; Dr. W. Wynn Westcott, P.G.D., P.M.; Wm. Watson, P.A.G.D.C., J.D.; J. P. Rylands; Ed. Armitage, P.G.D., P.M.; and W. B. Hextall, P.G.D., P.M.

The W.M. read the following:—

IN MEMORIAM.

JOHN WILLIAM HORSLEY.

BRETHREN,

When at our last meeting the Office of Chaplain of the Lodge was once more assigned to Bro. Canon Horsley it was only the re-appointing him to an office he had held without interruption since 1906, but it was known at the time to many of us that our Brother would never again wear the Collar, that he had, indeed, but a few weeks to live. A letter from him was actually in our Secretary's hands in which he bade us all farewell. But it would have been unthinkable to have made any other appointment to an office so pre-eminently the one he would have himself selected, which had been associated with him in our minds for fifteen years.

He joined our Outer Circle in 1891, and as a member of the Lodge since 1896 and its Master in 1905, he was ever ready to put at its disposal a fund of Biblical and patristic lore and a capacity for painstaking research which is not given to everyone. His papers on the Royal Naval Lodge, *A.Q.C.* xxiii., the Accounts of the Re-building of St. Paul's, *A.Q.C.* xvii., and the very informative Notes on the Grand Chaplains of England, *A.Q.C.* xix., are a sufficient illustration of this latter quality, while in an earlier volume, *A.Q.C.* xv., in a paper on Solomon's Seal and the Shield of David, he also turned to Masonic account his extensive knowledge of the science of Botany. But the most characteristic of all his contributions to our *Transactions* was the paper he wrote for vol. xii., "Intimations of Immortality"; a paper which we can now read again with a deeper sympathy, and may think that he would himself have chosen it as the one by which he wished to be remembered.

Initiated in the Pattison Lodge, No. 193, in connection with which he soon set to work to form a Masonic Library, he subsequently joined the Saye and Sele Lodge, No. 1973, and was its Chaplain for many years. In 1906 he was appointed Grand Chaplain of England.

From the time when, at the age of twenty-five, he was a curate at St. Michael's, Shoreditch, his life was devoted to the amelioration of the condition of the poor, their housing and their children, and, above all, to the reclamation of prisoners. For ten years he was Chaplain at Clerkenwell Gaol; many of his suggestions for the improvement of the lot of prisoners made while he was at that institution have in course of time been adopted by the very authorities who at first dismissed them as impracticable; and on its abolition in 1886 he became the first clerical secretary of the Waifs and Strays Society. His next appointment was Vicar of Holy Trinity, Woolwich, where he was a member of the Woolwich Local Board and Board of Guardians. In 1894 he went to St. Peter's, Walworth, and became Chairman of the Public Health Committee of the Borough of Southwark, as also Chairman of its largest Workhouse, and eventually in 1909 Mayor of Southwark. He had meantime, in 1903, been appointed an Hon. Canon of Rochester, and when the new Diocese of Southwark was created he became a Canon of that Cathedral.

He was author of a series of works on social questions, of which may be named "Practical Hints for Parochial Missions," "Prisoners and Prisons," "Jottings from Jail," "How Criminals are made and prevented," and a volume of reminiscences. At the University he had run second for the Newdigate Prize for English Verse, and we have in vol. xvii. of our *Transactions* a Hymn he wrote for the occasion of his Installation as Master which shows a gift for poetry of no mean order.

It was of a piece with his enthusiasm for everything in the nature of reform and social uplift among the poorer classes that he became a teetotaler as an example to others, and was a member of the Council of the Church of

England Temperance Society, and Vice-President of the Anti-Gambling League. It was typical of one who wrote some years ago that the chief cause of a diminution of crime was child-saving work; the recognition of the rights and importance of the child; that at Walworth he had the great crypt of his church cleared of the coffins and transformed into a playground for the children of the neighbourhood. He also devoted much attention to the work of securing country holidays for poor children in the Metropolis.

Of fine physique, he was an enthusiastic Alpinist and member of the Alpine Club. It was his practice to take a party every year to his beloved Meiringen, where he would pilot them on long walks and climbs which were enlivened by his extensive knowledge, not only of topography, but also of the zoology and botany of the Alps. I should also not fail to allude to the fact that in the domain of Zoology he was a recognised authority on certain genera of Mollusca.

In 1911 he was appointed Vicar of Detling, near Maidstone, a living he only resigned last June, when his doctors warned him that his days were numbered. With characteristic courage he then set out on a final visit to Meiringen with a party of 100 friends, and returned home to await the end. Almost his last work was to pass the proofs of a book he had in the press on Place Names in Kent. He passed away at Kingsdown, near Deal, on Friday, November 25th.

While we, in this Lodge, have to regret the loss of a valued friend, fellow-student and counsellor, there is not sorrow but rather thankfulness for the example of a life devoted to the service of the poor and distressed and distinguished by its faith and magnificent courage. I will now move that the Lodge pass a vote of sympathy with the relatives.

The resignation of Bro. Frederick Hastings Goldney, P.G.D., P.M., was received with much regret.

One Lodge, Two Masonic Associations and Thirty-nine Brethren were admitted to membership of the Correspondence Circle.

The Report of the Audit Committee, as follows, was received, adopted, and ordered to be entered on the Minutes:—

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Offices, No. 27, Great Queen Street, London, on Friday, 6th January, 1922.

Present :—Bro Lionel Vibert in the Chair, with Bros. R. H. Baxter, Sir Alfred Robbins, Gordon Hills, J. P. Simpson, W. Wonnacott, Herbert Bradley, W. J. Songhurst, Secretary, and R. H. McLeod, Auditor.

The Secretary produced his Books, and the Treasurer's Accounts and Vouchers, which had been examined by the Auditor and certified as being correct.

The Committee agreed upon the following

REPORT FOR THE YEAR 1921.

BRETHREN,

It is with deep regret that we have to report the death of Bro. Gotthelf Greiner, P.A.G.D.C., on 16th January, and Bro. the Rev. Canon John William Horsley, M.A., P.G.Ch., on 25th November. The services rendered to the Lodge by these two brethren are recorded in our *Transactions*.

On 30th November, 1920, our Correspondence Circle shewed a total membership of 2,993, and 227 names were added during the year under review. We have, however, lost 54 by death, and 66 by resignation, while 97 have been removed for non-payment of subscriptions. Thus the number carried forward to 1922 is 3,003—an increase of 10 only. We would again urge brethren to bring the advantages of membership to the notice of their Masonic friends. Only by continued and steady increases shall we be able to bring the issue of our *Transactions* once more down to date. Forms for nomination of new members may be obtained from the Secretary. Since the Correspondence Circle was first instituted in 1888, 10,150 members have been enrolled, and the 10,000th brother, who was elected in March, received from the Lodge a membership medal commemorating the event.

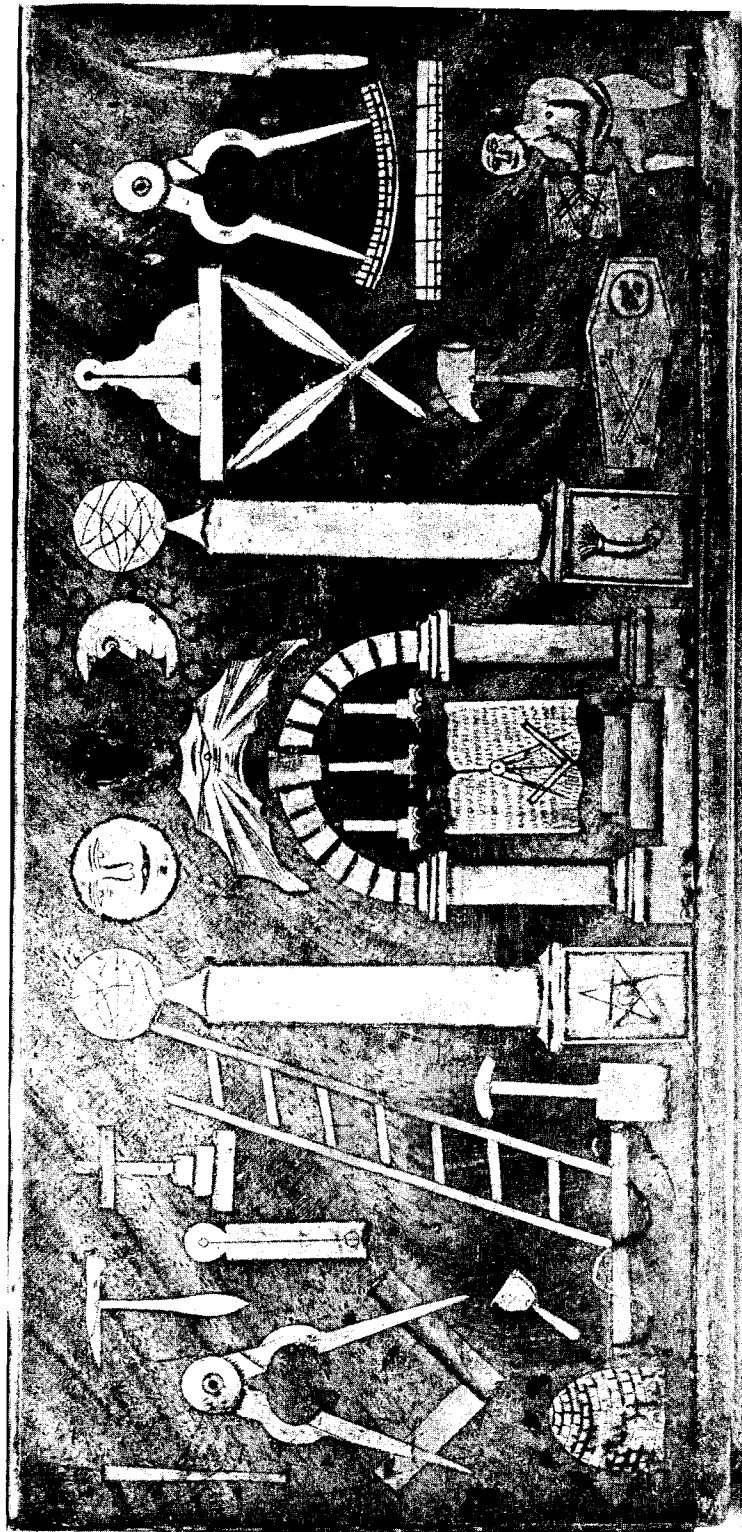
The accumulated balance to the debit of Profit and Loss Account shewn in the accounts herewith presented amounts to £2,922 15s. 2d. The balance reserved in last year's accounts for the completion of Vol. xxxii. proved to be over-estimated, and the account has been closed by the transfer of £189 6s. 9d. as profit. It has been deemed inexpedient, in view of continuing high prices, to make any estimate of the cost of completing Vol. xxxiii., and, therefore, the total balance of £960 2s. 3d. is left for the purpose of covering that liability: while £1,149 11s. 7d., received for 1921, remains for the eventual issue of Vol. xxxiv. It will be noticed that subscriptions in arrear amount to over £360.

Thanks are due to our Local Secretaries for continued exertions on our behalf. The lamented death on 14th June of Bro. Dr. Jehiel W. Chamberlin, of Minneapolis, Minnesota, removed a brother whose work was highly valued. We regret that after twenty years of very willing service, Bro. Christopher Pearce has found it necessary to resign from the representation in Hampshire and the Isle of Wight. The vacancies thus caused have not yet been filled. Bro. H. Hadow has kindly taken up the work in India in succession to Bro. F. Chatterton, who resigned early in the year on his return to England: and Bro. A. Thewlis has been appointed in Melbourne, Victoria. In Arkansas, where we had no Local Secretary, Bro. Troy W. Lewis has kindly undertaken to act.

For the Committee,

LIONEL VIBERT,

in the Chair.



Inlaid front of a Tea-caddy in the possession of
Bro. J. D. Butler, of Kendal.

BALANCE SHEET, 30th NOVEMBER, 1921.

Liabilities.			Assets.		
	£	s. d.		£	s. d.
To Life Members' Fund (305 Members) ...	1999	11 6	By Cash at Bank ...	219	5 3
„ Subscriptions, etc., received in advance ...	144	2 7	„ Investment, £1,300 Consols at 49 per cent. ...	637	0 0
„ Correspondence Circle, 1920 Balance in hand ...	960	2 3	„ Sundry Debtors for Publications ...	18	7 11
„ do. 1921 ...	1149	11 7	„ Sundry Publications ...	416	5 4
„ Sundry Creditors ...	32	19 1	„ Sundry Debtors for Subscriptions in arrear—		
„ Profit and Loss Suspense Account, being outstanding Subscriptions as per contra, subject to realization ...	360	10 9	1921 Correspondence Circle ...	274	8 8
„ Lodge Account— £ s. d.			1920 ditto ...	72	18 8
Balance 30th Nov., 1920 ...	70	16 11	1919 ditto ...	10	0 5
Receipts ...	33	14 6	1918 ditto ...	2	12 6
	104	11 5	1917 ditto ...	0	10 6
Less Payments ...	37	4 9		360	10 9
	67	6 8	„ Repairs—		
			Balance 30th Nov., 1920 ...	100	0 0
			Net Additions during 1921 ...	92	5 7
				192	5 7
			Less Amount written off ...	52	5 7
				140	0 0
			„ Profit and Loss Account ...	2922	15 2
				£4714	4 5
				£4714	4 5

PROFIT AND LOSS ACCOUNT for the year ending 30th November, 1921.

Dr.			Cr.		
	£	s. d.		£	s. d.
To Salaries ...	500	0 0	By Correspondence Circle Joining Fees, 1921 ...	108	13 6
„ Rent, Rates and Taxes ...	183	5 7	„ 1919 Subscriptions ...	189	6 9
„ Lighting and Firing ...	22	13 7	„ 1918 ditto ...	7	18 0
„ Stationery ...	31	9 10	„ 1917 ditto ...	0	10 6
„ Postages ...	159	0 8		306	8 9
„ Office Cleaning ...	33	9 3	„ Back Transactions ...	73	4 0
„ Renewals and Repairs ...	52	5 7	„ Lodge Publications ...	27	10 11
„ Insurance ...	14	7 4	„ Other Publications ...	11	8 2
„ Telephone, etc. ...	8	2 1	„ Interest on Consols ...	22	15 0
„ Carriage and Sundries ...	44	8 1	„ Discounts ...	14	1 9
„ Local Secretaries' Expenses ...	3	2 5		36	16 9
„ Library Account ...	8	8 6	„ Life Memberships Lapsed ...	37	16 0
			„ Appreciation on Investments ...	52	0 0
			„ Balance carried forward ...	515	8 4
				£1060	12 11
				£1060	12 11
To Balance from last Account ...	2407	6 10	By Balance carried forward ...	2922	15 2
„ „ brought down ...	515	8 4		£2922	15 2
	£2922	15 2		£2922	15 2

This Balance Sheet does not include the value of the Library, Museum, Furniture, or the Stock of Publications, and is subject to the realization of Assets.

I have examined the above Balance Sheet and Profit and Loss Account with the Books and Vouchers of the Lodge, and certify the same to be correct and in accordance therewith.

ROBERT H. McLEOD,

Chartered Accountant,

14, Bedford Row, W.C.

4th January, 1922.

The SECRETARY called attention to the following

EXHIBITS:—

By Bro. J. HERON LEPPER.

SNUFF BOX, made from a piece of the "original timber used in the building of Christ Church, Newgate St., by Sir Christ^r. Wren in the year 1687," and presented by Mr. Church Warden Denham to Mr. E. Ashmore at the time of some repairs to the Church in 1835.

Presented to the Lodge.

By Bro. G. W. BULLAMORE.

SWORD, made at Kalamazoo, Michigan, for a Knight of the "Order of the Maccabees," a fraternal benefit society said to have been formed originally in Canada in 1878 by members of the "Order of Foresters." The central governing body or "Supreme Tent" was removed to Michigan in 1883, and the Order now has a large membership throughout the whole of the United States. Ladies of the Order congregate under a "Supreme Hive."

PAMPHLET. "Masonic Union. An Address to His Grace the Duke of Athol on the subject of an Union. 1804."

By Bro. H. POOLE.

TEA CADDY, belonging to Bro. J. D. Butler, of Kendal. The front is inlaid with a number of Masonic emblems. (*See Illustration.*)

Bro. the Rev. W. W. COVEY-CRUMP read the following paper:—

THE ORIENTATION OF MASONIC LODGES.

BY BRO. REV. W. W. COVEY-CRUMP, M.A., P.M., P.Z.



MASONIC Lodges are said to be *situated due east and west*—and that “because all places of Divine worship, as well as Masons’ well-formed and regularly constituted Lodges, are (or ought to be) so situated.”¹ That most cathedrals and churches are situated east and west (though very few are really *due* east and west) is a fact familiar to all. But that in early times Christian churches were frequently *west and east* is a fact not so well-known. Many churches formerly were built with sacraria at the west end. The Church of the Holy Sepulchre at Jerusalem, those of S. Peter and S. John Lateran at Rome, and of S. Vitalis at Ravenna, still survive as conspicuous examples of such inversion. In England, too, the foundations of the British Christian basilica at Silchester (erected in the fourth century) bear witness to a similar situation.

Exactly when and why a change in this respect came about is uncertain. In the so-called Apostolic Constitutions (ii., 57) of the fourth century, a mandate was given for churches to have the sanctuary towards the east, and by the time of Socrates Scholasticus (A.D. 400) a church at Antioch built in the opposite direction was regarded as an exception to the general custom;² yet so gradually was the change effected that even in the ninth century the German abbot Walafrid Strabo said it was by no means universal.³ In fact a few Continental churches even to-day have altars at both ends.

One reason for the change is thus expressed by Wordsworth:—

“[The sun] rose, and straight—as by Divine command—
They, who had waited for that sign to trace
Their work’s foundation, gave with careful hand
To the high altar its determined place;
Mindful of Him who in the Orient born
There lived, and on the cross His life resigned,
And who, from out the regions of the morn
Issuing in pomp, shall come to judge mankind.”⁴

In other words—it was that the congregation should face eastward during prayer. But the enquiry is thus merely driven a step backward. Why should Christians during public prayer face eastward? Wordsworth’s dictum was derived from that of Thomas Aquinas—“From the east Christ shall come to judge mankind; therefore we pray towards the east.”⁵ But Durandus quaintly says: “We pray towards the east because mindful of Him of Whom it is said Behold the man *whose name is the East*.”⁶ He also quotes John Damascenus (740 A.D.) as saying: “God planted a garden eastward, therefore looking to *our ancient home* we pray towards the east.”⁷ But, as these writers did not live until long after the orientation of churches had become general, their opinions do not help us very much; and although a much earlier author—Clemens Alexandrinus (200 A.D.)—says that in his time Christians prayed towards the east *as the place of sunrise*:⁸ his further assertion that in ancient heathen temples a similar custom prevailed,

¹ Lect. 1, § 4. Why the qualifying words “well-formed and regularly constituted” were added can only be conjectured. Their introduction has been attributed to Desaguliers and Anderson. Cf. Oliver, *Rev. of a Sq.*, 17.

² Socrates, *Ecc. Hist.* v., 22.

³ Walafrid Strabo, *De exordiis et incrementis*, cap. iv.

⁴ Wordsworth, *Prep. Found. for Rydal Chapel*.

⁵ Aquinas, II.-II., Q. 84, a. 3.

⁶ Durandus, *Rationale*, app. B (p. 165 in Neale’s transl., 1906 ed.). His reference is to the Vulgate text of Zech. vi., 12.

⁷ S. Joh. Damas, *De orthod. fidei* iij., 13. Cf. also Basil, *De Spir. Sancto*, 27.

⁸ Clem. Alex., *Stromota* vii., 7.

for that in them the pronaos *faced westward*,¹ is one which, as we shall see directly, is contradicted by the evidence of the temple ruins themselves—at all events by those in Egypt erected for solar cults—which detracts somewhat from his reliability on the subject and still leaves the query: what had sunrise to do with Christian prayer? That query—however interesting in itself—I purpose to leave unanswered. It does not really affect our present subject, for no Mason would for a moment suppose that the orientation of Lodges was intended so that the Brethren should turn to the east for prayer. My reason for having drawn attention to it is that it makes evident a fact to be remembered, viz., that an oriental posture of worshippers is one thing and the alignment of sanctuaries is another. The ‘kiblah’ principle, whence the former has emanated, does not explain the latter. Mohammedans all the world over face the Kaabah during their devotions, but the Kaabah itself is nominally cubical. The Temple at Jerusalem was a ‘kiblah’ to the Jews, and King Solomon at its first dedication prayed that it should always be so,² but that does not explain why the Temple itself was aligned west and east. And, although Masonic Lodges all the world over are hypothetically (though seldom actually) aligned to the east, it is not that they thereby are directed towards Jerusalem or any other terrestrial *sacrum*; so the *kiblah* principle is inapplicable to them.

For the orientation of Masonic Lodges three reasons are assigned in our ritual;³ and, quite naturally, they differ from those given for our churches. The reasons assigned in our case are: firstly, that the Sun (the Glory of the Lord) rises in the east and sets in the west; secondly, that *learning* originated in the east,⁴ and thence spread its benign influence towards the west; a third and grand reason being that by a special command of God the Mosaic tabernacle was set up due east and west, and that (impressed by the cogency of this fact) Solomon caused his Temple at Jerusalem to be planned similarly with respect to its situation.

Now I need scarcely say that these are by no means the only references in Masonic ritual to this veneration for the east. “As the sun rises in the . . . so the W.M. is placed in the east,” etc. “How blows the wind in Masonry?” North-east for foundations, south-east to mark progress. Our forefathers travelled east for instruction: and the Wardens (on behalf of the Brethren) declare that in search of that which is lost they have come from the east, and there in due course they return to report the non-success of their quest. Elsewhere, the J.W. announces that whilst in a certain peculiar situation he discovered a sacred S—. That peculiar situation is not further explained; but to Brethren who have passed the Master’s Chair in the Mark Degree the import of the expression will be readily apparent. Still another veiled allusion to the same subject is that concerning the Dormer and the Jewish ceremonial on the Day of Atonement. All these phrases have an esoteric significance of profound importance for the proper understanding of our mysteries; but that significance must be personally investigated ere it will surrender its secret. “Seek, and ye shall find!”

Accordingly let us first ascertain the proper purpose of that peculiar and prehistoric practice of so setting out the plan of a temple that its main axis should lie eastward and westward, a practice which existed long anterior to Christianity, and has been prevalent in many countries and in various religions.

Twice previously have articles on this subject appeared under the auspices of the Quatuor Coronati Lodge;⁵ but, though both were written by experts, they were confessedly preparatory accumulations of available evidence rather than conclusive dissertations. Too much of Bro. Simpson’s article, though in its way very valuable, was devoted to buildings set foursquare to the cardinal points, which is not quite the same thing as orientation. True it is, for instance, that Egyptian

¹ *Ibid.*

² I. Kgs. viii., 44, 48.

³ Lect. I, § 4.

⁴ This phrase varies, but apparently referred at first to the Christian Gospel. Pike says Pythagoras arranged his assemblies due east and west because *Motion* began in the east and proceeded to the west (*Mor. & Dogma*, 366), but this surely can only mean the sun’s motion.

⁵ Bro. Sir Chas. Warren in *A.Q.C.* i., 36, etc., and Bro. W. Simpson, *Orient. of Temples* (1897).

pyramids are frequently (though not invariably) thus situated, but the Great Pyramid certainly was (and others probably were) 'borealated'—*i.e.*, determined relatively to the north—rather than 'orientated.' And as pyramids were intended to be mausoleums for the dead—and consequently to be kept permanently closed—their internal construction could have served no purpose, astronomical or otherwise, for subsequent generations of the living. That a king's sarcophagus should lie east and west was only natural. To so inter a corpse that it should face eastward, or have its feet towards the east, is a custom which had prevailed well nigh universally ever since prehistoric ages. But whatever motive may originally have prompted this practice, an assumption that the same motive explains the orientation of temples is a *non sequitur*.

Someone, however, may say: "What about the *ziggurats*—the terraced towers in Chaldea?" My reply is that not being temples, but merely temple-accessories, they are not really germane to our subject. Some temple-enclosures included one *ziggurat*, others (as at Ashur) had two, their bases being sometimes square, sometimes circular. When foursquare in form the *ziggurats* had their *corners* directed towards the cardinal points, and their entrances and axes therefore either N.E.—S.W. or N.W.—S.E. But in any case the alignment of the temples was quite independent of that of the *ziggurats*; and (if I may be allowed to forestall my argument) I may quote the authority of Prof. Jastrow¹ that the latter were not used for astronomical purposes, though possibly those temples which were termed *bittu tamarti* (=houses of observation) were so used. The pagodas of Indo-China invariably stand on square or octagonal bases, their sides facing the cardinal points. In Cambodia the principal porch faces westward; but in China (as a rule) the south façade shows pre-eminence, this, however, being simply a matter of custom. Buddhism strictly speaking has no temples, most of its topes and stupas having originally been tombs. They usually have similar entrances facing each of the cardinal points, and therefore cannot be said to be 'oriented.'²

Turning next to the ancient temples of Vishnu and Siva, Bro. Simpson quoted an eminent Hindu archæologist (Dr. Rajendralala Mitra) as saying, "all the principal temples *face* the east, so that the image of the deity within may face the rising sun."³ But elsewhere he admits that in India, as in other countries, the term 'orientation' when applied to temples is ambidextrous; *i.e.*, the adytum was in some cases placed at the east end, in others at the west end: a difference which I propose to discriminate by using the terms 'orientation' and 'occidentation' respectively for them.

Another fact to be remembered is that both in temples and in churches the axis frequently deviates somewhat from the line of due east and west. With reasons alleged for this deviation in the case of Christian churches we are not here concerned;⁴ though I may just mention that one suggested by Herr H. Wehner has a special interest for us as Freemasons.⁵ And although Masonic Lodges are said to be situated *due* east and west I do not think the further assertion that Christian churches *ought to be so situated* is intended to be dogmatic in this respect. Their deviation is far too frequent to be fortuitous, and neither operative nor speculative masons have decried it. Whatever be the causes which induced it, they obviously could not have offended the views of the church-builders, and they may accordingly be dismissed by us as irrelevant to our fraternity. As regards the variation in alignment of ancient temples, however, the case is very different, and as its cause has a really important bearing upon our enquiry, and extends back to man's earliest study of physical laws, we must examine it in detail.

¹ Jastrow, *Relig. in Babyl. and Assyr.*, 286.

² Much might be said also about the alignment of Mexican *teocallis* and Peruvian *intihuatanas*, but it would be mainly conjectural as they have not yet been explored with scientific accuracy.

³ Mitra, *Antiq. of Orissa* i., 33.

⁴ They will be found collated and critically discussed in a book by Mr. Walter Johnson entitled *Byways in British Archeology*, ch. v.

⁵ Herr Wehner's theory is that Freemasons possessed and kept secret for centuries a knowledge of the polaric property of the magnetic needle, but being unaware that its declination varied from year to year their orientation erred accordingly. *Geogr. Journal*, xxvii., 409.

Dr. E. B. Tylor, the eminent anthropologist, in his book on *Primitive Culture*,¹ noticed the fact that from remote ages there has existed in men's minds an association of the East with light and life, and of the West with darkness and death—an association which rooted itself in religious belief,—but he did not put forward any explanation of it. Mr. Herbert Spencer suggested ancestor-worship: which apparently led Bro. A. C. Mason to infer that the practice of orientation could be similarly accounted for, since (he says) “with the western migration of Caucasian races men would naturally turn towards the land they had left—the home of their fathers and the spirits of their progenitors.”²

If, however, by ‘orientation’ Bro. Mason meant the orientation of temples he unfortunately overlooked two fatal flaws in his argument: one, that few (if any) temples erected by civilised people were intended for ancestor-worship; the other, that when the worshippers faced eastward the temple pronaos must have faced westward, and *vice versa* in the numerous cases where temples were built as homes for deities rather than houses for worshippers, and in which the pronaos did face eastward. My primary proposition may therefore now be stated thus: that in ‘orienting’ ancient temples the determining idea was not to ensure that the shrine should be at the east end, nor yet that the worshippers should look eastward, but that the façade (or pronaos) of the temple should face towards the east.

We shall not be far wrong in saying that this primitive veneration for the east—this association of light and life with the east—was inspired by the obvious analogy between sunrise and birth. So decisive and conspicuous (as Sir George Cornewall Lewis pointed out)³ is the influence exercised by the sun that among all nations men always have carefully noted its movements, and from such observations they formed most of their measures of space and time. So universally do men rely nowadays upon the magnetic North for determining lines of direction, that they forget that among most nations in ancient days (Egypt being the only important exception) the East was the basic point, from which all other directions had to be ascertained by angular measurement. What, after all, is ‘the east’? The east is that part of the local horizon where sunrise takes place. But sunrise never occurs exactly at the same spot on consecutive days. When the period intervening between any two observations extends over several weeks the difference is usually considerable. ‘Due east,’ therefore, is the place of sunrise on a selected day.

More than six thousand years ago observers had become familiar with the fact that in every year two occasions recur when daily light and darkness are equal in duration. Those two days we now call equinoxes. That point of the horizon where the sun rose on those two days was the point which they selected as due east, and that precisely opposite point where it set on those same two days was contra-distinguished as due west.⁴ On all other days the sun's rising and setting points (and consequently its course across the sky) varied regularly day by day. During 91 days those points daily shifted more and more towards the left; then, after that limit had been reached they retrogressed for 182 days; then again the direction was reversed, and after another 91 days the gradual shifting brought them back again to the equinoctial points, and thus a year was completed. The most obvious result of this solar fluctuation was that the days became gradually longer and warmer, then gradually shorter and colder.

The late Sir Norman Lockyer, who devoted many years to the subject of orientation, was the first to point out the curious correspondence of the typical Egyptian temple to an astronomical instrument. It has a long avenue or passage; and, just as the diaphragms of a telescope intercept extraneous rays, so the series of doorways placed at intervals along the temple-axis prevented the transmission

¹ Tylor, *Prim. Culture* ii., 382 (1871 ed.).

² Bro. A. C. Mason in *L. of Research (Leicester) Trans.* 1915-16, 64.

³ Sir G. C. Lewis, *Ast. of Ancients*, 9.

⁴ I do not wish to imply that the discovery of the equinoxes necessarily preceded that of the solstices. When one was known the other soon followed. Homer refers to the solstice in *Odys.* xv., 404; Hesiod in *Op. et Di.* 477, 661. Herodotus regarded it as an Egyptian discovery (ii., 4), but an Asiatic origin is more likely. Cf. Miss Plunket's art. in *Proc. Soc. Bibl. Arch.* xxij., 367, and Pike's *Mor. & Dogma*, 444.

of diffused light. In many temples, as at Karnak, Edfu, and Denderah, the innermost sanctuary must have been usually wrapped in semi-darkness. Only on one particular day in the year—when the sun was exactly opposite the long horizontal passage—could the solar rays penetrate the deep recess. On that one day an observer, standing in the porch and turning his back towards the sun, would see, just for a minute or two, the innermost sanctuary brilliantly illuminated. Moreover there is good reason for believing that either a figure of the god (bearing an orb or shield), or else a winged-disk containing a burnished concave reflector, was so placed as to focus and reflect this transitory glory; and thus the mysterious Amen-Ra was said to manifest himself to his worshippers.

Whether the Aten cultus, at the close of the eighteenth Dynasty (B.C. 1400), was connected with this phenomenon has not yet been proved. And whether the winged-disk, so frequently employed as a conventional ornament above the porticoes of temples, had anything beyond an emblematic association with this solar cultus is yet another moot question. However, it is interesting (though precarious) as supporting the theory that at some bygone period a similar use was made of such solar reflection in lands so widely distant as Babylonia and Sardinia, India and Mexico, Britain and Peru.

Another astronomical fact, which soon became apparent to the ancient temple-priests, was that if two temples (or shrines in the same temple) were built back-to-back—one facing the due east and the other (consequently) the due west point of the horizon—the same phenomenon could be observed twice on the very same day, and on two separate occasions in every year. On each of the equinoctial days the solar beam would penetrate the one sanctuary at sunrise and the other at sunset. An obvious advantage secured by this duplication would be that weather conditions unfavourable for observation purposes would be minimised, and, in fact, usually would be overcome. If, on the other hand, one temple was so aligned as to face sunrise on the occasion of the maximum solar amplitude (*i.e.*, the summer solstice), a repetition of the phenomenon would take place in the other temple at sunset not on the same day, but after the lapse of rather more than six lunations subsequently: that is to say it would mark the winter solstice. Instances of such back-to-back temples still exist at Karnak, Medum and elsewhere.

Later on they discovered that by setting the temple-axis towards an intervening point of the horizon the recurrence could be secured in the same sanctuary on two occasions at sunrise (or, *mutatis mutandis*, at sunset) in the same year; viz., once during the sun's northern advance to the summer solstitial point, and once again as it returned southwards. In fact, if any point of the horizon lying between the two solstitial limits was chosen as the *terminus ad quem* of a temple-axis alignment, a dual recurrence annually would ensue. If the alignment was due east and west the recurrences would be separated by invariable intervals of about 182 days, because the phenomena would (as we have seen) mark the equinoxes. But, if the selected *terminus* lay somewhere between the solstitial and equinoctial points, the intervals between the recurrences, although still periodic, would be short and long alternately. Consequently, after a considerable period of systematic observation had elapsed, it became possible so to fix the temple alignment as to ensure that the solar phenomenon should coincide with some particular religious festival, or other annual event of which the date had to be predicted by the priests.

An instance of this being done is presented by the rock-hewn temple of Amen-Ra at Abu Simbel, in Upper Egypt, which was oriented towards that point of the eastern horizon where the sun now rises on February 26th and October 14th. A writer in the *Pall Mall Gazette* in 1892 (April 20th) thus describes his experience of it there:—

“I was fortunate in seeing another wonderful thing during my visit to Abu Simbel. It was the 26th of February. The great hall was wrapped in semi-darkness; still darker was the inner hall and the shrine. Behind the altar sat the four gods Amen-Ra, Horus, Pthah, and Rameses himself now deified. All the east was a deep rosy flush; then that paled, and a hard white light filled the

sky. Then, with a sudden joyous rush, the solar orb swung up: and in an instant, like an arrow from the bow of Phœbus, one level shaft of light pierced the great hall and fell in living glory upon the shrine itself."¹

We must, however, not assume that in every temple considerations of such a solar alignment entered into its construction. In Egypt and in Greece many temples were aligned not to the sun at all, but probably to certain stars; especially to that known as Sothis (now called Sirius or a *Canis Majoris*)—which at the time for expecting the Nile inundation² rose a few minutes before the sun³—and the day when that star came into alignment was accordingly fixed upon as the Egyptian 'New Year's Day.' Unfortunately, this stellar alignment of temples was foredoomed to failure. The stars differ from the sun in having (besides 'proper motion') a regular *apparent motion* in regard to the celestial equator. This motion (called 'precession of the equinoxes'), which was quite unknown to the Egyptians, gradually carried Sothis far away from the alignment of its ancient shrines, and soon its reflection in those sanctuaries ceased. From time to time, as at Medinet Habu, the temple was re-built with a distorted axis to concur again with its truant star; but naturally such adaptations proved futile, and so the stellar divinity was ultimately supposed to have forsaken its sanctuary for ever.

Let us next consider a more immediate object of our concern—the alignment of King Solomon's Temple. From the statement in Ezek. viii., 16, and implications elsewhere, it is clear that the main entrance to that temple faced *due east*, and that the Sanctum Sanctorum was at its west end.⁴ The situation of the temple therefore was just the reverse of that of our Masonic Lodges, but was similar to that which (as we have seen) was general in Egyptian solar temples. Moreover it was one which necessarily involved what I am disposed to regard as an important innovation in Hebrew public worship, namely, that the people standing in the court in front of the temple would have to *face westward during prayer*, instead of eastward as apparently had been their custom when worshipping at their rural *hamahs*, or 'high places,' which had not then been proscribed (II. Kings xviii., 22). To examine evidence of variations in the alignment of those 'high places,' which in date of erection differ by many centuries, would carry us too far away from our subject, and would need a more competent authority than myself. Such evidence as is yet available can (so far as I am aware) be gathered only from incidental references in books by Profs. Dalman, Driver, and Robertson Smith.⁵

¹ The fact must not be overlooked that, owing to the slow but continuous change in the angle called "the obliquity of the ecliptic," the calendric dates upon which the phenomenon is now visible differ from those of its visibility at the period when the temple was erected, say, three or four thousand years ago: and, in the case of temples which were oriented to the then solstitial point, the subsequent decrease in solar amplitude (resulting from the aforesaid change) has in many instances been such as to render now impossible any further recurrence of the phenomenon. Thus at Karnak in B.C. 3700 the solstitial angle was $24^{\circ} 22'$; now it is only $23^{\circ} 27'$: and although the present hypothesis has recently been controverted as far as that particular temple is concerned (*vide Times*, 8th August, 1921,) the final word must come from the astronomer, not the surveyor.

² Now on or about July 19th.

³ Sir Norman Lockyer's suggestion may be correct that these "morning stars" were used by the priests to warn them that the critical day for observing the heliacal reflection was imminent. *Stonehenge*, 165.

⁴ II. Chron. iv., 10, Jos. Ant. viij., 3, 2, and *Middoth*. Bro. Simpson alleges (on pp. 22, 43) that the Temple alignment deviated more than ten degrees from due east, claiming as his authority a statement by Bro. Sir Chas. Warren (*Trans. of Roy. Hist. Soc.* iv., 216), the purport of which he unfortunately misunderstood. What Sir Chas. Warren really said was that the *solar amplitude* at Jerusalem on the 7th day of Zif (on or about April 20th), when Solomon commenced to build, was supposed to be $10^{\circ} 48' 30''$, though he cautiously added that he had not checked the reckoning; and in any case he would have been the very first to declare the uselessness of relying on the Haram enclosure as a criterion for the alignment of Solomon's temple. One assertion which he made on p. 218, viz., that Solomon's was the *first* temple to be set with its entrance towards the east, has, however, been disproved by subsequent evidence.

⁵ Dalman, *Petra und seine Felsheiligtümer*, pp. 157 ff.; Driver's *Schweich Lectures* 1908, pp. 60 ff.; Robertson Smith, *Rel. of Semites*, 489.

Returning therefore to our consideration of King Solomon's Temple we notice that not only was it "set up due east and west," but that the façade was at the east end and the shrine at the west end. To the question why Solomon thus planned his temple, both the V.S.L. and our Masonic ritual agree in answering—Because the Mosaic Tabernacle had been thus aligned previously (Numb. iii., 38). Some modern Biblical critics have denied that any such prototype ever really existed; but probably most Brethren will agree with me that no amount of controversy as to redactions of the Pentateuch can impugn the historicity of a Mosaic *tent-shrine* of some kind, or that it was set up east and west. Whether such a movable 'tabernacle' could again and again be re-oriented, with an accuracy sufficient to ensure the recurrence of a solar phenomenon such as we have been examining, is of course a very different question. When Josephus says it was so set up "that when the sun arose it might send its first rays upon it"¹ he is speaking in a sense applicable to any and every day in the year.

As regards Solomon's Temple, however, we may reasonably assume that its alignment was determined by more exact considerations, and, in fact, that the royal founder was fully aware of the scientific value of orientation of the façade, namely, that of securing a periodic recurrence of the solar reflection phenomenon. Lavish preparations for building the temple had already occupied many years of David's reign, and as those preparations included a preliminary enlargement of the summit of Mount Moriah,² by means of huge walls and substructures, the ground-plan *and its alignment* must have been settled long before the actual erection was begun in the fourth year of Solomon's reign. Of the various ceremonies which in Egypt accompanied the laying of a foundation-stone, numerous anterior records remain. At Abydos, Seti I. (B.C. 1360) himself assisted in aligning a cord towards the rising sun to determine the direction of the temple axis,³ and it is not at all improbable that Solomon did likewise at Jerusalem when he prepared to build the house of the Lord. Hiram, King of Tyre, himself also was a temple-builder, and was probably well acquainted with the phenomenon of solar reflection; and as some of his architects had previously been at Jerusalem in David's time, building a palace for him (II. Sam. v., 11), they therefore were quite familiar with the proposed site, and the difficulties which would have to be overcome to obtain a due west and east axial line. The massive and costly substructures thus bear witness to the importance which David and Solomon (the latter probably in consultation with his confrères) attached to orientation, for which (as in the case of the Egyptian temples) the observation of an equinoctial solar reflection offers an adequate motive.

But the main evidence that this solar reflection was observed in connection with King Solomon's Temple comes from various allusions to it in Holy Writ. That those allusions are incidental is but natural, and does not detract from their value. The *loci classici* are three in number, and their evidence is correlative and cumulative even though each of them standing alone may be inconclusive. They are Ps. lxxx., 3; Mal. iv., 2; and Wisd. vii., 26.

In Ps. lxxx., 1-3, the reference seems to point distinctly to heliacal reflection in Solomon's Temple. Ephraim, Benjamin, and Manasseh were the tribes which are said to have encamped on the western side of the Tabernacle in the wilderness,⁴ and therefore immediately behind the Sanctum Sanctorum; and this seems the best reason why they were thus grouped by the Psalmist. The hand of Assyria was then weighing heavily on those tribes, and threatening even Jerusalem itself; hence the reiterated appeal that God would re-appear in luminous splendour to assure the King (probably Hezekiah) of Divine protection. It may be contended that the expression "the Lord cause His face to shine" applies more appropriately to the manifestation of the Shekinah. But in that

¹ Jos. Ant. iij. 6, 3.

² An oriented axis was quite contrary to the natural shape, slope and area of the site. The sole reason for selecting that site is given in H. Chron. iij., 1 and by Euseb. *Præp. Evang.* ix., 30, 5), and has never been disputed.

³ Lockyer, *Dawn of Astr.*, 173. A still earlier instance is given in *Records of Past* xij., 57.

⁴ Numb. ii., 18-22.

case how is the correlative expression "lift up the light of His countenance" to be discriminated? Both expressions occur together in Num. vi., 26, the latter in Pss. iv., 6; xlv., 3; lxxxix., 15; xc., 8; and since the phrases cannot both be identical in meaning they present two alternatives, of which one or other must apparently apply to heliacal reflection.

Secondly, we have the metaphor "the sun of righteousness shall arise with healing in his wings" in Mal. iv., 2 (iii., 20, in the Heb. text), which when read in conjunction with iii., 1, clearly suggests a radiant winged-disk. That it applies to the time of Zerubbabel's (not Solomon's) edifice is true, and the same may perhaps be conceded of Ps. cxxxix., 9—where the wings of the dawn expanding in the far east are referred to—but certainly this cannot be argued in regard to all scriptural allusions to God's beneficent wings.¹

Thirdly, in Wisd. vii., 26, is a figurative reference to "an effluence flowing from the glory . . . and an unspotted mirror of the power of God." These are words difficult to account for in any other way than as based upon a well-known heliacal phenomenon in the Sanctum Sanctorum. They are words placed in the mouth of King Solomon himself as speaker; and even critics who deny their authenticity must admit that, when viewed with their context, they show that the author (whoever he may have been) was surrounding his theme with a correct Solomonic atmosphere. May I add that I have always felt that it was this very text which suggested the title of Lambert de Lintot's well-known Masonic engraving in 1789—"My(s)ticum Sapientiæ Speculum"?

Another inquiry, one which may prove to be closely connected with the object of orientation in Solomon's Temple, concerns the provision, position, and purpose of that peculiar detail of it which, in British Freemasonry, has been traditionally transmuted into a 'Dormer.' As one of the so-called 'Ornaments' of a M.M. Lodge the Dormer has sometimes been apologetically disparaged as a modern and mythical fiction. Some Brethren may object that it does not appear on Tracing Boards earlier than the designs of Cole and Browne (*circa* 1800); and opinions may widely differ as to what our eighteenth century Brethren imagined it to be when they termed it a 'dormer.' But to stigmatize it as a pure invention² was neither safe nor seemly. Some ground for its introduction into our ritual must reasonably be presumed. Some detail, scriptural or traditional, of King Solomon's Temple must have furnished a basis for the idea of a dormer. That detail may probably have been very unlike what we mean by a 'dormer' to-day: therefore assertions as to the non-existence of *anything* of the kind³ in the Solomonic edifice are obviously precarious, even if not absurd. A prototype of some kind there must have been: and it is with that prototype (and solely with that prototype) that we are here concerned.

Now most competent Biblical scholars are agreed that in I. Kings vi., 31, the Vulgate rendering "postes angularum quinque" correctly represents the true force of the Hebrew words **הָאֵיל מְזֻזוֹת הַמִּשִּׁית** [*ha'ail mezuzoth khamishith*] which literally mean 'the projecture of doorposts was *pentagonal*.' But unfortunately very few of them seem to have grasped the fact that the Sanctum Sanctorum was separated from the naos (or Holy-place) by a *massive stone wall*, of which the *iconostasis* in a Greek or Russian church and (derivatively) the chancel-screen in an Anglican church are modern counterparts. This wall was twenty cubits (*i.e.*, about 34 feet) square in area, and was pierced,⁴ as we have seen, by a pentagonal opening; or, shall I say, by a square surmounted by a triangle which for the sake of uniformity I will assume to be equilateral. If the dimensions of the corresponding opening or 'entrance,' in Ezekiel's visionary temple (given in Ezek. xli., 3) be accepted as a guide, we may infer that its width across was about $10\frac{1}{2}$ feet (*i.e.*, six cubits),⁵ in which case its height—to the

¹ Compare Pss. xvij., 8; xxxvi., 7; lvii., 1; lxij., 7; xci., 1-4, etc.

² *Etiqu. of Freem.*, 261 (1890 ed.).

³ Lawrence, in *L. of Research Trans.*, 1914-15, 126.

⁴ Cf. Josephus, *Ant.* viij., 3, 3.

⁵ The English Bible is somewhat vague on this point, but the Sept. rendering *Τὸ ὄρθωμα πηχῶν ἑξ* is quite clear. The sacred cubit specified in Ezek. xliii., 13, would be approximately $20\frac{1}{4}$ inches.

internal apex of the triangle—would be nearly 19 feet; whilst another incidental allusion (in Isa. vi., 4) confirms the idea that it was flanked on each side by a stone pilaster supporting the סִפִּים (*i.e.*, chevron cornices) about a cubit in width. We need not suppose that this massive 'wall of partition' was absolutely solid. In any case, whatever its thickness may have been, that thickness was augmented on both sides by a substantial wainscoting of cedar—perhaps carved *in relief* and certainly overlaid by thick gold *repoussé* work—which would need stout upright posts to which the panelling and gold plates could be attached. It is important to remember these facts because by them our ritual is justified in designating this entrance through the wall a 'porch.'¹ Indeed the Septuagint terms it a θύρωμα—which in Herodotus (ii., 169) means a stone chamber with folding-doors—and inset within this 'porch' were a pair of folding-doors, made of olive-wood, elaborately carved and embellished with gold. Needless to say, these doors too must have been thick and very heavy, and therefore in ordinary circumstances they would be kept folded back against the side walls of the vestibule—opening on their hinges eastwards away from the Sanctum Sanctorum, leaving merely a heavy curtain (*i.e.*, the Veil) to separate the porch from the very sacred apartment beyond it. Presumably a stone lintel or a heavy wooden tie-beam lay across the 'porch' on its western side, to contain sockets for the upper hinge-pivots and to bear the weight of the Veil, though that is not anywhere so stated. In fact, a suggestion has been made that as such a cross-beam was formerly termed a 'dormant' (or 'dormond') it is this beam which was meant to be an ornament of the M.M. Lodge, though "the interpretation of it has been lost."² But in any case there must have been above the heavily embroidered tapestry curtain an empty triangular orifice,³ containing an area of about forty-seven square feet, and it is to this curious triangular aperture that I prefer to think our traditional 'Dormer' owes its origin, although on our Tracing Boards it is almost invariably represented as semi-circular in form.⁴ Its ordinary purpose was to allow the smoke of incense rising from the golden altar to pass over the Veil and penetrate into the Sanctum Sanctorum—thus giving to that oblation the symbolic significance implied in Numb. xvi., 46, and Rev. viii., 4—whilst at the same time the diffused light emanating from the Radiance over the mercy-seat would have egress into the Porch and "give light to the same." Thus, like the M.Masons' Lodge, of which we know it is the symbolical prototype, its one and only illuminant was the Master's own "light from above," above an impenetrable Veil, appropriately serving to express that gloom which rests upon the prospect of futurity.

But was that all? May not the orifice have served another purpose, too—as an adjunct for securing a heliacal reflection in the Sanctum Sanctorum on certain occasions? There are two other facts (strangely overlooked!) which confirm this view, and cannot otherwise be readily accounted for. Let me put them in the form of questions. Firstly, why did the Temple court have an East gate, seeing that Jerusalem lay to the west of it? That the court did have E., N., and S. entrances no one need doubt: the respective guards appointed for them being specified in I. Chron. xxvi., 14, 15. But no houses or buildings stood east of the Temple; nothing whatever obscured its prospect across the Kedron valley to the shoulder of Mount Olivet. The majority of worshippers approached from the west,⁵ and therefore had to pass around outside the wall of the court before gaining access by either of the gates. The significance of this detour needs no comment. Secondly, why did Solomon introduce two new and larger cherubic figures in the Sanctum Sanctorum? There is no ground for supposing that the two golden cherubim upon the ark were gone; if they had been gone Solomon would naturally

¹ Eupolemus says it was "roofed with panels of cedar": Eus. *Præp. Evang.* ix., 34, 8.

² Note by R.N.O. in *Misc. Latom.* iv., 123.

³ Ezek. xli., 17.

⁴ One notable exception being the "John Browne" 3° design (1798) now belonging to W.Bro. T. M. Woodhead, of Baildon, Yorks. It also is triangular in the צִיָּא of 4° A. & A. Rite.

⁵ A viaduct across the Tyropœan valley to a gate called Shalleketh (שַׁלְלֶכֶת) behind the Sanctum Sanctorum was constructed by Solomon for general use (I. Chron. xxvi., 16) by those approaching the Temple enclosure.

have replaced them. Only after much consideration would he¹ add any accessories in the sacred shrine. And such accessories, too! The commandment which forbade the making of graven images seemed thereby broken in the sanctuary itself, and in comparison with the former cherubs the new ones were colossal in their size—ten cubits (more than 17 feet) in height, and a similar width from tip to tip of their outstretched wings. And whilst the small cherubs were entirely concealed behind the Veil, the gilded tips of the two interior wings of the larger cherubs met “in the midst of the house.”² and must therefore have been visible through the orifice above the Veil—meeting just in a horizontal line through the very centre of the triangle.

I have (in anti-Masonic works) met with the somewhat startling allegation that Solomon sinned grievously in the sight of the Lord by inviting the co-operation of the two Hiram, especially of the president of an idolatrous building fraternity at Tyre, because thereby the Jewish King allowed the insidious innovation of Dionysiac Mysteries in which the Dormer and Cherubim were adjuncts.³ How this view can be reconciled with God’s apparent approbation of the work when completed (I. Kgs. viii., 11) I fail to see: and to my present audience probably no serious refutation of it is necessary.

From the two foregoing facts (however else they may be explainable) it will be obvious that on the equinoctial days, when the sun rose due east over the summit of Mount Olivet, it darted its rays immediately through the aperture into the Sanctum Sanctorum, where they were caught up and reflected by the glittering tips of the cherubic wings, producing precisely the same phenomenon which was so momentous in temples in Egypt and elsewhere. The same idea is indicated in an illustration of a Phœnician tomb, given by Finlayson in his book on *Symbols of Freemasonry* (facing p. 56). How significant indeed is the injunction to “mark well the entering in of the house, with every going forth of the sanctuary,”⁴ and the frequent Biblical metaphor of God *lifting up* “the light of His countenance” as a mark of favour to His people.

The story of the method devised for selecting a worthy successor to H.A.B. is another obvious reference to the same idea, being well adapted for ascertaining to what extent solar reflection was understood by various candidates: whilst to Brethren in the Royal Arch who have passed the Chair of First Principal yet another covert allusion to the same phenomenon will readily come to mind. The same idea may also account for the paradox that in an English Craft Lodge both the Wardens occupy places where certain duties said to be entrusted to them cannot possibly be performed by direct solar observation.

This brings me back to my previous reference to the Sacred S—— said to have been discovered by the J.W. in the west. The question, ‘What was that Sacred S—— *per se*?’ is one not essential to our present subject: but the question, ‘Of what was that Sacred S—— a symbol?’ does closely concern it. My own conviction expressed elsewhere⁵—that the substituted G on our Second T.B. represents not the simple Tetragrammaton of Hebrew theology, but the highly developed form of it called the *Shem Hamphoresh*, or Tetractys, composed of ten letters peculiarly arranged within an equilateral triangle, which was well-known also among the Pythagoreans—may not be as convincing to other Masonic students as it is to me. But that the S—— (whatever its actual form may have been) was a symbol of something connected with the Sanctum Sanctorum is a postulate far simpler: a postulate which *pro tanto* may readily be conceded, and one which in that case furnishes confirmation to the present argument for heliacal reflection visible through a triangular aperture above the Veil. At every turn the phenomenon confronts us as an integral secret of the Craft, to which we have here the key.

¹ Or David, if the reading in I. Chron. xxviii., 18, be preferred to I. Kgs. vi., 23.

² See I. Kgs. vi., 27. They stood somewhat behind the ark, side by side, facing eastward (II. Chron. iii., 13), differing in this respect from the Mosaic figures (Ex. xxv., 20).

³ Bro. Cockrem refers to the same idea in *Mas. Secs. Jour.* ii., 35.

⁴ Ezek. xlv., 5, and xliij., 4. Cf. Waite’s *Sec. Doct. in Israel*, 210, and the Crossley Collar Jewel 1799-1800 illustrated in *A.Q.C.* xxvi., 5.

⁵ *Trans. of Manchester Assn. for Mas. Research* vi. (1915-16), 22-24.

Having now examined the evidence that in ancient times and in many countries this securing of heliacal reflection by means of the orientation of temples was regarded as a matter of supreme importance, let us turn to the question, 'Why?' We have seen how intimately solar reflection may have been—and probably was—connected with the Sanctum Sanctorum of Solomon's Temple, just as it was with many ancient temples in other lands. But, before enunciating an ætiological theory of my own, let me eliminate two serious moral questions which emerge from the foregoing hypothesis. They are:—

- (1) Was this heliacal reflection identical with that mysterious phenomenon which in Scripture is called "the Glory of the Lord"?
- (2) Was this orientation, for securing heliacal reflection, a superstitious cultus inherited from and involving heliolatry?

(1) In Scripture we find numerous allusions to a mysterious splendour, called the "Glory of the Lord." That it is recorded as being an actual physical luminosity is certain; and that it was regarded as supernatural is equally certain. Are we to admit that the true explanation of a phenomenon thus attributed to the Divine Shekinah lies in heliacal reflection? In effect this would be to acknowledge that Moses and Aaron, Solomon and H.A.B. all connived at a continual hierarchial imposture—claiming a supernatural cause for a recurring phenomenon which they could not avoid knowing to be merely natural. Only with reluctance could we acquiesce in an imputation so grave, affecting not only the credit of eminently pious men but even the credibility of Scripture itself? Does truth demand such a surrender? Let us examine the evidence.

The phrase כְּבוֹד יְהוָה [*kevod IHVH*] "glory of IHVH" is a technical one, usually (if not invariably) denoting that mysterious radiance which was given as a manifestation of God's presence among His ancient people, and was regarded as localised between the golden cherubs upon the ark of the Covenant, not occasionally or intermittently but continuously, during several centuries. Though not itself the Shekinah, the Shekinah was said to be the Divine Cause of it, and made it a permanent "Presence of the Lord." Now although the ark itself was entirely concealed from view by the Veil, the existence of the aperture (on which stress has already been laid because it is familiar as 'the Dormer') between the Sanctum Sanctorum and that apartment into which many priests entered not merely once a year but every day, fulfilling their official duties, furnished incessant opportunities for them to know whether the popularly-supposed radiance above the ark was justified by fact; therefore a unanimous and persistent deception on their part would be inexcusable, and is not *a priori* probable. And, if we grant that a glow from the Sanctum Sanctorum was constantly and daily seen by those who ministered in the Temple, then we may as well acknowledge that it was of supernatural origin; at all events it could not have resulted from a solar phenomenon which occurred but twice a year.

This argument, however, is to some extent discounted if we are content with the view of those critics who maintain that, because the 'glory' is not definitely said to have been visible *continuously*, it appeared only on those occasions when the High Priest went into the Sanctum Sanctorum, that is to say, only once a year on the Day of Atonement. With equal force it might be contended that nothing in the available evidence affirms that the radiance was even at any time an objective one, but was merely a metaphor for a sublimation of the high priest's mystical faculties. This would be an argument difficult to confute and would involve a very wide digression from our subject. But if we concede that the "glory of the Lord" was an objective radiance we must face two alternative corollaries, and each is equally fatal to the theory that the radiance could have been caused by heliacal reflection—which is our present query. The old and conservative view is that not merely was the Day of Atonement statute (Lev. xvi., 29, 34) of Mosaic origin, but that its elaborate ritual was (in all essential details) duly and annually performed in the Solomonic temple, even though that fact is entirely unrecorded. In that case the "glory of the Lord" and the Day of Atonement ceremonial were contemporaneous. But as the Day of

Atonement was a *lunar* fixture—"the tenth day of the seventh (lunar¹) month"—it could not invariably have coincided with the (autumnal) equinox. Doubtlessly both events fell usually within a few days of each other; but in this matter a miss was as bad as a mile. The temple being aligned *due* east and west, unless the Day of Atonement was regularly fixed to coincide with the very day of the equinox—which certainly was not the case—there could have been no heliacal reflection on that occasion; and "the glory of the Lord" (if, as the critics have asserted, it was visible on that day only) cannot be explained away by any coincidence therewith.

The alternative view is that of those 'advanced critics' who contend that the Day of Atonement ceremonial did not come into practice until long after Solomon's Temple had been destroyed by Nebuchadnezzar in B.C. 588. Zerubbabel's Temple certainly possessed neither ark nor "glory of the Lord." The offering of incense and atoning blood then took place in front of a bare stone, which was supposed to have been the base on which the ark formerly had stood; and although I personally think this points to a genuine survival from the earlier and brighter era rather than an attempt to simulate antiquity, those of the reverse opinion are precluded from connecting the "glory of the Lord" with the Day of Atonement by their own contention that not until the former had passed away did the latter come into vogue. Thus, whichever alternative is adopted, we are forced to the same conclusion that the "glory of the Lord" cannot be attributed to heliacal reflection, and both phenomena are vindicated from the grave imputation of imposture involved in such an attribution.

In Post-Exilic times there was undoubtedly a connection of the *high priest* with heliacal reflection; but to avoid confusing the issue it will be better to defer consideration of that connection until later. I will now merely point out that though the high priest on the Day of Atonement did (in Maccabean times) enter the Sanctum Sanctorum no less than four times during the course of the ceremony, it is very difficult to suppose that even his first ingress could have taken place at the moment of sunrise, when alone the heliacal reflection could have been visible.

(2) The other grave moral question emerging from our hypothesis is—Was this orientation of temples, for the purpose of securing heliacal reflection, a superstitious cultus derived from and (to some extent) involving the persistence of heliolatry? There was at one period a literal sun-worship in Egypt; but it was only during the brief supremacy of the Aten cultus under Amenophis IV. (B.C. 1400), and in the political revolution which ensued it perished abruptly and absolutely. It certainly had nothing whatever to do with the orientation of those grand Egyptian temples we have been considering. In fact, the temples at Luxor, Philæ, Abydos, Denderah and Medinet Habu were not even shrines of Ra or such quasi-solar divinities at all; and the same is of course true as regards most of the orientated temples in India and Greece.²

The real aboriginal home of sun-worship seems to have been Babylonia. During most of the historical period of Babylon and Assyria the solar orb, in an animistic sense, was adored—and it was adored *towards the east*. But as regards the Hebrews, Prof. Robertson Smith is doubtlessly correct in saying³ that notwithstanding their national proneness to idolatry there is little if any trace of sun-worship among them until they fell under the Assyrian influence in the eighth century B.C. Although we do read of sun-worship being practised in the court of King Solomon's Temple, that is not until a very late period (II. Kgs. xxiii., 5 and Ezek. viii., 16), and men then turned their backs on the temple of the Lord to adore the rising sun. There is just a bare possibility that the abstruse מַמִּיִּם [*khammanim*], which are mentioned some seven or eight times in the Old Testament⁴ as associated with that solar cultus and are translated 'sun-images,' may refer to disks or metal-mirrors used for heliacal reflection.

¹ Jos. Ant. iii., 10, 3.

² In Greece temples dedicated to deities usually have their principal entrance facing eastward whilst in those dedicated to heroes the reverse is the rule. Very few are due east and west. Anderson and Spiers, *Arch. of Greece and Rome*, 54.

³ Robertson Smith, *Relig. of Semites*, 127.

⁴ Lev. xxvi., 20; Isa. xvij., 8; Isa. xxvij., 9; Ezek. vi., 6; etc.

But the Hebrew name is suggestive of heat rather than light, and here again the references are all of post-Solomonic date—much too late to serve as a basis for any inference concerning the motive of the alignment of the Solomonic shrine. A more attractive theory would be that the **עֲפֹד** (*ephod*) which Gideon made at Ophrah (Judg. viii., 27) and the similarly-named accessory in the sanctuary at Nob (I. Sam. xxi., 9) were disks intended for that purpose; but the data is far too meagre for judgment to be safe, and we are thus driven to conclude that not only is proof entirely lacking that the orientation of temples (especially of Solomon's) was a vestige of primitive Semitic customs tainted with idolatry, but on consideration the fact becomes clear that such orientation and heliolatry are ideas mutually incompatible, since the later involved the *worshippers facing eastward* towards the rising sun.

Let us now clear extraneous matters from the argument, and revert to the solution of our main question why solar reflection was a matter of such profound importance as to account for the orientation of scores of ancient temples—of which Solomon's was one. Firstly, we have seen that 'orientation' in olden days meant setting the pronaos—not the sanctuary—towards the rising sun, and that this apparently was done with the object of obtaining heliacal reflection on certain periodic occasions. Secondly, we have seen that 'orientation' was unconnected with heliolatry. We shall not need to apologise for it, nor to justify it from imputations of imposture or heliolatry, if (as I think) a more natural and noetic alternative can be assigned. To me it seems clear that in the great majority of instances the purpose of orientation (or 'occidentation' if we would term it correctly) was more utilitarian than religious. Among the many functions of the hierarchy that of forecasting the proper times and seasons for various agricultural operations, as well as religious festivals, was of perennial importance; and, as we have seen, this work necessarily involved a rectification of the lunar calendar from time to time by means of recurrent solar phenomena.

In Egypt this rectification took the form of an annual intercalation of eleven days: by imputing thirty days each to six of the lunations (instead of the actual 29 d. 12 hrs. 44 m. 3 secs.), by adding five epagomenal days, and (at a subsequent period) by adjusting the residual discrepancy by means of observations of a Sothic year (365.25339 days).

But in Palestine the plan adopted was very different, namely, the intercalation (at irregular intervals) of an entire lunar month—neither more nor less.¹ This plan was derived from Babylonia, where a thirteenth month was inserted whenever the twelfth lunar month ended more than thirty days before the vernal equinox: but the unvarying sabbatic intervals among the Hebrews avoided the complications resulting from the rule in Babylonia that the commencement of a seven-day week must coincide with the commencement of a month.

That this Jewish system was not universally approved is clear from the *Book of Jubilees* (first century B.C.), a principal object of which was to advocate a reformed calendar based entirely on solar considerations. Its anonymous author (in ch. vi.) strongly denounces the intercalated lunar month, and proposes to substitute a solar year of 364 days—made up of twelve calendar months: one containing thirty-five days followed by two containing twenty-eight days each, and so on. There is, however, no evidence that his novel idea was received with any favour among his fellow-countrymen, who were quite content to leave such matters in the hands of a naturally conservative Sanhedrin.

So far as the date of compilation of I. Kings is authoritative,² the statement in vi., 1, that Solomon's Temple was commenced in the 480th year after the Exodus implies that some system of reckoning by solar years had long previously been in use among the Hebrews, and that (*pace* chronological experts) it was at all events an *approximately* correct one. How long previously is a question that need not detain us here, since all we are concerned to know is that the calendar was systematically corrected in Jerusalem in the time of Solomon,

¹ Tract *Sanhedrin*, 31-36. Eisenstein (in *Jewish Ency.*) says, "it is of the highest antiquity"; but I think that is an over-statement.

² That it was compiled in Pre-Exilic times is implied in viij., 8; ix., 21; xi., 36; etc.

and we have seen that it could have been and in all probability was corrected by observation of heliacal reflection—a system which continued in vogue until the fourth century A.D.

Although, therefore, no actual record is available of this system of annual rectification as long ago as the era of King Solomon, the inference in its favour gains a high degree of probability by the absence of evidence of any other method. A curious assertion of Apion of Alexandria is quoted by Josephus¹ to the effect that Moses erected pillars outside the tabernacle to act as gnomons, that their shadows might mark the sun's daily course in the sky. Josephus himself denies that either Moses or Solomon ordained any such pillars. But that the pillars Boaz and Jachin were erected by Solomon's order is beyond question; and remembering the prominence accorded to their construction we may reasonably expect that they served some important purposes, more especially if they did not support an entablature. Was one of those purposes that of acting as indicators? Their duality and situation would render them unsuitable as gnomons for denoting the passing of any sub-divisions of the day (even supposing such were then known), but they might well have been so fixed as to mark the limits of solar amplitude at the solstices (28°). Eusebius says² Anaximander of Miletus (610-547 B.C.) was the first to construct 'gnomons' for this purpose, but it seems more likely that Eusebius was confusing it with the introduction of the sundial from Asia into Greece.³ Perhaps, however, I ought to apologise for thus bringing another vexed question into an argument already thorny, so I forbear to press it.

Now, as a concluding retrospect, let us see where our enquiry has led us in regard to the orientation of Masonic Lodges. I will not presume to question the statement of W.Bro. Vibert⁴ that amongst Operative Masons in England a 'Lodge' was a technical term from a very early date denoting the temporary shed put up adjacent to the structure in process of erection, and used by them as a workroom. How far the mediæval builders were particular as to the actual orientation of those 'Lodges' I cannot say. To get all the advantage of daylight they would naturally choose the south side of the structure for the site of their shed, and (as nearly as circumstances permitted) they would align it east and west; but whether the east end was in any way distinguished inside such a workshop we can only conjecture.

But to Bro. Vibert's statement I venture to add that in course of time the usage changed. Among speculative masons in the eighteenth century the term 'Lodge' had come to mean an 'assemblage of brethren' as well as the place where they met.⁵ Nor did the fluxion stay there. Sometimes the term was applied to the tressel board, and that because in a general sense it had then attained that larger and metaphorical signification which it still retains, viz., as a synonym for the whole world-wide Fraternity. So, too, the work carried on in the 'Lodge' took on a larger meaning. No longer was the work that of preparing lithic materials. It became the performance of ceremonies of admission to various grades of dignity. But need I say that, in the sense in which Freemasonry is understood to-day, the 'work' extends far beyond the business transacted in Lodge-rooms? Therein the Mason is still instructed how to apply certain tools to his conduct. But the sphere of his 'labour' lies outside—the circle of his social environment has become the workshop wherein his own and other souls are to be morally shaped and embellished for inclusion in the Grand Temple Above—eternal in the heavens. Consequently 'Lodge' and 'workshop' in Speculative Masonry have long ceased to be synonymous terms.

And when we remember that in the Lectures the clause about the orientation of Lodges occurs in juxtaposition with cognate figurative phrases concerning their (or 'the Lodge's') vast extent and sanctified site, supporting pillars and interior

¹ Jos. *Cont. Apion* ii., 2.

² Eus. *Præp. Evang.* x., 14, 11.

³ Herod. *Ext.*, 109.

⁴ Vibert. *Story of Craft*, 8.

⁵ The word "Lodge" is not of English origin. If Cesar Cantu's derivation of it (quoted by Leader Scott in her *Cath. Build.*, 19) is correct, it must have come to England with the "Italian Architects" (i.e., Comacines) alluded to by Aubrey in 1691; thus the subsequent change was really a reversion to its original signification.

canopy, we see in which direction we are to look for its true signification. Concerning the actual orientation of their Lodge-rooms our eighteenth century Brethren had become even less particular than we are to-day, since they far more frequently changed their rendezvous from one tavern to another. The actual direction of their Lodge-room must have been towards any and every point of the compass. Yet they scrupulously maintained the traditionary hypothesis as to their due orientation—or shall we not rather say as to the due orientation of the *symbolical Lodge*, i.e., that which subsequently was delineated upon the Lodge-board, and which in common parlance was frequently denominated 'the Lodge'? When they said, "Our Lodges are situated due east and west," they may have meant, "We place our Lodge-boards due east and west," or they may have meant, "We regard our Lodge-rooms as lying theoretically due east and west," but in either case they meant that they symbolize the fact that the synthetic Lodge of the Fraternity faces the Dawn of the Everlasting Morrow.

So the expression harmonizes well with the other collateral references to 'the East' which occur elsewhere in our ritual, and which collectively point to the perpetuation of a practice in operative times, of so orienting temples as to enable them to be used for heliacal reflection to assist in the rectification of the calendar. Exactly when the secret of its true meaning and utility became lost we may probably never know; but the tradition seems to indicate that it survived in the Craft long after the general adoption of the Julian calendar had rendered such empiric methods obsolete.

Let me therefore summarize the principal factors which seem to point to vestiges of this half-forgotten Masonic mystery underlying the orientation of Lodges; taking them in the order in which we considered them—not necessarily in the order of their relative importance:—

(1) We have the three reasons assigned, in our ritual, for this veneration for the east—a veneration which is purely hypothetical—namely, a physical reason: to mark the sun's position at its rising; an intellectual reason: to honour the east as the cradle of learning; whilst 'the last and grand' reason for orientation was clearly to denote the importance attached to the equinoctial alignment of Solomon's Temple, which involved praying *towards the west* and thereby reversing the more primitive position during prayer.

(2) We have seen that considerations apparently of heliacal reflection had much to do with the alignment of temples in ancient times, both in Egypt and other countries; and therefore it may reasonably be regarded as an old operative secret in Masonry.

(3) We have cumulative Biblical evidence that this heliacal reflection was known and practised in connection with Solomon's Temple also.

(4) We have the importance attached to the *Μεσότοιχον*, or 'Porch' before the Sanctum Sanctorum, and to that peculiar triangular orifice which was certainly above the Veil, and which may perhaps be the prototype of our 'Dormer'; and we have seen the probability that the phenomenon of heliacal reflection was associated with them.

(5) We have the position of the W.M. in the Craft Lodge (and *a fortiori* in the Mark Lodge) with his back to the rising sun; and *mutatis mutandis* that of the Wardens whose duty is 'to mark' that luminary at other times. And to this I may add (for the duly enlightened) certain peculiar ss. attaching to the chairs in the Mark and Royal Arch.

(6) In the Craft Degrees we have allusions to the Sacred S—or Tetractys seen in the West by the J.W., and corresponding allusions in the Royal Arch to a Sacred Delta illuminated from the zenith. Brethren who have studied the rituals of the 16°, 17°, 32°, and especially the 28°, in the A. and A. Rite will remember other variants of the same Royal Secret—which cannot be discussed in the present paper.

(7) We have the prominence given to the glory of the Lord, the cherubim, and inscription on the petalon, which form the chief details in the armorial bearings of the Grand Lodge of England.

(8) We have the time-immemorial association of our festivals with holy-days which for many centuries have been commemorative of the two SS. John, and which practically coincide with the solstices. The many curious customs (more or less distinctly traceable to ancient heathen rites connected with the solstices) which prevailed in mediæval times may well have caused the observance of those festivals of SS. John to have descended through the Guilds to the Craft of to-day. In times not very remote the glow of 'S. John's fires' could have been seen at Midsummer in most countries, from Scandinavia to the Mediterranean; whilst many old Yuletide festivities are still intertwined with the Nativity commemoration.

(Lastly.) We have the legend of the Evangelist S. John's patronage of the Craft which was dealt with in *A.Q.C.* in 1895¹ by our late Bro. Dr. Chetwode Crawley, who cited it from a work published by Bro. Richard Linnecar (of Wakefield) in 1789; and as it has a somewhat remarkable bearing on our present subject may I venture to repeat the pertinent passage again?

"Zerubbable continued patron of masonry until the destruction of Jerusalem by Titus: Lodges were then broken up and the masons were dispersed . . . At last they deputed five of the most eminent brethren to go to St. John the Evangelist, who was then Bishop of Ephesus, to entreat him that he would honour them with his patronage. St. John told them that he was very old, being then turned of ninety; but to support so good and ancient an institution he would undertake the charge; and from that time all Lodges are dedicated to him."

Its bearing upon our present subject is in connection with a custom which in Post-Exilic Judaism seems to have superseded the former heliacal reflection in the Sanctum Sanctorum, and of which (as stated on p. 18) I deferred the consideration until the main thesis was concluded.

After the Jews' return from their captivity in Babylon, as the Ark and Cherubim had ceased to exist (and apparently the triangular aperture or 'Dormer' too), the same solar observations, which were so essential for the annual rectification of the lunar year, were effected, either at the equinox or (more probably) at the solstices, by the high priest taking up a certain position, not in the Sanctum Sanctorum of the rebuilt Temple, but at the altar of incense or somewhere adjacent thereto, and there reflecting the eastern sunrise on the appropriate days by means of the diadem which was attached to his mitre. That golden fillet, bearing the inscription so familiar to Freemasons קדש ליהוה "Holiness to the Lord," was called a πέταλον by the Greeks who followed the Septuagint.

The curious fact about this petalon is that Polycrates,² who was Bishop of Ephesus in A.D. 180, declares that it was worn likewise by his predecessor St. John, apparently for the purpose of fixing the time of Easter. If (as Dr. Oliver asserted³) the legend originally contained the words "having been in the early part of his life initiated into Masonry," instead of "to support so good and ancient an institution" (as quoted above from Linnecar), we have only to regard *Masonry* as synonymous with *mysteries* to see that the statement really meant that St. John in his early days had been initiated into a knowledge of heliacal reflection which was usually confined to the Jewish priests, and which through the destruction of their Temple in A.D. 70 seemed about to perish altogether.

A similar tradition about wearing the πέταλον is likewise related by Epiphanius about St. James the Just,⁴ and by Valesius about St. Mark the Evangelist,⁵ unless perchance he had misread "John Mark" instead of "John the Apostle." In any case the tradition is not so wildly improbable as some writers have assumed, so far as its use for determining the equinox (and consequently

¹ Crawley, *A.Q.C.* viij., 157.

² Eus. *Eccl. Hist.* v., 24.

³ Oliver, *Dict. of Sym. Mas.*, 103. Cf. Tuckett's art. in *Mas. Record* i., 374.

⁴ Epiph., *Cont. Haer.* iij., 2.

⁵ Valesius, *Gk. Hist.*, 155 (1693 ed.).

the time of Easter) is concerned, and it throws a new light upon the reference of those old catechism clauses which have puzzled most of us:—

Q. How many angles are there in St. John's Lodge?

A. Four bordering on squares.

* * * * *

Q. How is the Meridian found out?

A. When the Sun leaves the South and breaks in at the *West end of the Lodge*.¹

Perhaps also it may throw light on the mysterious "facultie of Abrac" in the much-disputed *Locke MS*. Oliver shrewdly guessed that Abraxas there referred to the sun "at the first hour of his rising," and may not have been very far from the truth in saying "the facultie of Abrac was the art of raising a horoscope or figure of the heavens at a certain given moment of time, and every almanac-maker at the present day is acquainted with the process."²

These, however, are points which I must leave wiser heads to determine. My own object has been to establish the thesis (I hope, successfully accomplished,) that in the heliacal reflection at sunrise, both in King Solomon's and many other ancient Temples, we have not only the real origin of the orientation of Masonic Lodges, but also a primitive means devised for the rectification of the calendar, and preserved for centuries as a secret connected with the Building fraternities from whom so much of our symbolism has been derived. If in seeking that object I have at times seemed discursive, I must plead my earnest desire to combine thoroughness with perspicuity in the investigation of a subject which has not hitherto been directly attacked by other (and superior) scholars.

A vote of thanks to Bro. Covey-Crump for his interesting paper was unanimously passed, on the proposition of Bro. L. Vibert, seconded by Bro. R. H. Baxter.

Bro. LIONEL VIBERT writes:—

We must all be grateful to Wor. Brother Covey-Crump for the paper which we have just listened to, and we can appreciate the amount of research and labour that has gone to its composition.

When we speak to-day of our Lodges as orientated, when we refer to our principal Officers as situated E., W. and S., we are in fact, as we all know, speaking symbolically. In this very building there are Lodge Rooms laid out in three different directions, and it is a mere accident that to-night we do in fact approximate to the true cardinal points of our ritual.

But the question that the writer has set himself to analyse is, Why did the Craft place its Officers in those positions? and incidentally he has reminded us of yet another association with the movements of the sun, namely, the veneration the Craft has always paid to the two solstitial festivals, St. John's Day in Harvest, a set day of meeting for our own Lodge, and St. John's Day in Winter. True, the festival of the Evangelist does not occur on the shortest day; that is assigned to St. Thomas, who as it happens is also a patron Saint of architecture. But the Craft has always preferred the Evangelist as a patron.

And yet there is no clear reason why this should be so. Bro. Covey-Crump mentions the eighteenth century story of St. John at Ephesus consenting to be Grand Master. Bro. Tuckett has shown us, in the August number of the *Masonic Record*, that this story existed in all probability as part of a MS. lecture before it was printed by Linnecar. Bro. Covey-Crump now reminds us

¹ From *The Gd. Mystery* (1724); the concluding words are italicised in the original.

² Oliver, *Rev. of a Sq.*, 273.

that at a very early date St. John was regarded as having preserved for the Church, and for the purpose of determining the date of Easter, the secret Jewish method of recognising, not the solstice, but the equinox. We have numerous instances of Lodges accustomed to meet on either or both festivals. But there for the present I must leave the question, as its consideration would involve a serious digression.

It seems to me that before we ask WHY our officers are placed E., W. and S., we should ask WHEN they were first so placed. And I fear that Bro. Covey-Crump would have some difficulty in establishing that our present arrangement is earlier than, or was always observed in, 1717. But the real question after all is not as to the Officers, but as to the Lodge itself; and the writer's suggestion, if I appreciate it correctly, is that the Masons preserved a tradition of the true significance of orientation which the Church had lost. He does not suggest, I think, that the Craft had a secret method of orientation, and naturally their Lodges as workrooms were built where they would best serve their purpose and get the most light and shelter, and that would be E. and W. along the South side of some wall of the building. But it is quite arguable that while the workrooms faced as they might, and the workmen within them arranged themselves as best they could, yet there was always preserved a tradition of the importance and true significance of the East in worship, a tradition quite possibly indicated in their ceremonies.

The greater portion of the paper is taken up with the question of this Eastward facing in connection with K.S.T., and this is a point I must leave to those expert in this most difficult subject. The suggestion of a triangular opening over the door through which the luminosity within was visible is of great interest. But when it is claimed that this was the Dormer of the eighteenth century lectures, the chain of reasoning seems to me to be incomplete. If I understand it correctly we are to suppose that the tradition of this opening was preserved by the Craft. But when was it first described as a Dormer? If the first person to use the word meant by it a window, this is not such a window; a dormer is a window in a roof. If he meant, as someone has recently suggested, a dormant, *i.e.*, a beam, then that is not an opening. I am inclined to think that the first user of the phrase had in his mind nothing more than the windows of narrow lights of I. Kings vi., 4.

The general question of orientation I must leave to others to discuss; but there are three points that occur to me. Bro. Covey Crump speaks of the pre-historic practice of orientation, but is it not the fact that buildings in early times were aligned not by the East but by the North? The sun's place of rising and setting varied daily, but men very soon discovered that the Pole Star always gave due North (sufficiently accurate for their purposes), and it was not perhaps until ages later that they learnt the true course of the sun's movements and were able to observe the East accurately with its help. Again, is it not possible that in some cases the very earliest temples faced East for the plain and practical reason that their inmost recess was thereby illuminated at the earliest possible moment every day; and that, once the day's ceremonies were over, the circumstance that their interiors were in darkness by mid-day or soon after was of no great moment? Thirdly, Bro. Covey-Crump tells us that if the Day of Atonement did not actually coincide with the Equinox there was *no* heliacal reflection; but is this quite so in this particular case? We have here not the long passage of the Egyptian Temples, but a comparatively short distance between the open and the Holy of Holies. The sun would rise within a degree of due East for some days either side of the Equinox, and there would, I suggest, be *some* manifestation of the phenomenon on all those days, culminating, of course, on the true equinoctial date. A degree of variation represents one foot in forty roughly, not enough, surely, to exclude the rising sun from shining through and reaching the golden wings of the Cherubim.

Although I do not think the paper has *proved* the writer's theses, yet I would wish to say how very interesting and stimulating I have found it; of this I said something when proposing the vote of thanks in Lodge.

Bro. RODK. II. BAXTER writes:—

I am particularly interested in the parts of the paper relating to the Temple of King Solomon.

A reference to the Ordnance Map of Jerusalem shows that the wall at the Wailing Place, which is generally regarded as being part of the original enclosure, runs due North and South, so that it is fair to assume the Temple itself was due East and West, as the whole scheme is assumed to have been laid out on rectangular principles.

There is some difficulty in reconciling the Biblical account in I. Kings vi., 21, with the statement in the same book and chapter, verses 31 and 32. In the first case it is said "he made a partition by the chains of gold before the oracle," whilst in the second we read "and for the entering of the oracle he made doors of olive tree: the lintels and the side posts were a fifth part of the wall." Bro. Gordon Hills, commenting on my paper *The Architectural Style of King Solomon's Temple*,¹ implied that these chains were merely ornaments applied to the surface of a partition wall, and that the fractional dimension quoted referred to the width and not to the thickness of the masonry. Bro. Covey-Crump, quoting from the original Hebrew and from the Vulgate, now gives a fresh translation of the words, by which he tries to prove that the opening was pentagonal and that a horizontal beam split it into two parts, thus forming a triangle over a rectangular doorway. Such an opening (or, rather, double opening) is certainly to be found at the so-called Treasury of Atreus at Mycenæ, but whether the upper triangle thus formed was for the purpose of any heliacal reflection I am unable to conjecture, as none of the published plans I have seen has a "North-point" attached. Triangular arches (if they may properly be so called) were certainly known to the ancient Egyptians, and are to be found over the chambers in the pyramids. After all, however, I fear our author's theory is based on a misunderstanding of the words. *Postes angularum quinque* simply means "posts of five angles," and this description could quite well apply to a rebated post, which signifies that the doors hung to these posts could open in one direction only.

Our author is on safer ground when he speaks of the lintel itself. A dormant tree is described in Gwilt's *Encyclopedia of Architecture* as the lintel of a door, and Parker, in his *Glossary*, uses the words dormant tree and dormond as meaning a large beam lying across a room. It is, therefore, easy to understand how these words came to be corrupted into dormer, more especially as the modern equivalent of the word is sleeper.

So far as the placing of the Wardens in an English Craft Lodge is concerned I have always assumed that they were to *mark* the sun at its setting and meridian respectively. In this connection mark means to represent and not to observe, and the point cannot be too strongly emphasized.

The whole subject of the paper is of great interest, and our Brother is to be congratulated on having attempted to solve the different problems in connection with it, even if he has in some cases set up theories which he has found afterwards not to be tenable.

Bro. B. II. SPRINGETT writes:—

I should like to add my personal tribute of thanks to our Bro. Covey-Crump for his very valuable and informative paper, but I should like to ask him, in no criticising mood, but only asking for additional information, why he has omitted any mention of the orientation of open-air Temples, such as those at Carnac, Avebury, Stonehenge, and elsewhere. When in Brittany last year, spending some days amongst these grand remains, I specially, with a compass, took up this question of Orientation. I found that at the largest collection of stones (Menhirs) that of Le Menec, just outside Carnac, while the Cromlech and

¹ A.Q.C. xxxiii., 114.

the nine alignments are due East and West, the direction of the Guide Stones, from the Sacrificial Altar at the centre of the base of the semi-circle, is N.55 E., or about the same as Avebury, apparently for the May Festival. Adjoining Le Menec, almost continuing the alignments, are Kermario, where the direction is evidently for the Equinoxes, and Kerlescan, apparently for the Winter Solstice. Of course, our ancient Brethren must have depended only on shadows in these open-air Temples, and not, as in the closed-in structures, on a beam of sunlight at a computed moment.

Great care was evidently taken with this question of Orientation by the Druids in Brittany. The Tumuli, as far as I could judge, are very carefully erected due E. and W., while the Dolmens beneath them are N. and S. Again, at Crucarneau, near Erdeven, there is a square cromlech, the only one I have met with, where the four sides exactly correspond with the points of the compass.

With respect to the entrances to Temples, as that at Jerusalem, facing East instead of West, Lockyer, quoting Josephus, says (I cannot myself find the reference to confirm this) that the entrance to King Solomon's Temple was oriented to face the Vernal Equinox, similar, he adds, to St. Peter's at Rome.

Bro. Dr. CHAS. CURD writes:—

Bro. Covey-Crump's exhaustive investigation on the subject of the orientation of buildings does not, I think, throw much real light on the orientation of Masonic Lodges. It is, I believe, recognised that Places of Worship and Temples from Neolithic man down to early Christian days were 'oriented' to some particular point in the Heavens to mark a recurring event in Time, and in many cases, if not all, to serve a highly dramatic or tragic purpose in the worship of the Deity, and the paper shows us that the Hebrews from the institution of the Tent Tabernacle and through the First and Second Temples made full use of the practice of their idolatrous neighbours, making use of the Heliacal Reflection to deepen the religious awe of the people and to enhance the power of the Priesthood without in any way involving Heliolatry or any departure from their Monotheism. But deeply interesting as is all that Bro. Covey-Crump has to tell us on the subject. I think it is beside the question we are attempting to solve.

We are taught in our Traditional History that our Masonry had its origin at the time of the building of K.S.T., but as a matter of fact did it? The great civilisations of Egypt and the Mediterranean, to say nothing of Asia, had produced mighty Architects and skilled Masons before the time when the future Hebrew race was represented by an obscure family of Pastoral Arabs; in their prime the Jews were never great builders, and when they made their great effort which culminated in the glorious Temple of King Solomon they employed foreigners to carry out the work, and I think that there can be little doubt that the great majority of the skilled workmen (Masons) were of alien birth. As was their custom, these Masons set up their Lodge at the scene of their work, and, when their task was accomplished, moved on to other scenes and other work. Apart from tradition there is no historical record whatever to connect our Masonry with the roving band that worked at the Temple.

In the absence of any definite record it is permissible to conjecture that our present system of Masonry represents the vague survival of one or more of the Ancient Mysteries which in early Christian days was a process of 'syncretism' transformed into a more or less Christian cult and the whole 'Hebrewised' to invest it with an ancient secret character. The Freemasons (operative) of those days were a close corporation with jealously guarded secrets and privileges, and who better qualified to become the custodians of the new cult? When this occurred it is impossible to say, but from the text of the Ancient Charges it is evident that it was not later than early mediæval times; in all probability the new teaching was entrusted to the Lodges by the Monks, who preserved the cult, and in return they were admitted to the fellowship of the Lodges, and hence arose the union of speculative and operative Masonry of to-day. Even this conceded brings us no nearer to the solution of the problem of the Orientation

of our Lodges. We cannot look to the Operative Masons to tell us, as their Lodges were more often held in the open air, 'on the highest hills and in the deepest valleys,' or in a shed placed in a convenient position near the building. I believe we find the answer to our question in Masonry itself. Thus we learn that our Lodge is the Universe, Masonry life itself, and a Mason man at his best, and as the sun rises in the East to open and *enliven* the day and sails through the sky towards the West, so are we to travel through life 'without diverting to the Right hand or to the Left' until, sinking to rest in the West, we quit our course to find indeed that '*Mors janua Vitæ est.*' and as we represent in our Lodges our path through life, so are our Lodges orientated that we may ever have before us that 'straight and undeviating line of life and conduct' which is the essence of our Masonry.

Bro. HENRY LOVEGROVE writes:—

I have perused with a great deal of pleasure, and, I hope, profit, the very carefully prepared paper by the Rev. Bro. Covey-Crump.

It has been asserted by some authors that the holy place was towards the West until the advent of the Christian religion, when the chancel was placed at the East end of the building; but there appears to be no rule. It is known that in ancient times the entrance was from the East and the Altar at the West, as in the case of Solomon's Temple, but during the last thousand years the Eastern Chancel has not been universal.

The dormer was not what is now called a dormer: it was evidently an opening or window of triangular shape.

The statement that King Solomon erred in seeking assistance from the two Hiram's can hardly be maintained, as some good authorities consider that Jews took a very subordinate part in the Temple building.

Bro. GORDON HILLS writes:—

Bro. Covey-Crump has certainly taken a great deal of trouble in the preparation of his paper, and those who heard it read know further how much pains he had bestowed to produce illustrations in support of his views. Unfortunately he saddled his subject with so much information, extraneous and otherwise, that no time was available for discussion, and space is equally wanting in our *Transactions* to deal adequately with the many points he suggested.

I frankly confess that the paper does not at all carry conviction to my mind as regards the main points which our Brother seeks to establish. In fact, I think that at the beginning he very summarily dismisses the most promising line of research. The Lectures—which, by the way, are by no means so ancient or of the authority which may be derived from the *suggestions* of the *ritual*—give one main reason, and three *Masonic* reasons, to explain the statement "that Lodges are said to be *situated due East and West.*" The premier reason, based on an analogy with "all places of Divine Worship," leads to a consideration of Christian Churches. Here we meet with the fact that in early times churches were ordered to be arranged with the sanctuary towards the East. Whatever may have been the case elsewhere, this rule was almost invariably observed in England, and in accordance with this custom our mediæval craftsmen were accustomed to lay out the foundations of churches with an alignment approximately East and West. Bro. Covey-Crump dismisses this part of the question by deciding not to discuss the relation of the East to Christian prayer, and says "It really does not affect our present subject for no Mason would for a moment suppose that the orientation of Lodges was intended so that Brethren should turn to the East for prayer." Surely such a positive statement needs qualification in view of certain ritual directions in the course of our ceremonies.

The enquiry then becomes very much restricted to discovering a reason for the alignment East and West of the Tabernacle and afterwards of K.S.T. On this point I think that one fact emerges very clearly from the study of what

the Scriptural narratives tell us, and that is that there is no special stress laid on the direction; in fact, it takes some trouble to find a definite statement that the front of the Temple faced Eastward. I think the reasons for the alignments were subsidiary ones, but not that suggested in this paper.

The paper by Bro. Sir Charles Warren in the first volume of our *Transactions* deals very suggestively with some of the points under consideration, and deserves careful study. In the course of the paper it is aptly observed:—“Now although the glory of the Lord, the Shekinah, filled the tabernacle, and after it the house of the Lord (in the first Temple of Jerusalem), and although the Lord dwelt there yet it nowhere appears that the Hebrews prayed to the Lord in the house or tabernacle, but rather that they turned towards the house and prayed to Him in heaven. We see this in the exhortation of Moses to the people to pray to Him, ‘Look down from Thy holy habitation, from heaven, and bless Thy people Israel,’” and so in Solomon’s prayer of dedication whilst invoking the Divine Presence to dwell in the Temple, the petition is that ‘when they shall pray toward this place’ they may be heard ‘in heaven, Thy dwelling place.’ It was to heaven and not to local manifestations of a Divine Presence that prayers, incense and smoke of burnt offerings ascended, from a building which practically had three altars one of which was at the Eastern front.

Other interesting references occur in the discussion, in the course of which Bro. Simpson pointed out that “Religious people seem to be afraid of the idea that the Sun has any connection with their religion—but this is a groundless fear. No religion can separate itself from the movements of the Sun: it is the Sun which determines the seasons with their festivals, as well as the period of each rite and ceremony. Easter at the present day is determined by the Sun and Moon, and the Jews used to give a present to the man who carried to them the first intelligence of the New Moon at the Passover.”

Bro. Covey-Crump treats at length on the various alignments of temples of all countries, from the consideration of which it is clear that generalisations as to temples being orientated or occidentated must be very much discounted. Other generalisations about so-called “Solar temples” appear to provide very little evidence, and the fact that some of the ancients undoubtedly did erect buildings for astronomical purposes, and did not so employ their temples, seems clearly to tell against the theories advanced in this paper. The description of the inspiring sight witnessed at Abu Simbel seems to have suggested a feature of the worship once conducted there rather than an accurate means of solar observation.

A great part of our Brother’s theories seems really to depend upon the astronomical speculations about which a correspondent wrote to the *Times*, 8th August last, in the following terms:—

A theory of the late Sir Norman Lockyer has just received a blow from which it can hardly recover. Accurate measurements made by the Egyptian Survey have proved that never since the great Temple at Karnak was built has the sun shone straight down its axis. Sir Norman Lockyer believed that this temple and many others in addition were constructed for the purpose of obtaining an exact observation of the precise time of the solstice—that is to say, the day of the sun’s most northerly setting. But Mr. Richards, of the Survey of Egypt, has proved that the sun has *never been visible at all*, at any moment in any day in any year along the axis of the temple, since about 6000 B.C., and that it last set along the central line of this axis between 12,000 and 13,000 years ago. . . . To suppose that the Temple of Karnak can have been built then is obviously absurd. . . . At Karnak the point on the horizon cut by the setting sun is gradually shifting Southwards. The change however is extremely slow, and during the last 4,000 years the sun has moved Southward by an amount only equal to his own diameter. . . . The work of Mr. Richards at Karnak would appear to dispose finally of the sun-temple hypothesis.

I do not think that those who have no practical experience of setting out buildings appreciate what an exceedingly difficult undertaking it would be to ensure an accurate astronomical observation of the kind indicated in such a building as K.S.T., and, after all, the verification of the astronomer's theory must depend upon ascertained facts.

I will not attempt to criticise the Scriptural references which seem to me to involve very forced applications of texts and to land the subject in dilemmas which are best avoided.

Whatever tool, instrument or other adjunct the dormer may have represented in a Masonic workshop in operative days, the word *dormer* in England meant 'a window set upon the sloping side of a roof.' A 'dormant' beam seems to have been an English expression for a large beam or 'sleeper.' The French appear to have applied 'dormant' to a window which was 'shut,' closed with no casement, and hence to a 'porch window' or 'faulight.' I think that in this detail the illustrations on tracing boards have been influenced by translations of the names of the accessories into French and back again into English, as Bro. Dring has already pointed out in some other cases. As regards the architectural theories propounded by Bro. Covey-Crump, the only point material to the issue under discussion is whether there was an open window between the two chambers of K.S.T. There is no evidence that such an aperture existed. The arrangement of the vail, shrouding the Holy of Holies from any but a heavenly illumination, does not justify the idea that any portion of the opening—whatever shape its outline may have been—was uncovered. Besides this doubtful use of the Holy of Holies seems clearly precluded by the fact that the one day on which the High Priest entered did not coincide with the equinox. It is suggested that at a later period neither the Cherubim nor Holy of Holies were employed but that an observation was taken near the Altar of Incense. Certainly there came a time when the Temple itself was not available in any part. I cannot see that our Brother has demonstrated such a use or any necessity for it.

Bro. J. WALTER HOBBS writes:—

Bro. Covey-Crump has brought together in his very learned paper on this subject a mass of material and argument to show that there is a "half-forgotten Masonic mystery underlying the orientation of Lodges, which had its origin in the heliacal reflection at sunrise, in K.S.T. and other ancient Temples, and a primitive means for rectifying the Calendar which was preserved as a secret among the Building Fraternities."

Now may I point out that for the "half-forgotten Masonic mystery" no evidence is forthcoming of any sort, or any indication, from any source that I am aware of, that there was a law or rule that required the orientation of Masonic Lodges either towards the East, West or any other point. The use of any building of any sort, except as a place of work, by Masons prior to comparatively modern times cannot be proved. The Lodges of to-day even where the building is specially designed and wholly used for Lodge purposes are seldom so orientated. It may be that any such requirement has not been "half-forgotten" but rather wholly forgotten if it ever existed. I cannot accept an origin for Freemasonry so ancient as K.S.T. nor any, even partial, origin for the Lectures or Ritual derived from early times: indeed, they are quite modern, and their authors seized upon K.S.T. and other references merely for the illustration of the principles being enunciated, rather than retaining partly-forgotten ceremonies or secrets. By no stretch of imagination could a modern Masonic Lodge be regarded as the equivalent of K.S.T., even if the quite modern practice of calling the Lodge Room a "Temple" is adopted. I admit that a building, or part of it which is set apart by ceremony and intention for a particular purpose, may be a "Temple," but there the similarity ends.

The "heliacal reflection at sunrise" seems wholly foreign to the purposes or needs of K.S.T., even if it could have been properly observed there. Bro. Covey-Crump takes it for granted that it could. True you can observe the sunrise at the Solstice, or any other fixed date, from any elevated spot providing there is not anything to limit your horizon; without the use of any building. What has to be noted is the distance and elevation of the horizon and the absence of any intervening building or object that would interfere with the observation of the reflection before the full light of the sun is apparent. The purposes suggested by Bro. Covey-Crump conflict with those for which the Temple of K.S. was intended, viz., a place for the Name of the Most High, a place for His worship, and the place towards which the worshippers should direct their gaze, either actual or figurative, this latter being for the express purpose of avoiding Sun worship, as Bro. Covey-Crump mentions. Surely this is an explanation to hand ample for the purpose, and needs no search into an area of mystery and conflict!

For Calendar rectification I think it is more likely that at the time in question observations would have been made of the heliacal rising of Stars, and that any primitive means would have been superseded. The progress of observational Astronomy by the time of K.S. was very great. The Solar year, the Chaldean Lunar Saros, and many other phenomena depending on the recording of time were well known, and the Jewish year had been in work for ages on a Lunar basis which has not entirely been eliminated from Christian Church calendars to this day. Why, therefore, the Solar method of determination of any particular date should have been in use is by no means apparent. The real difficulty is, of course, to think in the same terms as the men of old, and to divest our minds of what we know now, so as to avoid fixing them with knowledge or intentions they did not possess.

I am not aware of any "Building Fraternity" which was ever called in (by anyone who revised the Calendar) to advise upon that subject, nor do I know how, if at all, any such fraternity used the Temple of K.S. after its consecration, for the purpose of practising or imparting their secret knowledge. It would seem that their secret if such it was must have been so well kept that it was of no value to themselves or posterity.

However one may feel that Bro. Covey-Crump has not proved his case, yet he has brought forward so much information and so many points of interest that no one can be unmindful of his labour or its value in other respects, and I certainly appreciate this to the full.

Bro. G. W. BULLAMORE writes:—

I notice that Bro. Covey-Crump is of opinion that the operative Lodge would be erected on the South side for the benefit of the light. Is this correct? For a good steady light the North aspect is the best, while the South would be handicapped by the shadows and the heat.

With the Lodge on the North the sun would *break in at the West end*. If on the South the sun would break in on the East and *break out* on the West.

Bro. HERBERT BRADLEY writes:—

With regard to Indian temples my own experience is that they are not built with any uniform orientation. The great tope at Sanchi (Buddhist), for instance, is built East and West with North and South entrances. The Temples at Rameshvaram and Chidambaram are built East and West. The Madura Temple is not. The Vittalenmi Temple at Vijianagar has three entrances on the North, East and South. The Sri Sailem Temple has not. It has entrances on all four sides, but the doorways are not symmetrically placed. The Temples at Vijianagar and the avenues leading to them are not parallel, and the Temples are not

approached from the same direction; in fact, the avenue leading to one may approach from the North-East, and that leading to another from the West, each leading to the main front of the Temple. It is also not uncommon to find shrines within a temple built with an entire disregard to the orientation of the temple itself.

I must take exception to the statements: "As regards Solomon's Temple, we may reasonably assume that its alignment was determined by more exact considerations, and, in fact, that the royal founder was fully aware of the scientific value of orientation of the façade, namely, that of securing a periodic recurrence of the Solar reflection phenomenon," and "Hiram, King of Tyre . . . was probably well acquainted with the phenomenon of Solar reflection." The latter statement is no doubt literally true, but the word 'reflection' in this sentence is intended to bear a very much higher significance than its ordinary meaning.

The History of Astronomy appears to rule out completely the suggestion that Solomon and Hiram had any knowledge of the determination of the equinoxes and the solstices by Solar rays. The Chinese no doubt were learned astronomers in the third millennium before the Christian era; the ancient Egyptians were skilled astronomers somewhere about the same time. But there is no evidence to show that the Jews possessed their knowledge in the tenth century before Christ. Greek astronomy dates from about 700 B.C. Arab astronomy was even later. If the Jews possessed the knowledge that Bro. Covey-Crump attributes to them it is very remarkable that not a word to support his theory occurs in the Biblical accounts of the Temple, or in any record of any sort or kind.

The arguments by which Bro. Covey-Crump attempts to prove his case for the 'dormer window' appear to be pure surmise, and the references in this connection to Numb. xvi., 46, and Rev. viii., 4, appear to give no symbolic significance to the oblation. At any rate, I can see none.

A reference to II. Kings xi., 6, which runs as follows:—"And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down," does not seem to specify the East gate, or to show that that gate was the gate Sur. In a footnote Bro. Covey-Crump states that the Cherubim stood somewhat behind the Ark facing Eastward. I cannot find any justification for the statement that they stood behind the Ark, and this position would appear inconsistent with I. Kings viii., 7, in which it is stated that the Cherubim spread forth their *two* wings over the place of the Ark, and the Cherubim covered the Ark, which appears to me to convey the idea that they were on either side of the Ark, and that one wing of each was above the Ark.

In another passage the writer throws doubt upon his own suggestion. I refer to the passage "We have seen how intimately Solar reflection *may have been*—and probably was—connected with the Sanctum Sanctorum."

The reference to II. Kings xxiii., 5, in connection with Sun worship in the Temple is incorrect. Sun worship is mentioned, but not Sun worship in the Temple.

The writer refers to the rectification of the Lunar Calendar by means of recurrent Solar phenomena. Upon what authority does he make this statement? The Jewish Calendar was based upon a Lunar year of twelve Lunar months, which was rectified by the insertion of an occasional extra month in order to reconcile it with the Solar year and to make the months approximately coincide with the seasons of the year. But what is there to show that this was done by means of recurrent Solar phenomena?

I cannot accept the assertion that "the inference in its favour gains a high degree of probability by the absence of evidence of any other method." "The absence of evidence of any other method" cannot prove anything.

Another example of Bro. Covey-Crump's tendency to beg the question occurs in the paragraph immediately preceding his summary "which collectively point to the perpetuation of a practice in operative times of so orienting temples

as to enable them to be used for heliacal reflection to assist in the rectification of the Calendar." I can find no evidence in support of any of the assertions contained in this sentence.

As to his summary, has our Brother produced any evidence that considerations of heliacal reflection had anything to do with the alignment of *temples* in ancient times in any country other than Egypt? Has he proved that heliacal reflection was practised in connection with Solomon's Temple? Has he made it even probable that heliacal reflection was associated with the Porch or the Dormer? And to all these questions I cannot give an affirmative answer. If I have inadvertently misunderstood any of our Brother's statements I offer my humble apology to him. My excuse must be that so much was added to the paper during its delivery that the meaning of it became greatly obscured.

Bro. HENRY HARRIS writes:—

But for an accident which has confined me in the house, I should have been at your last meeting. The subject of the paper is entrancing. The Great Synagogue, Duke's Place, Aldgate, has the Ark in the *South*, although nearly all others are in the East. We turn to the East to pray, and bury our dead with the head towards the East. Whenever prayers are said in a private house on occasion of joy or sorrow, we always turn *Mizrach* (East). The Synagogue at Stepney has its Ark due East. All this points to Sun worship, which can be traced in most religions.

Bro. COVEY-CRUMP writes as follows, in reply:—

To all and each of the Brethren who have commented on my paper I am grateful, whatever be the extent to which their views concur with or vary from mine. My paper was frankly hypothetical, many of its details too inconclusive in themselves to secure universal acceptance, but its publicity in *A.Q.C.* may bring confirmatory evidence which I shall always welcome.

Our W.M. has analysed the paper with his invariable acumen and courtesy. The question which he raises—whether man's primary notions of the cardinal points were based upon the Sun or the Pole-Star—is one which is only amenable to conjecture. The former alternative seems more likely: for Solar amplitude becomes negligible as the Equator is approached, and that it was either unknown or disregarded at the time of early Chaldean and Egyptian inscriptions may be inferred from the fact that daily sunrise was supposed to take place between two adjacent mountains. I grant, however, that the evidence of the Great Pyramid points to the Pole-Star, and perhaps similar evidence may exist elsewhere, though I cannot call any to mind.

Bro. Bradley rightly contends that no stress should be laid upon the alignment of Indian Temples and Topes. For that very reason I passed them by. But is not his argument, that "the history of astronomy appears to rule out the suggestion that Solomon and Hiram had any knowledge of the determination of the equinoxes by Solar rays," disproved by the wide prevalence at that time not merely of the information but also of the method? At its best it is a precarious *argumentum ab silentio*, such as he censures me for advancing. In regard to several minor details Bro. Bradley is inclined to be hypercritical. No writer can burden his readers with exhaustive evidence to support each item of evidence. Such a process would be interminable. I could prove my statements which he discredits, but they seem too unimportant to be worth the space.

Bro. Hills says that the alignment of Solomon's Temple was prompted by reasons (which, however, he does not specify) other than that maintained in my paper. But such additional reasons do not detract from my argument in favour of one such reason. That Sir Norman Lockyer's hypothesis (on which I

rely) had been attacked, in the letter quoted by Bro. Hills from the *Times* (8th August, 1921), was acknowledged by me in a footnote. Sir N. Lockyer being dead could not reply to it, but he has left a reputation too solid to be demolished by one anonymous writer in the *Times*, or by the distinguished surveyor on whose assertion he was relying.

Bro. Baxter's general approval is gratifying, coming from one who has made a close study of the architectural details recorded of Solomon's Temple, and who, therefore, knows by experience how vague and misleading in this respect are our ordinary English translations of the Bible. Thus, no stress can be laid upon the expression "he made a partition" in I. Kings vi., 21, for the one single Hebrew word which has been thus rendered is a verb meaning "he caused to be passed across," and is quite indefinite as to the nature of the implied threshold. In the Rev. Vers. it has been altered to "he drew across," which is scarcely a Hebraism, and in any case barrier-chains hung across the Eastern side of the *Μεσότοιχον* would not affect the folding doors on its Western side. The *threshold-taboo* with which the chains were concerned is referred to in I. Sam. v., 5, and Zeph. i., 9.

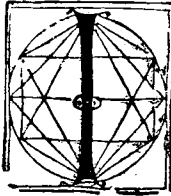
Bro. Baxter's suggestion that (in I. Kings vi., 31) the doorposts might have been pentangular in the sense of *rebated* is an ingenious alternative; but when we compare analogous expressions in vi., 33, vii., 5, and vii., 31, and remember that the doors swung on vertical pivots (not on hinges), it scarcely seems likely that a detail so minute as that proposed would have been recorded.

To Bro. Springett we shall all be grateful for his notes on the alignment of Druidical structures. A lack of such first-hand knowledge caused me to pass them by. Bro. Dr. Curd says my arguments are "beside the question we are attempting to solve." But is the question in his mind the same as the question in mine? To attempt to prove that "Lodges" (as we use that term) are orientated because sheds used as workshops, by operative builders of ancient temples, were so aligned would be a task too fantastic even for me. Bro. Hobbs' criticism is based on a similar misapprehension. I quite agree with him that for a Masonic Lodge Room the term "temple" is a misnomer: but to say (as our ritual does say) that Lodges are oriented because Solomon's Temple was so situated does not imply that a Lodge is a temple. Also I fail to see in what way heliacal reflection would conflict with "other purposes for which the temple was intended." His point that the Solar year was well known in the time of Solomon, although the Jewish year was on a Lunar basis is exactly my own—because there must have been some method of annually co-ordinating the two—but I never intended an inference that the building fraternity—in the time of Solomon had anything to do with rectifying the Calendar.



A MASONIC CONTRACT OF A.D. 1432.

BY BRO. GILBERT W. DAYNES.



IN perusing *The Records of the City of Norwich*, compiled and edited by the Rev. William Hudson and Mr. J. C. Tingey, I recently came across, in volume ii., at page 389, a Contract between the Surveyor and Treasurers of the City of Norwich and John Marwe, a "Citeseyn of Norwich, fremason," dated 10th July, 1432, for re-building the Common Quay in Conesford, one of the four great Wards of the City of Norwich. This Deed seems to have escaped the attention of Masonic students, and I have, therefore, transcribed it for the benefit of the members of the Quatuor Coronati Lodge, as all documents of this early period relating to Freemasons are of considerable value, either in confirming deductions already made, or in bringing out new features. I am also adding some notes as to the Contract, and John Marwe, who entered into it. The Indenture is to be found in Case 3 h. in the Muniment Room at the Castle Museum, Norwich, amongst the Deeds relating to the Parish of St. Clement in Conesford; and I have carefully checked the transcript appended to these notes with the original Deed.

It is interesting to note that John Marwe is described in the Contract, not only as a "fremason," but also as a Citizen of Norwich, and, on searching the records of our ancient City, I have found a considerable amount of information concerning him, from A.D. 1400, when he was admitted a freeman, to A.D. 1442, when his name ceases to appear in any official document. In fact, I have not been able to trace, since that date, a single reference to any person of the name of Marwe, or Marowe, as the name was often written, in the City Archives. The name appears to have died out about that period, and is not referred to in "Norfolk Families," by Walter Rye, published in 1913. In the Old Free Book, which, commencing in 1317 and continuing with certain gaps until 1603, contains the names, and, in most cases, the trade or calling of men and women admitted to the freedom of the City, we find the name of John Marwe of Gunton as having been admitted a freeman in 1381. This man we may assume was the father of John Marwe, the Freemason, who was duly admitted to the freedom of the City in A.D. 1400, his calling being then described as a Mason. (*Calendar of the Freeman of Norwich 1317 to 1603*, by John L'Estrange.) At that period of time there is no record of any person being admitted a freeman, and described as a Freemason. The first admission on the Freemans Roll as a Freemason is that of John Horn, in 1428, while Nicholas Berkyng, another Freemason, was admitted in 1431. In this Freemans Roll there are many gaps, but of the 177 names of Rough Masons, Masons and Freemasons entered in it only 13 are admitted as Freemasons, although we know that at least one, viz., John Marwe, admitted a Mason, was 32 years later described in an official document as a Freemason. We also learn from the roll that one, Thomas Ryngware, was admitted in 1441, being therein described as a Mason, whereas William Ryngware, apprenticed to the said Thomas Ryngware, Mason, was described as a Freemason when he was admitted a freeman in 1474.

To return to John Marwe, we next meet his name in a Fabric Roll, giving the items of expenditure on the building of the Norwich Guildhall, from 29th September, 1410, to 29th September, 1411. The building of the Guildhall was commenced in 1407, shortly after King Henry VI. granted a Charter to the City, separating it from the County of Norfolk, to be called the County of the City of Norwich, and also providing for the election of a Mayor and two Sheriffs in place of the four Bailiffs. The work of building the Guildhall continued regularly for some years, and, in 1412, was sufficiently advanced for partial use.

It was, however, not completely finished until many years after that date. John Marwe appears to have been the Master Mason during its erection, and, in his *History*, Blomefield tells us that in 1407 the building of the Guildhall "was got so forward that the Arches under it, designed for the prisons, was finished by John Marowe the Master Mason." (*History of Norfolk*, by Blomefield, 1806 Ed., vol. iv., pp. 227-235.)

In the Fabric Roll of the Guildhall above-mentioned, a transcript of which in modernized English appears in vol. xv. of *Norfolk Archaeology*, the name of John Marwe is continually being mentioned. He was from time to time paid for the services of labourers and his servants, and I extract the following typical entries to show for what he was paid:—

- "It. paid to John Marwe mason for the hires of 3 labourers each of them by 5 days taking by the day 4d. 5s."
 - "It. paid to same John for the hire of 2 labourers sawing stone by one day either of them taking by the day 4d. Sum 8d."
 - "It. paid to the said John for the hires of his 2 servants for sparring in of one door of the privy in the Guildhall. 9d."
- (*Norfolk Archaeology*, vol. xv., pp. 176-177.)

John Marwe also received from time to time payment for his own services, as the following entries testify:—

- "It. paid to John Marwe Mason for his hire by 4 days for setting in of the hooks and laying in of the dormaunts taking by the day 6d. Sum 2s."
- "It. paid to John Marwe for his hire by 16 days taking by the day 6d. Sum 8s."
- "It. paid to John Marwe in part of payment for rememyng of 1 Door in the East end of the Guildhall. 6s. 8d."
- "It. paid to John Marwe, Mason, for spargettyng of the Morage loft new made for his hire by 3 days taking by the day 6d. 18d."
- "It. paid to the same John for making of Penteneye door the vault within the same door and the stairs there also for his hire by 3 days taking by the day 6d. 18d."
- "It. paid to John Marwe for the working of the same plaster of Paris by 2 days. 12d."

(*Norfolk Archaeology*, vol. xv., pp. 177-184.)

The plaster of paris last referred to was 2lbs. purchased "to edging and plastering of the Towers."

John Marwe's brother, Thomas, also a Mason, was employed at the rate of 5d. a day.

In all, John Marwe received wages for 68 days' work on the Guildhall, and, with the exception of nine of them, his brother, Thomas, worked with him. On 47 of these days John Marwe also had three labourers working under him, and on 15 of the remaining 21 days he had two labourers working under him.

In the Gild Book of the Gild of St. George in Norwich, the most important Gild in the City, and one which included, amongst its members, the Mayors,

Aldermen and Chief Citizens of the City, we find the name of John Marwe as a member. The entry is supposed to date approximately 1430. As, however, in 1436, there is an entry in which John Marwe heads the list of the elected Council of the Gild, we may suppose that he joined the Gild at a period early in the fifteenth century. In the beginning of the Gild Book there is a transcript of the Charter of the Gild, and, at the end, two additions appear showing alterations made in the Gild rules. The handwriting is the same as that making the entry of 1436 previously mentioned, and the entries refer to what had been "ordeyned, be the comune assent, in the time of John Marowe Aldirman of the said Fraternite and gilde." (*Norfolk Archaeology*, vol. iii., pp. 324-325.)

John Marwe does not, however, appear to have ever become Mayor, Sheriff, or Alderman of the City. In the First Assembly Book of the Norwich Corporation, recording the Assemblies from 1436 to 1496, it is stated that, at the Sixth Assembly, on Thursday before the Annunciation (*i.e.*, 21st March), 1437, by the Mayor, Sheriffs, Aldermen and the Citizens of the City elected for the Commonalty and the Common Council of the City, John Marwe was one of the elected representatives of the Ward, Ultra Aquam, and was present to hear an Award read dealing with certain dissensions in the City. (*Norwich Records*, by Hudson and Tingey, vol. 1, p. 291.) Again, in an Inventory of all the goods and jewels of the Fraternity and Gild of St. George of Norwich, on the recession of Nicholas Mannyng and on the accession of Robert Haweys, Aldermen, taken 23rd April, 1442, amongst the articles enumerated appears the following: "item. another charter of King Henry VI. remaining in the keeping of John Marwe." (*idem*-, vol. ii., p. 399.) That these various extracts relate to John Marwe the Freemason is tolerably certain, as the name "John Marwe" or "John Marowe" does not appear in any roll or document transcribed in the published records, covering a period of several centuries, other than in those previously quoted; and the period covered by the documents quoted is consistent with that assumption.

The Contract under review contains some of the usual features met with in similar documents of the fifteenth and sixteenth centuries. Thus we read, that the City is to find John Marwe and his workmen "an hous to werkyn"; also that John Marwe is to receive, in addition to the stipulated price, "cloth sufficient for a gowne as is conuenient for his degre." This cloth was to be delivered "atte feste of Cristemesse nest after the makynge of this endenture." By this time the Contract should have been half completed. Had, therefore, the gown been in the nature of livery, to show that John Marwe was in the service of or an employee of the City, one would have expected to have seen that the provision of the cloth was to take place at the commencement of the Contract. It may, however, have been in connection with the Gild of St. George that he was to receive the cloth.

It is certain from the extracts already given that John Marwe was no working Mason wandering about in search of work. He seems to have been, at the date of the Contract, what we should now term, a builder and contractor, and, from his other activities in the City of Norwich, a man of some considerable importance. By the Contract he took the entire responsibility for the work, which he engaged himself to complete by a given date, in accordance with certain specifications which were set out, and received in return a specified sum of money and certain other privileges. He had to provide all necessary materials, such as "freston," "englyssh oke of hert er ebel" (*i.e.*, poplar), marl, gravel, etc. He would also have to engage the necessary workmen to carry out the Contract, and these would include both masons and carpenters. A difference may therefore be noted between this Contract and one dated the 14th September, 1378, between Sir Richard Le Scrop, Knight and John Lewyn, Mason, for the building of part of Bolton Castle, in which John had only to provide "all manner of work which belong to masonry," and did not provide timber or have to do carpenter's work. (*A.Q.C.* vol. x., pp. 70, 71.)

Another very interesting feature of John Marwe's Contract is the use of the word "asshler," as an adjective, in conjunction with the material, freestone,

which, I believe, is most unusual. The word is used as an adjective twice in the document, in the first case to denote the kind of stone that is to be used in the construction of the Quay, and in the second case to denote the condition of each stone when its weight was to be ascertained.

Finally, I would like to draw attention to the fact that John Marwe had, as part of his Contract, to give security for its due performance, and that one "Richard Reyner of Thornegge ffreemason" had evidently given his bond for him. Richard Reyner was not a party to the Indenture, although his name is mentioned, and the terms of his bond given. His liability was apparently under a separate bond, which he would have to execute in favour of the City Officials contemporaneously with the making of the Indenture of Contract. Evidently John Marwe had to find another Freemason to become surety for him, and, although the wording of the document points merely to a money payment, it may be that another Freemason was required, so that, if John Marwe failed to carry out the terms of the Contract, his surety could carry it out for him. It would be very interesting if the separate Bond executed by Richard Reyner could be traced. I have searched the Muniment Room at Norwich Castle Museum but without success. If it had been a question of a money payment only, any reputable friend of John Marwe would have sufficed, and it is certain that the City Authorities would have preferred a Citizen of the City as surety, thereby rendering the recovery of any penalty a simple matter. Thornegge, now Thornage, is a small village about twenty-two miles North-West of Norwich, comprising about 1,250 acres. The fact that John Marwe had to go as far as Thornegge to secure his Freemason surety suggests that Freemasons in the City of Norwich, at that period, were few in number. The Freemans Roll down to and including 1460 only gives one other Freemason, in addition to the two names already mentioned as having been made freemen in 1428 and 1431 respectively. The name of this Freemason was Nicholas Shaxton, and he is described as having been apprenticed to James Woderove, Ma-son. In a Muster Roll stated to be of about 1457, but probably a little later, we find, amongst nineteen persons' names for the sub leet of St. Giles of the Ward of Mancroft who had to find fifteen "Jakkes" (*i.e.*, Jackets or Doublets), the said Nicholas Shaxton, therein described as "ye ffreemason." (*Norwich Records*, vol. i., p. 409.) Although the entire Muster Roll contains the names of about 600 persons assessed for money or armour, or both, there is no other person styled "Freemason." These facts clearly point to the scarcity of Freemasons in the City, during that part of the fifteenth century I have had under review.

TRANSCRIPT OF CONTRACT.

This endenture mad betwix Thomas Wetherby Surveyour of the godys of the comon of the Citee of Norwich Thomas Balle and Nicolas Stanhowe Tresorers of the same citee on the on party and John Marwe citeseyne of Norwich ffreemason on the othir party. Witnessith that the seyd John xal make er don make the newe comon kaye of Norwich lying in the paros of Seint Clement of Conesford in Norwich whiche kaye extendith hym in lengthe from the mees of John Drewe un to the hous of the comon lying be syde the comon lane in the same paros. Whiche seyd John Marwe xal fynde almaner werkmanship and mater and al othir thynge that to the seyd kaye xal gon that is to seyne he xal take the ground pile it and plank it with englyssh oke of hert er ebel of a resonable thiknes sufficient for the seyd werk be the seyd lengthe and therupon be gynne the seyd kaye of ffreeston asshleryd of a conable brede and heythe accordyng to that werk of ffreeston. And the seyd kaye xal halden in brede in the ground up on the plankyng v quarters be the kyngs standard and the same kaye xal halden in brede under the ouereston iiij quarters be the seyd standard and yche ston lying in the ouerest party of the seyd kaye xal ben in wyght of a pipe of wyn atte lest asshleryd. And the seyd John Marwe xal rammen and fillen with marl and grauell and make pleyn atte bak of the seyd kaye on hys propir cost and haue the tymber of the seyd kaye and take it up. And the seyd kaye with al that therto longith the seyd John Marwe xal performen and enden at the

ferthest be the first day of Maii nest folwyng after the makyng of this endenture with oute ferther delay. For which seyd kaye wel and sufficiently in alle thyngs as it is abouen seyd to ben done the seyd Thomas Thomas and Nicolas xal paye or don paye to the seyd John Marwe liii^{li}. vi^s. viii^d. that is to seyne at Lammesse nest comyng after the makyng of this endenture xx Marc atte feste of alle seints nest folwyng xx Marc atte feste of Candlemesse than nest folwyng xx Marc and on the first day of Maii than nest folwyng xx Marc. And the seyd John Marwe xal frely take up be the watir with help of the crane and brygen in be the lond al maner of mater to the seyd kaye longyng and to ben had with outen onythyng to ben payed to the comon er to the keper of the seyd kaye. And the seyd Thomas Thomas and Nicolas xal fynden to the seyd John Marwe and to his werkmen an hous to werkyn in be the seyd tyme. And the seyd Thomas Thomas and Nicolas xal delyueren to the seyd John Marwe cloth sufficient for a gowne as is conuenient for his degre atte feste of Cristemesse nest after the makyng of this endenture. And if the seyd John Marwe wel and trewly hold and performe on hys partye al maner of couenauntes touchyng the seyd kaye and yche part ther of that thanne an obligacion of an. c. marc in whiche the seyd John Marwe and on Richard Reyner of Thornegge ffremason arn bounden to the seyd Thomas Thomas and Nicolas to payen at Michelmesse nest comyng after the date of this present endenture for nought be had and ellys that it stande in hys strengthe. In witnesse of all and yche of the premyses the parties beforiseyd to thise presents endentures alternatly han set her selys. Wreten at Norwich the x. day of Juyll the year of the regne of Kyng Henre the sexte after the conquest the x.



FRIDAY, 3rd MARCH, 1922.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Lionel Vibert, P.Dis.G.W., Madras, W.M.; Herbert Bradley, P.Dis.G.M., Madras, I.P.M.; Sir Alfred Robbins, Pres.B.G.P., J.W.; W. J. Songhurst, P.G.D., Secretary; Gordon Hills, P.Pr.G.W., Berks., P.M., I.G.; W. B. Hextall, P.G.D., P.M.; W. Wonnacott, P.A.G.Sup.W., P.M.; and E. H. Dring, P.G.D., P.M.

Also the following members of the Correspondence Circle:—

Bros. F. C. Stoate, W. Ivor Grantham, A. Heiron, G. C. Parkhurst Baxter, Walter Dewes, E. A. Hudson, Rev. H. Poole, B. H. Springett, S. H. Walker, B. F. Bainsmith, J. Walter Hobbs, E. H. Field, A. J. Prewer, A. Presland, S. F. Herbage, G. W. Richmond, A. B. Chapman, Henry Hyde, E. Ferrier, L. G. Wearing, Arthur Brown, W. J. Williams, E. Pickstone, Harry Tipper, P.G.St.B., F. C. Bickell, J. N. Strong, P.Dis.G.W., Japan, Robt. Colsell, P.A.G.D.C., as S.W., Abdul Rahman, R. J. Sadleir, D. Taylor, C. F. Bamford, John Ames, R. G. Adey Moore, Fred. Armitage, L. Hemens, Ed. M. Phillips, Percy H. Horley, A. J. Collier, G. W. Bullamore, Rev. H. G. Rosedale, D.D., P.G.Ch., W. D. Hirst, A. Gilchrist, J. Procter Watson, F. C. Elliston-Erwood, W. H. Rowlands, J. H. Seakins, R. Daubeney, E. W. Marson, E. Chappell, F. W. Le Tall, P. J. Hogston, L. S. Richardson and Henry A. Matheson.

Also the following Visitors:—Bros. Stanley Y. Holland, Temperance in the East Lodge No. 898; S. C. Hackney and J. F. Caine, Lewis Lodge No. 1185; W. F. Sudell Hope, W.M., and Thos. Aspling, J.W., Semper Vigilans Lodge No. 3040; J. W. Schofield, J.D., Kayhough Lodge No. 3576; and H. Best, Yarborough Lodge No. 554.

Letters of apology for non-attendance were received from:—Bros. S. T. Klein, L.R., P.M.; T. J. Westropp; J. T. Thorp, P.G.D., P.M.; A. Cecil Powell, P.G.D., P.M.; W. H. Rylands, P.A.G.D.C., P.M.; J. E. S. Tuckett, P.Pr.G.R., Wilts., P.M.; R. H. Baxter, P.Pr.G.W., E. Lancs., S.W.; Ed. Conder, L.R., P.M.; G. L. Shackles, P.Pr.G.W., N. & E. Yorks., P.M.; Ed. Armitage, P.G.D., P.M.; and F. J. W. Crowe, P.A.G.D.C., P.M.

Two Lodges and fifty Brethren were admitted to membership of the Correspondence Circle.

The SECRETARY drew attention to the following

EXHIBITS:—

By Bro. HERBERT POOLE.

CERTIFICATE issued to Henry Foxcroft on the "29th day of April. Anno Lucis 5843 Anno H.R.A. 2373 Anno Almi Salvatoris Hominum 1839 Anno Ordinis 721 and Anno Cædis 525" by the "Sacred Band and Conclave of Saint John of Jerusalem No. 9 (held by Authority under Regular Warrant and Commission)." The Certificate is on Parchment and is written entirely by hand with some amount of illumination. It states that the Candidate who had previously received the degrees of Craft and Royal Arch was on 29th March, 1839, admitted as a Knight Templar and on the following day was "Initiated, Consecrated and Confirmed in all the Divine Mysteries of the Sacred Order of Priesthood after the Most Ancient and Christian Order of Melchisedec." The seal has the legend "Conclave and Chapter of Jerusalem, Manchester," and the Certificate is signed by James Laz Threlfall, 1st Pillr.; Thomas Preston, E. Commr.; and Jesse Lee, Ch. & Regr.

RITUAL notes, in the same handwriting, of the degree of Pillared Priests as worked in what is here called the "Tabernacle of Jerusalem under the Conclave of St. John No. 9. Instituted at Manchester A.L. 5817. A.O. 695. A.C. 499. A.K.T.P. 127. A.D. 1813." In these notes there is no suggestion of the seals with the legend "Let Truth stand" &c., as used in connexion with the Irish working.

By Bro. F. G. SWINDEN.

ENGRAVED LISTS OF LODGES for the years 1728 and 1737. These have recently been presented to the Library of the Provincial Grand Lodge of Warwickshire. No other copy of the 1728 List is known to exist, and it provides information about some Lodges which is not to be found elsewhere. A facsimile of this list will be given later.

By Bro. PERCY H. HORLEY.

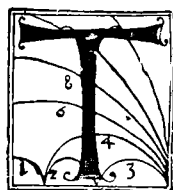
Silk HANKERCHIEF, with Masonic emblems printed from an Engraved Plate. Blue border. *Presented to the Lodge.*

A cordial vote of thanks was passed to the Exhibitors.

Bro. Rev. HERBERT POOLE read the following paper, and a hearty vote of thanks was passed to him. Comments were submitted by Bros. L. Vibert, E. H. Dring, R. H. Baxter, Dr. H. G. Rosedale and G. W. Richmond;—

THE THISTLE MS.

BY BRO. THE REV. HERBERT POOLE.



HIS MS. was classified by Bro. Hugan among the 'sundry' versions, as No. H.3, belonging to no Family, along with the *Dumfries Kilwinning MS. No. 4*, of the first half of the eighteenth century, and the *Gateshead*—the latter a curious compilation based upon, but largely differing from, the rest of the known MSS. of the Old Charges.

The MS. is written on ten pages of the earliest Minute Book, commenced in 1753, of the Thistle Lodge, Dumfries, originally called the Journeymen Lodge. The first page of this book is headed:—

The book of Records belonging
to the Journeymen Lodge in Dumfrise

and commences:—

This Lodge was first Constituted on the 6th Day of June y^e year
of
of Mafsonry 5753 and in the year mans Redemption by our Lord
Jesus Christ 1753: by these persons following viz Ja^s: Connor who
was unanimously Chosen Mafr. for that year Geo: Walker Mafson
Chosen Seignor Warden; James Fulton Mafson Jun^r. Warden;
William Turnbull Seig^r. Deacon John Englis. Jun^r. Deaⁿ. both Mafsons.
members
Patrick Goff Secretary Ben: Gillat & Oliver Strong all Master
Mafsons & Will^m. Cowan also

Its to be Recorded here that there was two members more at the first rise of this lodge i e. Geo: Walker & Allexander McKnaught. both Weavers who was Chosen officers; but being guilty of Entering pafsing and Raising men Clandestly out of the Lodge was turn;d of as Rotten members and Will^m: Turnbull & John Englis Chosen officers in their stead ~~when~~ as soon as they were Qualified. So the said Geo. Walker & allex: McKnight weavers. was the first Rise of that Clandestine Lodge Called now the Weavers or bridge End Lodge

The remainder of the first page, and the whole of the second, are occupied with a list of members initiated in the Lodge or admitted as 'joining' members, with notes against several of the names.

The third to seventh pages contain minutes of various dates in 1758 and 1759, and a rough list which seems to have been used for scratching attendances in 1759.

The eighth, ninth and tenth pages are blank; and the eleventh, twelfth, and thirteenth contain what appears to be a copy of the Warrant of the Lodge.

The fifteenth to seventeenth contain the beginning of a series of By-Laws of 1754, together with a number of signatures; and the eighteenth has a copy of the Lodge certificate, which is of considerable interest and peculiarity, and appears to have been framed in 1755.

The nineteenth to twenty-eighth contain the copy of the Old Charges, known as the Thistle MS. On the twenty-ninth the By-Laws are resumed with numbers 17, 18 and 19, continuing to the thirtieth page, which also contains signatures. The next page has stray minutes of 1758-9; and the thirty-second

contains only a very commendable entry at the top, referring to the 'stumps' of ten pages which have been cut out:—

a parcel of blank leaves taken out here, as being uselefs in this place,—
and made to ferve the Lodge

Fairly regular minutes then commence, the date of the first being November 30th, 1756.

The *Thistle MS.* is well written, in a hand which can almost certainly be identified as that of Patrick Goff, the first Secretary. His writing shows a few peculiarities—*e.g.*, a tendency to omit the crossing of the *t*'s, and occasionally to cross the *l*'s—which have been ignored in making the following transcript.

The date is sufficiently accurately determined by the fact that the text is followed by the words (in a different hand, apparently that of Geo: Walker):—

We Bind our Selves to all the above artickls as onto the Substins of
whict Canot Be writen but ar writen in the hart,

followed by signatures commencing with those of the officers for 1756, which date is actually appended to the names.

The text of the MS. is as follows:—

p. 19.

A prayer of admittance

The Almighty father of holinefs. the wisdom of the
Glorious **Jesus** the grace of the **Holy Ghost**. there
being three persons in one Godhead whom we Implore to
be with us at the beginning. and give us power to govern
our selves here in this mortall life. towards thee. that we
may come to thy Kingdom that shall never have an end
Amen

The Preface

Good brothers and fellows our purpose is to let you
know. in what manner this worthy sience of Mafsonry
when and how it began: as also how it was countenanced
favoured and ador;d by the most famous and brave
Heiroles upon earth. Such as Kings princes and all
Sorts of Intiligible men of highest Degrees and likewise y^s.
Charges to all brave & qualified Mafsons how they ought
to keep with atrue faith. and give a good heed thereto
as they would wish to be Rewarded
The manner how it first began
there are Seven Libreal arts & Siences. the 1st is Divinity which
teacheth Logical Virtues.
the 2^d is Gramer Join:d with Rethorick: which teacheth Eloquence
i e how to speak in subtile terms.
the 3^d is philosophy: by which is brought both Ends of a Contradiction
together crooked things made straight: black white by a Rule of
Contraries
the 4th is musick which teacheth songs. harps. organs. with
all sorts. vocal & instrumental. the forsaid Sience hath neither
medium nor end
The 5th is Logick which Discovereth truth from falshood
y
and is aguide to Judges and law ers
the 6th is Geometry which teacheth to Measure the Metereal Heaven^s
with all earthly Demensions and all things contain:d therein.
teacheth
the 7th is astronimy with astrology which to know the suns
courfe and all the Heavenly bodies

p. 20.

These sciences are all supported by Geometry. by which we conclude that science to be more worthy which giveth help and aid to all the rest No man that worketh in any craft. but he worketh by some measure and all of Geometry. for it serveth to weigh and measure all manner of things on earth. Especially plowmen and tillers of the Ground. for corn and Seeds. trees. flowers. and plants. for none of the rest Do serve men to measure but **Geometry**

How this science began by men. it began before Noahs flood there was a man. Named Lamech who had two wives. the one Named Adah who brought forth two sons. the eldest Jabal and the other Jubal by the other he had a son Named T—— and a Daughter Called Naamah. and these children found out all the sciences in the world and all y^e crafts also

Jabal found out Geometry. he kept sheep and they had lambs in the field for which flocks he built houses of Stone and timber Gen 4th

tal

His brother Jubal found the art of musick. Vocal and instrument the third brother found out the smith work. such as bras. steel & Iron and their sister found out y^e art of weaving and handing the Distaff and Spindle these children knew that God would take vengeance of y^e world either by fire or water for sin. Notwithstanding they were more curious. for the benefit of posterity. to prefer these Sciences that they invented to their own lives. therefore they engravened them upon 2 p—— &c

then after y^e flood Hermorian son to Cush; and Cush was Son to Ham Second son to Noah. Hermorian was after Called the father of wisdom. found the aforesaid p—— &c after y^e flood with the sciences written thereon taught them at the building of Babels tower where he was Called Nimrod. or mighty before the **Lord** Nimrod prefixt masonry at the Request of the King of Niniveh his Cousin. & made Masons & recommended them to y^e lords of the land. to build all sorts of building then in fashion and taught them signs & tokens. so that they should Distinguish one another from all the Rest of mankind. upon the Earth

The manner of their charge

First that they should love one another. and serve the Lord of Heaven & Earth. with a true & sincere heart. to prevent future vengeance.

p. 21.

and that they should be honest. upright & faithfull. to the Lords their Employers. so that y^e said Nimrod. should have worship and honour by sending them to them and that there should be no Circumvention. Division Disimulation or misrepresentation amongst them or any thing like Contention. least God should make them Dumb. as before when he confounded their Language for their presumption. this was y^e. first time that Masons had care of their craft.

After this came Abraham with Sarah into Egypt and there he taught the seven Liberal arts & sciences to the Egyptians. and there he had a worthy scholar who proved y^e glory of that age his name was Euclid. this young man had improved his talent so: that he exceeded all the artists then on earth: and Abraham took Delight in him. for that he was a great proficient. & foretold future Events to y^e unthinking multitude. and it happened in his Days that y^e lords & states of that land. had so many sons. that they had begotten by other wives and ladies of the Land. or Realm of Egypt for it was a plished country. and there was no

living Competent for the children. therefore the states of the land was sore troubled how to provide for the Children. & the King called a parliament to consult how they might provide for them. but found no prospect. but caused a proclamation to be made through out all y^e Realm. that if any could inform them how they should dispose of them. he should be well rewarded for his pains.

After this proclamation. the worthy Doctor Euclid comes to y^e king & said if you will give me your sons to Govern and teach as Gentlemen ought to be taught and that you grant me a competent portion. that I may Rule & teach them according to their Quality and that. I may order them as the science requires.

The King Granted it and sealed them in a Charter
So the worthy clerk Euclid. took the lords sons and taught and them Geometry to work in all manner of worthy works: Temples. Churches. Cloysters. Cities. Pyramids Towers. and all other worthy buildings of stone. and he put them in order. and taught them to know one another. and confirmed Euclids manner to them and that they should love one another. and keep y^e law of their God written in their hearts and that they should be true to their king. & above all keep the secrets of the Lodge

p. 22.

and one anothers secrets. and that they should call one another fellows and forbear all other fowle names & that they Deport themselves like men of art & Sciences & not like uncultivated Rusticks. and that they should ordain one of the wisest of them. to be Master over the rest and over the work. and that for neither for love or riches they should betray the truth. nor appoint any that wants understanding to be Master of the lords work. so that the Craft might not be scandalized. and that they should call. the Governor of the work Master, while they work with him. and the foresaid euclid wrote a book of Constitution to them and made them to swear the greatest oath mentioned in those days. that they should faithfully observe the instructions contained in those constitutions of Masonry. and ordained them competent payment. so that they should live like men of art and Sciences. as also that they should assemble and Gather themselves together. and Consult about Mofs¹ pertaining to y^e Craft and Especially about y^e art of Geometry. and that they should not stand. by any that was not Dully qualified. and orderly Created in a Regular Lodge. and that they should keep a Due distance from all Disorder. least God should bring a second Confusion on them worse than y^e first

After this the worthy clerk Euclid invented many rare Inventions & performed many wonderfull Exploits for there was nothing too hard for him contained in y^e liberial arts & sciences. by which he made y^e people of Egypt the wisest in the world. after this y^e children of Israel came into that land which is now called y^e land of Jerusalem by the natives of the land. where King David began y^e temple of Jerusalem which by them is Called y^e temple of Diana and David loved masons well. and chirest them. by. giving them good wages and gave them their

¹ *Dumf.*, 4, reads: "& held counsels in *maters* pertaining . . ."

Charge on this manner that they should truly
observe y^e ten commandments wrote by the figure
of God in Charters of stone or tables of Marble
and Deliver;d them to moſes on the Holy mount
Sinai by a heavenly Solemnity where Myraids

p. 23.

of angles with Chariots of fire attended y^e train. which
proves stone cutting to be of Divine Institution &
many other charges which he had from Egypt
from the pupils of y^e most famous Euclid.
after this David paid y^e Debt of nature and solomon
his son performed the temple that his father
had begun and Divers mafsons of severall
Lands &c

Many craftsmen and nobles came to Jerusalem
to learn more art and some were qualified to
to teach others so that about that time mafsonry
began to look splendid and glorious in the world
particularly in Jerusalem and Egypt
about this time y^e curious mafson minus
Greenatus alias Green that had been building
Solomons Temple came to y^e Realm of france
and taught the art of mafsonry to y^e nobles of y^e
land and there was one of y^e Royal line in
france. named Charles Mortail who loved minus
Greenatus beyond Exprefſion because of his
Judgement in y^e art of Mafsonry. and y^e s^d
Charles took upon him y^e manner Mafsonry
and after he was in his own Realm for itseems
he was no frenchman he took to him many brave
mafsons and allowed them good wages. & put
them in order. which Greenatus taught & con-
firmed them a Charter and orderd them to asemble
frequently that they might keep good orders within
their Devisions

Then came the craft into England which all this
time stood Distitute of mafsons untill y^e time of Saint
Albions. at this time y^e King of England was apagan
and he built the town which is called st Albions
after albions time there was aworthy man which
was chief steward to the king & had y^e Government

p. 24.

of the realm. and he employed Mafsons to build the town
walls of saint Albions. and made Mafsons his chief companions
and added athird part. to their wages to what it was formerly
and apointed them 3 hours every Day to recreate themselves
So that their employment might not prove toylsome to them
and that they might not live like slaves. but like Gentlemen
of art and sciences. and also orderd a Certain day of every
Year; which is the 24th day of June. to meet feast and maintain
unity among them. and that they should have that Day
being st. John y^e Baptists Day for their royal standard
with the names of all the Kings princes &c that Enterd themselves
in their intrist. also y^e mafsons arms. with the arms of
Jerusalem and all the famous structures in y^e world
all these foresaid freedoms. the said nobleman prvail,d
with the King. and provided them a Charter forever

to maintain y^e same. likewise y^e Motto in letters
of Gold. sett in a Crimson in sables and argent

In via virtute via Nulla

After this came great wars into England. so that
the rule of husbandry was laid aside. till the Reign
of Athelstone. who was a good King. and avertious
prince. and brought up the land in peace. and builded
many sumptuous buildings such as Churches. cloysters
Abbies. Towers. Castles. bullwarks &c

He was an affectionate Brother to all Qualified
Mafsons. likewise he had a son whose name was Hodrian
and the said Hodrian loved Mafsons so that he could
Neither eat nor drink but when they were in his company
he was of a brave and Generous spirit. full of art and
practice. he Chose rather to converse with Mafsons than
with courtiers of his fathers court. and learnt y^e art
of Mafsonry. and put himself in order. and bequeath
the Master of y^e Fraternity with squares of Gold
and Compases of silver. and their perpendicular
plumbs of pure gold. and their trowels of silver

p. 25.

with all their other Instruments conform. he likewise
confirmd his fathers Charter and commisioned to hold every year
an assembly of Mafsons and every Mafson was obliged to
account for his profeciency & practice. and Join:d new methods
of Secrecy and taught them good Manners. conform to y^e rules
of Euclid Hiram and other famous wothies. and when any trespass
was done within the Craft he inflicted condeign punishment on y^e
offender. he Crub:d vice and encouraged virtue afterward
he came to york and made Mafsons and gave them their
Charge and taught them manners. and wrote a book of
Constitutions and commanded that rule to be kept for
ever after and he made ordinances that y^e craft should
be so ruled from Reign to Reign. as it was stated by the
worthies in that assembly

He made also a proclamation that all mafsons who had
any Certificates or Testimonials in writeing of their
travels profeciency and practice. should present them
to prove their art and behaviour. and their were
brought some in hebreeu some in Greek some in Latin
Caldick. syriack. french Dutch and Scalvonick English
and several other languges upon which y^e famous
Hodrian put them in mind of y^e Confusion at the building
of babels tower and not to attempt any Idolitry any more. but to
worship and adore y^e great architecture of heaven and Earth
the fountain and source of all goodnefs. who built y^e visible
frame upon nothing and laid y^e foundation thereof upon
the Deep waters and laid a commandment on the sea to come
So far and no farther y^e great Landlord of heaven and Earth
the sole possesor of. Man and beast psalms 36 . 16 . 17 y^e ruler
and governor ~~of man and beast~~ y^e sun. moon and Stars.
He further advised them to bring his Omnipotency within y^e
Compafs of their understanding. that so much the more they
Should be loath to offend him. with many more Divine sentences
he put them in mind of. and Commanded a book to be wrote how y^e
Craft was first found. and to be read where any Mafsons was
made. that everafter they might have no excuse to prevent their
punishment. and gave his charge conform to y^e said
book

p. 26.

and from that time Mafsons should keep that form and order. and further at private assemblies. there hath been private Charges added more and more concerning y^e Carige and Deportment in Every particular part of Mafsonry by y^e Master and fellows

The Charge

Every man that is a Mafson or enters his Intrist therein to agrandize his Curocity look to y^e following Charge
If any of you be guilty of these imoralities. see that you Repent speedily. for it is hard to kick against y^e prick or to fall into the hands of the living God. and you Especialy that are under vows take heed that you keep them. Consider you made them in the presence of Almighty God. think not A Mental R—— or Equi—— will serve. for to be-shure the whole time of your administration is an oath. and God will Examine according to y^e purenefs of your heart and Cleannefs of your hands its asharp edged sword you are playing with. we intreat you not to forfeit you salvation for any other seeming contentment

First you shall serve y^e true God. and Carefully keep his preecepts in Generall. particularly y^e ten words Deliver;d to moes on mount sinai. as you have them Explain;d in full in y^e pavement of the Temple
2^{dly} you shall be true and stedfast to y^e Catholick Religion and Church. and shun all Herisies. Schisems and Erors to your underftanding

3^{dly} you shall be true to your lawfull King. and pray for his safety. at all times you pray for your self. and be not partakers of any treasonable Design against his person & Government

4^{thly} you shall be true to y^e Lodge. and keep all secreets belonging thereto

5^{thly} you shall be loving and true to one another and Do to your Neighbours and fellows as you would wish them to Do to you

6^{thly} you shall keep atrue and faithfull Corospondance with those Mafr and fellows of Mafsonry that you know to be legally Entered in orders

p. 27.

Their Secretees keep their lofses fuftain

7th that every Lodge keep a lodge Chamber. to Discourse of things pertaining to Honesty and morall Dealings. where they may refresh their memories of the worthies Departed

8^{thly} that you take care to work faithfully and honestly to your Employers. and pay your Lodgins such as meat Drink washing and lodgin. so that the craft may not Suffer scandle. and that you keep aDue Gaurd where you lodge. that no villany be Committed there. wherebythe Craft may be Defamed

carefully

9^{thly} that you cheerfully keep the sabboth day Religiously Refraining all servile work and making it your studdy to employ the day in seeking and serving the true God. and keep the faculties of your souls from gadding after y^e vanities of this world. and pray to God to sanctifie your wills understandings and memories. with your will reason and affections

10th that you make it your buifnefs to Relieve the poor according to your abilities, talents and faculties. let not your prudence superceed your charity. in thinking this or the other one unworthy or not in need. but slip no oportunity. because it is for Gods sake. you give it in obedience to his Commands

11th that you visit the sick. Comfort. em. and pray for them and let them not be in any Distrefs. that is in thy power to help them. if God calls them hence¹ and afsist at their funeral

12th take care you Dont Drink to be Drunk at any time because it is an offence to God. and likewise be apt to Reveal y^e secreets of of the Lodge and so perjure your self

13th be affable and kind to all Especialy to widows and fatherlefs. Stand stoutly on their behalf. Defend their intrist. Relieve their Neceesities. tho this be bread thrown upon uncertain waters yet by the special blefsing of God. in time will Return seven fould intrist and secure astock for you in y^e other world

14th you shall abstain from all scandeleous and profane Recreations or any Destructive games. you shall forbear all obseen and lasivious langage. poisters and Jestures. for all such is but the fostering and pleasing of Lust
all these being the Charges in Gen^{ll}: that every Mafson
wished

Should keep. Mafter and fellows. its Earnestly that they

may be Carefully kept in heart. will and affection. and in so doing they shall render themselves famous to future Generations. and God will blefs your proginie and will give them good Talents. and cast their lines in pleasant places

We Bind our Selves to all the above artickls as onto the Subtins of whict Canot Be writen but ar writen in the hart

The first thing noticed on an examination of the text of the *Thistle MS.* is its striking resemblance to that of the *Dumfries 4*, one of the other two MSS. in the same group. The resemblance is so strong that at first sight it appears likely that the *Thistle* was copied, with variations, from the *Dumfries 4*. Closer examination, however, shows that neither this nor the reverse can have been the case; for though the *Dumfries 4* often supports a normal reading where the *Thistle* has a peculiar variation or an omission, the reverse is, in a few cases, also true. Some examples of this may be given:—

<i>Dumfries 4</i> (normal).	<i>Thistle</i> (pec. or om.).
give us <i>grace</i> so to govern ourselves	<i>power</i>
to know the <i>course of the sun</i>	<i>sun's course</i>
the <i>great</i> Hermorian	(omits)
it <i>befel</i> in his days	<i>happened</i>
the greatest oath <i>men used to swear</i>	<i>mentioned</i>

This list might be very largely increased. Again:—

<i>Thistle</i> (normal).	<i>Dumfries 4</i> (pec. or om.)
the sun's course <i>and all the</i> heavenly	(omits)
no man that worketh <i>in any</i> craft	<i>many</i>
the . . . realm of <i>Egypt</i> , for it was	the realm, for <i>Egypt</i> was
how they might <i>provide</i> for them	<i>furnish</i>
that <i>his</i> father had begun	<i>the</i>

¹ *Dumf.*, 4, reads: "hence, wait and assist . . ."

This list practically exhausts the cases where a normal reading in *Thistle* corresponds to a peculiarity or omission in *Dumfries 4*. But there are a fair number of cases where the whole phrasing is peculiar, where *Thistle* seems to have the more probable reading. Some examples are given:—

<i>Thistle</i>	<i>Dumfries 4</i>
(probably correct).	(probably incorrect).
about <i>that time</i> <i>Masonry</i> began to look	<i>the same Masons</i>
splendid and <i>glorious</i> in the world	<i>glorie work</i>
in Latin . . . <i>Syriack</i> , French . . .	<i>girack</i>
into the hands of <i>the living</i> God	ye hands <i>an angry</i> god
to <i>discourse</i> of things . . .	talk and <i>dignose</i> upon
the <i>faculties</i> of your souls	<i>fanealties</i>

This list might be added to; but it is probably sufficient to establish the position of *Thistle* as 'brother,' not 'son' to *Dumfries 4*.

The whole weight, however, of proof that the two MSS. are from the same original does not rest on these examples; and it will be best to anticipate a little in order to make this clear. There are many passages which indicate that the original of the two texts has been tampered with, by notes and interlineations; and each of the copyists has made different use of the material at his disposal. Examples of this will be discussed later; meantime it is enough to say that we are fortunate in thus having a *pair* of sundry versions, as a careful comparison throws a strong light on the methods used in their compilation—light that a single MS. does not so easily throw.

The *Dumfries MS.* is more complete than the *Thistle*. The latter breaks off at the end of the 'general' charges; while the former includes not only the remainder of the charges, and (out of place) the form of the oath to be administered, but also a version of the 'Apprentice Charge,' and a composite catechism which is well worthy of study. Two sections at least of this form what is undoubtedly a very early example of a formal Masonic lecture; while the remainder consists of questions on the symbolism of the various parts of King Solomon's Temple. Bro. L. G. Macdonald, Librarian of Thistle Lodge, has suggested that this was inspired by Bunyan's "Solomon's Temple Spiritualised," a copy of which, formerly belonging for several generations to a Dumfries family, is now in the Lodge Library. Examination proves that the MS. can in no sense have been a copy of any part of that work, though it is not at all unlikely that some of the ideas were suggested by it.

We now pass to the sources of the text. Among the various groups there appear to be three which have contributed:—

- Harris Branch (Grand Lodge Fam.)—*Harris 1 & 2, Dumfries 3.*
- Dumfries Br. (Grand Lodge Fam.)—*Dumfries 1 & 2, York 6.*
- Hope Br. (Sloane Fam.)—*Hope, Waistell, York 4, David Ramsey.*

Each of these seems to have contributed to the *Thistle* and *Dumfries 4* original, some words, sentences, or paragraphs, which are otherwise peculiar to it; and it will be best to begin by outlining the position which I hope to establish.

The basis of the whole is the Harris Branch. Headings, paragraphs, or sentences are to be found almost verbatim in this Branch, though no single copy contains them all. As one MS. of the Harris Branch actually belongs to Dumfries, it is the most likely thing in the world that either the original of that Branch, or another member now lost, was once domiciled in Dumfries, and, freely copied, led to the original of the Thistle pair.

There are, however, often words and phrases, and at times whole sentences, not found in the Harris Branch, but found in the Dumfries or Hope Branches. Elsewhere, too, no doubt; but on careful examination, though there is hardly a single copy of the Old Charges which might not be held responsible for *something* in the result, it appears that the bulk of such material can be reasonably regarded as mere accidents of a free style of copying; but that the Hope and Dumfries

Branches go further, and add material which is wanting in Harris, and sometimes recast whole passages.

It may be added that the placing together of such groups as we have before us is of considerable value in deciding critical questions as to correct readings, not only in those groups, but even in groups and individual MSS. not directly concerned. For example, a very casual comparison of the Dowland text with its own group and the Harris will reveal the fact that the original of that text was at some time influenced by intrusions from a Harris source; and consequently it may be possible by an agreement of Dowland and the Thistle pair to establish a Harris reading, and thus to eliminate an intrusion from the Dowland Branch. The fact that the *Tho. Carmick MS.* is also based on the Harris Branch, though with very different results, is also of use occasionally in establishing a Harris reading.

A word must be said here, before passing on to details—on interpolations and intrusions. Hard though it may be to explain, it is still harder to avoid the conclusion, that a very large number of MSS. must have been in use which were either noted or interlined, or which had been written by a copyist with two MSS. beside him, or a very clear memory of words and phrases from another MS. To give only one example—how else can we explain the change from

is most worthy that findeth out all others
to

is to be accounted above any of the seven sciences ?

The former is normal to almost all MSS.; the latter appears only in the *Alnwick* (Thorp Br., Sloane Fam.) and the *Langdale* (Dowland Br.,¹ G.L. Fam.) No accident could account for such an elaborate departure from the normal; and the *Alnwick MS.* proves on examination to contain certainly not less than twenty other intrusions,² practically all of which appear in *Langdale*, and mostly normal to the Grand Lodge Family, though not to the Sloane.

That such intrusions were usually the result of interlineations, and not of memory, is proved by many garbled passages which contain parts of one reading and parts of the other, the result in many cases not even making sense. No examples will be given here, as several passages of the Thistle pair will be quoted later and dealt with as results of such interlineation.

In case, however, the objection may be raised that if many such interlined copies were about, we might expect to possess some, it may be pointed out that we have at least four to refer to:—

(i.) *Sloane 3848*, containing 38 such interpolations, only a few of which are mere corrections: the bulk indicating the use of another MS.³

(ii.) *Alnwick*, which, besides having, probably, been copied from an interlined original, has 15 (probably almost contemporary) additions and notes, at least five of which prove outside influence.

(iii.) *Tunnah*, in which the person who had the copy made, for what we may call 'antiquarian' interest, has interlined in red ink all he could find in parallel passages quoted by Preston and Oliver.

(iv.) *Rawlinson*, which has 23 notes and interlineations, some of which represent the influence of another MS. This MS., like the *Alnwick*, is itself a copy of a composite original, as can easily be seen by comparison with the Briscoe print⁴; and it is probably, like the *Tunnah*, an antiquarian's version.

¹ I have adopted this classification although Begemann places *Langdale* in York Br.

² Begemann does not appear to favour this theory (*A.Q.C.* xiv., p. 155).

³ See *A.Q.C.* xi., p. 205, though Bro. Hughan's conclusions are probably faulty.

⁴ See *Misc. Lat.*, New Series, vol. v., p. 66. It will be noticed that I have slightly modified my view as to the way in which the variations crept in.

We may feel inclined to rule out the two last-named MSS. as not being genuine Lodge copies; but enough has been said to show that the interlined copy is not an unknown occurrence.

The 'fair-copying' of such MSS., thus eliminating or absorbing any inter-lineations which had been made, would be a necessity owing to the perishable nature of the material on which they were written, especially in the case of paper rolls; while in the case of copies in Minute Books, the much-discussed *Alnwick MS.* throws some light on the procedure. There is very little doubt that the Alnwick Lodge was in existence previous to the earliest date (1701) which appears in the Minute Book. The signatures to the Charges were evidently completed to date (at any rate approximately) at the time when the copy was made; after which new members apparently signed as they joined, or perhaps as they were 'made free.' Now the earliest dated name is that of Patrick Milles, made free 1706, the thirty-sixth name on the list. Following this name are twenty-four others, mostly dated, ranging from 1708 to 1722. It is thus clear that there were at least thirty-five old members when the Minute Book was opened: none having the dates of their freedom entered in this book. Now, assuming that the rate of entry had been the same in the past, and that none of the older members had dropped out, a simple arithmetical calculation will show that the Lodge must have been working for not less than about twenty years. The necessary information about the earlier members had no doubt been entered in an older book; and the first thing on opening a new book was to make a fair copy of the Charges, and get a fresh signature from each of the older members: the earlier book, with its copy of the Charges, very likely being destroyed as soon as the last of the members whose freedom was recorded there were off the list, or perhaps earlier; or possibly lent or given to some other Lodge for purposes of copying the Charges. In any case where the early copy was as heavily scored as I believe the *Alnwick* original to have been, the making of a fair copy would have been desirable. It may be useful to recall that among the Minutes of the Speculative Lodge at Alnwick, which was virtually a revival of the older Operative Lodge in the middle of the eighteenth century, occurs the entry under date 24th June, 1749:—

Paid Nich. Brown for writing the Constitutions & two attendances
£1 1 0

At the same meeting the secretary's fee was fixed at five shillings each day; and thus the copying was valued at eleven shillings, which was probably a fair estimate. It is not quite clear whether the Constitutions referred to were really the 'Old Charges'; but the *Alnwick MS.*, which appears in the operative portion of the Minute Book, are headed "The Masons' Constitutions," which on the whole renders this probable.¹

Now the *Thistle MS.*, like the *Alnwick*, is in a Minute Book, the earliest in existence belonging to the Lodge. The Thistle Lodge, or the Journeymen Lodge, as it was then, at first sight shows no signs of having been in existence before the Minute Book opened; in fact, as has already been mentioned, the book opens with some account of the formation of the Lodge in 1753. Two facts, however, are to be noticed: first, that practically all the original members of the Thistle Lodge were Masons, *i.e.*, operatives; and, secondly, that not a single one of them seems to have been a member of the 'Old Lodge,' though the Minutes of the latter are far from complete. There are, moreover, some indications that the body of Journeymen had actually met and probably 'made Masons' before their Charter had been thought of. The following Minute of the Old Lodge, which was chartered in 1750, may perhaps throw light on the subject. At a meeting of that Lodge held on 23rd January, 1749²:—

. . . Robert Corson, Master, in obedience to a verbal appointment given him the 30th of December last Reported that he had wrote to the Master of the Lodge of Kilwinning and received answer dated the Sixteenth current under the hand of Robert Mollison, Collector of Excise at Air and Deputy Master of the said Lodge of Kilwinning

¹ On the whole question, see *A.Q.C.* xiv., pp. 4-26.

² J. Smith: *Hist. of the Old Lodge of Dumfries*, p. 22.

In Absence of their Right Worshipfull the Earl of Egletoun, Declareing that any application that shall be made by the pretended Masons or Young Imposters of Drumfries complained upon at desire of the Lodge (by the said Robert Corson) for a Charter or Instructions shall be ineffectuale as with all the other Lodges in their neighbourhood that are of their Cretiation, And desire Mr. Corson to write to Mr. John Douglass, Chy^r in Edin^r, Deputy Master of the Grand Lodge of Scotland, to prevent their obtaining a Charter from them, which letter Mr. Corson having prepared and shown to the Lodge with a list of the said pretended or Imposter Masons above named, And applying to the Grand Lodge for a Charter to ourselves, Promiseing to submitt ourselves to their rules and directions. The above named persons of the said Lodge approve of the said Letter to be sent to the said Grand Lodge in all its heads and articles.

Unfortunately the original of this letter, with its list of impostors, is not to be found; but I have little doubt that it contained the names of several of the 'founders' of the Journeymen Lodge.

The Minute of the meeting of Grand Lodge of Scotland to which the matter was referred seems to deal with only one case, as also does the letter sent in reply, though both give some idea of the complaint which the Old Lodge was bringing forward. The following is an extract¹ from the Minute of the meeting of Grand Lodge held 8th Feb., 1749:—

The same day there was produced and read before the Grand Lodge, a mystic letter from the Right Worshipful Robert Corsan of Meikle Knox Esq., present Master of the Mason Lodge of Dumfries, addressed to Mr. John Douglas, Surgeon in Edinburgh, . . . cautioning and warning the members of the Grand Lodge not countenance nor own one Stephens ane Irishman, who pretends to be an expret Master Mason, and hath entyce and decoyed certain young persons in and about the town of Dumfries to enter the mysteries in a Lodge with him albeit they know nothing of the true aire and spirit of masonry as the said mystic letter of the date the 24th day of January last by past more fully bears. Which being considered by the Grand Lodge they remitted to their Clerk to make a proper answer to the said letter . . .

The letter in reply is dated 10th Feb., 1749, and the following is an extract²:—

Sir,—Yours of the 24th Ultimo . . . was read before the Grand Lodge . . . They are indeed a little surprized That Stephens the prisoner should by himself singly presume to form a Lodge so as to enter and pass others directly contrair to all the known rules of Masonry. And they do agree with you that no such fraternity ought to be owned as orthodox brothers, and they will gett no manner of encouragement from any concerned in the Grand Lodge, which I shall notice from the List contained in your letter. Yet in regard other honest people may be imposed upon by their false pretentions The Grand Lodge are of opinion That your Lodge should enter and pass them of new for some small consideration which will rectifie mistakes and remove all differences . . .

Now, though the 'Deacon' of the Old Lodge was always an operative until 1725, the first speculative member appears to have been admitted in 1712: and the character of the Lodge was steadily changing, until at the time of its petition for a charter it was virtually a speculative Lodge. This must have tended to deprive the operatives of the full control of their own organisation; and the resulting dissatisfaction cannot have been in any way soothed by the growing friction between the merchants and the trades, which culminated in the 'Corbie

¹ Kindly supplied by W.Bro. David Reid, G.Sec.

² J. Smith: *Hist. of the Old Lodge of Dumfries*, p. 23.

A prayer of admittance

The Almighty father of holiness. the wisdom of the
Glorious Jesus. the grace of the Holy Ghost. these
being three persons in one. God head whom we implore to
be with us at the beginning and give us power to govern
our selves here in this mortall life towards thee. that we
may come to thy Kingdom that shall never have an end
Amen

The Preface

Good brethren and fellows our purpose is to let you
know in what manner the worthy science of Calligraphy
when and how it began: as also how it was countenanced
favoured and adored by the most famous and brave
Heroes upon earth. Such as Kings, princes and all
sorts of Intelligible men of highest Degrees and likewise of
Charges to all brave & qualified Calligraphers how they ought
to keep with a true faith. and give a good head stroke
as they would wish to be Rewarded

The manner how it first began

there are seven liberal arts & sciences. the 1st is Divinity which
teacheth Logical Virtues.
the 2^d is Grammar joined with Rhetorick: which teacheth Eloquence
i.e. how to speak in subtile terms.
the 3^d is philosophy: by which is brought both Ends of a Contradiction
together crooked things made straight: black white by a turne of
Contraries.
the 4th is musick which teacheth song. harp. organ. with
all sorts vocal & instrumentall: the forward science hath neither
medium nor end

all these being the Charges in Genl. that every Christian
Should keep. Master and fellowes its Earnestly ^{wishes} that they
may be Carefully kept in heart with and affliction. and
in so doing they shall render themselves famous to future
Generations. and God will bless your progenies and will
give them good Talents. and cast their Vices in pleasant
places

we Bind our Selves to all the above articles as onto
the substance of what cannot be written but is
written in the heart.

1756
m^r Geo. Walker m^r Robert Garmery
Jm^r John Craig S W Gilbert Baxter
1756 Jm^r John Craig S W Robert Crombie
William Wyllie S D John Patton
William Gualbull S D
John Harrison } Charles Hogg And: Swaddell
James Cadell } John Duguid William Warr
George Wyllie William
Adam Hall } John Macfarlane William
James Mathen } William Brown George Reid
John Gordon } Robert Murray James Hewart
George Bell } David Glen John Woodroffe
Thomas Kell } James Macdonald
William Wright } John Gordon James Gordon
James Macfarlane } John Gordon James Gordon
M^r James } John Gordon James Gordon
John Macfarlane } John Gordon James Gordon
Robert Macfarlane } John Gordon James Gordon

The resemblance is very complete; and there are no signs that the Thistle material not found in the Harris version is borrowed from elsewhere.

'Almighty' occurs only elsewhere in the Roberts Family, and in *Tho. Carmick*—the latter occurrence, in a MS. also based on the Harris Branch, rather suggesting that the word actually appeared in some member of that Branch.

'there being' may be accidental. It has no parallel except the peculiar 'there be' in *Dowland*, and may therefore also have occurred in a *Harris MS.*

'Ourselves' is not actually peculiar to *Harris* and *Thistle*, for it also appears in *Hughan* (Dowl. Br., G.L. Fam.) and *Aberdeen* (Stirling Br.); probably in each case a corruption of 'our lives.'

'Mortal' also appears in *Dowland*, no doubt borrowed from *Harris*. There are two other such interpolations from *Harris* in the Prayer alone.

The next passage is a fairly straightforward example of intrusion. The *Thistle* and *Dumfries* $\frac{1}{4}$ readings relating to the last of the seven liberal Sciences are as follows:—

The seventh is Astronomy with Astrology,
and last is of the science (D4)
 which teacheth to know the course of the sun, moon and stars,
 that (D4) sun's course and all the (Th)
 ornaments of the heavens.
 heavenly bodies . . . (Th)

Now the *Harris* reading is quite normal, but for one detail. It is as follows:—

The seventh is Astronomy, which teacheth (a man to know) the course
 of the sun, moon and stars, and all the other planets.

The one peculiar detail is the closing phrase 'and all the other planets.' This has no exact parallel, though planets are also mentioned in the still more peculiar reading of the Colne and Stanley Branches:—

teacheth a man the judgment of the stars (and of the skies) and
 planets

while the Sloane and Roberts Families omit the stars and substitute 'and other ornaments of the heavens,' with the exception of *Tho. Carmick*, which has both.

Thus the phrase 'and all the' as it stands in *Thistle* belongs exclusively to the Harris Branch. That it appears in *Thistle* seems to prove that it was in the original of the pair—indeed, it has already been quoted as a case where *Thistle* has preserved a correct reading not found in *Dumfries* $\frac{1}{4}$.

Now let us examine the material not found in *Harris*. *Thistle* reads 'the seventh is Astronomy,' where *Dumfries* $\frac{1}{4}$ has the garbled reading:—

The seventh and last is of the science is Astronomy.

Now the phrase 'and last' appears only in the Hope and Colne Branches. In the former, *Hope* and *David Ramsey* read:—

The seventh and last is called . . .

while *Waistell* has:—

The seventh and last science . . .

The Colne Branch, curiously enough, goes still further, and says:—

The seventh and last of these sciences . . .

which brings us very near to the *Dumfries* $\frac{1}{4}$ reading. There are good reasons, however, for attributing the influence to the Hope Branch; for the name 'Astrology' only occurs there; while the 'ornaments of the heavens' could only have come from the Sloane or Roberts Family. It is possible that the reading

The probable reading of the *Thistle* original was therefore somewhat as follows:—

The fact that *Thistle* reads simply 'the seventh is Astronomy' suggests rather strongly that the additional words in *Dumfries 4* were on a different footing to the rest, and perhaps a little difficult to read or fit in. It is perhaps just worth while pointing out before passing on that an intrusion of Harris on a Hope text would be hardly likely to produce results of this type.

These children knew that God would take vengeance on the world
of (Th)
for sin, either by fire or water **Notwithstanding** they were
. (Th) for sin (Th)
more curious for the benefit of posterity to prefer these sciences that
the science . . . (D4)
they had invented **to their own lives.** Wherefore they **engraved**
. . . (Th) Therefore (Th)
the science they had invented on two pillars of stone, so that they might
them upon (Th) p—— &c. (*Th. breaks off*)
. . . (D4)
be found after the flood. The one stone called marble, which cannot
burn with fire; the other **monument** was leathier which cannot be
defused by water.

Another slight hint is perhaps given by the unusual 'knew,' in place of the more common 'knew well' or 'did know.' The former is in the Dumfries Branch and *York 4*; the latter in the rest of the Hope Branch.

These four children, as is believed, found out the original of all sciences. And they knew . . .

The unusual reading ‘that they had invented’ appears in both Harris and Hope Branches.

The one pillar (*or* stone) was of marble, because fire should not consume it.

The one stone was called marble, which cannot burn with fire.

The Dumfries Branch is less exactly in agreement,

On the whole, then, it would appear that the passage was originally based on the *Harris* text, freely copied; and that the concluding portion was brought into line with *Hope* by the insertion of a passage of several lines. One by no means unimportant piece of evidence that this was the case must be mentioned. Near the end of the passage, *Thistle* breaks off, reading:—

. . . upon two p— &c.,

the omission continuing until the end of the passage. Now the subsequent passage appears to be indebted for several *words* to the *Hope* text; but the intrusion just discussed consists of several *lines*. It looks very much as if the original was very confused; and the *Thistle* copyist gave it up, while the more conscientious writer of the *Dumfries* 4 (as he certainly was) has managed to preserve most of the material.

Before leaving this passage, I think it is worth while mentioning an idea which I consider to be of some interest, and which to some extent offers an alternative explanation of the omission of the description of the two pillars in the *Thistle MS.* The copying throughout is accurate; but in two other places, words have been left with initials or a few letters and a dash. The words so treated are “T——,” the brother of Naamah, who “found out the smith work,” and the words “a Mental R—— or Equi——” at the commencement of the Charge. Now these are the *only* words in the whole of the MS. which are used with any special significance in our modern ritual; and it is more than probable that they were so used in 1756, and they were ‘heled’ accordingly by the *Thistle* copyist. The inclusion in this category of the two pillars rather implies that, as has more than once been suggested, *our* two pillars are descended ritually from the two pillars of the ‘old charges.’ If this is the reason why the *Thistle MS.* breaks off, and also omits the description of the pillars, it suggests further that these pillars played a more important part than we have imagined in the early ritual, and that the story of *their* loss has perhaps had some share in the selection of our third degree legend.

Possibly we may go even further than this, and regard as significant the omission in *Thistle* of all details of Solomon’s gathering of workmen, and of any reference to Hiram King of Tyre, the whole being covered by a comprehensive “&c.” This also has a parallel, where the scribe has written, among the charges, “Their secrets keep, their losses &c.” Here a (probably) later hand has erased the ‘&c’ and added “sustain”; but the *Dumfries* 4 reading, presumably the original, is “their loss you shall withstand to your power, their honour and credit you shall maintain,” a passage which also bears a curiously close resemblance to one in our ritual of to-day.

I am undecided as to how much weight should be attached to these omissions; but it is obvious that if they are to be regarded as significant, their value as evidence, both positive and negative, for the contents of the ritual of the time is high.

The conclusion of the passage proving the superiority of Geometry over the other Sciences yields an example of probable intrusion, but a less conclusive one. *Thistle* pair readings are:—

Especially ploughmen and tillers of the ground for corn and seeds,
. . . (D4)
vines and flowers, plants ; for none of the rest do serve
trees . . . (Th) and (Th) and other (D4)
men to measure without Geometry.
but (Th).

The arrangement is totally different from *Harris*; and, except for ‘tillers of the ground,’ and the reference to seeds, vines and flowers, the material is wanting in that version. The whole might be a slightly varied insertion from *Hope*. But the curious want of sense in the *Dumfries* 4 reading ‘flowers plants and other’ rather suggests that the original text was confused. If from *Hope*,

The whole arrangement of the passage agrees closely with *Hope*, which reads:—

while Dumfries Branch agrees less closely. The latter branch, however, curiously enough, contains the reading 'trees' for 'vines' in the *York G.M.S.*; the only other occurrence of the word in this connection being in the *Cama M.S.*, where it appears *in addition* to the list of vegetable produce given by the rest of the Grand Lodge Branch. In the MSS. before us it is not impossible that in each case it was due to a misreading of 'vines.'

The account of the domestic distress in Egypt which led to the foundation of Euclid's school of Geometry is told in words very closely following Hope, though not exactly; and there is little to suggest that this passage was not originally copied from that source. But the sentence:—

proves to be difficult of analysis. The readings of our three sources are as follows:—

Dumfries.—And then the King of the land called a great Council to . . . a Parliament was called . . . (D1, Y6)

honestly as being gentlemen.
to live like gentlemen with honesty (D2)

Hope.—(Y4 omits) And the King of that land made a great Council
and a Parliament to know how they might find their
. . . (Wa) provide for (DR)
may (Ho) the (Wa)
children.

The use of the words 'made' and 'to know' in *Hope* points to either of the other two texts as the basis of the Thistle readings. The combination of 'called,' 'to consult,' and 'provide for' points rather to Dumfries as the source: but the diversity of readings for 'the King of the land called a Parliament' renders this less obvious. Even if we assume that the *Dumfries MS.* used was itself a composite affair, with the reading 'parliament' inserted over 'council'—by no means an impossible theory—it would still be curious if the Thistle original recovered such a normal reading from it.

Perhaps the passage commences with *Harris* and merges into a *Dumfries* intrusion. The solution to this problem must remain in doubt; one thing is certain, that the *Dumfries* Branch is the only group in which *all* the material is to be found exact. It is just worth mentioning that the combination of 'to consult' and 'provide for' is also to be found in all members of the *York* Branch, though there is little otherwise to connect that branch with the *MSS.* now under survey.

The next passage to be dealt with is too long to analyse in detail:—

After this, David paid the debt of nature; and Solcmon his son performed the Temple that his father had begun. And divers Masons of several lands [here *Thistle* adds '&c.' and breaks off] gathered together, so that there was eighty thousand and 3 hundred of them which was qualified and made overseers of the work. And there was a King in Tyre called Hiram, who loved Solomon well; and he gave to Solomon timber for his work . . .

Later, speaking of Hiram:—

. . . and Master of all graven and carved works in and about the Temple, as it is written in the 1st of the Kings . . .

The point of interest is that, though the whole arrangement of the passage is abnormal, there are distinct traces of several texts. The whole sentence 'Solomon his son performed the Temple that his father had begun' is exactly the *Hope* reading. But the term 'overseers' occurs only in the *Dumfries* Branch; while Tyre is only mentioned by name in *Harris* and *Dumfries* Branches, except in the *Cama MSS.* and the *Spencer Family*, neither of which can be supposed to have had any influence here. The most likely source here is the *Dumfries*, which reads:—

And furthermore there was a King at Tyre named Hiram,

while *Harris* reads, less normally:—

(heading) Who was the First Prince that was a Mason.

(Hiram) the son of Hiram, King of Tyre, who sent to Solomon . . .

But at the end of the passage, 'Master of all graven and carved works' is exactly a *Hope* reading; *Harris* and *Dumfries* agreeing on 'Master of all his engraving and carving.'

Finally, 'as it is written' could not have come from *Dumfries*, which has the more common 'and this is witnessed'; while *Harris* reads 'and this is written,' and *Hope* agrees exactly with the *Thistle* reading.

Enough has probably now been said to prove that the groups enumerated have played their parts in the composition of the *Thistle* and *Dumfries MSS.* Undoubtedly more of the text which can be attributed to any definite source belongs to the *Hope* than to the *Harris* Branch; while *Dumfries* influence is slight, though definite. Some exception may be taken to the statement that the *Harris* Branch, and not the *Hope*, was the basis of the whole; but it seems clear that the transcriber of the original started, at any rate, with a *Harris* text before him. There are no signs that the fairly accurately reproduced material at the beginning has been written over any other version.

A question, however, of very great interest is raised by this close comparison of texts, as to the relationship of the *Hope* and *Dumfries* Branches. It may have been noticed that in several of the examples that have been selected for analysis, the *Hope* and *Dumfries* intrusions, as it were, hunt in couples. In the middle of a passage rather peculiar to the *Thistle* pair, appears a *Hope* interpolation; but in the same passage a *Dumfries* reminiscence also appears. Only a close comparison of the texts, which would be very tedious here, will demonstrate this fully. Now, if two separate *MSS.* had been used for improving the *Thistle* original, we would expect at intervals interpolations of unmistakable

Hope or Dumfries origin, which is not the case. The probability is, therefore, that a single MS. was used, strongly representing the Hope, but with intrusions from the Dumfries Branch.

Now, the Hope original was undoubtedly a composite affair. It would be out of place to attempt a demonstration here; but a very casual comparison of the MSS. will satisfy the student. Further, several quite peculiar readings in the Hope Branch seem to come from the Dumfries, as well as many minor details and individual readings. It seems quite possible that still more Dumfries readings would be found in the Hope Branch if the original or more MSS. were preserved; and the simplest solution of the whole question is that the MS. which intruded on the Thistle original was actually the Hope original, *after* it had itself been influenced by the Dumfries Branch.

There are just a few indications that the Harris Branch has also left its mark on the Hope original; the only absolutely definite example being the reading 'eternal joys' at the end of the prayer, which occurs only elsewhere in the Dumfries member of the Harris Branch. Three other examples might be given; but in each case the reading in question also appears substantially in the Thistle pair, and so may possibly have been taken *from* it by the custodian of the Hope original. It is worth mentioning that all four of these possible Harris intrusions in Hope are found in the Dumfries member of the Harris Branch.

There are, further, about fifteen Hope peculiarities from a Dumfries source with which *Thistle* or *Dumfries* *h* agree. These, too, might have gone either from *Hope* to *Thistle* or *vice versa*: but it is worthy of note that they are all to be found among passages where a more or less normal type of reading prevails; and there is no evidence that the *Hope* MS. adopted a single item of the vast amount of quite peculiar matter available in the Thistle original.

It is thus very doubtful if the *Hope* MS. borrowed at all from this source. Many of the Hope passages in the Thistle pair contain peculiarities of the Sloane Family; and to such an extent is this the case, that at first sight the *Thistle*, and still more the *Dumfries* *h*, look like sundry versions of the Sloane Family, and the *Dumfries* *h* was actually so classified originally. There can be no doubt, therefore, that the *Hope* MS. gave, rather than took, material—a probability which is strengthened by the fact that *Dumfries* *h*, though not *Thistle*, contains a good specimen of the larger (Colne-Sloane) version of the Apprentice Charge, which examination shows to have been derived from, and not the original of, the Hope version.

Before leaving the subject of sources, one more point of some importance must be discussed. A careful scrutiny of the passages dealt with, as well as others, reveals the fact that very nearly every Hope reading in the Thistle text appears in the *Waistell* MS. This is so striking that it might be thought that it was actually the *Waistell* which left its mark on the Thistle pair; but, on examination, there are enough disagreements to show that this cannot have been the case. It may be added that no other member of the Branch contains so much of the material introduced into the Thistle pair; but at the same time no other member of the Branch contains so much of the material borrowed from the Dumfries Branch. It would appear, therefore, that the *Waistell* copyist, Henry Kipling, had an eye rather more for the interpolations than for the original text: and it is quite possible that the scribe who made the interpolations in the Thistle original did the same.

I ought to add here that, besides one or two suggestions that have been already made, there are just a few traces of possible interpolations from the Colne Branch. In several cases a Colne 'flavour' appears in what can probably be recognised as either a Harris or Hope passage; and for that reason I am inclined to think that any others which may appear have come through one of these channels. Nevertheless, there are three passages of the Thistle pair which more or less definitely connect the Colne Branch with the Thistle:—

- (i.) Geometry teacheth "to measure . . . earth . . . and all things contained therein"

The Colne Branch has the unusual word 'contain' in the corresponding passage, though not quite in the same sense:—

Geometry . . . containeth mete and measure,

which agrees closely with the companion Stanley Branch. The Spencer and some of the Roberts Family read, later, "Note, I pray you, that these seven are contained under Geometry"; which to some extent agrees with a second use of the word in the same passage by the Colne and Stanley texts.

(ii.) well rewarded for his *pains and* trouble

. (Th)

'Trouble' is probably a corruption for the usual 'travel' or 'travail'; and if so, this Thistle reading agrees with the Tew Group, the *Dauntsey MS.*, and the Colne Branch; while the Stanley Branch reads only 'pains': and the Dumfries Branch has the peculiar 'labour and travail.'

(iii.) let him be refreshed with *meat and drink* (D4)

This comes from a portion of the original which has not been preserved by Thistle: and consequently its authenticity is not so certain as it might be, though the *Dumfries 4* copyist has shown himself the more faithful of the two. Still, it is worth mentioning that the only parallels are a *Clapham MS.* reading 'with meat,' while the rest of the Colne Branch have the almost universal 'with money'; and the *Stirling MS.* has 'with drink and moneys.'

These coincidences are not worth pursuing at present: but I have reason to think that the Colne Branch has a number of interpolations from a MS. closely related to the Hope Branch, and that it also had a hand in the composition of the Harris; and I will content myself with the suggestion I have already made, that these Colne passages reached the Thistle pair through either *Hope* or *Harris MSS.* The history and connections of the Colne Branch seem to present a most interesting problem which will well repay working out.

We may now review the whole situation from a historical and geographical point of view.

The *Harris MSS.* cannot be traced to their original localities, while the *Dumfries 3*, the third member of that Branch, is doubtless in its rightful home.

Two of the members of the Dumfries Branch also belong rightly, no doubt, to the same locality. It is striking to find the third member, the *York 6*, apparently at home *there*, though nothing is known as to its history previous to the York inventory of 1779.

But the Hope Branch are in no way connected with Dumfries. The Sloane Family, so far as we can place it, seems to belong to Durham, Yorkshire, Lancashire, and Cheshire. Now, the Hope Branch cannot possibly have been the original of that family; and must, therefore, probably have originated in, say, Yorkshire or East Lancashire. Yet its original seems to have travelled to Dumfries *and back*, for three of its four members undoubtedly belong to Yorkshire.

Let us for a moment turn to the dates of the various MSS. concerned. The two older *Harris MSS.*, all three of the Dumfries, and the *Hope* and *David Ramsey*, are dated by the competent authorities as of the second half of the seventeenth century; while both the *Waistell* and *York 4* bear the date 1693. It would, therefore, be most probable that the originals which form the sources of the Thistle pair were in existence by, say, 1650; and it is to a period between about that date and 1693 that we should look for any historical confirmation of the idea that the Hope original was influenced by the Dumfries version while on a visit to that neighbourhood, though the influence of Hope on the Thistle text might have been at a later date.

The theory of a Hope visit to Dumfries between about 1650 and 1693 is the simplest that accounts fully for all the facts as we find them; but it must not

be forgotten that there are several alternatives. The presence among the *York MSS.* of one of Dumfries type points strongly to the fact that Lodges did actually travel about the north country complete with documents. It might be thought that the Hope intrusions came from that source; but, as a matter of fact, the *York 6 MS.* has less of just those readings than any other member of the Dumfries Branch. It is possible, however, that the Hope original took them from some other travelling MS., of which we have no trace. In this case, the Dumfries influence may be accounted for; but we are still left with the Harris readings in Hope unexplained.

Again, it is possible either that a lost copy of the Hope original, resembling the *Waistell*, but with still more Dumfries readings, was the actual MS. which visited Dumfries; or, again, that the Thistle original was itself 'on tour' when it picked up the Hope readings. But the simplest solution remains with the possibility of a single journey by the Hope original between 1650 and 1693.

When we attempt to find historical confirmation of this visit, we are met with the inevitable difficulty—lack of information. The following are the few facts relating to building in and near Dumfries which I have been able to discover, which may have a bearing on the subject.

Carlaverock Castle (about five miles from Dumfries) was thoroughly rebuilt in 1638. In 1640 it was practically demolished, and never repaired¹; but some local Masons must have been there, for in 1665, when Dumfries built a meal market, a 'quarrier' was borrowed from Carlaverock.²

This rather argues a scarcity of Masons in Dumfries; and at just the same time there seems to have been no glazier in the place—the glaziers belonging to the same 'Trade' as the Masons—for in 1666, when the Burgh contracted with a Glasgow glazier for the supply of glass for one of the Churches, they 'encouraged him to commence business amongst them by making him a freeman of the Burgh.'³ Under these circumstances, the repair of Lord Maxwell's Castle at Dumfries in 1675⁴ may very likely have been the occasion for the introduction of Masons from outside, though no trace of the incident is to be found in the Burgh, or other local records.

When, however, we come to 1703, we are on surer ground, though no positive evidence for our purpose is available. In that year, the Burgh having obtained from an unexpected source the sum of 20,000 merks, or a little over £1,000, decided to spend it on the building of 'ane suitable council-house and clerk's chamber for keeping the charter chest and records of the Burgh,' and other erections in connection with this, the chief feature of the whole being a great steeple. The work was undertaken by one John Moffat, architect, of Liverpool, who visited Glasgow in search of ideas, and furnished the necessary drawings: soon after which, for some reason or other, he retired from the undertaking. In 1705, the work was entrusted to Tobias Bachup, master builder, of Alloa: who greatly relieved the Burgh officials by undertaking all the contracts for the supply of material and labour, and is known to have brought in a large number of Masons from outside.⁵ The date, 1705, is too late for a *complete* solution to our problem; but, if we can account for the Dumfries intrusions in the Hope text at an earlier date, we may easily accept this as the date of the Thistle original in its final form.

I cannot resist the temptation to introduce one further subject arising out of this association of the *Hope MSS.* with Dumfries—the peculiar endorsement "David Ramsey's Constitutions" inserted at the end of the prayer in the MS. which has been named accordingly, and whose history previous to its discovery in a Masonic library in Saxony is unknown.

¹ See Sir W. Fraser: *The Book of Carlaverock*.

² W. McDowall: *op. cit.*, p. 474.

³ *ib.*

⁴ *ib.*, p. 476.

⁵ *ib.*, pp. 537ff.

The name is so peculiarly Scottish that it is difficult not to connect it with a visit to that country; and the neighbourhood of Dumfries is probably the place in which to seek for an explanation. The MS. is dated by the experts as of the second half of the seventeenth century, but may easily be as late as 1705; and I think it is most likely that the copy was made in Scotland, and not in Yorkshire. No Ramseys appear to have been Masons in Dumfries at about that time; but the name occurs locally in fair numbers, chiefly connected with the Law and the Church. The MS. may even have belonged to one of the body of irregular Masons to whom reference has already been made.

One special occurrence of the name may be mentioned. The lead mines of Sir James Hope in the neighbourhood were under the management of men of the name of Ramsey; and they are known to have done a large export trade with Germany. This may be a mere coincidence; but it would be interesting if the first Masonic influence from this country reached Germany at such an early date.

In conclusion, I hope I may be permitted to express the thanks of the Lodge to the R.W.M. and Brethren of Thistle Lodge, Dumfries, for allowing this MS. to be published, and the loan of their early Minute Book for exhibition, and my own personal thanks to them for the free hand they have allowed me in dealing with it. I am specially indebted to W.Bro. L. G. Macdonald, Honorary Member and Librarian of the Lodge, who has been indefatigable in answering my questions, and supplying the information which is not to be found in the works from which I have quoted.

BRO. LIONEL VIBERT said:—

For a paper similar to the one that has just been read, analysing by a scientific method the text of a version already known, we have to go back to the very earliest days of our Lodge, and our first volumes of *Transactions*. From time to time as *new* versions have been brought to light they have been printed, and in some cases the reproduction has been accompanied by more or less full notes on the text, its affinities and peculiarities. Of this description was the paper on the *Henery Heade* text in *A.Q.C.* xxi. Last year also the discovery of a new version of the Spencer Family was made the occasion for a discussion of the whole question, but it cannot be said that the chronology and internal arrangement of that very interesting but very difficult family is by any means settled. At last we appear to have in Bro. Poole a student who is qualified to carry on the work begun and taken to a high state of perfection by Hughan. It requires extraordinary gifts of patience and industry; the mere labour of collating text after text is enormous, and we must be grateful that there is once more amongst us a brother who has, with the ability, the will to follow this painful and laborious line of research. Apart from minor modifications it is not probable that the broad lines of the classification given by Hughan in 1895 will ever be seriously impugned. It has been found advisable to introduce a new group behind the three great families, more closely connected with the original version: and individual texts will no doubt from time to time be found to require to be placed in new branches or to be transferred to some other branch than that to which they were originally allotted. Bro. Poole has himself noticed just such a case. He finds that the *Langdale MS.*, which, one gathers from the numbers in each branch at p. 216 of the *History*, Begemann classed as a member of the York Branch of the G.L. Family, is, in fact, a Dowland text. Begemann does not deal with the text in any detail in the *History*, and I have had no opportunity of seeing if he discusses it elsewhere. Perhaps Bro. Poole will find some opportunity of stating for us the peculiarities of this text on which he relies, and enabling us to compare them with typical texts of either branch. In any case it will be understood that such a change from one branch to another in the same family is really a very small matter, depending on extremely technical considerations.

But while the genealogy of the versions is, broadly speaking, fairly well ascertained, we have still much to learn as to what I may call their topography. We would wish to be able to place the original version that lay behind each branch. We do know in some cases where an actual text was written; but we want to go further. We want to know what texts were in that Lodge or city at the time, available to the writer. This can only be arrived at by Bro. Poole's method of laborious collation, which in the present paper has already yielded results of great interest.

Again, Hughan found it necessary to place several texts by themselves as unclassifiable; what he calls Sundry Forms. Either the text was composite or it contained matter quite peculiar, and almost, one might say, extraneous. There were four such in the Grand Lodge Family, three in the Sloane, and six by themselves, of which, however, only three were actual texts. For two of these, homes have since been found, but the *Thistle*, Hughan's H 3, the subject of this paper, remains outside any definite Family.

Hughan's own opinion of the text was not high. He says (*O.C.*, 1895, p. 145):—

The document contains so many extraordinary additions, some verging on the absurd, the production of an ignorant scribe, who went in for originality, that it is absolutely valueless for critical purposes, and one cannot help feeling sorry for the members who bound themselves to observe such ridiculous regulations. So far as the copyist followed the ordinary text of such MSS., this document is based on the junior of the Dumfries quartette, but otherwise it is a curiosity and nothing more; its only value being to prove that as late as 1756 an operative Lodge on the Roll of the Grand Lodge of Scotland thought it expedient to require the adhesion of its members to a form of the 'Old Charges.'

Bro. Poole's case is that the text is not, as Hughan considered, based on *Dumfries 4*, but that they are parallel versions into which much has been imported from Hope and Harris texts. And while we can appreciate the point of view of a writer concerned solely for the purity of the text, these very peculiarities to which Hughan objected are now seen to have a definite bearing on the question of eighteenth century ritual. Further, from an analysis of the text is now derived information, or, at all events, indications, as to the existence in the same place, Dumfries, of copies of other more orthodox versions, if not the actual texts themselves, and we learn, for instance, that it is extremely probable that the original text of the Hope Branch was carried into Scotland by some travelling Lodge, and came back again to its home in Yorkshire. This is a most interesting suggestion, and reflects for us the possibility that the possession of these old manuscripts was considered essential to the Lodge, which accordingly, if it moved as a body, carried them with it.

The date of the text is 1756, and we find in the allied text, in addition to the ordinary history and charges, portions of what is to all appearance a contemporary lecture in the form of a catechism, which includes questions on the symbolism of K.S.T. Those who make a special study of eighteenth century working will find this of very great significance. Bro. Poole also points out that the writer of the *Thistle* has apparently had scruples about writing passages and names which may have been part of a ritual, and this suggestion is also one with an important bearing on the same question. He has also drawn our attention to a probable cause of variations and amplifications of the texts of the various versions, namely, that they were derived from originals in which the scribe had made interpolations, either on his own account or from another MS. he had come across: and he shows that our present *Thistle* text was almost certainly copied into the Minute Book from a previous one, where the text had been so treated. He points out that it is probable that this earlier text was the original of the Dumfries version as well.

This paper is a definite advance towards the solution of the problem I alluded to as the topography of the Old Charges: and we may express the hope that Bro. Poole will continue this line of research. We may be confident that the conclusions he arrives at will be well founded and deserving of the most careful consideration. I have very great pleasure in proposing a very hearty vote of thanks to him for the pleasure he has given us and the immense amount of labour that the preparation of this most interesting and important paper has involved.

Bro. RODK. H. BAXTER writes:—

It is gratifying to have the text of yet another copy of the Old Charges made public, for, after all, these ancient documents are our most treasured possessions. Much good work has been done in investigating various points of interest in connection with them, and our present author has certainly added something of value.

The development of the classification of the various texts has been gradual, and it seems to me that many students are hazy in their ideas as to the processes governing it. A short up-to-date paper clearly defining the issues would be a useful contribution to our *Transactions*.

The attempt of Bro. Poole to identify the actual Masons for whom this particular copy (or its original) was written is a step in the right direction. I tried something of the same kind myself in my *Notes on the Regius MS.* (Leicester *Transactions*, 1915). If our Bro. Songhurst is correct in saying there is no evidence of these MSS. ever having been used in a speculative Lodge, then the particular buildings on which men were engaged for whom the various copies were written must be of importance.

There are certain significant indications in the *Thistle MS.* to support my theory of the Old Charges having had an influence in the framing of our ritual. It is quite possible our lecturer may have something to say about these, although nothing appears in the advance proof of the paper.

I much regret my inability to be present in Lodge to hear the paper read.

Bro. GORDON HILLS writes:—

Bro. Herbert Poole's paper gives evidence of an amount of careful and painstaking study which one would need to emulate before any criticism could be offered upon many of the textual inferences which his analysis seems likely to establish. He has entered upon a big undertaking in his dissection of the texts of the Old Charges, but one which certainly seems likely to yield some very interesting fruits in tracing the sources of the different MSS. and their versions. All the same I am afraid that in some cases considerable labour may prove abortive, because there is a very human element to be taken into account, and so one must not lay too much stress upon the elaboration of a critical apparatus which, after all, is but the means to the end, and not the end itself. Such study as our Brother is devoting is greatly needed, and so long as theories are not allowed to over-dominate our investigations, but carefully considered in due proportion with other lines of research, as Bro. Poole shows every evidence of doing, we may hope for fresh light from his continued efforts in the future.

The reference to the *Harris MSS.* raises the question as to the proper nomenclature of these documents, and the desirability that names should be used which bear upon their actual history, and not merely upon a transitory ownership. The name 'Harris' arises from the entry in the Minutes of the Bedford Lodge No. 157, from which we learn that in January, 1809, its then secretary, "Bro. Harris," was thanked "for his present of ancient manuscripts, in parchment, containing the original Charges and part of the lectures on Craft Masonry."

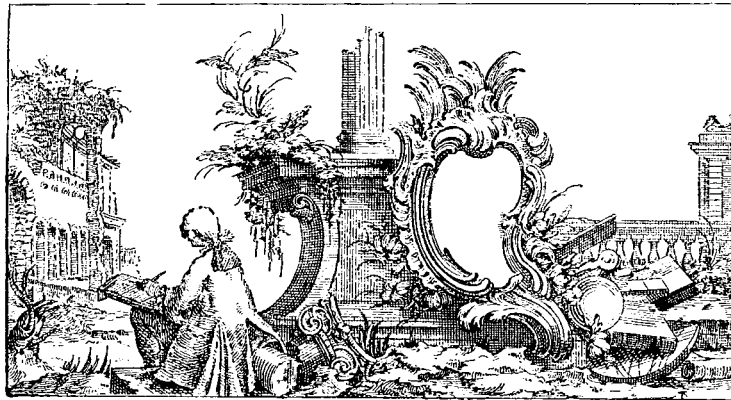
Bro. H. POOLE writes as follows, in reply:—

Those who have spoken or written have dealt with me so kindly that I have little to say beyond thanking them, as well as those Brethren who listened to me so patiently in the Lodge.

Bro. Vibert asks for some sort of a statement why I have altered the recognised classification of the *Langdale MS.* It would be out of place to deal with the evidence here; so I have asked permission to insert a note on this subject in this, or some future, part of the *Transactions*.

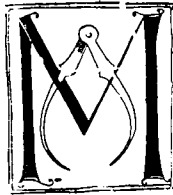
Bro. Gordon Hills warns me of the elusive human element. I have, I think, never lost sight of it. Indeed, I think it is only the fascination of this very element which makes such work as I have been engaged on possible. As to the permanance of any views which I may have expressed: I sincerely hope that I have drawn no deductions which are positively wrong; but I have no doubt that there will be many modifications in them before the time is reached when we can reasonably say that we know all about these MSS.

Thanks, again, to those who listened to me. I fear I must have tried them very sorely; and I can only hope that they may find the reading of this paper more interesting and illuminating than the hearing of it.



THE CENTRE.

BY BRO. W. J. WILLIAMS.



MOST of us have heard certain questions asked and answers given as to the definition of a centre, and the use to which it may be put as an instrument to aid in our search. Probably it occurred to us that the questions and answers did not carry us much further—that the answers were, and were probably meant to be, inconclusive, and that much remained to be elucidated. As we pursued our researches in this, that or the other direction, the matter became with many of us more complicated, and the solutions and illustrations suggested by our enlightened brethren, not infrequently left us marvelling at their great ability, but when all was said and done we were like Omar Khayyam, who

Myself when young did eagerly frequent
Doctor and Saint and heard great argument
About it and about: but evermore
Came out by the same Door as in I went.

Notwithstanding all this there must have been in the minds of some of us a lingering suspicion that the point in question was capable of a more simple and a more convincing solution than had yet come before us. Did the framers of the Catechism under consideration originally, or at all, have in their minds such an involved and intriguing explanation, or series of explanations, or attempts to explain, as those which are so confidently, or otherwise, submitted to us from time to time?

In spite of the fairly obvious remark that the solution about to be suggested is only an additional one to be added to the wreckage which is to be found strewn all round the circumference of the subject, I venture to propound it.

In the first place it seems advisable, and indeed necessary, to get at the true idea presented to us in the dialogue from the point of view of operative Masonry. Unless we get our operative or materialistic conception correct, we are not likely to make sure progress with the symbolical exposition of our conception. If, however, we obtain a firm foothold on the material basis we may find ourselves in a position to rise to the speculative Masonry of which it is a type.

The geometrical or operative exposition set forth by Bro. MacBride in his book on Speculative Masonry seems to place that branch of the matter in a clearer and simpler light than is to be found in some other quarters. Briefly it amounts to this:—A Master Mason may occasionally want to test the accuracy of his Square or readjust it. He may easily err if he is without some ready means of making such test or readjustment. How can he set about it? He has his Compasses at hand, and has but to strike a circle from a given centre. Then in each semi-circle the angle contained must of necessity be a right angle. He cannot err if he adjusts his working square accordingly.

Those of us who were taught Geometry before Euclid began to be excluded from the Schools will recall that by Proposition 31 of Book III.:

“In a circle the angle in the semi-circle is right, that in a greater segment less than a right angle, and that in a less segment greater than a right angle,” etc.

Book III. of Euclid is indeed very largely taken up with propositions relating to the Centre of a Circle and points outside and within a Circle. Our Ancient Brethren undoubtedly ascribed very much importance to the acts and writings of Euclid, and on a geometrical Masonic question it seems reasonable to enquire what Euclid has to say.

Thus much for the Geometric aspect of the case. Now comes the question, What led the originators of our Ritual to lay such stress upon the symbolical outlook? Assuming for the present purpose that the authors were conversant with the theological and other literature of their day, and were themselves not incompetent to draw spiritual lessons from earthly objects, what would they find?

They might easily have found references to the necessity for keeping working tools in order and using them aright. One reference will suffice for this. It has the advantage of taking the chronology back to the time of Plutarch when probably organised speculative Masonry had not emerged. In the "Divine Characters" of Master Samuel Crook, B.D., published in 1658 (and, by the way, printed for *Adoniram* Byfield), the following passage occurs at page 38:—"The Stoicks by degrees won ground by their acuteness in disputation, austerity in manners, and strictness of precepts. Of whom Plutarch wisely noteth that they squared the level to the stone, not the stone to the level, that is the rules of vertue to their notion not their notion to the rule, making the pitch of philosophy not what a man could *do*, but whatsoever they could *say*." Clearly any working tools so misused would need renovation or rectification, and they must be tested by an unerring standard before they could make right progress.

There is an *unerring* standard of truth and justice recommended to the Initiate and he is charged to regulate his actions by the *Divine* precepts it contains. Here then is something more by which a Mason is preserved from liability to err. Our predecessors were not in doubt as to the validity of the guidance in morals as they found it focussed in the V. of the S.L. But since those precepts are Divine they emanate from a Centre not to be named without awe.

Again we quote a well-known writer of the seventeenth century, namely, Ralph Cudworth, D.D., Master of Christ's College, Cambridge, 1654-1688, who was born in 1617 and died in 1688. In his treatise concerning Eternal and Immutable Morality (quoted from the American (Andover) Edition, vol. ii., p. 382) he says:—"Wherefore altho' some novelists" (=modern writers or innovators) "make a contracted idea of God consisting of nothing else but will and power; yet his nature is better expressed by some in this mystical or enigmatical representation of an infinite circle, whose inmost centre is simple goodness, the radii rays and expanded area, plat thereof, all comprehending and immutable wisdom, the exterior periphery or interminate circumference, omnipotent will or activity, by which everything without" (=other than) "God is brought into existence."

It is perhaps not irrelevant to note that, as "we apply these tools to our morals," I was prompted to look into Cudworth's masterly treatise thinking that a work professedly dealing with Eternal and Immutable Morality might throw some light upon expressions used by our ancestors in their exposition of "a peculiar system of morality." I venture to submit that the reference to the circle, to the centre, and to the radii, and the high inferences drawn from them might well have led our predecessors to indicate the same things by the like illustrations. If any should say (though I doubt whether they could prove it) that the dialogue before referred to was anterior in composition to the date of Cudworth's essay, here again, as with the former quotation, I am able to point out that Cudworth does not put forward the view he expresses as originating with himself but with *some* who preceded him. As a matter of fact, the essay was not printed until 1731 (a date almost equidistant between the two editions, prepared by Dr. Anderson, of the *Constitutions*, 1723 and 1738), but it seems reasonable to suppose that its contents had become part of the current knowledge of interested persons, and probably its main contents formed part of lectures delivered by him at Cambridge. It is interesting to note that during 1646 he was lecturing there on "*Templum Hierosolymitanum*," so that Masonic students would have been inclined to gravitate towards him. In his theological writings there are at least two geometrical diagrams.

But to revert to our original subject and to sum it up. The Geometric meaning of the utility of a centre as preventing a Master Mason from erring being established beyond reasonable doubt, the symbolical significance has never met with a loftier explanation than that given in Cudworth's words, and it is worthy of being adopted as a practical solution of the problem which is so frequently thrusting itself upon a Mason's attention. Just as the working Mason is able to test the accuracy of his Square by the aid of the centre, so the speculative Mason is able by resorting to that ineffable and divine centre, to gain that stability and rectitude which alone can preserve him from liability to err in high and eternal matters.

Doubtless Oliver Wendell Holmes realised this to some extent when he wrote:—

Lord of all being throned afar
Thy glory flames from sun & star
Centre and soul of every sphere
Yet to each loving heart how near.

Since the foregoing was written I have encountered another passage which seems worthy of being enshrined in a Masonic publication. It is found in a book entitled "Of True Christianity." Written originally in High Dutch by the Most Reverend John Arndt late Superintendent General of Luneborough. Published in English in the year MDCCXII., now revised and rendered more agreeable to the Original. (Second Edition, London 1720.) Vol. I., p. 224:—

Of Reconciliation to our Neighbour.

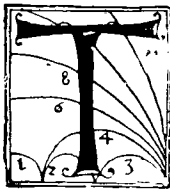
[Truly a prominent object of practical speculative Masonry.]

§ 7. We will illustrate what hath been said by a Comparison derived from Nature. When a Circle is made and from its Centre a Number of Lines drawn to the Circumference: all these Lines, though never so distant in the Circumference, meet together in the Point, which is in the Middle thereof. Here they are all united in *One*, and all flow into *One*, be they never so wide asunder, yea, even directly opposite one to the other. Not one of all the Lines, let their Number be never so great, can be broke from the rest, without losing its Communication with the Centre it self, wherein they all do meet. So GOD is a Point, or a *Centre*, whose *Circumference* is every where, and which in a manner extends it self to all Men upon Earth. Whoever presumes to break off the Lines of his Love from his Neighbour, must in like manner disjoin and break them off from God too at the same Time. And as all these Lines do cohere and concur in the Center, and therein mutually affect one another; so is there a sort of a *Central Sympathy*, and a *Fellow-feeling*, as it were, of the Sufferings of our Neighbour, provided we be but all united in God, the Centre and *unitive Principle* of all good Christians.

The only comment I will make on this is to quote from the Antient Charges in the Book of *Constitutions*, section 1:—"Thus masonry is the centre of union between good men and true, and the happy means of conciliating friendship among those who must otherwise have remained at a perpetual distance."



REVIEWS.

ANCIENT STIRLING LODGE: THE OPERATIVE CRAFT AND THE
SPECULATIVE SYSTEM.*By William Harvey, J.P., F.S.A. Scot. Stirling: 1923.*

HIS little work attempts to deal with a Lodge History from rather a new angle. We in England are limited in all but a few cases to the life and work of a Lodge; and the ground we have to cover prior to the formation of the Lodge is usually confined to the investigation of the past history of its 'original members.' But Bro. Harvey has the whole period from 1147 to 1708 to range over; and he has attempted, from what scanty material is at his disposal, to trace the existence of organised Masonry over a part, at least, of that period: and to show how the present 'speculative' Lodge emerged at the end.

Stirling, he points out, has an association with Freemasonry for centuries; but Bro. Harvey's task consists largely of clearing away a mass of legend and forgery, and throwing into prominence the few facts of real historical value. The former he attributes to the enthusiastic founders of the speculative Lodge, who immediately set about manufacturing a satisfactory antiquity. Foremost among their inventions is a copy of what purports to be the original Charter of the Lodge in 1147—an interesting document, which was given in full by Bro. Hughan in *A.Q.C.* vi., p. 112. Bro. Harvey has shown, by pointing out one certain, and two highly probable, anachronisms among the signatures, that the document must be spurious. The proof carries conviction: but it is a curious coincidence that even if the compilers of the fraud had known of the Schaw Statutes they could hardly have selected their signatories better. For the 'province' of Stirling in 1599 must have included a long strip of country on the east coast, from Aberdeen to Stirling; and Glasgow must have been only just outside it: so that the Earls of Menteith and Lennox, and the Bishop of 'Dunkell,' representing Perthshire and parts of adjacent counties, would have been proper personages to assist at the drawing up of the Charter: while the mistake was not made of representing anything to the south-east or beyond Glasgow.

Bro. Harvey is ruthless in his refusal to admit that there is any truth in the various legends—this Charter, of 1147, dating from the building of Cambuskenneth Abbey; the institution of the Royal Order of Scotland on the field of Bannockburn, in 1314; the Chapter of Knights Hospitallars which assembled at Cambuskenneth Abbey about 1560; and the encampment of Knights Templars of about the same date. "It is safe," he says, "to say that all these are pure invention, which it is impossible to sustain with any historical authority: but it is, at the same time, a rather interesting circumstance that so many important incidents should be alleged to have happened under the shadow of Stirling Castle." It is; and it is most unfortunate that no material is available to account for this mass of legend.

On one matter, however, one cannot help thinking that Bro. Harvey has been perhaps a little too ruthless. Ancient Stirling Lodge is fortunate in the possession of a copy of the "Old Charges" which is of considerable interest: not least because of its close relation to the version of 1670 owned by the Aberdeen Lodge. There can be no doubt that both were ultimately from the same original, as they share several peculiarities: though on the whole the *Stirling M.S.* gives the sounder version of the two. The interest lies in the probability that the original of the *Aberdeen M.S.* was supplied by Stirling Lodge; and this must have taken place a considerable time before the close of the

seventeenth century. It should be remembered that the ceremony of 'admission,' so far as we can reconstruct it, involved the use of such a document; and as it was indispensable, it might easily come to be regarded as an "authority to act." If the tradition which regarded the *Stirling MS.* as a 'Charter' had any foundation in fact, then it is not improbable that the conveyance of a copy of the Charge to Aberdeen represented the constituting of a new Lodge there.

The MS. contains, besides the Charges, two forms of certificate, supposed to be issued, one by the Gentlemen, Bayliffes, &c., and the other by the Noblemen, Barons, &c., of the neighbourhood, as to the efficiency and honesty of a Master Mason. Bro. Harvey seems to regard the MS. as of very little value; indeed, he suggests that it is a forgery, and refers to the whole document as 'spurious.' "These people," he says, "—in days prior to Speculative Masonry—could not have been members of the lodge, and in the time to which the document is supposed to belong a certificate from the Deacon and the Clerk would have been of far more value to a Mason leaving the locality to follow his trade elsewhere . . . these certificates and charges are probably so much fiction got up with the view of impressing the public that a newly-formed lodge of Freemasons—undoubtedly derived in part from an early lodge of operatives—had valid claims to an age-long descent."

But the *Stirling MS.* is certainly not other than it is usually claimed to be—one of the ninety or so versions of the traditional history and charges which were undoubtedly in use up to and after 1717 in England, and 1736 in Scotland; though whether by operatives or speculatives we cannot say with any certainty.

Nor is it correct to say that "These people . . . could not have been members of the lodge"; for we have only to look at the history of Aberdeen Lodge—their earliest documents almost exactly contemporary—to find four noblemen, two ministers and a 'preacher,' a professor of mathematics, and many others who were not operatives, on the books of the Lodge. As, in view of the Schaw Statutes, it is probable that the Aberdeen Lodge was originally authorised by Stirling, and as, from the evidence of their closely-related copies of the Old Charges, these two Lodges seem to have had some link between them, it would be unlikely that they developed on entirely different lines.

It may be mentioned in passing, in connection with this MS., that the phrase "Holy Dame" at its close cannot be taken as any evidence for the early date of the original, as it is simply a corruption of the word variously rendered in the other versions as 'halidom,' 'holy doom,' and even 'Itallidom.'

Although the Schaw Statute of 1599 contains the earliest reference to the Lodge at Stirling, Bro. Harvey is able to show evidence that there was some organisation in the Craft nearly two centuries before. Thus, in 1426, the discussion by Parliament of the subject of fees suggests that the wrights and masons "had attained to such power as had enabled them to dictate terms to those who employed them, and that they had become somewhat exacting in their demands." The Parliament gave to the Council of each town the right to fix the fees for each craft. In the same year they enacted that no workman should take on hand more work than he could carry out, under penalty of forfeiting the price of the work, and finishing it at his own expense. Further, a workman was forbidden to refuse to complete another man's work if required, if he was free to take it.

In the following year it was decreed that a warden should be chosen for each craft—chosen, it is worth noting, by the Council of the Burgh—to examine and price material and workmanship. The ordinance, quotes Bro. Harvey, "Shall be extended to Masons, wrights, . . . and all others alike generally whose fees and handling shall be priced." It is a pity he omitted the details of the other trades included in this provision; for it appears to regard the Wrights and Masons as in some way on a different footing from the rest, and it would be interesting to have the extract in full.

The authority of Parliament was also invoked by the Master-Masons in 1469, to deal with a growing practice of abstaining from work on Saturdays and the eves of holy days; and work up to 4 p.m. on these days was insisted on.

More important were acts of 1491 and 1540, which struck at the roots of the privileges claimed by the Masons. The former forbade the Masons to claim pay for holy days, and (again) to refuse to complete the work left by another. The latter went further, and made it lawful for anyone to choose what craftsman he pleased to employ, whether freeman or not. A feature of special interest in this act is the use of the term 'craftsman,' applied exclusively to 'Masons.'

Bro. Harvey has traced some interesting references of early sixteenth century to the "Master of Work" and the "Master Mason." Both offices were filled by the appointment of the Burgh Council; but whereas the former was a more or less honorary one, and could be held by a non-operative, the latter was a technical one, and was always held by a Craftsman. His duty was to superintend the 'common work' of the Burgh, and to report on the condition of buildings, as well as the collection of certain duties; and an agreement of 1529 preserves details of his wages and even his daily routine of work.

In spite of all these references, which seem to show that the Masons, throughout the country, had an organisation of their own, it is of considerable interest to know that at Stirling they never "attained to the dignity of a separate incorporation with anything of the nature of civic rights." They were grouped with the 'Mechanics,' who were originally a part of the so-called "Omnium Gatherum," or "Omnigadrum"—a group of minor trades who had not been able to "assert themselves sufficiently to demand some sort of status." This was the situation as late as 1642; while at a later date the Mechanics (including the Masons) appear to have obtained their recognition, and the Omnigadrum seems to have accommodated workmen of a lower order. Perhaps the most curious feature of the whole history is the fact that, though possessing no incorporation of their own in Stirling, the Lodge was of sufficient importance to be given the dignity of "thrid ludge" in Scotland in the Schaw Statute of 1599, and to be represented at the signature of the St. Clair Charter, of 1628. This is all the more curious when we find that there is no information whatever to be had concerning any Lodge in Stirling until the appearance of the speculative Lodge in 1708.

The history of the Craft can, however, be followed to some extent in the Burgh records. Between 1642 and 1671 the Mechanics were incorporated as a 'tolerated society,' and may have gained some influence: for in the latter year the Council was legislating in favour of the trade privileges of freemen, though it is not clear whether this was extended to the Masons, who only achieved more or less complete privileges in 1729.

In the meantime the speculative Lodge had been founded; and this presents us with another very curious feature. For in 1743, when it was 'chartered' by the Grand Lodge of Scotland, the date 1708 was assigned for its foundation: and this, as Bro. Harvey points out, when "some of those who applied for the Charter were probably able personally to vouch for the accuracy of the statement." If, as he thinks, these early members were so anxious to create an atmosphere of antiquity, it seems hardly likely that they would have put forward such a late date for their foundation. Bro. Harvey suggests that this may have been the date of the *making* of the earliest speculatives in Stirling; but it seems much more probable that there was some definitely new organisation in 1708. Now in 1708, he says, the Mechanics' Incorporation—to which the Masons still belonged—was pressing for the reduction of their fees of entry as Burgesses; and he suggests that this may have been due to the influx of non-operatives, who would have no desire to enter as Burgesses, and would, therefore, be unwilling to pay the fee. This was opposed by the Town Council, who insisted on the entry fee of £24 Scots. Unfortunately the date of this resolution is not given; but if, as appears probable, it was in the same year (1708), the natural conclusion is that some or all of the speculatives 'seceded' from the Mechanics, and formed a new 'Lodge' of their own. It may be remembered that only the year before a somewhat similar incident had taken place in

Edinburgh, when the Journeymen Lodge was formed.¹ For many years gentlemen of position had been admitted to Lodge Mary's Chapel, though its operative character remained unchanged; but the Journeymen, on the grounds that their widows and orphans were not receiving adequate support, seceded, with the full sanction of the parent Lodge (though given bit by bit, and under protest), and formed a Lodge and 'charity fund' of their own.

Such a secession, Bro. Harvey tells us, did actually happen in Stirling in 1736; when the Town Council enacted that:

"it shall not be in the power of the said Society or incorporation of mechanics, upon any pretence whatever, to enter or receive into their society any person professing either of the arts or callings of mason, wright, cooper, dyer, or slater, whereof the said society of mechanics are made up, unless he be capable to give into the society a sufficient sey (*i.e. assay*) for evidencing his knowledge in his profession, and do actually give in the same to the satisfaction and approbation of the deacon of the said society of mechanics and the master for the time of that particular calling . . ."

This made it quite impossible for the Incorporation to retain any speculative Masons as members; and they therefore withdrew and formed themselves into a Lodge of Freemasons. Bro. Harvey implies that this was the origin of the present Lodge; but in the light of the incident of 1708 it would appear much more probable either that a *new* speculative Lodge was formed in 1736, or that the speculative members of the Mechanics went over to the Lodge already formed.

The formation of the speculative Lodge brings Bro. Harvey's task to a close, though he spares a few pages for some account of the conflict between Church and Craft of mid-eighteenth century, in which Stirling played a part. The chief points at issue were the superstitious ceremonies observed at the taking of the oath, and the fact that the nature of the obligation and of the secrets to be kept were not known at the time of taking the oath. Penalties ranging from rebukes to excommunication were prescribed for those associated with the Masons; and we know from the evidence of the Mason's Confession published in the *Scots Magazine* of 1755 that certain Scottish Brethren were led to see the error of their ways. But within a few years a second Lodge—Stirling Royal Arch, of 1759—was chartered.

Such is the history Bro. Harvey tells us. His objects appear to be two-fold—first, to gather together all that can be found relating to operative Masonry in Stirling; and secondly to demonstrate that Speculative Freemasonry is *not* descended from "the trained bands of craft-men who . . . came from the continent to this country, and passed from place to place building abbeys, and cathedrals, and churches," but rather from what we are accustomed to call the 'town-gilds.' As to the latter, he has certainly shown that the Stirling speculative Lodge emerged from the Incorporation of the Burgh; but, though one can agree with him in refusing to credit the Cambuskenneth legend, one cannot help feeling that the Lodge of 1599 was something more than a mere 'town-gild'—was a part of a larger and wider organisation than would appear from its humble status as a section of the "Omnigadrum." In the first part of his task he has succeeded admirably; and has brought together facts of the greatest interest, which throw a good deal of light on the inner working of gild-life. It is a pity that the edition of this little book is limited to a very small number.

June, 1923.

H. POOLE.

¹ See its History, by W. Hunter, chap. i.-v.

THE RARE BOOKS OF FREEMASONRY.

By Lionel Vibert, London: The Bookman's Journal Office,
17-3-5, Fleet Street, E.C.4. 1923.

[Price 6s. net.]

In a short preface, Bro. W. Wonnacott says: "The masonic student will find this work of material value for reference and comparison; the collector will likewise have a competent authority to consult; while the beginner will probably be encouraged to investigate more closely that class of scarce books which might otherwise never have been brought to his notice."

With the opinion thus expressed I entirely agree, though to many readers it will probably be a matter for surprise that so few Masonic books can be classed as 'rare.' Bro. Vibert has indicated the large extent of Masonic literature by pointing out that the Bibliography of Wolfstieg, published 1911-1913, contains over 43,000 entries, and even this work is avowedly limited in its scope. Perhaps one might hazard a guess that ten thousand of Wolfstieg's total are in the English language, and of these Bro. Vibert has taken only about one per cent. as being of sufficient rarity for mention in his little book. Probably no two students would be found to agree with him or each other in his inclusions or exclusions. Comparative rarity must be more or less a matter of personal opinion, and no one can reasonably complain if, within the limitations which Bro. Vibert has set for himself, certain publications about which information is desired, find no place in his book. Some of our own Q.C. publications are certainly not easily procurable—for example, the early volumes of *Transactions*, the little 1887 *St. John's Card*, several volumes of the *Reprints*, as well as specially prepared facsimiles of the Old Charges of which very few copies were issued.

For me it would be particularly ungracious if I were to offer any serious criticism of the book (even if it were possible so to do), because Bro. Vibert has been so kind as to acknowledge some small help which I was able to give him. Indeed, I feel that to a considerable extent any blame for omission of details in certain entries should be cast on my shoulders, as it is evident that I have failed to bring to Bro. Vibert's notice some books which exist in the Library of this Lodge as well as in that at Worcester, and some others which apparently cannot be found outside our own shelves.

One of the latter is the mysterious *Pocket Companion* published at Edinburgh in 1752 (b. 5, page 20), of which Wolfstieg could give no particulars. A copy in the Q.C. Library shows it to have been printed at Edinburgh by W. Cheyne, and it has lists of Lodges under the Grand Lodge of Scotland as well as of England, the latter ending with No. 160 at the "Half Moon and Three Tons on Snow Hill" of 20 April, 1737. A print of the *Defence of Masonry*, which concludes the book, was evidently taken, directly or indirectly, from the original pamphlet (f. 7, page 38), and not from the reprint in the 1738 *Constitutions*, as it gives the Latin quotations from the *Æneid* (which do not appear in the latter), in addition to Dryden's English version. Remainder copies of this *Pocket Companion* were issued in 1754 with a new Title-page "Printed for James Reid, Bookseller in Leith." Each of these 'editions' has an engraved Frontispiece copied from the earlier English issues, but *reversed*, and without the imprint "T. Worlidge, del. J. Clark, sc."

The English *Pocket Companion* of 1736 was similarly only an issue of remainder copies of 1735 with a new Title-page stuck in, the examples of the two issues in the Q.C. Library being identical even to the inclusion of advertisements dated 12 December, 1734.

It would be interesting if Bro. Vibert could state with certainty whether the English or the Irish *Pocket Companion* of 1735 came first. William Smith is not an uncommon name, but it may be noted that in 1728 a William Smith was in business as a bookseller or publisher at the Hercules, in Dame's Street,

Dublin. A 1761 Dublin edition (published by Laurence Flin), called *The Newest Pocket Companion*, might perhaps be added to Bro. Vibert's List. With the Q.C. copy has been bound up *The Rules of the Grand Encampment No. 3, of the City of Dublin*, dated 1800.

Minty of 1772 (e. 6, page 34) and Riley (f. 12, page 39) can be linked together to some extent. The former commences with a two-page dedication by George Minty to Thomas Southwell, and continues to page 16 with Minty's *Discourse upon Masonry*, which on the Title-page is described as having been "spoken by the Author when Master of a Lodge in England in the year 1772." Then follows *Fraternal Melody*, which down to page 56 seems to have been taken bodily from Riley, but Minty has in addition eight songs which are not in Riley, while Riley has an "Ode in honor of the laudable Institution of the Protestant Charity Schools in London and Westminster" which Minty omits. But I think it is hardly likely that Minty is really responsible for this edition published thirty years after the actual delivery of his *Discourse*. Although it is stated to have been "Printed for the Author," we note that the publisher is Thomas Wilkinson, the notorious Dublin pirate of Masonic literature in the second half of the eighteenth century. This book gives Wilkinson's advertisement "Where may be had all the different Pamphlets relative to Freemasonry; single, Price a British shilling, or in one Volume, bound, 5s. 5d. or the four Volumes, bound, 16s. 3d." Riley may be identified as "M^r. Riley, Teacher of Psalmody to the Charity Schools, in London and Westminster etc. etc., James's Street, Bedford Row, London," one of the Subscribers to Hale's *Social Harmony*, 1763.

Cole's *Constitutions* (A.I. 4-7, pages 11, 12), of which Q.C. has copies of the *four* editions, are not easy to explain. Lord Kingston's Grand Mastership actually ended on 29 January, 1729/30, when the Duke of Norfolk was installed as his successor. We can, therefore, fix the date of the engraved plates as 1729, by their dedication to Lord Kingston. When, however, we come to the printed text there seems to be no uniformity about the book, anything which happened to be handy being apparently bound in. The copy of the first Edition in the Q.C. Library has the two speeches—"Printed in the Year M.DCC.xxix."—ending on page 36 with the Catch-word 'Epilogue' which does not carry on. There follow four pages—1 not numbered; 2 numbered 22; 3 not numbered; and 4 also numbered 22. It may be noted that this copy does not contain the name of B. Creake, who may have become associated with Cole after the issue of the first Edition. This might also account for the removal of the imprint from the engraved Title-page in the second Edition, *but* in the Q.C. copies this imprint is missing from 1729 as well as 1731. The imprint is peculiar, as it seems to have been added as an afterthought. It does not fit, and it entirely spoils the appearance of the plate. The second Edition (1731) is almost overloaded with advertisements of Creake's own publications, but a notice, signed by himself and Cole, on the back of the Title-page of the first collection of Songs, says that "The Proprietors of this Book" intend to continue to publish any valuable Masonic Lectures, Speeches and Songs which are "proper to be inserted in such Undertaking." I suggest that this procedure may perhaps account for the diversity which exists in the various copies of these two Editions. By 1751 (the date of the third Edition) Cole seems to have got out of Creake's hands, but even in 1762 there is an echo of the traditions of his former partnership, for after completing the printing of the Edition of that year he throws in an extra leaf (unpaged) with "A Song, by Brother Oates."

Bro. Vibert has been led astray by Wolfstieg, who, following the Compiler of the very unsatisfactory Worcestershire Catalogue, wrongly puts 1847 as the date of William Platt's Book (it should not be described as a Pamphlet) on the Lodge of Friendship, No. 6 (d. 8, page 8). A resolution of the Lodge of 15 March, 1867, is referred to in the Dedication, and a copy of the Book in the Q.C. Library was presented by the Author in July, 1870, to a friend in Staffordshire.

The following may help in fixing the dates of Finch's publications (d. 6 and 7, page 30). The earliest I have noted is *A Masonic Key* in 1801 with a second Edition in 1802, both published in Canterbury. There were two issues of the *Elucidation of the Masonic Plates*, both printed in London, one undated, the other dated 1802. Between 1806 and 1810 Finch was continually in trouble with Grand Lodge in connexion with his books, and in 1806 he escaped punishment only by giving a solemn promise that he would do all in his power to suppress their sale. A Pamphlet entitled *Lectures on Masonry* has an advertisement of further Lectures to be published "about the month of February, 1812"; a circular advertising *Freemasons' Lectures* is dated July, 1813; *A New Set of Craft Lectures* is dated 1 January, 1814; while a *Supplement to the Union Lectures* contains a List of Grand Officers for the year 1815. The trial *Smith v. Finch* was heard at the end of January, 1815, and Hawkins (*Concise Cyclo.*) says that Finch died in the following year.

A work which to my mind has absolutely no value except for its rarity is *The Cat out of the Bag* (c. II., 14, page 28). Its authors may have intended it as a humorous skit, but the humour is lacking. No antiquary would consult it because it professes to give particulars of "Several Mahometan Scrolls from the Prophet's Tomb at Mecca," and a "Parchment discovered in America by Columbus, containing a fac-simile of King Solomon's handwriting"; nor would an artist prize it for the sake of its illustrations even though they are etched on copper. Perhaps we may best describe it as being childishly silly, so silly, in fact, that copies were not thought worth preserving, even in the 'Cabinets of the Curious.' Those who desire to refer to it may find Part I. at the B.M., Part II. in the Q.C. Library, and Parts III. and IV. in the Library of the Grand Lodge. I came across another copy of Part III. in private hands some years ago, but it has since disappeared, and a set which was formerly in the University Library at Cambridge has been missing since 1864.

On pages 8 and 22 Bro. Vibert speaks of the Antients as the Grand Lodge of 1753, and while this is literally correct, I fancy that it might have been better in this particular case if he had said 1751, which was really the date of the organisation which, without the actual title, exercised all the functions of a Grand Lodge.

I would have suggested to Bro. Vibert the insertion of a few more marginal dates, particularly on pages 13, 15, 16 and 18. The various Editions of the *Book of Constitutions* would thereby have been brought more into prominence, even though their rarity was not such as to warrant a separate numbering.

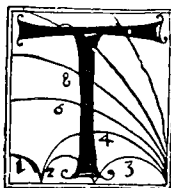
The book is commendably free from printers' errors, but I notice Bradford for Blandford in f. 3, page 37, and Thorpe for Thorp in f. 17, page 40.

Altogether I consider that the book forms a very excellent foundation on which to construct a complete Bibliography of Rare Masonic Books, and this, I hope, will be forthcoming. But readers must bear in mind that to a great extent the accuracy and completeness of such a compilation depends upon them. No one Library contains all the Books that should appear in the List, and no one man possesses full knowledge of their details. It is, I think, appropriate to recall the suggestion made by our late Bro. W. B. Hextall, in his Inaugural Address to this Lodge on 7th November, 1914, that "something in the nature of an Exchange or Clearing House" should be set up in order that information on any Masonic subject may be readily accessible to all students. While the suggestion was intended to be of general application, it may now be repeated in a particular sense as referring to "The Rare Books of Freemasonry," and I know that Bro. Vibert will welcome any information I am able to send to him from the "Clearing House" which I trust will now be formed.

W. J. SONGHURST.

August, 1923.

NOTES AND QUERIES.



THE Classification of the Langdale MS.—This MS. appears to belong properly to the Dowland Branch of the Grand Lodge Family, and not to the York Branch, to which it was assigned by Begemann. A full table of the peculiarities of the two branches would be long and tedious: so I will merely state that there are not less than 140 passages where the wording agrees with Dowland and disagrees with York; while there are only about five cases where the reverse is the case.

I append a Table showing some of the more striking examples of disagreement with York, where the latter has a reading which is either characteristic or actually peculiar. In each case the Dowland version agrees substantially:—

Langdale & Dowland Branch.

to speak *faire* in subtile termes
all ye *sciences* of the world
he *ptd* (parted) flocks of sheep
these *children* knew well
ther was Masons much *made* of
some by *other ladys of the Realm*
ye King and his *great lords*
to his profit and their owen *worship*
the contrie of *Jerusalem*
as it is written in *the bible*
afterwards by the *grace* of god
and also of the *making* of the Town
wall
made their pay right good, *standing*
as the realm did
and he *drew him selfe* much to talke
and when *it was proued*
to forswear himselfe upon *A booke*
his good name or his worldly *goods*

York Branch.

fair, plain and . . . (pec.)
essence (pec.)
was a keeper of (pec.)
persons (pec.)
esteemed (cf. Harris Br.)
their concubines (cf. Harris)
nobles (pec.)
credit (pec.)
Jurie (pec.)
Scripture (cf. Dumf. Br.)
providence (pec.)
ordering (pec.)
considering how wages and other
things stood (pec.)
delighted (cf. Lansdowne)
they had viewed and examined (pec.)
the Holy Scripture (cf. Harris)
riches (pec.)

This should be enough to show that Langdale does not, on the whole, contain the peculiarities of the York Branch. The following table contains *all* the significant passages where it agrees with York against Dowland; in only two of which the York reading is peculiar:—

Langdale & York Branch.

but he *doeth* by some measure or
weight (pec.)
Now ouer intent is to tell you
which is *now* cald Templum Deum
A Mason *had* but A peny A day
And *if* you know any treason (pec.)

Dowland Branch.

buyeth or selleth
omits
omits (both common)
took (both common)
that

H. POOLE.

The Earl of Orrery — Chevalier Ramsay — John Kempe.—In the *Orrery Papers*, edited by the Countess of Cork and Orrery (2 vols., London, 1903), I have come across a couple of interesting references to Freemasonry in the early eighteenth century:—

(1) John, 5th Earl of Orrery, had a great friend John Kempe, a London barrister, to whom he wrote many intimate letters, addressing him by the pet name of "Sir Harry." After Kempe's death the Earl provided for his widow and children. The following extracts from the Earl's correspondence will speak for themselves:—

(Vol. I., p. 243. To the Bishop of Ossory from London, Sept., 1738.)

" . . . I fear I have taken leave of poor Kempe for ever: He is in the jaws of Death, and yet talks of Journies to Bath and Marsyon: long and lasting will be the next Journey he takes, and He will leave behind him a Widow, a Mother, a Son and a Daughter: without much more support than what the Providence of God will pour down, by my means, I hope, upon Them. Wine and Free-Masonry have brought poor dear Sir Harry to his grave . . . "

(*Ib.*, p. 244. To Doctor Barry, 2nd Novr., 1738.)

" . . . Poor Sir Harry is dead . . . Methinks it is my Duty now to be his Representative: to cherish his Widow, to help his Mother, and to educate his Children. What else is Freindship? [*sic.*] Will it not outlive the man we love? That would be rather Enmity than Affection. I thank God I have not that thought to answer for. I lov'd him in his Life Time, I will love his Relicks now He is dead."

(Vol. II., p. 149. To Lady Orrery, 2nd Novr., 1738.)

" . . . I have papers enough of poor dear Mr. Kempe's to keep me in Town a full week."

Kempe must have been a lovable man and the Earl a good friend. I can find no evidence that the latter was a Freemason.

Regarding Kempe's Masonic activities, Bro. Tuckett writes me:—

"I take it he is the John Kemp(e) whose name appears in 1730 'List of the Names of the Members of all the regular Lodges as they were returned in the year 1730' see *Q.C.A.* x., 147. In this list on p. 233 of the First Book of G.L. Records we have:—

Rose Tavern without Temple Bar

John Kemp Esq. Mr (i.e. Master)

According to Lane this Lodge was constd. 1730 & met at the Prince William, Charing Cross, moved to the Rose 1732, bore the Number 64, and was erased 1736. List has 32 names, 2 'Sir,' 1 Honble., 13 'Esq.,' rest 'Mr.'

Then again on p. 244 of same Book:—

University Lodge

John Kemp

Lane says constd. 1730, met at Bear & Harrow in Butcher Row, Temple Bar, in 1730, bore number 74, erased 1736, was the first Lodge to have a distinctive name or title. List has 32 names. All 'Esq.,' except 4 'Reverends.' The reverends include:—

The Reverd. Dr. Desagulier

The Reverend Fra: Bishop.

When I first caught sight of this last name a wild idea came to me that it might be Atterbury, but it is too crazy a shot, and will not do."

Thus far Bro. Tuckett, whose comments are, I think, the justification of my extracts.

(2) Another passage from the correspondence of the 5th Earl, written while he was still Lord Boyle, introduces our old friend the Chevalier Ramsay.

Writing to a Mr. Salkeld from Britwell, near Virginia Water, 25th Decr., 1729, he says (Vol. I., p. 75 *op. cit.*):—

“ . . . this Christmas has likewise brought down hither the Chevalier Ramsay, who was born in Scotland and educated in France. Methinks *un Ecossois Francois* appears like a Tulip engrafted upon a Thistle. One is afraid to venture near the Scotch Root, but one is allured towards it by the gaudy Colours of the prominent Flower. I look upon this doughty Knight as the true Representative of the Book He is going to publish, a pious Romance at once fictitious and improving.”

The letter then trails off into a long disquisition about Dudley and Empson, and finishes with the remark that Boyle hears Ramsay singing in the hall and is going to join him.

Now this visit to England by Ramsay in 1729 appears to have been unnoticed by his biographers. The *D.N.B.* is silent, and G. A. Schiffmann's essay on Ramsay (Leipzig 1878) merely states that Ramsay travelled to England in 1730 by permission of George II., when he was made an F.R.S. and LL.D. Oxon.

My own idea is that the letter, part of which I have quoted above, was a “Letter of Bellerophon,” conveying secret intelligence, probably of a Jacobite nature. If this be so, Dudley and Empson would represent characters actually living in 1729: but I cannot fix them. The Romance alluded to was undoubtedly the *Travels of Cyrus, fourth edition, much enlarged*. Two Vols. London 1730. Dedicated to Lord Lansdown. It may be all Boyle claimed it to be, but it proved too tough for my digestion when I tackled it the other day in the B.M.

In regard to the Salkeld to whom the letter was addressed, he may have sprung from that Cumberland family which produced a Divine, who was a red-hot Loyalist in the time of Charles I.; and a Judge, in the time of Anne.

As in the case of the other extract a letter to Bro. Tuckett resulted in clearing the air considerably. Points from his reply read as follows:—

“ . . . Boyle was certainly a Jacobite and I am rather surprised that the two volumes do not exhibit him as a more *active* adherent to the cause. In 1721-2 his father was a member of a secret inner circle or council of the Jacobite Party in England, the others being the Earl of Arran, Lord North, Lord Gower, and Francis Atterbury, Bishop of Rochester. Lord Orrery, *père*, actually did spend some six months or so in the Tower . . . ”

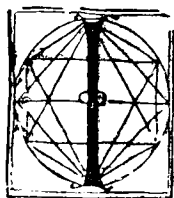
Bro. Tuckett then refers to Gould's opinion of Ramsay, after which he continues:—

“ . . . My own opinion is that Ramsay was an earnest and devoted Jacobite but I think Gould is right in his view that he had little or nothing to do with manufacturing Masonic Rites and Degrees . . . I quite agree with you that the Letter (Lord Boyle to Mr. Salkeld. Britwell Dec. 25 1729) is not what on the surface it seems to be. But until you pointed it out I had not noticed it although I have read many of these queer contrivances to escape notice. I am sure you are right, and I congratulate you upon the discovery, but I am not at all confident that I can make out the hidden meaning. Roughly I suppose it conveys an intimation of the different degree of readiness of the Highlander as compared with the Lowlander—readiness to take active steps for the cause. But whether readiness means state of preparation or good will to the cause is not clear. And the Empson-Dudley reference beats me. I doubt that Walpole is indicated and am more inclined to suspect that the apparently unfavourable opinion is only part of the blinded or hidden message. But I am quite in the dark as to what the message may be.”

And there, I am afraid, we must leave the matter for the present.

JOHN HERON LEPPER.

OBITUARY.



It is with regret that we have to record the death of the following Brethren:—

John Midelton Chapman, of Hull, on the 24th February, 1922. Our Brother was a Past Master of the Royal Albert Lodge No. 907, and P.Z. of the Chapter attached thereto. He had been a member of our Correspondence Circle since May, 1898.

Sir Edward Ernest Cooper (a Past Lord Mayor of London), of Overton, Hants., on the 12th February, 1922. Bro. Cooper held the rank of Past Grand Deacon in Grand Lodge, and Past Grand Standard Bearer in Grand Chapter. He was elected a member of our Correspondence Circle in May, 1894.

Thomas Cox, of Lichfield, early in 1922. He was P.Pr.A.G.D.C., of Staffordshire, and a member of the Royal Chartley Chapter of Fortitude No. 726. He joined our Correspondence Circle in June, 1914.

Charles Davies, of Blackpool, on the 16th January, 1922. Bro. Davies was a member of the Tudor Lodge No. 467, and, since March, 1898, of our Correspondence Circle.

F. J. Eedle, of London, on the 19th February, 1922. He was P.Pr.G.Sup.W. of Essex, and had been a member of our Correspondence Circle since June, 1898.

Albert Ernest Hall, F.E.S., of Southwell, Notts., on the 31st December, 1921. Bro. Hall was a member of the Royal Brunswick Lodge No. 296 and of the Chapter attached thereto. He was elected to membership of our Correspondence Circle in May, 1898.

W. A. Hanson, of Salisbury, Rhodesia, on the 4th February, 1922. He was a Past Master of the Rhodesia Lodge No. 2479, and a Life Member of our Correspondence Circle, which he joined in October, 1908.

Carl F. Harcke, of London, early in 1922. Our Brother was a member of the Pilgrim Lodge No. 238. He joined our Correspondence Circle in June, 1904.

Thomas Hunt, Wellington College, Berks., on the 18th January, 1922. Bro. Hunt held the rank of P.Pr.G.W. and of P.Pr.G.Sc.N. of Berkshire. He became a member of our Correspondence Circle in June, 1919.

Andrew Alexander Jacobs, of Edgbaston, in December, 1921. He held the office of P.Pr.G.W. of Staffordshire, and was elected to membership of our Correspondence Circle in March, 1920.

Thomas Jones, of West Bromwich, on the 21st February, 1922. Our Brother was a past Grand Officer in Craft and R.A. in the Province of Staffordshire. He joined our Correspondence Circle in January, 1918.

W. S. Lincoln, of London, on the 4th January, 1922. Bro. Lincoln was a Past Master of the Anglo-American Lodge No. 2191, and a member of London Rank. In the R.A. he was attached to the Eclectic Chapter No. 1201. He had been a member of our Correspondence Circle since October, 1905.

Charles John Mold, of London, on the 4th March, 1922. Bro. Mold was a Past Master of the Kennington Lodge No. 1381 and P.Pr.G.Treas. of Bucks. He had been a member of our Correspondence Circle since October, 1906.

Charles Phillips Pickersgill, of Colwyn Bay, N. Wales, on the 5th February, 1922, at the age of 65 years. He was a Past Master of St. John's Lodge No. 827, and for more than 21 years acted as Secretary. He had held the offices of Pr.G.D. and Pr.G.R. (R.A.) in West Yorks. He was elected to membership of our Correspondence Circle in October, 1898.

Dr. **Jacob Pickett**, of Croydon, on the 3rd March, 1922. Our Brother was a Past Master of the William Preston Lodge No. 766, and had been a member of our Correspondence Circle since January, 1895.

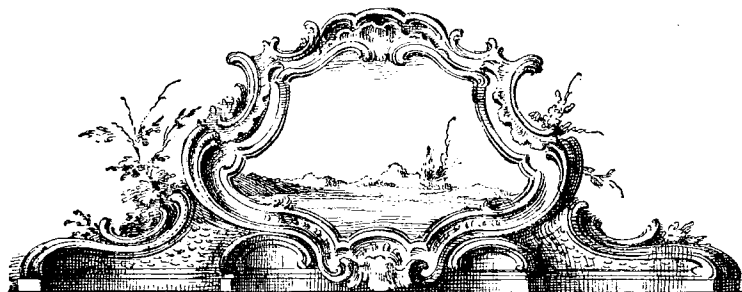
George Henry Quarry, of Belfast, on the 12th January, 1922. Bro. Quarry had held the offices of S.G.W. and G.D.C. (R.A.) in the Province of Antrim. He joined our Correspondence Circle in June, 1918.

James Scorfield, of Newcastle-upon-Tyne, in February, 1922. He was Past Master of St. Nicholas Lodge No. 1676 and a member of the De Sussex Chapter No. 406. He was elected to membership of our Correspondence Circle in March, 1921.

Dr. **Frederick Angier Spafford**, of Flandreau, S.D., U.S.A., on the 3rd March, 1922. Our Brother was Past Master of Lodge No. 11 and a member of Chapter No. 19. He became a member of our Correspondence Circle in May, 1895.

W. Thomson, of Ramsgate, on the 16th December, 1921. Bro. Thomson was a member of St. Lawrence Lodge No. 3350, and joined our Correspondence Circle in January, 1917.

Robert Walton, of Durham, on the 6th February, 1922. He was a Past Master of the Marquis of Granby Lodge No. 124 and P.Z. of the Chapter attached thereto. He was elected to membership of our Correspondence Circle in November, 1918.



Quatuor Coronati Lodge,

NO. 2076, LONDON.



SECRETARY:

W. J. SONGHURST, F.C.I.S., P.G.D.

OFFICE, LIBRARY AND READING ROOM:

27, GREAT QUEEN STREET, LINCOLN'S INN FIELDS, LONDON W.C.2

➤: Ars :➤ Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY W. J. SONGHURST, P.G.D.

VOLUME XXXV. PART 2.

CONTENTS.

	PAGE		PAGE
Proceedings, 5th May	81	Exhibits	115
Exhibits	82	Fifty Years of Masonry in East	
The Antiquity of Freemasonry	83	Antrim (1800 - 1850)	117
Proceedings, 24th June	113	Reviews	205
In Memoriam	114	Obituary	208

W. J. PARRETT, LTD., PRINTERS, MARGATE.
 1922.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translation (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati).

At every meeting an original paper is read, which is followed by a discussion.

The Transactions of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about the 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the Transactions with which it is usually bound up as an appendix.

The Library has now been arranged at No. 27, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not visitors at our Lodge meetings, but rather associates of the Lodge.

2.—The printed Transactions of the Lodge are posted to them as issued.

3.—The St. John's Card is sent to them annually.

4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the Transactions.

6.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings, which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following year. Brethren joining us late in the year suffer no disadvantage, as they receive all the Transactions previously issued in the same year.

It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

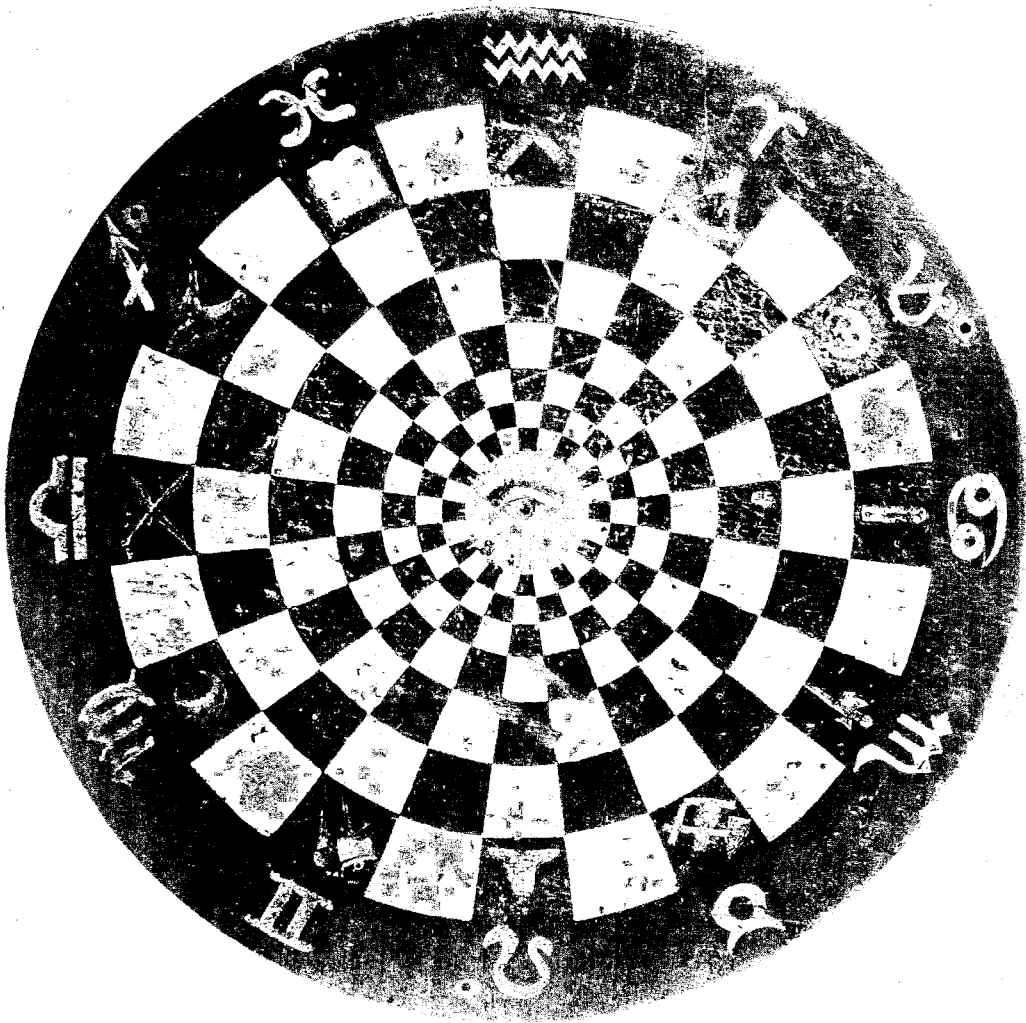
Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

LIFE MEMBERSHIP.—By the payment in one sum of Twelve years' Subscription in advance, i.e., six guineas, individual Brethren may qualify as Life Members of the Correspondence Circle. Corporate Bodies may qualify as Life Members by a similar payment of Twenty-five years' Subscription. Expulsion from the Craft naturally entails a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.

ARS QUATUOR CORONATORUM.



Tripod Stand, in the possession of Kent Lodge No. 15.

FRIDAY, 5th MAY, 1922.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. Lionel Vibert, P.Dis.G.W., Madras, W.M.; Herbert Bradley, P.Dis.G.M., Madras, I.P.M.; Gordon P. G. Hills, P.Pr.G.W., Berks, P.M., as S.W.; Sir Alfred Robbins, Pres.B.G.P., J.W.; W. J. Songhurst, P.G.D., Secretary; E. H. Dring, P.G.D., P.M., as I.G.; John T. Thorp, P.G.D., P.M.; and W. B. Hextall, P.G.D., P.M.

Also the following members of the Correspondence Circle:—

Bros. Capt. E. C. B. Merriman, W. Ivor Grantham, W. J. Williams, J. Walter Hobbs, F. S. Henwood, D. Warliker, A. Heiron, S. Y. Holland, E. A. Hudson, R. M. Powell, H. S. Godfray, L. G. Wearing, Walter Dewes, J. S. M. Ward, G. W. Bullamore, Robt. Colsell, P.A.G.D.C., J. A. Cheston-Porter, B. Telepneff, F. J. Ashbury, J. F. H. Gilbard, F. Fighiera, P.A.G.D.C., J. Heron Lepper, A. F. Calvert, H. W. Barnes, F. Armitage, A. Presland, Wm. Candy, Thos. Sykes, Geo. S. Depledge, F. W. Golby, P.A.G.D.C., Osborne Pearston, F. C. Bickell, A. B. Joscelyne, J. A. Chamberlain, A. Brown, E. F. Adams, C. F. Sykes, G. C. Parkhurst Baxter, A. C. Walter, G. H. Fennell, Ed. M. Phillips, P. H. Horley, L. S. Richardson, H. G. P. Rees, J. H. Ganson, C. Corfield, Leslie Hemens, E. H. Field, R. F. J. Colsell, O. L. Gower, G. S. Collins, P.A.G.D.C., Wm. Allison, R. J. Sadlier, J. Inkster, E. W. Marson, Thos. R. Rand, C. H. Blatchly, R. Wheatley, F. W. Le Tall, John Ames, C. S. Ayling, John Lawrence, R. C. Foster, A. P. Gibbs, H. A. Matheson, G. W. Richmond, R. W. White, D. D. Webb, F. M. Shaw, S. W. Rodgers, R. Daubeney, Geo. W. Sutton, H. S. Mattocks, G. F. Ely, G. H. Dyball, E. W. Short, and Sidney F. Herbage.

Also the following Visitors:—Bros. George B. Cotton, Sec., St. George's Lodge No. 4387; H. W. Tinné, *J.P.*, Royal Somerset House and Inverness Lodge No. 4; Dr. F. Rees, P.M., Lindsay Lodge No. 1335; Richard Baxter, P.M., Stewart Lodge No. 1960; T. R. Parker, W.M., Richard Clowes Lodge No. 2936; F. M. Atkinson, Ionic Lodge No. 227; Rev. W. A. Wigram, *D.D.*, Halsey Lodge No. 1479; P. Green and R. G. Kerr, Marble Craft Lodge No. 3522; R. W. Strickland, J.W., Knole Lodge No. 1414; J. C. Venn, P.M., Royal Hampton Court Lodge No. 2183; L. Wynne, P.M., James Speller Lodge No. 3577; Eric Lofting, Royal Edward Lodge No. 1489; H. Powell Rees, L.R., Royal Kew Lodge No. 3012; Howard Donovan, Windsor Lodge No. 322, Ill., U.S.A.; B. R. James, William Rogers Lodge No. 2823; Geo. F. Gayford, S.W., Tivoli Lodge No. 2150; H. J. Elliott, Upton Lodge No. 1227; Guy H. Newman, City of Westminster Lodge No. 1563; J. G. Moncrieff, Parian Lodge No. 788, Chicago; and Ramsden Walker, P.M., United Northern Counties Lodge No. 2128.

Letters of apology for non-attendance were reported from Bros. J. E. S. Tuckett, P.Pr.G.R., Wilts., P.M.; Cecil Powell, P.G.D., P.M.; Wm. Watson, P.A.G.D.C., J.D.; Ed. Armitage, P.G.D., P.M.; R. H. Baxter, P.Pr.G.W., E.Lanes., S.W.; W. H. Rylands, P.A.G.D.C., P.M.; and W. Wonnacott, P.A.G.Sup.W., P.M.

Forty-eight Brethren were admitted to Membership of the Correspondence Circle.

A vote of Congratulation was passed to the following Members of the Correspondence Circle who received Honours at the recent Festival of Grand Lodge:—
 Rev. Preb. C. Bazell, Grand Chaplain; Major Gen. Sir John Headlam, K.B.E., Senior Grand Deacon; Chas. H. Perram, M.D., Junior Grand Deacon; Sir Thos. H. Spencer and Arthur Ross, Assistant Grand Directors of Ceremonies; Brig. Gen. R. H. Bagnall-Wild, C.M.G., Grand Sword Bearer; and Herbert F. Whyman, Assistant Grand Standard Bearer.

The Secretary drew attention to the following Exhibits, and a hearty vote of thanks was passed to those Brethren who had kindly lent them:—

By Bro. S. W. RODGERS.

Circular STAND for Tripod, belonging to the Kent Lodge No. 15. It is not known when this Stand and its accompanying mechanism came into the possession of the Lodge. They can hardly have been its property originally, for the Lodge was warranted under the Antients, and Dermott (*Ahiman Rezon*, 1764, p. xxxii.) ridicules the Moderns for using such apparatus: "It is pleasant enough to see sixty or seventy able men about a little Lewis and Capstan &c. erected upon a mahogany platform (purchased at an extravagant price) all employed in raising a little square piece of marble, which the weakest man in company could take between his finger and thumb and throw it over the house."

By Bro. B. H. SPRINGETT.

JEWEL, oval silver plate, engraved with Masonic Emblems. Arms of Grand Lodge of Moderns with crest of Grand Lodge of Ireland or Antients.

Presented by Bro. Henry Matthew, P.M., Music Lodge 3688.

JEWEL of Lodge *L'Asile du Sage*, Lyons, 1827. (Marvin DLV.) Minerva seated, with Square and Compasses in her hand, in front of a Temple.

JEWEL of Lodge *Union des Coeurs*, Geneva. (Marvin XXX.) Phoenix rising out of the flames.

JEWEL of Lodge *La Clémentie Amitié*. (HZC., 727.) A man passing through flames without hurt.

JEWEL of Lodge *Les Amis Incorruptibles*, Paris, 5785. (HZC., 573.) The Phoenix rising from the flames.

Engraved JEWEL of Lodge *Des Chevaliers du Temple*, Lyons, 5835. (*cf.*, HZC., 984.)

MEDAL, mounted as a brooch. Possibly Rose-Croix.

Presented to the Lodge by Bro. Springett.

Bro. J. Walter Hobbs, L.R., read the following paper: and a hearty vote of thanks was passed to him. Comments were made by Bros. Herbert Bradley on behalf of the W.M., G. P. G. Hills, J. S. M. Ward, W. J. Williams, W. B. Hextall, Rev. W. A. Wigram, E. H. Dring, Dr. F. Rees, and John Lawrance.

THE ANTIQUITY OF FREEMASONRY.

BY BRO. J. WALTER HOBBS.



THE Initiate into Freemasonry passes through sundry curious mental phenomena, and these are not entirely dispelled, but added to, in his subsequent progress, although many of the lessons which the ceremonies are designed to teach may have become dulled and lost, being so far imperfectly appreciated. But the conviction that he is a member of an Institution both ancient and honourable is one which remains, and he is seldom unconscious of his belief that Freemasonry has come down through the earliest ages from the most hoary antiquity. This belief is no doubt engendered by much he has noted of references to buildings and personages of past times and by the congratulation expressed to him at his initiation in the Charge pronounced for his special benefit and instruction, wherein he learns that our ancient and honourable Institution has "subsisted from Time Immemorial." When he has begun to interest himself in the history of that Institution, his predominant desire is to find out its origin, which he naturally looks for down the avenues of remotest time, and, therefore, in most cases he learns the Ritual, and assumes that therein he finds justification for his belief. The Lectures, too, help him to this end, but he fails to realise that neither of these are history. Indeed, in many cases, I doubt not, earnest students of the MSS. of mediæval times colloquially called "The Old Charges" or "Constitutions," have failed to discriminate between what in those documents (they are really only copies of other documents) is ritual and what is history, as well as the reasons for the insertion of the latter, and what is the true object of the former. A superficial but critical consideration of the alleged history discloses many inconsistencies, vast periods of time unaccounted for, and statements incapable of proof, even of the barest or most fragmentary kind.

If he considers the publications which may be termed official, viz., the Constitutions of 1723, 1738, and so on, he finds the historical vistas largely extended, and in the writings of Brethren in the eighteenth century he observes them going further than each other in the exuberance of imagination in order to justify the idea which is the prevailing one throughout, that the antiquity of Freemasonry derived from Time Immemorial is to be proved or demonstrated only by carrying it back to the beginnings of human life on earth, or to a period anterior to it, or to spheres beyond human ken. In our Initiate this desire is created by the phrase "Time Immemorial," which itself, and the attempts to prove the greatest antiquity of Freemasonry, are the outcome of circumstances needing careful examination and the weighing up of motives actuating the authors of the endeavours to prove this fact, which in practically every case I have examined they fail to do for reasons I will presently explain.

Although I do not entertain the view that it is necessary, or indeed possible, or justifiable, to claim an origin for Freemasonry (on any grounds whatever) of such antiquity as has been claimed for it by exponents of the type I have referred to, yet it is possible to shew on logical and reasonable grounds an antiquity at once respectable and consistent with what Freemasonry is and stands for, without resort to dubious facts and methods dictated by reasons which should not be permitted to influence the fair and open mind for one moment. Hence I also dissent from the assertion that Freemasonry has only existed since 1717, the era of Grand Lodge, which I have found recently is gaining ground with some who regard methods of government and regulation as being the only criterion of origin needful to consider.

These matters bring me to the further subject wherein is to be found much confusion and imagination which have not made for clarity of view or judgment. Let me again utilise the Initiate, who, endeavouring to make an "advancement in Masonic knowledge"—or, as I would rather put it, in "knowledge of Freemasonry"—looks out for some books to read dealing with the subjects on which he requires information, or which attract him: finds an enormous number of likely and unlikely works of modern creation which leave him in a state of uncertainty where to begin, and of still greater uncertainty as to what Freemasonry really is. He finds no official text book, even of ritual, and being animated with the belief that he must of necessity require a large book—as he is dealing with a large subject—he misses or disregards altogether those smaller works or methods by which he could learn to crawl before he tries to walk. In this connection I refer with great respect to such books¹ as Bro. Vibert's, and to the monograph² by Bro. R. H. Baxter, my recommendations of which have been in some cases disregarded or refused on the ground mentioned above. For the same reason Brethren have neglected or omitted to read even Masonic periodicals, I think partly because they are not thinkers, or because they want, in contradistinction to others, to have facts served up in tabloid form, which is quite out of the question when dealing with Freemasonry.

I am aware that these remarks may sound both strange and unlikely to my hearers (and readers), but the special means I have of learning the views of Brethren of all sorts and conditions leave me firmly impressed with the correctness of what I have stated, nor do I feel any doubt that while the ceremonial of Freemasons' Lodges has not greatly improved in spirit, but only in matters of detail during the last fifty years—speaking, of course, as a whole, and not in particular—yet there is now arising, mainly as the outcome of the great addition to the ranks of Freemasons during the last few years, a spirit and a movement which will require much careful and sympathetic attention* by not only the supreme Rulers of the Craft, but by every Brother in office, or who has the best interests of Freemasonry and Freemasons at heart, and which can be diverted into the high and noble path we all desire and try to tread, only by putting before them a more cohesive and reasonable story of what Freemasonry is and what it stands for, than the ordinary and average Brother can discern for himself.

Let us discard our hypothetical (but not less real) Initiate and look without fear or bias upon the literature of Freemasonry and the many sources of origin claimed for it therein and the conflicting claims for its antiquity. The disregarded or unappreciated trend of desire among Brethren generally is for something more definite than is offered to him, and for the purpose of discussing, really in a somewhat tentative and superficial form as the limits of this paper require, those claims and that desire I propose to myself and for your consideration two preliminary questions:—

- (1) What does Time Immemorial mean?
- (2) What is the Freemasonry which we find derived therefrom?

I have placed these questions in this order rather than the converse because I think it will tend to a more definite elucidation of the matters under discussion.

(1) *Time Immemorial.*

This term corresponds to a legal phrase having a definite legal meaning, chiefly applied to subjects largely but not entirely connected with the ownership of land, or the exercise of rights over it, or arising in consequence of the occupation of land and the like. Should the title to such rights be called into question, it would be needful to prove the exercise of the rights for the material period: first

¹ *Story of the Craft: Freemasonry before the existence of Grand Lodges* (Spencer & Co.).

² *Suggestions for a course of Masonic reading* (Manchester Association for Masonic Research).

by shewing the origination by the grant of the rights if in existence, or by the exercise of the rights for a sufficiently long period. I am aware that under comparatively modern Acts of Parliament much of the law in these respects has been laid down and regulated and is in consequence "*lex scripta*," and is, therefore, Statute Law; but prior to those Acts, and still possibly in some cases, one had to rely on the Common Law, the "*lex non scripta*." This, although much exists in writing, as in law reports, treatises of ancient date, and so forth, received its "binding power, and the force of laws, by long and immemorial usage, and by their universal reception throughout the kingdom."¹ "The maxims and customs so collected are of a higher antiquity than memory or history can reach: nothing being more difficult than to ascertain the precise beginning and first spring of an antient and long-established custom. For which reason it is that in our law the goodness of a custom depends on its having been used time out of mind; or, in the solemnity of our legal phrase, time whereof the memory of man runneth not to the contrary."

In proof of such rights as come within the foregoing description it would be necessary to comply with certain conditions in order to demonstrate that the right was good and in existence unimpaired for the material period. Thus it would have to be shewn:—

- (1) That the right had existed and had been used so long that the "memory of man runneth not to the contrary," *i.e.*, that it was of immemorial usage or from Time Immemorial. For the present purpose it is not needful to discuss the limitation of legal memory to the first year of Richard I., or the possibility of a presumptive proof of prevalence during the whole period of legal memory.
- (2) The right or custom must have been continuous, for the interruption of an immemorial right would cause it to cease and a subsequent revival within memory would be a new beginning, and the immemorial right or custom would be void. This, however, would not, I think, mean that the method of exercising it must have been unaltered, as, for instance, if the right be to take water from a spring, then, although for centuries past the water had been taken by means of a bucket, and more recently by means of a pump, the right to take the water would not be destroyed: but if the spring failed altogether the right would, I apprehend, fail also.
- (3) A custom must be shewn as not subject to contention or dispute, as custom derives its authority by common consent at some remote period: but an equally continuous disputing of the custom would be evidence of the want of such consent.

Now I am not writing a treatise on the law of evidence, or of customs giving rise to the common law, or of immemorial usages or rights in regard to which the foregoing is partial and incomplete, but I have only indicated such points in relation thereto as in my judgment are such as may and ought to be fairly and properly applied to the subject before us. In this connection the implication of a "lost grant" does not arise nor do other considerations which in an ordinary case might need discussion.

Applying the foregoing to Freemasonry, we must remember that Freemasonry is not a legal institution having corporate existence by force of any law of the land either as Statute law or Common law. Its constitution is not created by any operation of law, but is, as the name itself implies, an aggregation of individuals regulating themselves by agreement (*i.e.*, freewill and accord) for certain defined or implied purposes.

This non-legal or non-corporate character of the Constitution of Freemasonry was the subject of legal judgment in 1802, the full details of which

¹ *Stephens' Commentaries on the Laws of England*, vol. i., pp. 45. *et seq.* (9th edition).

appear in the *Transactions* of this Lodge.¹ Therefore, Freemasonry may be taken to be analogous to, or represented by, a custom based on common consent, although, in view of the possible relation of Freemasonry to a particular Craft or Trade, it would technically no doubt be based on the law merchant or upon the general law of the land as distinct from legal custom. In any case I suggest that for the purposes of proof of the Time Immemorial existence of Freemasonry the lines I have indicated above (1—3) should be followed, or approximately adhered to. This need not involve the strictest form of proof which could be exacted, but from well authenticated facts, not imaginations, inferences could properly be drawn, and even the aid of traditions called in, although these would have to be regarded with great care. On the use of traditions, one might well do so in the spirit of the Inaugural Address of Bro. Tuckett at his Installation in this Lodge in 1919.²

The claim to an origin in Time Immemorial or of remoter antiquity appears to be of a comparatively modern creation. I mean, of course, a direct and unequivocal claim, not a mere inference, or an assumption.

- (a) The Old MSS. to which I have been able to refer, although of course not exhaustively, appear to make no such direct claim. They assert or imply, no doubt, the very early origin of the "onest Craft of good masonry" ³ through Geometry—but speaking generally this may only extend to the knowledge of the Art of Building—and/or the Science of Architecture. It may very well be that a critical examination of the Old MSS. is needed to ascertain precisely to what extent they disclose more than this. The ancient worthies named in those documents as having "loved Masons well" and having given them charges and so forth may never have had any greater object than in enforcing or enjoining such orders or methods as, amongst a larger or smaller number of men employed by them, would best conduce to regularity and obedience in the performance of the work without any idea of creating or perpetuating an organisation of such a character as the Freemasonry of later times.
- (b) The officially authorised publications in the early Grand Lodge era may be referred to shortly:—

1723 The Constitutions⁴ need not be discussed here as to their origin, authorship and other matters. The author clearly regards Geometry as the noble science on which Masonry (in its nature of Building) was founded as the Royal Art, and only begins with Moses as a Grand Master who marshalled Masons into a general Lodge with Charges, Orders, &c., but sapiently adds: "But no more of the Premises must be mentioned." The Charges contain a reference to the "Royal Craft"—and "this ancient Fraternity."

1738 The Constitutions⁵ of this date are prefaced with a much more elaborated and fanciful history, notwithstanding the statement in the "Approbation" of the former 1723 Constitutions that therein the "Errors in History & Chronology [were] corrected, the false Facts and the improper words omitted." No doubt having these statements in mind, the author now gets his Lodge back to Adam and his sons, and later, Noah and his sons are *Grand Officers*.

It is interesting to compare the Charges here with those of the preceding work. In both the final charge refers to the influence of "Masonry" from the "Beginning of Time."

¹ *A.Q.C.*, vol. xxx., p. 227. *The Craft in the Law Courts*, by Bro. W. B. Hextall, and notes thereon, pp. 236-8 and 242.

² *A.Q.C.*, vol. xxxii., pp. 164-167.

³ Regius Poem, line 20.

⁴ Reprint by Spencer, 1870.

⁵ *Q.C. Antigrapha*, vol. vii., 1890.

- (c) Of other publications subsequent to 1717 reference may be made for the Time Immemorial claim with greater success, viz.:—

1735 Smith's *Pocket Companion for Freemasons* gives a

“ Short charge to a newly admitted Brother ”

wherein it is clearly stated in words which have continued in use till now that the Craft had

“ subsisted from times immemorial.”

1769 *Candid Disquisition, &c.*, by Wellins Calcott, P.M., p. 190, etc., contains ,

“ A short charge generally given to new admitted Brethren.

“ You are now admitted by the unanimous consent of our Lodge a fellow of our most ancient and honorable Society. Ancient, as having subsisted from time immemorial and honorable,” etc.

There is also a

“ Charge by Bro. T. French G.S. at the initiation of a Freemason ” as follows:—

“ Brother

Being now regularly initiated into this Society permit me to offer to your serious consideration those virtues,” &c., &c.,

but there is no reference to the Time Immemorial, which indicates that there was possibly at this time no settled practice on this subject.

In an earlier portion of the book (p. 20) it is stated by the author that Masonry was

“ derived from the Almighty Creator to Adam,”

and on pp. 27-33 there are references to King Solomon, Hiram of Tyre and Hiram Abiff “ the Deputy Grand Master.”

1772 Preston's *Illustrations of Masonry*, 1st Edn., contains, pp. 191-2:—

“ A Charge on Masonry to be delivered after the Ceremony of Initiation into the First Degree ”—

“ Brother

“ As I have had the honour to introduce you into the first principles of our Royal Order,¹ I have now the pleasure to congratulate you on being accepted a Member of this most ancient and honorable Society: ancient as having subsisted from time immemorial and honorable as tending,” &c., &c.

On p. 196 Preston's charge contains the following statement:—

“ our excellent Book of Constitutions containing the history of the Craft from the earliest periods & an entertaining detail of those noble personages who have enriched the Art from Adam to the present time.”

1829 Preston's *Ill. of My*, 14 Ed: (edited by Geo: Oliver, D.D.)

p. 33 “ Charge at Initiation into the First Degree.

“ BROTHER

“ As you are now introduced to the first principles of our Order, it is my duty to congratulate you, on being accepted a Member

¹ These words are but a slight variation of the “ Royal Art ” ante. 1723 Constitutions.

of an ancient and honorable Society: ancient, as having subsisted from time immemorial; and honorable as tending," &c. . . .

p. 35 "The Constitutions of the Order¹ are next to engage your attention. These consist of two parts oral & written . . . the latter includes the history of Gemine Masonry, the lives & characters of its patrons, and the ancient charges & general regulations of the Craft.

p. 37 The Editor adds at the close of Preston's charge the following Note and charge (from which latter an extract is given):—

The late *Lodge of Reconciliation* (the Rev. Samuel Hemming D.D., Master) recommended the use of the following CHARGE to be recited to every Mason immediately subsequent to his initiation; which was honored with the approbation of the United Grand Lodge, their Royal Highnesses the Dukes of Kent & Sussex being present: the former illustrious Prince being Past, & the latter Present M.W. Grand Master. The Editor, however, did not think himself justified in omitting the Charge to which Brother Preston's readers and hearers had hitherto been accustomed.

The charge which follows is practically identical with that now in use, except for some slight verbal variations. The preliminary portion of the charge is as follows:—

BROTHER

"As you have now passed through the ceremonies of your initiation, allow me to congratulate you on being admitted a member of our ancient and honorable Society. Ancient, no doubt it is, as having subsisted from time immemorial; and honorable it must be acknowledged to be," &c.

The resemblance to modern form is no doubt sufficient to justify the assumption that Dr. Oliver was reproducing that which he understood to be the form "recommended" by the Lodge of Reconciliation.

So much, for the present purpose, on the subject of the use of the phrase I am dealing with. I add one or two notes on the allegations by individuals of the existence of Freemasonry from the beginning of the world:—

PRESTON. 14th Ed: already mentioned, in Book I., Sec. 3. p. 8. says: "From the commencement of the World we may trace the Foundations of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being."

OLIVER. *Antiquities of Freemasonry*, 1843, quotes this passage (ch. II., p. 26) and adds: "But ancient Masonic traditions say, and I think justly, that our Science existed *before* the creation of this globe and was diffused amidst the numerous systems with which the grand empyreum [*sic*] of universal space is furnished."

This is sufficiently bold to form an introduction to statements about the inhabited worlds of space which no student of Astronomical Physics would dare to make to-day without very much more reservation than the learned author does.

I am of opinion that sufficient has here been quoted to suggest justifiably that throughout the MSS. and other productions referred to, typical I doubt not of many others time and space preclude the mentioning, there is a great confusion of thought and method responsible for equally great confusion of thought to-day

¹ Editor's note refers to new edition of B. of Cons. by Wm. Williams, partly published by order of the G.L. since the Act of Union.

on the Antiquity of Freemasonry, and I submit the following views of my own, as at present advised, on the subject:—

- (a) Freemasonry is undoubtedly derived from "Time Immemorial," but this does not mean the periods antecedent to, or commencing with the creation of the world, or indeed ante-diluvian.
- (b) The basis of proof must be to some extent found in that which would be required in law with only such proper variations the difference of subject matter requires. In this connection it is curious to notice that in the postscript to the Charges (1723 Constitutions) there is a reference to an opinion of the *Great Judge COKE* (furnished by "A worthy Brother learned in the Law") on the Act against Ma-sons 3 Henry VI. Cap. 1, which it is not needful to discuss except to say that the quotation as given does not justify the alleged association of the JUDGE with "the Ancient Lodge" or that he "was a faithful Brother." Now it was from *Coke's Institutes* that the authority was derived for much of what I have already mentioned as needful to prove a Time Immemorial claim. I do not suggest that some fragmentary or partial knowledge of this gave rise to the subsequent direct claim of such an origin.
- (c) The conditions required can be well and reasonably satisfied by such an origin as I suggest later.

The further consideration of the foregoing brings me to my second question:—

(2) *What is the Freemasonry which we find derived therefrom?*

Upon this question one must consider and fairly discriminate between the meanings intended to be conveyed in the various writings dealing with Freemasonry. If, therefore, we have limited the area over which it is needful or imperative to search, then we must know precisely what we are to look for. It seems to me, although with very great respect to those who have dealt with the history of Freemasonry on a more critical basis, that in the past too much has been taken for granted as to what was being dealt with. I feel that, as it is necessary to put some definition upon the phrase Time Immemorial, however incomplete that definition may be, it is also necessary to ascertain as nearly as possible what are the essentials of Freemasonry for which we are to seek.

Observe in the instances touched upon already how it may be possible that much has been assumed to be relevant, much that was meant for a certain purpose has been presumed to apply to that which is altogether different, and much has been added which, had there been some definition of Freemasonry, would have been found of no effect or value. Let me suggest some points, more or less dealing with these remarks:—

- (a) We find references to Geometry as a Science, Masonry as an Art, Architecture as an Art, and so forth, all thrown together with Freemasonry tacked on as a sort of by-product which is presumed to have existed from the time Arts and Sciences had their birth.
- (b) Masonry becomes Operative and then Speculative. Is it not possible that from the earliest of the old MSS. these existed as one? I would not rely on the word "Speculatyf," found in the Matthew Cooke MS., but rather on the ascertainment by careful consideration of the elements of what we now regard as "Free and Accepted or Speculative." If the essential elements of Freemasonry of to-day are ascertained and determined, it would, I believe, be possible to trace them back to such a period as would comply with the requirements of my first question.

- (c) The claim that Freemasonry is derived from Ancient Mysteries, Occult Societies of ancient times, and such-like, is disposed of by a few words from Preston (*op. cit.*, p. 127), who, speaking of the Saxons, says:—

“These rough & ignorant heathens despising everything but war, soon put a finishing stroke to all the remains of ancient learning which had escaped the fury of the Picts & Scots.”

He may be entirely wrong, but it is a point too often lost sight of, which if at all true (and it is not, to say the least, wholly unlikely), would reduce the derivation from any such sources to such a period as would render that derivation an innovation in a system by that time largely crystallised.

- (d) Religious origins, or purposes, too, may be quite out of the question, for throughout the period of records until now the condition precedent expressed or implied clearly is that the Freemason must have a religion and practise it. At first no doubt Christian, and then Deistic, or as you please, but some form is needful to found the moral virtues which Freemasons are to exhibit.
- (e) Mysticism, which too often expresses itself in words and sentences of profundity, but with little or no regard to clarity of language or thought, ought not to be seriously regarded. A recent contribution¹ well expresses what I mean. “The mystic is ever the cryptic. The dwellers on that plane use a language not easily ‘understood of the people.’” Nor need we rely on a modern instance of objection to mysticism in Freemasonry, for that really great Brother the Earl of Moira, on the 27th January, 1813, in his reply to the Toast of his health, proposed by the Duke of Sussex² is reported to have said:—

“What the Royal Duke has been pleased to ascribe to me, has only been the emanation of the principles cultivated in this hallowed Institution—the practical effect of those lessons which Masonry inculcates, *not for the purposes of mysticism*,³ but in the hope of their influence on the interests of Society.”

- (f) Anthropomorphism, and all its adjuncts, seem to me entirely unnecessary to real Freemasonry, and to be a kind of excrescence or fungus growing on the wall of “our hallowed Institution,” but which never formed a part of it. It may very well be said of claims to a progressive humanity over a period of vast antiquity, with Freemasonry thrown in, as has been said of a somewhat similar subject⁴: “The time-binding energies of man have been in operation long—300,000 to 500,000 years, according to the witness of human relics, ruins, and records of the caves and the rocks. If progress had followed the mentioned law [he had previously stated it] throughout that vast period, our planet would no doubt be now clothed with a civilisation so advanced that we are powerless to imagine it.”

Then those claims to an origin with, or from Ancient Gods, and aboriginal rites, and so forth, seem to be attempts to find something which is already before your eyes, but entirely different. There is nothing of the essentials of Freemasonry to be found therein. The great danger of all this class of material, apart from the fact that it is not history, or credible history, is that it is open to the suggestion that the authors “arrive at conclusions first and marshal their arguments afterwards. We all do it. Some of us are on the lookout for this tendency, and so check it; some of us are unaware of it.

¹ Hibbert Journal, Jan. 1922, p. 265. *Occultism*. Edward Clodd.

² Preston, 14th ed: p. 348.

³ Italics mine.

⁴ Hibbert Journal, Jan. 1922, p. 333, *The Nature of Man*, C. J. Keyser, D.D.

and so are ourselves taken in." This quotation is from a critique upon an entirely different subject, but is a useful warning.

- (g) A Grand Lodge origin, too, is untenable. The formation of that body was the outcome of the needs of the existing organisation of that time, and given a continuity from earlier times in essentials (possible to be shewn when those essentials are determined) there is only a change such as I have illustrated *ante* by the water spring.

Where do we, then, find ourselves in our search for an answer to the question under consideration? It reminds me of my feelings when trying to thread the intricacies of the Hampton Court Maze long years ago: but there must be some way out. I do not propose to define Freemasonry, for more reasons than one, but chiefly because it is a matter for more minds than one. I do think, however, that in the prefix "Free" we may find a starting place. It does not materially matter if the freedom is that of a Guild, a Trade, a City, or an individual. The point is Freedom. This is ignored by many who claim Freemasonry in the far distant past, with the opposite factor before their eyes, *e.g.*, they count in the *Freemasons* at K.S.T. the men of the "levy," the forced labourers, who could not be considered as "free" men. A more critical and extended examination of the state of the individual from the tenth to the fourteenth centuries—at least in England, where alone we need concern ourselves—will shew that the people were gradually emerging from serfdom, villenage, and the like, and the restrictions on individual freedom to live, work, travel, and to think, were being destroyed by the natural associations of men in Guilds, Mysteries, Companies, and what not (including Parliaments), all of which were the outcome of the rising aspirations for freedom. I doubt not that those who place the origin of Freemasonry within, or as arising out of, the Craft Guilds, or some body akin thereto, are more nearly right than all the strivings after the vain shadows pursued by many who have held themselves up as guides to historical accuracy. Freedom was an essential element in the earliest, and latest, old MSS.: it is an essential element now, and the continuity of it cannot be denied. This will justify the application of Time Immemorial to its origin, and the men who could work for and win their freedom and that of their fellows were well able to add the practice of every moral and social virtue as a part of their precepts, even while they protected their trade secrets, or their methods of work.

In conclusion, permit me to point out that the object I have in view is to stimulate an interest in research upon definite lines and with a definite plan and for a definite objective. The work of clearing away what may be termed many "Curiosities of Literature" from the history of Freemasonry, and the production of a more reasonable result is not for one hand, but for many. I verily believe that if this Lodge, either alone or in consultation with others engaged in research, could formulate a definite series of special essays, upon lines carefully considered and methods clearly defined, each by some Brother who would bring to bear on the particular subject allotted to him a free and unbiassed mind, critical, vigilant, and judicial in its operation, the results would be such that the collected essays would form the most valuable contribution to Freemasonry that has ever been evolved in its literature. It would be a most potent factor in dispelling the clouds and darkness which Freemasonry has suffered from, and would disclose it in all its beauty and attraction, not alone to its members, but to all its beholders.

Bro. LIONEL VIBERT *writes*:—

I am extremely sorry that owing to quite unforeseen circumstances I have to leave London by a much earlier train than usual, and I shall barely do more than hear the paper itself read. I had intended throwing the paper open to discussion and reserving my own remarks to the end; as it is I must write what I wish to say without having the benefit of knowing just what sort of discussion the paper has evoked.

At the outset Bro. Hobbs suggests that in the Old Charges many of the statements made may be intended not as historical assertions, but as references to the working. We can in some places distinguish between what is put forward as a definite historical assertion: *Nemorth sent men to build Nineveh*, or *David began the Temple*; and what we may call the Masonic gloss: *that they gave their Masons Charges*. In these cases it is likely enough that there was already a tradition in the Lodges of Charges given by the great kings and builders, long before the Cooke narrative was compiled. But what are we to say of the assertions in the Old Charges as to, *e.g.*, Euclid, or the Pillars and Hermes, or as to the Curious Mason? This latter personage, I am inclined to suspect, was introduced under Compagnonnage influences. The point is one to be most carefully followed up; I believe it may put the narrative portion of these Old Texts in quite a new light.

Bro. Hobbs next shows us that the Time Immemorial claim is recent; but as he observes some writers have nevertheless felt it incumbent on them to deduce us from the remotest antiquities, and they have in some cases even claimed to prove such derivations: it is the old story of the hypothesis that becomes rigid, and to which the facts must thereafter conform, the new as well as the old. In all research of this kind we need a *working* hypothesis if we are to have any method at all in our studies. We may legitimately set out to investigate the possibility of a derivation from any selected source. In such a case instinctively the facts in favour of the hypothesis are first assembled, and then comes the great danger that we are all liable to; we arrive at a stage when we allow ourselves to be convinced by what facts we have, and we thereafter seek, not to state the phenomena we subsequently observe, but to explain or adjust them, and in extreme cases to ignore them altogether. I doubt whether we have as yet sufficient material collected for even a tentative solution of the problem of our origin. My own inclination is to see in the Craft a Trade Gild with an unusual stock of traditional history. This may have come into existence in different ways of which actual transmission is only one. The Craft also associates in an unusually intimate manner with learned amateurs. It is eventually found to be in possession of an elaborate system of ritual, and once more a theory of pure transmission is not the only possible explanation, nor is it the one that suggests itself to me as the most probable or, indeed, as at all probable. But, as I have just said, I feel that the facts at our disposal are not sufficient to warrant any categorical assertions. Bro. Hobbs has hinted at the circumstance, an awkward one for some schools, that there is a break between the Romano-British and the Saxon-Christian civilisations. But whether that was in fact a complete break with all possibility of local exceptions excluded is a matter of which one would like to see a special study made. There are several similar questions, each of which requires the most careful study with a view to the facts solely regardless of the effect on anybody's theories. In his concluding paragraph Bro. Hobbs suggests a systematised course of research by a body of workers. There can be no question of the great value of such an endeavour. It is only too true that we seem to-day to have just as many fantastic theories of origin amongst us as there were in the days before Gould; and, unfortunately, when the exponents of these theories set up to have expert knowledge of recondite subjects, the careful student who has not investigated these subjects must needs be chary of contradiction. He can only fall back on Euclid, who admits it to be a rigid proof of the impossibility of a hypothesis that when logically developed it leads to an absurd result.

I would wish to associate myself very cordially, though *in absentia*, with the vote of thanks.

Bro. GORDON HILLS said:—

I have much pleasure in seconding the vote of thanks to Bro. Hobbs for his valuable paper.

I think that the idea of 'time immemorial' is hardly to be taken in so strict a legal sense as our Brother with his legal acumen would construe it. Surely there is with regard to Freemasonry a kind of relativity which seems to lead us each to try and read into it our own special interests in life! I think if we go back to the mediæval fraternities and kindred associations a desire to claim 'time immemorial' in the sense of a hoary antiquity which may impress the popular mind, is a very general feature of such institutions. It is curious to recollect that at the Convent of Paris in 1784-5 convened by the French Freemasons of that day, in which some of our own Craftsmen took part, very much the same questions as Bro. Hobbs propounds were under consideration, with the result that no decisions were arrived at. I have no intention of attempting to criticize in detail the many points suggested by the paper: they involve large questions which cannot be briefly dismissed, so that Bro. Hobbs must please take it that what I say is 'without prejudice' to any further discussion. I would, however, suggest in passing that at the bottom of some misunderstandings is a want of exactness in the common use of the words 'Masonry' and 'Freemasonry' as synonymous, even as they occur in our ritual. I certainly congratulate our Brother on his firm stand for consideration of Freemasonry on a sound basis of the mediæval period to which with so little doubt we can trace the foundation of our present system: he does good service in endeavouring to bring the study back from the clouds to actualities.

With regard to a series of standard papers for the guidance of Masonic students a reference to the earlier numbers of our *Transactions* will show that such was the idea of a series of papers for which Brothers Gould, Speth and others were responsible. It has been in my mind, and I have mentioned the matter to Bro. Songhurst, whether it might not be desirable to revise and republish some of them. I am glad to see here to-night our esteemed Past Master, Bro. Thorp, which reminds me that the desire for some means of disseminating the knowledge acquired by the research of our Lodge was a leading point in his installation address, quite in accord with the views now expressed by Bro. Hobbs.

Bro. W. J. WILLIAMS said:—

The paper of Bro. Hobbs is not only instructive, but interesting and suggestive. It does not profess to be more than introductory to a whole series of potential essays such as he yearns for in his last paragraph. It is, perhaps, open to comment that, on the whole, the definite researches he desires have already been made by this Lodge, and made with very definite results which are recorded in the *Transactions*.

I am not sure that the typical and hypothetical Initiate who is summoned as a witness is at all so indiscriminately receptive as Bro. Hobbs suggests. I doubt very much whether such Initiate (or any considerable proportion of the Initiates concerned) either assumes that in the Ritual "he finds justification for his belief" or that he *fails to realise* that neither the Ritual nor the Lectures are History. Probably it would be nearer the fact if it were alleged that the average Mason speedily recognises the non-historical and unverifiable nature of many of the statements which are made to him in the guise of history, and speedily endeavours to find some *modus vivendi* by which, without affronting either his conscience or his mentality, he may, with due respect to his Masonic teachers and ancestry, refrain from a wholesale rejection of various allegations.

I do not remember that there is a single historical statement in the Ritual of the First Degree which can be pointed to, other than the allegations of Antiquity. There are, however, as we all know, many statements in other ceremonies which from the historical standpoint do not carry with them that element of conviction which in certain cases is very desirable. I need not do more than refer at large to the Explanation of the Second T.B. and to the Legendary History which forms so large a part of the procedure of the Third Degree.

It seems to me that, to most Masons who have the germs of the Historical sense, Faith in the literal verbal accuracy of many of the allegations enshrined in those ceremonies could only be that kind of Faith which the Schoolboy defined as believing that which you know to be untrue.

Most if not all members and associates of this Lodge have had to grapple with the problems involved, and have arrived at some kind of working solution of them, or at a compromise in regard to them.

The troubles of the Initiate are not nearly so great as the early troubles of the Fellow Craft and the Master Mason. The Initiate is not confronted with a collection of seeming historical statements, but the reflecting Candidate in his onward course must often wonder how he will be able to calm his reluctant conscience into being quiescent, when his turn comes as the Master of the Lodge to give utterance to the same things. I know of one worthy Brother who has absolutely declined to proceed to the Chair because of the implications he discovers in the contents of the explanation of the Second T.B.: and I have heard a respected and learned Grand Officer say that he refused to conduct one of the ceremonies because in doing so he would have had to make statements which shocked his sense of historical accuracy.

Bro. Hobbs, in his paper, has made a beginning towards an explanation and reconciliation with fact of the allegations as to the Immemorial Antiquity of Freemasonry. I cannot help thinking that something more convincing and more comprehensive is required. Is there not some general principle which will solve not only this question but a whole host of other questions?

(1) We need something more convincing:—

However, in the course of the legal studies which some of us have had to pursue, we have had occasion to delve into the learning which has gathered round the phrases relating to 'Time Immemorial,' it still remains necessary to consider in what special sense the said phrases have been used. Our Brother appears to suggest that all the allegations of Antiquity may be justified by putting an emphasis upon the prefix 'Free' and applying the legal tests of Time Immemorial to the subject matter. This might suffice if the only phrase to be explained and justified were that of 'Time Immemorial.' But it is by no means the only phrase. There are several very definite allegations in our Ritual which show the sense in which the phrase concerned is used, and it is a sound rule of construction that where a document supplies its own dictionary for the interpretation of its vocabulary, that dictionary is to be used for the purpose of getting at the true meaning of the document.

Now I think our Brother will agree that there is no distinction made in the ceremonies between Masonry and Freemasonry. When Masonry is referred to it means Freemasonry, and Freemasons and Masons are synonymous terms. Indeed, we are told that Masonry is free and requires a perfect freedom of inclination in every Candidate for its mysteries.

The distinguishing badge of a Mason is said to be more Ancient than the Golden Fleece or Roman Eagle. The latter is certainly more ancient than the Christian Era. Thus, when the Initiate is told that the Institution is Ancient as having subsisted from 'Time Immemorial,' his thoughts very reasonably go back to the prior statement as to the comparative modernity of the Golden Fleece or Roman Eagle. In *every age* monarchs themselves have been promoters of the art.

In the explanation of the First T.B., Masonry is said to be the most ancient Society that ever existed: and statements are made as to the first Lodge which carry us back wellnigh into the infinite azure of the past.

Again, in the Lecture on the Second T.B. we have very explicit references to Three Grand Masters who bore sway at the Building of the First Temple at Jerusalem. Surely it cannot be doubted that these Three Grand Masters are meant to be thought of as *Freemasons*.

Then there are the references to our Ancient Brethren who were Fellow-crafts and who went to receive their wages. Whatever may be the case as to those who were men of the levy (and to these our Bro. Hobbs makes specific

reference) it is clear that these Ancient Brethren of ours are represented as being not only Masons but Freemasons.

Thus I submit it is clear that the words of our Ceremonies decline to be limited in their assertion of Antiquity to a mere matter of the period between the tenth and fourteenth centuries of the present era. We cannot reasonably expect the doubts of any Initiate to be dispelled by a theory of that kind, interesting and helpful as it certainly is.

(2) We need something more comprehensive:—

Bro. Hobbs shrinks from giving a definition of Freemasonry, and in this I think he is wise, as definitions are difficult to formulate; but, whether it be a definition or a description, we learn that Freemasonry is a peculiar system of morality veiled in Allegory and illustrated by Symbols. I respectfully submit that in this statement we have the clue to the speculative maze, the exit from which our Brother has found it so difficult to arrive at. He is not the only one who has been both in the material and the speculative maze and "has found no end in wandering mazes lost," or has come here and there to a dead end which imperatively demonstrated the need for retracing one's steps.

By this description of Freemasonry the Initiate is taught to be prepared for Allegorical and Symbolical procedure, and he ought not, therefore, to receive the subsequently imparted information as being literally and historically true. On the contrary, he ought to regard it as being a mere vehicle for the conveyance of something higher, fuller, and broader than the mere husks of history. The world would have been spared much agony of soul and body if this principle had always been borne in mind. Men have been slain before now because they refused to interpret literally that which was presented to their mind as being figurative language. When has there been a time when Freemasonry according to this description of it has not been in existence?

The materials which furnish the allegories and the symbols were in existence prior to the appearance of man on the earth. The opening pages of the V.S.L. speak of the creative work of T.G.A.O.T.U., and although there are many who do not regard the narrative there enshrined as intended literally, it is beyond all possibility of question charged to the full with allegorical and symbolical meaning bearing on, and to a large extent absorbed into, Freemasonry. The first utterance is "Let there be light," and this is the predominant craving of all true hearts.

The very first use of the word *builded* is to be found in the margin of Gen. ii., and this Masonic word is there clearly used in a symbolical sense.

What better illustration could there be of the really Immemorial Antiquity of Freemasonry?

We are not here discussing the formation of Grand Lodges. Wherever there has been any noteworthy building there also must have been a Society of some kind concerned in the construction of that building, and before that material building was erected the ideal of it must have existed in some Master Mason's mind. There is no book in the wide world which in so many of the ways we call speculative symbolises and allegorises the building tools and operations and their results as does the V.S.L., and it is to that volume the new-made Mason is directed as to a standard by which to ascertain and test his Freemasonry.

This factor has received abundant recognition in the proceedings of this Lodge. One of the earliest papers in our records has reference to Masonic allusions in the writings of the Apostle Paul, but, having regard to the numerous references (some not altogether accurate) to the V.S.L. in our Ceremonies, it would be mere superfluity to give further instances.

After these remarks were written I happened casually to turn to *A.Q.C.*, vol. xxvi., page 121, and found in Bro. Gordon Hills's article on the Rainsford papers a Charge to an Initiate containing this phrase:—

It is likewise incumbent upon me to observe upon this occasion that the Sacred Volume is that pure and inexhaustible fountain from whence all Masonic information must be drawn. Here we learn that

the Great Architect of the Universe is our Supreme Grand Master—here we may trace the existence of Masonry from the remotest antiquity, etc.

Is it not correct to say that Freemasonry existed before Freemasons and Freemasons existed before any formal Society, Lodge or Grand Lodge of Masons was formed? Why should we, then, be greatly perturbed if some of our more recent ancestors conferred Grand Lodge and other honours on the very, very Ancient Freemasons, *nunc pro tunc*, just as Canonisation in the Roman Church does not make the party honoured a Saint but declares the Sainthood?

Again, it seems clear to me that many of the quasi historical statements in our Ritual are merely intended to be regarded as aids to memory. The illustration most relevant to this appears in the explanation of the F.P.O.F. No man in his senses could possibly consider that the framers of the Ritual intended that part of the narration to be regarded as literally true.

Thus I have indicated the outline of the process of thought which has convinced me that Freemasonry is from 'Time Immemorial,' and that no Mason need surrender his historic sense while giving expression to the formula of our Ceremonies.

Bro. W. B. HEXTALL writes:—

We thank Bro. Hobbs for a paper having the qualities both of intrinsic merit and of stimulating discussion so welcomed at a *Quatuor Coronati* meeting. In the last respect a topic could hardly be found more calculated to elicit divergent views, unless our author had chosen "The History of Freemasonry" for his title; and it may be fortunate that so relatively little assumption of certainty has been displayed by most in presenting their own views. We may recall what the late Rev. Bro. A. F. A. Woodford wrote in his *Masonic Cyclopadia* (1878) of the Antiquity of Freemasonry:—

We find it very difficult to speak clearly or write confidently on the subject . . . It is one on which Freemasons will always differ, and it is not likely to be settled easily or soon. It is a subject, moreover, on which it is vain to dogmatize, as so much may be said on both sides that we can and must only agree to differ.

Whilst I appreciate Bro. Hobbs's painstaking definition of the phrase "from time immemorial," I do not regard the latter as meaning aught beyond a period so far back that we cannot fix it with any certainty: the sense in which Tennyson wrote of

The moan of doves in immemorial elms,

and not as dating from, or before, a particular epoch fixed by law, custom, or convention. A possibly earlier use of the above phrase than those given in the paper is in the Rawlinson MSS. at the Bodleian Library (*A.Q.C.* xi., 26), "A short Charge to be given to new admitted Brethren," which, though without date, seems very likely to have preceded the first appearance of "as having subsisted from time immemorial," in a printed form.

Coming to Bro. Hobbs's conclusions, which appear to favour the 'Gild' theory, my strong personal inclination is to be in agreement with him. Not only, as far as I can see, is there much material definitely supporting that view, but, *per contrâ*, I have been unable to find known or tangible facts on which to base ideas which may, inoffensively because literally, be styled 'far-fetched.' Perhaps a difficulty present to some minds may diminish upon its being thoroughly appreciated that Gilds in mediæval days were not exclusively *trade* combinations, but also existed and asserted their influence as institutions of at least a quasi-religious nature, having nothing at all to do with trade, commerce, or pecuniary profit or advantage. Take, for instance, this, from

Some Old Lincolnshire Gilds, by the Rev. J. Malet Lambert, M.A., LL.D. (1891); A.D. 1494.:—

In the Gild of St. Catherine, Stamford, after the yearly special service the members did "have a curteys communycacion for the weale of the said gilde," and to "all thoo that shal be admitted" was administered the following Oaths, "I shall trewe man be to God almighty . . . and shall be obedyent to the Alderman of this gilde and to his successoures, and come to hym and to his bredern when I have warnyng, and not absente my-selffe withoute cause reasonable. I shal be redy at scotte and lotte, and all my duties pay ond doo; the ordynances, constitucions, and rules w^t the counceill off the same gilde kepe, obeye, and performe, and to my power mayntayn, to my lyuys ende: so helpe me god and holy dome, and by this boke." And then kys the Boke, and be louyngle receyued w^t all the bredern.

Comparison of this with the general tenor and phrasing familiar to us in the Old Charges, and consideration that the Trade Gilds of mediæval Britain had no monopoly of phrase or precept, but shared these with bodies having no material aims akin to their own to serve, may well suggest something of a *via media* between conclusions of those who contend for ethical foundation and origin, and of the large number who content themselves with the Trade Gilds and their precepts of a practical and utilitarian nature, to which attention was drawn in *A.Q.C.* xxv., 106 (1912). And it should not be forgotten that 'mystery' in frequent connexions does not mean a secret in esoteric sense, but points to the 'mastery' of his art or trade to which one, formerly an apprentice or learner, has now attained.

Between the mediæval Gilds and our Craft as it is to-day real and tangible links are furnished by the documentary Charges, corroborated as those links are by the known facts of buildings and building customs. On the other hand, claimants for origins from the misty depths of ages B.C. stand on no firmer ground than that certain features apparent in our symbolism can be traced almost to primeval times. Let this last be conceded, and still how small is the advance made! In early ages, when the only method of communicating ideas was oral, the necessities of mankind first induced that use of symbols or emblems—synonymous words—which (to use the words of the late Sir John Madonell in his Royal Institution Lecture on *Symbolism in Ceremonies, Customs, and Art*):

supplemented defects in language before writing was generally practised. As there were dead languages, so there are dead symbols and ceremonies handed down, whose traditions and origins are unknown.

Another writer says:—

Names and words are themselves often symbols, whilst the earliest form of writing was nothing but a methodised symbolism. (*The Symbolisms of Heraldry*, by W. Cecil Wade, 1898).

And as elementary civilisation spread from Continent to Continent, so, first here and then there, symbolism came into being, perhaps first in elementary forms suggested by the Sun and Moon; and characters having resemblance to familiar things, and presently accepted by communities, were used to convey known and definite meanings. And even, if not everywhere a necessity, symbolism was found a convenient possession: as Ruskin wrote:—

The early forms of ornament are nearly alike among all nations of any capacity for design: they put meaning into them afterwards. (*Fors Clavigera*).

What is there, in its essentials, in, for instance, the emblem known as swastika, fylfot, or gammadion, calling for respect to be paid to its significance, more than in the arithmetical signs of $+$ *plus*, \div *division*, or $=$ *equal to*? Surely it is not needful to abandon one's sense of proportion out of sheer anxiety to theorise; and probably no instance of symbolism can be found in early ages to approach the well-known "Gazette of a Tribe of North American Indians who assisted the French forces in Canada during the war between France and England." This belongs to the period 1756-1760, and its eight pictorial sequences, showing the campaign from declaration of war to ultimate fate of battle, have been more than once reproduced.

But even if all that is claimed for symbolism be granted, nothing shows that it constitutes Freemasonry more than it constitutes any other system or thing. The Craft does not consist of symbols, it is but *illustrated by symbols*. Illustrated, that is, explained, elucidated: the 'illustrating' answering a double purpose of (1) pictorial or visible accompaniment or instruction; (2) rendering less detailed and laborious the work of the teacher. That 'illustrating' by reference to symbols yet exists visibly with us is shown in First Lecture, Section Five, where not merely verbal, but manual, exposition by two principal officers of the Lodge is directed. And in the Craft Lectures we find also the further circumstance that in Freemasonry proper, with exception of Sun, Moon, and one or two primary forms, no symbolism is present other than such as is obviously founded on objects of every-day utility to operative Masons.

No symbolic teaching, so far as we know, preceded the transition period from operative to speculative Masonry in our own country, and it may be that the example of Lodges and Brethren in France, where Freemasonry was acquired from us soon after the Revival of 1717, influenced, or even introduced, the use of symbolism here. Certain it is that long before the Union in 1813 all manner of objects, permissible or not, were lavishly and even extravagantly used and worn by members of the Craft; less for purpose of inculcating morality or ethics than of personal decoration. An instance of this occurs in a large Masonic apron of late eighteenth century, which exhibits no less than twenty-three symbols or emblems of Masonry and concordant Orders. (*A.Q.C.* xviii., 26.)

The present limit permits only of expression of opinion and some slight indication of reasons; but I would emphasize the benefit to the Craft at large of having questions of Masonic history dealt with by historical methods; thus keeping, as far as may be, on ground affording firm and sure foothold, not being easily tempted aside by theories having little beyond imagination in support, and avoiding paths of dalliance leading to morasses of unsatisfying perplexity and doubt.

BRO. THE REV. W. A. WIGRAM, D.D., M.M., of Halsey Lodge, said:—

I confess to a feeling of astonishment on being told by the reader of the paper that Masonry had nothing in common with Mysticism or with the Mysteries, and feel that one must fall back on the words of our Ritual.

Mysticism, as I understand it, is the attempt to penetrate through the appearance of things to the spiritual reality that the appearance veils. I certainly do not accuse the Duke of Sussex—or even his brother, King George IV.—of anything of the kind, but it is found in Masonry. At least, that is found there, which is called Mysticism everywhere else!

We go from East to West to seek for that which was lost; now this peculiar 'quest' is one that appears in every mystic system, no matter how varied its symbolism otherwise. It is the central feature of the "Ishtar-myth" of ancient Babylon; of the "Hymn of the Soul" of Bar-Daisan in the year 120 A.D.; of the "Grail Legend" of King Arthur. In like fashion, the central feature of every one of the old Mysteries, those of Isis, of Eleusis, the

Orphic, and the Mithraic, was just this. The Initiate was ceremonially identified with the hero of the cult in question, died as he died, and was raised from death as he was raised.

Now I cannot, of course, produce legal proof of the continuity of our Craft from the days of the first Mysteries, but I do think such a resemblance needs explanation, and that there is a good historical case for the theory that in the Mysteries we have the matrix from which the Craft sprang. Of course, it *may* be no more than intentional imitation, and our ritual may be an eighteenth century fake. Even so, there is connexion, of a sort, and I do not think it likely that the very non-mystical organizers of Grand Lodge were at all likely to introduce such ceremonies *de novo*. I think it more probable that they kept them, because they were too old and venerable to cast out. It is at least doubtful whether the Mysteries were known at all in 1711. What we do know of them now is the result of later research.

As to the question of the possibility of any direct connexion between the Craft and the Mysteries, let me point out this fact. There is, I think, a good Historic case for connexion between the Guilds of Cathedral builders in mediæval Europe and the Comacines. Now the Comacines were a recognized body in 640 A.D., as Rotharis' edict shows. The work of contemporary writers (who were scandalized past expression at the fact) proves that the Mysteries were still in full working order all over the Empire, though *sub rosa*, in 580. Direct connexion, then, between the Mysteries and the building Collegia is not impossible, and when we find evidence that these Collegia had a ritual of a sort, and a ritual dealing with the mystery of death, possibility becomes probability.

In conclusion, let me hope that the two Schools of Masonic Research, namely, the authentic and what we may call the anthropological school, may be able to work in harmony, side by side. Each needs the other, and there is ample room for both. To quote Archbishop Benson's words to two contending factions of clergy: "Except these abide in the ship, ye cannot be saved."

Bro. J. S. M. WARD said:—

Bro. Hobbs has adopted the lawyer's standpoint, and from that standpoint his legal interpretation of the term "Time Immemorial" is excellent, but I am not prepared to admit that it really covers the subject. Nevertheless, for the moment, assuming it does, I would like to point out that in any case the phrase is merely a legal fiction, and that, as there is no question of land involved, it is as at the best an analogy. I cannot see why Bro. Hobbs should lay such stress on the exact phrase "Time Immemorial," for clearly the Ancient Charges do claim a vast antiquity for the Order. What else does all this talk about Euclid and Pythagoras and the so-called 'history' of the Ancient Charges mean? Surely it implies a claim that Freemasonry has existed from time immemorial, though I agree, of course, when he repudiates Adam & Co. as Grand Officers. We come to the real crux of the question in "C" under his definitions of Freemasonry.

He says that the claim that Freemasonry is derived from Ancient Mysteries, Occult Societies of ancient times, and such-like, is disposed of by a few words from Preston, who says that the Saxons soon put a finishing stroke to all the ancient learning which had escaped the fury of the Picts and Scots. Bro. Hobbs's comment on this is as follows:—

He may be entirely wrong, but it is a point too often lost sight of which (if at all true, and it is not, to say the least, wholly unlikely) would reduce the derivation from any such sources to such a period as would render that derivation an innovation in a system by that time largely crystallized.

I don't know if all the brethren understand what he means, but certainly I would suggest that the lawyer can be quite as cryptic as the mystic!

Apparently his argument is that the mysteries and so forth, which existed under the Romans, were destroyed when the Saxons came here. Therefore there can be no connection between them and English Freemasonry.

Now here I venture to disagree with Bro. Hobbs.

Firstly, it is *not* proven that all Roman civilisation perished. In view of the writings of Professor Vinogradoff and similar modern students of early English history, I am surprised that Bro. Hobbs should apparently accept the theory that Roman civilisation was entirely annihilated, but, even if that be true, it does not demolish the argument that Freemasonry is derived from something much older than a mediæval Craft Guild. The contention of myself, and those who agree with me, is that Mediæval Freemasonry is descended from the Comacine Masons, who were lineal descendants of the Roman Colleges of Architects which survived at Comacina in the middle of Lake Como in Italy. This is simply a question of historical evidence, and I protest against the attitude of the older type of Masonic student who pins his faith to a few musty minute books and entirely ignores the vast field which modern research has opened to him, namely, in the science of Anthropology, of Folklore and of Comparative Religions. Considering that Freemasonry clearly forbids the writing of any part of its secrets it should be obvious that its study must be followed more on anthropological than on strictly documentary lines. If historians had adopted the non-possumus attitude of some Masonic students of to-day the world would still know nothing of paleolithic man or of half the ancient civilisations of the world and our horizon would remain bounded by the Bible and the writings of a few Roman and Greek historians.

Now the Roman Collegia *were* in existence at the time when the mysteries were in full swing, and, as is proved by the so-called Tracing Board found at their Temple at Pompeii, they had a mystery rite dealing with death. They evidently knew at least one of our signs, for they painted it on a fresco in Pompeii under particularly suitable circumstances. I have a reproduction of the picture. The story is the finding of Oedipus, who was *preserved* and the character in question is, in sign language, saying "Preserve the Child," for that sign is found all over the world, with always that inner meaning—Preservation.

The Lombards completely smashed up the Guild system of Rome with one notable exception, namely the Lodge at Comacina. In the year A.D. 643, Rotharis, King of the Lombards, issued an Edict which recognises them as an ancient body and orders that all builders of Italy should be under the Comacine Masons. At once there started a great revival of building in the so-called Lombardic style. Bede, in 674 A.D., when mentioning the building of the Church at Wearmouth, says that the Masons were brought from France, and uses phrases which appear to have been quoted direct from that Edict of Rotharis, clearly, to my mind, indicating that Comacine Masons came to Wearmouth to build that church. There are many other details given in my own book, which can be studied by all who are interested. Moreover, these same Comacines knew the same sign as their Roman predecessors, for at Ravello Cathedral, near Sorrento, not so many miles distant from the buried city of Pompeii, we find a thirteenth century mosaic where Jonah is depicted coming up alive out of the whale's mouth making this sign—I have a reproduction of it. Now let me remind you that Jonah persevered in prayer for three days while he was in the belly of the whale, and was therefore preserved. About the same date, namely, the thirteenth century, English Masons were carving a boss in the Cathedral at Peterborough, and they depicted the Second Person of the Trinity making that same sign, namely, the sign of Preservation—for through Christ we are preserved.

Furthermore, we know that Lanfranc the Lombard became Archbishop of Canterbury when William the Conqueror defeated Harold, and we are told that he had Italian workmen to build his Abbey at Bec, who must have been Comacines, and no doubt he brought them with him to England. The immediate effect of the Norman Conquest was a tremendous outbreak of building and the style is a new style, or Norman, avowedly built by foreigners for the most part,

and at that date there seems abundant evidence to show that the Comacines were the only organised group of Freemasons in Western Europe, and records prove that Canterbury and Exeter Cathedrals were built by Freemasons. Moreover, the same Masons' marks are found on buildings as far apart as Sicily and Canterbury, clearly indicating a close connection.

Considerable information exists about the Comacines which is overlooked by the so-called 'Authentic' school. They were a highly educated group of men, and I am quite in agreement with Bro. Hobbs that even in the Middle Ages there was a considerable amount of speculative teaching in Freemasonry. The first mention of the word 'Freemason' only takes place in 1375, when the great Comacine Lodge was beginning to disintegrate, and the first of the Ancient Charges are some fifteen years later, in 1390. Why did they write those charges down? Clearly, I think, because, as the connection with the central and international body was disappearing, it was necessary to record things which might now become lost.

Brethren, I maintain that this is a historical link which cannot be ignored. Lack of time prevents me from amplifying it, but it carries you right back to the days of the Mysteries of Isis and to the actual Masonic organisation which had a mystery rite. How then could Preston's words dispose of it?

With regard to paragraph (d) I think you will admit that it is another case of cryptic language, which brings me to (e).

Bro. Hobbs endorses the sentence that "the Mystic is ever the Cryptic," and "that dwellers on that plane use a language not easily understood of the people." To this I would reply that to a man who has studied Mysticism their language is perfectly clear, and perhaps a little clearer than that of some lawyers. In every profound subject an elementary knowledge at least of the technical terms employed in its discussion is essential, and the criticism of the mystic for using such language is hardly just. Bro. Hobbs repudiates the idea that there is anything mystical in Freemasonry; and in support of that quotes the Earl of Moira in 1813. This quotation only proves that the Earl of Moira knew nothing and cared nothing about mysticism. Naturally this is a big subject, but I repudiate the statement *in toto*. The whole of the rituals bear unmistakeable evidence of mystical teaching, and I will quote just one salient fact—the point within a circle. I ask you, what on earth that means? Remember the circumstances under which it is mentioned. "Where do you hope to find them?" "At the centre." Now if the point within the circle is a geometrical figure and no more, that answer is rubbish. How can the genuine secrets be found there? But, on the other hand, any student of Hindoo mysticism knows that the Supreme Being, Paramatma, is represented by that symbol, the point within the circle, whence we all come and whither we shall all return, at which point rests all knowledge. The symbol is not as well known in the West as in the East, but Dante's *Rose of the Blessed* is a very good simile for the same emblem.

The whole of the Third Degree is open to a mystical interpretation of the deepest nature, perfectly intelligible to any sincere student of mysticism. How it got into our rituals is a matter in which brethren are entitled to hold conflicting views, but to deny it is to deny the clear facts of the case. Moreover, what is Freemasonry? We are told it is "a peculiar system of morality veiled in allegory and illustrated by symbols." Now, candidly, if you are looking only at the morality taught, is that true? Emphatically it is not. Most of the morality taught we learned at our mother's knee, and it is given in the form of dull platitudes of typical eighteenth century work. Peculiar it certainly is not. The best that can be said for it is that it is not so exalted as that propounded in the Sermon on the Mount, and it is certainly not necessary to enter any Masonic Lodge to learn such elementary lessons. Thus our code of morality is in no way peculiar to Freemasons, but, on the other hand, if its mystical teaching be recognised, then it has something which is peculiar, which is illustrated by symbols and veiled in allegory.

In No. 7 Bro. Hobbs says that there is nothing of the essentials of Freemasonry to be found in aboriginal rites, etc., to which my answer

is I consider there is abundant evidence that there is. I have not restricted myself to my own experiences, though I have seen things which support my arguments. I have submitted photographs of ceremonies showing our signs being used. I have shown illustrations, alike of gods, and of candidates being initiated, in almost every part of the world, and I have ruthlessly rejected anything which I could possibly think might be accidental, and in every one of the cases I have quoted one particular sign is associated with the idea of preservation and another with that of an appeal for help. Moreover, the evidence has been strengthened by signs of most of our other degrees used in ceremonial ways at suitable times and occasions, and that evidence I have set out meticulously in my book, as far as I was able within the natural restrictions of my obligations laid on me as a Freemason. Since that book has appeared I have accumulated a great deal more additional evidence. To quote but one example, Major Sanderson, who is just back from Nyassaland, is able to speak from first-hand knowledge, for he has actually gone to the rites and obtained permission to be present—a much more difficult thing than most people imagine, and only obtained after giving certain proofs that he was entitled to be present. Further than that, he has been obligated as a Master of Ceremonies, and has carried out the rites. The evidence of such a man is worth that of twenty theorists who remain in London, and he adduced undoubted evidence of the use of both these signs, of a Grave, of two Pillars and of certain other things which still survive in our present rites. I do not say that the Yao negro is a Mason. I do say that in the initiatory rites of men in his stage of development we have the matrix from which the Masonry of to-day comes, and I think that in the Roman Collegia and the Comacine Guild we have the link between the two.

Now these are facts, and I consider Bro. Hobbs has not produced any evidence to controvert them; he has merely ignored them, and so is unable to find evidence for a greater antiquity for Freemasonry than the Middle Ages. He ignores the existence of the Comacines and of the Roman Collegia, and he brushes aside evidence that all over the world men would recognise certain signs and honour them as we honour them, although they have not been admitted into a Masonic Lodge.

With "G." of course, I am in natural agreement, and I am also in *entire* agreement with his statement that he has landed us into a sort of Hampton Court Maze; nor am I greatly impressed with his points with regard to 'freedom.' A mediæval apprentice was certainly not free; he was bonded to his master, and I do not think that any argument can be based on the term 'free' other than that which it certainly had in the Middle Ages, namely, that it distinguished a Freemason from an ordinary Guild Mason: for Bro. Hobbs has omitted to mention that essential point, namely, that there were two groups of Masons in the Middle Ages, both of them organised into Guilds. The group from whom we claim descent were free to go throughout the whole country and had a monopoly of ecclesiastical buildings, while the ordinary Guild or City Mason was not free to go anywhere else or build anywhere except in his own town, and was forbidden to build ecclesiastical edifices.

The Freemasons, lineal descendants of the Comacines, were the high-class, intellectual and educated Masons and a Master among them was entitled to maintenance as a gentleman, a thing that no ordinary Guild Mason would ever have been granted.

In conclusion, I feel sure that everyone will agree that Bro. Hobbs is entitled to a hearty vote of thanks for his paper because of his courage in tackling this thorny subject and thus giving us an opportunity of showing the definite cleavage which exists between those who, like himself, claim to belong to the School of 'Modern Masons' and those of us who regard ourselves as the spiritual descendants of the Ancient Freemasons of the eighteenth century. In closing, I would like to add that Bro. Hobbs is 'a real sportsman,' for, though he disagrees with my views, he has on several occasions given me valuable help and advice on where to look for evidence in support of my views.

Bro. C. F. SYKES writes:—

I should like to add my thanks to those expressed at the Lodge meeting to Bro. Hobbs for his paper. Its subject is one which is of general interest to all Freemasons and one upon which few are able satisfactorily to satisfy their curiosity. Bro. Hobbs says that the ordinary Freemason is uncertain where to begin his search. I think that the number of our Brethren who have the time at their disposal and the talent to attempt original research is very limited. I believe that the great majority of those who have the inclination to advance in knowledge of Freemasonry depend very largely upon what they can gather in a more or less casual manner from Freemasons who appear to them to have some knowledge. Many of these knowledgeable Freemasons obtained their information in a similar manner, and proof of their assertions rests upon very insecure foundation.

In whatever manner, however, a Freemason may acquire information on our particular subject he very soon arrives at the bounds of historical truth and reaches the point where nothing but mere supposition is before him.

I welcome the effort of Bro. Hobbs because it is calculated to inspire research by competent Brethren with a view of clearing away doubt and yielding the certainty of historical accuracy.

Some of the difficulty may be caused by the assumption that Freemasons and Masons are one and the same. It is not clear to me that they are. Unwin, in his *Gilds and Companies of London*, makes but one mention of Freemasons. It occurs under date 1659, and then the reference suggests an operative craft. He indexes Freemasons, however, as a separate gild. The date here is thirteen years later than that quoted by Ashmole as that on which he became a Freemason.

Unwin states that under Charles II. the Masons obtained powers to supervise their Craft, not only in the City, but within a seven-mile radius.

Stow, in his *Survey*, states that in S. Magnus Church was buried Henry Yeuele freemason to Edw. III. Rehd. II. and Henry IV., and that the monument to Yeuele remained in his (Stow's) day. The term Freemason was therefore known in the fourteenth century. At the same time Masons were organised, for Besant, in a table in his *Medieval London*, vol. ii., gives the date of the Masons' Company as 1411, and that upon which regulations for the trade of Masons were submitted to the Mayor and Aldermen as 1356.

We have here side by side historic evidence of Freemasons' and Masons' Societies in the seventeenth century, and of the existence of the term Freemason and of the Company of Masons in the fourteenth century. The dates are wide apart, but my reading is perforce very limited, and doubtless links exist or can be found.

Cunningham, in his *Growth of English Industry and Commerce*, under date 1307-1377, says:—"In the case of building trades generally it appears that the Mayors and Aldermen did not encourage the formation of gilds, but kept powers of direct regulation in their own hands: they were always ready to put down self constituted authorities," and, a few pages later:—"We have hardly any evidence as to the labour organisations among the masons who built our great cathedrals. That there was organisation we cannot doubt, but it seems to have been based on different lines from that of the ordinary Craft Gilds."

He gives no clue as to why gilds connected with building trades were discouraged other than that the Mayors and Aldermen kept the powers of direct regulation in their own hands, but has no doubt labour organisations existed.

It may be that the foundation stones of the great buildings mediæval masons erected yet carefully retain particulars which would remove doubt and gratify our desire for historic truth connected with early Freemasonry.

Towards the close of his paper Bro. Hobbs suggests an excellent place to begin research, viz., the syllable 'Free.' The Mediæval Craft Gilds were subservient to the municipality, their regulations had to be approved by the

municipal authorities, and their control of trade was generally confined to the town or to its immediate neighbourhood. To widen their powers it was necessary to obtain royal approval through a charter. Can it be that the Freemasons were the organisation of Masons who were free of municipal control and the Gild of Masons those whose work was confined to the town? The building of cathedrals, abbeys and castles would from its nature be extra municipal, and organisations of the craftsmen employed would probably be free from the supervision of the municipality.

Cunningham says that the analogy between English and Continental Craft Guilds must not be carried too far, and suggests that the organisation of the English Craft Guilds was more original than derived. He adds that there was little intercommunication between the English and Continental Guilds, but that there was considerable intercourse between the Masons of England and their *confrères* of the Continent. Can this be a reason for the origin of *Freemasons*, inasmuch as they retained their freedom of derivation from their neighbours on the Continent?

With Bro. Hobbs I am sure that the organisation to elucidate the subject, and, as Bro. Hextall suggested, place our feet on the solid rock of historical accuracy as distinct from the shifting quicksands of mere supposition, is the Quatuor Coronati Lodge.

BRO. ALBERT F. CALVERT writes:—

In maintaining that the time has come for us to break away from the traditions which credit the practice of Masonic science to the creation of the world or even earlier and claim the Great Architect of the Universe as the founder of Masonry, Brother Hobbs is, in my opinion, deserving of the thanks and support, not only of this Lodge, but of every member of the Order. A new era in the Craft was registered when Masonry advanced from the operative to the speculative, but in their enthusiasm for the new movement the Masonic writers of the eighteenth century overleapt the mark and carried the Craft into a field of super-speculative and highly-imaginative claims and theories on the subject of our origin, in which it has been content too long to remain. It cannot be doubted that the pretensions to immemorial antiquity were based upon the unsupported authority of Brethren who were admittedly well meaning, frequently interesting, but not seldom unreliable. The Rev. James Anderson was a gentleman who not only inaccurately recorded proceedings in Grand Lodge in 1723, but actually tampered with the Minutes of that institution, yet he is the principal authority for the traditions of our *pre-1717* chronicles and was the literary rock upon which Oliver and other succeeding writers builded their superstructure of Masonic lore.

It is not my intention now to amplify the collection of evidence which the lecturer has cited to show upon what unstable ground the evidence of Masonic origin is based, but, for my own part, I am amazed that this mass of false and misleading evidence has not been repudiated before now. Oliver asserts that his main object in writing his books was to correct the disadvantage which Masonry suffered in consequence of the high speed at which members raced through all the degrees of the Order. I cannot conceive what effect his publications had upon the Brethren of his generation, but I do know that as a young and earnest student of Masonry, over a quarter of a century ago, I procured and perused nearly a score of Oliver's books, and came to the conclusion that in so far as they professed to establish the antiquity and chronicle the history of the Craft, they are the greatest rubbish it is possible to imagine. The indirect benefit I derived from the volumes was to inspire in me a determination to insist upon discarding all but facts in connection with my Masonic studies, and I hope that the many books and papers I have written on Masonic subjects have derived a larger percentage of accuracy from my experiences of Oliver than they might otherwise have contained.

I have long felt, and have not hesitated to say, that 1717, and not the Creation of the World, should be the starting point from which to trace the history of the Craft, and that, instead of fixing a purely speculative or merely hypothetical date for its foundation and leaping irresponsibly forward through the ages, we should proceed backwards slowly and cautiously, establishing every fact and destroying every fallacy as we progress. I am not suggesting that the Craft had no history prior to the foundation of the Grand Lodge of England, but I venture to say that it is not permissible to assume or assert that because certain signs or symbols belonging to Masonry are found upon a sphinx or a pyramid that it must have been placed there by a member of our Order, and that there is no justification for claiming the pre-existence of the sign or the symbol in Masonry unless we are in a position to prove the exact or approximate date of its adoption by the Craft. The only alternative is the simple expedient followed by Anderson, Oliver, Preston and the rest of insisting upon immemorial origin and maintaining that Masonry has originated everything and borrowed nothing appertaining to it through the succeeding ages.

Assuming that a new Society was formed to-day, and that its members called themselves Cleopatrians and adopted for their society some of the signs which appear on Cleopatra's Needle, what would be thought two centuries' hence if some new member, by virtue of those corresponding signs, claimed an Egyptian antiquity for their society corresponding with that of the monument on our Thames Embankment? The illustration may appear to be far-fetched, and yet I cannot see that it is a higher test of credulity than to invite the members of the Quatuor Coronati Lodge to accept the traditioned antiquity of our Order on the writings of Anderson and Oliver and in the coincidence of the symbols we share with the monuments of Biblical history.

It has been made obvious by some of the opinions that have been expressed in Quatuor Coronati Lodge this evening—the Lodge that has accomplished more useful research work and has contributed more to the historical side of the Craft since its formation than was achieved in the previous 170 years—that there are many among whom I may call advanced Masonic students who stand upon the traditional antiquity of our Order and insist that the writers of Masonic history must almost of necessity date its foundation to the beginning of the world. Hundreds of volumes can be written dealing with every successive period since the creation, and each period has produced signs and symbols which have been incorporated in our ritual and ceremonies. It has been our practice in the past to base our claims to existence throughout the ages on the presence of these signs and symbols in the science of Masonry. We should, I maintain, take our stand on the more modest assumption that the Masons of the past were no more the creators of what are now known as Masonic emblems, than was Shakespeare the originator of Julius Cæsar, but that our ritual and ceremonies have been most admirably based upon the best thoughts and precepts to be found in history.

Some of the Brethren who have joined in the discussion this evening have not concealed their indignation at the lecturer's temerity in daring to question our ancient origin; they still regard Oliver and Preston as our great and reliable historians, and look upon their speculations as facts. Until they are prepared to put aside such contentions, until they have something more than the word of Oliver and Preston in their support, we are not likely to make any progress. After all, there is no reason why we should not thoroughly investigate all these matters. We know the results of the investigations that have taken place in the Elizabethan period, investigations which have proved that claims affecting history put forward even by men like Francis Bacon and others, have been disproved, and from that period down to 1717, less than one hundred years, we have seen the claims of many learned men dispelled and destroyed. It appears to have been the custom during that time to make mysteries and put forward stories so cleverly created that in many cases it has been very difficult to disprove them, and it seems that our Masonic historians have indulged in the same ingenious practice.

I must confess that I am emboldened by Brother Hobbs's courage to make this full confession of my lack of faith. In occasional discussions with Masonic friends I have expressed the same opinions, and while some have argued with me and one or two have sympathized, I have been quite frankly assured by some of the highest Masons in the Craft that my scepticism should render me ineligible for admission into good and orthodox Masonic circles. This attitude has convinced me that it is considered an offence in some quarters to question the authenticity of our claim to the Creation as the fixed and definite date of Masonic origin, and that it is heresy to propose that we should seriously explore the territory embraced in our *pre-Grand Lodge* history. Some of our most distinguished Brethren outside this Lodge are understood to entertain this view, and it must be accounted to them for Masonic righteousness; but, fired by Brother Hobbs's example and encouraged by the sympathy with which I hope his attitude will be supported, it is, happily, possible that other students will shed a little of their excellent but unhelpful faith in our heavily discounted traditions and claims, and insist that Masonic history shall be accepted only as far as it can be established on irrefutable facts.

BRO. ARTHUR J. DAZELEY writes:—

I have recently been reading Bro. Geo. F. Fort's *Early History and Antiquities of Freemasonry*, and have extracted therefrom some particulars which may perhaps be useful in considering the paper by Bro. Hobbs.

While Masonic authors have in many instances carefully collected material which has conduced to a fairer and more correct appreciation of Lodge ritual, a too palpable reiteration of unsubstantial and flimsy traditions has at length impressed the minds of members and others that no origin of the fraternity can be accepted other than that which leads back to the Solomonian Temple at Jerusalem. Until within a few years past it was gravely asserted by some that Masonry had begun in the Garden of Eden. Bro. Fort asserts that in the eleventh century great social changes took place which had very important bearing on organic functions of the fraternity of Freemasons. Freemasonry, he says, presents indisputable evidence of having existed at that period. It may be safely alleged that Teutonic mythology from its earliest contact with the Eastern builders in the fifth and following centuries very largely contributed to Masonic Symbolism. Guilds of Freemasons appropriated degrees that existed in monasteries at a very early age, viz., the Apprentice, the Fellow, and the Master. As these Guilds were re-organised under Church patronage they imbibed a strong religious sentiment which has come down through Masonic Lodges from past ages. During the eleventh and twelfth centuries the Society of Freemasons had become established on a solid basis and formed a very powerful corporation. France possesses the earliest authentic record touching the fraternity of Masons which was established by law in Paris on a solid foundation in the year 1254 by Etienne Boileau, Provost of Paris, under the direction of Louis IX. King of France. The Boileau Charter is incontestably the oldest written record of the Craft yet discovered, and presents claims to consideration superior to the *Halliwel (Regius)* MS. assigned to the year 1390. Dealing with the question of 'Time Immemorial,' it seems to me that as it is impossible to measure time with a foot-rule, the only other measure to use is the mystic measurement.

BRO. FREDK. W. BULL writes:—

Operative Masonry as an organized system is of unknown antiquity. The Masons' Guilds were doubtless prototypes of our modern trade unions, but their chief object was efficiency rather than reward. When we look around us and see the wonderful achievements of our ancestors in every department of handicraft; when we see the majestic Cathedrals, Abbey Churches, and other buildings of mediæval times with which our country abounds, our thoughts must go back

often with intense interest, to the men whose hands fashioned objects so worthy of our admiration, and we wonder within ourselves under what circumstances such work was produced, and under what social conditions the workers lived, and in what degree they differed from the workers of our own times. We sometimes forget that these splendid examples of art, although they owe in the main their conception to the mind possibly of a man of genius, still they owe as much to the unknown craftsman whose hands fashioned them. One cannot see without a thrill of sympathy, for instance, the unfinished carving of an isolated capital in one of our Cathedrals—the marks on the stone are still there, just as the carver laid down his tools and relinquished his task and went away never to return. The capital still stands, but the carver's name is lost in the long bygone past. In the magnificent Cathedrals of England and France we find relics of a time when men wrought for the glory of God, and expressed in stone and mortar what they conceived to be eternal truths. As their work was frequently so long in completion it must have necessitated some kind of dwelling, located near the scene of their labour, and where the craftsmen could be under the immediate jurisdiction of their master, for instruction, or possible admonition. Their apprentices were sworn to faithful service, in return for training and sustenance, and, having served their apprenticeship, they were made fellows of their Craft; and some few, by special knowledge, not only in stone, but in mathematics and astronomy, became Masters of the band of Masons.

Throughout the world's history geometry has been employed to teach science and morals. It is not surprising, therefore, that Freemasonry adopts geometry in its teaching, many old MSS. treating Masonry and Geometry as synonymous. The circle having neither beginning nor ending is a symbol of the Universe and of Eternity.

One of the reasons given for the name 'Free Masons' is that the workmen of long ago, belonging to various Crafts and Guilds, could only ply their trade in their own town; but *Masons* were *free* to look for work wherever their skill was needed. Round the walls of the Cathedrals clustered the wooden huts or Lodges of Masons. The shed or building served them occasionally as a residence or place for eating their meals, as often occurs at the present day. This Lodge is noted in an early account as being covered with thatch, while in a much later one it is to be properly tiled, a term in use by modern Lodges when the door is closed. In the Fabric Rolls of York Minster there are some interesting particulars connected with the work and work-people. These documents show a continuous line of Master Masons from 1347, the date of the earliest document, who were duly sworn to the office and had a fixed salary, a residence, and if becoming blind (which is not an uncommon occurrence with a Mason) or compelled by bodily infirmity to give up the direction of the works, they were pensioned.

As all Guilds, trades and professions in the Middle Ages were organized and had their Masters and Past Masters, their wardens and their officers, and were recruited from a body of apprentices who were forced to undergo years of probationary servitude before they were admitted to the practice of their art, every Craft except the Masons was confined to its own locality.

But with the Mason it was different; he was forced to go to his work, and when any great Cathedral or Church was to be erected the Masons flocked in from all the neighbouring towns and districts to obtain the employment. A Mason travelling to his work might claim the assistance and hospitality of his brother Mason on the road, and by means of this he might take his rank at once on reaching the Lodge, without the tedious examination of giving a practical proof of his skill. For this purpose a set of secret signs was invented which enabled all Masons to recognize one another as such, and by which also each man could make known his grade to those of the same rank without further trouble than a manual sign or the utterance of a password.

The Civil Wars of the tenth and eleventh centuries hindered the growth of the Craft. But when it did revive, during the reign of Queen Anne, it was speculative rather than operative Masonry. Then many influential personages

had been made members of Lodges, partly for political reasons, and partly because many of them were patrons of art and science. They had a very pronounced influence, and must have brought about the combination of the operative and speculative Freemasonry. As these Societies were engaged in the labour of building, as well as in the intellectual art of architectural design, this, again, naturally led to the admission amongst them of men who were not operative Masons, such as ecclesiastics, nobles and men of science, who were patrons of the art. They confined themselves to speculation on the principles of the art, and to symbolising and spiritualising its labours, tools and implements. Thence arose divisions of the membership, the practical and theoretic, the operative and the speculative.

And thus, from the Masonic Craftsmen of the Middle Ages, I venture to think, springs our Modern Freemasonry.

Bro. Rev. H. G. ROSEDALE writes:—

Bro. J. Walter Hobbs is to be congratulated on having taken the very sane view that 'Time Immemorial,' generally speaking, neither dates to a period before the deluge, nor to a period subsequent to 1717. Personally I welcome his membership in the ranks of those who repudiate the continuously attempted suggestion that Ancient Freemasonry dates back to a period commencing in 1717.

Further, his remark on 'Tabloid Freemasonry' is very apposite. It may be wise to point out in relation to Bro. Hobbs' question "what does time immemorial mean?" that it is best explained not so much by reference to legal technicalities, but by the old Tudor phrase "time out of mind," which, implying the same thing, was in use before the Latinisation of our language. This term as suggested by Bro. Hobbs bears out his view that "time out of mind" or "immemorial" merely represents a period before recorded matter with regard to the matter in question is available.

I cannot, however, follow him in his statement that the claim to antiquity is "a comparatively modern creation," and though it is true that the claim has been repeated again and again by men of distinction and learning, surely the whole atmosphere of the Old Charges and the language of all the earlier writings is in favour of this natural view of its antiquity. Perhaps more telling in this direction are the remarks by Dr. Plot in his *Natural History of Staffordshire*, written in the seventeenth century, which give a very clear impression that Freemasonry was recognized as an ancient institution at the time he wrote.

With regard to the question as to the origin of Freemasonry itself there seem to me to be two distinct parties, those who with historical insight recognize its Craft origin, and those who for some purpose which is incomprehensible to me strive to make a distinction between Gild Freemasonry and some other kind, which they do not, however, define. It might be useful to Bro. Hobbs if he would still further study the earlier writings of Gild life, and he will find that all the essentials of Freemasonry, even to many minute details, can be found in the speculative or religious side of the old Craft Gilds.

The great Masonic historian, the late Bro. Hughan, writes as follows:—

My opinion is, that the Freemasonry of which our Society is a lineal descendant, was formed, but not known when or where, by the Cathedral Builders and their ecclesiastical employers, hence the religious character of the introductory portion of the Manuscript Constitutions, of which we have specimens from the fifteenth century.

Amongst the various claims to antiquity quoted by our Bro. Hobbs I find no reference to Randle Holme, who, in his *Academy of Armory*, printed in 1688, says: "I Cannot but Honor the Fellowship of the Masons because of its Antiquity: and the more as being a Member of that Society, called Free-Masons." This statement is quite unequivocal. Nor do I find any reference to Scottish Records, but if anything further in this direction were needed Dr. Plot's remarks are certainly meaningless if they do not express the fact that Freemasonry had

in 1686 already become part and parcel of the very being of the social life in Staffordshire, a process which requires generations. No one could fail to feel that the real purport of Bro. Hobbs's paper, namely, to arouse a really courageous and scientific enquiry into its origin and genesis, is highly commendable, but I venture to join issue with him as regards the list which he gives of points more or less irrelevant to Freemasonry, of which it seems to me that all but the last have had a share in building up not only the form but the spirit of Masonry.

May I instance for a moment the objection he takes to a religious origin or purpose? Now, if one thing is more clear than another it is that the 'religious ideal' was in the Middle Ages not merely associated with Masonry, but was essential to it and even causative.

With regard to the remarks which our Bro. Hobbs makes on the word 'free' I would offer a mild warning, for surely the word 'free' is a translation of the word 'franc,' the meaning of which hardly coincides with the connotation of freedom which our eminent Brother uses.

The criticisms I have raised are offered with the object of adding to the stimulus which the paper gives to a careful, scientific (but, I trust, not cold or unimaginative) investigation which is so much needed to-day.

Bro. J. E. S. TUCKETT writes:—

It gives me very great pleasure to add my tribute of praise and thanks to the Author of this evening's paper, which I have read with close attention no less than three times. The paper provokes and skilfully directs a profitable train of thought, and it will serve a useful purpose as a corrective to the views which in certain quarters have in recent years been put forward with some considerable degree of insistence. It may be, and I think it probably is, a fact that some such idea was in the author's mind when he set himself to write on 'The Antiquity of Freemasonry,' a title familiar enough in all conscience, yet indicating a problem still to be classed with the unsolved, if, indeed, it be not actually unsolvable.

Bro. Hobbs opens with a lucid explanation of the well-worn term 'Time Immemorial,' which we are accustomed to find printed with capital initial letters or in abbreviated form as 'T.I.' To the non-legal mind there is something impressive, even awe-inspiring, in these words, for they *seem* to point towards a remote past as distant from our own experience as that remote future which is so frequently referred to in another familiar phrase 'when Time shall be no more.' When applied to Freemasonry the expression 'Time Immemorial' appears to call up in certain peculiarly constituted minds visions of primordial germs and protoplasmic globules holding Masonic Lodges. In forcible, well-chosen, and admirably concise terms Bro. Hobbs places before us the true value or signification as one which encourages and stimulates serious research and holds out a reasonable hope of reward for time and trouble expended therein. His contention that the claim to a 'T.I.' origin for Freemasonry is a comparatively recent one is startling, but it must be conceded that he makes a strong point when he shows that the *Old Charges* or *M.S. Constitutions* set up no such claim in direct and unequivocal terms. Personally, I am not quite in agreement with the view that our Brother puts forward upon this point: nevertheless, I readily agree that he may be right.

If it is permissible to regard the paper as in any sense an attack on certain schools of thought, then the first shot fired by Bro. Hobbs—his treatment of the term 'T.I.'—proves to be a most successful 'range-finder,' enabling him to land his second shell well within the enemy's lines. The obligation to supply first of all some clear definition of what they conceive to be the essentials of Freemasonry is one which has been strangely overlooked, or, at any rate, evaded, by too many of those who have addressed themselves to the task of solving the problem of its origin and antiquity. The search for a needle which may or may not be within a certain haystack is sufficiently difficult, even for one who is thoroughly well acquainted with the appearance and properties of a needle.

The feat of 'fault-jumping' in practical geology is one which often leads to good results, but surely a clear and comprehensive knowledge of that which lies upon the near side of the chasm must be acquired before commencing the hunt on the far side.

Having made clear what, in his opinion, are the requirements which would justify a claim to 'T.I.' origin, Bro. Hobbs expresses the view that, if the *essential* elements in the Freemasonry of to-day are ascertained and determined, it will be found possible to trace them backwards to such a period as would comply with those requirements, and that is my own feeling also.

It is, I believe, generally agreed that the word 'Mason' is a word of foreign origin which has come into our language from outside. On the other hand, the word 'Freemason' is an English word unknown outside our own country until quite recent times—in fact, not until about the third decade of the eighteenth century. 'Freemasons' are mentioned in an existing MS. of date 1376, and the term is there used in such a way as to suggest that it was no new thing at that time. In 1376, and probably earlier, then, there were men who called themselves Freemasons, and even the most rigid of the Authentic School of Masonic Historians entertain none but passing doubts that there are to-day in 1922 also men who call themselves by the same name 'Freemasons.' The question then arises: Is the Freemasonry of the Freemasons of 1922 in every respect identically the same as the Freemasonry of the Freemasons of 1376? The answer is certainly no. In the Freemasonry of 1376 the trade status as a practical builder in brick and stone counted for much; in the Freemasonry of 1922 it counts for just nothing at all. We might risk the deduction that:—

either (1) The Freemasonry of 1376 included 'something' to which the trade status was not essential, but which cannot be explained by mere Honorary or Patronage membership. And that this 'something,' possibly with modifications, has survived in the Freemasonry of 1922;

or (2) The Freemasonry of 1922 has no real connection with or descent from the Freemasonry of 1376.

Again, the Freemasonry of 1376 required that its members should be definitely Christian and Trinitarian, but, if by the Freemasonry of 1922 we mean Craft and Royal Arch, this restriction no longer exists, and a humble but sincere Belief and Trust I.T.G.A.O.T.U. will qualify a man so far as concerns his religious opinions. We know when and under what authority the restriction was removed, and we know also that the innovation was displeasing to many of the Masons of the time. The ferment set up amongst the *pre-1717* and other independent Brethren encourages the belief that the Freemasonry of the premier Grand Lodge was no *new creation* but *pre-1717* Freemasonry suffering modification at its hands, and that the original and principal cause of the ferment and opposition was the attempt (ultimately successful) to remove the restriction referred to above. But by such belief we are committed to the opinion that *pre-1717* Freemasonry contained 'something' which was founded upon religious teaching and interpretation of a definitely Christian and orthodox character, and further consideration leads to the conjecture that this 'something' had to do with that with which we are familiar in our Third Degree. But this conjecture needs to be converted into established fact, and when that has been done the horizon will open out without interruption to 1376 and beyond.

To some the Freemasonry of 1376 (and earlier) presents itself as consisting *partly* of matter concerning the operative or practical material art of building, its trade secrets, customs, observances, rules, and ordinances; and *partly* of matter concerning the Art of Spiritual Building by the practice of every moral and social virtue, veiled in allegory and illustrated by symbols, and interpreted in accord with the teachings of the Christian Faith; the whole being the cherished and jealously guarded possession of a Guild of intelligent and high-minded Craftsmen who were 'Free' in the highest and best sense of the term: the second part being that which remains with us to-day and which we incorrectly

call 'Speculative' Freemasonry, and by so doing appropriate a word which rightly applies to the theoretical principles underlying the practical or material art.

It should be noticed that, if the Freemasonry of 1922 be regarded as including what are known as 'Allied Orders' and 'Additional Degrees,' then the restriction still exists, and it is only in the manner and extent of its application that there is variation from the ancient practice. And the policy of the premier Grand Lodge would seem to have resulted in the gradual development of the primitive simplicity of ritual and ceremonial and the evolution of numerous Degrees and Orders wherein the Christian Interpretation has been preserved and extended.

Bro. Hobbs concludes his paper by an appeal for concerted action by a band of specially selected students working upon a carefully considered plan and having for its end and object the solution of the mystery surrounding the origin and antiquity of our great Order, and the definition of its true aim and intention. This is a practical suggestion and a valuable one, and, though difficult to carry out, should not lightly be set aside. How far the conjectural hypothesis outlined above would stand the test of such systematic research remains to be seen, but it should be noted that the assertion which is sometimes made that the 'moralities' of Freemasonry and the use of symbolism derived from the practical art of building are not older than the eighteenth century is an *assertion*, and not an established fact.

Bro. JOHN T. THORP writes:—

Bro. Hobbs's paper is very suggestive, and forms a good basis for discussion.

There ought not to be an irreconcilable division between the supposed two schools of thought, viz., the authentic and the so-called anthropological.

It will probably be universally conceded:—

- (a) That Free Masonry is older than 1717, and even than 1390, the date assigned to the *Regius MS.*
- (b) That it originated in the East.
- (c) That whilst much of its teaching, ritual, ceremonial and procedure is comparatively modern, other portions, including most of its symbolism, are undoubtedly old, some of them very old.

If, then, these points be conceded, it will not be difficult to believe:—

- (a) That Masonry originated long ago in some eastern land, and travelled slowly westward through many centuries.
- (b) That, originally an operative Craft, in course of time, and by impalpably slow degrees, it became in addition a philosophical system.

Traversing in its journeyings most of the ancient nations of the world, this philosophical system, at first poorly defined and of small extent, grew and developed through the ages. It probably incorporated in itself portions of all the old philosophies, which it found existing in the countries through which it passed, and where it temporarily sojourned. It selected from the numerous mysteries, which in slightly varying forms existed throughout the east, anything which especially attracted its attention, and seemed beautiful, significant or useful for its purpose.

All these accumulations probably formed part of the Masonic philosophical system, which was communicated to a select number of the Brethren. As nothing except the Old Charges seems to have been committed to writing until about the seventeenth century, the gradual growth and development of this philosophical system cannot be accurately traced. But with the foundation of the Grand Lodge of England, and the gradual relaxation of the stringent rule that nothing be written, there came unexpectedly to light a mass of material,

the existence of which had not been generally known, because communicated orally to a few only of the Brethren and by them carefully preserved.

This mass of material represents the accumulations of many centuries, and it is only natural that there should be a great resemblance to the mysteries, philosophies, religions and cults among the adherents of which, the Masons lived and laboured for so many centuries.

BRO. J. WALTER HOBBS *writes as follows*, in reply:—

I am much gratified by the amount of interest and discussion raised by the paper. To the members of the Lodge I am particularly grateful, while to those members of the Correspondence Circle who either verbally discussed the subject or dealt with it by written communication I express my appreciation—even to those who were not in accord with my views, for I realise, as I think they do, the need for consideration of both sides, or differing opinions.

The complexity of the subject and the varying views expressed, however, do not permit of any extended discussion of them, but I would point out that the objections and assertions made by some of the contributors satisfy me that my views are correct. I am only too conscious that the necessarily limited length of the paper did not permit (as my reply does not permit) of a full discussion of the details of various theories, opinions or statements expressed by the Brethren or myself.

I am not disturbed by the claims made for the origin of the Craft from any source outside England. Too often these claims are (as is instanced by one branch of the discussion) made from the point of view of modern knowledge, *i.e.*, since 1717; but what those who put forward such claims should consider is, when was that knowledge acquired by our predecessors in Mediæval times? Let me (without any invidious suggestion) put what I mean by reference to the remarks of Bro. the Rev. W. A. Wigram, D.D., for whose opinions I have the greatest respect. Take the Ishtar myth to which he refers in regard to mysticism. Can anyone say that in any MS. or legend about Masonry there is anything from which the slightest justifiable inference can be drawn upon which to base the fact that the compilers or transcribers of those MSS., or even those Brethren who were active in 1717, had any knowledge whatsoever of the Ishtar myth, or utilised it for the foundation of our principles or ritual? Indeed, Bro. Wigram justly says, "It is at least doubtful whether the Mysteries were known at all in 1711. What we do know of them now is the result of later research." Apply this to all the other Mysteries, and the claims based on them, and their value even as a 'matrix' disappears.

It is from reasons akin to the foregoing remarks that I urge every Brother who investigates the history of the Craft, or endeavours to elucidate its ritual and principles by reference to Anthropology or Mysticism, or to ascertain from them, or clothe them with, any symbolic meaning, to take care that there is at least some real historical or reasonable justification in fact for their statements.

I may add that a question was verbally brought to my notice, whether I had not made, or failed to observe, a mistake in using the word "Anthropomorphism." I take this opportunity of saying that the word was used advisedly, and my observation in regard to it was made from the very serious and definite conviction forced upon me from many statements and circumstances that it is a very real and growing evil and is especially prevalent (although, perhaps, unrealised) amongst those who claim Freemasonry as a Religion based upon Humanity.

In conclusion, I feel that the result of the paper and discussion has been to create a fresh interest in the need for a more strict method of research and statement. There are not two schools of thought, for I am convinced all are actuated by the same desire, but there are two schools, or more, of method. They are, no doubt, seeking to extend the knowledge of the Craft and its objects, and, while both are laudable, the value of either must, and can only, be equal to the value of the evidence upon which they act.

St. John's Day in Harvest

SATURDAY, 24th JUNE, 1922.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. Lionel Vibert, P.Dis.G.W., Madras, W.M.; Rodk. H. Baxter, P.Pr.G.W., E.Lanes., S.W.; W. J. Songhurst, P.G.D., Secretary; Gordon Hills, P.Pr.G.W., Berks., P.M., I.G.; W. B. Hextall, P.G.D., P.M., as J.W.; W. Wonnacott, P.A.G.Sup.W., P.M.

Also the following members of the Correspondence Circle:—

Bros. John Church, J. Heron Lepper, H. W. G. White, F. M. Shaw, W. J. Evans, H. Kirkland-Whittaker, J. R. Salmon, R. C. Rann, W. Ivor Grantham, R. H. S. Roberts, W. Maurice, Geo. Simpson, L. G. Wearing, J. Walter Hobbs, Canon Cyril J. Wyche, Walter Dewes, A. G. Harper, B. Telepneff, E. W. Marson, E. H. Field, J. Chas. McCullagh, A. Loftus Brown, Wm. Candy, W. J. Williams, J. B. Eustace, Geo. W. Sutton, F. C. Bickell, Wm. J. D. Roberts, Percy H. Horley, Ed. M. Phillips, A. Presland, J. G. Parker, A. Ludlow, A. E. Biggs, G. W. Richmond, F. J. Asbury, A. Gilchrist, S. E. de Haas, B. H. Springett, Col. H. W. Morrieson, P.Dep.G.D.C., H. Thornton Gurner, H. Hyde, H. F. Whyman, A.G.St.B., A. Heiron, Dr. H. G. Rosedale, P.G.Ch.; H. W. Barnes, Wm. Butcher, H. S. Mattocks, and A. Y. Mayell.

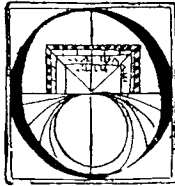
Also the following Visitors:—Bros. G. H. Wenban, Paddington Rifles Lodge No. 2807; W. Wilson, Duke of Pife Lodge No. 2345; F. G. Postlock, Warrant Officers' Lodge No. 2346; Percy McIntyre, Noel Lodge No. 2444; R. G. Kerr, Marble Craft Lodge No. 3522; T. D. Canning, Zetland in the East Lodge No. 508; C. W. C. Taylor, Ravenscroft Lodge No. 2331; M. A. Loevy, Anahuac Lodge No. 3, G.S.W., York G.L., Mexico; J. G. Moneriff, Parian Lodge No. 977, Ill., U.S.A.; F. M. Atkinson, Ionic Lodge No. 227; and Ramsden Walker, P.M., United Northern Counties Lodge No. 2128.

Letters of apology for non-attendance were received from:—Bros. E. Conder, L.R., P.M.; Sir Alfred Robbins, Pres.B.G.P., J.W.; S. T. Klein, L.R., P.M.; J. T. Thorp, P.G.D., P.M.; H. Bradley, P.Dis.G.M., Madras, I.P.M.; E. H. Dring, P.G.D., P.M.; Ed. Armitage, P.G.D., P.M.; G. L. Shackles, P.Pr.G.W., N. & E. Yorks, P.M.; F. J. W. Crowe, P.A.G.D.C., P.M.; J. E. S. Tuckett, P.Pr.G.R., Wilts., P.M.; Cecil Powell, P.G.D., P.M.; and Dr. W. Wynn Westcott, P.G.D., P.M.

The WORSHIPFUL MASTER read the following:—

IN MEMORIAM.

BRETHREN,



NCE more we have to regret losses from among the membership of our Lodge.

BRO. BELGRAVE NINNIS, M.D., Inspector-General, R.N., F.R.G.S., was born in 1837; he joined the Navy in 1861; served as Naturalist in South Australia and in the Arctic Expedition of 1875, services for which he received the thanks of the Legislative Assembly of South Australia and the Arctic Medal; and was also awarded Sir Gilbert Blane's Gold Medal in 1879, he also was made a C.V.O. He died on the 19th June. He was initiated in 1871 in the Zetland Lodge, Malta, and was a founder of three Craft Lodges. He was Past Dis.G.D. Malta; P.G.D. England; and P.Asst.Gd.Sojourner, R.A. He joined our Outer Circle in March, 1890, and was admitted to full membership on 9th November, 1891. His writings consist of works on the natural history and native populations of the various remote corners of the globe to which he had penetrated.

In our own Lodge he never held any office, and although he was, as his many distinctions and the titles of his published works indicate, a man of eminent learning in his particular branch of science, it is our loss that his other interests and activities precluded him from devoting time to the preparation of any papers for our own *Transactions* such as the Lodge was looking forward to: time which, we may be sure, he would have gladly given had it been feasible.

In BRO. THOMAS JOHNSON WESTROPP we had a member of the Lodge who was distinguished in a field more nearly our own, that of archæology. He was a foremost authority on Irish Architecture, Archæology and Ethnology; the writer of numerous papers that have appeared in the Proceedings of the Royal Irish Academy and the Royal Society of Antiquaries of Ireland and in the Journal of the Society of Antiquaries. In particular he had devoted much attention to the promontory forts of Ireland, and had made valuable contributions to our knowledge of them. He was probably the greatest authority in Ireland on Old Silver; he was an M.A., Member of Council and Vice-President of the Royal Irish Academy and Member of Council and immediate Past President of the Royal Society of Antiquaries of Ireland. In Masonry he was Past Grand High Priest, Ireland, and P.M., Lodge 143 I.C. Shakespeare. He joined our Outer Circle in November, 1897, and was elected a full member of the Lodge on 24th June, 1912. His was another case in which other claims left him but little leisure to devote to this particular Lodge, and, indeed, his distance from London precluded a frequent attendance at our meetings; but he joined the Summer Outing at Newport in 1914, and for some years held office

in the Lodge as Deacon; and whenever any letter or other fragment from the past of Masonic interest came his way he never failed to put it at our disposal. Thus he contributed to our *Transactions* bits of history about Freemasonry in Cork, and about Francis Wheeler of Limerick, and was always ready to answer enquiries on his particular subjects or on Masonic matters in Ireland generally. He died on 10th April, at his residence, Lunebrug, Strand Road, Sandymount, Dublin, and the news came as a painful shock to those on this side who had only recently been in correspondence with him, and who had not even heard that he was in ill health.

I will ask the Lodge to express their sense of the loss we have sustained and to pass a vote of condolence with the relatives of these two Brethren.

Twenty-eight Brethren were admitted to membership of the Correspondence Circle.

The SECRETARY called attention to the following

EXHIBITS:--

By Bro. W. WOXNACOTT (from the Grand Lodge Collection).

CERTIFICATE of Mastership, etc., issued to Thomas Dunckerley in February 1768, by a Lodge meeting at the Oxford Inn, Plymouth Dock (now Devonport). Apparently this was Lodge No. 129 constituted 26 January 1735 and erased in 1777. The Certificate is entirely hand written, within a circle surrounded by an octagon, and at the foot are representations of a Temple of Virtue, a Temple of Honour, an Eye, Sun, Moon, &c., with letters evidently relating to the Royal Arch. A small hole in the paper affects words in several lines of the text.

I.T.N.O.T.G.A.O.T.U | In the East most enlighten'd | By Per-
mission | of the G.A.O.T.U. | The M.R.L. of S.J.B.
regularly assembled, do Certify | that our dear Brother Thomas
Dunckerley Esq^r. aged 43 years. | Born at London hath presided
two Years as Master of this M.R.L. | during which time his
Masonic skill, Knowledge and experience hath been | manifested
. . . in the care he hath taken in Governing Instructing and |
improving the said Lodge in the several degrees of E.P.F.C.
M.M. & R.A. | We do therefore give him this public
testimony of our Gratitude, affection and | Veneration unanimously

requesting all regular Lodges spread on the surface of the | two
 Hemispheres to admit our said Bro. in all surety to their holy
 Mysteries, without suspicion or doubt of ——— attachment of him
 for all his Bro^r. Masons | He having assisted us ——— lodge at
 the Exaltation of Brethⁿ. | to our M.^r.E.^r.L.^r. In recom ——— er
 the same & that he may enjoy his | Rights Honours ——— atives
 and Succours Our M.^r.R.^r.L.^r. particularly prayeth ——— ll
 Brethren of our M.^r.E.^r.L.^r. to examine by these Presents ^{JB}_E
 acknowledge and admit in | all surety our said Brother Thomas
 Dunckerly | into their Masonic mysteries and Exercises. We having
 the same | Consideration and the same attachment for all our
 Brethren, which | Travel or may Travel and whose Privilege it is
 to address Us for | their Rights, Honours, Prerogatives and
 Succours, | whenever they may have Cause to require our assistance |
 Instruction Relief | or Support | at the M.^r.E.^r.L.^r. At the Oxford
 Inn, Plymouth Dock | Devon, this Certificate is given in the Year
 of | the Birth of Virtue ; the vulgar Æra | of February
 1768. and peculiar date of this O |

CERTIFICATE, hand written: issued 4 August 1845, to Patrick Read, by the
 United Sacred Band under Lodge No. 623, Armagh.

CERTIFICATE. Engraved form, blank, of Craft, R.A., and K.T., under Lodge
 No. 253, Carrick Fergus. The form was for XVIII. Cent. use.

CERTIFICATE, hand written; issued 20 September 1832, to John Toulson, as a
 “Cemented Friend” of “Royal Arch Knight Templar High Priesthood,”
 by the Coreyra sacred Union Band under Lodge No. 176, Corfu.

CERTIFICATE, hand written, issued 24 August 1832, (and of Philippians 1432), to
 John Toulson, as Emperor of the Royal Order of Phillipi, Knight of
 Death and the Grave, under Lodge 176. A K.T. and K.M. qualification
 seems to have been required for these degrees.

CERTIFICATE, K.T., issued 20 November 1825, to James Russell, under Lodge
 No. 216, Carnlough.

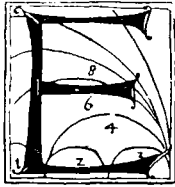
CERTIFICATE. Engraved form, blank, of “Chevalier de l’Ordre sombre de
 l’Eteignoir”; and PRINT shewing reception to this Order in 1815.

Bro. J. HERON LEPPER read the following paper, and a hearty vote of thanks
 was passed to him, comments being offered by Bros. L. Vibert, R. H. Baxter, Dr.
 H. G. Rosedale, J. Walter Hobbs, A. Heiron, W. Wonnacott, and J. H. Stirling:—

FIFTY YEARS OF MASONRY IN EAST ANTRIM (1800—1850).

BY JOHN HERON LEPPER (*Past Inspector Provincial Grand Lodge of Antrim, Past Instructor and Inspector District Grand Chapter of Antrim*).

FOREWORD.



SIX miles north-east of Belfast lies the town of Carrickfergus, once the most important place in the North of Ireland, now less considered on account of its parvenu neighbour. The old town lies right at the heart of the eastern portion of the county. Strike due North across the hills, and you find the sea again at Larne, and can follow it along the coast to Glenarm and Carnlough; or take a more westerly course through the villages of Ballynure and Straid and you will reach that fertile valley of the Sixmile Water and the towns of Antrim, Templepatrick and Ballyclare, not to speak of the villages. Amid these districts Freemasons have held regular Lodges ever since the Grand Lodge of Ireland came into existence. At one time in my life it was my privilege to be a constant visitor to these country Lodges, and in the course of my wanderings I picked up odds and ends of knowledge about old-time customs in the Craft that now have vanished. In more recent years it has been my endeavour to get together some documentary evidence in support of what I had learnt by hearsay.

The present essay is an attempt to put on record some of the information that has been accumulating in my note-books.

I.

SHORT ACCOUNTS OF THE LODGES WHOSE RECORDS HAVE BEEN AVAILABLE FOR THIS ENQUIRY.

(1) *St. Patrick's Lodge No. 270, Carrickfergus.*

The Grand Lodge of Ireland issued Warrant No. 270 to Carrickfergus on the 2nd June, 1756. The original members named in it were Patrick McDowell, John Patterson, Pat Allen and Whitney Bowman. The Registry of the Grand Lodge has the following note about the subsequent fate of the new Lodge:—

“This warrant and jewels etc. was Taken the Time the French was in this place, and the Lodge did not meet since.”

This refers to the capture of Carrickfergus by Thurot (alias O'Farrell) in February, 1760. The French troops did a good deal of looting. Masonic tradition in Carrickfergus says that the warrant and lodge banners were carried away by the invaders and subsequently restored by the Grand Lodge of France. This is impossible, because Thurot's squadron on the return voyage was brought to an action off the Isle of Man, defeated and captured, and not a ship reached France in safety. It is almost certain, however, that the warrant found its way back to Ireland by some means, thus enabling the Lodge to be revived in 1805. Another traditional account of this event will be found in McCrum's edition of Miskimmin's *History of Carrickfergus* (Belfast, 1909: p. 128), which states that the banner carried off belonged to Harmonie Lodge No. 282, and that this trophy is still in existence. This is absurd. No. 282 was not in existence as a Carrickfergus Lodge in 1760. I would like to suggest a simpler explanation of the Lodges receiving back their property than the impossible one bringing in the Grand Orient as the *Deus ex machina*. It is a perfectly reasonable supposition

that Thurot before his departure from Carrickfergus ordered the return of the Lodge property, because during the whole time of the occupation he did his best to discourage looting, and, moreover—he was a Freemason, made in a London Lodge some time during the period 1748-52. In Appendix I. will be found a short summary of his career and all I have been able so far to discover about his Masonic connections.

In Downes's List of Masonic Lodges, 1804, Lodge No. 270 is set down as meeting at Carrickfergus. This entry inclines one to doubt the exactitude of this famous list, because it was not till the 14th July, 1805, that the brethren who revived the warrant were constituted into a Lodge and held their first meeting. It must be pointed out that the warrant had been lying dormant for forty-five years: a peculiar custom admitted of by the regulations of the Grand Lodge of Ireland, whereof there will be more to tell later. It seems worthy of note that Bro. Ezekiel Milliken, who acted as first master in 1805, was elected to the same post in 1817, when the Lodge surrendered its old warrant and became No. 43. In the interim the Lodge had not been in the best standing with the Grand Lodge. This quarrel, or perhaps misunderstanding would be a better word, arose during the Seton schism in Ulster, when Lodge 270 joined the malcontents. In 1814 it returned to its allegiance, and in 1817 was given a new number. As St. Patrick's Lodge No. 43 it still exists in Carrickfergus, possessing more subscribing members than it has been years in existence, even adding the span of No. 270 to its own. The Minute Books of this Lodge from the year 1805 are extant.

(2) *True Blue Lodge No. 253, Carrickfergus.*

This Carrickfergus Lodge was warranted on the 10th February, 1755, and met continuously for ninety years. Its warrant was returned to Grand Lodge on the 21st March, 1845, and after lying dormant for sixteen years was restored to the Lodge, which resumed its labours again on the 16th January, 1861. The Lodge ceased to exist as a regular Lodge 2nd June, 1892, its warrant being suspended. No record of the exact date of its cancellation can be found in the books of the Grand Lodge. Some property belonging to this old Lodge has recently been acquired for the Masonic Hall, Carrickfergus, but, unhappily, the Minute Books and other documents have disappeared.

(3) *Harmonie Lodge No. 282, Carrickfergus.*

This Lodge was originally warranted for Dublin in 1756 or 1757, and appears on Downes's List as "erased." This was one of the warrants revived by Seton, for which he never accounted to Grand Lodge. In 1809 Grand Lodge, in accordance with the policy it was adopting, confirmed the revived warrant to the Lodge without further payment. This confirmed warrant was dated 6th April, 1809, and granted to Noah Dalway, Hill Willson and Phil Fletcher. The warrant was cancelled in 1830.

The same number was granted again on the 5th May, 1842, for Barbados to Chas. Goodwin, Francis E. Knowles and Henry Hardy. The warrant was destroyed by fire in 1845 and the Lodge broken up.

In 1889 a new Lodge was formed in Carrickfergus, and is still in existence, which received the same name and number, so that the traditions of Harmonie Lodge No. 282 may be said to be still alive in the town, though the present Lodge cannot claim direct descent from its predecessor. This latest warrant is dated 11th March, 1889, and was granted to Josias W. Patrick, Sam Maxwell and Henry Blackburn.

None of the Minute Books of the old Lodge exist, so far as my knowledge goes.

(4) *St. Andrew's Lodge No. 1012, Eden.*

Two miles to the east of Carrickfergus lies the little village of Eden (Eden in Irish means "hill-brow"), which also possessed its Masonic Lodge. St. Andrew's Lodge No. 1012 was warranted the 1st September, 1814, and suspended the 7th June 1860.

The Minute Book of this Lodge, containing transactions for the whole period of its existence, was entrusted to me for a time by its present owner, Mrs. Hanna, of Carrickfergus, daughter of a distinguished Mason. I have made a careful transcript of the whole of it, so that should the original ever become lost these old records may still be available to the Craft.

(5) *Blue Lodge No. 917, Glenarm.*

This warrant was granted the 1st July, 1802, to Rich. Couch, Jos. Caldwell and James Boyd. The warrant was sent in and exchanged for No. 45 in 1833. In 1861 the Lodge moved to Larne. The warrant was suspended in 1864. It was re-issued to Glenarm in 1868 and is still current.

The old Minute Book of No. 917, from which extracts have been taken for this paper, is now in the possession of Parkgate Lodge No. 776.

(6) *St. Patrick's Lodge No. 653, Carnlough.*

Carnlough, a village on the north-east coast of Antrim not far from Glenarm, possesses in its Lodge an unbroken Masonic tradition stretching back to 1st September, 1808, when St. Patrick's Lodge No. 653 was warranted. 653 is one of the erased warrants on Downes's List of 1804, and I have a strong suspicion that this warrant, granted in 1808, may have come from a tainted source, unsuspected by the good Brethren of Carnlough. At any rate, in 1818 the Grand Lodge of Ireland granted Lodge 653 a new warrant with the number 216, which is still extant and seems likely to remain so for years to come. This new warrant was granted free of charge, because it was found that No. 653 had already been granted to Barbados on 2nd December, 1802.

Very few of the documents belonging to the old Lodge 653 have been preserved, and those which came into my hands for examination will be found duly noted when referred to in this essay. One very interesting possession of Lodge 216, a manuscript ritual of the degree of Pillar'd Priest dating from 1841, deserves a special mention here and the wish expressed that such a curious relic may be safely preserved either by the Lodge itself or in some place where it will be more readily accessible by the Masonic student.

(7) *Lodge No. 776, Parkgate.*

Lodge No. 776, Parkgate, was warranted 7th February, 1793, and ceased to exist in 1850. The names in the original warrant were Paul Douglas, Josh. Clark and Thomas Harbison. It had 130 registered members.

The same number has recently been granted to a new Lodge formed in the same village. This new Lodge is in possession of a quantity of interesting Masonic documents belonging originally to the old Lodge 776 and also to Glenarm Blue Lodge 917. Through the fraternal courtesy of its members I was enabled to examine the old Minute Book of the latter Lodge.

II.

EXTRACTS FROM THE LODGES' BY-LAWS SHOWING CORRESPONDENCES AND DIFFERENCES.

All these Lodges governed the date of their stated communications, not by a fixed day in the month, but by the age of the moon. Lodge 270 met on the Saturday on or before full moon; Lodge 653 on Thursday on or after full moon; Lodge 917 on the Thursday on or before full moon; and Lodge 1012 every Saturday on or after "the full of the moon." The reason for this arrangement is plain. Many members had to come a considerable distance along the country roads, which were none too good and they wanted as much light as possible. Many Lodges in the same district still regulate their meetings by the lunar calendar.

All the By-Laws alike order prompt obedience to the W.M. and penalties for infringements of this rule. Fines were also inflicted on any member who swore in the Lodge. All had stern rules against drunkenness; and Lodge 1012 in a

special By-Law ordered its members to return home at once after the meeting was closed, "for if found going into any Publick House to drink after Lodge Hours (without a very urgent occasion) he shall be fined as the Masters and Wardens or Committee shall think proper."

Another By-Law common to all provided for the collection of the Lodge dues from each brother present at the meetings. These dues were usually 6½d. Irish each night, but Lodge 1012 fixed the sum at 10d. at the beginning of its career. Further references to this custom of collecting dues monthly will be found later, and it will suffice here merely to mention the fact.

As regards divergences, Lodge 270 had special rules ordering its members to provide their own aprons, and giving special privileges to naval and military brethren: Lodges 653 and 917 laid down that to exclude a candidate three black-beans were necessary, and that any brother who failed in his attendance at three consecutive meetings should cease to be a member; while among the By-Laws of Lodge 1012 appears one which was absolutely illegal, indicating that it was prepared to accept initiates of eighteen years and upwards, when a law of Grand Lodge required candidates to be of the full age of twenty-one years.

The By-Laws of these four Lodges differ and agree, of course, in many other points: for the sake of brevity I have alluded only to the most salient, but give the By-Laws complete in an Appendix so that they may be analysed more fully if it seems desirable.

III.

MINUTES REFERRING TO CRAFT WORK.

(a) *Method of recording Minutes. Use of set phrases.*

A most notable characteristic of all these Antrim Minute Books is that the entries are very short. It is easy to find reasons for this. Few of the secretaries were ready writers, and fewer still can have been men of much education. In transcribing these entries I have retained the original spelling and punctuation, not in order to raise a smile at the expense of those who wrote them, but so that every reader may form his own judgment as to the meaning of the original text, if ambiguous, and not necessarily accept my interpretation: moreover, their very errors help us to appreciate the difficulties and admire the spirit of these brethren of long ago, who, though handicapped by lack of facile expression and ignorance of orthography, yet did the business of the Lodges as well as in them lay, and so helped to pass on the light of Masonry to their descendants in later and better instructed times.

I have said these Minutes are short compared with present-day practice. One of the longest entries is the first in the Glenarm book:—

"Master Wardens and Bretheren of Glenarm Blue Lodge No. 917 assembled on emergency at Brother Boyds on the 30th day of July 1803. Lodge opened in due form. When Brother Wm Donaldson Mariner regularly passed the Degree of a Fellow craft & and the sublime Degree of a Master Mason; Bretheren present Right Worshipful Richard Couch, Brother Hugh Harrison Sr. Wdu. Jas Boyd Jr. Wdu. *etc.* Lodge closed and adjourned to Thursday on or before next full Moon all private meetings and imergencies excepted of which the Bretheren shall get timely notice

Phill Gibbons Sec."

Often a verv few words sufficed as record:—

"Lodge opened in due form. No business done." (917. 24/Aug/1809.)

"Lodge opened in due form. Resolved that the Committee shall meet at 8 O'Clock on the evening of Saturday next, on particular business." (917. 21/Sep/1809.)

"Lode opened in due form. Resolved that all Members be summoned 5 O'Clock for next Lodge night to settle all accounts & pay off dues &

other Lodge Business. Geo Archibald proposed as a Member." (917. 19/Oct/1809.)

"17th June 1815 Lodge (917) opened in form on the 3rd Degree of Masonry——An Emergency Calld and Brother Robert McGlochlin Being Duly Balloted for, Reed the Degrees of A Mastor Mason."

It will be noted that the phrase chiefly favoured by this Lodge in recording meetings is "Due form." This was not correct according to what was and is the Irish practice:—

"If the Grand Master, in person, attends the ceremony, the lodge is said to be constituted IN AMPLE FORM: if the Deputy Grand Master only, it is said to be constituted IN DUE FORM: but if the power of performing the ceremony is vested in a subordinate Lodge, it is said only to be constituted IN FORM." (*Ahiman Rezon*, 1817, p. xlvi.)

The foregoing refers to the ceremony of constituting a Lodge, but is now (and probably was then) applied to the opening as well. (*Vide* I.C., 1900, p. 145.) With this passage I would like to compare one taken from *The Free Mason's Pocket Companion* (Glasgow, 1765), wherein at page 68. in a footnote to the words "in due form," we get this explanation:—

"So called because it (*the lodge*) should meet quarterly according to antient usage. And when the Grand-master is present it is a lodge in ample form; otherwise only in due form; but both equal in authority."

I quote this passage, not because I suggest that the Antrim Masons knew anything about the Scotch practice, though they may well have come in contact with it, but as a reminder that there was a certain amount of difference attached to the words by other Constitutions, and to hazard the opinion that the words "Form," "Due Form," "Ample Form," "good order" and "due order," were merely words to our ancient Antrim Brethren and conveyed nothing beyond a Masonic sound. Examples of all these phrases will be noticed in extracts to be given later, and in no single case do they appear to indicate any difference in the "kind" of Lodge, if I may make use of the term: that was being held. In many cases the particular phrase recurring in one book is probably due to each succeeding secretary having copied his predecessors. That particular words were in no sense obligatory when recording Minutes becomes obvious from the practice of other Lodges.

The formula adopted by the secretaries of Lodge 270 at its revival in 1805 will be seen from the following entries:—

"The Lodge met in good order Ezekl. Milliken Mas
Wm Thomson and Saml Davelin was Reported and our laws and
Regulations formed. (270. 17/Jul/1805.)

"The Lodge Met in good Order Ezkl Milliken Master
Samul Hay and Saml Davy was Raised to that Degree of a Master
Mason." (270. 25/Sep/1805.)

Later entries vary the wording:—

"The Lodge Met in Due Form." (270. 1/Feb/1806.)

"The Wor. Ez. Milliken in the Chair——Danl Blair accepted——
Saml Develin Chosen Master *etc.*" (270. 12/Dec/1807.)

"Lodge Meeting. The Wors John Holmes in the Chair——and in due
form. Charles Henry Past and Raised *etc.*" (270. 25/Feb/1809.)

"Quarterly Night John Wilson in the Chair in the Abst. of Wor. E.
Millikin The Lodge in Due order Saml & Alex Moore Reported pr
John Moore." (270. 17/Sep/1814.)

"Will E. Millikin in the Chair the Lodge in Good order Samul Moore & Alexn Moore Entred." (270. 24/Sep/1814.)

I think it plain that there is no esoteric meaning behind this variation of language and that it would be a mistake to look for one. The same variations occur in the Minutes of Lodge 43, the successor of Lodge 270 and inheritor of its traditions:—

"Saturday the 29th Novr. 1817
270 mett to Instal No. 43
Mett in Good Order
the Worshiple E. Millikin in the chair
the Following members attended *etc.*"

"Worshipful E. Millikin in the Chair when E. Millikin was proposed Master *etc.*" (43. 20/Dec./1817.)

"Lodge met in Due form when the Worshipfull Ezel. Millikin was Instaled Master *etc.*" (43. 27/Dec/1817.)

"Night of emergency Robert McCappin in the chair when thomas McQuitty was raised to master mason and Thomas McQuity and Samuel Davey passed the chair." (43. 10/June/1841.)

"1848 Election Night
June 17 Lodge in good order when
The Officers for the Ensuing half
Year was duely balleted for
Robt. McCalpin Master
John Huston S.W." (43.)

The most noticeable thing about the early Minutes of Lodge 1012 is the closing phrase:—

"Met in due form when Br James Pinkerton was in the Chair—when Emanuel Millikin, Edward Donald, James Waterhouse, John Lunn, James Sergeant, Hugh Conway, and James Campbell, was Entred and passed no Other Buisness done all parted in due Harmony." (1012. 19/Nov/1814.)

"Being Lodge night the Members met in due form the Worshipfull John McFerring in the Chair—no buisness done all Parted in due Harmony." (1012. 28/Jan/1815.)

"Lodge in Ample form *etc.* when the Lodge was closed and the Evening spent in Harmony & Love." (1012. 17/June/1815.)

"Lodge in Ample form *etc.* when the Lodge was Closed and Evening Spent in Harmony and Love." (1012. 1/May/1816.)

"Lodge met in due form no business being done all parted in due harmony." (1012. 24/Jan/1828.)

Other phrases appropriated to recording the conferring of degrees were sometimes misused. The correctness, or otherwise, of the succeeding instances is undoubtedly due to the personal equation of the secretary for the time being:—

"Met in due form the Worshipfull James Pinkerton in the Chair when Br Emanuel Millikin James Waterhouse Hugh Conway and John Lunn was Raised to that Degree of Master Mason—and Br. John McFerring was Chosen for Master and John McConnell S. Warden and Br. Jno David J. Warden *etc.*" (1012. 3/Dec/1814.)

“Septr. 4 1830

Marriot Burnim was made a fellow craft and likewise was raised to that degree of a master mason no other business done all parted in good harmony E. McIntosh acting Sectry.” (1012.)

“March 19th 1832 Marriott Burnham was initiated into the sublime degrees in Lodge 43 in consequence of not haveing a sufficient number of members belonging to No. 1012

Richd. Hill Secty.” (1012.)

“December 6 1850

Being a night of Emergency when Br. John Jack was made an entered prentice afterwards made a fellow craft and afterwards raised to that supreme degree of a master mason and after the Bretheren present had regailed themselves they all parted in good harmony

Br. John Jack paid 1:11:6 which leaves him Clear of every thing belonging to the Lodge

Thomas Hogset Secretary.” (1012.)

“The Lodge met in good order Ezkl. Milliken Master

Wm Thomson and Saml Davelin was passed. Saml Hay was Entered.” (270. 14/Aug/1805.)

“The Lodge Met in good order Ezkl Milliken Master

W. Thomson and Saml Davelin was Raised to that Degree of a Master Mason. Saml Davy was Entered.” (270. 28/Aug/1805.)

“Worsl E. Milliken in the Chair the Lodge in Due Order.

John Kerr Fellow Crafted

B J. McAulley

B J. Kerr

{ Raised Master Ms.

Jno Moor Reported by J. Barry.” (270. 30/July/1814.)

“The Worshipfull Thos. Lettimer in the Chair when John Donaldson and Wm Fisher was Instaled into the order—and the following Persons was Elected—Thos Lettimer Master—Jas Quinn, Robt McCalpin, wardins—John Clark Wm McKinstry, Dakins—Wm Wallis. Treasurer—John Barry. Ensine.” (270. 8/June/1816.)

“June 21 transfer of the Quarterly Night E Millikin in the Chair when Wm Jack was Raised to that Sublime Degree of a master mason.” (270. 1817.)

“Lodge in Good order when the Worshipful John Wilson in the Chair When the followining members was Raised to the sublime Degree of Having passed the Chair when Charles ferguson E. McGowan Saml. Moore Wm. Boyle Danl. McGuickin and Robt. McBride got the Sublime Degree of passing the Chair.” (43. 26/Feb/1825.)

“Lodge in good order John Wilson in the Chair When Samul. McAlister —Robt Hamilton & John Agnew was raised to that sublime Degree of a master mason also the three above names with Jas Moore and Robt McAlister passed the Chair of this Lodge.” (43. 30/Ap/1825.)

“Worshipful Edward Lattimer in the Chair when William Lattimer was ~~eracted~~ was Raised to that part of a Fellow Craft Lodge in good order

John Giffen

Secty.” (43. 11/Aug/1832.)

“Lodge in good order when John McMaster and Andrew Sheerer was raised to the sublime Degre of passmaster Robert McCalpen in the chair.” (43. 23/Ap/1842.)

" 23 Feb 1804 Brother Guy Kain being Balloted for before was regularly entered an Apprentice in the first Degree of Masonry Brother Jno Kinner & Brother Willm Davidson were raised to the Second Degree of Masonry and afterwards to the third sublime Degree of Masonry. recd. from Guy Kain £1:2:9." (917. 23/Feb/1804.)

" Andrew Crawford being regularly proposed & balloted for was entered an Apprentice in the first degree of Masonry; sd. Andrew Crawford & John Needham were raised to the second degree of Masonry being admitted fellow Crafts; said Andrew Crawford, John Needam, Jas Alexander & Guy Kean were raised to the sublime degree of Masonry being admitted as Master Masons." (917. 16/Aug/1804.)

" Brothers Wm Boyd, Saml McCloy & Jn Carr were raised & admitted Masters Masons." (917. 1/May/1806.)

" Lodge opened in Due form on the 3rd Degree of Masonry Bros Felix ONail and McKinly Arived To Master Masons—Lodg Closed and opened on the 2nd Degree—when Br Robert Loughlin Being Duly Balloted for Arived to A F.C." (917. 15/June/1815.)

The use of the word "sublime" as applied to the 3rd Degree occurring as early as 1803 in the Glenarm Minutes seems worthy of note, as Kenneth R. H. Mackenzie states in his Lexicon that this adjective so applied is not to be found in a Masonic document before 1801, in which year Dr. T. M. Harris made use of it in his *Discourses*, published in Boston, U.S.A. If Mackenzie be correct in this statement, it seems strange to find the term, if it were a new one as applied to the 3rd Degree, naturalized in a remote and inaccessible hamlet of Ireland two years later. In any case, the balance of probability would favour us believing that America borrowed originally from Ireland rather than the other way round.

Allusions to ritual observances are very, very scarce in these Minute Books. We have already heard an instance of a brother receiving the higher degrees in Lodge 43 because a sufficient number of Masons could not be assembled in Lodge 1012: a reference to the like custom of requiring a certain number present on certain occasions is undoubtedly alluded to in the Minutes of Lodge 917 under date 23rd June, 1806:—

" At a Lodge of Emergency, held this day, due notice being given, agreeably to our By Laws Jas Snoddy & John Kean were duly raised to the Degree of M. Masons. In presence of upwards of seven Master Masons.

Signed by Order J. Hodges Sec."

Note.—Perhaps I should put the fact on record here that in the books of other Irish Lodges (not alluded to at length in this essay) I have found instances when, if the attendance lists as there given be presumed complete, degrees were conferred on candidates in the presence of fewer Masons than we should expect to find taking part in the proceedings. These instances are, however, so rare that I would consider them the result of an inadvertence on the part of the secretary or on that of the temporary occupant of the chair.

The custom of opening the Lodge in a degree other than the first was not at all uncommon:—

" Lodge opened & Closed in the second degree of Masonry no Business done." (917. 10/May/1827.)

" Lodge opned in Due form in the third Degree of Masonry Br Hugh McGreer being Duly Raised from the Degree of a F.C. To a Master Mason." (917. 18/June/1812.)

" Lodge opened in Due form on the 3rd Degree of Masonry when Dand Lavery oBtained the 3rd Degree of A Master Mason." (917. 14/Jan/1813.)

- "Lodge opened in Due form A master Masons Lodge on the 3rd Degree of Masonry When Br William Murphy obtained the Degree of An Entred Aprentance." (917. 11/Feb/1813.)
- "Lodge opened in Due form on the 3rd Degree of Masonry No Buisness Done." (917. 5/Aug/1813.)
- "Lodge opened in the first Degree of Masonry and Closed in the Second. When Alexr McKay was propossed and Duly Ballotted for & got the Degree of an Entered a Prentice & Fellow Craft—on the 9th of Nov. 1826." (917.)
- "8th Novr. 1825 Lodge opened in Due form on the 3rd Degree of Masonry No Business Done Signed by order Joseph Pepper sec." Lodge closed & opened on the first degree of Masonry when Br Alexr McKay being Duly Ballotted for Recd the Degree of An Entred Aprentice." (917.)
- "Quartly Meeting. *Lodge in due Form.* Wors John Holmes in the Chair—Lodge in the third Degree. John Kinard reported by Joseph Queery and John Wilson." (270. 17/Sep/1808.)
- "Quartly Meeting—Wrs John Holmes in the Chair. William Willis, Sam Davidson and John Kinard Archd and Knighted. Lodge in the third Degree. George McFarran Past." (270. 17/Dec/1808.)
- "Quarterly Meeting. Wors Samuel Develin in the Chair
John McMaster Archd & Knighted
John Donald Archd & Knighted
Lodge in the third Degree.
Peter Ewing accepted Initiated and Past." (270. 17/Dec/1810.)
- "Jany 31st 1826
Emergancy
Worshipful Jas McKeen in the
Chair when Jas Kirk was Raised
to that Sublime of a master mason
and Afterwards the Lodge being
Refard from the Third Degree
To the first the folowing Men
Was Initiated—John Giffin
Edward Lettimore and John McBride." (43.)

The use of the term "referred" in this connection is strange to me. An Irish secretary nowadays would write "called down" when wishing to express the same operation.

The most interesting Minutes in this connection are found in the Minute Book of Lodge 917:—

- "29 May 1828 Lodge opened in Due Form on the 3 de of Masonry when Brother P. quieen Being Duly Balleted for was elected Master and Br Hu Bruin S. Warden. Br Robert McCready J. Warden, Br A. McKay S. Deaken. Br John McNeill J. Deacken Signed by order Wm Thompson secty."
- "4th May 1819 Lodge opened on the third degree of masonry Br William Crawford being duly balloted for was elected master for the following six months."
- "30th May 1822 Lodge opened on the 3rd Degree of masonry when Br John Thompson was Duly Ballotted for was sent In as Master for the ensuing six Months."

Thus this Lodge appears to have elected its Master and Officers on three separate occasions while sitting in the 3rd Degree.

Now all these instances are completely at variance with the present practice in Ireland, where it is customary to transact all Lodge business, other than the passing and raising of candidates, in the 1st Degree. This was not always so. A reference to the Irish *Ahiman Rezon* of 1858, page 79, shows that it was obligatory at that date to transact certain business in the 2nd Degree. I can, however, find nothing in earlier copies of the *Ahiman Rezon* to suggest the existence of such a practice prior to 1858. This peculiarity was doubtless adopted for a time in deference to the Irish custom, which still prevails, of not allowing any member to speak on Lodge business until he has become a F.C., and not allowing him to vote until he has become a M.M. The prohibition against voting is covered by G.L. Law 115; but I can find nothing in the Constitutions to account for depriving the E.A. of a voice in Lodge, so we must assume it to be one of the unwritten traditions of the Irish Craft.

This privilege of a vote in Lodge is, of course, most important when it is a question of admitting a new member. As regards black-beaning, the existing Irish law is that the voice of the Lodge must be unanimously for the candidate for initiation (Law 127); though Lodges may provide by their By-Laws for a less unqualified approval of joining members. This rule with regard to initiates was not always so drastic. The Constitutions of 1768 make no reference to the matter. Law XIV. of the Constitutions of 1803 (A.R. 1817, p. 29) states that the candidate "must have the consent and approbation of the Members present, according to the By-laws of that particular Lodge, provided that it shall not be lawful for any Lodge to admit any person a Member thereof, if there be three voices or ballots against him." This was altered by Law 13 of Section IV. in the Constitutions of 1839 (A.R. 1839, p. 51), which reads, "provided it shall not be lawful for any Lodge to admit any person a member thereof, if there be one voice or ballot against him." This still holds good, with a modification in favour of members joining on affiliation.

The Brethren of East Antrim did not scruple to use their right of rejection, as is shown by some of the entries:—

"28th April 1808 Hugh Montgomery proposed last lodge Night Black-beaned." (917.)

"5th Novr. 1805. Lodge opened in due form Master Wardens & Brethren present. Petition of J. Boyd decd. & unanimously resolved that said petition shall be disposed of this night. William Air was unanimously admitted, John Boyd's Petition set aside." (917.)

"Nov. 20. 1805. The Lodge Met in good order Ezkl Milliken Master Thos Hamilton and Jas Lynch was passed Wm Campbell Wm McGiffen and Andrew Baird was reported Chas Magee was admitted a Member by ballot.

"Decr. 4. 1805. The Lodge met in good order Ezkl Milliken Master Wm Campbell not accepted Wm McGiffen and Andrew Baird Accepted and Entered." (270.)

"Joseph Hay (late of No. 253) purposed to become a Member—ordered to ly over till the next Meeting." (270. 26/Nov/1808.)

Joseph Hay's name is never mentioned again in the Minutes, and he never became a member of Lodge 270.

(b). *Records of the conferring of two or more degrees on one night.*

The present Irish practice is governed by G.L. Law 138, Section III. of which states: "Four weeks at least shall intervene between the conferring of any two degrees." The *Ahiman Rezon* of 1858 makes practically the same order in Law 97, but I can find no written ruling to this effect in previous editions. We may assume, perhaps, that the practice of conferring several degrees at one

meeting was not illegal in the early years of the last century, and that each Lodge was at liberty to make its own By-Law on the matter: indeed, this assumption seems to follow from the 7th By-Law of Lodge 917. (*See Appendix II.*) Whether legal or no, the custom of giving two or more degrees on the same evening was very usual and continued in those parts till not so very long ago:—

“James McCay Passed and Raised.” (270. 22/Jan/1807.)

“Thomas Donald accepted Initiated and Past.” (270. 8/Sep./1810.)

“John McMaster reported by Ez. Milliken and George McFerran—
Accepted Initiated and Past.” (270. 10/Nov/1810.)

“St Patricks Day & also Quarterly night, Worsl James Ferguson in the
Chair. Brs Miller & Jno Symm were passed & Raised.” (270.
17/Mar/1812.)

“1818 17th february

Night of Emergency

Worshipful E. Millikin in the Chair

when Edw. irwin mariner was proposed

by E. Millikin seconded by Robt. McAlpin

to be made a mason in Lodge 43

vouchers E. Millikin

Jno. Wilson

Wm Wallace

Robt. McAlpin

Jas Quinn

Edwd. irwin Entered and made a fellow
Craft.”

“Wm Mitchell was Initiationed Likewise Made a fellow
Craft.” (43. 5/June/1819.)

“Jas McKeen was passed and Raised to that sublime
Degree of A. Master mason.” (43. 31/Jul/1819.)

“Brother Joseph Legg and Brother Joseph Quiery were
crafted and raised.” (43. 19/Nov/1836.)

“March 9 nigh of emergency W.
Henery miller in the chair when
John kennedy was reported
Entred and crafted.” (43. 9/Mar/1851.)

“22nd June 1807 Lodge of Emergency opened in due form.
Jas Boyd of Baffast, being regularly proposed & admitted
seven months previously, was this night entered A.
& pased F.C. & he together with Br Hugh Murphy & Hugh
M. McQuoid, were, in due form, raised to the sublime
degree of M.M.” (917.)

“17th December 1812 Lodge opened in Due form on the
1st Degree of Masonry when Peter Heaslip was Duly
Balloted for has obtained the Degrees of an Entred
Apprentance and from that to fellow Craft And to the
Degree of A master Mason.” (917.)

“8th November 1821 Lodge opened on the 3rd Degree of
Masonry when Brothers Alexr Black, Brother felix Murphy
Brother Nail Murphy Brother Isaac wadle Brother George
Campble and Brother Robt wright was Duly entred
Passed and Raised to the Degree of Master Mason.” (917.)

Eight candidates “Entred and passed.” (1012. 19/Nov/1814.)

"William Graham Was made a fellow Craft and Raised to the Degree of a master Mason." (1012. 3/Aug/1822.)

"Jno George Was Made a fellowcraft and Master Mason and he and Jno. Cellar Jno. McKay and Jas. Reid past the Chair." (1012. 8/Jan/1825.)

"Br Edward Close at the same time was Duly passed and Raised and passed the Chair." (43. 24/Nov/1841.)

"Bro James Stewart was Duly passed and Raised to the Sunblim Degree of a master Mason and also Passed the Chair." (43. 11/Mar/1843.)

The custom of giving two degrees together and all three at short intervals lasted in Carrickfergus till almost within my own lifetime. The last instance I have found in the records of Lodge 43 occurred in 1877, when a member was entered and crafted on the 13th September and raised on the 15th of the same month. No mention is made of any dispensation having been obtained; without it the act was illegal

On occasions more than two degrees would be conferred at one meeting. One of the most striking examples is found in the Glenarm book:—

"Lodge being opned in Due form an Emergency being Called & Br James Stevenson being Duly Balloted for and excepted and Duly entred and F. Crafted and from that to a Master Mason and having Duly passed the Chair made an Exlent Shupper exelent and Royal Arch Mason and from that to the Sublime Degree of a Knights Templar

Signed By order

James Snoddy." (917. 12/May/1814.)

But a much more surprising case happened in the Eden Lodge:—

"December 6, 1850
Being a night of Emergency when
Br John Jack was made an enterd
prentice afterwards made a fellow craft
and afterwards raised to that supreme
degree of a master mason."

"Dec the 21st 1850
Being Election night the worshipful James
Stevenson in the Chair when Br John Jack
was Chosen master." (1012.)

John Jack did not attend during his six months of office, and we read under date 6th March, 1852: —

"Brother John Geck pd. 3s.3d. being his dues for
13 Months being Absent Clerees him to the 6th March 1852."

We have in these Minutes an instance of flagrant illegality, which would have involved the suspension of the Lodge had it come to the notice of the authorities in Dublin. To elect a Brother as Master who had not served a proper term as Warden was never legal at any time in Ireland, so far as my knowledge goes.

I think from the foregoing instances it may be taken as proved that the Antrim Lodges conferred degrees on a candidate more or less as suited their own convenience, and for some considerable number of years disregarded the statutory interval imposed by the Constitutions of 1858.

(c) *Elections of Officers and Committees.*

In those days Irish Lodges elected their officers twice yearly, which custom continued down to the year 1875. The Constitutions of 1803 (Section IV., Law XXIV.) ordered country Lodges to return to the D.G.S. a list of their officers, whether "elected or continued," on or before each St. John's Day, "*post paid*," under penalty of a fine of 5/5. As is generally known, the Irish custom seems always to have been for the members of each Lodge to elect all its officers, instead of conferring the power of appointment upon the newly-installed Master, as in England.

In connection with these elections it seems worth noting that in the early years of the nineteenth century the right to sit and vote in the Grand Lodge of Ireland was confined to Grand Officers, past and present, Master Masons of the Grand Master's Lodge, and the actual Masters and Wardens of subordinate Lodges, while Past Masters of the last mentioned bodies did not enjoy this privilege. In 1829 the right of sitting and voting in Grand Lodge was conferred on the Past Masters of all subordinate Lodges, and in June, 1837, it was removed from all Master Masons of the G.M. Lodge raised after that date. (A.R., 1839, p. 40.) It is important to remember that till 1829 the Master and Wardens of a Lodge were possessed of much more authority and consequence than any Past Master. Indeed, the latter rank cannot have boasted anything like the dignity it does now, because the Chair Degree was conferred, I will not say indiscriminately, but certainly lavishly as a preliminary to certain other degrees, as will appear in a later part of this essay: nor could I produce any good evidence to show that the degree of Installed Master (as conferred on a brother elected to serve in that office for six months) differed in any particular from that of Past Master (conferred on a young and, comparatively, insignificant brother as a preliminary to the Excellent, Super-Excellent and Royal Arch Degrees), though I have reason to believe that there was a difference at one time between the two ceremonies.

The Minutes recording these half-yearly elections are usually a bald recital of names and offices, and a very few examples will suffice to stand as models:—

"Lodge met in Due form it being Election Night when
 Nat English was Chosen Master
 John Orr Seignior Warden
 Eph McIntosh Junior warden
 Jas Ardis Treasurer
 Jas Magill Ensign
 John Saunderson Junior deacon
 Hugh weathrup Seignior deacon
 John McNeill
 Secty." (1012. 9/May/1827.)

The office of "Ensign" may appear strange in a Craft Lodge, but more will be heard about it later.

"10th December 1807 Lodge opened in due form. Resolved That all our Officers for the last six months be continued for next six months, only that Br McAlister be Senr. & Br McVicar be Junr. Deacons. Resolved That we meet in our Room on the Morning of St. John's at 9 O'Clock, drink one glass each *only*, walk to Carnlough, return to church in Glenarm, drink one glass more each, & part in peace, tenpence being paid by each. Resolved That all absentees be summoned for the morning of St John's to pay off their dues. Resolved That a new committee be appointed viz That Brothers McIlwain, Darragh, Liddle, Snoddy, Park, McAlister & Hodges be & are hereby appointed a standing Committee til next St John's." (917.)

"The folowing Persons was Elected—Thos Lettimer Master—Jas Quinn, Robt McCalpin, wardins—John Clark, Wm McKinstry,

Dakins—Wm Wallis, Treasurer—John Barry, Ensine.” (270. 8/June/1816.)

A curious thing about this last election is that the next Minute shows several changes made in the officers actually installed. These extracts explain the words in G.L. Law XXIV., “elected or continued.” As a matter of fact, the Master was often continued for years in his office, so that finally Grand Lodge had to legislate in 1823 in these terms:—

“Whereas a practice has long prevailed of Masters of Lodges holding the Office for a number of years to the injury of the Craft, by repressing Emulation in the Brethren, rendering them hopeless of advancement, and preventing a succession of Persons qualified to conduct those Lodges. It is ordered:—That from and after the 24th June 1823, no Brother shall be eligible to hold the office of Master of a Lodge for a longer period than two years successively, nor shall be re-elected at any time afterwards until after an interval of one year, from the expiration of his former Mastership, unless by special permission etc.”

This law still holds good in Ireland.

More important to the country Masons than the Grand Lodge itself as a court of jurisdiction, for in the days of stage coaches and waggons it was a far cry to the D.G. Secretary's office in Taylor's Hall, Back-lane, Dublin, was the Committee which each Lodge elected every six months in order to manage its business and settle its disputes. A discussion of the functions of these Lodge Committees will be more conveniently undertaken in another place, and it will suffice here to note that they were usually elected together with the officers of the Lodge and generally included them.

One notable omission in these elections would strike an English Mason. The Tyler is hardly ever mentioned, not that he did not exist, but because according to the Irish ruling he is not deemed an officer of the Lodge. (I.C., Law 114.) The Eden book contains some information relative to the office which goes to show that the Lodges were not always in a position to employ the assistance of a paid “outer guard”:—

“Resolved that the members Tyle the Door each in their Turn and that the pay no Dues the Night They Tyle
John Saunderson Act. Secretary.” (1012. 3/Jan/1823.)

On occasions, however, there was some competition for the post:—

“It was agreed that they would not Elect a tyler for some time that Jas Clave would have time to get his certificate from his own number as him and Alexr Baird was Both proposed Br Robt Busby purposed to tyle until this would be done.” (1012. 28/Sep/1839.)

Accordingly, on 4th December, 1841, the Lodge proceeded to elect:—

“A. Baird Tylor & to have 6 pence a night and clear of dues for the enshuing 6 months.”

And on the 27th December, 1841, after recording the installation and festivities the Secretary notes: “the first night for Br. Baird to tyle the door.”

The office of Inner Guard is not mentioned once in any of the Minute Books of the time examined by me for the period under review.

(d) *Master's power to appoint a Deputy in his absence.*

The Constitutions of 1803 conferred a curious right upon the Senior Warden of a Lodge:—

“In the absence of the Master of a particular lodge a past Master shall fill the Chair, but if none such be present, the Senior Warden may act as Master, pro tempore.” (A.R., 1817. Section IV., Law VIII., p. 27.)

The existing rule on the subject (I.C., Law 123) gives the Senior Warden no such privilege. I merely quote this change in discipline in order to lead up to the mention of a power still traditionally claimed by the Master of an Irish Lodge, that of appointing a deputy to fill his office when unable to be present in person. This deputy must, of course, be an actual or Past Master. Whether this right of appointment would be held good by the Board of General Purposes I cannot say, but I have never heard of its being disputed in any Northern Lodge, and, personally, have acted as an absent Master's deputy at his request. The custom, moreover, seems warranted by certain words used at opening Lodge under that Constitution. To this right being claimed and exercised I find an allusion in the Minute Book of Lodge 270 under date 27th December, 1805:—

“The Lodge met in good Order Ezkl Milliken Master. Deputed Jno Holmes to act in his place.”

Holmes at this time was Secretary of the Lodge and became Master next St. John's Day. The incident seems worth putting on record as an instance of an ancient custom and will give matter for argument should this privilege of a reigning Master ever be seriously called in question.

(e) *Lectures on the Degrees.*

A laudable custom, since allowed to fall into desuetude, existed among the Antrim Lodges during the period under review, that of having lectures delivered on the ancient degrees. No official lectures appear in the *Ahiman Rezon* prior to 1839, nor do the later editions of the Irish Constitutions contain any such documents. It is worth remembering, therefore, that in the *Ahiman Rezon* of 1839 three full lectures on the different degrees are printed, and this edition is also unique in containing the only reference to a Tracing Board I have met with in Irish official Masonic publications. In the edition of 1858 these lectures were very much cut down, and that on the 3rd Degree was omitted, as was also any reference to the Tracing Board. The appearance of these lectures in 1839 was due to Archdeacon Mant, who received his degrees in England and about this period received high office in Irish Masonry as well as the Irish Church, having been appointed on 20th May, 1835, Provincial Grand Master of Royal Arch Masonry (note the title) for the baronies of Carie and Upper and Lower Dunluce (Antrim), and on 1st November, 1848, Provincial Grand Master for Belfast and North Down.

(*Note*.—He tells us in the introduction to these lectures that he compiled them from Preston's *Illustrations* and Oliver's *Star in the East*).

It will be noticed that in the following instances collected of lectures being delivered in the Lodges long before Archdeacon Mant's arrival in those parts, they invariably refer to one or other of the first two degrees, a lecture on the 3rd Degree never being mentioned. I refrain from drawing conclusions or basing theories on these facts, and merely draw attention to the undoubted phenomena that at the beginning of the nineteenth century the practice of delivering such lectures was common in the Antrim Lodges: that an official text for use was supplied about the middle of the century; and since then has been eliminated from the Book of Constitutions, just as the custom itself, so far as my knowledge goes, has been eliminated from the usual life of the Craft:—

“The Lodge Met in good Order Ezkl Milliken Master. The work went on with Decorum succeeded by a Lecture on the first Degree.” (270. 9/Oct/1805.)

“This night wee had a Lecture from Br. Quin and Every thing in good order.” (43. 14/Ap/1821.)

“Lodge in Good order Worshipful Robt McAlpin in the Chair when Wm Savage was Entered and also a Lecture on the first Degree of masonry.” (43. 23/Nov/1822.)

- “also a lecture from Br Quinn on the second Degree.” (43. 31/Aug/1823.)
- “Worshipful Jas Quinn in the Chair When A Lecture was given by Jas Quinn on the Prentice and Craft Lodge in good order.” (43. 6/Mar/1830.)
- “When Br. James Templeton gave a Lecture on the High Degrees of Masonry.” (43. 17/June/1839.)
- “Received a lectuar from Bror. James Kelly On the first Degree.” (43. 3/July/1841.)
- “Worshipful John Huston in the Chair when a Lecture was given By John Huston.” (43. 21/Sep/1844.)
- “when a Lecture was given by Hugh Huston.” (43. 23/June/1849.)
- “Lodge No. 1012 Met in Due form Worshipfull S. Murry Chair when there was a Lecture on the Degree of an Entered aprentic.” (9/Jan/1819.)
- “Lodge met in due form the Right worshipful Thomas Hogset in the Chair It was proposed by Br. Morrison and second by the majority of the Brethern that the next Lodge night there will be a lecture delivered from the chair for the good of masonry no other business done all parted in due harmony.” (1012. 19/Aug/1837.)
- “Lodge met in due form the worshipfull Jas Reid in the chair when Br. Jas Quinn of No. 43 delivered a lecture on the first degree of Masonry.” (1012. 6/Oct/1838.)
- “Br Hilton delivered a lecture on masonry.” (1012. 24/Sep/1842.)
- “Recd. a Lecture from Br Hilton.” (1012. 31/Aug/1834.)

It will be noted that Bro. Quinn lectured to a Lodge other than his own. Bro. Hilton, too, was a visitor, hailing from True Blue Lodge No. 253. This custom of getting a well instructed brother to take part in the work of other Lodges used to be not uncommon in the same district in my Masonic youth.

I would suggest that the lectures given at the earlier dates may have been taken from a little book entitled:—

The
Elements
of
Free Masonry
Delineated
Second Edition with Additions
Sanctioned by the Grand Lodge of England
(*ten lines of verse*)
Belfast
Printed for Brother R. J. Ferguson
1808

The very existence of such a book and the fact of its going into a second edition shows that there must have been a demand for the information it contained, which, by the way, was collected from ‘Modern’ sources. The statement that this book had been sanctioned by the Grand Lodge of England would be quite enough to make it popular with the Brethren of the North of Ireland, who, I think, borrowed at times rather freely from the Mother Constitution without scrupling to determine whether the loan came from Antients or Moderns.

IV.

MINUTES RELATING TO THE HIGHER DEGREES.

(a) *Royal Arch and cognate Degrees.*

The very earliest certain references we possess to the Royal Arch Degree connects it with Irish Lodges. We know that, at least, as early as 1743 it was conferred in that country. According to my reading of the earliest evidences, even at that date there were two separate schools differing one from the other and each claiming to possess the genuine degree. But in the present enquiry we need not wander up and down looking for what had been the custom in different localities in the eighteenth century, it will be enough to show that at the beginning of the nineteenth in Antrim the practice was that any brother who expressed his desire to have the degree was permitted to receive it on payment of a small fee. Length of service as a Master Mason does not seem to have been necessary, and in some cases, I fear, the custom had crept in of regarding the Royal Arch as a useful means of replenishing the Lodge chest when empty.

All the records of the degree illustrated in the following pages are taken from the ordinary Craft Minute Books. If separate Royal Arch Minute Books existed so early in these Antrim Lodges, they have not come into my hands. This is worthy of note, because on the 4th May, 1786, Grand Lodge had passed a resolution which forbade the transactions of Royal Arch and Knights Templar Masons being recorded in the Craft Minute Books. Without entering here into a discussion as to why the Grand Lodge resolution was promulgated, it is certain the Antrim Lodges disregarded the prohibition. In some of the Minute Books I have examined, notably those of Lodges 1012 and 917, an attempt has been made to keep the entries dealing with the Royal Arch separate and distinct; but this arrangement was never persisted in for very long, and one finds meetings of the Arch so intermingled with those of the Craft that one is led to doubt whether, on all occasions, the proper forms and ceremonies can have been observed in conferring that most excellent degree. But it will perhaps be more illuminative if, without further summarising my conclusions, I group together certain extracts and comment on each in order.

In many cases, and those some of the earliest, the entries are very short and bald:—

“Quartly Meeting—(Lodge in due form)—Wors. Samuel Develin in the Chair—Edward Magown and Joseph Queery Arched and Knighted—” (270. 17/June/1808.)

“Lodge Meeting—John Holmes in the Chair. John Wallis Past. Quartly Meeting on same Day—John Holmes in the Chair—George McFarran, John O’Neal & Thomas Conway Arched and Knighted.” (270. 18/Sep/1809.)

A fuller account is found in the Minutes of the same Lodge under date 17th December, 1814:—

“Wll E. Millikin in the Chair. Being Quarterly Night, the Lodge in Good order.
Robt McIlpin, Jas McAulley, John Moore, Saml Moor, Aler. Moor past the Chair Exelt. Super Ext. Arched and R A . . . & Nighted ”

Something to note in this connection is that the Royal Arch in Lodge 270 always seems to have been conferred on “Quarterly Night,” meetings held every three months, to which meetings more importance seems to have been attached by the Lodge than to the ordinary monthly communications. The Minutes almost invariably note “Quarterly Night,” even if no business was transacted on it. Lodge 43 preserved the same custom of conferring this degree on “Quarterly Night,” and Chapter 253, which now embraces all Royal Arch Masons in Carrickfergus, holds its meetings quarterly, undoubtedly a survival of this ancient landmark.

Lodge 1012 also observed "Quarterly Night" in this way in the early years of its existence:—

" 1822

August 3 for the Quarterly Night on the 10 of this Instant
William Pinkerton was Arched and Made a night Templar and John
McNeal was Arched and Nightd."

" Being Quarterly night when Richard Hill was made an excellent and
superexcellent Mason and Royal Arch Mason no other business done
all parted in Good Harmony

G.M. Secty." (1012. 29/Nov/1825.)

The very first entries of any kind in Lodge 1012 book also allude to this custom:—

1813	" The Quarterly nights Proceedings
Nov 30	Met in due form the Worshipfull James Donald in the Chair when Br Emanuel Milikin was Pass'd the Chair and Initiated into the Sublime Degrees of Royal Arch Mason and Knight Templar Buisness done the Brethren supped and all parted in due Harmony.
1814	
Feb 28	Met in due form the Worshipfull James Donald in the Chair No Buisness done all parted in due Harmony
Jun 18	Met in due form the Worshipfull James Donald in the Chair When Br John Lunn was Raised to the degree of a Master Mason and Br Edward Donald and Br Hugh Conway was made pass Masters in the Chair and Initiated into the Sublime degree of Royal arch Masons no other Buisness done all parted in due Harmony
March 1	Being Quarterly Night met in due form the Worshipfull John McFerring in the Chair when Br James Waterhouse was made a pass Master in the Chair and made an Excellent superexcellent Royal Arch Mason and Dubbed a Knight Templar no other buisness done all parted in due Harmony."

Now the great interest of all these proceedings is that the Lodge was actually meeting and conferring these degrees before it had received its Craft Warrant from Dublin, which is dated 1st September, 1814. We have here, therefore, an excellent example of a survival of that non-regular working which was so rampant for years after the institution of Grand Lodges.

I would also like to draw attention to the use of the word "Sublime" as applied to these degrees. We meet the same use of it in other Lodges.

To hark back to the particular connection between "Quarterly Meetings" and the Royal Arch Degree, in the Minutes of Lodge 917 we get light on the procedure that was probably adopted in every case but has not been recorded in the other Lodges through oversight or carelessness on the part of the secretaries, or perhaps may have been recorded in separate books, now lost:—

" Resolved this 16th August 1804 That on the first Tuesday of every
Quarter the Royal Arch Masons shall assemble & hold a Quarterly
Meeting, the first meeting to commence on the first Tuesday of Sepr.
next

signed

J. Hodges Regr."

"In pursuance of a resolution unanimously adopted in this Lodge bearing Date the 16th August last, 'That Quarterly Meeting should be regularly held the first meeting to commence on the first Tuesday in Novr next, and to be held and continued on the first Tuesday of every Third month following.' We The Master, Wardens & Bretheren Royal Arch met on the 6th day of Novr. 1804 being the first Tuesday in Novr. specified in the foregoing Resolution, no business to be done, the usual ceremonies being performed, Do adjourn 'til the first Tuesday in Feby next on which day & at the stated hour the attendance of the Bretheren concerned is required. Present, R. Couch Master; J. Mellvain S.W.; P. Gibb J.D.; B. McRandle S.D.; G. Moore; A. Murphy; signed John Hodges S."

The dates in these entries do not tally, nor does that of the ensuing meeting which was held in January instead of February:—

"Lodge opened in due form this 10th Jany 1805. The Worshipful Master, Wardens & Bretheren following present. Brothers Hodges, Park, Keen, McAlister & Thompson were raised to the Degree of sublime Royal Arch Masons."

This entry was obviously intended to be read in the Craft Lodge, because in another part of the book occurs this entry which I take it was meant to be read in the Royal Arch Lodge:—

"Royal Arch Lodge opened in due form on the 10th day of Jany 1805 Master, Wardens & Bretheren present, Brothers Hodges, Park, Kean, McAlister & Thompson were respectively raised to the degree of sublime Royal Arch masons. Signed by order

J. Hodges S."

This form of double entry in the 917 book seems to me to indicate the possibility that two sets of Minutes were usually kept in connection with the Royal Arch, a short form to be noted in the ordinary transactions of the Lodge and a fuller one for the satisfaction of the Assembly itself.

It will be noted that in the foregoing excerpts only the Arch Degree is mentioned. Lodge 917, unlike the Carrickfergus Lodges, did not usually confer both the Arch and Knight Templar Degrees on the same evening. Let me add, that the Royal Arch Minutes of this Glenarm Lodge are much fuller than any kept by the other Lodges I am dealing with now, and are vastly more helpful in increasing our knowledge of the forms observed on those occasions. (*Note.*—The fullest Minutes referring to the higher degrees at this period which I have seen are those contained in the books of Royal Larne Lodge No. 615 (warranted 1783—current). The records of this fine old Lodge from the year 1803 are extant and in splendid condition. The procedure, no doubt, was more or less the same in all these neighbouring Lodges, but as Lodge 917 has given the fullest accounts, let us see what can be learnt from its Minutes.

A brother desirous of becoming an Arch Mason seems to have signified his wish in open Lodge:—

"22nd Jany 1807 Brothers McVicar & Smith propose themselves to be raised to the degree of A.M. next Quarterly Night."

The Arch Masons at their next meeting would pass resolutions approving of the proposed exaltation, or in some cases a ballot seems to have been taken:—

"It was unamosly agreed upon by the Brethren presant that Br Henry Agnew, Br Patrick McGavock are to be Raised to the Degree of an Exelent Shupper Exelent and Royal Arch Masons upon the first Tuesday in May Next being our Quarterly Night." (917. 7/Feb/1811.)

“Royal Arch Lodge opened in due form on this 5th day of Feby 1805 being Quarterly Meeting. Brothers J. Kinner, Jas Alexander Br. Cassidy & Andrew Crawford being regularly Balloted for, were respectively raised to the degree of Sublime Royal Arch Masons.”

Sometimes there was very little delay:—

“Lodge opened in Due form Business of Master Masons being over the folowing Brethrin wished for to obtain the Degrees of a Royal Arch Mason Exelent & Shuper Exelent—and obtained the Same in Due form: William Graham: John McKeever Cornwell Wilson.” (917. 18/Jan/1810.)

But the usual custom seems to have been to consider candidates at one meeting and exalt them at the next:—

“8th Nov. 1810 It is unanimously agreed upon that our three Brs Thos. James & Thos Wright s being Duly Balloted for & wishes to come forward to the Degrees of an Exelent Shuper Exelent & Royal Arch Masons ”

“Feby 5th 1811 Lodge opened in Due form. Br Thos Wright Sinr. & Br Thos Wright Junr. & Danl Hana & Br James Wright past the Chair from that to Exelent & Shuper Exelent & Royal Arch Masons.” (917.)

This last extract gives us the preliminary degrees to the Royal Arch, being the Past Master, Excellent and Super-Excellent. It will be as well to give further extracts from the books of other Lodges to show that the same practice prevailed all over Ireland at this time. An example from Lodge 270 has already been given:—

“1827 Feby. 19 Lodge Met in Due form
The Worshipful Thomas Hogshead in the
Chair it being a Night of Emergency when
Ephraim McIntosh was raised to that
Degree of Pass Master in the Chair And
was then raised to that Degree of Excellent &
Superexcellent And Passed the 1.2.3. vail of the
Temple And was Arched & Knighted No
other Buisness Done All parted in Due
Harmony.” (1012.)

“17th December being Quartley Night Worshipful Jas McKeen
in the Chair when Jos. Thompson Jno. Connor Jno. McDowell
& Thos McDowell—passed the Chair of our Lodge and
was made Excellent super Excellent & Royal arch and
Consequently Dubd. Knights Templars & paid 5/5 each.”
(43. 17/Dec/1825.)

“Aprile the 30th 1811 Tuesday Being Quarterly Night John Morrow &
John Liddle & John McNeill Recd the Degrees of
A Master in the Chair Exellent and super Exellent
and the sublime Degree of the Royal Arch and
Richard Gillinn and John McCaa Recd the Degree
of A Nights templar.”
(St. Patrick's Lodge No. 653, Carnlough.)

I would like to insert here two Minutes from the books of other Lodges, which supplement the knowledge contained in those from which my illustrations have been drawn. I am indebted to the Larne Brethren for the loan of the one book, and for the other to my friend W.Bro. John Robinson, of Comber:—

“Met in good order Being Our Regular Quarterly Night Aprile 29th 1805 the Right Worshipful Robt Crafort in the Chaire Br Wm McCart

& Br Robt Humphries having past the Chaire & receiving with Br John Robinson that of the Excelent & supperexcelent Recd. Also the Sublime Degree of an Royal Arch Mason Members present *etc.* Lodge Closed in Due Order."

(Royal Larne Lodge No. 615.)

"Feby the 17th 1798 eight
Lodge in Due form the W'p'l High Prest in the S't'm' Snt Or'um
(*1/4 names follow*) All pass'd the Chair, and received the Degrees
of an Exelant Super Exelant Royal Arch Mason and afterwards Dubd
knights and in Order paid there Contrabution to the high Priest in
the H'l'y of H'l'ys."

(Temple of Fame Lodge No. 822. Comber.)

(*Note.*—I would also in this connection refer to the Minutes of Lifford Lodge 569, under date 15th June, 1785, communicated by Bro. J. Walter Hobbs to Q.C. at the May meeting, 1921; and to a paper by Bro. Twiss published in the Transactions of Lodge of Research No. 200 (I.C.), which shows that these degrees were conferred as preliminaries to the Royal Arch in Banagher Lodge 306 in June, 1794. It would not be difficult to give yet earlier examples of these "step-degrees" in other countries.)

The degree of Past Master was usually conferred the same night that the candidate was exalted, but there are many instances in all the Minute Books of its being conferred as a distinction in itself:—

"Daniel Blair and George McFarran Past the Chair." (270. 31/Dec/1808.)

"Worshipful John Wilson in the Chair When John Morrison and John Clark passed the Chair." (270. 27/Dec/1815.)

"When the followining members was Raised to the sublime Degree of Having passed the Chair when Charles ferguson E. McGown Saml Moore Wm Boyle Danl McGuickin and Robt McBride got the Sublime Degree of passing the Chair." (43. 26/Feb/1825.)

"Lodge met in good order Worshipful John Barry in the chair when Broth Jas Peters received the sublime degree of pass master of the chair." (43. 14/Jan/1843.)

"John George Was Made a fellowcraft and Master Mason and he and Jno Cellar Jno McKay and Jas Reid past the Chair." (1012. 8/Jan/1825.)

"Lodge No 1012 Met in Due form the Worshipfull James Donal in the chair the fowiling Buisness was Dune Br James Marten passed the chair *etc.*" (5/June/1819.)

"6th Feby 1827 Lodge of Emergency opened in Due form when the undermentioned Brethren received the following Degrees past Master Excellent super Excellent & royal arch Masons Isaac Waddle was made past Master before John McVicker; Rad Brewing; Alex McKay; Hugh McVea; Isaac Waddle. Signd. by order Wm Thompson." (917.)

The degree of Past Master continued to be a necessary step to the Royal Arch till the year 1864, when the custom was abolished by the G.R.A. Chapter of Ireland.

As it is desirable to avoid any esoteric allusions in this essay, I shall not discuss the Excellent and Super-Excellent Degrees. They have now disappeared, as such, in Irish Royal Arch. No mention is made of them in the *Ahiman Rezon* of 1839, and they probably became officially extinct early in the forties, but the essentials of these degrees, as they used to be conferred in the North of Ireland, are still with us and are communicated during part of the ceremony of exaltation.

I should add, that some fragments of evidence lead me to believe it possible that during the period dealt with in this paper there may have been two distinct rituals in vogue in Ireland for these degrees of Excellent and Super-Excellent.

For obvious reasons I shall have little to say here about the degree of Royal Arch as conferred in those days. The Minutes themselves do not give us much information. Allusions are made on several occasions to the ceremony of passing the veils, which still remains part of the Irish ritual, just as, I understand, it has been preserved in the Bristol Chapters. I should like to draw attention to the fact that the Excellent and Super-Excellent Degrees existed co-temporaneously with this part of the Irish ceremony in the early years of the last century:—

“also John Gallahar James Close passed the Chair was made a excellent and Super Exce passed the first second and third vale of the Temple and was made a Royal Arch mason an subsecquntly made knight Templers Br Alexander Blackhall at the same time was made a night Templar Received the instructions from Br John Hilton.”
(1012. 3/Jan/1843.)

“William Hopkin passed the Chair was made an Excellent Super Excellent Mason Went through the 1st second, and third Vails of the Temple, Was made an Royal Arch Mason and consequently Dubbed a Knight of the royal Arch Knight Templars, and has paid all demands that the Lodge requires £1:11:4.” (1012. 13/Dec/1845.)

“Robt McAlpin in the Chair when John McBride was made Excelent & superexcellent passd. the three Vale of the temple Arched and knighted.” (43. 17/Mar/1829.)

The presiding officer in an Irish Royal Arch Assembly was known as the High Priest. The vicissitudes of this ecclesiastic in losing and regaining official dignity are worthy of being recapitulated.

On the formation of the G.R.A. Chapter in 1829 it was ordered that the presiding officers of subordinate Chapters should be known as Grand Masters, and the High Priest sank in the scale of importance to becoming last of the nine officers then ordained. (A.R., 1839., p. 62.) Subsequently by 1858 the presiding officers had become known as the 1st, 2nd and 3rd Principal, but the High Priest remained a minor official. (A.R., 1858, p. 97.) In 1862 the King, an officer added in 1861 (according to Bro. Twiss) was given the post of 1st Principal, the H.P. became 2nd Principal, while the Chief Scribe, who since 1839 had been only seventh on the list advanced to third place.

The period under review is undoubtedly the most important in all Irish Masonic history as regards the shaping and government of the higher degrees as they exist at present. The dates of a few leading events must be reiterated to show how they affected the destinies of the Royal Arch.

In 1805 the Grand Lodge of Ireland attempted to take the higher degrees under its control by passing resolutions forbidding its Lodges to confer them under a certain fee. This raised such a storm of protest from the Lodges, particularly in the North, that the resolutions were rescinded next year.

In 1829 the Grand Royal Arch Chapter came into existence with the blessing and approval of Grand Lodge. At its inception the Grand Chapter had the power to persuade and to cajole, but it could not compel.

On the 18th February, 1834, however, Grand Lodge strengthened its hands by entering into a very important agreement, which was bound in the long run to kill the old custom of giving the Royal Arch in the Craft Lodges. As at this period the Grand Master and Deputy Grand Master of the Craft in Ireland were *ipso facto* 1st and 2nd Grand Principals of the Supreme Grand Royal Arch Chapter, the agreement might almost be termed one between Philip sober and Philip drunk. Its terms were as follows:—

“That all persons excluded, suspended, or restored to the rights of Masonry, by the Grand Chapter, shall, on being officially communicated

to the Grand Lodge, be by them excluded, suspended, or restored; and in like manner, if excluded, suspended, or restored by the Grand Lodge, they shall be similarly treated by the Grand Chapter, without any further enquiry or investigation into the case by either of the contracting parties." (A.R., 1839, p. 65.)

I suppose it is on account of this agreement that the formation of the Grand Royal Arch Chapter of Ireland is sometimes assigned to the year 1834. Certainly its real authority would seem to begin from this date. Another important new law, first promulgated in the *Ahiman Rezon* of 1839 (page 62), forbade any Lodge to hold a Chapter unless it had previously obtained a warrant from the G.R.A. Chapter. We have already seen that this law was often disregarded in practice.

In those Lodges, and there were many of them, which did not yield allegiance to the Grand Chapter on its first formation in 1829, the High Priest continued to be the presiding officer for so long as the degree was worked under the Craft warrant. We do not learn this from the Minute Books under consideration, because they record the degrees without mentioning the title of the presiding officer, or if they do so, as in one or two cases in Lodge 917, merely distinguish him with a W.M.: but the engraved Lodge Certificates of the time give H.P. as the initials of the first officer to sign for the Royal Arch. Your attention will be drawn later to two fine examples of such certificates of the period from the Carrickfergus district. In the Belfast 1782 edition of the *Ahiman Rezon*, at page 186, the following footnote occurs appended to the mention of "Our sweet High Priest":—

"The presiding Officer in a Royal Arch excellent and Knights Templars Encampment."

I insert this reference to the office of High Priest because it rather bears against a conjecture I shall hazard a few paragraphs further on.

One Minute of Lodge 917 would seem to draw a distinction between the degrees of Arch and Royal Arch:—

"1819 Br Hugh Reavy Recd the Degrees of Arch Royal Arch Supper Excelant And Sir Knight Tempelar."

From the style of writing and construction of the sentence I think we may attribute the above to confusion and inexactitude on the part of the secretary, who has not even recorded the date or month in his Minute.

A common phrase made use of in noting the conferring of this degree recurs in all the Minute Books alike:—

"Royal Arch Lodge on emergency opened in due form this 12th day of Feby 1805 Jno McCool, Robt Beard, Francis Young & Alexr Parker having passed the Chair, & admitted as Excellent & Superexcellent Masons, were raised to the sublime degree of Royal Arch Masonry." (917.)

"Quarterly Night Wm Wallace In the Chair Lodge in good order when Wm Lettimer Chas Ferguson and Wm Erwin was Raised to that Sublime Degree of Excellent and Super Excellent masons also Arched and Nighted." (43. 17/June/1834.)

"Lodge in Ample form Worshipful John McFerren in the Chair; when Brothers Emanuel Milliken & Edward Donald were raised from that Degree of Master in the Chair to that Degree of—Royal Arch Masons : = : = : = " (1012. 17/June/1815.)

Some curious dots and dashes are included in this entry, whether intended for a cipher I know not. I think we should not attribute very much importance to these instances of the term "raised" being used in connection with the Royal Arch Degree.

One singular example of a phrase must not be omitted:—

“7th May 1822 Royal Arch Lodge opened in Due form Being Quartly Night when Brothers Robt Wright Neal Murphy Felix Murphy Robt McLoghlin Alexr Black having passed the Chair Admitted Excelleant & supper Excellant Masons ventured to the sublime Degree of Royal Arch Masonry.” (917.)

Now I think it probable that words such as “raise” and “venture” meant nothing to the scribe, and were merely copied from the forms in use among the Craft, and that we must not insist too zealously in finding a secret meaning in them. It is notable, however, that the standard term “exalted” does not occur once in any of these books.

There is another word never once mentioned, and that is “Chapter.” None of the Carrickfergus Lodges makes use of any term in its Minutes to indicate that a gathering of Royal Arch Masons was known by a special name. Two entries, however, in the book belonging to Lodge 270 indicate that the brethren preserved a distinction of some kind:—

“Quarterly Meeting. Worl. John Holmes in the Chair
Robert Parkhill Arched & Knighted
Joseph Kirk Same Same
Same Meeting (Lodge in the Third degree)
James Laverty Reported by John Dorman.” (270. 17/Dec/1806.)

“Quartly Meeting—Wor John Holmes in the Chair.
William Willis, Sam Davidson and John Kinard Archd
and Knighted.
Lodge in the third Degree
George McFarran Past.” (270. 17/Dec/1808.)

As usual, in the Minutes of Lodge 917 we get more information: whether we dare build too much on it is another story. A gathering of Royal Arch Masons is called a Royal Arch Lodge in the Glenarm book in that portion preserved for the special records of the degree. What was, to my mind, undoubtedly the correct local term is used on two occasions, and no more:—

“3rd Novr. 1807 Grand Assembly of Arch Masons opened in due form. No business. Brothers McCaa & Crooks A.M. proposed to be knighted next Quarterly night. Brother McQuoid ordered to be summoned next Lodge Night.”

“2nd Feby 1808 Grand Assembly of Arch Masons opened in Due form the following Brethren R A M were proposed for Knighting Next Quarterly night Viz—Wm Darragh; Jno Gibson; Chas McVicker; Jno Campble; John Boyd; balotted for & accepted.
Brothers Croocks & McCaa formerly proposed were admitted as Knights Templarz.” (917.)

I call this phrase “Assembly” the correct local term, because I find it used on the Royal Arch Certificates issued by Lodges 43; 1012; and 253. It is also actually cut upon the R.A. seal of St. Patrick’s Lodge 653, Carnlough, which seal was made in 1812.

Since this essay was first drafted I have come across a striking confirmation of this theory. The Minutes of Royal Larne Lodge No. 615 always refer to a meeting of R.A. Masons as an “Assembly” till 1830. After that date it is called a “Chapter.” Some of the later Minutes of 1829 are actually re-written in the book in order to mark the changes in phraseology introduced by the G.R.A. Chapter on its formation.

In any case, the term “Assembly” may be said to have this in its favour, that it has an older traditional connection with the Craft than “Chapter.” I have found the latter term used, however, on Irish Lodge Royal Arch Certificates printed in Dublin of approximately the same date as the examples we are

considering: so if any claim is to be made for "Assembly" as the correct term, it can only have a local validity.

As it would not be right to conceal any fact which seems to bear against the theory I have just advanced, I have been informed by Bro. William Tait, of Belfast (whose fraternal kindness in letting me inspect books and seals from his private collection I cannot too gratefully acknowledge), that a certificate dated 1801 issued by Lodge 569, Strabane, commences:—"We the High Priest etc. of the Grand Chapter of Royal Arch, Excellent, Super-Excellent Masons, held under sanction of Lodge 569 Strabane etc." To me this simply conveys that this particular Lodge had seen fit to adopt the nomenclature used in Dublin: and as at this time two prominent Grand Lodge officers, the Grand Secretary and Deputy G.S., Bros. Gorges Darcy Irvine and Alexander Seton were Tyrone Masons, it would be strange if they had not brought their province more or less into conformity with southern usages.

The point I have raised concerning the name given to a gathering of Royal Arch Masons does not seem to me wholly unimportant, because if further evidence be forthcoming to show that the Royal Arch Masons of South and North differed in the terms they employed to designate the same kinds of meeting, it might be a step towards showing that they differed in more important matters as well.

The last Minute in point of date I have found referring to the Royal Arch being conferred in one of these Lodges occurs in the book of Lodge 43:—

"Worshipful John Huston in the Chair, when Brother Thomas Carey read the Degree of Past Master, Excellent and super-excellent Masons, also Arched, and consequently dubbed Knight Templar." (43. 25/Aug/1857.)

I shall conclude these extracts from Minutes dealing with the Royal Arch with one noting the conferring of the degree upon a brother who did not belong to the Lodge:—

"Quarry. Meeting. Worl. John Holmes in the Chair.		
Thomas Dun	Archd. and	Knighthd
John Parkhill	same	same
Samuel Fullertin	same	same
James McCay	same	same
Patrick Green	} same	same "
Londonderry Militia		

(270. 17/Mar/1807.)

It would not be difficult to find other examples of the same sort, which goes to show that the Royal Arch was really a law unto itself, though claiming its authority from the Craft Lodge wherein it met.

(b) *The degree of Knight Templar.*

Very little is to be gathered from the Minute Books I have examined with regard to this degree.

The presiding officer was known as the Captain General, a seventeenth century phrase to indicate a commander-in-chief:—

"Quarterly Meeting.
Worshipfull Robt. McAlpin Capt. General
In the Chair When Edwd. Close and
And. Shearer was Exellent and Super
Excellent A. K—T—" (43. 17/June/1842.)

"Being A Night of Emergency
the Worshipful John Huston Captn. General
in the Chair when Br Jas Stuart received
the Degrees of Excellent & Superexcellent Mason
and was duly Arched & Knighthd Lodge
Parted in good Order." (43. 23/Sep/1843.)

At the beginning of the nineteenth century there were at least three bodies claiming and practising the right to confer the degree of Knight Templar in Ireland:—

(1) The Craft Lodges in various places, without any authority save ancient custom.

(2) The Early Grand Encampment of Ireland, which in 1805 claimed to have been in existence for a century, and had been issuing warrants to various Lodges from about the year 1790 authorizing them to confer the degree.

(3) The Kilwinning Encampment which had been chartered in Dublin from Scotland in 1779 had also been issuing warrants to Lodges for the same purpose. Examples and photographs of these warrants will be found in Sir Charles Cameron's essay on the Chivalric Degrees.

Not a tithe of the Irish Knights Templar can have been made under theegis of one of these warrants.

In 1837 the Supreme Grand Encampment came into existence, just as had the Grand Chapter a few years earlier, with the blessing and approval of the Grand Lodge. It was enacted in the laws of the new body that the G.M. of the Craft was, if qualified, to be the Supreme Grand Master of the Knight Templar body, which seems to me to indicate a kind of family compact. In 1839 a law was promulgated forbidding a Lodge or Chapter of R.A. Masons to hold a council or encampment unless it had previously obtained a charter or warrant from the Supreme Grand Encampment. (A.R., 1839, p. 70, law 5.) On the 15th August, 1838, the Grand Chapter and the Supreme Grand Encampment entered into an agreement similar to that between Grand Lodge and Grand Chapter in 1834, whereby a Mason disciplined by the one body should, without further enquiry, be disciplined in like manner by the other. (A.R., 1839, p. 65.)

For many years subsequently there is little doubt that the country Lodges disregarded these new regulations almost completely. I shall offer you proof later that these degrees were conferred in the Carrickfergus Lodges at least as late as 1869.

It was the usual custom in Carrickfergus in the early part of the century to confer the degrees of Royal Arch and Knight Templar on candidates at the same meeting. There are instances, however, when they were conferred separately:—

“Lodge in Ample form Worshipfull Saml Murray in the Chair When Ers Wm Leech & Robt Cameron, were Raised from that Degree of Master, to that of Masters In the Chair, and Excellent and Super Excellent Royal Arch Masons. Likewise Eml Milikin, Hugh Conway, Robt Cameron and Wm Leech Was Duly Dubd. Knights Templars; when the Lodge was Closed and the Evening Spent in Harmony and Love.” (1012. 1/May/1816.)

Conway had been exalted 18th June, 1814, and Milliken 17th June, 1815.

“ Feby 28th 1826 When John Lunn was made		
a Knight Templar	G.M. Secty.	(George Morrison.)
Jno Lunn to pay	3.6	
and the Lodge	3.5	in whole John Lunn Accountable
	—	to the Lodge for his sum.”
	6.11	(1012.)

“ Being Quarterly Night also John Wilson in the Chair when Thos. Hamilton Jas Haggin & John Workley was went to the Length of Knights templars.” (270. 17/June/1815.)

I am not so sure that this last entry can be assumed to mean that the Royal Arch and other degrees were not conferred on the same evening:—

“ Being A night of Emergency the
Worshipful Robt McCalpin in the Chair, when
Brother John Magill was Duly admitted to
the Order of Night Templar and Br Edward Close
at the same time was Duly passed and
Raised and passed the Chair.” (43. 24/Nov/1841.)

Lodge 917. on the contrary, usually conferred the degree of Knight Templar at a meeting subsequent to that whereon a candidate was exalted. There are instances, however, of Temple matters being mixed up with other Lodge business:—

“Lodge opened in form this 6th day of June 1805 The Worshipful Master Wardens & Bretheren as follow present . . . Patrick McGill being ballotted for was admitted. He sd. Patrick McGill & Edwd. McCollum were entered apprentices. Bros J. Boyd, Jos McKibbin & Jn Hodges were dubbed into the Royal Encampment Knight Templars. The Master, Senr Warden, Past Master, Treasurer Register & deacons continued & B. McKibbin elected Jun. Warden.” (917.)

The following sequence of Minutes will give a good idea of the ordinary procedure in the Glenarm Lodge:—

“Royal Arch Lodge Opened in due form this 4th day of Novr. 1806 being Quarterly Night, Brothers D. Dale & D. O’Neil having been previously entered, passed & raised, this night past the Chair, were admitted Excellent & Superexcellent Masons, & then raised to the sublime Degree of Royal A.Ms. Resolved that this Lodge be adjourned to Thursday the 20th Inst. for the purpose of dubing into the Royal Encampment of Knight Templar the Bretheren proposed for this night together with the following Bretheren Danl Dale, Wm Davidson & J. Alexander. Resolved N.C. that all K.T. & R.A.M. to be Knighted on that night be & appear in L.R. precisely at 4 O.C. penalty 1/1.”

“At a Royal encampment of Knights Templar Opened in due form this 20th Novr. 1806, being an adjourned meeting from the last Quarterly Night, Brothers Eneas McAlister, Charles Dempsy, Alexr. Parker, Wm McClure, Wm Boyd, Jas Snoddy, J. Kerr, S. McCloy, Danl Dale, Wm David-on, James Alexander & John Haney, having formerly passed the Chair, admitted Excellent & Super Excellent Masons & raised to the Sublime Degree of Royal Arch masonry were this night dubbed into the Royal Encampment of Knights Templar.”

“12th December 1808 Jno Gibson & Jno Cambell knighted Jno Hanna, Hector McNeill, David McNeill, Adam McNeill, & Chas McKinley made R.A.”

Later in its existence Lodge 917 seems to have adopted the usual custom of conferring both Royal Arch and Knight Templar Degrees at one meeting:—

“6th January 1825 Lodge of Emergency Being Duly opened. When Brs Daniel Murphy Willm Thompson Pat Queen Jas Coghlin Arthur McDermott David Muse And Alex McDonnel Being Duly Ballotted for Recd the Degrees of Royal Arch Excelant And Supper Excellent and Knight templars.”

Lodge 653. Carnlough, in the only one of its Minutes which has been preserved on this subject seems to have adopted a division of the degrees like its neighbour in Glenarm. This Minute has already been quoted.

The meeting of Knights Templar within the Lodge was known as a Grand Encampment:—

“2nd August 1808 Grand Encampment of Knights Templar formed agreeably to our by Laws, & all business deferred to next Quarterly night. Resolved that no A.M. can become a K.T. until all lodge dues be paid.” (917.)

This name is in accord with the title assumed by the oldest body of organised Knights Templar in Ireland, the Early Grand Encampment. The same style is assumed on the Certificates of the Carrickfergus Lodges, and we have already noted the formation of the Supreme Grand Encampment in 1837. I think we may assume that when the term 'Assembly' is applied to a gathering of Knights Templar in Ireland it is due to an error confusing an Assembly of R.A. with a Grand Encampment of Ks.T. The association of the two titles on the joint Certificates might, and occasionally did, lead to confusion. To this I ascribe the presence of the word Encampment on certain Irish R.A. Seals which I have seen.

(c) *Other degrees worked in the Craft Lodges.*

It would be a simple matter to show from other sources that the North of Ireland Lodges at the close of the eighteenth and beginning of the nineteenth centuries were working degrees such as the Knight of Malta, Knight of the Mediterranean Pass, Mark, Red Cross, etc., still conferred in that country under different governing bodies, and also other degrees which now are not given in Ireland, such as the Ark and Priestly Order of Melchizedek, better known locally as the degree of Pillar'd Priest. However, as we are mainly concerned with the evidences preserved in the archives of the Lodges dealt with in this essay, it will be better, as far as possible, to confine the enquiry to these sources of information.

There is no allusion to the degree of Knight of Malta in the Minute Books of the Carrickfergus Lodges. I think this negative evidence dare not be accepted as proof that the degree was not known there. On the same analogy we might assume that the degree of Pillar'd Priest was unknown in that neighbourhood because only two allusions to it are found in the local Minute Books and they are inconclusive:—

As regards the Knight of Malta we have an early Minute of Lodge 917, which, though its phrasing is somewhat equivocal, shows in my opinion not only that the degree was commonly conferred in Glenarm, but must have been fairly common in Antrim at the time:—

"Royal Arch opened in Due form this 4th May 1813 Being Quarterly Night Br William Murphy Brother Hugh Greer Jas McCay Br Jas McClister Passed the Chair And admitted Excellant And supper Excellant Massons And arived to the Degrees of a High Knight Templars and Knights of Malta. Arched & Knighted Willm Murphy, James McClister, Jas McCay, H. Greer And Holmes—Malta—Jno McNail, Jas Parks, Patt Magee, Hugh Murphy, Pat McGavock, Wm. Boyd.

Strange Brethren arived To the Degrees of a Royal Arch, David Mills. Paul Robinson of 964 (*Broughshane 1805-1899*) And obtained the Degrees of a High Knight Templar And Br. Mills a Knight of Malta Br Pat McCombs 593 (*Carnfinton*) Malta; And Robt Wright 422 (*Ballinderry Church*) Templar; Chas Swane 999 (*Markstown near Ballymena*) Templar."

The names in brackets have been added by me. Lodge 593, Carnfinton, hailed from Rasharkin Parish in the remote west of County Antrim; Lodge 422, Ballinderry Church met in County Londonderry; Lodges 964 and 999 were probably Lodges of the Seton Creation and had their domiciles in County Antrim. It would thus appear that the Malta degree was not confined to Lodges which met in a large town.

The next mention of the Malta Degree in the Minutes of this Lodge occurs some years later:—

"20th June 1825 Brs David Mure & Br Alex McDonnel Being Duly Pallotted for, Recd the Degrees of Sir Knights Templers and Malta and Priestly order. Signed by order Joseph Pepper sety." (917.)

This is the only record I have found in these Minute Books of the degree of Pillar'd Priest being conferred in an ordinary Lodge. It was usually worked in what was known as an Union Band, an association of Masons formed in connection with the Craft Lodges, two or three Lodges sometimes combining to form one Band.

Two references to this degree occur in the Minute Book of the Eden Lodge:—

“Agreed the Different Lodges be invited
to join in publick procession and to hear
a sermon to be Delivered By ——— Agreed that
the white order of Freemasonry be
Installed in this Number.” (1012. 27/Dec/1844.)

“Resolved that the following members do meet on Saturday
Evening February the 7th John Gallagher
Wm Maxwell F. Kenedy Wm Hagan
John Lun Jas Close Robt Busby
Jas McNeight Jas Hogset to Have
the order of the white installed in
this number 1012.” (1012. 25/Jan/1845.)

No reference to the Priestly Order occurs in the Minute Book of Lodge 43, yet as a matter of fact a flourishing Union Band existed in that Lodge. Some of its seals are still preserved, and I exhibit original impressions of the complete set.

The custom of these Union Bands undoubtedly was to keep their own Minute Books, which in two instances have come into my hands in connection with other Lodges; thus there would be no necessity for their transactions to be entered among the ordinary records of the Craft. This Priestly Order of Melchizedek, Pillar'd Priest's Degree, or High Knight Templar Priest, for it went by all three names, was extremely popular in the North of Ireland. Countless sets of seals are extant owned by the different Lodges that belonged to or had formed one of the Union Bands. Sometimes, as has been said, two or three neighbouring Lodges would combine in one Band, but often enough a Lodge would conduct its own. I have seen several manuscript rituals of the Order, two of them having Minutes of the proceedings attached. The earlier Minute Book, which is in very bad condition, dated from 1821 and belonged originally to Parkgate Union Band 776. It contained little of interest. The later example, dating from 1840, besides being well preserved and curiously embellished by some local artist, gave in the pages devoted to the Minutes some very welcome and unexpected information. This particular Union Band did not confine itself to the degree of Pillar'd Priest, but also conferred various others as well:—

“1844
9th Decemr. Being A Night of Imergency when the
following Brethren Recd the Degrees of Fremasoury
herein after mentioned——
which is the Knits of——
St Peter Knights Malta Elisian Knights
Ark Mark Mediteranean pass Red Cross &c &c.”

“30th January 1846
. . . . Wm Thompson
Received the following Degrees——Knights of St Peter
Ark & Mark Medeteranian Pass——Master Architect
of the White Stone.”

“26th February 1846
Being a night of Imergency when Brother
William Thompson Received the following
Degrees——Knights of Malta Knights of Death
Red Cross——Elezian Knights.”

“ 1844 December 24th Being a Night of Imergency
When the Following brethren Recd the Degrees
of the Nights of Death of Master Mason Architect
of the White Stone & Paid the Expences of said
Membrs Present.”

Note.—Some of these degrees were commonly conferred under the ordinary Craft Warrants in Ulster Lodges at a much earlier date. I consider that they betoken the influence of Scots Masonry.

The interest of these passages to us consists in this: they show certain degrees to have been common in the North of Ireland eighty years ago which since then have fallen into disuse and are no longer conferred anywhere in that island. No Irish Pillar'd Priests nowadays assemble in their Bands of Union, and the side degrees they conferred upon initiates are vanished as completely as last year's snows.

(d) *Documents relating to these Degrees.*

The first half of the nineteenth century was a very important period in the history of Irish Masonry, because during it the Grand Lodge of Ireland aimed at, and finally obtained, a control over these higher degrees, which, as we have seen, the subordinate Lodges were accustomed to confer without any supervision whatsoever.

Even after the establishment of the new governing bodies many of the Craft Lodges continued in the old way of working the Royal Arch and Knight Templar Degrees. We have seen that as late as 1857 St. Patrick's Lodge No. 43 records the conferring of these degrees in its minutes. Indications, however, are not lacking that for some considerable time prior to this it had begun to be considered inadvisable to chronicle such activities in the Minute Books of a Craft Lodge. Though 1857 is the date of the last entry of the kind, the practice evidently went on as before to a later period. A certificate is extant on the form shown here this evening granted by Lodge 43 to Bro. Dorman in 1866, and in the Masonic Hall of Carrickfergus hangs a replica of the other form exhibited which records that Bro. William Larmour received the Royal Arch and Knight Templar Degrees in Lodge 253 on the 21st June, 1869. Such survivals of old customs are now utterly extinct but it might not be impossible to find members of the Craft still living who in their youth had taken part in such illegal doings. Indeed, one of them, the aforementioned Bro. William Larmour, only died a very few years ago.

So much for the Lodges which did not accept the newly-formed Grand Royal Arch Chapter at its own valuation. Amongst those who conformed, the new *régime* must often have been a source of disappointment and regret for the good old days. To understand this we must consider the circumstances of the majority of the country Lodges. Their members, as a rule, were poor men and unable to afford high fees of honour for exaltation or knighting. A few extracts from Lodge documents will illustrate the modesty of the demands made upon the aspirants' purses:—

“ 30th october from Br McKeen for A.K. (*Arching & Knighting*)
5s.5d.” (43. 1820.)

“ 1825
17th December
Cash from Jno McDowell for A & K 5:5
Cash from Jno Connor for Dto. 5:5
Cash from Thos McDowell for Dto. 5:5 ” (43.)

“ June 9th 1838 W. Campbell paid 3s.6d. which
made up 5s. for him getting the high
degrees R Busby paid 2s. which made him
owe paid 3.6 due 1s.6d.” (1012.)

“February 10th 1844
 Being Lodge night B Thomas Hogset in the
 when Wm Hagan Wm Maxwell and ———
 Hamilton Wallace was made past masters an
 an exelent and superexelent arch masons and
 Dubbed knight Templers of that right
 worshipful order W. Hagan paid 5s. for the
 Wm Maxwell paid 5s. and Hamilton
 Wallace paid 2s.6d. for this nights instruct
 ions Hamilton Wallace to pay 2s.6d. next Lodge
 night . . .” (1012.)

Of course, the fees charged were not always so low as this, and Lodges fixed what sums they pleased in accordance with the social status of their members. Nelson Lodge No. 18, Newry, for example, in 1809 demanded for each of the higher degrees one guinea and a half from its members, and from Masons not members of the Lodge two guineas (*History of Lodge XVIII.*, by Francis C. Crossle—Newry, 1909, p. 28); while in 1794 the fee payable in Banagher Lodge No. 306 for the degree of Royal Arch was £2. (See Bro. Twiss's essay *ut supra*).

When the Grand Royal Arch Chapter gained power enough to enforce its decrees it fixed the minimum sum for which the degree of Royal Arch might be given. In 1839 this minimum fee was fixed at £2 (A.R. 1839, p. 65); and this was subsequently increased to £2:10:0 in 1858. In the former year the minimum fee for which the degree of Knight Templar might be given was fixed by the Supreme Grand Encampment at two guineas. (A.R. 1839, p. 72.) Such sums were beyond the command of a great many country Masons, and the discontent of the older brethren is plainly, if somewhat prolixly expressed in the following draft of a letter sent to the Grand Lodge of Ireland by St. Patrick's Lodge No. 216, Carnlough, some time in the year 1847:—

“Carnlough Lodge Room

Sir & Brother

since we Recvd your Letter of Regulations Respecting R.A. Masonry we think it strange that the long known name Masonry should be so far Changed as by some it seems to be/ we have Certificates in our Lodge Room with Visiting Brethren for Both R.A. Masonry and Knight templar, Granted 9 or ten years ago by the G.L. without any Extra Expence watever, our Lodge was Installed on the 6th Feberuary 1809 our Warrant then was No. 653 and on the 2nd July 1818 No. 216 was sent in Lieu of the one we held before and the members Transferred Clear of Expence on Acct of a mistake of the G. Lode there was no word all this time (say 40 years ago) nor till of late of sutch taxation among the Brethren,

(but now it Reminds us mutch of the Amendment Bill¹ now proposed on the Poor Law to Punish the Honest & Industrious and Reward the Guilty) [*part in brackets erased*]

when we heard that an Arch Warrant must be obtained we wrote for it got it and paid it, since and before we had it we had given the degrees of both A. Masonry & Night templar to Many of our Worthy Brethren of our No. who wished to be advanced in the Order and thought it no Crime as it was Common in our Neighbouring Lodges, what we gave in that way we can not Recall, some time ago Masonry was what it ough to be still, A Brother though Begging We'll not disown, but it Appears that in a short time it will only Belong to a Certain Class of Men who has Money plenty but a tradesman or Labouring Man that has not that he must want it, let him be Ever so good and Clever in Every other way they must want the Knowledge of what was formerly gained by Honesty and Industry—therefore it is our Determination since we feel unable to live up to those new

¹ Irish Poor Law Amendment Act 1847.

Regulations to be as our Neighbouring Lodges are for the Cheif of our Members are Living by their Industry and has not mutch to spare in that way and when we pay £1:10s. yearly for a private place to meet in and 10s. to the grand Lodge we think it is Enough, for since Processions was Prohibited by the G.L. there are few thinks there is sutch a thing in our place as Masonry, so if you please give Credit to our blue No. for the 16s. you Recvd last and send our Acct and we will Remit the Ballance as we are unable to answer sutch Demands as you speak of."

While the foregoing letter exposes the grievances which were patent at the time to the country Masons, it must not be allowed to pass without showing the reverse side of the picture. The institution of the Grand Royal Arch Chapter and the Supreme Grand Encampment (since known in Ireland by a variety of names, for which see Sir Charles Cameron) was extremely beneficial to the Order generally by attaining uniform working in and heightening the dignity of the degrees under their control. The history of the Knight Templar Degree in Ireland is that of extremes succeeding extremes. While less than a century ago it was conferred indiscriminately in the Lodges, it has now become very select and is looked upon as a reward for good service as fellow and companion. Undoubtedly Irish Masonry has been the gainer by the advent of a central governing body.

To conclude this section, the main facts to be remembered about the authorities which now control the Royal Arch and Knight Templar Degrees in Ireland are these, that while to-day they are jurisdictions absolutely distinct from the Grand Lodge, in their beginnings they cannot be regarded as much else than committees of control working in connection with it. That such control at the time they came into being was highly desirable has, I think, been very amply illustrated by some of the Minutes presented in this monograph.

MINUTES REFERRING TO THE GRAND LODGE.

(a) *Dues to Grand Lodge.*

The dues payable by each country Lodge to the governing body at the beginning of the nineteenth century consisted of an annual charity tax of 10/10 (A.R., 1817, p. 32) and fees payable to the Deputy Grand Secretary of 2/8½ for the registry of every Master Mason, 1/1 for registering a joining member, and 2/2 for every Grand Lodge Certificate issued (A.R., p. 16). These fees were increased at various times and in 1858 amounted to an annual levy of £1 or £1:10:0 according to the size of the Lodge, 10/- for registering a Master Mason, 5/- for registering a joining member, and 2/6 for every Grand Lodge Certificate, except a Past Master's, which was charged 5/- (A.R., 1858, Laws 111 and 117). The Minute Books and Lodge accounts are full of references to these dues payable in Dublin. They were not always regularly paid:—

"Lodge Room Septembr 5th 1811 at a meeting of the Commatee of Lodge 917 The following Relusitions were agreed upon firstly that all Brethrin that Does not attend and pay off all their Just Dues Cannot be Concidred as Brethren in this Lodge Secondly that all Brethren must pay for their Regestry and Certificates in the grand Lodge what Ever Sum may be Required thirdly that we have sent Six years and half Dues to the grand which Were Due—June last £3:10:5 forthly Sent off to the grand Lodge for Regestreys & Certificates the sum of one pound—fifthly that we think proper to fine the absent Commatee Men for their non attendance in the Sum of tenpence Each."

It appears to have been the custom to make the brethren pay these fees for their registration and certificates:—

"1831 July 23 Oare ardis (*Orr Ardis*) Paid 2s. for his Grand Lodge Setificate and it was to be send for the first that was sent for." (43.)

"From Marriot Burnham G.L. Certificate 3:7." (1012. 24/June/1832.)

Many instances of these dues being sent to Dublin occur in the Eden book:—

“Sent to the Grand Lodge 1/6.” (1012. 11/Jan/1826.)

“Decr. 14 1841 met to write a letter to Dublin and wrote it enclosing £2.” (1012.)

“December 10th (1850) Thomas Hogsed and Richd Hill Met to write to Dublin Sent wane pound to the Grand Lodge which leaves 15 s and 2 pence in the Chest.” (1012.)

“Sent 2 pounds to Dublin & 1 shilling for postag And Expence left 5 shillings in the Chist.” (1012.)

When there was not enough cash in hand to pay these dues the following method of raising the wind was sometimes adopted:—

“August the 4 1833 Lodge met in due form the Worshipful Nathaniel English in the chair when it was unanimously agreed that we should advance one shilling each for the purpose of sending up to Dublin—members names who subscribed N. English, Thos Hogset, E. McIntosh, Jas Magill, J. McFerran, Jas McKay, J. A. McCay—we wrote to Dublin & sent up one pound leaving fifteen shillings and three pence due to the grand Lodge.” (1012.)

“when all the members present agreed to pay 1s. each on the next night of meeting which will be the ninth of June in order to send up some cash to Dublin

The Master to have all the absent members summoned for that date.” (1012. 2/July (*sic*) / 1855.)

“June 9th 1855

The members met and gave

1s.0 each and on the 10th wrote to Dublin

and sent £1:0:0.” (1012.)

As will readily be understood a great many of the Lodges were often in arrears. A circular issued by the Grand Lodge in 1829 draws attention to the penalty:—

“NOTICE Lodges being Three Years and Upwards in Arrear of Grand Lodge Dues will be Cancelled if they do not remit same, and make regular Returns before 24th June 1830.”

This language makes us suspect that defaulting Lodges were numerous about this time.

(b) *Returns made to Grand Lodge.*

Under Law XX of the 1768 Regulations the country Lodges were ordered to make a return of their officers and members on or before St. John's Day in June each year. (A.R., 1782, p. 68.) By 1817 the returns had become more onerous. Master Masons and joining members had to be registered within six months, and a list of officers and members had to be sent to the Grand Lodge twice yearly on or before St. John's Days. (A.R., 1817, pp. 32-33.) While the officers of Dublin Lodges might not be installed without the approval of the Committee of Charity and Inspection, the country Lodges were under no such restraint. This law held good during the whole period under review, but has since been altered, and now the three principal officers of every Irish Lodge must be approved by the Board of Charity and Inspection before installation. (Law 119.) A curious difference from the English practice as regards installation will thus be noted: the elections in all the Irish Lodges take place at the same season and the installations on or after St. John's Day in Winter. (Law 117.) In view of this and other differences it seems to me, generally speaking, that the Mother of Grand Lodges trusts more to the discretion of her subordinate Lodges than does her eldest daughter across the Irish Sea. I have pointed out several instances in this essay of how the latter gradually drew the reins more tightly during the course of the last century, and we are not without indications that the stricter control was necessary and desirable.

The Grand Lodge of Ireland gave more latitude to her country Lodges than to those in the Metropolis. The latter on failing to pay their dues were suspended at the end of one year and cancelled at the end of two: the former were censured at the end of one year, suspended at the end of two, and cancelled at the end of three. (A.R., 1817, p. 34.) In spite of this the returns by the country Lodges were too often not made punctually. A Grand Lodge circular of 1824 alludes to this:—

“The Grand Lodge requires the several Lodges to return their Officers and Members on or before St. John’s Day, 27th December 1824, and the Grand Lodge hereby *remits all fines* for neglect of sending returns, *heretofore* incurred by such Lodges as comply with this Order in the time prescribed.”

A circular of 1827 states:—

“Lodges to be fined 5/- for not making proper returns on each St. John’s Day. No excuse can be admitted for non-compliance at 24th June.”

These returns were not sent to Grand Lodge without some laying together of heads. We have hints of trouble in Lodge 43 at the beginning of 1827: “Ordered that a Letter be forwarded to the G: Lodge as soon as possible.” (13/Jan/1827.) On the 27th December previous the Lodge had not opened owing to non-attendance of members, and probably owing to this abortive meeting the proper returns had not been made to Dublin in due time:—

Lodge 1012 provides the following Minute:—

“July the 6 1833—being Lodge night it was agreed on the preceeding night that we should write up to Dublin, but in consequence of the worshipful not attending, it was postponed until next night of meeting, we took a glass of punch no other business being done and all parted in good Harmony.”

Other entries show how serious an undertaking this writing of letters appeared to the members:—

“N.B. to write to Dublin on Feby. 11 at 3 o’clock.” (1012 10/Feb/1838.)

“Wrote a letter for the G.L. and left it for inspection.” (1012. 12/Aug/1839.)

“It was agreed to write to Dublin on Sunday Decr. 12.” (1012. 4/Dec/1841.)

Further allusions to making these returns are found in the other Minute Books:—

“30th May 1822 Lodge opened on the 3rd Degree of masonry when Br John Thompson was Duly Ballotted for was sent In as Master for the ensuing six Months.” (917.)

“it was also agreed that a Commitee be appointed to investigate into the Queries sent to us from the Grand Lodge Dated the first of August.” (43. 28/Sep/1823.)

Another matter giving rise to correspondence with Dublin at times was the reporting of contumacious brethren:—

“Jany. 3d. 1818 at a meeting of Committee Appointed by Lodge 1012 Composed by the Fowling Members Viz. *etc.*

The Folving Resolutions was agreed to

1 Resolved that we will Imediately proceed to take proper Steps to get in the Debts belonging to said Lodge

2 That if those that are in Debt does not pay that we will make a Report to the G.L. of Ireland of there misconduct.” (1012.)

I think the following entry also refers to the same procedure, the word “Grand” having been omitted before “Lodge” by a slip; but it may, of course, refer to action being taken by the Lodge itself:—

“ it was resolved that any Brother sitting a summon should be returned to the Lodge for Correction.” (1012. 14/July/1827.)

In 1820 the Glenarm Lodge threatened similar action in the case of a member charged with embezzlement.

These early instances of sending in names to Dublin for disciplinary action are interesting, because the usual practice at this time was, as we shall see in many cases, for each Lodge to sit in judgment not only upon its own members but also sometimes upon the members of other Lodges. The Irish Constitutions at the beginning of the nineteenth century gave wider powers to Lodges in this respect than they possess now. The laws bearing on the matter were as follows:—

“ At the Grand Lodge Meetings, all matters that concern the Fraternity in general, particular Lodges or individual Brethren are to be gravely, maturely and sedately considered of, here also all differences that cannot be accommodated privately, nor by a particular Lodge or Lodges, are to be decided and if any Brother thinks himself aggrieved by the decision, he may appeal within six months to a subsequent meeting of the Grand Lodge, he leaving his appeal in writing with the Grand Master, the Deputy Grand Master, the Grand Wardens or the Grand Secretary, but there shall be an interval of one month between the time of leaving his appeal and its being read in the Grand Lodge, that the Pursuivant may give timely notice to all parties concerned, unless in cases of necessity, or when the parties are all present.” (A.R., 1817, Sect. 1st, XI.)

“ If any Brother so far misbehave himself as to disturb the good order and good feeling of his Lodge he shall be thrice duly admonished by the Master and Wardens in open Lodge, and if he will not refrain from his imprudence, and obediently submit to the advice of his Brethren, he shall be treated according to the By-laws of his own Lodge, or in such manner as the Grand Lodge shall think fit, and when any Brother is excluded from the Order, for mal-practice or breach of Masonic Duty, information shall be sent forthwith to all the Lodges of the City of Dublin, and as soon as convenient to those in the Country.” (A.R., Sect. IV., XXVIII.)

“ No Committee of enquiry will be ordered on any complaint addressed to the Grand Lodge, unless such complaint is certified to be of a nature requiring Masonic Investigation, by the signature of the Officers and seal of a regular Lodge—this does not apply to cases of appeal.” (A.R., Sect. IV., XXXIV.)

The next, Law XXXV., gives the scale of expenses payable to such a Committee of Enquiry if appointed by the Grand Lodge, and concludes:—

“ such expence to be finally chargeable on the person or persons who shall be adjudged to be in fault, and who shall be under the penalty of Suspension until same is discharged; the deposit to be then refunded to the Complainant or Complainants, provided he or they are intitled thereto.”

An excellent example of the procedure outlined in these laws is to be found in the Minutes of Lodge 270 at a period prior to the formation of the Grand Lodge of Ulster, which makes us certain that the entries refer to action taken by the regular Grand Lodge and not any usurping body.

A Mason called John Fairfoot seems to have been tried by True Blue Lodge No. 253, Carrickfergus, and found guilty, whereupon the Lodge published the usual sentence of exclusion on him in an advertisement warning all Lodges against admitting him as a visitor or joining member. Lodge 270 took up the cudgels on his behalf:—

“ Lodge of Emergency the Worshaple E. Millikin in the Chair—
Resolved that a Committee be appointed to draw up a Memorial to the Grand Lodge—on the application of John Fairfoot—in respect to

his Name having been published in the News papers—by a Committee of Lodge *No. 253.*" (270. 4/Nov/1807.)

Accordingly at the meeting on the 14th November, 1807:—

"The Committ appointed on the 4 Ins. Submitted their meml. to the Lodge—which was Ordered to be forwarded to the Grand."

The Grand Lodge evidently appointed a Committee of Enquiry, which probably met in the Lodge-room of No. 651, Whitehouse:—

"Officers of the Lodge attended at John Bells (W. House) in consequence of a summons from Br Edward Alexander of Belfast who was appointed secry to a Committe autherised by the *Grand Lodge* to Investigate the Charge prefered by Memorial against the *Master &c of No. 253.*" (30/Jan/1808.)

The findings of this Committee were reported to Lodge 270 on the 2nd March, 1808:—

"Recd the Decision of the Grand Lodge on the report made by their Committe appointed to Investigate the Charge against *No. 253*—first that J. Fairfoot be Restored to the Rights of Masonry—Second that 253 be suspended—third that Char Stuart John Mullholum and Alexander McKown be Excludcd—fourth that No. 270 had acted from Masonic principals in brining the accquaction against ~~said~~ the Master &c. of said No."

The suspension of Lodge 253 does not seem to have been permanent, probably it only lasted till the expenses of the Committee of Enquiry were paid. It seems likely that the erring Lodge made due amends to the injured brother; at all events the mediation of Lodge 270 in restoring harmony was sought and granted:—

"Lodge of Emergency. Wors John Holmes in the Chair.
at the request of Certain Members of *No. 253* attended in their Lodge Room for the purpose of Reconciling a misunderstanding in that Lodge." (18/June/1808.)

I have quoted these Minutes at length as they show the procedure in vogue when an appeal was made unto Cæsar before the days of Provincial Grand Lodges.

When the Seton Secession movement began to die out, the Grand Lodge instituted local Grand Committees to superintend the affairs of various districts. The formation of these committees seems to have been largely voluntary, and instances are on record of Lodges refusing to have anything to do with them. That one of them was active in East Antrim soon after their first appearance is shown by an entry in the Minute Book of Lodge 270:—

"Lodge met in Due form the Worshipfull Jas Quinn in the Absence of Thos Lettimer In the Chair the Delegates of this Lodge Attended the Grand Committee at ~~Mrs~~ Lodge 282." (2/Nov/1816.)

Unfortunately there is no record of what subjects were discussed at this committee. It is certain, however, that in such gatherings we have the idea of the future Provincial Grand Lodge. References to such meetings occur frequently in the accounts of the Lodges:—

"Augt 29. 1819 Paid to James Pinkerton and John McFerrin for going to Belfast to Comitey 3/4." (1012.)

At dates very much later we still find committees being appointed by the Grand Lodge to deal with local matters:—

"Lodge in good order W. Jas McBride in the Chair
that a Deputation from Lodge 43 should Attend a meeting of the

Different Lodges assembled in Straid on tuesday the 24th inst by Request of the G: Lodge agreed." (43. 21/Jan/1837.)

In another section I shall give instances of what penalties Lodges used to inflict on their members when the trials took place without any reference to the Grand Lodge.

(c) *Orders issued by Grand Lodge and changing Laws 1804-58.*

Among the mass of documents preserved in the archives of these Lodges not the least interesting are the circulars issued half-yearly from the Grand Lodge containing recommendations, reminders and orders to the subordinate Lodges. Two of these are so important, and show a line of action adopted so unparalleled before or since in the Masonic history of these islands that no apology will be needed for quoting them at length, particularly as they resulted in some of the Lodges noting the peculiar circumstances of the time in their records, which would be unintelligible but for a knowledge of these circulars.

There was much unrest in Ireland about this time, and from 1822 till 1824 the Habeas Corpus Suspension and Insurrection Acts were in force. By the terms of the latter Act there were severe penalties for leaving one's house from one hour after sunset till sunrise, for administering illegal oaths, and for meetings by night in public-houses. It was probably in view of clauses such as these in the Act that the Grand Lodge issued a circular on the 1st August, 1823, prohibiting Lodge meetings. I have not found a copy of this among the documents I have examined, but its terms can be inferred from the one now quoted at length:—

“GRAND LODGE OF IRELAND

4th December 1823

WHEREAS

On 1st August last it was deemed prudent to make an Order to suspend the Meeting of Lodges, and whereas it is now necessary for the Election of Officers of the Masonic Order in Ireland, that the said Order of Suspension be for the present rescinded.

RESOLVED

That the said Order of Suspension is hereby rescinded for the purpose of Election and Confirmation of Officers.

RESOLVED

That it is expedient that each Lodge in Ireland, do Meet forthwith. Elect Officers for the ensuing half-year, and transmit Returns as usual for St. John's Day, 27th December inst.

Under existing circumstances it is recommended that on the ensuing Election, the choice of Masters shall be of such Brethren as have previously served that Office, and due caution shall be observed that there be no infringement of the Law of the Land.

By Order of the Grand Lodge

J. WILLIAM HORT Grand Secretary

WILLIAM FRANCIS GRAHAM D:G. Secretary

Brethren are hereby informed that a Petition to Parliament, on behalf of the Masonic Order, is in preparation. Copies thereof will be forwarded as soon as possible, to the different Districts for Signatures, with directions for future proceedings.”

Happily the rulers of the Craft discovered that they had been unnecessarily timorous and were able to countermand their own order the next year:—

“GRAND LODGE OF IRELAND

Dublin, 4th November 1824

The unprecedented circumstances which have recently occurred to Masonry, render it imperative on the Grand Lodge to address the Brethren, and arouse to a sense of duty, those who have fallen into a state of APATHY or Negligence.

The Grand Lodge regret having made an Order for suspending the meeting of Lodges, it not having had the effect which was expected, namely, an exemption of the Order in Ireland, during the last Session of Parliament, from the Act of the preceding year.

It having been ascertained from authority, that Government had not contemplated the Masonic Order, in framing that Act, the Order of Suspension was premature and unnecessary, therefore the Grand Lodge rescinded said Order in June last, of which the Lodges had notice.

The Grand Lodge now call on all MASTERS of LODGES, PAST MASTERS, and WORTHY BRETHREN, as they value the ties that bind the Fraternity, to rally in their respective Lodges, resume their Masonic Labours, give their assistance in promoting and disseminating Brotherly Affection, and not suffer by Unmasonic Coldness the Ancient and Noble Craft to languish in Ireland, where it has so long flourished with HONOR and LOYALTY.

Every Mason must be convinced, that the Grand Lodge would not have resumed their regular meetings, or call on the Lodges to resume theirs, unless under the most PERFECT CONVICTION of its propriety.

The Grand Lodge enjoins and commands the several Lodges and Brethren, to adhere strictly to Masonic Principles, and not to suffer either Political or Religious subjects to be discussed at any meeting of the Craft, either stated or occasional.

The Grand Lodge was induced to prohibit the Procession of Masons on last St. John's Day, being apprehensive, that such Exhibitions would not be agreeable to the Constituted Authorities, and that in the then state of the Country, they might, in some places, have excited riotous opposition, but the Grand Lodge will hereafter permit Lodges to have Processions, in every district where sanctioned by the Magistrates thereof: but in no instance shall a Procession take place without the permission of the Magistrates being previously obtained.

Be it also observed, that in any, and every case of Procession, of what nature soever, the Grand Lodge do most strictly prohibit the playing of Party Tunes, or the exhibition of Party Colours, under the most severe censure.

The Grand Lodge is much concerned, that the exhausted Funds of the Order has, for many months, precluded the possibility of dispensing relief to their numerous distressed Brethren and Widows, but looks forward with confidence, that a renovated spirit in Masonry, will create a Fund, to enable the Grand Lodge to resume that glorious part of its duty, the relieving the wants of the necessitous."

On St. John's Day in Summer, 1824, Lodge 43 notes in its Minutes that it did not march in procession owing to the prohibition from Dublin. The record is rather curiously worded:—

"According to the submission of our Grand Master the Duke of Leinster our revered G.M. we as a Lodge, we did not go contrary to the order given by him from the letter received 3rd June 1824. we now co-operate with the R.W. the Grand Lodge as usual in meeting prohibiting all public processions untill further orders."

This entry is the more noteworthy because the Lodge had not obeyed the previous circular, but had continued holding its meetings as usual. Lodge 1012 also met all through the second half of 1824, though there is no record of meetings earlier in the year. The necessity of obtaining leave from the local authorities for processions is alluded to in its Minutes:—

“ Feby 25th 1826

Lodge met in Due form Worshipful John Cellar in the Chair when Brs John McFerran and James Reid were appointed Delegates to go the Dy. Mayor to ask for Liberty to have a procession in Publick on next saint Johns Day.” (1012.)

The whole of this prohibition incident is, I should imagine, unique in the history of the Craft in these islands. The action of the Grand Lodge of Ireland, however drastic and ill-advised it may seem to us now, was probably induced by certain unfortunate events that had happened in connection with the Order during the closing years of the eighteenth century, whereto I shall make no allusion here, most of the information I have collected on the painful subject having been put on record in a place where it will always be available to the Masonic student.

It may be useful in this place to give a short summary of the principal changes in the Irish Constitutions which were adopted during this period:—

- 1816 Disqualification of any innkeeper to serve as W.M. of any Lodge meeting on his premises.
- 1823 Limitation of the term during which a W.M. might retain the office.
- 1829 The prohibition of all Masonic processions in public.
- 1829 Prohibition to make illiterate persons Masons.
- 1829-36—The new regulations with regard to the degrees of Royal Arch and Knight Templar, which have been dealt with at length.
- 1829 The admission of certificated Past Masters to full membership of Grand Lodge, and 1837 the removal of that privilege from Master Masons of the G.M.L.

VI.

THE GRAND LODGE OF ULSTER.

We now come to deal with Minutes that refer to the formation and proceedings of the Seton Secession, commonly known as the Grand Lodge of Ulster. Much information about this movement is already in print and obtainable by the Masonic student. It is imperative, however, in this place to set down a few leading dates and events so that they may be fresh in our minds. I follow the chronology given in *The Grand East of Ulster* by the late Bro. Francis C. Crossle (Transactions of Lodge of Research, 200, Dublin, 1920.)

8th May, 1806, Alexander Seton, Barrister-at-law, Deputy Grand Secretary was dismissed from his post by John Leech the new Grand Secretary, who had succeeded D'Arcy Irvine, who had appointed Seton in 1801. Seton on his dismissal refused to deliver up property of the Grand Lodge which was in his possession, including the book containing the register of lodges, seal of Grand Lodge, the plate for printing certificates and a great number of cancelled and suspended warrants, or to account for money received by him from Lodges on account of warrants and contributions to charity.

5th June, 1806, there was a tumultuous meeting of Grand Lodge, when a number of Masons from the North attempted to depose Leech, G.S., and Boardman, G.Treasurer.

2nd April, 1807, Seton was expelled from Grand Lodge and thereupon formed a rival Grand Lodge in *Dublin*, retaining possession of the Grand Lodge property he held and obtaining possession for a time of the Grand Lodge Lodge-room in Taylor's Hall, Back-lane. This spurious Grand Lodge issued circulars to all regular Lodges and being in possession of Grand Lodge seal and books must have imposed on many remote Lodges for a time. It summoned a convocation of Masons to meet on the 12th November, 1807.

10th February, 1808, Leech, G.S., filed a Bill in Chancery against Seton, demanding restitution of Grand Lodge property, an account of money received

by him on behalf of G.L., and an injunction against him issuing certificates in the name of the Grand Lodge. Daniel O'Connell was junior counsel for the Grand Lodge.

7th April, 1808. At this date the true Grand Lodge is found in possession of its premises once again. At a meeting held on this date Seton was restored to the rights and privileges of Masonry on the motion of the Grand Master, Lord Donoughmore, ancestor of the present G.M. of Ireland.

1808. At the Summer Assizes in Tyrone Seton brought an action against W. F. Graham, the new D.G.S., for publishing his name as having been expelled from the Order. The jury found for the defendant, which verdict was upheld on appeal. This trial would seem to show that Seton had become irreconcilable and that the action of the Grand Master was kindness wasted.

6th June, 1808, the Grand Lodge of Ulster was formed at Dungannon. This secessionist body continued to meet in that town quarterly. It seems to have imposed on some distinguished Masons who, for a time, became officers in it, being under the impression that it was authorized by the Grand Lodge of Ireland, but who eventually withdrew their countenance. Gorges D'Arcy Irvine was Grand Secretary and Seton Deputy Grand Secretary in this new organization. It is said that Seton having in his hands a number of dormant warrants which had been returned to the Grand Lodge revived these warrants in order to increase the supporters of the Ulster Grand Lodge: in other words, created new Lodges among his followers purporting to be representative of the old warrants. This peculiar Irish practice of allowing a warrant to become revived will be explained in a later portion of this essay.

18th September, 1811, the meetings of the Grand Lodge of Ulster were removed to Belfast.

In the same year the regular Grand Lodge threatened to suspend or expel all Masons who defied its authority.

31st May, 1813, the Chancery suit came finally to an end, when a Decree was made absolute against Seton granting all the demands of the Grand Lodge.

3rd June, 1814, the last advertised meeting of the Grand Lodge of Ulster was held in Belfast.

I am afraid there can be little doubt that Seton had an unworthy motive in desiring to keep his post as D.G.S. There were certain perquisites attached to it:—

“The Deputy Grand Secretary shall be entitled to receive as the Emoluments of his Office, £2 5s. 6d. out of every Warrant granted or restored by the Grand Lodge: 8s. 1½d. for the registry of its three Officers: 2s. 8½d. for the registry of every Master Mason: 1s. 1d. for the transfer of the name of any Brother from one Lodge to another: 2s. 2d. for every Grand Lodge Certificate: and, £10 sterl. out of every Masonic Play for the Benefit of the Funds of the Order, for his care, service and trouble on that occasion.” (A.R., 1817, Sect. II., XV.)

Without attempting any exact estimate of his character, it may be conceded that he must have been plausible as well as unscrupulous: and if able to impose upon Masons of the social standing of Lords Blayney and Belmore, as he did, we need not wonder that he was followed by credulous members from the remote country Lodges.

The Masons of the North of Ireland were disaffected towards their rulers at the beginning of 1806. In September, 1805, Grand Lodge had passed certain resolutions aiming at a control of the higher degrees, and meetings of protest had been held in Ulster, so numerous attended that the resolutions were rescinded early in the next year. There can be little doubt that this incident had made the Northern Lodges ripe for further demonstrations against authority. Seton after his dismissal in May, 1806, seems to have carried the fiery cross round the Lodges of Ulster, his own province. A meeting was evidently summoned in Belfast in May, 1806, to consider matters in connection with the Grand Lodge, for we find the following reference to it in the Minute Book of Lodge 917:—

“29th May 1806. Lodge opened in due form. Jas Snoddy being proposed the preceding night, was duly admitted E.A. The Committee was thanked for their very proper conduct in sending a Delegate to Belfast to deliberate about what mode was to be pursued relative to the G. L. . . .”

Unfortunately the Minutes do not report what was decided at that meeting,¹ but undoubtedly the result was the rowdy irruption of Northern Masons at the Grand Lodge communication of 5th June, 1806. The Glenarm Minute would go to show that this was the result of deliberations in Belfast.

The next references in chronological order are found in the Minute Book of Lodge 270:—

“Lodge in due form. Wors Ezekiel Milliken *in the Chair*. Deputed John Holmes and John Dorman to Attend the Grand Lodge on the fifth of May next.” (30/Ap/1808.)

“J. Holmes and J. Dorman reported—from the Grand Lodge—that the Depy G. Master refused to act with the Majority of the Members and that it was resolved by said majority to form a Grand Lodge in the province of Ulster and Appointed a meeting at Dungannon on Monday the sixth of June next. Resolved that our Delegates have discharged their duty and that we approve of a G.L. in this province.” (7/May/1808.)

“Deputed John Dorman to the Meeting of the Grand Lodge at Dungannon on Monday next.” (4/June/1808.)

“received J. Dormans report from the G.L. at Dungannon . . . Viz. that it was formed for the province of Ulster . . . and to meet Quarterly at said place.” (8/June/1808.)

Now it will be noted that the first of these Minutes alludes to a meeting of Grand Lodge held on the 5th May. What actually happened was this. The representatives from seventy-nine Lodges held in the North of Ireland met in the Ormond Tavern, Dublin. They declared themselves to be the majority of the meeting of the Grand Lodge of Ireland held that day, and authorized Colonel William Irvine, as Grand Master of Ulster (a title evidently conferred on the spot), to call a Grand Lodge meeting at Dungannon to vindicate their rights and establish future meetings of a Grand Lodge of Ulster. (*Crossle MS.*, viii., 330.) Thus the result of this May meeting was to fix the 8th June, 1808, for the inauguration of the new Grand Lodge of Ulster at Dungannon.

We have just heard that Lodge 270 sent one delegate as representative. A delegate was also sent from Lodge 917:—

“Resolved unanimously, That All our Officers be continued for the next six months; & that we shall contribute S.16 to a Delegate to answer for us at Dungannon.” (917. 2/June/1808.)

From the Minute Book of Lodge No. 615, Larne, I discover that this delegate was Bro. Neal Close, of Lodge No. 825, Larne, who was appointed to represent Lodges 615, 825, 917, 878, Connor, and 976, Kilwaughter, near Larne.

The practice of several Lodges combining to appoint a delegate to represent them at the Grand Lodge of Ulster now became common:—

“The Wors. John Holmes attended a summons from Ballyclare Lodge No. 430 (at said place) & appointed in conjunction with Twelve other Lodges—Br B. McClaverty a Delegate to the G. Lodge at Dungannon on the 7th Ins.” (270. 5/Dec/1808.)

Apparently the new Grand Lodge of Ulster had recommended the adoption of such a course:—

¹ I have since writing this essay obtained a copy of the manifesto issued by this meeting in Belfast, and it confirms the statements in the text.

"The Wors. John Holmes met the Delegates of Twelve Lodges at Ballyclare who formed themselves into a association for the purpose of establishing a Committee as recommended by the Grand Lodge of Ulster (at their meeting in September last)." (270. 12/Dec/1808.)

"The Lodge approved of the association at Ballyclare on the 12 Ins—in full meeting." (270. 27/Dec/1808.)

A similar local committee was formed in the Glenarm district. The Minutes of Lodge 917 read:—

"Lodge opened in due form 30 March 1809. Resolved that we approve of the Resolutions of the Committee of Nos. 615, 788, 825, 917, 976, & shall regulate ourselves accordingly & we return our thanks to our Worthy Master for conveying our sentiments on the debated subjects at that Committee."

"26th April 1809

Resolved that we depute our Master or any person for him to appear and act us (*sic*) on the 3rd May next relative to the business respecting the G. Lodge, & that we, as a Lodge, shall pay the expences thereof."

"Lodge opened in due form 25 May 1809

Resolved That we approve of the proceedings of the Committe convened at Carncastle 3d. May 1809, that we meet on St John's the several Neighbouring Lodges to assemble at Carncastle & that there be a Call of this Lodge on this day three weeks on particular business.

Resolved that we adjourn til this day three weeks."

It would seem, therefore, that the institution of local committees for purposes of the Grand Lodge of Ulster was fairly general in County Antrim.

The new Grand Lodge evidently became active at once, as is shown by the following interesting excerpts from Lodge 270 Minute Book:—

"Lodge in due form—the Wors. John Holmes in the Chair.

Instaled with the assistance of B. Clair and Carnmoney Lodges No. 430 & 645 Saint Nicholas union No. 292—a revived warrant by the Grand Lodge of Ulster." (14/Jan/1809.)

(*Note*.—No. 645 Carnmoney (warranted 1785) still exists. No. 430 Ballyclare ceased to exist 1858. No. 292 is one of the erased warrants on Downes's List of 1804.)

"Lodge Meeting (at Ballycarry) the Wors. John Holmes in the Chair—in due form—William Fulton late of 253

Past the Chair James Poague ——— 645

same. Instaled (with the assistance of Nos) a revived Warrant by the Grand Lodge of Ulster No. 302 for the village of Ballycarry." (8/Feb/1809.)

(*Note*.—No. 302 is one of the erased warrants in Downes's List, 1804.)

"Wors. John Holmes and other Members attended the Committe at Ballyclare." (270. 18/Feb/1809.)

"By Order of the Chair—A. Cunningham and other Members attended a Committe at Larne." (12/Mar/1809.)

"Br John Holmes attended by Order at the Committee in Ballyclair.

Br James Stephenson of Lodge No. 294 appointed as the representative at the (Next) Meeting of the Grand Lodge in Dungannon on the Seventh of June (next)." (20/May/1809.)

(*Note*.—Lodge No. 294 met at Doagh. Downes's List, 1804.)

"Lodge of Emargency—Saml Develin in the Chair—

Instaled at White Abby No. 311 a Revived Warrant by the Grand Lodge of Ulster." (25/Dec/1809.)

(*Note*.—No. 311 is one of the erased warrants in Downes's List, 1804.)

Meanwhile things had not gone so well for the secessionists further North. The next allusions to the Grand Lodge of Ulster in the Glenarm Book read as follows:—

“23rd August 1809 At a Committee held 3 O’Clock P.M. of Lodges 615, 788, 917, & 976. Resolved, That the Secretary of 917 be required forthwith to make the following request of Sir H. T. Vane; whether he Sir &c. will act as S.G.W. to the Ulster G.L. & that the S. reports answer immediately on reception.
Resolved. That no candidate shall be admitted as such, unless recommended by a F. mason from the District in which he Resides, any Lodge transgressing this Rule thall forfeit £1:2:9. Signed by order
John McKee Chairman
countersigned
J. Hodges Sec. 917.

(*Note.*—Lodge 615, Larne (warranted 1783) still exists. Lodge 788, Carn-castle (warranted 1807) still exists. Lodge 976 (Kilwaughter 1805-1817) does not appear in the Downes List, 1804.)

From this last Minute it is perfectly plain that the brethren imagined themselves to be engaged in perfectly legitimate and respectable Masonry, or they would scarcely have invited Sir H. Tempest Vane to become an officer of the Grand Lodge of Ulster. The reason Bro. Hodges was deputed to make the request was doubtless because of his social position, he being a clergyman while most of the other members were in humble stations of life.

(*Note.*—Sir Henry Tempest Vane, Bart., of Durham (d. 1813), married, 1799, Anne Katherine, Countess of Antrim in her own right. Resided at Glenarm Castle. *Vide*, Hill’s *McDonnells of Antrim*, Belfast, 1873, p. 370.)

What the clergyman said to the baronet, or what the baronet said to him, does not transpire, but I cannot help connecting the ensuing interview or correspondence with these Minutes in 1810:—

“17th May, 1810 . . . Resolved that there be a general call of all the Bretheren a 6 O’Clock on next Lodge night for the purpose of electing Officers & clearing off all dues.”

“14th June 1810 Lodge opened in due form
sitting day before St John
Resolved *Unanimously* That we attach ourselves to the
G.L. Dublin . . .” (917.)

Unfortunately Lodge 270 did not show the same good sense so early in the day. It continued to be connected with the Grand Lodge of Ulster, though no records are extant of any of its delegates attending subsequent meetings of that body. Evidence of its remaining attached to the Grand Lodge of Ulster even after the latter had ceased to give any public signs of life is found in a list of members for return to the Grand Lodge of Ulster, wherein some of the names are distinguished by R A or T, importing that the Arch or Templar Degrees had been received. This list I give in Appendix III. Its correctness seems to have been questioned later by the authorities in Dublin, for we have these Minutes in 1816:—

“Lodge met in Due form The worshipfull Thos Lettimer in the Chair when The Transactions of the Quarterly Committee was Reported and two letters was Read from the secretary of the G. Lodge Importin that the ~~names of our Lodge~~ Returned for Regestry was Not Right and also Wm Jack junr. was Reported by Br McCalpin and seconded by Br McKinsty and Jas Smyth was Propsd By Jas Quinn By Br Sheerer.” (270 3/Aug/1816.)

“Lodge met on Emargency The Worshipfull Thos Lettimer In the Chair It was Agreed By the whole of the members that the Deputy shall be wrote to on the same subject of the last letter.”
(10/Aug/1816.)

Lodge 270 had returned to its proper allegiance some time between June and December, 1814. There is no entry in the books to mark this, but we learn the date from the Grand Lodge annual returns. In that of June, 1814, there is no mention of a Lodge 270. In December, 1814, the return states that Lodge 270, Carrickfergus, has paid as dues to June, 1815, £2:19:7. This sum amounts to 5½ years of arrears at 10s. 10d. per annum, and thus carries us back to the beginning of 1808, the year of the revolt. Warrant No. 270 was one of those for which Grand Lodge never had received a penny. On promise of future fidelity and payment of arrears it was undoubtedly confirmed in 1814, as if nothing had happened.

Three years later the Lodge acquired a new number, according to the wicked, new fashion then coming in vogue:—

“Worshipful E. Millikin in the Chair Lodge in good order
Resolved that the members be all summonsd on the 24th May.”
(26/Ap/1817.)

“May the 24th E. Millikin in the Chair when the old officers was relected and the Lodge voted to have a New Warrant.”

The meaning of which is that the Lodge had been granted a new warrant with a senior number by the Grand Lodge. On the 29th November, 1817, St. Patrick's Lodge 270 ceased to exist, and was succeeded by St. Patrick's Lodge No. 43. *Esto in perpetuum!*

The conclusions I draw from the Minutes referring to this regrettable affair of the schismatic Grand Lodge are that the country Lodges were led into revolt by ignorance and, possibly, the personal magnetism of Seton, rather than by any hardship attendant on their lot under the regular Grand Lodge, which appears to have behaved with great moderation throughout the whole period of secession. It is a great pity that the truly Masonic conduct of the Grand Master, Lord Donoughmore, in carrying the revocation of Seton's suspension in April, 1808, did not have the effect that was intended and smooth internal friction in the Order. Our opinions of the characters of the Grand Master and his ex-Deputy Grand Secretary will be formed by the different spirits they showed at this crisis. The present Grand Master of Ireland has assuredly no cause to regret that shown by his illustrious ancestor and predecessor.

VII.

CERTIFICATES.

(a) *Certificates issued by the Grand Lodge.*

Certificates appear to have been issued by the Grand Lodge as early as 1768, and the references made to them in the “Rules Orders and Regulations” approved in that year deserve to be quoted in full:—

“The Grand-Secretary shall not give a Certificate with the Seal of the Grand Lodge affixed to it, to any Brother or Person whatsoever, but to such as have been at least one whole Year a contributing Member to the Fund of the Grand Lodge, unless such Brother shall produce a Certificate from his own Lodge; or in Case of Emergency, approved and ordered by the Grand Lodge.” (Law XXIV., 1768.)

The issue of such certificates evidently was not common, and the usual document made use of by a wandering brother would be one issued by his own Lodge: “and no Regular Brother shall be received into any other Lodge until he produces a proper Certificate from the former Lodge he belonged to.” (Law XXV., 1768.)

For the purpose of preparing these certificates Irish Lodges were ordered to have a seal of a standard pattern:—

“with the impression of a Hand and Trowel, encompassed round with the name of the Town or City where such Lodge is held, and the original Number thereof, in Order to prevent counterfeit Certificates, which may be forged by itinerant Persons, who may take upon themselves the Name of Masons, in Order to impose on the worthy Brethren of the Craft.”
(Law XXIII.. 1768.)

The charge for issuing a Grand Lodge Certificate was 1/- British (Law X., 1768), so the document cannot have been a very elaborate one. In 1804 the charge for a G.L. Certificate had risen to 2/2 (A.R., 1817, p. 16). In 1839 it was 2/-, Irish money having ceased to exist (A.R., 1839, Section 2, Law 13). In 1858 it was 2/6 (A.R., 1858, Law 111). The fee now payable is 5/- (Law 151), but the cost of this is included in the charge for registering a new Master Mason.

It is hard to decide in many cases whether the references to certificates in these Minute Books mean documents granted by the Grand Lodge or under the seal of a subordinate Lodge. There is a good deal of vagueness about the mention of certificates in the By-Laws of Lodges 917 and 270:—

“9th. That Every Master mason who may be Desirous to become a Member of this Lodge Shall Pay 2/8½ for his Admitance and if not Registered shall Pay for his Registry in the Grand Lodge on Giving in his Certificate.” (917.)

“16th. That any Br. Wishing to Become a Member of this Lodge he Must be Reported on a Lodge Night sd. Report to lye over untill next Lodge Night and then to be Balloted for and if two thirds be for him he is admitted by putting in his Certificate and pay the sum.” *etc.* (270.)

These passages might equally well refer to either form of certificate. The same remark applies to certain examples from the Minute Books of Lodge 270 and Lodge 917:—

“Wm Cunningham Senr Was Balloted for and Accepted on Lodging his Certificate.” (1/Feb/1806. 270.)

“Ordered that the Certificate of Br Chas Bamfort be returned.” (917. 26/Ap/1809.)

The fifteenth By-Law of Lodge 1012 also leaves us in doubt as to what sort of a certificate was required from a joining member:—

“Resolved That no Brother be admitted as a sitting Member in this Lodge by a Certificate under the Sum of 2s.:6d. Sterling.”

In the Minutes of the same Lodge there is, however, a distinct allusion to a certificate from a subordinate Lodge under date 28th August, 1839:—

“It was agreed that they would not Elect a tyler for some time that Jas Close would have time to get his certificate from his own number.”

Allusions also occur in Lodge 43 book:—

“Br Isaac Baxter having been first proposed to become a Knight Templar, and having first Lodged his Master Masons Certificate to this Lodge *etc.*” (17/Sep/1818.)

(*Note.*—Baxter was made in Lodge No. 763, Belfast.)

“also Hugh Campble Recd. His Certificate and paid all Demands.” (43. 17/June/1834.)

I think this last entry refers to a certificate issued by the Lodge, what is now called a demit in Ireland, stating that the brother has paid all his dues and is in good standing.

There are indications that when a Mason affiliated to a new Lodge and handed in his certificate, of whatever kind it might be, that sometimes it was retained in the custody of the Lodge officers while he remained a member. Thus the Grand Lodge Certificate of Cornelius McCormick, who was made in Portrush Lodge No. 1008 in 1849, is still preserved among the archives of Lodge 43, probably as a result of this custom, which no longer prevails.

I think the usual procedure was for a brother not to take out his Grand Lodge Certificate till he was leaving the country or resigning the Lodge wherein he was made; but I have found no distinct reference to this practice in the manuscripts I have examined. There may, however, be an allusion to it in the following entry from the Eden book:—

“ June 23—1845
John Gallagher Regestert and Clear of the Lodge
William Maxwell R. M. and Clear of the Lodge
Hamilton Walas Rst. M and Clear of the Lodge
James Reid Rst. M and Regst Clear of the Lodge.” (1012.)

It is perfectly certain that when a brother obtained a Grand Lodge Certificate he was expected personally to pay for it:—

“ June 24 1832 From Marriot Burnham G.L. Certificate 3/7. (1012.)
“ all Brethren must pay for their Registry and Certificates in the Grand Lodge what Ever Sum may be Required.” (917. 5/Sep/1811.)

(b) *Certificates granted by subordinate Lodges.*

Apart from the certificate issued by Lodge 43 to Hugh Campbell in 1834, I have found only two other entries apparently relating to private certificates. The first of these occurs in the accounts of Lodge 1012:—

“ Feby 1 1821 To Cash recd from James Martin for his sertificate 1/9.”

Unfortunately there is a gap in the Minutes at the beginning of the year 1821, so it is impossible to say what degrees Martin had taken. The document may have been merely a demit.

The other instance is also from the book of the same Lodge:—

“ Recived from Br John Berry 2s. 6d. Wm Maxwell 2.6 and Br Ham Wallace 2s.0d. for his Lodge Certificate.” (1012. 22/Feb/1845.)

Here again the secretary may have omitted the word “ Grand ” for the sake of brevity. The sum 2/- is suspicious because that was the fee payable for a G.L. Certificate. An entry already quoted also shows that in June, 1845, “ Ham Walas ” was registered a Mason and clear of the Lodge.

The only manuscript Lodge Certificate dealing with Craft matters that came into my hands while examining materials for this essay was issued in 1823:—

“ Strabane 11th June 1823
We the Master Wardens & Brethren of Lodge no. 666
Doo Sertify that the Bearer Robert Hunter was
Entred inn Said Lodge & from him being Called
Away from this plase had not time to get the
Degrees of Master Mason which we have no Objections
of him getting in any Other Lodge—
Given under Our hands this 12th Day of March
1824

	John Brown	— — Master
	James Pollock	S. Warden
<i>Seal</i>	John Walker	J. Warden
	Chas. Maxwell	Secty.”

(Note.—Original in possession of Lodge No. 776, Parkgate.)

This document is quite in accord with the old Masonic tradition now embodied in Law 129 (I.C.), but I can find no printed order directing such a course in any of the editions of *Ahiman Rezon* up to and including that of 1858.

Fortunately in the case of the Lodge Certificates issued in connection with the higher degrees we are not dependent upon the Minute Books for our knowledge. Up to the formation of the Grand Chapter in 1829 and the Supreme Grand Encampment in 1836 there were, of course, no controlling authorities for issuing certificates to Masons who had obtained these higher degrees. Both Grand Chapter and Encampment on being inaugurated arranged to issue certificates. (A.R., 1839, pp. 65 and 72.) Till then it was usual for all Lodges conferring these degrees to issue their own certificates, and some of them are very beautiful pieces of engraving. Fortunately I have been able to obtain for the purpose of illustrating this essay two forms of certificate used by the Carrickfergus Lodges during this period:—

- (1) Combined R.A. and K.T. Certificate issued by True Blue Lodge No. 253, Carrickfergus.

This photostat negative is taken from a blank original preserved in private ownership in Carrickfergus. This form of certificate was popular in the North of Ireland in the early years of the nineteenth century.

(Note.—In *A.Q.C.*, vol. xxvii., page 184, is an illustration of K.T. Certificate issued by a Seton Lodge, St. Andrew's No. 926, at Belfast, 2nd May, 1808, to Thomas Henshaw. The form of this certificate is almost identical with that used by Lodge 253 at the same period. On the steps before arch are written the names of the following degrees, apparently to show owner had received them: Knight of Malta; Ark; Mark; Mediterranean Pass; and Attack on the Temple. Lodge 926 appears on Downes's List of 1804.) (1802-1832.)

It will be noted that the lettering of the words "Carrickfergus True Blue Lodge No. 253" is different from that of the body of the certificate. This suggests to me that different Lodge names and numbers may have been inserted by the proprietor of the plate to suit different Masonic customers, and that Lodge 253 probably did not possess the monopoly of this design. The late Sir Charles Cameron, in his *Chivalric Masonry* (Dublin, 1901, p. 89), draws attention to a certificate issued on this very form by Lodge 253 and now in the possession of the Grand Lodge of England. According to him the particulars were as follows: the recipient was one Peter Mathews; the date the 21st August 1801; and the certificate was signed by

Richard Marran	High Priest
John Lee	S. Captain General
Adam Cunningham	} Grand Masters
James Parkhill	
William Reed	
Alex McKeown,	

Secretary.

Turning to my transcript of the Lodge 270 Minute Book I find that Bro. Adam Cunningham of 253 was one of those who constituted the revived Lodge on the 14th July, 1805. He appears to have been a member of it from the beginning, was elected secretary in June, 1806, and, though superseded in that office several times, continued to write the Minutes in a beautiful hand till the 23rd November, 1811, when he resigned. Probably as a loyal son of the Grand Lodge he could no longer countenance an irregular Lodge; and it will be remembered that G.L. in that year threatened to proceed against any Mason who fraternised with the schismatics. Bro. Alex McKeown of 253 also officiated at the revival of Lodge 270 with Cunningham. I have not been able to find out anything about the private affairs of these brethren beyond that Adam Cunningham evidently had literary tendencies, as he was one of the subscribers to Miskimmin's *History of Carrickfergus*, the first edition of which appeared in 1811.

We can assume, then, that this form of certificate was in use by Lodge 253 certainly as early as 1801.

A similar certificate now preserved in the Masonic Hall, Carrickfergus, states that the degrees were conferred on Br. William Larmour on the 21st June, 1869, by John Kellet, High Priest; John Neilson, Capt. General; Mathew K. Martin and James Montgomery, Grand Masters; Thomas Carrey, Secretary. This is the latest dated certificate on this form that has as yet come to my knowledge.

I think we should not be justified in assuming that the candidates who were granted one of these certificates had become recipients of all the degrees to which the various symbols refer. It is certain that no reference is made to many of them in the documents I have examined; but this negative evidence is not conclusive.

(2) Combined R.A. and K.T. Certificate used by Lodges 43 and 1012.

This second certificate is struck from a copper plate preserved in the Masonic Hall, Carrickfergus. It was used by both St. Patrick's Lodge No. 43 and St. Andrew's Lodge No. 1012.

The latest example of this certificate that has come to my notice is one issued to William Dorman by St. Patrick's Lodge on 13th October, 1866. It is signed by John Houston, High Priest; John Davison, Captain General; Edward Latimer, Thomas Carrey, Robert McAlpine, John Kellet and Joseph Legg, Grand Masters. On the left margin a blue ribbon with three steps, a red one with seven, and a black one with eleven steps are inserted, the loose ends being sealed respectively with the Lodge Seals belonging to the Craft, Royal Arch and Templar Degrees. The significance of these steps requires no explanation.

Another example of this certificate, also preserved in the Masonic Hall, Carrickfergus, records that John McFerran received these degrees in Lodge 1012 on 25th October, 1844. There is no entry in the Minute Book to confirm this, showing that either another book was used at this time, or else that it was considered inadvisable in view of recent legislation to record the fact of the Lodge having held such a meeting. John McFerran at this time was Treasurer of Lodge 1012.

I should ascribe the engraving of this plate to the early twenties of the last century. An almost identical model, differing, however, in some important details, printed by Quin, Belfast, 1822, is illustrated in Sachse's *History of Masonic Knights Templar in Pennsylvania*, Philadelphia, 1919, p. 17. This plate was probably used by other Lodges in the vicinity of Carrickfergus as well as by the two I have mentioned, but so far I have come across no example of a completed certificate except in the instances quoted.

I further exhibit reproductions of two very rare certificates issued by the Union Bands. The blank copy was the form used by Union Band No. 257 held in Straid, near Carrickfergus. One of these certificates was issued on the 4th March, 1871, by this Band to Edward McNeilly, and was signed by William McCracken, John Nelson, Samuel Weatherup, David Bashford, William Logan, James McAuley and William McFerran as Grand Masters, and by John Mulholland as Secretary. Each G.M. has signed his name opposite his pillar and affixed his seal to a different coloured ribbon. The form of the first six seals will be gathered from the other certificate, but the seventh is somewhat different and bears the inscription: "Straid Union Band 257. 915. 923." It would appear that Lodge 257 had combined with Ballynure Lodge 915 and Straid Lodge 923 to form Union Band 257.

The next example is a certificate of Carrickfergus Union Band No. 43. It will be noted that this certificate is issued on a blank form printed by Marcus Ward & Co., Belfast, so probably there was a considerable demand for such documents. The reproduction, unfortunately, does not show the seals attached, but the ribbons (pale yellow) to which they were affixed are shown. The wax used was yellow. Only four seals were attached, being two impressions of No. 5 and two of No. 7. These two seals are now missing from the set preserved in the Masonic Hall, Carrickfergus.

From a ritual of the degree preserved by Parkgate Lodge No. 776 we learn what the usual fee was for issuing these Union Band Certificates:—

“Resolved that neither Grand Master nor any member belonging to the Priestly Band No. 776 Parkgate shall or may at any time affix the seals of our Band to any member of any other number whatever without paying the sum of 10d. for each Certificate Sealed therewith under the penalty of paying 2/6 of a fine or yet to any Brother who has been a member of this No. and is now off our Book.”

This resolution dates from the year 1821.

VIII.

LODGE SEALS.

Attention has already been drawn to the order issued in 1768 that every Irish Lodge should provide itself with a seal. From that date all have possessed a seal of standard design which has to be affixed to all official documents and also to the Lodge Minutes when ratified. The latter use must be comparatively recent, for I met no example of it in the Minute Books during the first half of the nineteenth century.

I have met very few variations from the standard pattern of Craft seal. One I show here which belonged to Lodge 653, Carnlough, was made in 1811; another is illustrated in Crossle's *History of Nelson Lodge XVIII*; and a third was used by Emerald Lodge No. 49, Charleville, whereof I submit a drawing. The lettering of the original seemed fairly modern to me. In my collection of original impressions there is also a seal belonging to Lurgan Lodge No. 134 (warranted in 1743), but whether used as a Craft seal or for some other degree I could not say. It shows a dove carrying a sprig of olive.

But these exceptions are very rare, and in the ordinary way the Craft seals offer no feature of any interest. It is different in the case of the other seals possessed by the Lodges. It may be asserted positively that nearly every Lodge in the North of Ireland at the period we are considering possessed three special seals: that prescribed by the Grand Lodge for use by the Craft and in addition two others, one for the Royal Arch and one for the Knight Templar Degree. These seals were usually made of brass, and circular in form, though other shapes occur, and the late Bro. Crossle has illustrated some made of slate in the book whereto reference has just been made. These brass seals cost about 7s. 6d. apiece to make, and were usually applied by smoke.

The Knight Templar seals used by the Lodges were all more or less of a uniform pattern. Those of Lodge 43 and Lodge 653 exhibited here are good specimens. The symbols round the triangle vary, but the main scheme does not alter. In some instances the skull and cross-bones form the only decoration, but the favourite design in Antrim was undoubtedly the triangle set round with candles and flanked by the scythe, the hour-glass, the cock, the lamb and the cross.

Nothing like the same uniformity exists in the case of the Royal Arch seals. I show here original impressions of those belonging to Lodges 43, 1012 and 653, together with drawings of some others. It will be noted that no two correspond. The skeleton of the design, if I may use the phrase, consists in two pillars supporting a single arch with a keystone in the centre; but the symbols placed within the vault or outside agree exactly in no two seals I have ever closely examined. I do not propose here to analyse this symbolism or to advance theories founded on its variations: but perhaps I should say, for the benefit of other enquirers in the same field, that the evidence gathered from Irish Royal Arch seals and other still earlier remains seems to me to indicate the presence in that country of two separate and distinct rituals used in connection with the same

degree. Which predated the other is a problem wherewith my present knowledge is not wide enough to wrestle.

These three seals were used by the Lodges to stamp the three ribbons, blue, red and black, which were looped into the margins of the certificates they issued.

In addition to these three chief seals, any Lodge whereto an Union Band was attached owned seven, and sometimes eight others. The seven small seals were affixed to the certificates each by the Grand Master who had charge of it. The large seal, I imagine, must have been kept by the High Priest. I exhibit original impressions of a fairly representative number of these Union Band seals. There appear to have been two legends used. In the one the small seals form the sentence: "Let truth stand though the universe should fall into ruins"; in the other: "Weep not, behold the lion of the Tribe of Judah, the root of David, hath prevailed to open the book and loose the seven seals." The large seal is always more or less of the same design: a Latin cross with three doves forming another cross at its base. The word "Supremus" is often added, and occasionally winged heads of cherubs.

I draw particular attention to the curious seal used by Sun Lodge No. 29, Donaghadee, referring to "Knight of the Road." It probably dates from the third or fourth decade of the last century. The seal is now owned by Lodge 675, Donaghadee (warranted 1785).

IX.

PECULIAR IRISH CUSTOMS.

(a) *The observance of both St. John's Days.*

One old custom of the Craft never failed to be observed by the Antrim Brethren during the half-century under consideration, the proper celebration of St. John's Day, both in summer and winter. The proceedings usually consisted in the Lodge meeting at an early hour in the morning, installing its officers and sometimes conferring a degree or two, marching in procession to church with other Lodges of the district, music playing and banners flying, and finishing up the day with refreshment and harmony in the Lodge-room:—

"Thursday St John's 24th June 1813 Lodge opened in Due form; Walked in Precession to Larn to hear Divine Service And Returned—with due Harmony—and Passed the Remainder of the Day with Pleasure." (917.)

"The Lodge Met in Due At An Early hour When John Holmes was Installed Master Robt Giffing Senr Wardin John wilson j.w. Thomas Haffrin was Entered and passed John Connor passed and Joseph Kirk Passed at twelve o Clock waked to Meeting Acompined with the Diffrent Lodges vize 253 274 430. 590. 615. 645. 725. 825. 915. 923." (270. 24/June/1806.)

"Meeting" in the foregoing Minute is Northern Irish for a Presbyterian church.

(*Note.*—Lodge 430, Ballyclare; 590, Doagh; 615, Larne (warranted 1783, still flourishing); 645, Carrumoney (warranted 1785, still flourishing); 725, Glenwherry; 825, Larne; 915, Ballynure; 923, Straid.)

"24th Day of June (being the Feast of St John) Worsh John Holmes in the Chair. Attended with the Six Mile Water Association Divine Service in the Presbyterian Church of Donegar and a Sermon by the Revd F. Marcheal. Instaled the Officers in Pursuance of there Election on the 27th of May." (270. 1809.)

" June 24 being St John's Day worshipful John Wilson in the Chair when we went to Carron Castle accompnied with 253; 1012; 1016 when we Heard a sermon Delivered by the Revd Alexander from the Hundred and thirty third Chapter of psalms first verse." (270. 1815.)

The main interest of the last entry lies in the distance covered. Carncastle is half-a-day's journey on foot from Carrickfergus.

" Lodge Met when the officers was installed and went to BalyCary Acompnyed By Lodge 253 and heard A sermon Preached by the Revernd Wm Glendy from the 4th Chapter of John and The Eleventh Varce x the Epistel General of John Viz. Beloved if God so loved us wee Aught also love one Another." (43. 24/June/1822.)

" June 24th Lodge in good order when the following officers was installead Jas McKeen Master, Alex Moore S.W., E. McGowan J.W.: and the Lodge went to Balley Boley accompnied with Nos. 248; 253; & 1012 and heard a sermon Delivered By Br. Beard text from first peter verse 6th." (43. 1825.)

" June 24 St Johns Day walked to Bally Carry when a Sermon was Preached by the Revd Wm Glendy Text 1st Epistle of John 4 Chapt. 20 and 21st verses." (43. 1845.)

The Reverend William Glendy was a celebrated Presbyterian divine of the day.

" Dec 27th 1843 Being St Johns Night Lodge met in Due form the Worshipful Richard Hill in the Chair the Business Being done the Brethren Regaled themselves with tea and punch an parted all in good harmony." (1012.)

" June the 24 1845
Lodge met in dew form worchfull
Thomas Hogset in the chair
William Hopkin was maid an entered
aprentice walked out in persession to
Belly Carry herd a very impressive sermond
dilivered by the Rev Wm Glendy returned
liom refreshed all parded in good
harmony no other business don John Lunn
Secratery." (1012.)

Music was customary on these occasions.

" June 20th 1840 being election night it was agreed that each member should pay 1s.6d. on St Johns morning for the expences of the day Br Henery Clark was chosen secretary, Bro John McMeekin chosen Senor Deacon members to meet half past 9 oclock no other buisness done all parted in good harmony

	s.	D.
in the treasurers hand	12	5½
	2	
	14	5½

P.S. Br Reid & Br Berry to try & get musik 1s. for expences" (1012.)

“ St Johns Expended

	£	s	D
Bisket	0.	3.	0
Going to Carnmoney in Lodge room	0.	4.	8½
		4.	7
			12. 3½
Music		11.	0
Ribon	0.	1.	0
			0.12. 0
Drink		0.	1. 2½
			13. 2½

(1012. undated.)

“ paid the two Cunninghams 6s. for music on St. John's Day.”

(1012. 14/Oct/1843.)

It was customary for the Lodges which marched to church in company on St. John's Day to publish an advertisement afterwards thanking the clergyman for his sermon. Local newspapers abound with such acknowledgments. It would seem that the sermon was sometimes published by subscription and the parson paid for his services. So, at least, the following entries from the Eden book indicate:—

“ October 13 1821 To the publication of the sermon in Johns Day 1/1.”

“ Geo Morrison pd. 1s.1½d. for Publication & Minister.” (1012. 24/June/1825.)

The fact that such publication was not unusual will be proved by the title of a pamphlet published in 1810 by James Parks, Market St., Newry: “Freemasonry. A Sermon. Preached in the First Dissenting Meeting-house of Dromore to the fifteen Lodges of Free and Accepted Masons upon the 24th June 1810 etc. by the Rev. Robert Elliott A.M.” (*Vide, Ulster Journal of Archaeology*, N.S., vol. xiii., page 173.)

Masonic processions without a licence from the Grand Master had been forbidden to Lodges meeting in Dublin and its vicinity as early as 1804, but the old custom remained legal for country Lodges for some time longer. (A.R., 1817, p. 36.) It was finally abolished, save by licence, some time before the year 1829, as appears by a Grand Lodge circular of that year. The prohibition was printed in the Constitutions for the first time in the *Ahiman Rezon* of 1839 (Law 29, p. 54), and this regulation still holds good. Many of the country Lodges previous to this prohibition owned their banners for display on such festivals, and allusions to them are not uncommon:—

“ October 13 1821 To Fringe and Tosels for the Colours 6/8
 November 15 ., To Cash for making Colours 1/8.”
 (1012.)

“ April 20 1814 By Cash for Tossils 1/2.” (1012.)

“ Agreed that Richard Hill John McFerran and Thomas Hogset
 do go to Belfast on Friday 19th to Purchase Cloth for
 Colours. ” (1012. 13/May/1843.)

“ Resolved That the Colors of our Lodge now blank, be
 painted with the usual Emblems of Masonry & that our
 Treasurer do discharge the expence of the same; That
~~Said colors be painted by~~ Br Bell be requested to
 know what will be the expence of painting the same.”

(917. 30/Mar/1809.)

The charge of these banners on public occasions devolved on an officer called the Ensign. The earliest instance I find of this officer in the Minute Books is on 8th June, 1816, when Lodge 270 elected John Barry "Ensine." Many examples occur in the Eden book:—

"Members Names for the Half Year commencing
27th Decr. 1823 being St. Johns Day
1 George Morrison Master
2 Robert Thompson S W
3 Jas Campbell J W
4 John McFerren Treasurer
5 Patt McManus S. Deacon
6 John Cellers J. Deacon
7 John Donaldson Ensign
8 Emanuel Millikin Secty. etc. etc." (1012.)
"John Lunn S(enior) Ensign." (1012. 24/May/1845.)

From this election of an Ensign as late as 1845 it would seem as if the law against processions were not strictly observed in Carrickfergus. The election of such an officer by Lodge 1012 for the first time in 1823 should be noted in conjunction with the fringe and tassels bought for the colours in 1821. As an earlier purchase of tassels was made in 1814, the banner may have existed from that date.

The latest date on which these banners were carried in procession on St. John's Day in East Antrim, so far as my knowledge goes, was the 24th June, 1872, when 2,000 Masons paraded in Carrickfergus. A report of the proceedings will be found in the *Freemason* for that year (page 408).

Some of these old Lodge banners are still preserved, and I would draw attention to the photographs of the Carrickfergus specimens.

The bannerette of Lodge 43 seems to me to show traces of the influence of Bowring's Tracing Boards on the less ornate side. So does the banner of Lodge 1012. We can fix the date of the last between 1814 and 1822. The two belonging to Lodge 253 are in my opinion of somewhat earlier date. On one of these the letter G. has been unskilfully repaired. On the other the name of the Lodge has become hardly legible: perhaps it was painted out.

Certain passages from the V.S.L. are indicated on these banners and may have had a significance in those days. 253 banner: Genesis, chap. xi. (The building of Babel). 253 (older?) banner: St. John vi. (contains an allusion to the Jews in their wanderings eating manna in the wilderness). 1012 banner: St. John, chap. i., v. 5 (The light shineth in darkness and the darkness comprehendeth it not).

(b) *Visitors and Visiting.*

The Constitutions of 1804 not only laid down the right of every Mason to visit a Lodge other than his own while at labour without invitation, but also enjoined visiting as a duty on the Craft generally. (A.R., 1817, Laws XI., XII., p. 28.) The precept was fully honoured then as now in Antrim. The records of the communications are heavy with the names of strange brethren, though the numbers of their Lodges are not always inserted. Lodge 917 was very careful in recording this interesting information: Lodge 1012 not so meticulous: Lodges 270 and 43 extremely bad. The visitors appear under a variety of names according to the fancy of the secretary—"Visitants," "Strange Brethren," "Visiting Members," are some of the most usual labels. The last quoted is probably a contraction for "Visiting members of the Craft." One peculiarity of these visits must be noted. The visitor was expected to pay a stated sum to cover his share of the refreshment consumed at the meeting. It is obvious to anyone who goes through these Minute Books that without such a contribution the Lodges would not have been able to afford the pleasure of seeing visitors at their board. May I add that this custom is now extinct in the Antrim Lodges? I can promise any regular Mason who cares to visit in that country that he will be given the best

welcome the Lodge has to offer; and if it be not a "refreshment night," for these country Lodges are still poor and do not "regale" at every stated communication, yet will the visitor not be allowed to leave the locality without being "asked if he has a mouth on him" according to the Antrim idiom. Let me also say here that I have placed in an appendix to this essay a list of the Lodges (with an attempt at identification) mentioned in these books in connection with visitors and other events. The selections I have made from the Minutes for this section, therefore, have been usually chosen for some peculiarity other than that of the Mother Lodge of the "visiting member":—

"8th December 1821 visiting members John Kirwin 10d
Jas Johnston 5d. Saml Davison 10d." (43.)

"viseters Jas Joh Pd. 598
Br White—Jas White 248
Br Hoop 339." (43. undated, *circa*. 1820.)

"Visitors Viz Viz—
Robt Hamilton 254
Jas Martin 1012
Emanl Millikin Do
Henry Bell 173 (? 175)
George Harison 339
Br Marshal }
Br Hayson } not payed."
John Moore } (43. undated, *circa*. 1821.)

"Visitors names Payed 24 June
1 Saml Davey Pd. 1.3
2 Ezl Millikin Pd.
3 Wm McGiffin." (43. 1822.)

"March 17—1821
Visitors
Br Sergant 1012
Br McHauling 253 pd 10
Br Cape 248 pd 10
Br. Batterson 248 pd 10
Br Chaplin 339 pd 10
Br Conway 1012 pd 10 etc." (1012.)

And so on through a long list showing that members and visitors paid alike.

"12 May 1830 Visiting members
No. 253 Br Hilton 6
248 Wm Paterson 6
43 Jas Quin 6 etc." (1012.)

"Octo 14—1837
Lodge 1012 met in due form the Worsh-
ship Thomas Hogset in the chair it being the night
that George McFerran was to be entred into the order
But he declined on some account of his own
But we were honoured by several visiting Bretheren
whose names I insert John Crooks 1014 Jas Close 418
E. McGowan 270 A Moore 43 E. McGowan 43 Junor
Wm campbell 652 Br Bell 177 Br McKinney 43
Br Wm McGowan 253 Br G. McFerran 270." (1012.)

"Visiting members
Jno McMurtry No. 43
Wm Campbell ,, 652." (1012. 18/Nov/1837.)

“ 43 Visiter Members James Quel John Berry H Thomps
253 Thos Laverty
645 David fullen Edward Leard
1014 Alexander McCinsty John oord
1015 one Quart of Whisky Punch Paid
By the Worshipfull.” (1012. 8/July/1822.)

Among the “ Visitants ” to Lodge 917 on the 16th August 1804 appears the name of Bro. J. Dumont. He visited the Lodge on several other occasions when his name is spelt “ Dumong ” by the secretary. Perhaps we may entertain the pleasing conjecture that he was prisoner-of-war whose captivity was lightened by fraternal communication with the Masons of Glenarm.

“ 1st Feby 1814 John Wallsh Viziting member of No. 605 (? 615)
Own Magill a visiting Member
No. 108 Peace be with you all
(? 1010) John Hamill 1000 Likewise a Visitting Member
Hugh Hamill Ditto
Charles ODonely Ditto.” (917.)

In this case the visitors appended their own signatures to the book and one added the fraternal wish that follows his name.

(Lodge No. 108 met at Skerry, Co. Antrim, and flourished 1813-1839.)

“ A strange Brother Visited us this Night the 7th of
Sepr. 1824 Whose name was Alexr McDonnell who was made
a Master Mason in Dundee the Number 110.” (917.)

Two visits are specially recorded in Lodge 1012, those paid by Bro. Marriott Dalway, head of one of the oldest landed families in Antrim which was a generous benefactor of the Craft. Marriott Dalway presented Lodge 253 with a set of jewels still preserved, and his son, Marriott Robert Dalway, presented Lodge 43 in 1886 with the beautiful set of jewels belonging to the old Harmonie Lodge 282. The last-mentioned Dalway died in Australia in 1914, aged 82, having survived in his lifetime the fortunes of his family. The respect wherein the name was held by the Carrickfergus Brethren may be gauged by the fact that a whole page is devoted to recording one of Marriott Dalway's visits to the Eden Lodge, while his presence at labour on another occasion is signalled in large writing:—

“ Jul the 6 1822
Brother Mariot Dalway a visitor.” (1012.)

“ Saint Andrew's Lodge No. 1012
Visited by Marriott Dollewy Esquire
on Sauterday the 14th of Aprile 1827.” (1012.)

(c) *Members being summoned to attend meetings.*

The ordinary circulars by which we are now reminded of the stated communications of our Lodges simply did not exist for the country brethren of Antrim a century ago. A member was presumed to bear the Lodge night in mind and be in his place. Regular attendance was looked upon, and rightly, as one of the most important duties of a Mason. The 20th By-Law of Lodge 270 and the 16th and 17th By-Laws of Lodge 1012 provide fines for non-attendance, as does the 1st By-Law of Lodge 917 and the 12th of Lodge 653. The 15th By-Law of Lodge 917 goes further, and states that any Mason absenting himself from three consecutive meetings without excuse shall cease to be a member of the Lodge. The 8th By-Law of Lodge 653 is to the same effect.

One of the reasons why attendance of members was considered so necessary lay in the fact that all these Lodges collected dues at each monthly meeting, and the smaller the number of members present the less money was there to put in the Treasurer's chest for the Lodge expenses apart from the cost of refreshments.

This custom of collecting dues at each meeting still persists in some Antrim Lodges.

When we read of members being summoned in these Minute Books, it usually refers to those who had been bad attenders and were in arrears of fines as a result. Postage in those days was almost as expensive as in our own, consequently primitive methods of summoning the members were sometimes adopted:—

“ 24th July 1806. Lodge opened in due form. Resolved, That every Member present shall give notice to his next absent Brother, That a full meeting shall be convened next Lodge night, for the purpose of clearing off all dues due previous to last St Johns, & that every Member comes so prepared.” (917.)

But the summonses were usually in writing.

“ July 10th 1830

Being Lodge night there was no members attended but Thomas Hogset Jesse Murry & E. McIntosh when it was agreed upon to meet on Sunday the 18th July to write summons for the membris who does not attend.” (1012.)

Occasionally the names of the delinquents are noted, and not in every case were they members of the Lodge summoning them to attend:—

“ Resolved that Br John Donaldson and Br John McFerrand Be Belonging to 1012 and Br James Quinn and Br William McCowbry should Be summonsed on the 14 Instance to the Lodge Room of 1012.” (1012. 9/July/1822.)

In this case the two Masons last mentioned were not members of Lodge 1012. James Quinn was a prominent member of Lodge 43; I have not been able to trace McCowbry's Lodge.

In the next instance, however, though the wording is equivocal, the absent brother was a member of the Lodge citing him to appear:—

“ when it was Resolved and carried unanimously that Br James Martin should be summoned the third time before his own Lodge, and then if he should prove Refractory to be Dealt with According to the Rules of this Lodge.” (1012. 17/Nov/1818.)

“ N.B. and likewise Br Martin Came forward to our Satisfaction.” (1012. 9/Jan/1819.)

Lodge 270 also had its troubles in this way:—

“ There was also proposed by Br. John Holmes & seconded by Br Ezekiel Milliken that all Members having their names on this Book or was on it for the last three years by past should be summoned to attend on the next Lodge night being the 20th June to pay off all Debts due the Lodge by them or show cause to the contrary, the question was then put and unanimously agreed to.” (270. 23/May/1812.)

“ Resolved that every member that was initioned be summoned on the Next Lodge Night.” (270. 27/Dec/1816.)

“ It was Proposed that all that is in arrears be summoned to Attend this Lodge on the 8th of february to settle their Accounts with the Lodge.” (270. 1/March/1817.)

Lodge 43 used to adopt a similar procedure with debtors:—

“when it was agreed the Members in debt be summoned on the Next Lodge Night.” (43. 20/Sep/1848.)

and so did Lodge 917:—

“Resolved that all Members be summoned 5 O’Clock for next Lodge night to settle all accounts & pay off dues & other Lodge Business.” (917. 19/Oct/1809.)

“Resolved that there be a general call of all the Brethren a 6 O’Clock on next Lodge night for the purpose of electing Officers & clearing off all dues.” (917. 17/May/1810.)

The defaulters were usually given every latitude as regards time and convenience of payments:—

“Lodge in good order and the Committe Met on the Bretheren that was in arrears and the gave them another month to com in and settel with them.” (43. 26/Mar/1831.)

When a general call of the Lodge was made a circular letter was sent round. I now give an example of one issued by Lodge 216 for some such purpose in 1851. Probably one copy was written, the original shown to each member and afterwards a mark put against the names of those who obeyed the summons:—

“Carnlough Masonic Lodge Room June 4th 1851
Sirs & Brothers,

you are to be and appear
In our Lodge room on Friday the 13th inst.
at seven oclock in the after noon and
not to Depart there from without
Permission from the Master in the chair
herein Fail not on your O.B.

Signed by Order
of the Master

William McGallard Master

John McNeill S.W.

John Craig J.W.”

(and 22 more names)

(Craft seal of Lodge.)

In 1842 Lodge 1012 was having a lot of trouble as will be apparent from the following extracts:—

“Met to settle the Book and write summones.” (14/Feb/1842.)

“when it was agreed to write to the members that had not stood to their engagements and let them know what we intended to do concerning them.” (26/Mar/1842.)

“Saml Lewis attended and said that he would Attend the next Lodge night and satisfy the Lodge as far as he can.” (30/Ap/1842.)

“Met to write summons and summoned in some of the members that was not in the habit of attending regular.”
(1012. 22/May/1842.)

But non-attendance and arrears were a perennial subject of discontent in this Lodge, witness these resolutions of the Committee:—

“Resolved by the Cometee that Wee will Report such Brothers as sits summonses to the Grand Lodge.”
(1012. 2/Nov/1822.)

A similar resolution in the same Lodge on 3rd January, 1818, has been quoted previously.

Please note this term of "sitting summonses" which occurs over and over again in the Lodge records of the period, and means that the brother sat at home instead of obeying the summons to attend his Lodge. The adjective has to be taken in a different sense in the term "sitting member," also common though not parliamentary, which appears to mean a full member of any Lodge with the right to sit and vote in and at its meetings. The tenor of these two Minutes is also interesting as evoking the disciplinary powers of the Grand Lodge, for each subordinate Lodge then, and for long afterwards, assumed the function of giving judgment and awarding punishment. Allusions to this power, which seems to have been granted by Grand Lodge subject to appeal, occur in the Eden book in a lengthy Minute:—

" March 25th 1829

At a meeting of the Committee appointed by the members
of Lodge No. 1012

Members present Viz Ephraim Mackintosh

Master

John McKay.

Richd Hill

Thomas Hogset

Saml Hyndman

The following resolutions were entered into Viz
that those who stand indebted to this Lodge shall
come in on or before St Johns 24th June 1829 and pay
off their arrears, or in default thereof they shall
be suspended until they comply with the
above resolution

Resolved also that those who do not attend on being
summoned twice shall be suspended during
the pleasure of the Committee

and that those who do not pay off their small
dues on Saint Johns Day shall be fined in
one Shilling :Sign'd by Order S. Hyndman

Secy." (1012.)

That this was not merely threatening is proved by a subsequent entry:—

" Sunday October 18th 1829

the Committee met for the purpose of writing notices
to Lodges Nos. 43—248—253—1014—175—and
162 not to admit as visiting members Alex McCormick

~~James Reid~~ John Donaldson—Alexr Baird

William Thompson Junior—~~John Fenney~~

and Andrew Gorman until such times as
the get notice from Lodge No. 1012."

(Vote.—Lodge 248, Carrickfergus (1819-43); 1014, Ballycarry; 175, Raloo;
162, Islandmagee.)

The right of a Lodge to summon any Mason, not one of its own members, was unquestioned in those days; and indeed it seems to be indicated as still existing, if fallen into abeyance, by the wording of the present Irish ritual. Once again the best example of the custom is found in the Eden book:—

" John McCrub of No. 615 has been summonsd twice to
this Lodge and has not attended on Either agreed
that he be reported to his Mother number 615 Larne."

(1012. 17/Mar/1821.)

These summonses to Masons of another Lodge had, of course, nothing to do with dues, and always referred to some dispute. Consequently there ensued trials of the points at issue before the Lodge Committee, a matter that I deal

with in the next section. Before leaving the present subject I wish to put in a copy of a summons issued by Lodge 216, Carnlough, in 1848 to a particular brother:—

“ Carnlough Lodge Room Feby 22nd 1848
Sir & Brother Thos Ramsey
you are requested to be
and appear in our Lodge room
on Thursday first the 24th inst.
at the hour of 7 O'clock in the
evening Fail not on your O.B.
Signed by order
Thos Nichol Master
Seal James Reid Secty.”

Here is another, undated, from Lodge 45, Glenarm:—

“ A man a man a Mason
Glenarm Masonic Lodge No. 45
Gentlemen and Brethern you
are hereby Respectfully Requested
to attend in our Lodge Room
in Glenarm on Thursday
Evening the 11th instant
to answer the Complent
of Br Jas Shiphard
and faill not on your
O.B. signed By Order
Richard Shiphard Master
to Wm Thos Wright
Oneale Secretary
Charles
Thompson.”

To complete the series I give the letter of excuse sent by a brother in 1814 to Lodge 653, Carnlough:—

“ January the 6th 1814
to the Master Wardens and Bretheren
of Carnalagh Lodge Dear Bretheren
this comes to let you know that it is
Not in my Power to Goe this Night to
your Lodge for i Am another Mans
Servant And i Am very throung at (i.e., busy)
Present but be pleasd to Inform
John Morrow that it is Not for fear of
What i said at the funeral that i did
Not Come but i Will be their God
Willing the Next Lodge Nigt And
I Am a'raid when i Doe Come i Will
Enterupt the Harmony of the Lodge
For this Reason that i Will
Make John Morrow and Some Others
know that if the be upon Political
Masonry that i Will Make them No
Masons At all And Let them know
that Skery Lodge is Instituded on
A purer plan Nor the Think
No More But Remains
yours Sincerly Affectionate
Br James Hill.”

The allusions in this letter make us suspect that some of the brethren had not been refraining from every topic of political discussion. Do not let us forget they were all Ulstermen.

(d) *Trials and suspensions of members.*

The Grand Lodge of Ireland in the eighteenth century seems tacitly to have given the utmost power to its subordinate Lodges to deal with their refractory members, always reserving the right of appeal to the Grand Lodge. (Regulations of 1768, XV. A.R., 1782, p. 67.) The Constitutions of 1804 are more stringently worded, and the two laws bearing on the point must be well weighed, because from my reading of them it would appear that the country Lodges often acted illegally in these trials, which, as we shall see, were constantly held. They are Section I., Law XI., and Section IV., Law XXVII., of the Laws as given in the *Ahiman Rezon* of 1817, and have already been quoted in full.

The latter of these Laws gives the subordinate Lodges power to deal with a member according to their By-Laws; while the former specifies that certain differences which cannot be accommodated privately must be dealt with "here," *i.e.*, in Grand Lodge, and an appeal from that decision lies at a subsequent meeting of the same tribunal. Now I cannot conceive of any subordinate Lodge having the power by its By-Laws to order the exclusion of one of its members from all the rights and privileges of Freemasonry and to advertise that fact in the public newspapers. Yet this is what the Northern Lodges were in the habit of doing. Moreover Law XXVIII., Section IV., seems to reserve the promulgation of such a sentence to the Grand Lodge itself, and that by way of confidential circular, as at present, while from 1st October, 1789, it had become illegal to publish any Masonic transactions in the newspapers without leave from the Grand Lodge. The date of this order is very significant indeed. It was disregarded by the Ulster Lodges for years afterwards. I can only suggest that the custom of publishing resolutions, sentences of exclusion, and so forth had become so established in the North of Ireland during the eighteenth century (as a reference to the files of the *Belfast Newsletter* would prove at once) it did not easily yield on the promulgation of the new order in 1789. There can be no doubt that the brethren till a much later period considered they had the right to try Masonic offences, and, in extreme cases, to publish their sentences. It may be added that the modern Irish practice has removed all judicial functions from subordinate Lodges, while retaining their power to strike off a brother for non-payment of dues (Law 156) and to exclude an objectionable member subject to appeal to Grand Lodge (Law 159). Graver offences involving suspension and expulsion from the Order are dealt with by the Provincial Grand Lodges subject to an appeal to Grand Lodge for a re-hearing of the case (Law 34). I have been somewhat tedious in rehearsing these details, because it will soon become patent that the practical application of Masonic jurisprudence was very different a century ago.

The trials themselves may be divided into several categories. Firstly, those dealing with minor offences such as unpaid dues, "sitting summonses," and misdemeanours punishable with a fine:—

"A Committee met on the Business to Settle on trial of Br Andrew for Sitting Summonces." (1012. 1/Mar/1823.)

"Lodge met in Due form Br Thomas Hogset agrees to pay five shillings for Br Jno Donaldson on Second Lodge night after being a fine for misdemeanour and Jas Reid was tried likewise and fined also for same offence five shillings no other business done all parted in good harmony and Love." (1012. 22/July/1826.)

"The Committee Assembled agreeably to order, when Br Jas Crawford Tryd for not attending to a summons Given to him by the Tyler. It is thought proper by this Committee that Br Jas Crawford cannot sit in this Lodge for

3 months without comming forward and giving propper satisfaction to for his non atendance and paying off all Debts Due to the Lodge.—Due satisfaction given.”
(917. undated. circa. July, 1820.)

“ Wm Connor tried by the Lodge Committee to be Exclu led for three years from 24th June 1817 unless giving satisfaction to said Lodge before the Date above mentioned.” (270. 29/Mar/1817.)

“ Br Wm Connor satisfied the Lodge.” (270. 24/May/1817.)

We find one of the same name in trouble again for a similar cause:—

“ A Commite was appointed to try Brs A. Connor & Wm Fisher . . John Kerr and John Morrison was ordred to be summonsed to Attend their Tryals.” (43. 6/Feb/1819.)

“ Committee apointed By order of the Lodge Met The fourth february In order to try by Committee The several Members for Neglecting Lodge Business—Archibald Conner give satisfaction to The Lodge for his sitting his somons Wm fisher was sommoned for sitting several summonses ordred Excluded for seven years—John Kerr tried for sitting summonses—Excluded for seven years and ordred to be Reported to the Grand Lodge as soon as possible.” (43. 13/Feb/1819.)

“ Petiton from Jas Donald John Donald and Edward Donald Against Wm McKinstry for Braches of Masonry in General ~~That is to say~~ and it was ordrid that the Committee of the Lodge shall Bee summonsed to Attend on this night Month the (?) of october. to Investigate the Above Charge.” (43. 20/Aug/1819.)

“ The Lodge met in Good order when it was ordred that John Morrison should be sumonnd To Attend his tryal on the Next Lodge night.” (43. 29/Jan/1820.)

Secondly, disputes between brethren were arbitrated by the Lodge Com mittees:—

“ Lodge in due form when a Complaint was lodge by Br James McCoy against Br John McKeown for charging Br McCoy more—than he charged to Brother Robert Kirk as he promised, and said so to do, and as they belonged to different Lodges it was unanimously agreed to transmit the trial to the General Committe on the 2nd. Novr. next.” (43. 12/Sep/1818.)

“ When there was a Charge prefared against Br McKinstry and Br McGowan By Br Bohannon—when it seems Br McKinstry and Br McGowan was cleared of the Charge was Leied Against them—.” (43. 10/Feb/1821.)

“ Commite met when John Holmes said that he found a part of his iron gate in Ezekiel Allans shop and that John Thompson was the owner of it said Thompson said he Bought it off a stall.” (43. 24/Jan/1829.)

There is no record of how this last dispute was decided, and on the pleadings as they have come down to us the Committee must have possessed wisdom equal to that of our first Grand Master, if its judgment gave general satisfaction.

"Comity met and settled the Afair between R. Hill and the Rest of the Members William Hagen oned his falt and Ricd Hill oned the second falt what satified the Comity." (1012. 25/Aug/1845.)

"the Names of the commitee Appointed for to settle Betwixt Br John hilton and Donal
Sic names Br John hilton Plantif
 Br James Donel Defendent."
 (1012. undated; probably 1819.)

Bro. John Hilton was a member of Lodge 253 and a frequent visitor to Lodge 1012. We shall hear his name again in connection with another matter, not a dispute.

The Committees always seem to have acted in a brotherly spirit towards a defendant who threw himself on the mercy of the Court:—

"John Gallagher acknledges to have acted contrary to the rule of the order but promises to act according to the rule for the future." (1012. 24/June/1842.)

Sometimes the Lodge notes the attendance of its members as witnesses in one of these trials in another Lodge:—

"Several Members attended Summones from Lodge No. 292 as Witnesses in consequence of a complaint Prefered by Samuel Hay against John Holmes. The Committe on Investigating the charge recommended the Parties to agree."
 (270. 26/Feb/1809.)

(*Note.*—St. Nicholas Union Lodge 292 was a Seton Lodge, constituted 14th January, 1809.)

Thirdly, in the case of graver offences often the charge is stated very vaguely. Lodge 43 Minute of 20th August, 1819, quoted above is a case in point. But sometimes the alleged offence is described with a carefulness of detail that does not stop at calling a spade a spade. In offering a resumé of the following *causes célèbres* from the history of three separate Lodges, I have judged it better to omit the names of the delinquents and distinguish them by Greek letters:—

"Ordered that (*seven members*) do meet in the Lodge Room on Saturday the Sixth day of May, at the Hour of six OClock in the evening, To Investigate a Complaint made by Alpha Beta against Gamma Delta, and also a Charge by Kappa Lamda against Omicron Pi, and that Sommoses do Issue to the Parties concerned——." (270. 29/Ap/1809.)

"The Committe appointed at last Meeting Proceeded to the Charge against Gamma Delta, and found them fully Proved——namly that he has neglected his childeren—— and that Omicron Pi would not give that satisfaction to the Bretheren on the Charge against Him of His alledged Marriage with a Brothers Daughter——so Necessary to His character as a Mason——do adjouge—— that Gamma Delta be Excluded untill he discharges their duty as a Parent. And that Omicron Pi be Excluded untill the Lodge & Br James Gordon do approve of His being readmitted."
 (270. 6/May/1809.)

"Omicron Pi having given satisfaction (so necessary) to Br James Gordon & the Lodge in respect to His marriage (required by them) do readmit Him as a Member and He is accordingly admitted." (270. 27/May/1809.)

I think it obvious that in this case a breach of the Masonic obligation was involved.

“Eta Theta Leaid In A Compleant Against Br Omega for him having or begating A Child with his Sister and he Sigma Omega never done anything for said Child . . . It was said By Eta Theta that Br Omega never has done Anything for said Child since his Sisters Death and that the Child Had to be sent Away to the County Armagh.”
(43. 17/Mar/1821.)

“The Committee Attended and Exemand Eta Theta he said that he Could prove that Br Omega offred to keep the Child the Committee Came to no Decession.” (43. 12/May/1821.)

“Br Theta Declind—The charge he had against Br Omega—untill further information.” (43. 9/June/1821.)

More elaborate procedure was instituted in the next example, where, in order to secure absolute impartiality, Masons from other Lodges were asked to assist at the trial:—

“Lodge opened in due form. Charge against Brother Beta Mu, ‘That he sd. Beta Mu being a Mason had carnal knowledge of the Daughter of a Brother Mason, knowing her to be such,’ & alledged that Alpha Delta receive money from Pi Gamma to have a child born by the Daughter of a Mason to be fathered on sd. Beta Mu. The Decision refered to a Committee of Masters not less than five. Charge against B. McClure that he sd. McClure disabled Brother McRandle from following his occupation during the space of 2½ Months by biting his sd. McRandle’s bill (*nose*).” (917. 2/Sep/1808.)

“Lodge opened in due form. Committee met agreeably to Resolution of last Lodge Night, viz H. Donaldson No. 615. Jas McKee & Wm. McCloy 788, J. Blair 825, Samuel McIlwain No. 917.

Brother Moore saith, that in conversation with Beta Mu one day on the subhject of Margt M . . . having born a bastard child, he sd Beta Mu damned drink & opportunity, and feared it might be the means of his leaving the place. F. Young saith, That prior to the sunday after New year’s day, Beta Mu would clear himself of M. M . . ., but being intoxicated on that night, he would not say what might happen.

Resolved by the Comitee present that Beta Mu we Cannot bring him in guilty by the Evidence that Come Before us Hugh Donaldson No. 615 John McKee No. 788 James Blair No. 825 William McCloy No. 788 Samuel McIlwain No. 917.”

(917. 29/Sep/1808.)

(*Note.*—Lodge 788, Carncastle (warranted 1807) and Lodge 615, Larne (warranted 1783) still exist. Lodge 825, Larne, 1796-1825, now No. 41.)

“Resolved That Wm McClure shall pay Bernard McRandle Three Founds Sterl, if not, we recommend that Bernard McRandle shall have recourse to the civil Law for damages received, and in that case Wm McClure be no longer to be considered a Mason.” (917. 29/Sep/1808.)

One or two more entries of this nature will be enough to give. Noteworthy is the page in Lodge 43 book devoted to a black-list of Masons suspended and

excluded from other Lodges. The way this news was spread appears by an undated entry in the Eden book:—

“Reported by Br John Hilton that a man the name of
Wm McCullony Is Excluded from 122 for life from
Any benefit of Freemasonry.” (1012. *circa.* 1820.)

An example of Lodge 1012 writing to neighbouring Lodges not to admit certain Brethren has already been given.

My last example is the record of a Committee of Knights Templar holding a trial on their own account. Without alluding to any circumstance which might tend to make such a trial appear a more solemn proceeding than one held by the Craft, there is no doubt in my mind that it would appear so to all concerned:—

“At a Royal Encampment of A Committe of Knights Templar opened in due form this 19th day of March 1807, after deliberately perusing a Charge in writing produced by Brother Jas Snoddy against Brother Jas McKibbin, & also the Answer given by the latter to the Charge of the former. It was unanimously *Resolved*, That they both conducted themselves rather incorrectly as Free Masons but considering it our duty, if possible, to reconcile them, are unanimously of opinion. That Brother Snoddy is to be paid the Amount of the Arbitration made by Mr Lamb & Capt McGeorge & to give a Receipt in full to Brother McKibbin on behalf of the Owners of the sloop Betty of Liverpool, & that Brother McKibbin is to drop all proceedings at Law against Brother Snoddy which originated since this dispute commenced; & further, for the future, they are to live & conduct themselves to one another, as it is the duty of Brother Masons to do, & That if one or either of them do not comply with this our Opinion, he or they are to be excluded for twelve months. Signed: Richard Cooch Chairman; Phill Gibbons; Jno Thompson; Samuei McIlwain; Hu Liddle; John Darragh: John Hodges sec.”
(917.)

(e) *Fees for initiation paid in instalments.*

Under the Regulations of 1768 no minimum fee was fixed for initiation. In the Constitutions of 1804 this sum was fixed for country Lodges at one guinea and a half English or £1:14:1½ Irish (A.R., 1817, p. 30. Law XVII.) This was obviously a recent order then as the erasures in the By-Laws of Lodge 917 drawn up in 1803 and those of Lodge 270 compiled in 1805 will testify. The By-Laws of Lodge 653 agreed on in 1808 settled the sum at the statutory minimum, though afterwards it was increased. A great many men in humble circumstances of life and desirous of becoming Masons could not find such a sum as this, and the vicious system crept in of allowing the initiate to pay a proportion of the entrance fee on being accepted and to clear off the rest by instalments. The practice was bound to lead to endless trouble, and was wisely forbidden in Law 102 of the Constitutions of 1858 (A.R., 1858, p. 63.) Numerous references are met with in the Minutes to the inconveniences arising from this deplorable custom.

Let us first take entries referring to the custom itself:—

“Robt McAlpin accepted and Initiated . . . Robt McAlpin paid 10s. 0d.” (270. 2/Ap/1814.)

“Wm Mechan was Rased and promised To Pay one Pound upon his Ability when he was able.” (43. 2/Oct/1819.)

“Jas McEride was Balleterd for and was unanimously Aceped and afterwards was Initiated into the order

of Masonry in the first Degree and payed half Guinea at his admission." (43. 25/Mar/1820.)

" Br Ennes McAlister to pay the sum of 2.2 And to Give security to the Lodge to pay sixteen and threepence that He Recd from Toal McKeown of His Admission or to stand the Decision of the Grand Lodge of Dublin." (917. 17/Aug/1820.)

" John Berry was made an Entered apprentice paying 5s. James Close passing his word for 5s." (1012. 13/Jan/1838.)

The last excerpt illustrates another custom, that of security being given for the money owing:—

" 17th Decr. being Quartley Night Worshipful Wm McKinstry in the Chair in the Absence of Robt McAlpin when Wm McGuire & Robt McBride was Crafted and also David McKinney and Wm Moore was made master masöns Jas McBride senr become surety for Robt McBride for 16/3." (43. 17/Dec/1822.)

" Being Lodge night the worshipfull R. Hill in the chair Henery Clark Saml Lewis and Jas McMurtry was made fellow crafts John Lunn promised to pay 5s. for S. Lewis the next Lodge night E. McIntosh promised to pay 5s. for J. McMurtry next Lodge night R Busby promised to pay 5s. for H. Clark next Lodge night." (1012. 2/Mar/1839.)

" Hamilton Wallace was made an Entered apprentic and fellow Craft and paid 10s. 6d. Br Jas Stevenson security for the remainder of his Enitiating money." (1012. 9/Dec/1843.)

In many cases the brethren faithfully paid off these instalments:—

" Ephraim McIntosh was raised to that Degree of Master			
Mason and paid off his Inititiating Money G.M. Secty			
and Likewise John McKay paid off all Demands of the Lodge			
Ep McIntosh	1. 3. 3½		1. 1. 6
Jno McKay	1.12. 7	Irish	1.11. 0
	<u>2.12. 6</u>		(1012. 17/Feb/1827.)

But in many other cases the Lodge had difficulties in collecting the sums due:—

" Committee met in due form when the following resolution was formed that all those who stand indebted to Lodge 1012 must come in each Lodge night and pay 2s. 6d. until they have paid their initiation money or default thereof they shal be suspended." (1012. 25/July/1829.)

The collection of these instalments led to a system of book-keeping so complicated that I have not the unkindness to reproduce a specimen. Having faithfully copied many pages of it with all their corrections and erasures, I recoil from a repetition o' the task when it would convey no useful information.

(f) *Attendance at funerals.*

Attendance in full Masonic regalia at the funerals of deceased brethren was considered a duty in the country districts. An elaborate ritual governing the proceedings is laid down in the early nineteenth century *Ahiman Rezon*, taken direct from Preston's "Illustrations of Masonry." This ritual has since disappeared from the Irish Book of Constitutions together with the custom which

was forbidden some time about 1829. It must have lingered in remote districts to a very much later date in spite of the prohibition, as in my own Masonic youth I knew a country Mason of the old, old school who was able to give me an account of various esoteric symbolical actions that used to be performed by the Lodge when assembled round the grave.

Records of attending these funerals are very numerous, and in selecting one or two for illustration I have chosen those which serve best to remind us that a regular Masonic ceremony was gone through on these occasions:—

“Lodge of Emergency. Wors John Holmes in the Chair .
Attended the funeral of John England—to Doagh at
the special request of Br Samuel Smiley.” (270. 18/Sep/1808.)

“Lodge of Emargency. John Holmes in the Chair—
Attended with Ballyclare, Ballynure and Ballycarry
Lodges the Funeral of the late Br—McDowell of
No. 915 to Rallooe.” (270. 2/July/1809.)

“Worshipful John Wilson in the Chair went to isac Beards
funeral to Kill Root accompaneyd by 253; 1012; 1014;
1016 Lodge in good order.” (270. 14/May/1815.)

“Emergency attending the funeral of Thos Gourley
John Wilson in the Chair when we went to Balley Carrey
accompanied with No. 1014.” (43. 1/Ap/1827.)

(*Note.*—Lodge 1014, Ballycarry; warranted 1814. Cancelled? Still at work 1886.)

“Lodge met on Emergency Worshipful Edwd McGowan in the Chair
When Wee went to the funeral of John Germen.”
(43. 2/July/1827.)

“Worshipful John Wilson in the Chair when Br Jas Caters
was intered by No. 253/43/248.” (43. 8/Aug/1830.)

“Lodge met in due form the right Worshipful richd Hill
in the Chare when We went out in prosession to the
funeral of our Brother Alexr Erwin to C.fergus and
returned in good order.” (1012. 3/Aug/1840.)

“February 21st 1826	£	s.	d
Expenses of that day going to A buriel	0	1	2½
Oawien half pint whiskey	0	0	8
One half gallon O beer	0	0	8
One half pint of whisky			8
One half pint of Beer			1

(1012.) 3 3½”

One trivial piece of information might be added, that in the copy of the Masonic Lectures printed by Ferguson of Belfast in 1808 which is in my hands, the funeral ritual is reproduced, and from the condition of its leaves must have been often in use on such mournful occasions.

(g) *Degrees conferred by Brethren other than the Master.*

It will be obvious from what has already been written that a great many of these country Masons, through no fault of their own but from lack of facilities for obtaining instruction, when installed in the chair must have been quite incapable of conferring the degrees on a candidate. In many cases the necessary work was done by some expert brother. His functions are far from being extinct in that part of the country yet, and the part he plays might be compared to that of the *Frère Terrible* of eighteenth century French Masonry. He does not assume,

however, the same horrific aspect. The Master continues to preside over the Lodge while the degree-giver remains close by the candidate all through the ceremony, an arrangement favoured by the form of an Irish Lodge which differs in several respects from the English. The custom must have been so usual a century ago that no doubt in many cases the secretary did not trouble to record the name of the brother giving the instructions, but I have collected one or two instances of its being noted:—

“Worshipful William Wallace in the Chair Lodge in good order when Thomas Lattim . . . and Edwd Davy was Initiated by Jas Quinn.” (43. 14/June/1834.)

“Lodge in good order worshipfull John Huston in the Chair when Andrew Shearer Saml Davey was Crafted by William McKinsey.” (43. 3/Nov/1838.)

“June 5 1840 being a night of emergency Br Thomas Hogset in the chair when Br James Stevenson was made a exelent & superexelent Mason passed the first second and third Vale of the Temple and was made a Royal Arch Mason and consequently Made a Knight templar mason Received the instructions from Br George Morrison.” (1012.)

“Br H. Clark was made a Master mason . . . Br Morrison done the bussiness that was required.” (1012. 1/Jan/1842.)

“Br Alexander Blackhall at the same time was made a night Templar Received the instructions from Br John Hilton.” (1012. 27/Dec/1842.)

“January 21st 1843 Lodge met in Due form the worshipful James Stevenson in the Chair when James McNeight John McFerran Francis Kennedy and John Lun Junior was made pass masters in the Chair and was Made an Exelent and superior Exelent masons and passed the first second and third vale of the Temple Likewise Dubbed Knight templers . . . paid Br John Hilton 5s. for giving instructions this night.” (1012.)

In this last case Br John Hilton, of Lodge 253, was actually paid for conferring the degrees. This is paralleled by an earlier entry in the same book:—

“It was agreed to give Br John Hilton 2s. 6d. of Carrickfergus.” (1012. 26/Feb/1842.)

A much earlier Minute of the Glenarm Lodge mentions a similar fee being paid for the same sort of service:—

“Br Eneas McAlister being duly Balloted for recd that of an Entered Apprintice gave Br McMullan 2/8½ of Larne Br McMaster 11/4½ for his trouble to come to instruct the Lodge.” (917. 1/Sep/1803.)

I need scarcely say that this custom of paying a fee to the instructor is now wholly obsolete, so far as my knowledge goes.

(h) *Lodge furniture and possessions.*

All these Lodges appear to have met in rooms in taverns, so they cannot have accumulated much property beyond what could be preserved in the Lodge chest. To mention one notable exception, Islandmagee Lodge No. 162, whose warrant dates from 1813, possesses a very fine old canopied Master's chair; but the furniture of most Antrim Lodges to-day is comparatively modern.

In the articles of property mentioned in the books there is one omission that would strike an English but pass unnoticed by an Irish Mason: Tracing Boards are never mentioned. They are unknown in Irish Lodges to-day, and, I think, must have been also unknown in the days of Laurence Dermott, in view of what he has to say about artistic tylers in the second edition of his *Athlman Rezon*: yet in the country Lodge-rooms of Antrim I have found old Masonic charts hanging on the walls, and cannot believe that they were put there for ornament alone. We have seen that lectures on the degrees were commonly given in the Lodges there 120 years ago, and it would seem extraordinary if the lecturer did not give point to his remarks by drawing attention to symbols displayed upon such charts, or upon the Lodge banner. But such considerations lead us into conjectures which are of little value.

In the accounts of the newly-formed St. Andrew's Lodge for the year 1814 we find some items which help to show what was considered requisite for a Lodge to own:—

By Cash for locks and Hinges	0	8	5½
By Cash to George Cape for Chest	1	2	11
By Cash to James Quinn for Work	1	6	8
By Cash for sword and subscription	0	8	4
By Cash for Tossils	0	1	2''

Among the "subscribers for this lodge" occur the ensuing items:—

James Quinn Repaid in the Cloak	0	2	11
John McFerran one Dollar for Jewels	0	5	'5
James Pinkerton one & half Dollar for &c.	0	8	1½''

The allusion to the cloak is typical. A red cloak surmounted by a tall hat was the costume of convention for a master in those days. Evidently Bro. Quin was a tailor and made the robe for the new Lodge, charging 2s. 11d. less for his services than the usual fee, this discount being his contribution to St. Andrew's. The original red cloak belonging to Lodge 253 is still carefully preserved in our Masonic Hall, Carrickfergus.

The nature of the subscriptions of Brothers McFerran and Pinkerton is not without significance as recalling the intimate connection between the Masonry of the United States and that of the North of Ireland, a satisfactory history whereof has, in my opinion, yet to be written.

Another item from the accounts of Lodge 1012 reads:—

"agreed that the Lodge buys 1 Lock for the Chest and 1 for the Treasurers Drawer Richd Hill and Jno McFerran to purchase them." (1012. 28/Feb/1826.)

So evidently this Lodge owned a desk or receptacle of some sort as well as the usual chest.

Some of the jewels owned by these Lodges were very beautiful. Those used now by Lodge 43 originally belonged to Harmonie Lodge 282 and are of eighteenth century workmanship. In detail they much resemble the set owned by Ionic Lodge 227 (E.C.) which have been illustrated in *A.Q.C.* The set used by Lodge 253 which was presented to that Lodge by Bro. Marriott Dalway has recently been restored to the custody of the Masons of Carrickfergus, but I have not had the opportunity of seeing it. It is probably not more than a century old.

Also carefully preserved in the same place is the Masonic jug that belonged to Lodge 270, the usual type of black printing on white crockery. So far as my recollection goes the design on it is after the Modern model. The local legend states that on Lodge 270 accepting a new warrant from the Grand Lodge a disgruntled member threw the Lodge jug into Belfast Lough, whence it was miraculously retrieved in the trawl of a fishing boat without having received any damage. Whether this be true or false the jug is now safely preserved in a case which prevents it from further acquaintance with liquids, either salt water or more truly Masonic liquors.

The most important piece of furniture in an Irish Lodge was, however, its warrant, which old custom demands shall be exposed to view all the time the Lodge is at Labour. It is usually hung on the wall of the Lodge-room or placed on the altar in a frame. We find this custom referred to in the accounts of Lodge 1012:—

“glazg the warren and other Expenses 6s. 7½d.”
(1012. 1/June/1844.)

Evidently there had been an accident in the Lodge-room. The same account contains another item of 9/8½ paid for glasses of another kind.

(*Note*.—I exhibit a photograph of the present Lodge-room in the Masonic Hall, Carrickfergus, looking towards the East, showing displayed on the wall the warrants of the three existing Lodges: St. Patrick's 43 (1817); Harmonie 282 (1889); J. Heron Lepper Temperance 546 (1913).

(i) *Warrants lying dormant.*

The history of St. Andrew's Lodge 1012 provides a good instance of a very curious procedure that used to prevail in the Grand Lodge of Ireland, that of allowing a warrant to lie dormant and become revived. The law governing the matter appears in the *Ahiman Rezon* of 1817 as a pregnant footnote to Law XXV. (p. 34), which deals with the suspension and cancellation of Lodges. The passage is in these words:—

“It is recommended that in cases where Lodges are so reduced in Members and Circumstances as to be unable to keep up the regularity thereof, that the Warrants of such Lodges be returned to the Grand Secretary, in order to prevent their being suspended or cancelled, and the Members thereof subjected to the disqualifications of ‘Regulation XVII. For particular Lodges.’”

The effect of this proviso was that when a Lodge was unable to pay its way or keep up regular meetings through insufficient support, it could send back its warrant to the Grand Lodge for safe keeping, and if at any subsequent date the surviving members could collect enough support to make a fresh start they could then apply to have the warrant back, apparently without expense. The advantages to Grand Lodge were that the warrant while in official keeping could not be used for making clandestine Masons, nor fall into un-Masonic hands; the advantages to the Lodge itself were that the members were not liable for Lodge dues while the warrant was thus lying dormant, and yet they would not lose precedence if at any future time they grew strong enough to revive the Lodge and carry on the old traditions under the same number. The practice must have been fairly common in Ireland during the last century and earlier. We have heard that Alexander Seton increased the ranks of his supporters by reviving a number of suspended warrants, whereof perhaps 270 was one, having lain dormant since 1759. Certain it is that 270 appears on the Downes List of 1804 as meeting in Carrickfergus, whereas its revival did not take place till 14th July, 1805. This makes us wonder how many of the Lodges on that famous list of 1804 (almost certainly compiled by Seton) may actually have been dormant warrants. Be this as it may, we can hardly credit that any of the Masons who revived Lodge 270 in 1805 were of its original members. Tradition of domicile we may accord the Lodge; tradition of consecutive membership not without further evidence.

(*Note*.—To show that Downes's List of 1804 must not be taken at its face value as indicating Lodges in active being, a further instance has just occurred to me drawn from the history of my own Mother-warrant No. 7. This Lodge met in Dublin in the eighteenth century, and held no meetings under the original warrant (dating from 1732, now preserved in our Lodge-room, Belfast) after 1798. This original Warrant, however, was not cancelled by the Grand Lodge till 1815,

a dilatoriness which has now gone out of fashion. In the Downes List of 1804 among the Lodges meeting in Dublin appears No. 7 as though it were still on the active list, having, as a matter of fact, not held a communication or, at any rate, let Grand Lodge hear any news of it for six years! Thus an acquaintance with the private histories of two Lodges shows the Downes List to be misleading in respect to them. Are we justified in relying on it in other instances without additional evidence? I think not.)

While we must remain uncertain about Lodge 270, there is none whatever about two other Carrickfergus Lodges which underwent periods of eclipse in their working without having their warrants extinguished.

Bro. Shellard, the Deputy Grand Secretary of Ireland, informs me that the warrant of True Blue Lodge 253 was returned to Grand Lodge during the years 1845 to 1861 and then restored to the members. The other instance I have to offer is that of St. Andrew's Lodge 1012, and here the Minutes can speak for themselves:—

“ March 29—1834 ~~Lodge met in~~ being Lodge night
the Worshipful Thomas Hogset no attending
there was no business Done

John A. McCay Secty.”

The contemporary list of names for 1834 shows only seven members, and the attendance columns that the Lodge did not meet after March. There is then a break of over three years in the Minutes.

“ June 27 1837 The following members met on purpose to revive the Lodge No. 1012 T. Hogset Jas McKay & F. McIntos as the No. did not meet for the space of Two years & upwards as a body of Brothers ought to have done the following brethren were summoned” . . . (*1½ names follow*)

“ July 22nd 1837

Lodge 1012 met in due form the
Worshipful Thomas Hogshead in the Chair, only
8 members attended it was agreed that the members
belonging to this Lodge be all summoned to attend
on the next regular Lodge night to take into consideration
proper means to regulate the affairs of the Lodge and
arrange matters so as to set the Lodge in a proper
manner of working in the Ancient proper manner.”

“ December 16 1837

Lodge met in due form the worshipful
Thos Hogset in the Chair it being election night when
the master and officers were chosen and it was
unanomus agreed that each member would pay
one Shilling and six pence in the course of the next
month or on the next Lodge night for the benefit of
the Lodge of which it has great need at this time as it cannot stand
without being supported by some mans or other and
this is the most likely at present. it is agreed that
the Lodge will meet on St Johns night at the hour
of 6 oclock in the evening Decr 27 No other
buisness done all, parted in good harmony.”

In short the corner was turned and St Andrew's Lodge managed to carry on for over another score of years before finally succumbing. The Lodge accounts show that £1:10 was sent to the Grand Lodge in February, 1838. and, apparently, accepted without comment.

It will be noted that the Minutes do not state that the warrant was returned to Dublin during this period when the Lodge never met. I rather fancy it remained in Eden, or that we should have had some record of correspondence

with the Grand Lodge. As the law stood, a country Lodge could afford to let nothing be heard of itself for three years before the authorities would proceed to cancel its warrant and strike its name off the list (Law XXV. A.R., 1817, p. 34.) All this has now been changed (Law 146. I.C.).

(j) *Applications to the Grand Lodge for Charity.*

It will sound like a paradox to describe applications for charity as a peculiar Irish custom, for the presence of the poor and distressed is not confined to that poor and distressful country alone: but as the cases I am about to quote will illustrate the procedure gone through in such appeals to the Grand Lodge in Ireland about a century ago, they may justly be regarded as peculiar in some aspects to the time and place.

The words in the Constitutions to which we find an allusion in these Minute Books run thus: "no petition shall be received from a mason in the Country, unless signed and sealed by the Masters of three several Lodges in his neighbourhood, nor from one in Dublin, unless signed by three Members of the Grand Lodge etc." (A.R., 1817. Law V., p. 20.) This regulation also appears in the *Alhiman Rezon* of 1839 (p. 48). It seems to have been changed before 1858. A "petition from a mason" apparently included a petition from a Mason's widow, judging by a Minute of Lodge 917:—

"The Secty is requested to state under the seal of this
Lodge the circumstances of the Family of the late
A. Waddle of No. 825." (917. 1/May/1806.)

Lodge 825 sat in Larne, so was a neighbour to the Glenarm one.

In 1843 Lodge 1012 had a similar application to make on behalf of the widow of its late tyler:—

"July the 15th 1843 Lodge met in Due form the Worshipful
Richard Hill in the Chair paid in Charity to widow
Baird 4s. 3d. paid to William Mackay Ditto 4.1 agreed
that Br Hill and Br Gallagher write a petition to
Dublin in aid of widow Baird."

Evidently on this occasion Lodge 43, as a neighbour, became one of the vouching Lodges, for the Grand Lodge, having investigated the case and granted a sum of money in relief, had it transmitted to the master of Lodge 1012 through Lodge 43:—

"Being Regular Lodge night the worshipfull John Huston
in the Chair when the Master Richard Hill Recd. the
sum of 10s. ordered by the Grand Lodge for the use and
Benefit of Bro Alx Beards widow leat of No. 1012
dated Dublin October 21. 1843." (43. 4/Nov/1843.)

The present law requires the certificate of only one Lodge, but the procedure remains similar in other respects.

X.

OTHER INTERESTING MINUTES NOT TRACEABLE TO CUSTOMS PECULIARLY IRISH.

The conviviality of our ancient brethren deserves some further illustration. Lodge 1012 was particularly given to hospitality:—

"Dec 27th 1843 Being St Johns Night Lodge met in Due form
the Worshipful Richard Hill in the Chair the Business
Being done the Brethren Regaled themselves with tea
and punch an parted all in good harmony." (1012.)

The allusions to these two beverages are numerous. The question of refreshment even led to a dispute with the innkeeper on one occasion, as the brethren considered they were being charged too much:—

“Agreed that Wee Will stop here for this 6 Months
and If We can find a chaper place We Will
Except of it against December She agrees to give punch
at 3 8 pr Quart . . .
for the Comtee one Pint of Punch.” (1012. 7/July/1822.)

The same reason probably dictated a similar resolution of Lodge 270:—

“Resolved that this Lodge do remove from this Room to
Mrs Mary Blairs—Dwelling House in North Street—for
the purpose of holding their meetings.” (270. 10/Oct/1808.)

At another period St. Andrew's Lodge found it necessary to limit the quantity of refreshment to be allotted each officer in accordance with rank:—

“ May 27 1826	
Master one pint	1.4
Seiner Warden a half pint	3
Juner Warden half pint	8
Senor Daken nagin	4
Junerer Daken	4
Ensine one Nagen	4
Sectuary on Nagan	4
	—
	4.0 ”
	(1012.)

Prices ruling about 1829 appear by an entry in the Lodge 43 book:—

“ one glass whisky	2½ d.
one Quart Punch	4.4
1 Quart Beer	3
1 naggon Punch	6½
one Quart Punch	4.4
one Quart Beer	3
	—
	9.11
ono pint Punch	2. 2
	—
	12. 1 ”
	(43. Accounts of Treasurer 1820.)

With all their conviviality, however, the brethren did not forget that they had an example to set:—

“Resolved that Any member that is found Drunk before the
Lodges Leaves town on St Johns Day shall be fined in
2/6 Each and the officers is to be fined Double.”
(43. 5/June/1819.)

They did not confine themselves to strictly Masonic gatherings. Lodge 1012 was greatly addicted to dancing:—

“it likewise was agreed that Br Campbell Br Lewis Br Berry
& Br Lunn should have a dance in Br Hills loft on
Deer the 28.” (1012. 1/Dec/1838.)

“it was agreed that the Lodge should have a dance on
Jany 1st.” (1012. 12/Dec/1829.)

The subordination maintained in the Lodges finds expression in epidemics of fines from time to time:—

“Br R. Busby was fined for an unguarded expression in
the sum 0.3d.” (1012. 29/June/1839.)

“Jas McKay fined in 3d. for swearing.” (1012. 28/Sep/1839.)

“Find for not having Aprons

	S. D.	
W. Irven	0—3	
Andrew Sherer	0—3	
John Giffen	0—3	
Hugh Huston	0—3	
Alex Moor	0—3.”	(43. 30/Mar/1839.)

“Night of Emergency. Worshipful Jno Wilson in the Chair when the Lodge met to settle accounts it was resolved that the Worshipful be fined in 1s.8d. for Not attending. Pd.” (270. 2/Aug/1817.)

The last instance is against all canons of Masonic jurisprudence, but we must remember 270 had been set a bad example not so long before by some Grand Officers who rebelled against authority: hence even when it had returned to the fold it presumed to sit in judgment on its Master:—

“Worshipful John Wilson in the Chair in the absence of Sam Moore when Saml Moore was fined in 2s.6d. (43. 15/June/1822.)

That our brethren in those days could show a good deal of tact on occasions appears in the case of a contested election in Lodge 1012:—

“Election night when Br David Pinkerton & Br Richard Hill was proposed as Candidates for master Br Thomas Hogset was named for Master and David Pinkerton Senior Warden etc.” (1012. 16/Dec/1826.)

That they did not forget the duty they owed to the sovereign of their native land is proved by a resolution of the Glenarm Lodge:—

“It was unanimously agreed to offer our service to our King and Country and to Publish or resolution in the befest Newspaper.” (917. 1/Sep/1803.)

This was at a time when the invasion by Bonaparte was expected and corps of volunteers were being raised all over Ireland to face the French. The newspapers of the time are full of such advertisements expressing willingness to serve as was inserted by Lodge 917. An echo of this resolution is caught in a subsequent entry:—

“Lodge opened in Due form of a Margency Being Called on a count of John Hanna in Concequence of him being inlisted for the Antrim Militia & ordred to Join Said Regiment imeadetly were Regularly balloted for and Duly accepted by the presant members. Entered passed and Raised to the Degree of a Master mason.” (917. 28/Jan/1808.)

These emergency meetings to forward a brother leaving the district were quite common in all the Lodges:—

“James McMurtry and John McMeekin Was made an entered Apprentice it being a case of emergency.” (1012. 28/Dec/1838.)

“At a Lodge of Emergency opened in due Form. Notice previously given. John Smith, Master of the Sloop Betty of Liverpool, having on a former occasion, been admitted an E.A. & F.C. was this Evening raised to the sublime Degree of a Master Mason.” (917. 22/Dec/1806.)

“John Davey Reported by Jno Davison & seconded by Wm Kerr accepted and being a seaman was initiated.” (270. 19/Sep/1812.)

In the records of Lodge 270 we have the phenomenon of a Mason proposing himself as a joining member:—

“ Wm Miller of No. 470 an artillery man Reported by himself
to become a member of this Lodge.” (270. 20/Sep/1817.)

(*Note*.—Lodge 470, Cookstown, Co. Tyrone: warranted 1769, still extant.)

The same Lodge gives us another curious Minute:—

“ Ordered by the Lodge—that any member who shall be
chosen or appointed to any office & refuses to act
shall be no Longer a Member—unless—by consent
of the Lodge.” (270. 9/Ap/1808.)

This is on the principle, I suppose, that every member of a Lodge should labour diligently.

From the same book comes the record of a joint meeting held under the warrants of four Lodges:—

“ Lodge met on Emargincey on Purpose to Enter Brother Jas Orr
accompanied with Numbers 253—1012 and 1016—”
(270. 25/Ap/1816.)

(*Note*.—Lodge 1016, Carrickfergus, 1815-1819.)

Another Minute reveals the existence of an Antrim heroine who only just fails to attain the same Masonic importance as Elizabeth St Leger, Mrs. Beaton, Catherine Sweet and other feminine members of the Order:—

“ The Worshipful Master in the Chair—when a Complacent
was Brought forward Against Emanuel Millikin—for
Devulgin The Secrits of Masonick Lodge—to Isebla
Mewhiney &c. &c.”

Whether the “ &c. &c.” in this case denotes the existence of other Delilahs as well we have no means of knowing, but there is no record of further proceedings against Emanuel Milliken. As his name appears as an active member in other Lodges for years after this, it is certain that he must have disproved the charge, and likely that the seductive Isabella had really obtained nothing in return for her arts but chaff.

The records of the Glenarm Lodge provide us with a few other items worth noting. The rent paid by Masons for their Lodge-room in those days appears to have been about half-a-crown per night, so the apartment cannot have been very spacious:—

“ Committee meet according to order on Thursday 19th
January 1826 and resolved to allow to your Brother
Joseph Pepper for the accommodation of your room for
Lodge 917 the sum of one Pound ten shillings for the
year 1826.”

A small room would not have struck the Masons of those days as a great hardship. Only a very few years ago I remember conferring a degree in a country Lodge when not more than a couple over and above the requisite number of Masons were present, and yet the room was so uncomfortably full that there was a considerable amount of difficulty in opening the gate of Masonry to the candidate. Shortly after that meeting the Lodge in question, one of the oldest in County Antrim, received permission to build a new hall.

My final extract shall be the only instance of the election of an honorary member met with in these records I have examined:—

“ Resolved that the Rev. Jn Hodges be & is hereby appointed
an Honorary Member of this Lodge & that he shall not be
liable to fines.” (917. undated, evidently December 1810.)

The Reverend John Hodges thoroughly deserved this honour. He had done splendid service for the Lodge as secretary, leaving records that are carefully kept and pleasant to read; and, as I have pointed out before, perhaps we may ascribe it to his influence that Lodge 917 abandoned the popular but seditious path along which Seton beckoned in 1809. It is certain that the attendances at the Lodge show a distinct falling off after the resolution to support the Grand Lodge in Dublin, but in thus early turning its back on popular clamour Lodge 917 gives us a lesson in fidelity whereof the Glenarm Masons of to-day have every reason to be proud.

In closing this synopsis of Fifty Years of Antrim Masonry I must be beforehand with some critics, for it may be objected that I have expended too much energy in describing the activities of Masonic bodies of a comparatively modern date. In my own defence I must submit certain considerations:—

Firstly, this account has dealt with a state of things which has now passed away for ever.

Secondly, we have, to my mind, in these records a survival of conditions similar to those prevailing in those Lodges which formed the first Grand Lodge in 1717, or with an even more exact parallel, the Grand Lodge of the Antients in 1751. If this contention be valid, and much may be said for it, then studying the private proceedings of these subordinate Lodges may help us better to understand certain phenomena that occurred in those Grand Bodies soon after their inception.

Thirdly, on the same analogy, we may fairly assume that many things happened in the Craft generally at those earlier dates whereof we have no hint in the proceedings of the Mother of Grand Lodges. Compare, for example, the bald paucity of the Irish Regulations of 1768 with the wealth of traditional symbolism shown to have existed in the local Lodges, and it will give us cause to ponder whether things may not have been somewhat similar in England in 1720 or thereabouts.

And lastly, because in searching the history of our beloved Order (even when concerned with the most remote districts and the most primitive ritual) one never fails to discover behind the variations in the letter traces of a spirit which never changes, traces of that secret tradition so impossible to express in words yet fully sensed, I believe, by every true fellow of the Craft, traces of that noble atmosphere of generosity and good comradeship unequalled in any other human institution.

If any of these Antrim records can justly be claimed to have supported or illuminated these assumptions, then I think that my task will not have been undertaken nor your patience exercised in vain.

APPENDIX I.

Thurot, otherwise O'Farrell.

In 1690 a certain Irish soldier, Captain O'Farrell, went to France with James II. after the Battle of the Boyne. He married a Mademoiselle Thurot in Boulogne, and died three months before the birth of a son. His wife also died within a year, and the child was adopted by its mother's relatives and brought up under the name of Thurot. This Thurot became a lawyer. By his second wife he became the father of the adventurer, who thus was grandson of the original exiled O'Farrell.

When the boy was about fifteen years old one O'Farrell came to Boulogne, claimed kindred with the Thurots, and was allowed to take young Thurot away with him. O'Farrell's headquarters lay in the Isle of Man, where he carried on the trade of a smuggler. Thurot quarrelled with and left him, entering the service of another smuggler who was engaged in running cargoes between England and Ireland.

After this he went to Ireland to look for relatives. While here he took service with several noblemen, amongst others the Earl of Antrim at Glenarm. He still pursued his smuggling habits, and the discovery of a contraband cargo led to his flight to Scotland. He ultimately reached London, which he made his home during the years 1748-52. He commanded a ship plying between that port and Dunkirk, and when ashore lived at Shadwell.

After 1752 he lived at Boulogne, and became king of the French smugglers. He was arrested and put in prison for defrauding the Customs, but was released through the intercession of President Tallard, son of his godmother. Subsequently he was given command of one of the French King's sloops.

In 1759 he was given command of a Dunkirk privateer and sent with a squadron to create a diversion in Scotland or Ireland.

In February, 1760, he came into Belfast Lough and captured the town of Carrickfergus. After a stay of a few days he had to put to sea again. Off the Isle of Man his squadron was intercepted by Commodore Elliott, defeated and captured. Thurot was killed in the engagement. His body was embalmed and buried in the Isle of Man, Elliott and his officers walking in procession after the coffin.

The capture of Carrickfergus was made the subject of a ballad and play.

During the period 1748-52 that Thurot was living in London he got to know John Francis Durand, who wrote his biography (*Memoirs of Captain Thurot*, by John Francis Durand, London, 1760). His biographer relates (page 17 of the reprint for the Percy Society, 1845):—

He had an extreme inclination to be made a freemason: he was accordingly admitted in a lodge here: the consequence of this, I am assured by undoubted authority, was the following occurrence:—

During his late voyage, soon after his little squadron had put out to sea they met an English merchantman, laden with rum and brandy from the West Indies; it will be needless to say that she made but a trifling resistance; in fact she almost instantly struck, and the lieutenant of Thurot's ship was sent to bring the captain on board.

This man was a Freemason, and according to the custom with that fraternity, made certain signs which are known by them all in common, in order to find out if any among the enemy were of the order. Thurot instantly perceived, and answered him; however he did not then take any farther notice, but asked the captain what his cargo consisted of: the sailors were rejoiced when they heard of the unfortunate booty. But Thurot, leaving his prisoner in the cabin, went up upon deck, and calling all his people about him, said:

"Gentlemen, this is the first prize we have taken, and I heartily give you joy of it: yet it is but a trifling one, and when divided among us all will not be worth naming. Besides, gentlemen, we go to conquer the enemy's country, not to seize her paltry merchandize: and by my discourse with the unhappy man below, who is the owner as well as the master of the vessel (which was really the case), I find if he loses it, his ruin is infallible: let us then scorn to take this small booty, return it to him, and look after better."

Here there was some murmuring;

"Well, then, gentlemen," said he, "since you do not relish my proposal, be easy; I give my honour out of my own pocket to pay every man his dividend of this prize, and will let the vessel go."

Upon this the sailors were overpowered by the noble generosity of the captain. The poor Freemason got his cargo safe, and a handsome present from Thurot into the bargain.

If a search be ever made for the London Lodge which had the honour of initiating Thurot, the fact that St. Giles was one of his haunts in London may not be immaterial. It is uncertain by what name Thurot may have been known at this period, Thurot, O'Farrell, or that by which he had passed in Ireland, Dauphine,

APPENDIX II.

BY-LAWS OF THE ANTRIM LODGES.

LODGE 270.

Anno Domini 1805 five July 17th The following laws and Regulations Agreed to Viz:—

1st. That this Lodge Do Meet on every Wednesday fortnight from this date untill the 27th of Decr. next being St Jnos Day and shall meet from that time every Saturday on or before the full moon when all business relative to this lodge shall be done as far as in . . . powers may.

2nd. That our Wpfull Master who is now honoured with Supreme Command shall govern this lodge as far as good order and harmony requires him to do, and any Br. acting cntrary . . . order the Master shall . . . him of his duty. But if the Master has occasion to call sd. Br. to order on the same night Viz. for a second time he is fined 1s. 1d. and for a third time the Master shall call Committee to try sd. Brother.

3rd. That on every full meeting before St . . . Day we shall proceed to elect Officers for the next half year ensuing (and shall proceed to install them according to their different appointments) on St Jnos Day at the hour of nine oClock in the morning.

4th. That ever Officer who shall be elected . . . preference given . . . Merit . . .

5. That any man desirous of being initiated into this lodge must be reported on a regular lodge night (and not an emergency) said report to lye over untill next lodge night in order to make enquiry into the character so reported. But if any Br. bring forward any accusation against the person reported and cannot substantiate the same said report to lye over untill next lodge night in order to give the Br. a full opportunity to make good his reason of objections, and if void we shall proceed to ballot and if two thirds be for him he is admitted on paying one pound ~~six~~ fourteen Shills. & 1½d. Sterl to go to the chest or treasurer two shillings and eightpence halfpenny for registering his name in the grand lodge one shilling and one penny to the Secty and the like to the Tyler.

6. That any Br wishing to speak he must address the Master in the Chair and if any Br. interrupts him during his speech the interrupter shall be fined in the sum of threepence.

7. That any subject moved it must be seconded by a member of this lodge before the Master can put the question of decision and all business relative to the affairs of this lodge shall be settled by ballot of which a fair majority shall determine.

8th. That no arguments shall be introduced to this lodge either on religious or political subjects—and any Br. speaking obscene—swearing &c. for every such offence he shall be fined in the sum of one Shill. and one penny.

9th. That all members of this lodge do on every lodge night appear with apron and as clean as convenient—and when seated no member shall leave his seat or shift from place to place without the permission of the Master, any acting contra to this law shall be fined in the sum of threepence for each offence.

10th. That no tidings shall be carried out of this lodge nor shall any of the transactions of this lodge be told to any person out of it on pain of being excluded except the have orders from the lodge so to do.

11th. That any member coming into this lodge drunk shall pay a fine of one shill and one penny and if the tyler finds admittance for any visitor drunk he forfeits his nights salary.

12th. That (all) Dues, debts and fines &c. &c. shall be paid on the lodge night before St Jnos Day of June and Decr. and so on and the secty to settle all accts . . . to the lodge at or before every St Jnos Day and let the lodge know how the accts stand.

13th. That the Secty shall read the laws every lodge night if required.

14th. That every member of this lodge shall pay on every lodge night the sum of ~~Sixpence-halfpenny~~ tenpence as lodge dues and all visitors shall pay the ~~same~~ sum of sixpence halfpenny on every night of their attendance which sum shall go to defray the expences of the night.

15. That no member shall leave this lodge room during open lodge without permission of the Master any acting contrary shall be fined in the sum of threepence.

16th. That any Br. wishing to become a member of this lodge he must be reported on a lodge night sd. report to lye over untill next lodge night and then to be balloted for and if two thirds be for him he is admitted by putting in his certificate and pay the sum of ~~five shillings and fivepence~~ two and sixpence to the lodge sd. sum to go to the stock.

17th. That the Deacons shall collect all fines as the laws directs on pain of paying said fines themselves and if any member refuse to pay any fine as the laws shall inflict he shall not be admitted as a member for six months.

Following Rules in different hands:—

18. That all Military and Sea Men that may be Recommended to be initiated in this lodge shall be balloted for at the time the report is received—provided, they be recomended by four brothers and that at a monthly meeting (the most convenient time) and paying three fourth of the usual . . .

Rule 19 10th February 1816

That there will be threepence saved from every man out of his nights dues to go to the stock as long as the lodge may think proper so to do.

Rule the 20.

That every member shall pay in every lodge night when absent 5d. Sickness exempt.

(N.B.—In the foregoing the peculiar punctuation and spelling, but not the capital letters, have been preserved.)

LODGE 917.

We the Master Wardens and Bretheren of no. 917 do hereby Own & declare that the following rules are now the by Laws of our lodge with whatsoever other rules may Hereafter be found necessary for the Good Government of our Society.

Rule 1st. That every member shall meet at our lodge on every evening of Thursday on or before full moon from the 1st of Octr. to the first of March at six O'clock & from the 1st of March to the first of Octr. at seven O'clock every member neglecting so to do shall be fined in 6½d.

2nd. That every member shall come in proper order not intoxicated with liquor so as to interrupt the harmony of the lodge for every such offence he or they shall be fined in 2/8½ at the discretion of the Master and bretheren present.

3rd. That every member shall behave himself with due respect towards the Master Wardens & Bretheren during lodge hours observing to call one another no other name than Brother and if any Brother behave himself un . . . ly towards a Brother during the siting . . . any future time any member guilty . . . such offence shall be liable to the . . . of the lodge.

4th. That every member guilty of taking the name of God in vain or profane swearing shall be fined at the discretion of the Master and Bretheren present.

5th. That every member shall be careful to attend the siting night be fore St Johns Day in order to proceed to the election of Officers for the insuing six months and paying of fines and dues those who neglect to do so can not be considered as members unless satisfactory reasons be given to the spirit and meaning of our bye Laws.

6th. That when a candidate may be proposed to this lodge he must be well recommended by a member of said lodge & duly balloted for & in case he becomes a member he must pay £1: 2:-9 14:1½ ~~for his admittance & the sum of 5/5-2: 8½ for his Registry in the Grand Lodge of Ireland.~~

7th. That no person shall attain to the degree of a Master Mason in this lodge in less than two meetings except it be unanimously agreed on by all the members present & if an Emergency be call'd for the purpose of forwarding a brother it is expected he shall pay the expence of the lodge on that occasion.

8th. That in order to defray the expence of each regular lodge night it is by us thought proper that every sitting member shall pay 6½d. lodge dues.

9th. That every Master Mason who may be desirous to become a member of this lodge shall pay 2/8½ for his admittance and if not registered shall pay for his registry in the Grand Lodge on giving in his certificate.

10th. That every member becoming a member of this our Lodge ought to subscribe those our by Laws.

11th. 2/2 to be paid every St. Johns Day.

12th. That every candidate must give in a regular petition to the Register for the time being—that said Petitr. is to be read aloud in the body of the lodge that the Master is then to give notice that said Candte. will be balloted for on the next lodge night and that no Candidate shall be balloted for on the night on which he is proposed except two thirds of the then sitting members vote otherwise.

The following laws appear to have been adopted later:—

13th. That if three black beans appear against any candidate said candidate shall not be ballotted for in this lodge for two years: that if said candidate, shall become a mason in any other lodge he shall not be admitted as a brother in our lodge for two years after the date of his having offered himself a candidate in our society.

14th. That every candidate shall deposit 5s. 5d. into the hands of the member who proposes him, if rejected sd. crown shall be returned, if accepted it shall be accounted for as part of entrance: & if admitted, must appear on the night of admission, if not, on the next, or on the second regular lodge night after admission, otherwise he must submit to a second ballot, crown forfeited.

15th. That if any Brother of this lodge shall absent himself three nights successively, he shall not afterwards be considered a member, unless due satisfaction be given.

LODGE 1012.

Beginning missing.

That the members of this lodge shall meet every Saturday on or after the full of the moon and at every such monthly meeting Shall pay the sum of tenpence three pence of that to go to the stock the rest for refreshment.

Fifth. That every member belonging to this lodge appear clean and decent according to his or their circumstances as becomes a mason. Any attending contrary shall pay a fine of three pence and for every repetition of the same shall pay double the fine of the first offence and when refusing to pay said fines shall be suspended.

Sixth. That no member shall be admitted into this lodge that has the smallest appearance of being drunk but if admitted the Junier Deacon for neglect of duty in admitting such a member shall for every such offence pay the fines as mentioned in the Fifth Article.

Seventh. That if any member in an open lodge shall curse or swear he shall be fined 3d. for the first offence and for the repeating such 6d. and if he or the does not decline such offence the shall be suspended and if in lodge hours he or the shall get drunk whereby the harmony of the lodge shall be disturbed the shall be fined 6d. and discharged out of the lodge room for that night and for repeating the same offence shall be suspended.

Eighth. That during Lodge labours no person do speak without liberty from the chair and whatsoever buisness is spoken of it shall be directed to the chair and any controverted subject shall be decided by the majority of voices then present any member violating this article will be suspended.

Ninth. That no person shall become a member of this lodge under the age of 18 years.

Tenth. That one brother shall not on any account whatever speak evil of another so as to injure his or their character but upon knowing a defect in his or their behaviour shall first admonish him for such a fault and if he refuses to be reformed he shall take with him another brother to admonish him but if said offendg brother refuses to be admonished and remains obstinate he shall be Pannell'd before the lodge and dealt with according to the foregoing Articles any brother behaving contrary to this Article with an offending brother will be fined in one shilling and one penny and for a repetition thereof to be suspended the lodge and any offending brother not submitting to this Article will be deemed unworthy of our community and be excluded.

Eleventh. That any member of this lodge being in a course of life unbecoming a mason shall be deemed unworthy of our society and suspended untill a visible change be seen in his life and conversation.

Twelfth. That any person applying to this lodge to become a member must give in a written petition one month before he or they can be admitted and at the expiration of said month Petitioner found worthy will be admitted on conforming to these Articles and paying the sum as mentioned in the second Article—

N.B. The petition when given in must have one shilling and one penny alongst with it. or one of the sitting members as security for it. also whoever brings a petition must likewise give security to the lodge for the admission money at one of the times mentioned in the second Article.

Thirteenth. If any person call a night of Emergency for the purpose of being initiated passed or raised shall pay the expenses of said night.

Fourteenth. That the Secretary do regularly attend on monthly nights and keep a regular Acct of the nights proceedings, in neglecting his duty to be fined in ten pence—

Fifteenth. Resolved that no Brother be admitted as a sitting member in this lodge by a certificate under the sum of 2s. 6d. Sterling.

Sixteenth. Resolved that any Brother who does not attend at the hour of appointment on each lodge night shall be fined in ten pence half an hour left to the discretion of the Committee.

Seventeenth. Resolved that any Brother not attending on Saint Johns days that belongs to this lodge shall pay a fine of ten pence unless he or the are prevented by sickness or the family——

Eighteenth. Resolved that there be no admitting of visiting brothers into this lodge during the time of buisness unless from the chair.

Nineteenth. Resolved that each member is to attend regularly every monthly night at the hour of seven o'clock in the summer and at six in winter.

Twentieth. Resolved that this lodge be finally closed at Eleven o Clock each night of meeting and that each brother repair immediately to his lodgings for if found going into any Publick House to drink after lodge hours (without a very urgent occasion) he shall be fined as the Masters and Wardens or Committee shall think proper——

Twenty First. Resolved that any mason forsing into the lodge room past the tyler shall pay the sum of two shillings and eightpence sterling and the Tyler to pay the like sum if he lets any person into the lodge room during the time business is going on unless from the chair——

LODGE 653.

We the Master Wardens and Bretheren of Lodge No. 653 Do hereby declare and acknowledge that the following rules are the bye Laws of this Lodge with whatever else may hereafter be thought Necessary.——

Resolved

1st. That the members shall meet on every evening of Thursday on or after full Moon from Octr 1st until March the 1st at 6 oClock & from March till Octr at 7 oClock neglect so to do——fine 6½d.

2nd. That in order to pay the expences of each Meeting night each member to pay 6½d.

3rd. That when a candidate is proposed, it must be by a member of the Lodge by a regular petition one month before he be admitted except on extraordinary occasions.——

4th. That every member so admitted to pay ~~one Guinea and half a Crown~~ £2:7:6 to the Lodge——

5th. That no member to receive more than two degrees on one night.

6th. That no degrees be given but on a regular Lodge night except on extraordinary occasions and their expences to be paid by the members receiving the degrees——

7th. That if 3 black Beans shall appear against a candidate he shall not be admitted——

8th. That any member absenting himself 3 nights successively shall not be considered as a member of this Lodge unless satisfactory reasons can be given.

9th. That every member subscribe these our bye Laws.

10th. That every member behave with due respect to the Master wardens & Brethren both in and out of the Lodge otherwise to be liable to censure.

11th. That every member that is fined to pay his fine on the first night he attends——

12th. That no member absent himself during Lodge hours without the masters leave else to be fined five pence——

13th. That every member be fined 5D. for every oath he swears in the Lodge.

14th. That no member except the wardens to address the master without rising, & no whispering, or fined 5D.

15th. That no member Drink to Excess on a lodge night else to be fined one Shilling——

16th. That in all decisions by vote the master to have two each member one——

17th. That every member shall attend if possible on the night before St Johns Day for the purpose of electing officers, and paying off fines and dues those neglecting so to do to be fined one Shilling & eight pence——

18th. That each member shall pay whatever is unanimously agreed upon for the expences of St Johns Day——

19th. That exclusive of the Regular Lodge nights this Lodge meet on the last Tuesday in each quarter throughout the year——

" In a different hand opposite first page of By-Laws:—

N.B. That any candidate proposed and rejected by this Lodge, and admitted in any other Lodge shall not be admitted to sit in this Lodge for the space of one year, afterwards according to the discretion of the Bretheren.

APPENDIX III.

List of members of Lodge 270 *circa* 1816.

REGISTRY OF MEMBERS.

1 Ezl. Milliken	39 Wm. Millar
2 Jno. McFerran, 1012	40 Jas. Green, R.A., ded
3 Wm. McAtamnie	41 Thos. Lettimer
4 Jas. Quinn	42 John Davison
5 Adam Cunningham, T.	43 John Wallace
6 John Holmes	44 Wm. Willis, R.A.
7 Robert Giffen	45 Thos. Conway
8 Wm. Thomson, 1012	46 Hugh Laverty
9 Saml. Develin	47 Jas. Steel
10 Sam Hay	48 David McCormick
11 Saml. Davey	49 William Davison
12 Thos. Hamilton	50 Saml. McCormick
13 James Lynch	51 Wm. McCormick
14 John Dorman, T.	52 Wm. Morrison, R.A.
15 Robert M. Parkhill	53 Jas. McAuley
16 Andw. Baird	54 Edw. B. Close
17 Wm. McGiffen	55 John Carr
18 Jno. Wilson	56 Robt. AcAlpin
19 Jas. McCay	57 John McCann
20 Thos. Donald	58 John O'Neal
21 George McFerran	59 Charles Hendry
22 Jas. Ferguson	60 Danl. Blair
23 Robt. Alexander, R.A.	61 Saml. Davison
24 Robt. Sheerer	62 Edwd. McGowan
25 Willm. Wallis	63 Archd. Connor
26 Wm. Bailey	64 John Connor
27 And. Hunter	65 John Symm
28 Thos. Mitchel	66 John Moore
29 Peter Ewing	67 Saml. Moore
30 John Barey	68 Alexr. Moore
31 Wm. McKinstery	69 Jas. Haggan
32 Jas. McMaster	70 John Morrison
33 Pater McAlister	71 John Clark
34 John Wortley	72 Saml. Leard
35 John Thomson, R.A.	73 John McMaster
36 Saml. Davey, Junr.	74 John Donaldson
37 John Davey	75 Wm. Jack
38 William Kerr	

APPENDIX IV.

Particulars of other Lodges mentioned in the Minute Books of the Carrickfergus, Eden and Glenarm Lodges.

(*Note.*—As no student has yet done for Ireland what Lane did for England, the task of identifying a particular Lodge in the former country for a particular year is often one of great difficulty. This difficulty has been increased by the custom adopted by Grand Lodge since 1808 of re-issuing cancelled numbers to new Lodges. The system is an anomaly in this sense, that precedence goes by number; hence a comparatively young Lodge may, in theory, enjoy more prestige than one that has been working uninterruptedly for well over a century. In practice not much kudos has attached to holding a low number since Masonic processions were abolished. The following information, which may be found useful by owners of old Irish "Lodge Certificates," could never have been compiled by me but for the fraternal kindness of my good friend Bro. Philip Crossle, of Lodge of Research 200, Dublin, who on my behalf has made endless lists from the manuscript material contained in the Crossle Collection, now the property of that Lodge. As a recompense for such drudgery mere thanks are insufficient, and I would like any student who benefits by the information contained in the following pages to know that his debt of gratitude is really due to a Brother who is the worthy son of one of the most learned and best beloved rulers ever possessed by the Irish Craft.)

Year of ref. in Minutes.	Number.	Place of meeting.	Dates of Warrant; and further information. D., Downes's List, 1804; E., Given as erased on ditto. S., Adhered to G.L., Ulster, for a time. R., Lodge now represented by No.
1827	73	Whitehouse	E. (1817-1838).
1844	76	Bailieborough	E. Charlemont (1810-1833). Bailie- borough 1835. Removed to Longford 1844. Current.
1820	85	Shercock, Co. Cavan	D. 30th Foot. At Shercock 1807-1860.
1814	108	Skerry, Co. Ant.	E. (1813-1839).
1826	122	Tamlaght O'Crilly, Co. Derry	E.S. (1809-1825). Carnmoney (1825- 1845). In exchange for No. 1011.
1826	145	Ballycastle	(1817-1833). Current as No. 16.
1811	157	Stranocum, Co. Ant.	E. (1810-1851).
	162	I landmagee	E. (1813—current).
1821	173	Greyabbey, Co. Down	E. (1811-1862).
1827	177	Ballynure	E. (1825-1860).
1819	179	Dunean, near Toome	D. (1817-1848).
1842	212	Gleneavy	D. Downshire Militia (1794-1818). Gleneavy (1818-1846).
1805	240	Ballymoney	D. (1753-1843).

Year of ref. in Minutes.	Number.	Place of meeting.	Dates of Warrant: and further information. D., Downes's List. 1804. E., Given as erased on ditto. S., Adhered to G.L., Ulster, for a time. R., Lodge now represented by No.
	247	Madderow	D. Middle Temple, London, but nothing had been heard of this Lodge since 1754. This number was held at Madderow near Hillsboro (1812-1862).
1819	248	Carrickfergus	(1819-1843).
1826	257	Ballynure	D. Belfast 1755-1810, the celebrated Orange Lodge. B'nure 1812-1855.
1806	258	Rasharkin	D. (1755-1824).
1816	282	Carrickfergus	E.S. Originally warranted for Dublin in 1757. Revived 1809-1830. The revived warrant appears to have been issued by Seton, one of those for which he never accounted to G.L.
1808	292	Carrickfergus	E.S. warranted by G.L., Ulster, as "St. Nicholas Union" Lodge. 14. Jan. 1809. 75th Regt., 1810-1825. Seton Lodge 292 granted legal Warrant No. 1016 in 1815. Became No. 248 in 1819.
1806	294	Doagh	D.S. (1758-1846).
1809	302	Ballycarry	S.E. Warranted by G.L. Ulster 9. Feb. 1809. 1810-1820 at Lisboy, near Ballymoney.
1842	303	Lisnarick ?	D. (1762-1826). No Irish Wt. of this number in 1842.
1809	311	Whiteabbey	E.S. Warranted by G.L. Ulster 25. Dec. 1809. Templemore (1809-1836).
1814	339	Carrickfergus	E. (1808-1835).
1826	348	Dublin	D. (1797-1835).
1823	394	Poyntzpass	D. Warranted for Lurgan 1763; moved to Poyntzpass 1800; extinct 1856.
1804	397	Kilrea, Co. Derry	D. (1763-1824).
	408	Ballintoy	D. (1763-1817). R. No. 38 Ballintoy w. 1817 is successor of this Lodge.
1827	418	Drumbridge, nr B'fast	D. (1764-1849).
1806	422	Ballinderry Church	D. Magherafelt, Derry. 1765-1835.
1805	424	Broughshane	D. (1765-1849).
1806	430	Ballyclare	S.D. (1765-1858).
1805	432	Ballycastle	D. (1765-1817).
1815	456	Portglenone	(1813-1825).

Year of ref. in Minutes. Number.	Place of meeting.	Dates of Warrant; and further information. D., Downes's List, 1804. W., Given as existed on ditto. S., Adhered to G.L., 1787, for a time. R., Lodge now represented by No.
1822 480	Donemana, Co. Tyrone	(1813-1825). D. Coalisland.
1821 484	Belfast	D. (1799-1835).
1843 502	Aughnacloy, Co. Tyrone	D. (1773-1833). No Irish Wt. of this number meeting in 1843.
1806 550	Belfast	D. Warranted 1777 for Carrickfergus. Removed to Belfast about 1785. Extinct 1850.
1827 551	Templepatrick	S.D. (1777-1826).
1806 574	Carronbeg	D. (1780-1846).
1806 583	Aughavarra	D. (1781-1849).
1806 590	Doagh	D.S. (1781-1843).
1810 593	Carnfuntton	D. (1781-1818).
1805 597	Artlone	D. (1782-1814).
1820 598	Ballynteoge	S.D. (1782-1847).
1814 605	Moy	D. (1782-1835).
1825 621	Belfast	D. (1783-1826).
1812 651	Whitehouse	D. (1786-1817). Became No. 73 in 1817.
1837 652	Lambeg	D. (1786-1861).
653	Carnlough	Warranted 1808. R. Warrant changed in 1818 to No. 216 current, because former G. Secretary had issued same number to Barbados in 1801 and not registered it in Grand Lodge books.
1806 676	Ballymena	D. (1787-1859).
1805 700	Cushendall	D. (1789-1849).
1806 703	Ballymoney	D. (1789-1825).
1805 715	Loughbrickland	D. (1790-1822).
1825 725	Glenwherry	D. (1790-1819). No Irish Wt. of this number meeting in 1825.
1805 752	Clough	D. (1792-1843).
1805 762	Belfast	D. (1792-1835).
1823 763	Belfast	D. (1792-1838, about).
776	Parkgate	S.D. (1793-1850).
1817 779	Garvagh	D. (1793-1822).
1807 802	Connor	D. (1794-1821). R. No. 189 current.
1808 825	Larne	D. (1796-1825). R. No. 41 w. 1825.
1812 858	Tullamore	D. (1798-1825).

Year of ref. in Minutes.	Number.	Place of meeting.	Dates of Warrant; and further information. D., Downes's List, 1804; E., Given as erased on ditto. S., Adhered to G.L., Ulster, for a time. R., Lodge now represented by No.
1805	890	Moneyrod, nr. Randalstown	D. (1801-1822).
1808	915	Ballynure	D.S. (1802-1825).
	917	Glenarm	S.D. (1802-1833). R. No. 45 w. 1833.
1808	923	Straid	D.S. (1802-1823). R. Warrant changed for No. 276 current in 1823.
1824	925	Newry	D. (1803-1818). Moved to Forkhill 1808.
1827	926	Belfast	S.D. St. Andrew's Lodge. (1803-1832).
1813	955	Lisnagunoge	(1804-1818).
1805	964	Broughshane	(1805-1819). R. No. 246 w. 1819.
1808	976	Kilwaughter	S. (1805-1817).
1810	999	Markstown	(1808-1845). But this was a Seton warrant also, and was granted to the Eden Lodge in 1809, which in 1814 got the legal Warrant 1012.
1815	1000	Dundonald	(1812 current).
1822	1010	Bushmills	(1813-1825).
1821	1011	Carnmoney	(1814-1825).
1824	1014	Ballycarry	1814—still working in 1886, extinct since. Could this Lodge be the successor of No. 302 which Seton warranted in 1809?
1822	1015	Tildarg	(1814-1826).
	1016	Carrickfergus	(1811-1819). Warrant exchanged for 248 q.v. See also 292.
1821	1017	Ballyvesey	(1815-1818). R. No. 195.
1822	1018	Ballymoney	(1815-1823).

Bro. LIONEL VIBERT said:—

The paper of which Bro. Heron Lepper has given us the gist,—to read it in extenso would take as long again,—is one on which it is very difficult to say anything adequate in a few words. It represents enormous industry, and brings together a great amount of material; indeed, only a careful analysis of the whole paper will disclose the wealth of interesting and important detail the writer has succeeded in assembling for us. It is a remarkable picture that is brought before us, of Lodges conferring all three degrees and even more on a candidate at one sitting, of the R.A. and the knightly degrees being worked by the Lodge long after the formation of Supreme Chapters and Encampments, and of a system of discipline and of relations to Grand Lodge that sound strange indeed to-day. The information that is brought together with regard to the High Degrees is of particular importance; and we would wish to know more about those lectures: Bro. Lepper has suggested a possible source for them. I am inclined to think that the practice survived elsewhere; a Bro. Greenlaw published in 1870 a set of lectures he had been in the habit of delivering in Lodges in

Burmah and India; they deal with the ceremonies, the High Degrees, Buddhism and Egyptian Mysteries and so forth, and with Masonic history as it was understood at the time. So also there are lectures at The St. John's Lodge in Grahamstown from 1861 onwards, apparently on similar lines. Bro. Heron Lepper has also added materially to the information available as to the Seton Secession, and the examples or reproductions he has brought of Lodge seals and certificates will be found particularly interesting. It is remarkable to find in these Lodges a practice still followed in America to-day of the degree being conferred by a brother other than the Master; Bro. Lepper suggests that the reason was that the Master could not himself do the work and that there came into existence a class of exponents; but in America to-day it need hardly be said that that is not the position: the Master calls out junior brethren and they are expected to familiarise themselves with the whole of the ritual at an early stage in their Masonic career.

And while in some directions we find the customs of these Irish Lodges in the first half of last century are reproduced in America and elsewhere at a later date, the writer suggests with great cogency that they preserve a state of affairs similar to what may well have existed a century earlier in this country under our own Grand Lodge. I think we will all of us agree with the suggestion he makes that the study of the private proceedings of these subordinate Lodges may help us better to understand the history of our own Masonry in the eighteenth century.

I have much pleasure in proposing a very cordial vote of thanks to Bro. Heron Lepper for this evening's paper.

Bro. W. B. HEXTALL writes:—

We thank Bro. Lepper for an illuminating paper which enables us to compare the usages of our Irish brethren with those to which our English forefathers were accustomed.

The final stage of a meeting is described with much want of precision: "closed and adjourned" (*A.Q.C.* xxiii., 203) and "closed" being impartially made use of, with "all parted," or "they all parted," by way of variety.

Until recent times the meetings of Lodges being regulated by the age of the moon was quite common in England; one Provincial Calendar I have looked at shows that this was the case so late as 1877 with eleven Lodges out of seventeen, and meant practically all that did not meet within the County Town.

As far as can be seen, the ballot, though resulting in occasional 'black-beaning,' was properly observed; but some East Antrim Minutes of 1805 almost point to open voting. Whether Lodge No. 322, held in H.M.'s. 29th Foot, under warrant from G.L. of Ireland of 3 May, 1759, falls within the ambit of Bro. Lepper's observation I know not, but in 1870 were printed, at Newcastle, Jamaica, its Bye-Laws, No. 20 providing that on a black ball being twice found the W.M. was to request the member so voting to inform the wardens of the motives for his action, and of these the wardens were to judge (with a reference to the W.M. in case of difference) and decide whether the candidate should be admitted or not: the former being the case if the dissenting member's "motives" were not disclosed to the wardens. These By-Laws are stated as framed "from the original book of Bye Laws" in 1855, and revised in 1858, so that No. 20 had a long run without objection, but I believe that alteration to a more conventional order of things took place at a later period. (See *Miscellanea Latomorum*, I., 63.)

The brother whose name is variously given as Hogshead and Hogset in Minutes of 1826-1837 is doubtless the same person; if so, a good instance is afforded of the 'go as you please' methods in which many English, as well as Irish, Secretaries of Lodges were wont to indulge in the old days.

The Elements of Free Masonry Delineated, 1808, is an anonymous work, the preface of which says: "The following Lectures were composed for the use of the different Lodges in England, Ireland, Scotland and America, over some

- of which I presided for several successive years." Anderson's *Catalogue of Early Belfast Printed Books*, 1890, mentions it, but does not give an author; and the suggestion has been made that the rare occurrence of a sanction here may be accounted for by the first edition having been published in Liverpool. There is much in the book that is founded upon Preston's *Illustrations*, and large portions of it were virtually reprinted in Ashe's *Masonic Manual*, London, 1813 and 1825.

At least one writer of Irish Minutes seems to have possessed a legal 'twang.' Witness the summons to Carnlough, June 4, 1851, "and not to Depart from there without permission . . . herein Fail not on your O.B."; and the earlier 'Plantif' and 'Defendent' of 'probably 1819' in Lodge 1012. As in 1792 the term 'Hedge Masons' was used (*A.Q.C.* xxvi., 197). So the perpetrator of the last named savours of the 'Hedge Lawyer.'

Mediterranean Pass is, I believe, the only quasi-Masonic title honoured by an Act of Parliament. It, or a precisely identical term, appears in an enactment dealing with (*inter alia*) pirates, and included in the Statutes at Large.

On the Alexander Seton Secession, the litigation that followed, and Daniel O'Connell, reference may be made to *A.Q.C.* xxiv., 125, and *ibid* xxx., 228; the first-named by the late Bro. Dr. Chetwode Crawley.

Bro. J. H. STIRLING, Prov.G.M., Antrim, writes:—

I have read the rough proof of Bro. J. Heron Lepper's paper on 'Fifty Years of Masonry in East Antrim,' on which I congratulate him warmly, and tender him my sincere thanks, as the present Head of the Province which includes that district, for the zeal and care which he has shown in getting together so much interesting information. Most of his paper deals with facts which he has gathered from the original records, and I, therefore, should not presume to differ from him. On a few points, however, he touches on questions of law and custom under the Irish Jurisdiction, and some comment on these may be of interest to your members.

Degree in which Lodge business is transacted. It is no doubt customary in Irish Lodges, as Bro. Heron Lepper says, to transact Lodge business while sitting in the First Degree. This, however, is in no sense obligatory—it is merely a matter of convenience. If the Lodge had been called up to the Second or Third Degree, and the candidate were not in readiness, it would be quite legal for the Master to take up any item on the Agenda that still remained to be disposed of. The only business which *must* be done in the First Degree under the I.C. is the Constitution of a New Lodge, and the Installation of Officers.

Power of a Master to appoint his Deputy. This is more than a traditional claim. The Lodge may have a by-law to the effect that in the absence of the W.M. the I.P.M. or Senior P.M. is to take the Chair. This is all right, but it becomes operative only when the W.M. has not exercised his overriding power to appoint his own Deputy.

A Master fined by his own Lodge. It is settled Masonic Law that a Lodge has no jurisdiction over its Master as regards any words or actions of his as such; but I am by no means prepared to argue that, if the Lodge By-Laws provide for fines for non-attendance, these cannot be enforced against the Master as much as against the humblest of his Brethren.

Right of a Lodge to summon a Mason. It is not very clear from Bro. Heron Lepper's reference where the Mason in question was supposed to be when summoned; but there is not much doubt as to the general Masonic Law on the subject either then or now. When a Mason travels beyond the jurisdiction of his Mother Lodge, he becomes subject to a dual jurisdiction—that of his Mother Lodge and G.L., which follows him all over the world, and that of the Lodge and G.L. under which he may happen to be for the time being. Either power has an unquestioned right to take cognisance of his actions and to summon him if need be.

REVIEWS.

FREEMASONRY: ITS AIMS AND IDEALS.

By J. S. M. Ward. London, William Rider & Son, Limited. 1923.

[Price 10s. 6d. net.]



AM not able to say with certainty that the whole of this book has been written by Bro. Ward. In some places I find him using the first person singular, and in others the editorial 'we,' while here and there there is reference to 'the writer.' But as the name of only one author appears on the title-page, I think I may reasonably assume that the work throughout is from Bro. Ward's own pen.

After reading it carefully I find myself asking: Why, and for whom, was the book written? To some extent Bro. Ward supplies an answer, when he likens himself to a "conscientious doctor" who "has probed deep into the causes of the weakness of the patient"—the patient being Freemasonry. He has made the remarkable discoveries that Freemasonry "has no international organization and no means of making Masons throughout the world articulate": that there are *three* Grand Lodges in Great Britain alone, and over a dozen within the British Empire; that "in the United States, though there is a Federal Government, there is no Federal Lodge"; and that "there are perfectly legitimate Grand Lodges which refuse to recognize each other." Bro. Ward considers that this "chaos" need not continue for ever, and so "he has written this book," which might perhaps have had for title "The Aims and Ideals of Bro. J. S. M. Ward." Or we might even leave out the word "aims," for the book is mainly taken up with "ideals," such as Bro. Ward imagines "draw men into Freemasonry" and influence them in their Masonic life. These he terms The Political Ideal, The Social Ideal, The Ritualistic Ideal, The Mystical and Religious Ideal, and The Great Ideal, this last being based upon what the author calls the "ancient landmark of the World-Brotherhood of Masonry."

The first step towards the realization of Bro. Ward's "Great Ideal" would be the re-construction of the Grand Lodge of England, which he considers is "out of date and needs reforming." Past Masters are "old men, completely out of touch with modern movements." "The titular Grand Lodge officers, past or present, are equally non-representative . . . Very often these appointments appear to be due to the fact that the men chosen are personal friends of those who are in a position to confer these privileges, and at other times the reason seems to be that they have contributed liberally to the Charities." "What we want is, Masons of experience and standing who are in real touch with their constituents, and responsible to them."

The next step would be the formation of an Imperial Grand Lodge for the British Empire, with headquarters, say, at Malta; and a Federal Grand Lodge for the United States. These two Grand Lodges "should agree to form an International Grand Lodge, and invite all the remaining Grand Lodges of the world to join," and it is suggested that this International Grand Lodge should have its headquarters in "one of the smaller islands in the West Indies." The scheme is worked out in some detail, advice being given even as to the length of service of the Grand Secretaries. And the main function of this

International Grand Lodge "would be to stand forth as an apostle of peace, of love, and good fellowship between all nations. Make no mistake, the influence of such a body on the politicians of every country would be enormous. Wherever we saw signs that the peace of the world was threatened, the International Grand Lodge would send out instructions to the Grand Lodge in each country involved, telling its members to bring pressure to bear on their statesmen, Members of Parliament, and so forth, to prevent war." Prodigious!!!

The use of the word 'we' in this last quotation suggests to me that perhaps Bro. Ward has the idea of taking a position in "one of the smaller islands in the West Indies."

Bro. Ward fully realizes that Freemasonry is *not* a "Universal Brotherhood," for he refers to disabilities by reason of race, religion, colour and sex: and this list is not complete. In certainly one direction he seems inclined rather to add to the exclusions agreed to by the Grand Lodge of England, than to throw the doors open to all. Apparently he was present at recent meetings of Grand Lodge when decisions on exclusion were arrived at. At one of these, when only *two* in a gathering of over 900 voted for *inclusion*, he voted with the majority, but "had qualms" in so doing. At the other, when only *fourteen* in a gathering of over 1,350 voted for *inclusion*, he voted with the minority. When he says that the Brethren who voted against him on this second occasion "violated their Masonic obligations," one can only raise one's hands in wonderment. In any case, Bro. Ward has the idea that such voting does not represent the true desire of the Craft, and he expresses the view that voting by some form of direct representation should be permitted to the ordinary Master Mason, as the members of Grand Lodge are entirely out of touch with the rank and file. It is clear, however, that with his new International Grand Lodge he would be prepared to accept the desires of a minority, a minority, that is to say, of the people of the earth, for he estimates that Freemasons can be reckoned as about 3,500,000 to 4,000,000; while the world population has been computed at well over 1,800,000,000.

But Freemasons are not the only inhabitants of the globe who desire that war shall be averted. In fact, Bro. Ward remarks that "every one says war is a vile business—at any rate all decent people do," but as "no one makes any real attempt to secure permanent peace or render war impossible," he himself has made appeal—without avail—to the Spirit of the Churches, and to the Spirit of the League of Nations; and he now extends his appeal to the Spirit of Freemasonry.

The whole idea is chimerical. Bro. Ward notes a difference between politics and party politics, but Freemasonry has no concern whatever with politics, whether party or otherwise, and whenever Freemasons as such have interfered, either unwittingly or through force of circumstances, they themselves have always been the sufferers. Such interference is at the bottom of the non-recognition of Freemasons in some countries by practically all other jurisdictions.

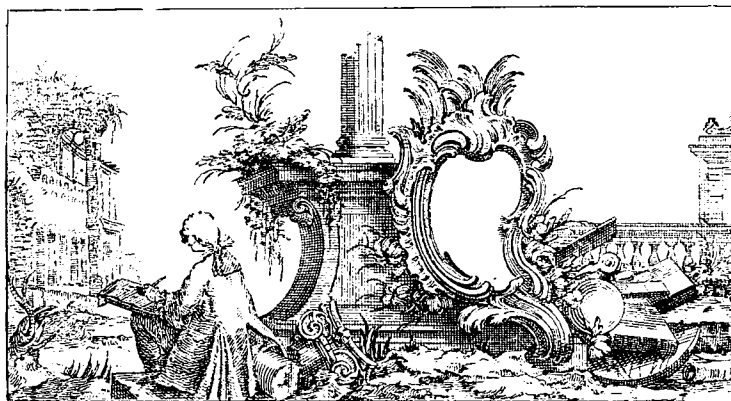
Bro. Ward says that "the original aim [of the Political ideal] was simply by precept and example to spread the ideals of universal equality." But with these ideals he does not agree, for he says most distinctly: "I don't believe all men are equal."

"We now know the history of eighteenth-century Masonry almost as well as we do our political history," says Bro. Ward. That may be true, but it would seem that "we" are modest, and do not always exhibit our knowledge, and so there are one or two points of Masonic "history" in the book which do not appear to be quite in accordance with ascertained fact. Speaking of the presumed initiation of Miss Elizabeth St. Leger, Bro. Ward writes: "The exact date is a matter of controversy, some putting it as far back as 1713, while others consider it was a few years later. In no case, however, was it before the date of the formation of the Grand Lodge of Ireland, which took place in 1729." Now the lady's marriage contract is dated 7 April 1713 (and the initiation is

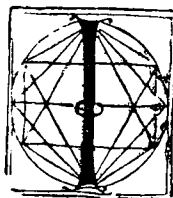
said to have taken place while she was a spinster), and the Grand Lodge of Ireland has been in existence since 1725. Again—"The Benevolent Fund . . . was founded as far back as 1724," and "The Benevolent Fund . . . from which Homes are maintained for old Masons or their dependants who have fallen on evil days." But the fund which was planned in 1724 was never called the Benevolent Fund, and it has never provided Homes! A reference to the Book of Constitutions would have solved the problem of the right of an Officer of a Lodge to wear his Collar of Office when visiting another Lodge. The relative ages of 'Emulation' and 'Stability' may *perhaps* be guessed by a careful study of this statement—"the oldest is 'Emulation,' though Stability Lodge of Instruction can claim probably as great antiquity." It is to be hoped that the following does not represent Bro. Ward's usual methods of deducing facts from evidence—"That the mob wrecked the Lodge room I can myself testify, for I saw a photograph of it taken after the event,"—yet it leads me to wonder if the self-con-stituted "conscientious doctor" has really been able, from the evidence before him, to diagnose the disease from which, in his imagination, the patient is suffering. The prescription offered seems calculated rather to kill than cure.

W. J. SONGHURST.

December, 1923.



OBITUARY.



It is with much regret that we have to record the death of the following Brethren:—

James Rose Calvert, of Bloemfontein, on the 15th June, 1922. He held the rank of P.Dis.G.Reg. for the Eastern Division of South Africa. Our Brother joined our Correspondence Circle in November, 1920.

Joseph Gould, J.P., of Exeter, on the 11th April, 1922. Bro. Gould was in his seventieth year. He had held the office of Pr.G.W. in the Craft, and Pr.G.Reg. in the Royal Arch. His membership of our Correspondence Circle dated from the year 1899.

Christopher James Whitney Griffiths, of Blenheim, New Zealand, early in 1922. Our Brother was Past Grand Master and Past Grand Principal, under the N.Z. Constitution. He had been a member of our Correspondence Circle since 1899.

R. A. Kirkwood, of Tiptree, Essex, on the 25th June, 1922. He was a member of Peace & Harmony Lodge No. 834 (S.C.), and a life member of our Correspondence Circle, which he joined in 1907.

Francis William Lloyd, of Buenos Aires, in June, 1922. He held the rank of P.Dis.G.W. in the Craft, and P.Dis.G.Reg. in the Royal Arch. Our Brother joined our Correspondence Circle in 1909.

Edgar Montague Mann, of Exeter, on the 10th April, 1922. Bro. Mann was 76 years of age. He was Pr.G.Treas. in the Craft, and Pr.G.Soj. in the Royal Arch. His membership of our Correspondence Circle dated from 1911.

John Martin, of Woodford Green, Essex, in April, 1922. Our Brother was a member of the Victoria Lodge No. 1056, and his membership of our Correspondence Circle dated from 1899.

General **Belgrave Ninnis**, M.D., R.N., C.V.O., &c., of London, on the 18th June, 1922. P.Dis.G.D. of Malta, and Past Grand Deacon, and Past Assistant Grand Sojourner of England. He joined our Correspondence Circle in March, 1890, and was elected to full membership on the 9th November, 1891.

Ernest Nordon, of Wellington, New Zealand, on the 23rd May, 1922. Our Brother held the rank of Past Grand Deacon and Grand Scribe E. under the N.Z. Constitution. He joined our Correspondence Circle in 1916.

Festus Kelley Pounder, of Enniscorthy, Ireland, early in 1922. He had been appointed Pr.G.I.G. for Wicklow & Wexford, and was P.K. of his Chapter No. 935. Our Brother was elected to membership of our Correspondence Circle in 1904.

Captain **J. Seymour Summers**, F.R.P.S., of Bombay, on the 16th April, 1922. He was 65 years of age. Our Brother had held the offices of Dis.G.S.B., and Dis.G.Soj. His membership of our Correspondence Circle dated from 1909.

Thomas Johnson Westropp, M.A., M.R.I.A., of Dublin, on the 10th April, 1922. Bro. Westropp had held the office of Grand High Priest of Ireland. He was Junior Deacon of the Q.C. Lodge, which he joined in 1912, having been elected to membership of our Correspondence Circle in 1897.

Herbert James Williams, of Wellington, New Zealand, on the 29th March, 1922, at the age of 53. Our Brother had held office as Grand Master and Grand Principal, under the N.Z. Constitution. He became a member of our Correspondence Circle in 1908.

Quatuor Coronati Lodge,

NO. 2076, LONDON.



SECRETARY:

W. J. SONGHURST, *F.C.I.S.*, *P.G.D.*

OFFICE, LIBRARY AND READING ROOM:

27, GREAT QUEEN STREET, LINCOLN'S INN FIELDS, LONDON W.C.2

→: Ars :← Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY W. J. SONGHURST, P.G.D.

VOLUME XXXV. PART 3.

CONTENTS.

	PAGE		PAGE
Summer Outing, 1922.—Sheffield ...	209	Freemasonry in Russia	261
Notes on Some Sheffield Masonic		Proceedings, 8th November, 1922 ...	296
Worthies	233	Inaugural Address	298
Proceedings, 6th October, 1922 ...	257	Obituary	303
In Memoriam	258		

W. J. PABRETT, LTD., PRINTERS, MARGATE.
1922.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati).

At every meeting an original paper is read, which is followed by a discussion.

The Transactions of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about the 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the Transactions with which it is usually bound up as an appendix.

The Library has now been arranged at No. 27, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not *visitors* at our Lodge meetings, but rather *associates* of the Lodge.

2.—The printed Transactions of the Lodge are posted to them as issued.

3.—The St. John's Card is sent to them annually.

4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the Transactions.

6.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings, which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following year. Brethren joining us late in the year suffer no disadvantage, as they receive all the Transactions previously issued in the same year.

It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

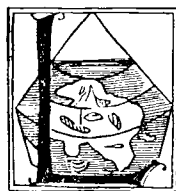
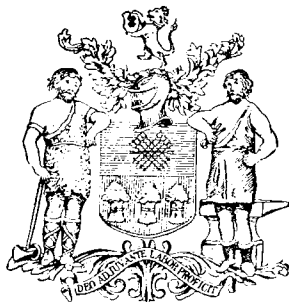
Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

LIFE MEMBERSHIP.—By the payment in one sum of Twelve years' Subscription in advance, i.e., six guineas, individual Brethren may qualify as Life Members of the Correspondence Circle. Corporate Bodies may qualify as Life Members by a similar payment of Twenty-five years' Subscription. Expulsion from the Craft naturally entails a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.

SUMMER OUTING, 1922.—SHEFFIELD.



LAST year it was intended to hold the Summer Outing at Sheffield, and all the necessary arrangements had been made, when almost at the last minute the Programme had to be cancelled on account of the disastrous Strike of Coal Miners. Therefore, when the Sheffield Brethren, through the Past Masters' Association, renewed the invitation for 1922 it was at once gladly accepted.

Accordingly, on Thursday, 6th July, the Brethren assembled at Marylebone Station at 9.30 a.m., a happy party, happy in anticipation of a pleasant holiday and happy at the prospect of renewing old friendships and the hope of making new ones.

Luncheon was served on the train, which arrived at Sheffield at 1.32 p.m. The party were met by Wor. Bro. John Stokes, P.M., P.Pr.G.D., President of the Sheffield Past Masters' Association, Wor. Bro. J. W. Iliffe, P.M., P.Pr.G.Treas., Secretary, and other Sheffield Brethren.

The Brethren were taken by Motor omnibuses to the Grand Hotel—the Headquarters during the Outing—their luggage being quickly transported by Motor lorries; and, after the usual friendly confusion, rooms were allocated and all settled down with the firm intention of having an enjoyable time.

The visiting Brethren were:—

Bros. F. J. Asbury, of London, P.Pr.G.D.C., Surrey; Wm. N. Bacon, of London, I.P.M., 15; Brig.-Gen. R. Bagnall-Wild, of London, G.S.B.; H. W. Barnes, of London, P.M. 1637; G. C. Parkhurst Baxter, of London, 1826; H. Bladon, of London, P.G.St.B.; A. E. Biggs, of Soudan, P.M. 2954; John Boddy, of Sunderland, P.Pr.G.D.; F. J. Boniface, of London, 2694; Herbert Bradley, of London, P.Dis.G.M., Madras, P.M. 2076; Walter H. Brown, of London, P.G.Stew.; J. M. Bruce, of Newcastle-upon-Tyne, P.Pr.G.W.; W. N. Cheesman, of Selby, Yorks., P.Pr.G.W.; Chas. Coles, of South Africa, P.Dis.G.W.; G. S. Collins, of London, P.A.G.D.C.; Robt. Colsell, of Chingford, P.A.G.D.C.; R. F. J. Colsell, of Chingford, I.G. 12; Thos. M. Copland, of Falkirk, P.M. 588 (S.C.); Dr. A. J. Cross, of Dalton-in-Furness, P.Pr.G.D.; Alex. Darling, of Berwick, P.G.St.B.; H. T. C. de Lafontaine, of London, P.G.D.; E. H. Dring, of London, P.G.D., P.M. 2076; Wm. S. Ellis, of Hawskworth, P.Pr.G.A.P.; Geo. H. Fennell, of London, I.R.; David Flather, of Sheffield, P.Pr.G.W.; E. T. Forster, of Stockton, P.Pr.A.G.D.C.; J. H. Ganson, of Bucks., P.M. 3071; Alfred Gates, of Sherborne, P.Pr.G.W.; J. T. Gaunt, of Durham, P.Pr.G.W.; J. F. H. Gilbard, of London, 56; F. W. Golby, of London, P.A.G.D.C.; Hugh L. Graham, of Falkirk, S.B. 16 (S.C.); A. Heiron, of London, I.R.; S. F. Herbage, of London, P.Pr.G.D., Essex; W. B. Hextall, of London, P.G.D., P.M. 2076; R. H. Holme, of Newcastle-upon-Tyne, P.Pr.G.W.; John Holt, of Yarm, P.Pr.G.D.; P. H. Horley, of London, I.R.; Andrew Hunter, of Falkirk, P.Pr.G.W.; A. B. Hunter, of Leeds, 642

(I.C.): H. Hyde, of London, L.R.; J. R. H. Inkster, of London, 2694; B. R. James, of Pinner, 2823; A. Jobling, of Yarm, P.Pr.G.D.; Thos. Jones, of London, L.R.; F. W. Le Tall, of London, L.R.; A. Y. Mayell, of London, L.R.; W. L. Mildren, of Grange-over-Sands, P.Pr.G.Sup.W.; C. A. Newman, of Peterborough, 60; P. Plowman, of London, P.M. 15; Geo. Pocock, of London, P.M.; Cecil Powell, of Weston-super-Mare, P.G.D., P.M. 2076; A. Presland, of London, 1637; J. H. Pullen, of London, W.M. 410; T. J. Ralling, of Colchester, P.G.D.; Rev. H. G. Rosedale, D.D., of London, P.G.Ch.; T. Selby, of Eaglescliffe, P.Pr.A.G.D.C.; Geo. L. Shackles, of Hornsea, P.Pr.G.W., P.M. 2076; W. J. Songhurst, of London, P.G.D., Sec. 2076; J. W. Stevens, of London, P.A.G.Sup.W.; F. G. Swinden, of Edgbaston, P.A.G.D.C.; J. Thompson, of London, L.R.; J. E. S. Tuckett, of Bristol, P.Pr.G.R., Wilts., P.M. 2076; Geo. P. Turner, of Effingham, P.Pr.G.D., Herts.; L. Vibert, of Bath, P.Dis.G.W., Madras, W.M. 2076; Dr. Chas. Wells, of Maidenhead, P.G.D.; Wm. Wonnacott, of London, P.A.G.Sup.W., P.M. 2076; Dr. A. E. Wynter, of Bristol, 1139.

At 2.30 the Brethren were taken by Motor omnibuses to visit the Works of Messrs. Vickers, Ltd., passing on the way many of the large and important Works which had contributed on such a stupendous scale towards the provision of Munitions of War.

At River Don Works the Brethren were received by William Clark, Esq., J.P., Immediate Past Master Cutler, a Managing Director of Messrs. Vickers, Ltd. Mr. Clark was supported by Bro. Sir George Buckham and Bro. Lieut.-Colonel J. H. Leslie, P.Dis.G.W., Punjaub, and former Local Secretary for the Quatuor Coronati Lodge for "The Army."

The Brethren were then divided into parties of ten, each party being conducted by a member of the firm, who took infinite pains to explain all the wonderful processes involved in the production of Steel for Battle Ships, Guns, Motor Cars, Sewing Machines, and the manifold purposes for which steel can be used. Several miles were covered in the tour through the Armour Plate Rolling Mill, Siemens and Electric Furnace Department, the Gun Hardening and Machine Shops, so that when the tour was ended, and the party assembled in the Staff Messroom, the splendid tea which was served proved most welcome. After tea the Worshipful Master offered the grateful thanks of the Brethren to Mr. Clark and the Directors of Messrs. Vickers, Ltd., for their kindness and hospitality.

Mr. Clark, in reply, assured the Brethren of the pleasure it had given himself and the Firm to show them something of the great undertaking of Vickers, Ltd., though the Sheffield Works are only a portion of this huge undertaking. Mr. Clark reminded the Brethren that they had passed through a number of important departments that were not working, and said that while lack of trade, chiefly due to unfortunate and unreasonable strikes of workmen, had caused the closing down of these sections, still there were other departments also not working—the plant of which had cost many hundreds of thousand pounds, and which as a citizen of this great Empire he hoped would never be required—he referred to the enormous and costly plant for the production of Munitions of War. Messrs. Vickers had prepared these huge shops and extended them during the War, and, though they all fervently hoped that never again would such products be needed, yet as a National Insurance they must be maintained, and it should be remembered that by consenting to lock up their Capital in this plant Messrs. Vickers were making no small contribution to the safety and welfare of the Empire. After tea, return was made to the Grand Hotel for dinner.

Freemasons' Hall.

At 7.30 p.m. the Brethren attended an Emergency Meeting of the Britannia Lodge No. 139 at the Masonic Hall.

Bro. C. E. Truelove, W.M., briefly welcomed the Brethren to Sheffield, and expressed the hope that they would have a happy holiday and would find some things of interest during their stay.

Fortunately there was a raising due, and the Brethren were very much impressed by the masterly rendering of the Ceremony. Much interest centred round the ritual employed—which, by the way, is known locally as “Old Britannia Working”—and it is of special interest to the Sheffield Brethren to know that there are many remarkable similarities between the Sheffield and the Bristol Working.

After the closing of the Lodge, Brethren were hospitably entertained with appropriate refreshment, and were at liberty to examine the Lodge Rooms, Lodge Furniture, etc. A most interesting exhibition of Masonic glass and china, Jewels, aprons, etc., was shown in the small Lodge Room. Not the least of all the interesting objects shown were the Minute and Cash Books of the Britannia and Royal Brunswick Lodges, the former dating back to the year 1761.

Freemasonry in Sheffield.

Some brief notes on the early History of the Craft in Sheffield may be of interest at this point.

There are some slight evidences of the existence of independent or St. John's Masonry, but they are not sufficient to warrant a definite statement.

The first regular Lodges in Sheffield were all formed under the Antients, and were with one exception Military Lodges subsequently handed over to the local Brethren. The first of these Lodges was No. 85, the Rose and Crown, under Warrant dated 21st January, 1761. In 1764, Bro. Lane states that “Lodge 85 took over the number 75,” but there is nothing in our records to confirm this. Lodge 75 A was held by the 72nd Regiment of Foot.

Lodge 85, after only four years of existence, applied to the Moderns Grand Lodge for a new warrant, and this was granted under date 19th April, 1765, and numbered 340. It is remarkable that there is no break in their Cash Records (the Minute Book is missing), and, so far as one can judge, they continued to work right through from one system to the other. The first By-Laws of Lodge No. 85 were written and signed by Laurence Dermott, and in the first Rule reference is made to “Our Lodge No. 85,” to which has been added by another hand “and 340.” Again, in the second set of By-Laws the same rule is repeated with the words “Our Lodge No. 85 and 340,” thus showing either that they did not know the difference between the two systems, or that they did know and elected to serve under both Grand Lodges; in any case it must be clear that there could not have been any difference in ritual, such as we know did exist elsewhere.

Lodge No. 72 Antient was held by the 11th Regiment of Foot, and was ultimately taken up by the Sheffield Brethren, with William Cutler as first W.M. In 1793 the W.M. and a considerable number of the Brethren from Lodge No. 72 petitioned for and obtained a Moderns Warrant under date 8th July, 1793, which Lodge we now know as Royal Brunswick No. 296. In 1796 Lodge No. 72 amalgamated with the Rose and Crown Lodge—then No. 189, now No. 139—and thus the Britannia Lodge, formed from No. 85 Athol, having taken up Athol No. 75 and amalgamated with 72 Athol, is now well on in its second century.

Other Athol Lodges in Sheffield were Nos. 105, 176 and 217, but their existence was very short, and no records remain beyond the Warrant No. 217, and this is indeed a most interesting treasure. It is the Warrant of an Athol Provincial Grand Lodge for the Counties of York, Chester and Lancaster, and so far as can be traced is the only Provincial Warrant issued by the Antients in Great Britain. It is also interesting to note that the Provincial Grand Master, Dr. Hugh Cheney, was initiated in the Rose & Crown Lodge in 1774, but joined Lodge 72 in the following year and was Master in 1780.

There are many very interesting facts in connection with Royal Arch Masonry in Sheffield, but their record would need more space than is here available. It may, however, be recorded that the earliest reference to the R.A. occurs in the year 1764, and that the Brethren of Lodge 72 carried on the Arch-work until the year 1788.

The following Lodges and Chapters R.A. are now working in Sheffield, viz.:—

Britannia Lodge No. 139	Paradise Chapter No. 139
Royal Brunswick Lodge No. 296	Loyalty Chapter No. 296
Wentworth Lodge No. 1239	Milton Chapter No. 1239
Ivanhoe Lodge No. 1779	
St. Leonards Lodge No. 2263	St. Leonards Chapter No. 2263
Hallamshire Lodge No. 2268	Hallamshire Chapter No. 2268
White Rose of York Lodge No. 2491	White Rose of York Chapter No. 2491
Furnival Lodge No. 2558	
Ensor Drury Lodge No. 3278	
Waltheof Lodge No. 3499	
Welcome Lodge No. 3779	Welcome Chapter No. 3779
Milton Lodge No. 3849	
University Lodge No. 3911	
Fellowship Lodge No. 4069	
Nevil-Talbot Lodge No. 4092	
Strafford Lodge No. 4174	

As was the general rule in the eighteenth century, the Sheffield Lodges held their meetings at the local Taverns, taking as the names of their Lodges the names of the Taverns where they met. The first Lodge to have an independent Hall of its own was Lodge 72, which had a room in Paradise Square. This room is still in existence, and the entrance door, which is now a window, was embellished by carvings of Masonic Emblems. These are still to be seen, and were copied for the new doorway of the Hall in Surrey Street, when it was altered by Wor. Bro. A. E. Turnell in the year 1913.

The present Hall was built in the year 1861 and enlarged and extended in the year 1877: while the second and smaller Lodge Room was added in 1913. The Hall is the property of the Sheffield Masonic Hall Co., Ltd., the shares in which are exclusively held by the Lodges and Chapters and by individual Brethren in the City.

The very fine and complete Library is the property of the Hallamshire College of the S.R.I.A., but the books—with certain exceptions—are available for use by all subscribing members of the Sheffield Lodges.

Masonic matters in the City are dealt with by the "Sheffield Past Masters Association," founded in the year 1892. All installed and Past Masters who are members of the Sheffield Lodges are *ipso facto* members of the Association.

The Association does not interfere in the private affairs, or the Government of the Lodges, but only deals with matters which are of general interest, though it is at all times willing to advise in cases of dispute when requested by the parties concerned.

FRIDAY, 7TH JULY.

At 9.30 a.m. the party left the Grand Hotel in Motor Coaches for a visit to a number of places of Archæological interest in the neighbouring counties of Derbyshire and Nottinghamshire.

Leaving Sheffield by way of "The Moor" and through the beautifully wooded valley of the River Sheaf, or Abbey Dale, we passed by the remains of the Abbey of Beauchief.

William S. Dickson
in the National and Foreign Service

Wm. Watson D.G.M.

William Dickey JGW

TO ALL WHOM IT MAY CONCERN

N^o 85

N^o 85

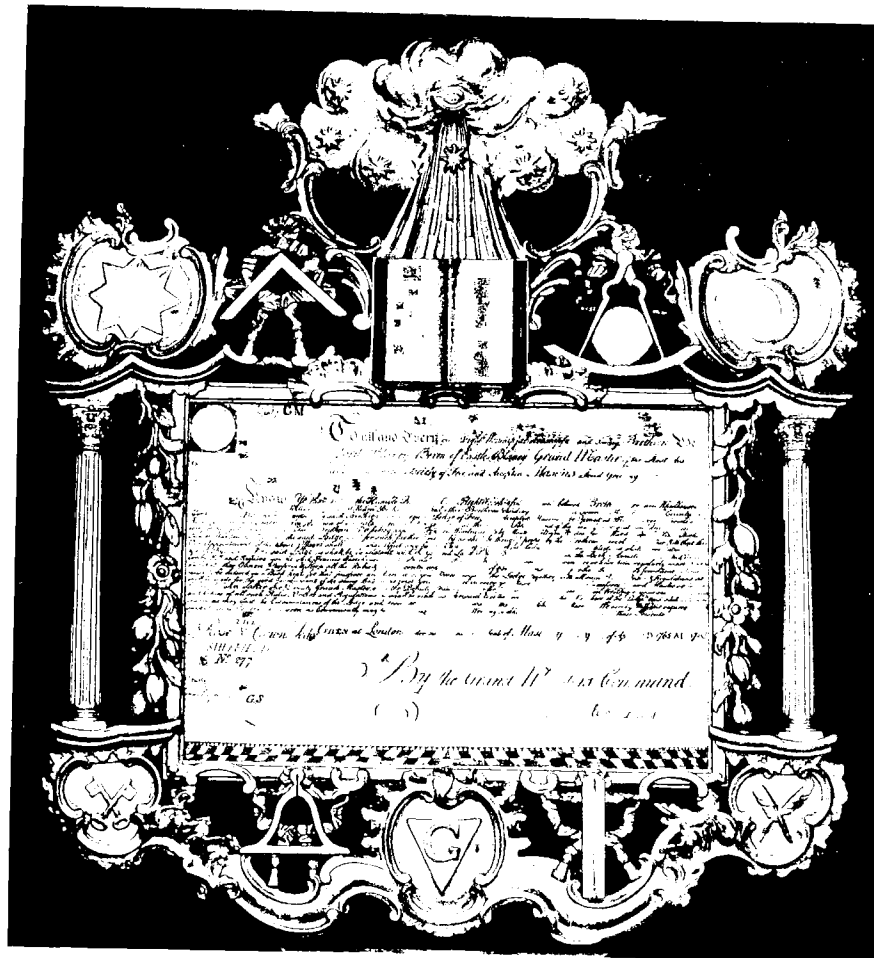
the Grand Lodge of the most Ancient and Hon^{ble} FRATERNITY of Free and Accepted Masters
governing to the old Constitutions in simple form assembled by The Right Worshipful and Right Hon^{ble} Thomas Birkens
Earl of Argyll, Master, Lord Pittwater and Grand Master of Argyllshire Mr William Adam Clerk
Mr Edward Fisher Sen^r Grand Treasurer Mr William B. Key Esq^r Master by and with the Approbation and Consent of the
Lodge held within his place - Submits of Enriched & Worthiness to be hereby Appointed, Constituted & In-
dured Masters well beloved Brethren John Dwyer Mason Master Master John Moffat Sen^r - Lord Warder and
John Cheatham Vice Warder with proper Assistants to join & hold a Lodge of Free & Accepted Masters at the sign
of the star in King Street or elsewhere in Sheffield in the County of York and in said Lodge from day to day to be admitted
Enter and made Masters according to the most Ancient and Hon^{ble} Custom of the Most Craft in all right and Stations throughout
the Kingdom &c. &c. And we do hereby farther constitute & Impower our said Masters with Edward Birkens Master John
Cheatham and John Cheatham with proper Assistants to nominate, Elect and Install their Successors whom they at to invest
with their power & Dignity &c and such Successors shall in like manner nominate and Install their Successors &c. &c.
such Installations to be on every St John's day during the Continuance of this Lodge for ever
Provided that above named Brethren and their Successors always pay due respect to the Right Worshipful Grand Lodge otherwise the
Warrant to be of no Force nor Value Given under our Wards and Seal of the Grand Lodge London this Twenty first day of
January in the Year of our Lord One thousand Seven hundred Sixty and One. And in the Year of Mary One thousand Seven hundred
Sixty and One

Note this Warrant is registered
in the Grand Lodge 1st 3^d
Little E.

Sam. Pennoth, Secretary

ARS QUATTOR CORONATORUM.

Warrant of Lodge No. 85, Antients.



Warrant of Lodge at the Rose and Crown.
Now Britannia Lodge No. 139.

*Note. This Warrant is my hand
in the Grand Lodge Vol 8*

Warrant of Provincial Grand Lodge (Antients)
of York, Chester and Lancaster.

Beauchief Abbey.

Tradition for many years has claimed that the Abbey was founded by one of the murderers of Thomas à Becket; it was so stated by Dugdale, who said: "Robert Fitz-Ranulp, Lord of Alfreton, Norton, and Marnham, was one of the "four Knights who Martyred the blessed Thomas-a-Beckett, Archbishop of "Canterbury, and afterwards founded the Monastery of Beauchief, by way of "expiating his crime in the reign of Henry the Second."

It is generally accepted that the murderers were Richard Brito, Hugh Moreville, William Tracy and Reginald Fitzurse, but there is credible evidence that Robert Fitz-Ranulph was not only one of the conspirators, but that he was actually present at the murder.

The fact remains, however, that the Abbey was founded by Robert Fitzranulph, and some connection between the Founder and the murder is suggested by the fact that the carved Altar-piece bore a representation of the murder and that the seal of the Abbey also bore the same device.

The Charter of the Abbey is undated, but there is internal evidence to show that it was between the years 1172 and 1176. The actual Foundation or Consecration was 1183. The Abbey was erected and dedicated by the Premonstratensian Order and in all probability the first Abbot and Canons came from Welbeck Abbey. It was suppressed in the year 1536. At the time of its dissolution the Abbey was dismantled, and to-day only the lower portion of the Western Tower and a short length of the Nave remain, which for over 100 years have been used for public Worship. Most of the stone employed in the Abbey was used in the building of Beauchief Hall. The Abbey covered about one acre of ground, but there is very little trace of the general arrangements of the buildings.

Passing through Norton Woodseats and near to the village of Norton, where the great Sculptor Sir Francis Chantry was born, the borders of Derbyshire were crossed, then through the small, but ancient, town of Dronfield. Unfortunately, time did not permit us to stop in order to see the beauties of the fine old Church, but the following notes may be of interest:—

The Church of St. John the Baptist, Dronfield.

The ancient Town of Dronfield is proud of its Parish Church, which stands in a commanding position on high ground overlooking the town.

Dronfield Church is first mentioned in the Chartulary of Beauchief Abbey in the year 1272. The whole of the church is of the Decorated period and consists of a Nave, side aisles and Chancel, with a square tower and spire at the West end. The windows of both aisles are early Decorated. Until a few years ago these windows were partly concealed by galleries; these have now been removed and the full beauty of the really fine Nave disclosed. The Chancel is of somewhat later date than the Nave, though still of the Decorated period. The Chancel is about six feet wider than the Nave and advantage has been taken of this to introduce a low and narrow arch on each side of the centre arch, thus forming two squints. In the East end of the South aisle there was a small chapel and recently this has been to some extent restored as a War Memorial by the Family of H. N. Lucas, Esq. On the South side of the Chancel there are three sedilia which are most beautifully carved with crocketed finials. The side windows of the Chancel are particularly fine and contain some few remains of old Heraldic Glass. The East window appears to be of much later date and is of a very debased order. There are a number of very fine old brasses, most of which are in very good condition. It will be of interest to

note that in Dronfield was a Gild of Our Lady and St. John the Baptist. This was essentially a religious Gild, and its activities seem to have been entirely devoted to the service of the Church and the welfare of the Parish.

Chesterfield was reached at 10.30, and here we were met by Wor. Bro. Archdeacon E. F. Crosse, Past Grand Chaplain, until recently Vicar of Chesterfield, who had very kindly undertaken to act as our guide to Chesterfield Church and to Steeley Chapel.

The Parish Church, Chesterfield (J. R. Wigfull).

The parish church of Chesterfield is dedicated to St. Mary and All Saints. The latter is the older dedication: it is mentioned on a brass dated 1500 and now in the south transept. The dedication to St. Mary is not met with previous to the Reformation.

In a Charter dated 1193-4, by which the Dean and Chapter of Lincoln acquired the revenues of several Derbyshire churches, there is a reference to a church in Chesterfield in Saxon times, but no mention of such a building occurs in the Domesday Survey.

Fragments of Norman work are built into the present walls, but there is no evidence available of the extent or arrangement of the building of which they formed a part. The font, now in the south transept, is perhaps the earliest work found in the church. It is of the bucket shaped type and up to a few years ago served as a flower vase in the vicarage garden. The upper part of the font has been broken away and a modern base added. The character of the ornament upon the sides has led some authorities to suggest a Saxon origin for the font: others consider that the "conflicting evidences of style" render it impossible to fix an exact date for the work.

Extensive alterations were made in the structure in the early years of the thirteenth century and it is probable that the whole of the eastern part was rebuilt at this time, leaving the earlier nave *in situ*. Work of this period occurs in the basecourse and the lower portions of the buttresses of the south transept, in the piers and responds or the arcades between the transepts and eastern chapels, and in the corbel-table and stringcourse of the Foljambe Chapel, immediately to the south of the Sanctuary.

Further alterations were made in the eastern part of the church in the fourteenth century, and the nave, tower and spire, were entirely rebuilt. The work was done at various periods, the earliest portion being probably the south or Calton Chapel, now known as the Chapel of the Intercession. The plan of this chapel is apsidal, a shape very unusual in English work of this period and possibly due to a desire to follow the lines of an earlier building. Adjoining this chapel is the Foljambe Chapel, containing many monuments of that family. To the north of the Sanctuary is St. Katherine's Chapel which is used for the daily services. Further to the north is the Chapel of the Holy Cross—the old Chapel of the Guild of the Blessed Ladye and the Holy Cross. There is a large traceried opening in the southern wall which enabled the guild brethren to see the celebration at the high altar when at their stalls in the chapel.

The nave is lofty and spacious with arcades of light and pleasing design, the appearance of which has been much improved by the recent removal of the side galleries. The nave is of six bays and was the latest of the reconstructions carried out in the fourteenth century. There is a recess in the wall towards the eastern end of the south aisle: it has an ogee shaped canopy. Possibly this was the burial place of Sir John Loudham, of Walton, who died about the year 1377. If this is the case he would be the builder of the nave, the architectural character of which is quite in keeping with this supposition. The recess is now filled by the effigy of a priest, obviously brought from another position, for the stonework has been cut away to make room for it.

The windows of the north and south aisles are of one pattern, but those at the west end of the aisles have tracery of fifteenth century type, although their jamb mouldings and arches are the same as those at the sides. This points to a break in the work, possibly due to the Black Death. The tracery of the west window of the nave was inserted during the general restoration of 1843, so also was that of the east window of the Sanctuary; both replaced windows of the fifteenth century.

The church contains several screens of fifteenth century type. The one dividing the chapels from the south transept has a bold overhanging canopy and bears on its eastern sides the name—Thomas Fletcher. Beneath the tower, and behind the southern range of choir stalls, is a screen which bears an interesting series of shields showing the connections of the Foljambe family. It probably dates from the early years of the sixteenth century, and no doubt it originally fenced off the "Foljambe quire" or chapel which was situated on the south side of the church. At the restoration of 1843 this screen was fixed at the east end of the Sanctuary to form a reredos; later it was removed to the south transept and placed next to the west wall; during a recent alteration it was fixed in its present position. The screen behind the northern choir stalls has been given recently by the Markham family. It is a replica, except for the heraldry, of the Foljambe screen, and is the work of local craftsmen.

At the west end of St. Katherine's Chapel is a screen which once formed part of the rood screen. The work dates from the fifteenth century and was removed from its original position in 1843. Part of the cornice remains; upon this are representations of six angels bearing emblems of the Passion: (1) Scourge and hammer; (2) lance and nails; (3) shield of five wounds; (4) the vesture; (5) the cross; (6) crown of thorns. The lion and eagle, signs of two of the Evangelists, also appear at the north end, but the others, and possibly further angels, were destroyed when the screen was adapted for its new position. A screen with a crucifix and attendant figures was fixed a few years ago beneath the western arch of the tower. The design of this has been based to some extent upon the remaining portion of the old rood screen. The pulpit is a fine piece of woodwork of the Jacobean period, and there is an old chest which in spite of its heavy bands of iron was broken open in 1808 and various articles of plate were stolen.

One of the south windows of the Foljambe Chapel contains a few fragments of old heraldic glass. Four shields may be traced, all that remain of the forty mentioned in Flower's Visitation of 1569. The glazier in refixing them has played havoc with two of the shields, not only has he placed the leopards of the Plantagenets with their heads in the wrong direction, but he has added a portion of another shield on the top of that of the Wake family. The other shields are those of Beck and Colville.

In the roof of the south transept, carved upon a boss, is the Wake-knot, the ancient heraldic symbol attributed to Hereward the Wake. The manor of Chesterfield passed to Baldwin Wake by his marriage to Isabel de Briwere. Baldwin Wake died in 1213, and the manor remained in his family for many generations. It was amongst the possessions mentioned in the Inq. P.M. of Thomas Wake, 23 Edw. III.

The magnificent brass candelabra, now in the Foljambe and St. Katherine's Chapels, formerly hung in the nave. They were the gift in 1760 of Godfrey Heathcote, whose house still stands to the north-east of the church. The Heathcotes of Chesterfield were well known as bell-founders for two centuries before the date of this gift.

Mention has been made of the monuments in the Foljambe Chapel. The earliest is to the memory of Henry Foljambe and Benedicta his wife, a daughter of Henry Vernon of Haddon. A copy of the agreement for making this monument, dated 26th October, 2 Henry VIII., is given in Nicholl's *Collectanea*. The craftsman was Henry Moorecock, of Burton in Staffordshire, and he was to

receive £10 for his work. A full description of this and other monuments in the chapel is given by the Rev. Dr. J. C. Cox in the Scarsdale section of his *Churches of Derbyshire*.

No description of the church of Chesterfield would be complete without some mention of its crooked spire. Various theories are advanced to account for its extraordinary appearance, the most common being (1) intentional eccentricity of construction; (2) that the spire was struck by lightning; (3) the warping action of the sun combined with the heavy pressure of the lead, and, it may be, the defective construction of the framing. It is possible that a slight twist in the angle lines was originally intended, but no one can imagine that its builders contemplated the present deformity. In 1817 it was reported to be in a dangerous condition and was condemned by four experts: fortunately other counsels prevailed. At that time the inclination was 6 feet towards the south and 4 feet 4 inches towards the west. An examination, made a few years ago, showed that no appreciable alteration had taken place, but the condition of the timber at the present time is causing grave anxiety to those responsible for the safe custody of the building.

Leaving Chesterfield by the Mansfield Road and passing through the old town of Clown—Steetley Chapel was the next halting place.

Steetley Chapel (J. R. Wigfull).

"In a green meadow close to Strickley, near or in Shire Oaks, in or near Worksop, stands a straightly well-built chapel, all arch roofed, excellently enambled and gilt; the lead that covered the same is all stolen away, so that the weather begins to pierce through its fine roof to its utter decaying." So wrote Abraham de la Pryme in his diary under the date of 12th February, 1698, and his forecast was a true one, for up to 1880, when its restoration was completed, the building stood roofless, used by a neighbouring farmer for the storage of implements or rough shelter of his animals and with its walls gradually becoming more and more decayed.¹

Steetley Chapel dates from the time of King Stephen and was probably built by Gley le Breton. It was a "Chapel" in the parish of Whitwell, but for some forty years in the fourteenth century it secured independence; no less than nine institutions are recorded in which the priest is called "Rector of Steetly Church."

The building is a small one, only 56 feet in length with a nave 15 feet 9 inches in width, a short chancel and an apse, yet it is a perfect gem of richly developed Norman work and one moreover which, except for the insertion of a window in the chancel in the fourteenth century, and the repairs and restorations of modern times, received no additions to the work of its original builders. The apse has three small windows enriched by nook shafts and simple moulded arches; below the windows is a carved stringcourse and at the eaves a corbel-table having a variety of grotesque heads. The corbel-table is continued along the nave, but the windows there are mere slits, tall and narrow and probably unglazed.

Towards the west end of the south side is a magnificent doorway of five orders. The two outer ones and the gable are modern but sufficient remained of the old work to justify the restoration. A former Rector of Whitwell, Canon Mason, suggested that the three older divisions of the jambs represented the works of Creation. The innermost, plainly moulded, is inanimate, the next displays the wealth of vegetable growth, the third the activity of animal life. Further symbolism may be traced in the details of these carvings, amongst which

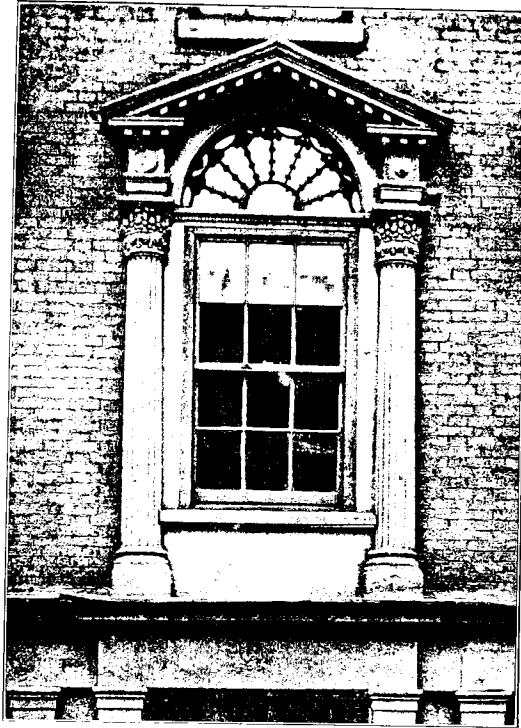
¹ Harrison's Survey of the Manor of Worksop, dated 1636, shows that the chapel was then used for secular purposes;—"Item the Chapple yard where in standeth a Chapple with in now made a barne."



Warrant of Royal Brunswick Lodge, Moderns.

ARS QUATUOR CORONATORUM.

SHEFFIELD.

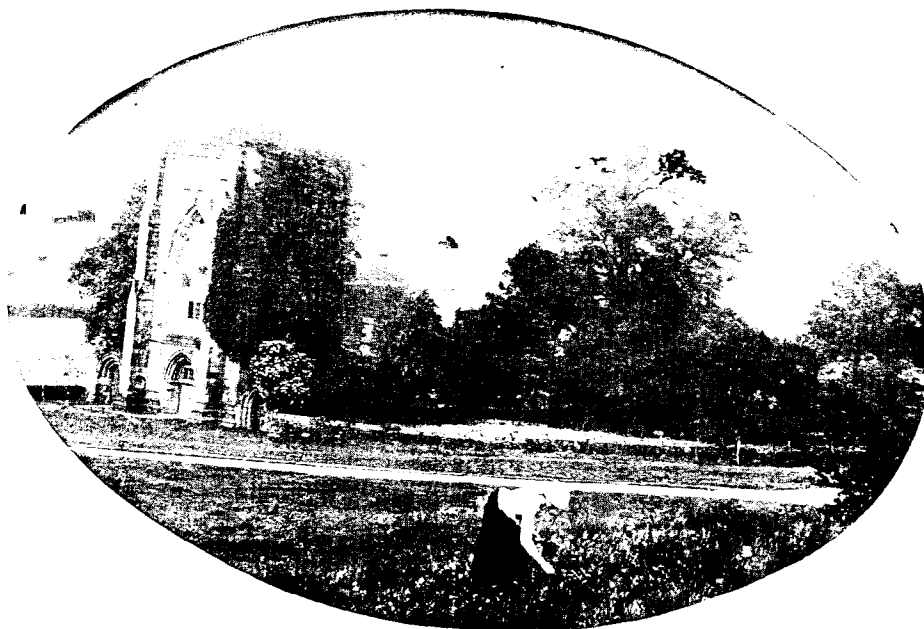


J. R. Wigfull.



J. R. Wigfull.

Doorway of Hall in Paradise Square,
and details of Doorway.



Beauchief Abbey.



J. R. Wigfull.
Dronfield Church. Chancel from S.E.



H. Ryde.

Chesterfield Church. Exterior.

may be seen the Good Shepherd delivering the lamb from the bear, and the pelican in her piety. The arches above follow the same idea, the inner one is plain, the second and third are ornamented with the beak-head and zigzag.

The nave is divided from the chancel by an arch of three orders, richly ornamented. The capitals on the north side of this arch are elaborately carved, one bears a double-headed lion, the other a representation of St. George and the Dragon. The winged dragon tramples upon a prostrate lady, and his long sweeping tail spreads over the next capital. The knight is in armour and carries a sword and kite-shaped shield which he thrusts against the dragon's mouth. The arch leading into the apse is plainer than that of the chancel, and the northern capitals are carved in low relief. All the capitals on the south are plain, for the church is lit from the south side alone. The apse has a stone vaulted roof supported on four ribs ornamented with beak-heads and springing from engaged shafts. On the capital of one of these is a representation of the Tree of Knowledge loaded with fruit. Round the trunk curls the serpent and on either side stand Adam and Eve. In the centre of the roof, where the ribs meet, is a medallion containing the Agnus Dei.

A priest's tombstone, now on the south side of the path, was found before the entrance doorway. Upon it is carved an altar with three legs, and on the altar a chalice and paten; above is a hand extended in blessing. At the head and foot is a cross within a circle. Perhaps, as Canon Mason suggested, this is the tombstone of a former priest who served the chapel, buried before the porch so that those to whom he had ministered, and their successors, passed over his bones as they went to pray. "He left no name, no epitaph, only a hand stretched out eternally to bless."

After an all too short inspection of Steetley, the journey was continued to Worksop, where an excellent but crowded lunch was partaken of. The old Priory Church was next visited under the guidance of J. R. Wigfull, Esq.

The Priory Church, Worksop (J. R. Wigfull).

The Priory of Worksop was founded by William de Lovetot for Canons of the Augustinian Order. Thoroton gives the year 1103 at the date of the foundation, but there is a little uncertainty upon the point. The gift to the Canons was confirmed by an undated Charter executed during the reign of Henry I., probably after 1123. The Charter refers to the Canons of St. Cuthbert, to the church of "Wirkesop" in which they are stated to be, and enumerates the various endowments which de Lovetot, with the consent of his wife and sons, bestowed upon the Priory. Later documents refer to the Church of St. Mary, others to both St. Mary and St. Cuthbert, so that it would appear the dedication was a double one.

The Priory was surrendered to the King on November 15th, 1539, by Thomas Stokkes, the Prior. He received a yearly pension of £50 and the fifteen Canons sums which varied from £6 to £2. The Worksop possessions of the Canons were granted by the King to Francis, 5th Earl of Shrewsbury, in exchange for the Manor of Farnham, in Buckinghamshire.

Previous to the Dissolution the church was both conventual and parochial. The present building formed the nave of the complete structure, and there is evidence that it was allocated to the parishioners, hence its preservation when the Canons' portion was destroyed. Excavations made in 1860 laid bare the eastern wall of the choir and showed that the church was originally nearly double the length of the existing section. The central portion of the choir terminated eastwards in a semi-circular apse; the ends of the aisles were square. The character of the work is shown by the western piers of the crossing, which, with the arches above them, are incorporated in the east wall of the present church, and by the

piers and arches of the eastern bay of the original nave, erected at the same time as the choir and transept. The work suggests that it was executed about 1130, and as William de Lovetot, who was living in 1140, is said to have been buried in the choir, it is probable that this date is correct.

The present church, which is of ten bays inclusive of those under the western towers, was built about forty years later than the choir. The arches are round, but the detail belongs to the period of Transition, probably between 1170 and 1180. The piers are alternately round and octagonal. The capitals have knobs of foliage at the angles with a bold four-leaved ornament in the abacus. The triforium and clerestory are arranged upon unusual lines. Above each pier of the arcade is a narrow pointed opening dividing the larger round arched openings which occur over the arches below. The clerestory windows, which are round headed, are placed over the narrow pointed openings, not in the centre of the bays as is usual: their sills are below the level of the tops of the larger arches of the triforium. The church was very thoroughly "restored" in 1845, when the vaulting of the aisles, which fell in the sixteenth century, was renewed, the present high pitched roof substituted for a low pitched one of the fifteenth century, and all traces of work earlier than the Transitional Period were removed. The feeling at that time towards restoration is shown by the following extract from a description of the work done:—"The whole of the masonry of the interior, including of course moulds and beautiful enrichments of arches and pillars, parts greatly mutilated, in many cases destroyed, have been thoroughly cleaned and carefully restored. In fact the minute and exquisite freshness of the original carving has, it is hoped, been successfully imitated."

Pigot, a Canon of the house, who lived in the reign of Edward IV., left a rhyming chronicle which gives much interesting information respecting the benefactors of the Priory and the places of their burial within the church. Of the numerous monuments mentioned by him, fragments of three remain. Two are figures of males with their legs broken away. One, from the style of its armour, was possibly the effigy of Thomas, Lord Furnival, called the Hasty; he died in 1366. The other, from the arms which formerly could be traced upon it, was the effigy of Sir Thomas Nevil, who died in 1406. The third, the figure of a female, is thought to be that of Maud, daughter of Sir Thomas Nevil. Sir Thomas Nevil, by his will, left £40 to the fabric of the bell tower, or the true value of the same sum in lead, to be expended in the repair of the tower. He further desired to be buried in the Conventual Church of the Priory of Worksop, and gave instructions that the expenses and alms about his funeral should be moderately made and without vain glory of the world. Pigot refers to his effigy of alabaster, and gives the position of it as follows:—

And Sr. Thomas Nevill Treasurer of England
 Aboven the Quere is tumulate, his tumbe is to see
 In the middes for most royall there is doth stand:
 And his doghter Molde of right hye degree.
 In Saynt Mary Chappel tumulate lyeth shee
 Afore our blessed Lady, next the Stallside
 There may she be seene, she is not to hyde.

The church has two western towers about 90 feet in height: they are divided by stringcourses into four stages and have plain flat buttresses. The upper story has two round headed windows on each face, sub-divided by shafts and inner arches. Within the south porch is a door covered by wrought ironwork of excellent design and workmanship; this probably dates from the thirteenth century.

In the early years of the thirteenth century a Lady Chapel was built to the east of the south transept. For many years it lay neglected, gradually becoming more and more ruinous. The chapel has been recently repaired and re-roofed and is now used for services. The work has been done as a memorial to the Worksop men who fell in the Great War. The chapel is 36 feet by 18 feet; on the south side it has two groups of windows each consisting of three lancets

of equal height; there is a similar group at the east end. To the north and west were arches which formerly opened into the choir aisle and transept, but only the western one survived. The arches on the north have been reconstructed and all have been filled with stonework until the time comes that the choir and transept can be rebuilt. The springer stones of vaulting remain in the angles and side of the chapel, but the design of the windows shows that that the vaulting was never carried out. The new roof is a simple one of flat pitch which harmonises with the lines of the building it covers.

The conventual buildings lay to the north of the church; the cloister court was about 90 feet square, but, except for a few fragments of the buildings which enclosed its western side, nothing of interest is left.

To the south of the church stands the gatehouse described by Leland as "a very fair great Gate of hewyn stone." It is about 50 feet square and now stands clear and detached from other buildings. Up to about twenty-five years ago the roadway ran through its centre archway, but this was diverted and the building was restored by the Duke of Newcastle. The style of the gatehouse shows that it was built in the early part of the fourteenth century. Thomas de Furnival obtained a grant for a market and fair in Worksop in the 24th Edward I. A survival of this is seen in the steps and shaft of the old market cross which formerly stood in the roadway before the gatehouse and are now within the railings enclosing that building. Probably this same Thomas de Furnival was the builder of the gatehouse.

The south or principal front of the gatehouse is divided into three parts by buttresses which terminate in gablets a few feet below the eaves. The centre and widest division contains the archway; above this is a large window of six lights with transom, quatrefoil tracery and a segmental arched head. On either side of the window is a large niche, richly canopied. Each niche contains a figure, the one towards the east represents St. Cuthbert, that to the west St. Augustine, or possibly St. Aiden, the early preceptor of St. Cuthbert. In the gable over the centre window there is a further niche containing sculpture representing the Trinity. The first person is shown seated with a crucifix between his knees: the work is much decayed.

On the east of the archway there is a projecting porch having doors on its east and west sides and a large window towards the south, the tracery of which is modern. In the gable over this window there is a representation of the Adoration of the Magi, with the remains of censing angels above. Over the eastern doorway is the Angel of the Annunciation with the lily, but the figure of the Virgin has been destroyed. The west side of the porch has the remains of niches, but no figures remain. Internally the roof of the porch is richly groined, and opposite the window is an elaborately carved niche in which, no doubt, there once stood the figures of the Virgin and Child. This porch formed the approach to the upper floor where the guest chambers were situated, but, from the two doorways, it probably sheltered an object of adoration to passing travellers. The porch is of later date than the remainder of the gatehouse; it is evidently an addition. Dodsworth, writing in 1634, says that two of the niches of this gatehouse, probably those in the buttresses on either side of the archway, were filled by statues of knights, the one on the west bore the shield of Talbot, that on the east the shield of Furnival. It is possible that John Talbot, 1st Earl of Shrewsbury, erected the porch, but the work looks earlier than the time of his succession to the manor.

The ceiling of the gateway still retains its original richly moulded beams and arched supports carrying the floor of the chamber above. On either side are rooms probably once occupied by the porter, almoner or others who came into direct contact with the outside world. Worksop stood on the king's highway and was burdened by the coming of many strangers, so much so that it was exempted on this ground in 1488, when a grant of one-tenth was made in Convocation by the clergy of the York diocese.

A large guest chamber occupies the centre of the upper floor and extends from the front to the back of the building. In the centre of its eastern wall is

a large hooded fireplace. On either side of the large room are smaller ones, possibly sleeping rooms for the more important guests. At the rear, or north side of the gatehouse, there is a doorway about 10 feet above the level of the ground. This was approached by an outside flight of steps and enabled guests to gain ready access to the church.

Leaving Worksop at three o'clock a short but beautiful drive through the northern part of Sherwood Forest, known as the "Dukeries," past the fine old church of Carlton-in-Lindrick, brought us to Roche Abbey.

Roche Abbey (J. R. Wigfull).

The Abbey of Roche was of the Cistercian Order, one of the eight Yorkshire Abbeys found by this reformed off-shoot from the Benedictines. Durandus, who was the first abbot, with twelve other monks left the Abbey of Newminster, near Morpeth in Northumberland, and, after long travel, reached this peaceful spot. Legend says that the discovery of a representation of Christ upon the Cross, formed upon the neighbouring rocks by Nature's hand, was the deciding factor, and from this arose the name of the Abbey—St. Mary of the Rock. Durandus and his companions were welcomed by the owners of the land on either side of the stream, Richard de Busli and Richard Fitz Turgis, lords of Maltby and Hooton respectively, who agreed to become joint founders: the foundation deed is dated July 30th, 1147.

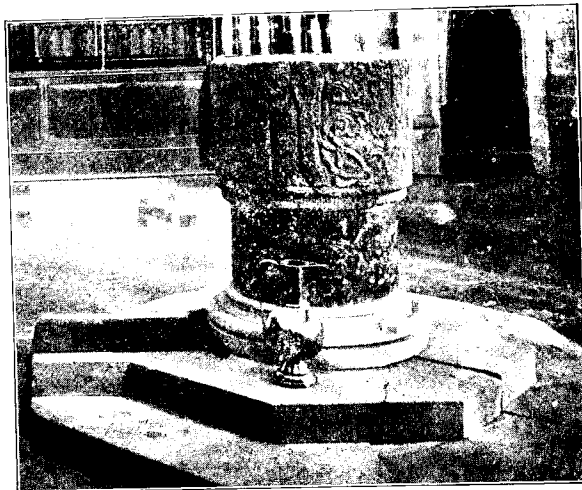
The monks appear to have pursued an uneventful career until the time of the twenty-eighth and last abbot, Henry Cundal, who, with his monks, surrendered their possessions to the King on June 23rd, 1538.

Cuthbert Shirebrook, whose uncle was present at the breaking up of the monastery, left an interesting account of the destruction of the buildings; after stating that the abbey was—"a very fair house, all of freestone: and every house vaulted with freestone, and covered with lead"—he wrote: "The church was the first thing that was put to the spoil; and then the abbot's lodging, dorter, and frater with the cloister and all the buildings thereabout, within the abbey walls: for nothing was spared but the oxhouses and swine cotes, and such other houses of office, that stood without the walls; which had more favour showed them than the very church itself."

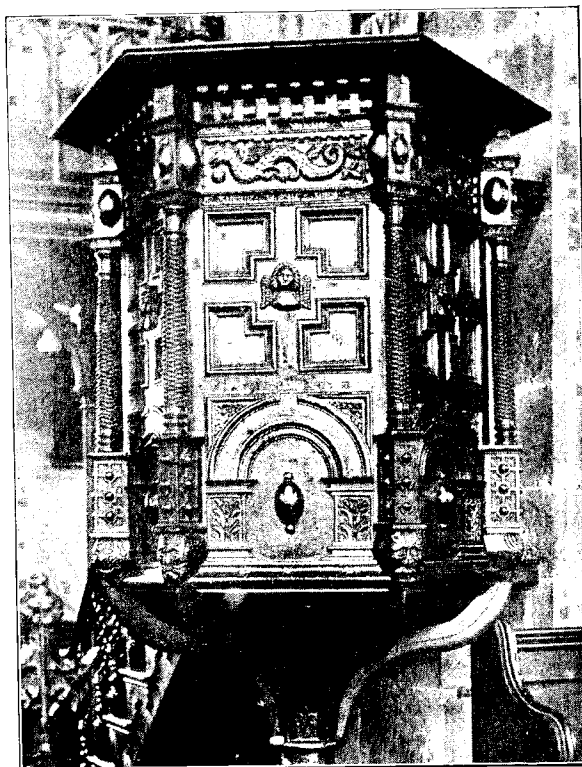
After the Dissolution the abbey passed through numerous hands, coming ultimately to the ancestors of the Earl of Scarborough, who, about two years ago, placed the ruins in the custody of the Ancient Monuments Department of the Office of Works.

The culminating act of destruction took place in 1774 when the 4th Earl of Scarborough employed the well-known landscape gardener, "Capability" Brown, "To finish all the valley of Roach Abbey in all its parts . . . with poets feeling and with painters eye." So ran the agreement, but whether the result complied with the requirements or no, is open to doubt. Brown removed what were described as heaps of rubbish but which were probably parts of the walls of the various buildings: he then took a level, raised the ground and left the eastern portion of the church standing—"on a neat bowling green, like a house just built, and without anything of connection with the ground it stands on." The original floor of the church was buried some six feet below the new surface. This had the merit of preserving monumental slabs and other features which, had not this been done, might not have survived until to-day.

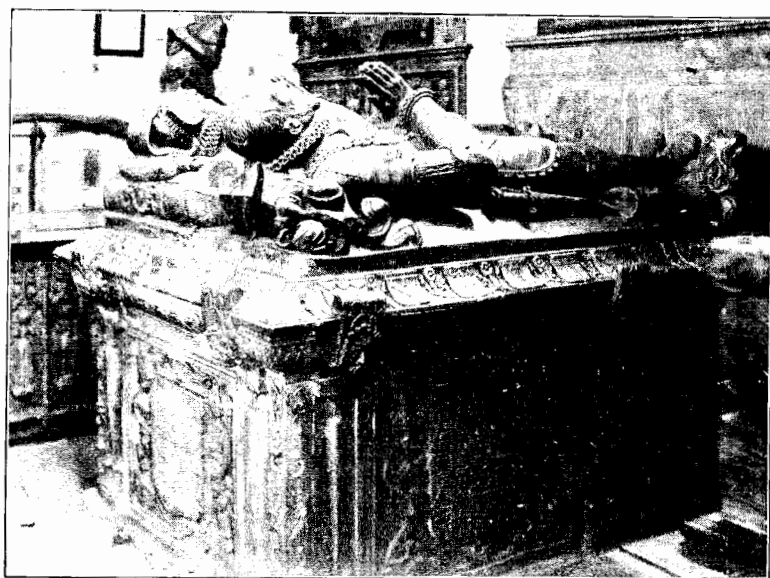
Dr. Aveling undertook certain excavations before the publication, in 1870, of his book upon the abbey. His excavations were confined to the church and merely revealed its character and extent. About 1884 further excavations were made upon the site of the church, but, owing to the presence of some large trees, its whole area was not cleared. In more recent years the work of clearance has been completed and the walls of most of the buildings surrounding the cloister have been traced.



H. Ryde.
Chesterfield Church. Font.

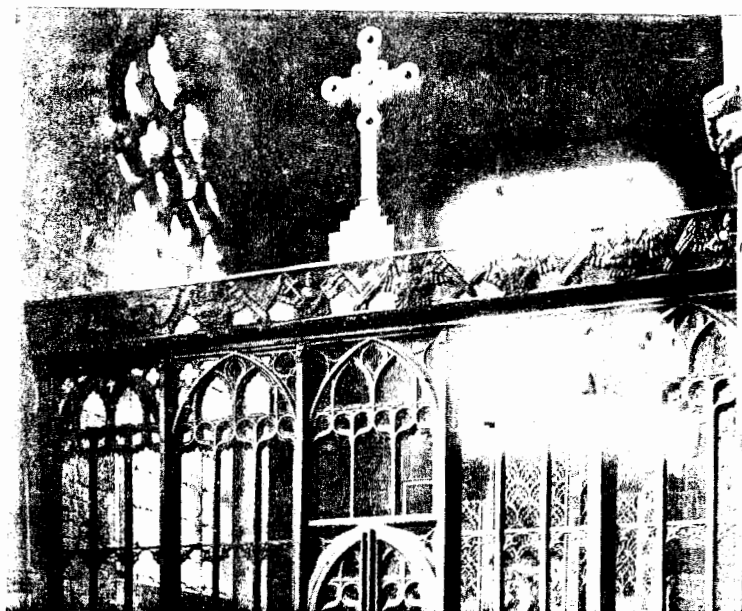


H. Ryde.
Chesterfield Church. Jacobean Pulpit.



H. Ryde.

Chesterfield Church. Foljambe Tombs.

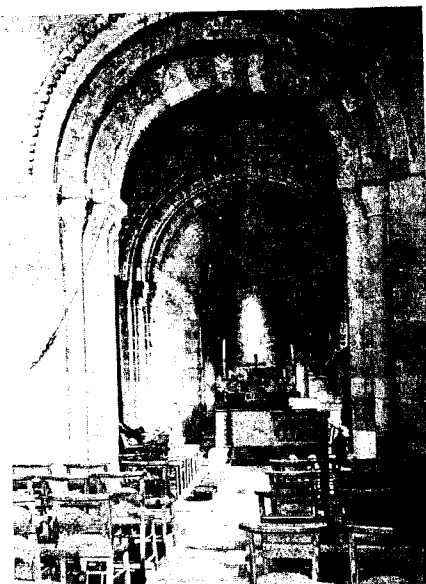


H. Ryde.

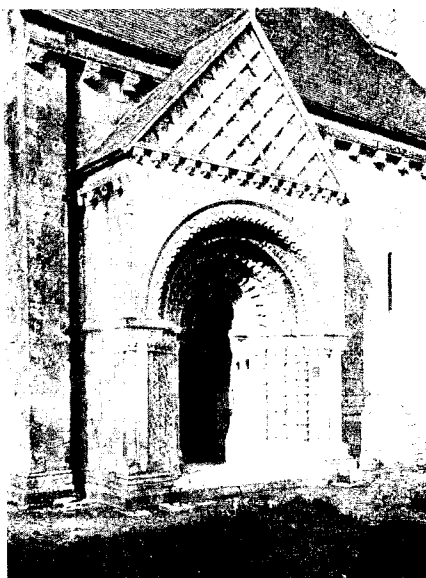
Chesterfield Church. Part of Old Rood Screen.



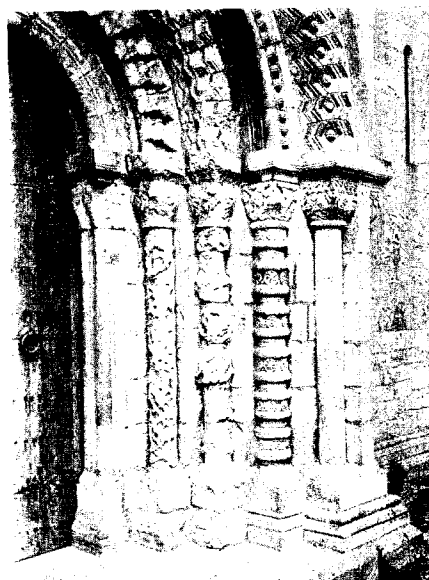
J. R. Wigfull.
Steetley Chapel. From East.



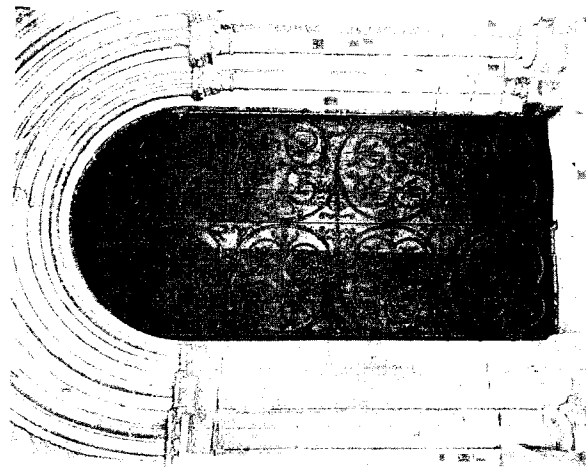
J. R. Wigfull.
Steetley Chapel. Nave, East.



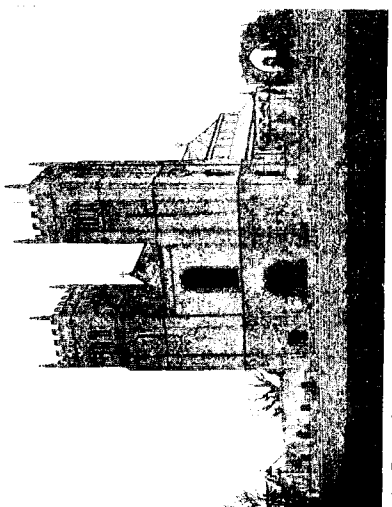
J. R. Wigfull.
Steetley Chapel. South Doorway.



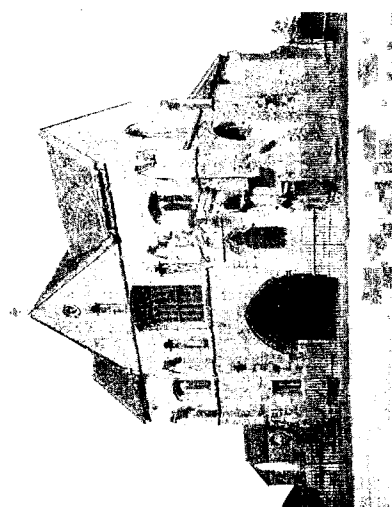
J. R. Wigfull.
Steetley Chapel. Detail of Doorway.



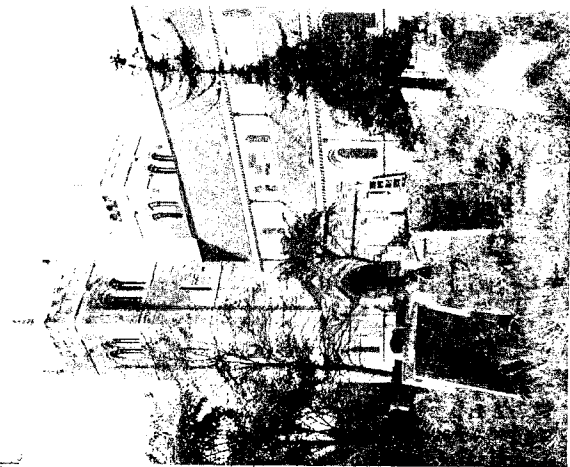
J. R. Wigfull.
Worksope Priory Church.
South Doorway.



J. R. Wigfull.
Worksope Priory Church. From S.W.



J. R. Wigfull.
Worksope Priory. Gateway.



J. R. Wigfull.
Worksope Priory Church. From S.E.

Magnesian limestone, quarried in the immediate vicinity, was used in the erection of the buildings, and its excellent quality is shown by the wonderful preservation of the work.

The church conforms to the typical Cistercian plan; it measures 210 feet in length and is 99 feet across the transept. The nave is of eight bays with aisles, the transept has eastern chapels, two on each side of the presbyterium; this is short and has a square east end. The architectural style is that of the transition from the Norman to the Gothic and its character suggests the period—1170-80—as that of its erection. At the west end of the church are three doorways: on the inside of the western wall, to the north of the centre doorway, are faint traces of a consecration cross. From a grant made by Idonea de Vipont it would appear that the consecration took place between the death of her husband in 1228 and her own death in 1241.

The five western bays of the nave are divided from the remainder by a stone screen having a doorway in the centre. The stonework does not extend across the aisles and it is probable that the screens there were of wood. The nave was not divided from the aisles by walls as was often the case in Cistercian churches. The western part of the church retains its original flooring of stone slabs interspersed with gravestones. Many of the stones are broken and disturbed, probably by falling masses of stone or wood when the building was dismantled.

On the western side of the stone screen the base of an altar remains on either side of the doorway. Near these an interesting discovery was made during the excavations. This was a relic stone containing the relics intact. The stone was about 9 inches square; on one side a small piece of stone was inserted. On its removal a fragment of sheet lead was found within which were two small pieces of bone and two portions of an iron ring. The late Sir Wm. St. John Hope suggested that the relics were those of St. Godric, once a soldier and later a hermit; he was a favourite north country saint.

There are a number of monumental slabs in the western portion of the nave, some of which present features of interest. In front of the centre doorway of the screen is a slab bearing a large floriated cross on a Calvary of three steps; it is to the memory of "Peryn of Doncastre" and his wife. Near this are two slabs to the memory of members of the Rilston family; they date from the end of the fifteenth century. Near these slabs is one which has upon it what are described as "the five wounds," *i.e.*, the pierced hands and feet of Christ with the heart in the centre. On the south side of the nave is a slab upon which a female figure is incised. This commemorates Agnes, wife of John Vincent, of Braithwell. He was receiver to Richard Duke of York and was killed at the battle of Wakefield in 1460; his wife died in 1449.

The eastern part of the church is now grass grown. Originally the floor appears to have been covered with tiles some of which, having a yellow glaze, have been found. To the east of the south-west pier of the centre crossing is a floor piscina or drain. Traces of the foundation walls of the choir stalls have been found one bay east from the screen.

The eastern wall of the transept with the chapels and the north and south walls of the presbyterium remain in a nearly complete state. These give a good idea of the original character of the work. The arches opening into the chapels from the transept are pointed; they have three orders of mouldings, each a simple pointed *boutel*. The piers in plan have round and pointed members alternately, the latter on the four cardinal edges, those next the transept being carried up as vaulting shafts. The triforium has two shallow recesses in each bay with pointed arches; these and the jambs are chamfered. In the presbyterium the recesses have small shafts with caps and bases and the arches have a *boutel* mould. The clerestory windows are round headed, deeply splayed inside and out. Stringcourses divide the stories and appear to have been carried round the church. The church was vaulted, but of this only the springers at the clerestory level remain.

The north end of the transept had three rows of windows, three in each row. There was a doorway in the centre. The chapels were formerly divided by walls extending two-thirds the height of the piers. Originally each chapel had a round headed window towards the east, and the two outer ones had a window to the north and south respectively. In the fourteenth century the east windows in these chapels were enlarged and filled with tracery, parts of which remain. In the south walls of two of the chapels are round headed piscinas.

The east wall of the presbyterium is almost entirely destroyed. From the number of worked stones found at this point it appears that a large window was inserted in the fifteenth century. Fragments of stained glass were also found. The foundations of the high altar remain, a few feet from the east wall. On the north side of the presbyterium are two recesses, above and around which are traces of carved stonework of late date. One or both were possibly tombs. On the south side are the remains of similar stonework, evidently the sedilia of three seats. To the east of this is a square headed recess, once divided by an upright stone. The western part contains a piscina.

The cloister lies to the south of the church. The buildings surrounding it have been traced to some extent, sufficient to show that they followed the usual Cistercian plan. Between the transept and chapter house is a small room, the sacristy, having entrances to each, and a further doorway to the east. The doorway to the chapter house is an unusual feature. The chapter house is about 59 feet by 32: it has two pillars dividing it into two aisles. The mouldings suggest that the building is of later date than the church. To the south is the parlour having doors to the east and west. Next to this is a room which has not been excavated: it has doors to the east and west, close to those of the parlour. Further to the south there are indications of another doorway in the eastern wall. Above this range of buildings was the dorter, the staircase from which may still be traced in the transept. The rere-dorter was to the south-east of this range. The warming house was to the south of the cloister; the excavations show the remains of two large fireplaces in its western wall. Adjoining this apartment, on the west, was the refectory, and beyond this the kitchen. Arches in the lower parts of the walls show the course taken by the stream or drain. A branch drain issued from beneath the range of buildings on the west of the cloister, but so far this building has not been excavated.

A large number of stone coffins have been found to the east of the church indicating the position of the cemetery.

To the south of the main group are fragments of other buildings possibly the remains of the hospital or mill, while to the north-west is the gatehouse. This dates from the fourteenth century. On its south side is a fragment of the chapel used for the first devotions of strangers.

The return to Sheffield was made *via* Maltby—now a somewhat squalid Colliery centre, but in the writer's recollection a beautifully situated little market town—then through Whiston and Tinsley back to the forest of chimneys with which the eastern part of Sheffield is covered, reaching Headquarters in time to dress for dinner. It may be of interest to note that most of the district covered on this excursion is the scene of Sir Walter Scott's "Ivanhoe," and many of the places can be clearly identified with his description.

After dinner the Brethren again visited the Masonic Hall as the guests of the Sheffield Past Masters Association. Wor. Bro. John Stokes, P.M. 139, P.Pr.G.D., President of the Association, was in the chair.

A most enjoyable concert was given by local Brethren, and our grateful thanks are accorded to them and to Wor. Bro. E. B. Glossop, P.Pr.G.O., who

organised the entertainment. In the intervals Brethren were able to spend a little more time in viewing the Hall and the interesting Masonic Collection which had been gathered together for the occasion.

SATURDAY, 8TH JULY.

The weather, which so far had been fine, changed very much for the worse, and the heavy rain storms throughout the day made it difficult to carry out the programme with anything approaching comfort.

Leaving Headquarters at 10 a.m. the Brethren first visited the Cathedral. Unfortunately, the Vicar, Bro. Archdeacon Lisle-Carr was unable to receive us as he had been called to London to pay homage to the King on his appointment to the Bishopric of Coventry. In his place the Brethren were received by Bro. Rev. A. E. Farrow, of the University Lodge No. 4911, Prov. Grand Chaplain.

Before making a tour of the Cathedral, the Brethren were invited to join in a short service dedicating a silver plate recording the gift of the Reredos, Holy Table and Canon's Stalls by the Freemasons of Sheffield as their Memorial of the Great War.

The following was the Order of Service, which was conducted by Bro. Rev. A. E. Farrow:—

OPENING SENTENCE.

Brethren let us be sober and vigilant because our adversary the devil as a roaring lion, walketh about seeking whom he may devour, whom resist. steadfast in the faith, but Thou O Lord! have mercy upon us.

Let us Pray.

Our Father, etc., etc.

So mote it be.

“For the King and all in Authority.”

O Lord God Almighty, guide we pray Thee, our Sovereign Lord King George, and all those to whom Thou has committed the Government of our Nation and Empire and grant to them at this time special gifts of wisdom and understanding, of counsel and strength, that upholding what is right and following what is true they may obey Thy Holy Will and fulfil Thy Divine Purpose.

So mote it be.

“Brotherly Love.”

Vouchsafe Thine Aid, Almighty Father, Great Architect and Ruler of the Universe, to this Congregation of Antient Free and Accepted Masons, and grant that we may so dedicate and devote our lives to Thy Service, as to become Thy true and faithful servants. May brotherly love continue amongst us and amongst all mankind, to the honour and glory of Thy most Holy Name.

So mote it be.

“For Relief.”

We supplicate the continuance of Thine Aid, O Thou Grand Geometrician of the Universe, on behalf of ourselves and all who kneel before Thee. We humbly thank Thee for Thy manifold Mercies vouchsafed unto us. We beseech Thee so to inspire us

with love to others that we may ever be ready to extend consolation and relief to all who are in trouble or distress; may this our work begun in Thy Name be continued to Thy Glory and evermore establish in us obedience to Thy Divine precepts.

So mote it be.

"For Truth."

Almighty and Eternal God, Architect and Ruler of the Universe, at whose creative fiat all things first were made, we the frail creatures of Thy Providence humbly implore Thee to pour down upon this convocation assembled in Thy Holy Name the continual dew of Thy Blessing. May the light of Thy Truth ever be with us in our journey through this life, that passing, under Thy Protection, through the Valley of the Shadow of death, we may finally rise from our humiliation to shine as the Stars for ever and ever.

So mote it be.

A portion of the Volume of the Sacred Law was then read.

(Ecclesiastes xii.)

DEDICATION OF THE SILVER PLATE.

"In the name of God the Father, and of the Son, and of the Holy Ghost, we dedicate this Silver Plate to the Glory of God."

PRAYER FOR SANCTIFICATION.

Almighty and Eternal God most High, Protector of all who put their trust in Thee, without whom nothing is strong, nothing is holy, endue us with every blessing from Thine inexhaustible store. Grant to our Order, whose nature is obedience to Thy most Holy Law, such a measure of Thy Grace, that Thou being our Ruler and Guide we may so pass through things temporal that we finally lose not those things which are eternal. Grant us Thy Wisdom to direct us, Thy Strength to support us, and the Beauty of Holiness to adorn our life and actions to the honour and glory of Thy Ineffable Name.

So mote it be.

HYMN.

"The God of Abraham praise."

BENEDICTION.

"May the Lord Bless us and keep us, may the Lord lift up the Light of His countenance upon us, and be gracious unto us and give us Peace now and for evermore.

So mote it be.

It will be of interest to note that the Reredos and Stalls were designed by the late Temple-More, Architect to the Cathedral, and that the Masonic symbols which are embodied in the design were arranged by a Sheffield Brother. So far as possible, emblems not only of the Craft and Royal Arch but also of other orders in Masonry were introduced, so as to represent all the Masonic bodies in the City who contributed to the cost.

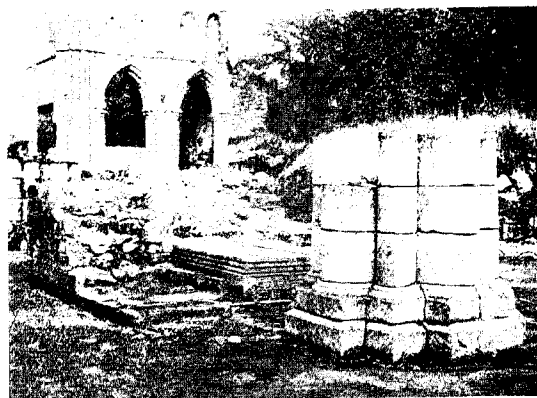
At the conclusion of the Service the following description of the Cathedral was given by J. R. Wigfull, Esq.



J. R. Wigfull.
Roche Abbey. N. Transept.



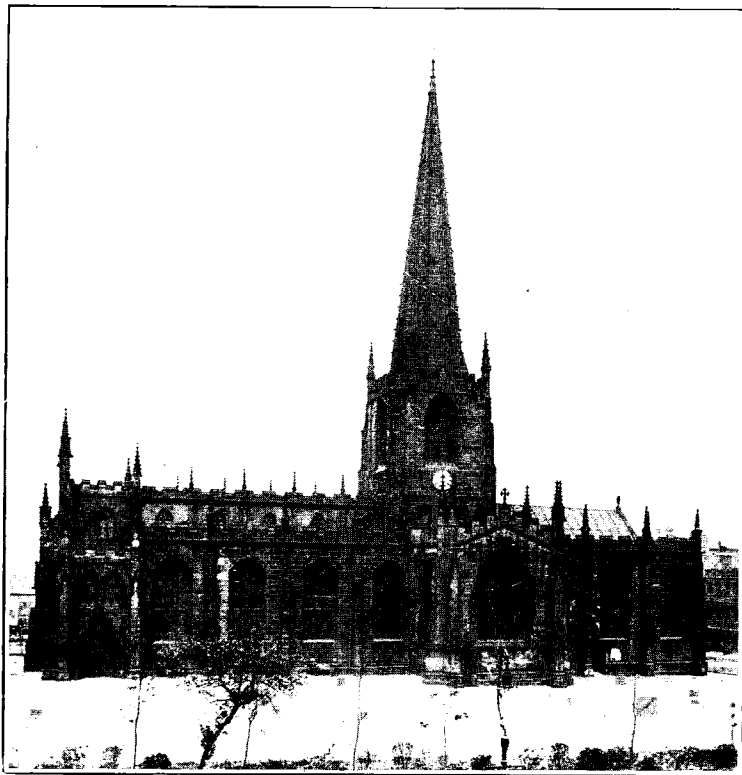
J. R. Wigfull.
Roche Abbey. Transept from Cloister.



J. R. Wigfull.
Roche Abbey. Nave Pier.



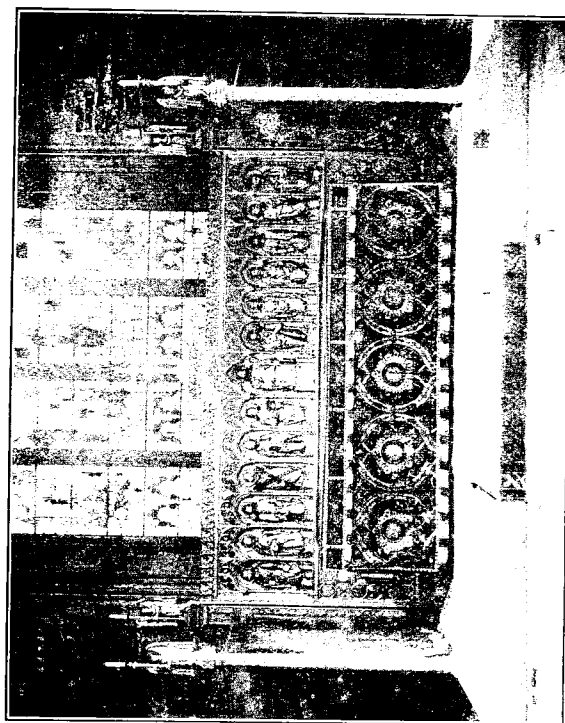
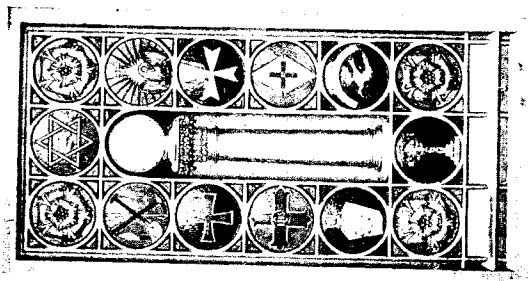
J. R. Wigfull.
Roche Abbey. Detail of Arches.



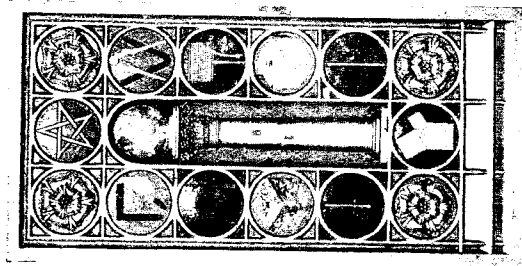
Sheffield Cathedral Church.



Sheffield Cathedral: Chancel.



Sheffield Cathedral. Reredos and Altar Panels.



The Cathedral Church of St. Peter and St. Paul, Sheffield (J. R. Wigfull).

The exterior of the Cathedral Church of Sheffield, blackened by years of smoke and grime, offers little to attract the lover of mediæval architecture. The simple yet pleasing central tower and crocketed spire, the tracery of a window, refixed in the north transept, and a few stones at the east end, are the only external evidence of a pre-Reformation building. The walls of the chancel and its aisles were cased with "moor stone," and new tracery was inserted in the windows about the year 1772. The chapel in the north-east angle was erected a few years later, and the nave, with its side aisles, was entirely rebuilt between the years 1790 and 1805. The transepts, the western extension of the nave and the vestries, date from the general alterations made in 1878-80. At this time the galleries were removed and, except for the removal of the organ to its present position and a few minor alterations in the fittings, the church assumed its present internal aspect.

The first church upon this site, of which there is any evidence, was erected in the early years of the twelfth century, probably by William de Lovetot, the founder of Worksop Priory, to which he gave one-third of the title of Sheffield. The remaining two-thirds of the title were given to the monastery of St. Wandrille in Normandy, some suggest by de Lovetot, but this point has not been definitely established.

The latter part of the fifteenth century was a period of great building activity so far as the churches of this neighbourhood were concerned. Those of Rotherham, Ecclefield and Bradfield were almost entirely rebuilt at this time, and what remains of the mediæval church of Sheffield shows that its reconstruction was contemporary with that of the others mentioned. The fragments of old materials built into the walls of this period, date from the twelfth century, and suggest that the church ascribed to de Lovetot sufficed for the needs of the parish until the fifteenth century. The work of this latter period now remaining is confined, so far as the interior is concerned, to the piers and arches of the tower, the arcades between the chancel and aisles, the walls of the chancel, and the roofs of the eastern part of the church, together with the roof of the nave, which was refixed in 1805 when the walls were rebuilt.

The rood screen stood under the eastern arch of the tower; the doorway leading to the loft may still be seen on the north side. The rood and loft and other screens were taken down in 1570 by order of Queen Elizabeth. There seem to have been seven altars in the church, no less than six are mentioned in the will of John Holland, dated December 4th, 1524. He bequeathed his "body to the Holy Church burial—for tithes forgotten 12d. unto the High Altar of SS. Peter & Paul." He gave 12d. to be prayed for at Our Lady Altar; another 12d. at the Roode Altar; at Saint Katheryn Altar 6d.; at Saint Nicles Altar 6d., and at St. Magdalen Altar 6d. There was also the altar of St. Clement, not mentioned in this will. A will of 1537 shows that priests were attached to three of the altars, referred to as the "Rode Priest," "Oure Lady Priest," and "Saint Katheryne Priest."

In the south-east corner of the building is the Shrewsbury Chapel. It is divided from the remainder of the south aisle by an oak screen, and was erected in the early part of the sixteenth century by George, 4th Earl of Shrewsbury, as a burial place for himself and his successors. In the wall dividing the Chapel from the Sanctuary is a beautifully enriched arch, beneath which stands the monument of the founder. This consists of an altar tomb having panelled sides and with a spiral shaft at each angle. The panels were once foliated and displayed the armorial bearings of the Earl, but decay has destroyed much of the cusping, and few traces remain of the armorial bearings. Upon the tomb, exquisitely worked in alabaster, lie the figures of the Earl and his two wives—Ann, daughter of William, Lord Hastings, who died about the year 1520, and was buried here; and Elizabeth, daughter of Sir Richard Walder, Knight, who died in 1567 and was buried at Erith, in Kent, where

she also has a monument. The Latin inscription, engraved on a strip of brass which is placed round the upper edge of the tomb, states that she was buried in this Chapel, but this is an error.

The Earl died in 1538; his will, dated 21st August the previous year, contains the following directions with reference to his monument:—"Item. I wille a tombe to be made over my body of marble w^t three ymags, one of me in my mantell of garters & thother of my Wife in her robes & hir armes on my right hande. And the thirde to be of my Wife that now is, on my lefte hande w^t hir mantell & armes, the tombe to be made of marble well garnysed" The face of the Earl is full of dignity and its profile is strongly reminiscent of that associated with portraits of the poet Dante. The figures were probably the work of Italian sculptors and may have been executed in the Royal Workshops at Westminster.

Near the centre of the Chapel is another altar tomb, without effigies or inscription, but with armorial bearings which show its history. The arms are those of George, the 6th Earl, and of his wife, Gertrude Manners, together of those of their four sons. The accounts preserved in the Norfolk Estates Office show items "payd to James Roseymonde ye Burgunyan" in the years 1584 and 1585, amounting altogether to £20, "for making ye stonework of his L. Tomb in Sheffield Church." It is possible that this altar tomb is the monument referred to, and that it was erected by the Earl in memory of his first wife; a somewhat tardy act of respect, if this be the case, for she died in 1566.

Against the south wall of the Chapel is the massive monument of the 6th Earl, who, it is said, being afraid to entrust its erection to those who came after him, followed the common custom of his day and had it erected during his own lifetime. The effigy of the Earl is placed on a lofty sarcophagus; he is shown clad in elaborately engraved armour, his head on a pillow, with his helmet beyond, and with a dog known as a "Talbot," the badge of his family, at his feet. The entablature above the figure is supported by Corinthian columns, and is surmounted by a panel containing armorial bearings, flanked by strap-work and Talbots bearing banners. Behind the figure of the Earl is a further panel surrounded by the coats of arms of those connected with the Shrewsbury family. The marble slab in the centre bears a long Latin inscription from the pen of John Fox, author of the Book of Martyrs. The inscription sets forth the Earl's dignities, family descent and early military services. It refers also to his custody of Mary Queen of Scots. Neither the inscription nor the surrounding coats of arms contain any reference to the Earl's second wife, the celebrated "Bess of Hardwick," with whom, during his later years, his relations were the reverse of cordial.

Below the east window to the Chapel is an altar stone of mediæval date. It is in excellent state of preservation, and the five consecration crosses are plainly visible. The stone was discovered during some alterations made in the Chapel in 1864, broken or cut into two parts and used as paving. The stone has recently been raised to its proper position and height.

The earliest monumental inscription in the church is upon a small brass now on the south wall of the chancel. It is to the memory of Elizabeth, daughter of Thomas, Earl of Ormond. She died in 1510. Only one piece of mediæval stallwork has survived in the sedilia or seat for three priests. It is now in the Side Chapel, and, from the Talbots carved upon it, was probably the gift of a member of the Shrewsbury family.

The Freema:ons of Sheffield have been generous donors to the furnishings of the church. In 1880 they gave the font; this is of grey granite, enriched by modelled bronze figures and ornament. It was the work of a local craftsman. In 1920 they repaved the chancel, gave the very handsome set of Canons' stalls and the richly decorated reredos. A memorial to those of their number who fell in the Great War has been placed on the north wall of the Sanctuary.



CUTLERS HALL.

Leaving the Cathedral the Brethren then visited the Cutlers Hall, by kind permission of the Master Cutler, Bro. Marmaduke Wardlow. Unfortunately the Master Cutler was prevented, by illness, from being present to receive us.

The following short note on the Cutlers Company was then read by Bro. David Flather:—

The Corporation of Cutlers of Hallamshire.

Before giving an outline of the origin and work of the Company of Cutlers it would be better to define the district over which they have rule. In times past there has been much debate as to the boundaries of Hallamshire. Hallamshire is first mentioned in the Domesday Book where it states that

“In Hallun the Earl Waltheof had a Hall.”


Now there is not, nor does there appear to have been either village or hamlet bearing the name of Hallam, though there are parts of the district known as “Nether Hallam” and Hallam Head, nor has the site of Waltheof’s Hall ever been identified. In the reign of Henry II. there is reference to “Hallamshire” and it is now generally recognised that the name refers to a district of which the City of Sheffield is the centre. Leland says:—

“Halamschire beginneth a ii mile from Rotherham Sheffield iii from
“Rotherham, wher the Lord of Shrewsbyre’s Castle is, the chief market
“town of Halamschire.”

In broad outline the district embraces the parishes of Sheffield, Ecclesfield, Attercliffe and Bradfield with six miles beyond, a district about twenty-six miles between East and West and twenty-two miles between North and South.

Chaucer’s line “a Shefeld thwytel bare he in his hose” has often been quoted as an evidence of the antiquity of Sheffield’s pre-eminence as a manufactory of Cutlery and yet there is little or no evidence as to the existence of the Trade at such an early date. In the returns for the Poll Tax in the year 1379 the taxable persons numbered 354 and although care was taken to record their occupations not a single one is given as a Cutler or maker of knives.

Turning now to the Company of Cutlers, it should first be remarked, that while there are many similarities between it and the London Companies their respective origins were entirely different. Fortunately we have an exact record of the beginning of the system that ultimately resulted in the formation of the Company. The document in question is a record in Latin of the proceedings of the Court with a view of Frank Pledge of George Earl of Shrewsbury from the 5th October, 1564 (VI. Elizabeth) to the 7th October, 1564:

“To this Court came Robert Boure,—and took of the Lord a separate
“mark for himself for marking iron Knives, to wit, such a mark 
“to have and employ by himself and if any other strike this mark, and
“be convicted thereof by verdict he shall forfeit to the Lord XXS. and
“make amends to the offended party. And he gives to the Lord one
“penny of rent each year.”

Thus Robert Boure was the first Cutler to register a Sheffield Trade Mark. During the ensuing year eighteen other Cutlers took out marks all of which are recorded in this document.

The Lord of the Manor appointed twelve searchers to supervise the Trade but this body had no punitive powers, they had to report all matters to the Grand Jury of the Court who had power to enforce rules and exact penalties. It is very probable that the application of Robert Boure so impressed both the Court and the Members of the Trade that the importance of having definite rules became manifest and thus the first Ordinances were drawn up under date 24th June (7th Elizabeth), 1565—the preamble of which states that these ordinances were prepared

“ by the whole consent of the Cutlers, makers of Knyffes and the Cutler
 “ occupation wythin the Lordeshyppe of Halomshire for mayntenance of
 “ the common welthe of Cutlers craft and cuttelers occupation according
 “ to the aunneyants customs and ordainces by men of the said occupation
 “ there dwellynge, made and heretofore used.”

These ordinances dealt, not only with the question of Trade Marks, but with the control of the whole industry. The special object seemed to be to maintain prices and to restrict the number of those engaged in the Trade, for not only were the number of apprentices very strictly limited, but Cutlers were forbidden to work for two weeks in August and four at Christmas. All fines and forfeits had to be paid to the Lord of the Manor.

The second ordinances were made in the year 1590 and were even more restrictive than the first.

Unfortunately space does not permit of detailed commentary on these or on subsequent ordinances, but for those who care to pursue the subject a reference to the History of the Company by the late R.E. Leader, F.S.A., will amply repay the study of this monumental work.

The third ordinances were made in 1614 in which year 182 marks were granted. Ultimately allegiance to the Lord of the Manor yielded to a desire for the Trade to have real control of its own affairs, and when Gilbert, the 7th Earl of Shrewsbury, died in 1616 and his brother the 8th Earl who succeeded him died in the following year, leaving the estates to the three daughters of Gilbert, the way became open for the desired reformation. A bill for incorporating the Trade was presented to Parliament in 1621, but no record of its fate can be found.

On the 25th March, 1624, a second Bill was presented. On the 23rd April it was passed and in due course received the sanction of the House of Lords and the Incorporation of the Company of Cutlers became an accomplished fact.

It is interesting to note that the act was very precise in its instructions as to the composition, and duties of the officers and members of the Company, and that the instructions then given are the same in nearly every detail as those in force to-day, though the application of the principles embodied in the Bill have naturally varied in accordance with the alterations in the character of the Trades involved.

The composition of the Company is interesting, for, although there is constant reference to the “Commonalty” by which we understand either the Freemen or the whole trade, neither the trade nor the Freemen have any voice in the affairs of the Company. The Company is limited to 33 members, a Master, Senior and Junior Warden, six Searchers, and twenty-four Assistant Searchers.

Promotion in the Company is by seniority, and this rule is generally adhered to, though occasional exceptions arise through death or other unavoidable circumstances of life. The Master usually serves for one year, though on several occasions longer terms have been served by several Masters.

After his term of office the outgoing Master goes to the bottom of the list and becomes an Assistant Searcher, thus the experience he has gained in the service of the Company is available until such time as he may wish to retire.



J. R. Wigfull.

Monument of Fourth Earl of Shrewsbury.
Sheffield Cathedral.



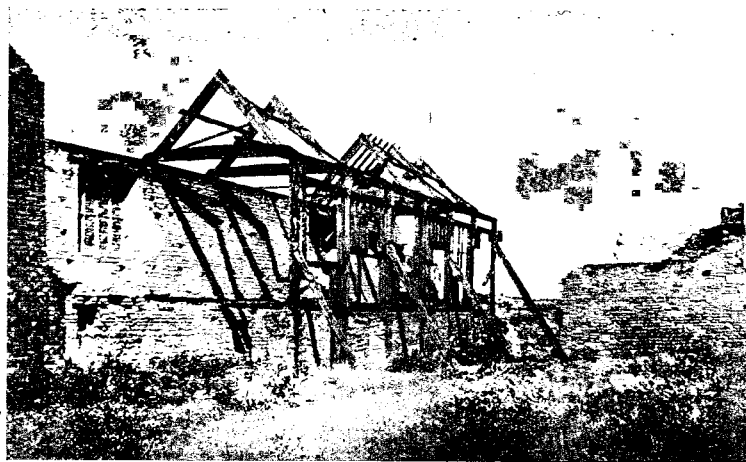
J. R. Wigfull.

Monument of Sixth Earl of Shrewsbury.
Sheffield Cathedral.



J. R. Wigfull.

Sheffield Manor. The Turret House.



J. R. Wigfull.

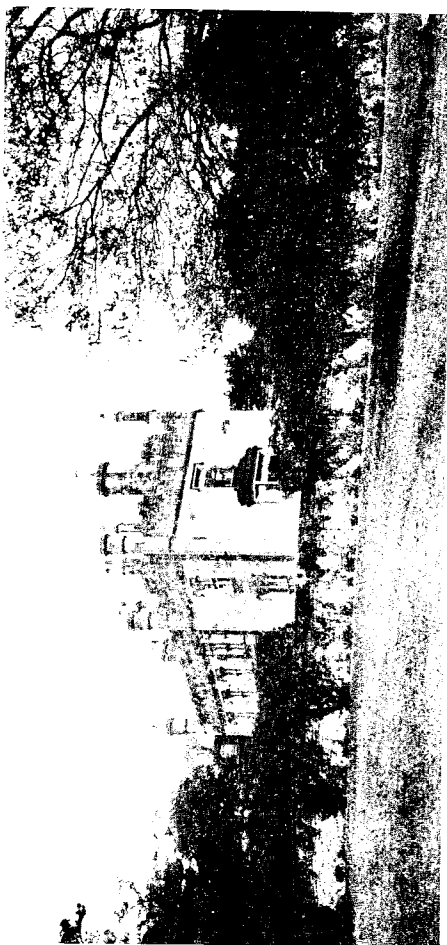
Sheffield Manor. Wolsey's Gallery.



J. R. Wigfull.
Sheffield Manor. The Turret House.
Queen Mary's Room.



J. R. Wigfull.
Sheffield Manor. Overmantel in
Queen Mary's Room.



Banner Cross Hall.

The Office and prestige of a Master Cutler in Sheffield equals and in some respects is superior to that of the Lord Mayor. He automatically becomes a Magistrate on his installation, and he, with his Wardens, are responsible for the administration of a considerable number of charities. In addition to the statutory duty of considering and registering Trade Marks much public and benevolent work falls to the lot of the Master Cutler, and although the financial resources of the Company are much more limited than those of many of the London Companies, it is a matter of pride to Sheffield that the Company is engaged upon real work on behalf of the Industries of the City and that its chief, almost its only indulgence, is that of the famous "Cutlers Feast," which is held every year on a scale that but few of the London Companies venture to emulate.

As has already been stated, the Company is not, nor has it ever been, financially strong, its main source of income being the fees in connection with the granting of Trade Marks, supplemented from time to time by gifts and legacies of its members, yet it has always been provident, apart from the Annual Feast, the cost of which falls upon the reigning Master. Since the year 1638 the Company has always owned its own Hall, for in that year its first Hall was built in Church Street on which site its successive homes have stood. The second Hall was built in 1725, and the present Hall, the third, was erected in 1832. In 1860 the large Banqueting Hall was added, and since then additions and improvements have been made as and when the means of the Company, or the generosity of its members, allowed.

The ceremonial connected with the Installation of Master Cutler will be of interest as it shows the intimate connection that exists between the Company, the government of the City, and the Church.

On the morning of the Installation the members of the Company assemble at the Hall, where they partake of 'Browis,' which is a very appetising clear soup prepared in accordance with a secret recipe. The browis is seasoned with parsley and finely chopped onion, and is accompanied by hot oateake. After this sustaining fare a procession is formed—the Beadle in uniform, bearing the Mace, leading. He is followed by the Chaplain in full robes and the Law Clerk in wig and gown, then the Master, supported by his two Wardens, followed by the six Searchers and twenty-four Assistant Searchers. The procession then proceeds to the Court House, a distance of about half-a-mile. At the Court House as many of the Freemen as wish to be present are in attendance. The Master, Wardens and certain Past Masters occupy the Bench, while the Searchers and Assistant Searchers fill the well of the Court. The outgoing Master then presents his Report and Balance Sheet and usually gives a short *resumé* of the work of the Company during the past year. This done, he proceeds to Invest the Master-Elect and to instal him. The Master takes first an oath of allegiance to the King and then an oath as to the execution of his duties of Master Cutler. The two Wardens then take an oath to perform the duties of their office. After which the Searchers and then the Assistant Searchers take similar oaths. The appointment of Committees and other matters of routine are then dealt with, after which the procession re-forms and proceeds to the Cathedral, where a short Service is held and a sermon preached by the Master's Chaplain. The Sermon is preceded by a Bidding Prayer. The Service being concluded, the procession once more is formed and a return made to the Hall, where a Luncheon is served, at which it is customary to invite the Lord Mayor, the Bishop of the Diocese, and a limited number of the leading men of the City and personal friends of the Master.

In closing this outline of the History of the Cutlers' Company it is interesting to note that from the year 1761, when our local Masonic records commence, to the present day, the Craft has always been strongly represented in its ranks.

On leaving the Cutlers' Hall the Brethren were conveyed by motor buses to the Sheffield Manor. The following short History of the Manor was given.

Sheffield Manor Lodge (J. R. Wigfull).

Shortly before the Civil War the Earl of Arundel and his wife, Alethea, daughter and co-heiress of Gilbert, 7th Earl of Shrewsbury, employed John Harrison to make a survey of their properties in Sheffield and elsewhere. In his report, dated 1637, Harrison wrote as follows:—"Within this Manor is a spacious parke being about eight miles in Compase, . . . about y^e middest thereof is a faire house called the lodge, very pleasantly scituated upon a hill and in a good ayre." After mention of the "stately timber" and the "fallow Deare" with which the park was "adorn'd" and "furnished," he goes on "if you look into y^e bowels of this Parke, you shall find y^e inside correspondent to the outside, being stored with very good coales and Iron stone in abundance."

In the years which followed, the "bowels of this Parke" were very thoroughly exploited and many acres of its surface were covered by small houses and workshops. Parts of the lodge itself were converted into cottages, and a pit shaft was sunk close to its northern walls. These desecrating elements have been removed from the Lodge in recent years, leaving only a few fragments of the mansion in which Cardinal Wolsey was entertained and Mary Queen of Scots was imprisoned.

The style of the work shows that the Lodge was built in the early part of the sixteenth century. George, the 4th Earl of Shrewsbury, dated a letter from it in 1516, but probably the whole was not then completed. In 1666 Sir William Dugdale noted the following, amongst other armorial bearings, in the Great Gallery:—(a) The six great quarterings of Talbot impaling Hastings; (b) the same six quarterings impaling Walden; (c) France and England quarterly impaling Spain. The Earl's first wife, Ann, daughter of William, Lord Hastings, died about 1520. In 1521 or 1522 the Earl married Elizabeth, daughter of Sir Richard Walden of Erith. The quarrel between Henry VIII. and his wife, Catherine of Aragon, was made public in 1527. It would appear therefore that the shields, and probably the Gallery, were erected between the years 1522 and 1527.

Harrison described the Lodge as being "fairely built with stone & Timber with an Inward & an outward Court 2 Gardens & 3 yards," the whole covering an area of rather more than 4 acres. The principal entrance was on the west side, the approach being through the outward court. The gateway was flanked by two lofty towers of brick and stone; the foundations of these can be traced, but the last fell as the result of a great storm in 1793. To the south of the inward court lay the "Great Kitchen Tower" and other rooms mentioned in detail in a lease dated 1699, but it is impossible to identify these with certainty. On the east of this court are the remains of the "Iron Barr Gate" and the "Porter's Lodge."

Extending northwards from the principal entrance are the remains of the Great Gallery. The original part of the outer wall towards the west is of stone with mullioned windows of Tudor style. Timber framing is used towards the courtyard, but this has been badly mutilated and is much decayed. Originally it was richly moulded. The principal posts have wrought stone bases, and the spaces between the timbers were filled with thin slabs of stone to support the plaster of the panels, instead of the usual wood laths or withies. The Gallery was in the upper of the two stories.

On November 8th, 1530, Cardinal Wolsey arrived at the Lodge in the course of his last journey. George Cavendish, a gentleman usher in attendance, left a long account of this journey in which, after describing the reception of the Cardinal by the Earl and his wife, he states that Wolsey was conducted "to a faire gallerey where was in ther further end thereof a goodlie tower with lodgings where my Lorde was lodged. There was also in the mideste of the

same gallery, a travers of sarcenett drawne so y^t the one ende thereof was preserved for my Lorde and the other for the earle." Wolsey spent eighteen days as the guest of the Earl, and here showed the first symptoms of his last illness.

Forty years after Wolsey's visit, on November 28th, 1570, Mary Queen of Scots arrived a prisoner at Sheffield Castle. There and at the Lodge with the exception of a few short visits to Buxton, Chatsworth and Worksop, she spent nearly fourteen years of her imprisonment, leaving Sheffield finally on September 2nd, 1584.

In the outward court, to the west of the Lodge, is a plain oblong stone building of three stories with mullioned windows, a group of chimneys at each end and a circular turret crowning a staircase in the north-east angle. Old plans and accounts refer to this building as the "Turret House," and modern investigation suggests that it was erected for the safer keeping of Mary when she was away from the Castle. Down to 1872 this building was used as a farmhouse and many additions had grown around it. In that year the late Duke of Norfolk employed the late Mr. Charles Hadfield to supervise its repair and restoration. This was done with sympathy and thoroughness.

Each floor of the building is divided into two rooms, the outer ones alone communicating with the staircase. The inner room on the top floor has a richly decorated ceiling and a fireplace above which is an elaborate coat of arms of the 6th Earl of Shrewsbury, the custodian of the unfortunate Queen. It is conjectured that this room was occupied by her and that the flat roof above, reached by the turret stair, was her exercise ground, her attendants and guards occupying the lower floors.

In 1577 the Earl of Shrewsbury wrote Lord Burghley enclosing the "platte of a front of a lodge that I am now in building which . . . I would wish your advice thereon." It has been suggested that the lodge referred to was that known as the Turret House, but the account book of William Dickinson, Bailiff to the Earl, shows that building was in progress at the "tyrrett" at Sheffield Lodge in 1574, and the measurements of the work given by him agree almost exactly with those of the existing building.

Sheffield Lodge was partly demolished in 1708-9, and the materials sold. The remaining portion was converted into a farmhouse and later into the cottages mentioned above.

After Lunch the Brethren were taken by Motor omnibuses to Banner Cross Hall. Unfortunately the weather was still so bad that it was not possible to carry out the original scheme for a garden party, but, thanks to the goodwill and the adaptability of the Brethren, a very pleasant afternoon was spent.

Some of the Brethren displayed their skill at Billiards, others enjoyed the Music provided by Bro. Charles Callum's Band, others browsed in the Library where many books of Masonic interest were found, and so, with pleasant conversation and brotherly discussion, the best was made of a wet day.

Banner Cross Hall.

The present Hall is at least the third which has stood upon this site. It stands at the head of a charming valley and is surrounded by beautiful trees which make it difficult to realise that it is situated within two miles of smoky Sheffield.

The Hall was certainly in existence during the reign of Queen Elizabeth, and there is a legend that Mary Queen of Scots, on the way to Buxton, was thrown from her horse just outside the house and was carried there to rest until she was able to resume her journey.

The House takes its name from the old boundary Cross which stood on the Terrace, though, unfortunately, nothing but the base and socket still remain. The Estate was originally owned by the Family of Bright, whence in the year 1748 it passed by marriage to Lord John Murray, eldest son, by his second wife, of the first Duke of Athol. On his death in 1787 it passed to his only child, the Hon. Mary Murray, who in 1782 married Captain—afterwards General—Foxlowe, who took her name of Murray. In 1817 General Murray commissioned Sir Jeffry Wyattville to re-build the Hall, and in 1818 the present building was completed. It may be noted that Wyatt, or Wyattville, as he was called after he was Knighted, was responsible for the restoration of Windsor Castle and the building of the new wing to Chatsworth House. He is also unkindly remembered for his mis-called "restoration" of Salisbury Cathedral.

Banner Cross Hall has, in its time, sheltered many illustrious guests, but none have been more welcome than those worthy Masons who assembled there on Saturday, 8th July, 1922.

In the evening we were "At Home" to our Brethren of the Past Masters' Association.

Wor.Bro. E. H. Dring, P.M. 2076, gave a most interesting and valuable Lecture on "Tracing Boards." The Lecture was illustrated by Lantern Slides and as Brethren will we are sure be interested to make a careful study of this classic paper it may be noted that it will be found in vol. xxix. of *A.Q.C.*

After the Lecture the Worshipful Master proposed a very hearty vote of thanks to the Brethren of the Past Masters' Association for the great assistance they had given in rendering the visit to Sheffield a memorable and successful one, and he also offered the thanks of the Lodge to Bro. David Flather and Mrs. Flather for their hospitality in the afternoon.

The President, Bro. John Stokes, and Bro. J. W. Iliffe, Hon. Secretary, and Bro. David Flather thanked the Brethren and assured the Quatuor Coronati Lodge that the Sheffield Brethren had been amply rewarded by the kindly appreciation with which their efforts had been received.

SUNDAY, 9TH JULY.

The Brethren, accompanied by a number of local Brethren, attended Divine Worship at the Cathedral, where special seats had been reserved.

Then, returning to Headquarters, the Motor omnibuses were once more employed to take the party to the Station, where we bade adieu to our Sheffield Brethren, feeling that after all the postponement of last year had been amply atoned for and that the smoke of Sheffield had not prevented us from having an enjoyable, instructive and happy "Outing."

DAVID FLATHER.

NOTES ON SOME SHEFFIELD MASONIC WORTHIES.

BY BRO. JOHN STOKES, M.A., M.D., P.Pr.G.W., West Yorkshire.

1. JAMES WOOLLEN.

Founder and First Master of the Royal Brunswick Lodge.



JAMES WOOLLEN was born in Sheffield in 1760. His father was probably Matthew Woollen, who, as Leader suggests, was Landlord of the Fleur-de-Lis in Angel Street. After Matthew's death, his widow married John Trippett. Her death is recorded in the *Sheffield Iris*, March 24th, 1812:—

On Thursday last in the 76th year of her age, very much respected, Mrs. Ann Trippett, relict of the late John Trippett Senr, and mother of Mr. J. Woollen, Bookseller and Stationer, in High Street. She was one of the oldest inhabitants of that Street, having resided in it with very little interruption more than half a century.

Leader, in his *History of the Cutlers' Company of Sheffield* (vol. ii., pp. 403-4), in a "List of Apprentices & Freemen," mentions:—

Woollen, James. s. of Matthew, Innkeeper, dec: to Birks, Wm jr. c.: 7. 1782. [c., meaning Cutler.]

Trippett Lane (now spelt with one 't' final) was named after Mrs. Ann Trippett, according to local tradition. The Trippett family owned a considerable amount of property in that neighbourhood. This by some means came to James Woollen on his mother's death, but after spending a large sum of money in repairs, and actually holding the property for a year, he had to hand it over to his step-niece, Mary Trippett, who married a Mr. Newbould.

The following is an extract from "Old High Street," by R. E. Leader, in the *Sheffield Daily Telegraph*, December 14th, 1901:—

The Trippett¹ property commences with the year 1675 . . . the street was then called Pryor Row. John Trippit, "ironmonger & grocer" died in 1808, left the Greystones & High Street properties to his daughter Mary, subject to life interests as to his mother, father and half brother, (that is brother-in-law) James Woollen.

In the event of Mary dying without issue, they were to go to the three daughters of the said James Woollen for life, and then to the Sheffield Infirmary. Mary Trippett was in possession in 1833.

In 1791 the frontage to High Street consisted of three shops . . . James Woollen, Trippett's brother-in-law,² afterwards was a bookseller, and kept a circulating library in one of these shops . . . Two of Woollen's daughters were, in 1817, booksellers and stationers in Fargate, and the third, Mrs. Wade, kept a circulating library in West Street.

Leader gives a different account of this transaction, and incidentally of Woollen's relationship to the Trippett family, in *Peeps into the Past*, p. 18 (Notes of the Volunteers of 1803):—

¹ The name Trippett is spelt in at least fifteen different ways:—Trippit, Trypitt, Trippett, &c.

² James Woollen was half brother to John Trippitt.

Quarter-Master: James Woollen. Query¹ whether the stationer and keeper of a circulating library, whose shop was part of the offices of the "Daily Telegraph," then the property of his brother-in-law, John Trippet, of Greystones. What is now Aldine Court, was in his time called Trippet's Yard, and the name is still preserved in Trippet Lane. Woollen's three daughters continued the circulating library business in various places. They would have come into Trippet's property for life, (after them it was to go to the Infirmary) but for the survival of his illegitimate daughter;

though, if the daughter had been illegitimate, the succession would have been different. See, however, the previous account by Leader, which was derived from the members of Woollen's own family.

The *Sheffield Register*, No. 128, of Friday, November 13th, 1789, has the following notice of Woollen's marriage:—

Also on the same day [on Sunday last] Mr. Woollen, Clerk to Messrs. Greaves & Woodhead, to Miss Frost, daughter of Mr. Frost, taylor [in High St.];

and the *Sheffield Directory*, by Gales & Martin, 1787, p. 60, has:—

Greaves & Woodhead. Merchants. Norfolk Street.

In 1791 Woollen began business at 10, New Market Street, as a grocer, &c., and his advertisements appeared in the newspapers as follows:—

Sheffield Advertiser. Oct. 28th 1791.

James Woollen respectfully informs his Friends & the Public in general that he has taken a shop next Mr. Northall's Stationer, in New Market St, which he intends to open about the middle of November, with an entire new stock of Goods in the Grocery & Ironmongery Line, which he is determined to sell at the lowest ready money prices, & he hopes by a constant attention to business to merit the patronage of his Friends in general.

Sheffield Advertiser. Nov. 25th 1791.

James Woollen. Grocer, Ironmonger, & Toyman.

No. 10, Market Street, Sheffield.

Respectfully acquaints his Friends & the Public in general that he opens his shop on Saturday the 26th instant, when he has laid in an entire new Stock of goods in the above branches, with some Teas of the finest flavour, which he has determined to sell at the most reduced prices, for ready money: & he hopes by the care & attention he intends bestowing on business to merit a part of the favours of a generous public whose commands will be faithfully executed & gratefully remembered.

NB. A large quantity of Dutch & English Toys to be sold wholesale on very moderate terms.

Courant. Feb. 15. 1794.

New Circulating Library.

Market Street.

James Woollen respectfully acquaints the Ladies & Gentlemen in Sheffield & the Neighbourhood, that he has opened a circulating Library, consisting of a variety of Books, which will be constantly encreased by New Publications selected from the Reviews or recommended by Subscribers.

In order to merit the support and patronage of his friends, he proposes to pay the utmost attention & assiduity to have his Library a genteel collection of polite and entertaining Literature.

Catalogues to be had at the Library.

Sheffield Feb. 14 1794.

This venture does not seem to have been a success, even with the addition of the Circulating Library in February, 1794, for on March 28th, 1794, he

¹ Leader at the time of writing was evidently in doubt.

became bankrupt. A commission in bankruptcy was issued, and his goods were sold by auction on June 20th, 1795.

Sheffield Register. March 28th 1794.

Whereas a commission of Bankruptcy is awarded & issued forth against James Woollen of Sheffield in the County of York, Ironmonger, Toyman, Dealer & Chapman, & he being declared a Bankrupt, is hereby required to surrender himself to the Commissioners in the said Commission named, or the major part of them, on the 7th & 9th days of April next, & on the 6th Day of May following, at eleven of the Clock in the Forenoon, on each of the said Days, at George's¹ Coffee House, in Sheffield aforesaid, & make a full Discovery & Disclosure of his Estate & Effects: when & where the Creditors are to come prepared to prove their Debts & at the second Sitting to chuse Assignees & at the last Sitting the said Bankrupt is required to finish his Examination, & the Creditors are to assent to, or dissent from the Allowance of his Certificate. All Persons indebted to the said Bankrupt, or that have any of his Effects, are not to pay or deliver the same, but to whom the Commissioners shall appoint, but give Notice to Mr. Rimington, Attorney, in Sheffield.

Courant. June 20th 1795.

To be sold by Auction by order of the Assignees on the premises in Market St, on Tuesday, Wednesday, & Friday, the 23rd, 24th & 26th June, the Remainder of the Stock of James Woollen, comprising the following articles:—Screws, Teacaddies, Snuffer trays, Graters &c.

He soon got on his feet again, and in January, 1796, he somehow got enough money or credit to buy Northall's Library, and at 32, High Street, he set up as a bookseller and stationer.

Sheffield Courant. Jan. 9th 1796.

J. Northall disposes of his Circulating Library to James Woollen, Bookseller in the High Street, which makes his Library amount to upwards of 2000 Volumes. J.W. asks for the return of all old Volumes.

Courant. Oct. 4th 1796.

British Circulating Library, No. 32 High Street Sheffield. Woollen, Bookseller & Stationer, Respectfully informs his numerous readers in Town & Country, that his New Catalogue will be ready for delivery on Saturday the 8th of October, containing upwards of 3270 Volumes, amongst which will be found most of the Novels & Plays lately published & which will be increased every fortnight by addition of new publications.

Ladies & Gentlemen may be regularly supplied with all kinds of books, Magazines & numbers of every denomination on leaving word at the Library.

NB. Accounts Books for Merchants & Tradesmen bound & ruled to order, & every article in the Bookbinding & Stationery executed in the neatest manner.

From this time onwards his career was prosperous and uneventful. His shop became popular and was the resort of the booklovers of the district. John Holland, in his *Memorials of Sir Francis Chantrey*, p. 41, says:—

Many persons will remember that low gloomy shop, which formed a portion of the Old High Street, as Woollen's Circulating Library. I recollect it gratefully as the source of my earliest interest with the Gentlemen's Magazine. In a back chamber of these premises, night by

¹ George's Coffee House was in George Street. It became a fashionable place of resort. The *Courant* of January 11th, 1794, describing the opening of the house, says that "a greater Display of Beauty, Elegance & Fashion, was never seen in this Place, nor except on very rare Occasions in any other." The entertainment is stated to have started at 7 p.m. and ended at 4 a.m., and it included Dancing, Music, Cards, &c. The *Courant* of September 20th, 1794, has an advertisement which mentions an Annual Subscription of one guinea, and this probably means that there was a Club in connection with the Cafe.

right towards the close of his apprenticeship with Richard Ramsey, did Chantrey & his friend Jonathan Wilson, afterwards a well known medal engraver, devote themselves to the pencil.

The Library was originally established in King Street by John Richardson, a schoolmaster and writer of verse, who sold it to Northall, the publisher of the *Courant*.

Woollen appears to have added all sorts of side-lines to his shop. He was an insurance agent, and Leader, in *Sheffield in the 18th Century*, p. 143, says:—"The Boxplan [of the Theatre] was usually kept at Mr. Woollen's, Stationer, High Street." He also sold Lottery Tickets:—

Iris. October 4th 1804.

FORTUNATE TICKET.

One Sixteenth of the Ticket No. 19,008 drawn on Saturday last, a Prize of ONE THOUSAND POUNDS No. 32 High Street, where the fortunate purchaser MAY IMMEDIATELY RECEIVE THE AMOUNT:

and in 1809 was appointed a commissioner for taking special bail in the Courts of Exchequer, King's Bench, and Common Pleas, for the Counties of York, Lancaster, Lincoln, Derby and Nottingham. He was an enthusiastic member of the Loyal Independent Volunteers, established in April, 1794, when the French threatened a descent on our shores. After the Peace of Amiens in 1802, the corps was disbanded.

Napoleon never intended that this peace should be anything more than a breathing space, to enable him to get together a navy to supplement his army, and next year war was resumed as usual.

Woollen published a "List and View" of this Corps in 1802:—

WOOLLEN'S VIEW.

To COLONEL, the Right Hon. the EARL OF EFFINGHAM, the OFFICERS and GENTLEMEN of the Loyal Independent Volunteer Infantry, this LIST and VIEW of the ESTABLISHMENT of the said Corps, as it stood on the 24th day of May 1802, when it was disbanded, is most respectfully inscribed,

by their most Obedient Humble Servant

JAMES WOOLLEN, Serjeant Lt. Col's. Company.

Sheffield: Printed for James Woollen, Bookseller and Stationer, High Street, and sold by Thomas Hurst, Paternoster Row, London.

From many points of view this list is exceedingly valuable. Most of the old families in Sheffield and District are represented. The Corps consisted of seven Companies, including the Artillery "attached to Two Brass Six Pounders," and numbered upwards of "490 Effective Men."

The Royal Brunswick Lodge was worthily represented:—John Trippit, Serj.-Maj. J. Richardson, Q.M.S. Samuel Tompkin, Grenadier. Clay Bacon, Third Battal. Comp. William Newton, Second Battal. Comp. John Northall was in the Band. John Amory and Godfrey Machon were Privates. Godfrey Machon became Captain in 1807 in the reformed Corps.

A fresh Corps was raised in 1803 called the Sheffield Regiment of Volunteer Infantry, in which James Woollen was Quarter-Master and Lieutenant with Commission dated 7th September, 1803. Many of the old Regiment joined this new force.

Woollen's name occurs, as Quarter-Master Jas. Woollen, in the list of Officers of the Sheffield Regiment of Volunteer Infantry, October, 1803. This is printed in full on p. 102 in Local Register for 1830.

The following advertisement is the only evidence we have of the partnership of Woollen and Hall:—

Iris. October 26th 1813.

Wellington Printing Office.

No. 32 High Street.

Woollen & Hall, Printers, Booksellers, Bookbinders, Stationers, Paper-hangers, & Dealers in Genuine Patent Medicines, Respectfully inform their Friends, & the Inhabitants of the Town & Neighbourhood of Sheffield, that they have this day opened a Printing Office every article of which is entirely new &c. &c.

Woollen died April 30th, 1814, aged 54 years. The Sheffield newspapers published the following announcement:—

Iris. May 3rd 1814.

On Saturday last, respected and lamented, Mr. James Woollen, of this Town, Bookseller. He had served for many years in the Regiment of Sheffield Volunteers, and afterwards the local Militia, as Lieutenant & Quartermaster. He was also a distinguished member of the Fraternity of Freemasons.

He was buried in Ecclesall Churchyard. The grave is situated on the left-hand side of the footpath leading from the lych-gate to the Church, nearly opposite the new South Transept.

The stone is surrounded with ornamental framework, and on it are also recorded the names of the various members of his family whose bodies are interred there.

His furniture and household effects were sold by auction:—

Iris. Aug. 9th 1814.

Modern & Valuable Household Furniture, beautiful Quarter Clock, Oil Paintings, scarce Prints, & select and valuable Library, capital Microscope, valuable Fowling Pieces, Mangle &c. &c.

Leavy Greave, near Sheffield.

To be sold by Auction by John Bardwell Jun. on Wednesday, Thursday & Friday, the 17th, 18th and 19th of August 1814, upon the Premises lately the residence of Mr. James Woollen, Deceased . . . [usual auctioneer's description of goods].

Woollen had a "freehold pew" in the Parish Church—this in those days gave him a County Parliamentary Vote. After his death it became the property of his daughters.

The daughters opened a stationer's shop in Fargate, and, later on, Sarah carried on the stationery business and the circulating library in West Street, just above Rockingham Street.

The eldest daughter, Sarah, married Whitehouse Wade, whose brother, Richard Wade, was partner in the Firm of Wade, Wingfield and Rowbotham—ultimately incorporated with Thomas Turner and Co. (Sheffield), Limited—and Richard Wade left his property to their three daughters, the amount being £60,000.

Their daughter Maria married George Wilson, Sharebroker, in George Street, whose son Edward married Gertrude Staniforth, whose daughter Gladys married Byrde, and there is one daughter of this marriage, who is living in Ceylon.

Woollen's other daughter, Elizabeth, married, when fifty years of age, a man of about twenty years of age, who got hold of her money, ran away, and left her.

WOOLLEN'S MASONIC CAREER.

James Woollen was admitted into Lodge 72 on March 8th, 1786, "recommended" by Bro. Samuel Hall, a well known hatter in High Street. On the same date was admitted John Law, the great uncle of Bro. Ensor Drury. John Law was the father of Dr. Joseph Law, for many years Physician to the General Infirmary.

Bro. Woollen was proposed in the Royal Arch Chapter worked in the Lodge 72, which, being under the authority of the Antients, conferred all Masonic Degrees. On June 5th, 1786, he was "initiated into the sublime degree of a Super-excellent Mason" and paid 5s. 3d. to the Treasurer. This was a ceremony necessary for the full degree of R.A.

The next entry records his "Initiation into the degree of a Royal Arch Super Excellent Mason."

On July 16th, 1786, the following officers were appointed:—

Z. Comp. Thomas Marshall (W.M. 72 in 1786)
H. Comp. Jn. Middleton (not identified)
J. Comp. J. Wilkinson (W.M. 72 in 1787)
Scribe E. Jas. Woollen (Sec. 72 in 1788)

Woollen became J.W. of 72 in 1790, on St. John the Evangelist's Day: S.W. in 1791; and W.M. in 1792 and again in 1793. The elections to office at that period took place half-yearly, on the Festivals of the two Saints John.

In 1793, Bro. Woollen, who was then Master, together with fourteen other brethren, seceded from Lodge 72 and through the Provincial Grand Master at York succeeded in obtaining a Warrant from the Grand Lodge of England (Moderns) dated July 8th, 1793, to found a new Lodge, to be called the Royal Brunswick Lodge. By what means this Warrant was obtained is not known, nor is it to be ascertained if these brethren who had been initiated under the Antients' Constitution were re-obligated as was usual when a change of this nature occurred, nor do we know the circumstances which led up to this important alteration from the Antients to the Moderns.

The Treasurer's Accounts of the Royal Brunswick Lodge show that all the old members of 72 were re-registered, and a fee of 2s. 6d. was paid in each instance.

Lodge 72 was reduced by this secession to sixteen members. Bro. Whitham occupied the chair for two years, and in 1796 Bro. Thomas Nowill was Master. In this year the whole of the surviving members of Lodge 72 were admitted members of the Britannia Lodge, taking with them their books, furniture, and the tenancy of the Freemasons' Hall in Paradise Square, which had been built by Bro. Thomas Nowill in 1776. This building still exists, and is now used as a School. The old doorway, access to which was by steps, now removed, has been filled in with glass, and serves as a window. The Masonic ornaments surrounding it are in a good state of preservation, and have been exactly copied in the present doorway of the Masonic Hall in Surrey Street.

LODGE 72.

Lane, in his *Masonic Records*, states that a Warrant No. 72 was granted November 15th, 1758, to the Eleventh Regiment of Foot. This Military Lodge lapsed in 1767, and the number was re-issued to a Lodge in Sheffield on September 23rd, 1772. It must be noted, however, that the date on the Warrant, which now hangs in the Lodge Room in Surrey Street, is September 6th, 1776. Under this Warrant the first Master was Bro. William Cutler; S.W., Bro. Daniel Plowman; J.W., Edward Wainwright. In the Sheffield Directory for 1774 these brethren are described as follows:—

William Cutler	Filesmith	High St.
Daniel Plowman	Scrivener	Banner Cross
Edward Wainwright	is not in the Directory	

his history, however, is well known. He fought and was wounded at Dettingen and Fontenoy. After Fontenoy, he was invalided out of the Service, became a Chelsea Pensioner, and died in 1793.

It seems likely that Lodge 72 arose out of a still older Lodge, of which we have no record.

The Account Book of Lodge 72 is in the possession of the Britannia Lodge. It contains the names and occupations of members admitted from 1773 to 1791,

a list of visitors from 1777 to 1791, and a list of members with their rank from December, 1776, to December, 1796, at which date the Lodge 72 amalgamated with the Britannia. The Cash Book from 1776 to 1793, and the Ledger account with the names of the members, are also preserved.

The first number of the Royal Brunswick Lodge was No. 527. It was re-numbered 556 in 1814; 373 in 1832; 296 in 1862. The Lodge was consecrated July 24th, 1794, and a full account was published in the *Sheffield Courant* for August 2nd, 1794, and July 26th, 1794.

Courant. July 26th 1794.

Freemason's Festival. Sheffield. On Monday, July 28th 1794. In consequence of the Consecration & Installation of the Royal Brunswick Lodge No. 527, A Procession will be made to St. James's Church, where a Sermon will be preached on the occasion by the Rev: C. Chadwick.¹ An excellent Band of Martial Music will accompany them, & an Anthem will be sung, proper for the occasion. After the Sermon a Collection will be made for the Benefit of the Charity School for Poor Girls* in this Town. Service to begin at Twelve o'Clock.

* By this Charity Fifty Girls are maintained, and annually clothed: they are taught to read, spin on the High & Low Wheel, knitting & sewing in great perfection: furnished with books, instructed in the Christian Religion, & (when of age) put out by the said Charity to suitable places. All Persons inclined to assist this Charity by their kind Subscriptions, or Donations, are desired to give information thereof to the Trustees, who may be met with at the School every Saturday.

NB. Children to be admitted, must either be born in the Town, or their Parents have settlement therein.

Courant. August 2nd 1794.

On Monday last an excellent Discourse was delivered at St. James's Church, by the Rev: C. Chadwick, at the Constitution & Installation of the Royal Brunswick Lodge of Freemasons, No. 527, in this place—the text

“ Give me understanding, & I shall keep Thy law ”

(Psalm 119, part of the 34th verse).

after which the brethren generally, to the honour of the institution, made a collection in the church, for the benefit of the Girls' Charity School.

The following are the several sums collected for the above charity:—

At St. James's Church	8.	4.	6.
The Brothers dining at the Royal Oak, King Street	6.	8.	6.
Subscription from the Britannia Lodge	1.	1.	0.
Subscription from Royal Brunswick Lodge	1.	1.	0.

TOTAL paid to TREASURER of SCHOOL	£16.	15.	0.
-----------------------------------	------	-----	----

It is worthy of record that at the first meeting—at the Consecration of the Lodge—the claims of Charity received the principal place. This devotion to Charity has always been a characteristic of the Lodge—a fact deserving congratulation and emulation.

The *Courant* was the property of Bro. Northall, who was a member of Lodge 72, and a founder of the Royal Brunswick Lodge.

Various items of Masonic interest appear in this paper: Amongst others were the poems—Masonic and otherwise—of Bro. John Richardson. Bro. Northall died in 1807.

The first candidates proposed were R. Kay and John Richardson, of whom John Richardson was initiated on August 8th, 1794, and R. Kay on September 2nd, 1794.

The Brunswick Lodge originally met at the Royal Oak in King Street—the landlord was John Bellamy. In 1798 it removed to the Crown and Shakespeare in Sycamore Street—the landlord being Benjamin Crofts—and

¹ Headmaster of the Sheffield Royal Grammar School.

remained there until 1803, when the Lodge removed to the Ball Inn, Campo Lane, the landlord being Thomas Marshall. The landlords of these inns were Freemasons, and members of the Brunswick Lodge. The Crown and Shakespeare and the Ball Inns are still in existence.

Somewhere about 1799 a large chair, beautifully ornamented with carving, with pillars at each side, and decorated with white and gold, was purchased for the Master. The Royal Brunswick Lodge offered this chair to the Britannia Lodge in 1840 for £10, but, unfortunately, Britannia did not accept the offer. Where is the chair now?

Another public ceremony that the Royal Brunswick Lodge took part in was the noble object of the laying of the foundation stone of the Sheffield General Infirmary, in conjunction with the Rose and Crown Lodge (Britannia) and Lodge 72. A full account of the proceedings is given in the *Courant* of September 7th, 1793, and also in the Minutes of the Britannia Lodge.

It is greatly to be regretted that the first Minute Book of the Royal Brunswick Lodge, in which it may be presumed some details were written of this important occasion, is lost. Perhaps further search may some day lead to its recovery. The present records start from January 11th, 1810.

At the Jubilee of George the Third, in 1809, the Lodges Britannia and Royal Brunswick had a procession to the Parish Church, followed by a dinner, tickets for which, price 2s. 6d., were obtainable from Bro. Woollen in High Street, or from Bro. Willey in the Wicker. Full details of the proceedings are given in Britannia Minutes of October 16th, 1809.

In 1811 Woollen was elected Master for the thirteenth and last time. He was Master 1793 to 1797, 1799, 1802 to 1808, and in 1811. He attended the meetings of the Lodge regularly throughout the whole period of his connection with it. His last attendance was on the "Anniversary of St. John's," December 28th, 1813. His funeral was attended by Brethren from the Britannia, the Phoenix of Rotherham and his own Lodge.

This is the record from the Royal Brunswick Lodge Minutes:—

Lodge of Immurgency
to attend the Funeral of our late Master.
& Father of the Lodge, Bro. Woollen.
Thursday morning 8½ o'clock
May 5th 1814.

Interr'd at Ecclesall Beirlow [*sic*]
Britannia Lodge joined, and
[word illegible] in the [word illegible]
probably *formed in procession*].

Our Worshipful Master in the Chair, Bro. Harker, Bro. John Holmes S.W. Bro. Clark J.W. in their respective Chairs.

Attending:—Brothers Ludlam, Amory, Eyre, Hoole, Young, Drake, Johnson, Hardwick, Smith, Rawson, Rodgers, Allott, Arnold, Taylor, Jessop, Sanderson, Adams, Foster, Saville, Norton, Sylvester, Thompson, Hinchcliffe, Lawrence, Tompkin, Bennett, Anderton. The Lodge open on Third Degree of Masonry, and after forming the Processtion [*sic*], it was agreed in future, that each attending Bro. on such Occasions should pay in hands of Treasurer one Shilling each towards defraying the Expenses of the Same—Of course it was collected and paid—on return the lodge closed on Third Degree—and in

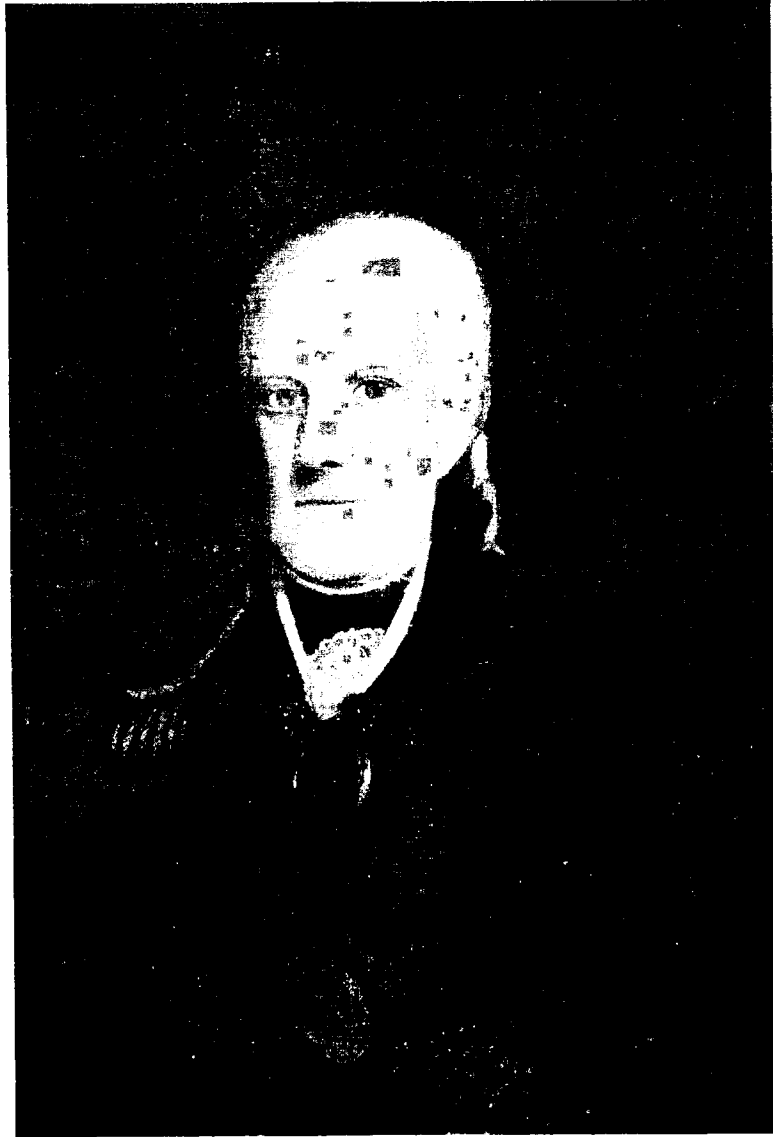
Solemn Silence closed.

J. Amory.

Secretary.

It is interesting to note that this is the first time the word "degree" is used in the Minutes of the Royal Brunswick Lodge—hitherto the word "step" is always used.

ARS QUATUOR CORONATORUM.



JAMES WOOLLEN.

From the painting in the possession of
The Royal Brunswick Lodge.

Bro. Ludlam was Treasurer of the Lodge in 1814. His accounts give the following details:—

May 8	Bro. Woollen's Funeral	}	
	By subscn cash at Brittna Lodge		1. " "
	By collected from Members, each 1/- Brunswick Lodge	}	1. 8. "
1814			
May 8	Bro. Woollen Funeral		
	Liquor & Tobacco		2. 8. "
	49 Members Dinner 1/6		3. 13. 6.
	To Girls ¹		" 4. 0.
	Tylers Summons		" 5. 0.
	ribbons &c.		" 9. 6.

From this it would appear that twenty members of the Britannia Lodge, and twenty-eight members of the Royal Brunswick Lodge (as well as members of the Phoenix Lodge of Rotherham) attended the funeral, which was followed by the customary Funeral Feast. It must be borne in mind that the funeral feast was an essential part of the burial rites at that period, as it still is in the country districts.

ROYAL ARCH.

As previously mentioned, Bro. Woollen was a R.A.M. of Lodge 72. The Chapter of Loyalty, No. 95, was constituted 26th March, 1795. The Principals were James Woollen, Z.; Richard Jessop, H.; John Max, J. This Chapter was No. 95 because at that time Chapters were not necessarily connected with any Craft Lodge. It was not until the Union of the two Grand Chapters in 1817 that the regulation was enacted, "Every Chapter shall be attached to some regular Lodge."

The Loyalty Chapter kept no records, made no returns to Grand Chapter, and was erased in 1809. Some interesting details are given in a letter written January 26th, 1820, by Joseph Smith "To the Supreme Grand & Royal Chapter":—

Having received from the Grand Scribes, a Notice that the Chapter of Loyalty No. 95 had been erased from the present existing Chapters . . . I have enquired into the proceedings of the said Chapter & find that there were only three exalted by the Comp^{tes}, who obtained the Charter . . . & two of them are no more ² & the third resign'd & all 3 without being registred—& it also unfortunately happened that Two ³ of the Principals for whom the Chapter was obtained died in a few years after & consequently put a stop to the complete Knowledge of the Art.

Joseph Smith probably got his information from Richard Jessop who attended a meeting on the 15th December, 1816, held at the Lodge Rooms in Angel Street, when an attempt was made for a short period to again work the Loyalty Chapter.

It would be interesting to know why Woollen lost his interest in the Loyalty Chapter to such an extent and at so early a period. He was a member of the Paradise Chapter and a regular attendant at its meetings. He does not appear ever to have taken a regular office, but his name occurs on several occasions as Deputy H. or J. He was present at the opening of the Magdalen Chapter at Doncaster on May 12th, 1812. This ceremony was undertaken by the Paradise Chapter. His name is included in the list of members of the

¹ Probably waitresses at the Dinner.

² Probably dead.

³ This is not quite correct, since Woollen died in 1814, and therefore there were two Principals alive at that date.

Paradise Chapter, in the certificates sent to the Register Office, Wakefield, the last being on April 5th, 1814. His last attendance at the Paradise Chapter was on 19th December, 1813.

SHEFFIELD MASONIC BENEFIT SOCIETY.¹

Woollen appears to have been a member of the old Benefit Society, of which no records exist except a list of names, in which Bro. Woollen appears as one of the Committee in 1800. He signed the notice (jointly with W. Rowley) issued 21st September, 1804, as R.W.M. Royal Brunswick Lodge, calling the General Meeting to consider the advisability of establishing a Benefit Club or Society, but did not join the Sheffield Society until November 2nd, 1807. He acted as "Assistant" in 1811, but shortly afterwards left the Society.

Bro. Woollen's Masonic career extended over a space of twenty-eight years, and included the period of change which finally resulted in the Union of the Two Grand Lodges, in December, 1813, but he did not live to take part in the celebration of that Union in Sheffield, which took place on July 24th, 1815.

The following extract is from the Minutes of the Britannia Lodge of 24th July, 1815:—

A Grand Procession was held by the Two Sheffield Lodges, with many visitors, to show their gratitude & satisfaction at the Union of the Two Grand Lodges.

The last Regular Lodge was held under the Old System on September 13th, 1815.

Woollen began his Masonic work in an Antients' Lodge, but his main work was his foundation of a Moderns Lodge. His name will ever be held in reverence by the Royal Brunswick Lodge, as its Founder and First Master.

WOOLLEN'S PORTRAIT.

The Minutes of the Royal Brunswick Lodge of 11th July, 1910, record that:—

W.Bro. Ensor Drury, P.M. P.G.D. of E. unveiled an original portrait in oils of W.Bro. James Woollen, the First Master of the Royal Brunswick Lodge, at its foundation in 1793. It was resolved on the proposition of the W.M., Bro. James Stacey, seconded by W.Bro. Ensor Drury, P.M. P.G.D. of E.

"That we, the Master, Wardens & Brethren of the Royal Brunswick Lodge of Antient, Free & Accepted Masons, in open Lodge assembled, tender to Miss Horne of Meersbrook, our sincere and grateful thanks for the generous gift of an original portrait in oils of Bro. James Woollen, the first Master of the Royal Brunswick Lodge, when it was founded in 1793, and also the First Principal of the Chapter of Loyalty at its foundation in 1795, and that we further offer to Miss Horne the assurance that her most welcome gift will ever be prized by the Lodge as one of its most valued possessions."

It was further resolved that an engrossed copy of the above resolution be forwarded to Miss Horne.

This portrait belonged to Mrs. Wade's daughter, and was given by her to Miss Horne.

In May, 1910, Chas. H. Camm was initiated in the Royal Brunswick Lodge No. 296, and immediately after his initiation mentioned that his Aunt, Miss Horne, was in possession of a portrait of its First Master.

It is, therefore, owing to a remarkable coincidence that the portrait came into the possession of the Royal Brunswick Lodge.

¹ For further details, see *A.Q.C.* xxxiv., pp. 14-58.

The portrait represents Bro. Woollen in the uniform of Lieutenant of the Sheffield Volunteer Infantry, and is the only portrait in the Lodge Room not in Masonic Regalia.

By the kindness of W. Bro. Lieut.-Col. J. H. Leslie, I have been able to give the above details from the "View," and also the description of the uniform of Lieutenant, which rank Woollen held in the reformed Volunteers about 1809. Woollen is represented wearing a white wig, with short hair. The uniform of Lieutenant, with one epaulet on the right shoulder. The gorget is of some yellow metal (probably silver gilt) suspended by the usual ribbons to the coat collar and attached to the ribbons by rosettes. The cross shoulder belt, with an oval brass ornament, is made of some dark material, probably leather. He has a high collar and black stock. Above the gorget appears what is evidently the lace frilling of the shirt. The tunic is of the coatee type. Starting from the top of the left shoulder is a vertical row of buttons, six of which are to be seen, extending towards the waist. These appear to be ornamental only, and not for use as buttons. No buttons appear on the right side.

2. JOHN RICHARDSON.

John Richardson was born on the banks of the Tyne in 1750. In his youth he enlisted as a soldier, and was stationed for some time at Windsor. After leaving the Army he came to Sheffield and started a School in King Street, where he had also a circulating library. This library he sold to Northall in 1792. Northall sold it to Woollen in 1796. Richardson removed his school for a short time to Paradise Square—where a school is still carried on—in a building which was used as a Masonic Hall by Lodge 72 and then by the Britannia Lodge.

About 1796 he was appointed Master of the Park Free School, just off Bernard Street. Here he was very successful in his scholastic duties. He retired in his old age, and died in his ninety-first year.

He published two small volumes of poetry, the first in 1781, and the second in 1796. The second volume contains most of the poems of the first book and some additional ones. This 1796 edition was published by request of the officers of the Loyal Independent Sheffield Volunteers, in which Corps he was Paymaster Sergeant for many years. He also published a school book on Geography, which met with a good reception.

The first Minute Book of the Royal Brunswick Lodge is missing, but the Treasurer's Accounts are, fortunately, in the possession of the Lodge, and in these we find the following entries:—

Dr. Bro ^r . James Richardson. Treasurer to the Royal Brunswick Lodge.					
1793	July	10	To R. Kay's Proposn	"	5 —
			To J. Richardson's do	"	5 —
	Augt.	8	To J. Richardson's adn		1 17 —
	Novr.	14	To Bro ^r . Jno Richardson do (raising)	"	1 —
			To do remr entrance	"	5 —

John Richardson was, therefore, the first initiate of the new Lodge. For some reason he did not pay the full fee on August 8th, but paid the extra 5s. on November 14th. The 1s. was the customary fee paid to the Tyler for his services at the raising, probably for the drawing of what we now call the tracing board.

He was Master of the Lodge in 1798, but of his further Masonic work there is no record. He appears to have attended at very infrequent periods, and does not seem to have taken any active part in the Lodge. In his early membership, however, he must have taken a deep interest in Freemasonry—of this, his poems dedicated to the Lodge bear witness.

These effusions are neither better nor worse than the poetry of the period: everybody then wrote what they thought was poetry, on every conceivable occasion,

and on every conceivable topic. The great majority of these so-called poets did not pay any attention to the nature of the poet's art as stated by Sir Philip Sidney in his *Defense of Poetry*:—"It is not rhyming and versing that maketh a poet . . . but it is that feigning notable images of virtues, vices, or what else, with that delightful teaching which must be the right describing note to know a poet by."

The following pages give some of his poems, including all his Masonic ones, which it is worthy of note were all published in the *Sheffield Courant*,—a weekly newspaper owned by his fellow Brunswick member, John Northall—before being issued in the book of 1796.

The advertisements of his school, etc., give an account of his various activities, as well as indications of his varied fortunes:—

Sheffield Advertiser. June 22 1792.

To a Young Lady, with a Rose Bud

"More is meant than meets the ear."—Milton.

What saith my fair maid to a rose,
Now the bud is impearl'd with the dew.
No blossom is sweeter that blows,
So fit a resemblance of you.

Methinks whilst its now in your hand
You smile, but I'll frankly declare,
As its beauties begin to expand,
You'll construe the fate of the fair.

Tho' the stalk be with thorns fenced round,
It's meet so much sweetness should be,
With the fair, so should Virtue be found
And Virtue's a guardian for thee.

Sheffield Park. Jun. 18. J.R.

Courant. May 2nd 1795.

A MASONIC SONG

written for

The ROYAL BRUNSWICK LODGE

by Brother Richardson.

1.

Alone from Arts & Science flow,
Whate'er instructs or charms the eye:
Whate'er can still the mind with awe,
Beneath yon arched-azure sky.

2.

With heav'nly true mechanic skill,
Our Great Almighty Master wrought,
And in six days did He fulfil,
What far surpasses human thought.

3.

Firm in the centre fixed He,
The Sun to guide th' rolling spheres,
The Moon by night, a light to be,
And mark us out the months & years.

4.

What tho' no pow'rfull Levers seen,
Nor Axle, Wheel, or Pulley there,
Yet, they have ever constant been,
As time & truth to us declare.

5.

Just so, our true Masonic fame,
On lofty, lasting Columns stands:
Grac'd with a Royal Brunswick¹ name
And rear'd beneath his ruling hand.

Sheffield Park.

Courant. May 16th 1795.

A MASONIC SONG

by Brother Richardson.

1.

"O what a happy thing it is²
Brethren, to dwell in unity"
Whilst ev'ry actions squar'd by this,
The true Base-line of Masonry.
Our Plumb-rule fixed to the point,
The angle of uprightness shews,
From side to side, from joint to joint
By steps, the stately mansion rose.

2.

Whate'er the order or the plan,
The parts will with the whole agree,
For, by a geometric man,
The work is done in symmetry.
From East to West, from North to South,
Far as the foaming billows run,
Faith, Hope, & silver-braided Truth,
Shall stamp with worth their Mason-son.

3.

But, chiefest, come sweet Charity,
Meek, tender, hospitable guest,
Aided by those, inspired by thee,
How tranquil is the Mason's breast.
An olive branch their forehead binds,
The gift that peerless Prudence gave,
An emblem of congenial minds,
And such, Masonic Brethren have.

John Richardson.

Master of the Park Free School.

Courant. June 23th 1796.

A MASONIC SONG

inscribed to the Fraternity of Free & Accepted Masons.

Since Brethren, we're met & our labour is ended,
Refreshments required,—let each take his glass:—
First, toast our Grand Master with Craft recommended,
The Married his wife, & the Single his lass.

¹ His Royal Highness, the Prince of Wales being Grand Master.

² The opening lines are a paraphrase of the 133rd Psalm.

Fair Freedom, with Innocence still shall surround us,
 And Prudence shall reign on th' convivial board.
 No dark machinations of bigots confound us,
 The structure is rear'd for our Masonic Lord.

What's the Fleece, or the Collar, compared with our Order?
 As ancient as Time, is the Badge that we wear,
 For a proof on our side, see the Scripture Recorder ¹
 What work in six days did our Architect rear.

From thence, till the present, some great men & many,
 Have labour'd, & well are deserving a name,
 The Grandson of Jesse, the wisest of any,
 By our Art rais'd a Temple to God & to Fame.

Confin'd to no place, still our Lodge is protected,
 With the Cardinal Points all our actions agree:
 Our guiding Star Reason, shall ne'er be neglected,
 And Fortitude joined to our Ladder shall be.

Sincerity's jewel hangs pendent among us,
 Of the Cab'net of Science the Key we possess
 The Cement of Friendship will ever belong us,
 Our Pride is a Brother to relieve in Distress

Sheffield Park.

John Richardson.

A MASONIC SONG

Occasioned by the Author's leaving
 the ROYAL BRUNSWICK LODGE (No. 527)

Inscribed to his Brethren.

Ye Brothers of the mystic tie
 If far from hence I be:
 (Perhaps, no social partners nigh)
 Say, will ye think on me?

Yes, you will think on him you knew,
 When friendship, mirth, & glee
 Surround the board, each craftsman true
 Will quaff a glass to me.

That Eye, which far as Earth extends
 (To it, I bend the knee:)
 That Eye on which the Lodge depends
 Will deign to look on me.

If, on some distant Indian glade,
 My die is thrown to be:
 That Hand, which thousand systems made,
 Shall lead & comfort me.

As seen within the Mason's mind
 Yond hieroglyphic THREE
 Shall rule great Nature's Lodge & kind
 Admittance grant to me.

And when the final hour shall come
 Big with futurity:
 In hope I'll wait the gen'ral doom,
 Then think no more on me.

¹ Moses.

It would seem from this poem that Richardson contemplated leaving England. As, however, he advertised shortly afterwards that he was continuing his school, he must have given up this idea. He does not appear to have left the town, and as he was Master of the Lodge in 1798, he could not have left the Lodge. No doubt Richardson wrote this with the well known poem of Burns in his mind.

Poems, p. 42.

EDWARD WAINWRIGHT.

Epitaph.

All that remains of Wainwright here doth lie,
His betterpart is in the LODGE on high;
The Level's worth he knew, upright & fair,
And, as a BROTHER, parted on the Square.
Yon glorious Arch to contemplate upon,
A valiant Templar of the THREE in ONE.

Edward Wainwright was the first J.W. of Lodge 72, founded September 6th, 1776. He was an old soldier, and had fought at Dettingen and Fontenoy. At Fontenoy he was wounded, and invalided out of the service. He became a Chelsea Pensioner, and died in 1793.

The allusions in the epitaph are very interesting, as they show that he was not only a member of the Craft and Royal Arch, but also a Knight Templar. There is evidence that this degree was worked by Lodge 72.

THE DIN OF ARMS

or the LOYAL VOLUNTEER

A Song by John Richardson.

What, tho' the din of War resounds,
Tho' still the martial Trumpet sounds;
Britannia thou hast nought to fear,
Whilst guarded by a VOLUNTEER.

Thy chalky cliffs & sea-girt isle,
Where peace & plenty deign to smile,
Shall welcome each succeeding year,
Whilst guarded by a VOLUNTEER.

Let Harpies lurk in black disguise,
Of Gods the hate, whom men despise:
The Bay'net, Sword, or pointed Spear
Shall speak the loyal VOLUNTEER.

Our Constitution still shall be
The Bulwark to Posterity:
They'll bless the hand the name revere
Of ev'ry Loyal VOLUNTEER.

From Brunswick, fam'd for Soldiers brave,
Britannia still her King shall have;
Whose name far distant climes shall hear,
And bless the Royal VOLUNTEER.

Of GEORGE we boast, to GEORGE we're true,
And sanctioned, O ye Fair, by you;
In Charlotte's scale you high appear,
Which charms the Loyal VOLUNTEER.

The verse is somewhat halting, but the patriotism—especially in the first and last verses—is tremendous.

The Poets of Yorkshire Newsam & Holland. 1845.

p. 114. John Richardson.

Born on "Tyne's fair banks," in 1750, Mr. Richardson, who had previously been in the army, became Master of the Free School, in Sheffield Park. He was a Paymaster Sergeant from the raising of the Corps of the "Loyal Independent Sheffield Volunteers;" and in 1796, published "Poems on various occasions," a small volume, which appearing simultaneously with the "Prison Amusements," and at half the price: written moreover by a loyal soldier, and inscribed to Colonel Athorpe, for an alleged libel on whom, Montgomery had been fined and imprisoned, our author wondered why his townman's book sold and his own did not: the public did not participate in the surprise.

Mr. Richardson was a worthy man, and long survived his physical ability to conduct the school: he died Sept. 19, 1840, in the 91st year of his age:—thus verifying the proverbial longevity of Schoolmasters.

THE HAPPY SWAIN.

Recall'd from the brink of despair,
As light as a feather my mind;
Dissolved in the winds all my care,
Now *Phyllis* has vow'd to be kind.

As blithesome, & cheerful as May,
Together we range o'er the green;
Her beauties I pipe all the day,—
Embrace her at night as my queen.

Such innocent fondness, ye swains,
The great ones are strangers unto;
And Kings, (for we live on the plains)
But rarely such happiness knew.

If daisies I pluck for her hair,
Or bil-berries bring from the rocks;
She smiles a reward, the sweet fair!
And welcomes me back to the flocks.

A wreath now my charmer has wove,
Of myrtles, & woodbines, & bays;
Fond token of conjugal love,
And, "take it my Shepherd" she says.

As muse, she engages my song,
My hours now are happily spent;
The Shepherds I'm envied among,
But care not—I'm wed to CONTENT.

From these samples can be judged how much or how little of the divine afflatus entered into his poetry. He must not be dealt with too harshly, for in an age when everybody thought it a duty to pour out his (or her) soul in rhyme, too much sense could not be expected: at any rate, the sentiments are good, and the morality perfect. He went on writing poems at intervals: these were not all published in book form, but languish unseen and unread in the Poet's Corner of various local journals. I have found (and read) some portion of them, but do not purpose inflicting any more of them on my readers.

The following is a list of the Works published by John Richardson:—

Poems on Various Occasions—chiefly Pastoral
by J. Richardson. A Yorkshire Volunteer.

Winchester. Printed for the Author by J. Sadler.

[N.D. It was published in 1781.

Text, followed by list of subscribers.]

Poems &c. on Various Occasions, chiefly Pastoral
by John Richardson.

Author of a Key to Geography &c.

Teacher of the Mathematics, & Master of
the Park Charity School, Sheffield.

Printed for the Author & sold by John Northall
Sheffield, & by G., G.J., & J. Robinson, London 1791.

[Dedicated to R. A. Athorpe & the Sheffield Volunteers
with list of subscribers.]

A Key to Geography or the Complete Guide to the Use
of the Globes.

by John Richardson, Schoolmaster, Sheffield.

Sheffield. Printed for Author by Gales & Martin,

& sold by G., G.J., & J. Robinson, London, &

S. Hodgson, Newcastle. 1787.

[List of subscribers at end.

Bound up with this copy is a Supplement, dated 1791
by John Richardson, Master of the Academy in Paradise
Square, Sheffield.]

Sheffield Register. Friday, Jan. 7 1791.

Circulating Library.

To the Ladies & Gentlemen of Sheffield, & the adjoining Villages, John Richardson, Paradise Square, Sheffield Respectfully informs the Public, that he has opened a circulating library, consisting of a variety of Books in History, Voyages, Novels, Romances, Adventures, Poetry, the Drama &c which will be lent to Read on the usual Terms,—Also, for the more Scientific Readers, he has provided a Collection of the most approved Authors in Natural & Experimental Philosophy & Mathematics, which are read on the Conditions observable with each Book, which are exceedingly low.

In order to merit the Support & Patronage of his Subscribers, he proposes to pay the utmost attention & assiduity to have his Library a genteel Collection of instructive, polite & entertaining Literature.

N.B. Attendance from eight o'clock to nine in the Morning, from twelve till two & from five o'clock till nine in the Evening, every Day (Sunday excepted).

J. Richardson begs Leave to acquaint his Friends, after thanking them for the many Favours he hath received. that his School will be opened

on Monday the 10th inst.—He would also acquaint them that Indentures, Wills, Leases, Agreements, &c are executed by him on easy Terms.

Advertiser. Nov. 4 1791.

New Circulating Library No. 19 King St Sheffield.

John Richardson finding that several of his old customers, have not been apprized of his Library being removed, takes this opportunity to thank them for all former favours, & to acquaint them that very few books were sold at the Auction, and that they have been replaced, together with several choice books.

He means (should he meet with proper encouragement from the ladies & gentlemen of this populous town) not to have his Library merely to consist of Novels & Romances (a mode but too generally adopted) but to furnish a Circle of the Sciences & the true Historic page, by which the diligent and attentive may not only eye nature's pleasurable walks but

“Catch the manners living as they rise.”

Catalogues are now preparing for the Press & will be published in a few days, price 2d.

Iris. Friday July 29th 1796.

Proposals
for Publishing by Subscription
Poems
Chiefly Pastoral

Inscribed, by permission to R. A. Athorpe Esq

One of his Majesty's Justices of the Peace for the West Riding of the County of York, & Colonel of the Loyal Independent Sheffield Volunteers
by John Richardson,

of Park School, Serjeant in the said Corps.

Conditions

- I. That the work shall be printed on good Paper, with a new Letter, embellished with an elegant engraved emblematical Frontispiece.
- II. That it shall be put to the Press as soon as a sufficient number of Subscribers are obtained for the purpose of defraying the Expence of Publication.
- III. That the Book shall be delivered to Subscribers (stitched in blue paper) at 2s. each, and to non-subscribers 2s. 6d.

A list of Subscribers will be given with the Work.

Subscriptions will be received by the Author, & the different Booksellers in Sheffield & the neighbouring Towns.

Iris. April 22 1802.

Education.

Park Free School.

(A Pleasant & Healthful Situation.)

John & Mary Richardson return most grateful thanks to their friends, of Sheffield & its vicinity, for the encouragement they have experienced, during the space of Nineteen Years: & beg leave to assure them, that, their united & unremitting endeavours, shall be continued in meriting their future favours.

N.B. J. Richardson gives lessons in Geography, & instruction upon his new & elegant Globes, on Mondays, Wednesdays, & Fridays, from six to halfpast seven o'clock each evening; & in private Families at convenient hours.

April 19. 1802.

Iris. Apr. 12th 1814.

On the 2nd inst. Mrs. Richardson, wife of Mr. John Richardson, of the Park, in the 49th year of her age,

Apr. 19th 1814.

A Card.

John Richardson returns respectful acknowledgements to his Friends, & those of his late wife for their Favours during the space of one & twenty years, & begs leave to inform them that Miss Lemons, who has been (together) Pupil & Assistant to her late Mistress upwards of Two & Twenty years, will now take the Superintendency of the Female Department, & trusts by their joint exertions to merit future patronage.

Geometry, Trigonometry, Navigation, Gunnery, the use of the Globes, &c. taught in the Evenings.

Park School, 18 April 1814.

Iris. SEPT. 22 1840.

On Saturday, at Little Sheffield, in his 91st year, Mr. John Richardson, formerly Master of the Park Free School.

In his youth the deceased was several years in the Army, & in his latter days, he used to relate with much glee anecdotes of the early times of George III. & his family, which he had gleaned from personal observation, whilst stationed at Windsor.

When the Sheffield Volunteers were first raised, he joined the ranks, and was appointed Paymaster Sergeant, which situation he filled many years with much credit.

So fondly was he attached to the service that the sash & belt that he formerly wore continued to ornament his sitting room to the day of his death.

He was the oldest member of the Masonic body in this district, amongst whom he was highly respected.

Mr. Richardson was, when in the vigour of his mental faculties, an eminent mathematician. He published a work on that Science, also a volume of poems by desire of the Officers of the Sheffield Volunteers. His kind and affable manners ever won the esteem of those who had the pleasure of his acquaintance.

3. GODFREY FOX.

Godfrey Fox was born in Dronfield, near Sheffield, in 1748. He came to Sheffield in 1779, bought some property, consisting of an old public house and blacksmith's shop, and on this site erected a new hotel, called the Reindeer Tavern. This later became the Albion Hotel, and later still the Royal Hotel. The house stood at the corner of Waingate and Exchange Street, and has recently been demolished for street improvements. In 1783, in conjunction with Glanville and others, he started a London Diligence, going direct from Sheffield to London, stopping at the George Inn, Aldermanbury.

The London venture did not prove successful, and was soon given up. He got the patronage of the Cutlers' Company and other influential people for his hotel, but did not make this pay.

Through the Duke of Norfolk, who had the gaol as his own property in virtue of his position as Lord of the Manor of Sheffield, Fox was made Bailiff and Gaoler of the Liberty of Hallamshire. The Debtors' Gaol was a small stone building in King Street. The gaoler was paid by fees exacted from the unfortunate victims of the dreadful legal system of that period. The conditions under which the prisoners lived have been portrayed by the masterly pen of Charles Dickens, and the provincial debtors' prisons were probably no better than their London prototypes.

The prisoners or their friends seem occasionally to have got their own back in various ways,—Fox was violently assaulted whilst in the discharge of his duty in 1788, and a reward of Five Guineas was offered for information concerning

the offenders, but they were never discovered. In 1791 a riot occurred in the town, when the mob destroyed the windows and doors of Fox's house, and liberated the prisoners: the mob also attacked the residence of the Vicar of the town, the Rev. J. Wilkinson, who was an active J.P., living at Broom Hall. They burnt his library and his haystacks. A well-known local doggerel verse says:—

They burnt his books
And scar'd his rooks
And set his stacks on fire.

Fox must have attained some position in the town, as in 1801 and 1802 he served as one of the Overseers of the Poor, and in that capacity inaugurated a series of valuable financial reforms, for which he was long remembered.

For some reason he gave up this office, after holding it for about twenty-eight years, and went to live in Cheney Row, near the present Town Hall, where his daughter set up a ladies' school.

His affairs appear to have got steadily worse, for in 1816 he became bankrupt, and his household goods and valuable library were sold by auction by order of the assignees in bankruptcy.

His library was remarkable in its extent and quality, comprising such books as Locke's works, many of Burke's best pamphlets, Hobbes' *Leviathan*, Smith's *Wealth of Nations*, Bacon's *Philosophical Works*, and so on, which may be taken as evidence of Fox's wide culture and deep reading.

His declining years were marked by poverty, which was relieved at intervals by his Masonic brethren. He died on the 19th May, 1833, aged eighty-five. His only son, Godfrey Fox, junior, a surgeon, died in 1822.

Godfrey Fox was buried in the churchyard of the Sheffield Parish Church. Glassby gives the following inscription on the grave-stone:—

Here lies the remains of Christiana, Sarah, Eliza, & Sarah Aloiza, the daught's of Godfrey & Sarah Fox, who all died young. Also Godfy Fox Junr died October 24 1822. Also much and deservedly respected Godfy Fox Senr, who died on the 19th of May 1833. aged 85.

FOX'S MASONIC CAREER.

Britannia Lodge Minutes. Dec. 8 1802.

Ballot for Godfrey Fox, there being 2 black balls against him, he was rejected.

Bro Lamb proposed Mr Godfrey Fox a second time, there appearing an error in his former ballot.

This is rather curious, for the two entries of rejection and second proposition occur in the same minute.

Evidently enquiry must have been made and some source of mistake found out, for on January 12th, 1803, he was elected, and then initiated. He was passed to the Second Degree on March 9th, raised on April 13th, and on June 24th, 1805, elected Treasurer of the Lodge.

This may be described as fairly rapid advancement.

He signed the returns to Grand Lodge as Treasurer in 1804. He continued in the office of Treasurer until 1828. He never held any other office, but from time to time acted as Secretary.

Why he never went forward to the chair is a mystery that we cannot now solve, though brethren did not desire that office then, as they do nowadays. There may be the reason that the work of the Lodge at that time and for many years was done by Bro. Rowley, whether in the actual chair or not.

When his circumstances became reduced, the Lodge paid Fox every year 10s. 6d. for his services as Treasurer, and apparently kept him on as "an honorary member" without demanding any subscription, though he signs the attendance book in the ordinary way. The Lodge did not pay any of the P.G.L. or G.L.

dues for him, as is shown by a letter from Rowley to the Provincial Lodge at Wakefield, January 24th, 1823:—"Fox not being a subscribing member, they do not pay for him."

The Royal Brunswick Lodge also contributed to his assistance, for the Minutes of June 25th, 1827, state:—

Bro Godfrey Fox of Britannia Lodge having been represented to be worthy the attention of the members of the Royal Brunswick Lodge, he being at present in very unpleasant circumstances it was proposed by Bro Smith, to present him with one pound from the Pedestal & resolved unan.

which does credit to the Lodge, even in the delicate euphemism "unpleasant."

Throughout the whole of his Masonic career he was one of the most regular attendants at the Britannia Lodge Meetings. He was present at the opening of the Phœnix Lodge, Rotherham, on July 22nd, 1808, of which the Britannia Lodge Minutes give the following interesting details:—

Mem.—At the request of Bro Wilkinson & other Bros of Rotherham & its vicinity, for a few of the Bros of the Britannia Lodge to open, or assist them in opening the Phœnix Lodge at Rotherham (late of Worksoy), Bros Rowley, Heathcote, Gallimore & Fox attended at Bro Carnelly's, the Crown in Rotherham, where the said Lodge was open'd by Rowley W.M. Heathcote S.W. Gallimore J.W., & after modernising Bros Dixon, Carnelly, Holdsworth, Flint, proceeded to install Bro Wilkinson as W.M. Lockwood S.W. Carnelly J.W. Crofts Sec. Flint Tr. Holdsworth S.S. Glossop J.S. They then proceeded to fix the regular Lodge nights to be held on the Monday evenings nearest the Full Moon. After which 2 Lectures were given on ye 1st & 11nd degrees by Bro Rowley, & the Lodge closed in due form.

In 1810 he walked in the Procession with the Treasurer of the Royal Brunswick Lodge to celebrate the Jubilee of George III.

In the Minute Book of Britannia Lodge, under date August 11th, 1813, we find:—

The W.M. proposed that 4 Moira Jean Aprons be ordered of Bro Hayes, agreed to by show of hands, & the Treasurer to undertake it.

and on August 12th, 1813:—

N.B. In conformity to the above G. Fox hath wrote to S. Hayes No 2 Lower College Street, Bristol, for 4 Jean. Aprons of 6/- each & has paid 24/- for them to the Postmaster of Sheffield to be transmitted to the Post Master Bristol.

The Treasurer's Book of Britannia Lodge has the following additional details:—

1813	June 20.	J. Gallimore what he paid for	
		a Proof Print of ye Moira Apron	0. 11. 6.
	Aug. 12.	S. Hayes Bristol, for 4 Jean	
		Moira Aprons (per Post Office)	1. 4. 0.
		Insurance	1. 0.
	26	Letter from do	0. 0. 10.
	Sep. 13	Carre from Bristol	0. 3. 8.
		(Carriage)	

On April 13th, 1814, Fox is one of the Brethren signing the "Deputation" directed to the Members of the Lodge of Reconciliation, Freemasons' Hall, London, to receive the Instructions and Lectures appointed to be given according to the late Union of the Brotherhood, and to receive every information necessary.

On the 30th June, 1814, he attended as Treasurer the Public Procession to celebrate the Proclamation of Peace.

On July 24th, 1815, a Grand Procession was held by the two Sheffield Lodges, with many visitors, "to show their gratitude and satisfaction at the union of the two Grand Lodges." Fox walked with the Treasurer of the Royal Brunswick Lodge.

The last regular meeting of Britannia Lodge held under the Old System was on September 13th, 1815. The Minutes state:—

The Lodge was then clos'd in due form, on the Old System, & Bro Rowley took the chair on the New, & proceeded to appoint his officers, as after mentioned. So ended the Old System.

The concluding words show that the members appreciated the importance of the occasion.

Fox was a regular attendant at the Paradise R.A. Chapter, though there is no record of his exaltation. His name first appears on January 19, 1812, and he continued a member until the Chapter ceased to meet—after January, 1825.

He wrote nearly all the Chapter Minutes, and also included a transcript of Resolutions from "An Old Book," which probably was the Minute Book 1798 to 1812.

He was a member of the Sheffield Benefit Society from its origin in 1804, where he is described as Godfrey Fox, Gentleman, and acted as President in 1807.

He came on the "Box" on 7th April, 1828, thus showing his altered status.

His only son, Godfery Fox, junior, was initiated in the Britannia Lodge 5th January, 1809, passed the same night, and raised the next day. He was a surgeon, and was going to the East Indies. A certificate was given to him signed by the W.M., S.W., and J.W. He paid the expenses of the Emergency Lodges and also 2s. for his apron.

On his return he rejoined the Lodge 12th April, 1815, and, as already mentioned, he died in 1822.

Amongst the exhibits at the Quatuor Coronati Lodge on May 4th, 1906, was an apron, printed from an engraved plate. The plate from which the apron is printed was discovered by Bro. J. T. Thorp, at Hinckley, in Leicestershire, in 1904. Under the flap of this apron is the name "Godfrey Fox."

The following extracts from various sources give further details of Bro. Fox's checkered career:—

Sheffield in the Eighteenth Century. R. E. Leader, 1901.

Page 102. While landlord of the Bull, Stamford: Glanville still kept up his connection with Sheffield coaching. Godfrey Fox, who in 1779, built the Rein Deer Inn at the bottom of Bull Stake (where the Royal Hotel now stands) started in 1783, in combination with others, "A London Diligence on a new establishment, in two days, by way of Newark, Grantham, Stamford, Huntingdon, Ware, etc., to the George Inn, Aldermanbury, London," and on both the up and the down journeys, it supped at Mr. Glanville's, the Bull Inn, Stamford.

The fare from Sheffield to London was £2. (allowing 14 lb luggage) & parcels were carried at 1½d per pound. The venture does not seem to have been a success, & the Diligence was not long kept on the road.

Page 172. There were stirring times at the prison in 1791, when the rioters who burnt the library of Vicar Wilkinson, at Broom Hall, & set his stacks on fire, attacked the gaol, destroyed the doors & windows of the house of the gaoler, Godfrey Fox, & liberated the prisoners. This was the Godfrey Fox who had been the landlord of the Rein Deer, at the top of Waingate. Being unsuccessful there, the Duke of Norfolk made him "gaoler &

liberty bailiff," in succession to one Matthew Prior, also Landlord of the Norfolk Arms. Fox was succeeded by Thomas Smith, constable.

Page 200. The nursery grounds of the Castle, on the northern river bank between Lady's Bridge & Bridgehouses (afterwards known as the White Rails) were in 1781 opened as a public recreation ground, & in the summer of that year "the Duke of Norfolk, the Vicar, & many principal gentlemen of the town were entertained at the nursery house" the dinner being supplied by Godfrey Fox, from the Reindeer Tavern.

Reminiscences of Old Sheffield. R. E. Leader, 1876.

Page 215 The site of the Royal Hotel has been occupied for the purposes of a public house for great numbers of years. It was as long ago as 1779 that "Mr. Godfrey Fox purchased of Mr. Barlow the old public-house & blacksmith's shop, & on the ground whereon they stood built the Rein Deer Tavern."

. . . Godfrey Fox occupied the house something like fifty years, & then he went into New Church Street. He seems to have been a man of education, for I have a book of his. It consists of a number of pamphlets bound together—comprising Burke's Speech in 1780, & his Reflections on the French Revolution: also a letter to a Noble Lord (Earl Fitzwilliam) & a reply to this by Mr. C. Browne.

On the leaf of the book is written, "From the Author to his friend Godfrey Fox," & on the fly-leaf is written in a good, clear hand, "Godfrey Fox, Sheffield."

Peeps into the Past. Thomas Asline Ward, 1909.

Page 144. . . . the Royal . . . It had been built in 1779, on the site of an old public-house & blacksmith's shop, by Godfrey Fox, who opened it with great flourish of trumpets as the Rein Deer Inn. He was the first to start a Sheffield coach to London—others making Sheffield only a place of call—but his enterprise was unfortunate, & in a few years he was appointed market-keeper.

Courant. July 26, 1794.

Witness to signature of Prisoner in the Gaol or Prison for the Court Baron of the Manor of Sheffield.

Thomas Heald
of Sheffield, in the County of York, Cutler.

Witness Godfrey Fox. Gaoler.

Sheffield Local Register for 1830.

Page 99. 1802. Nov. 14th.

State of Sheffield Prisons: prison for the liberty of Hallamshire, property of the Duke of Norfolk, for debtors, gaoler, Godfrey Fox: fees in high court, (processes from courts of Westminster,) for commitment & turnkey, 25s.

In the low court, 1s. 8d. Number of prisoners, 5. Low court prisoners detained for debts under 40s. The actions entered in the Sheffield court every three weeks, are, on the average, 300. — number of prisoners, 14. Sheffield Town Hall: the lobbies under the Town-hall are three dark cells, which open into a narrow passage, the largest 8 feet high by 6 feet square.

Nield's Remarks on Prisons in Yorkshire.

Sheffield Local Register, 1830.

April 1802. Parish accounts for the past year: overseers, Godfrey Fox, Henry Froggatt, John Bingham, Robt Burnand: amount of rates collected, £15,175. 1s, 11d. amount paid for the relief of the poor, £14,323. 11d. 9d. county rate, £127. 10s. 6d.

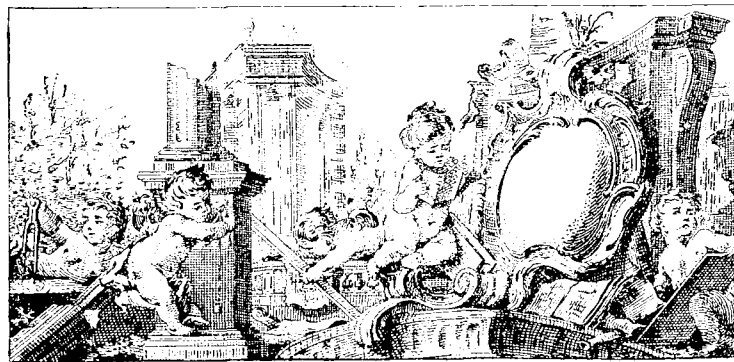
Sheffield Independent. May 25, 1833.

On Sunday, much respected, in the 85th year of his age, Mr. Godfrey Fox, of this place. Mr. Fox was a native of Dronfield, and came early in life to settle in Sheffield: in the year 1779 he built the Reindeer, now the Albion Hotel, in the Haymarket, and from that house started the first Sheffield Coach to London, the speculation however, unfortunately did not succeed, & his circumstances failing, the late Duke of Norfolk gave him the appointment of Bailiff of the Liberty of Hallamshire, this office he held for 28 years.

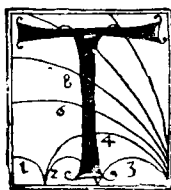
The general rectitude of his conduct also caused several confidential & valuable agencies to be conferred upon him: several years ago he left his situation in King Street.

In the years 1801 & 1802, he served as one of the Overseers of the Poor, and was the first to introduce the System of closing the accounts at the end of the year.

This was a remarkably troublesome & expensive year, being the last of a 10 years war, the quantity of copper paid to the paupers, frequently exceeding Two Tons. Mr. Fox long enjoyed the active use of his mental & bodily faculties, the former perfectly to the time of his death.



FRIDAY, 6th OCTOBER, 1922.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Lionel Vibert, P.Dis.G.W., Madras, W.M.; Herbert Bradley, P.Dis.G.M., Madras, I.P.M.; Rodk. H. Baxter, P.Pr.G.W., E.Lanes., S.W.; Gordon P. G. Hills, P.Pr.G.W., Berks., P.M., as J.W.; W. J. Songhurst, P.G.D., Secretary; W. B. Hextall, P.G.D., P.M.; J. E. S. Tuckett, P.Pr.G.R., Wilts., P.M.; Edward Armitage, P.G.D., P.M.; W. Wonnacott, P.A.G.Sup.W., P.M.; and E. H. Dring, P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. B. H. Springett, John Church, W. Ivor Grantham, E. A. Hudson, Geo. Simpson, A. Heiron, H. Johnson, R. C. Rann, Wm. Girvan, F. C. Stoate, B. Telepneff, W. Digby Ovens, Ed. M. Phillips, A. Presland, Wm. C. Terry, Robt. Colsell, P.A.G.D.C., Geo. H. Depledge, Rev. Dr. H. G. Rosedale, P.G.Ch., J. Walter Hobbs, F. G. Kirkby, G. F. Prince, O. L. Gower, A. G. Harper, G. R. D. Rust, A. F. Adams, H. Chown, G.Pt., Geo. W. Bullamore, F. H. Pochin, Rev. W. W. Covey Crump, Col. Cecil Powney, P.G.D., L. T. Dunnett, W. J. Williams, Wm. Bridge Collyns, Wm. C. Ullman, R. C. Foster, R. Wheatley, G. Derrick, R. J. Collier, H. A. Matheson, A. C. McCallum, Dep.G.M., West Australia, H. C. de Lafontaine, P.G.D., Jas. R. Potts, J. A. Bell, C. F. Sykes, R. F. S. Colsell, A. Loftus Brown, Jas. Black, J. Heron Lepper, John Ames, Leslie Hemens, A. Gilchrist, S. W. Rodgers, and A. Y. Mayell.

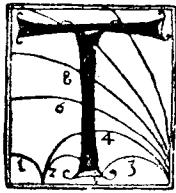
Also the following Visitors:—Bros. G. E. W. Bridge, P.M. Golfers Lodge No. 3512; S. H. C. Richards, Casino Lodge No. 103 (N.S.W.C.); E. H. Rann, A.D.C. Gallery Lodge No. 1928; H. J. Elliott, Upton Lodge No. 1227; W. Musther, Joppa Lodge No. 188; F. M. Atkinson, Ionic Lodge No. 227; F. Miller, J.D., Knightsbridge Lodge No. 2978; E. J. Calderwood, Nelson Lodge No. 700; R. S. Chandler, P.A.G.St.B.; and Percy McIntyre, Noel Lodge No. 2444.

Letters of apology for non-attendance were reported from Bros. E. Conder, L.R., P.M.; S. T. Klein, L.R., P.M.; J. T. Thorp, P.G.D., P.M.; F. J. W. Crowe, P.A.G.D.C., P.M.; Sir Alfred Robbins, Pres.B.G.P., J.W.; Dr. John Stokes, P.Pr.G.W., West Yorks.; and Wm. Watson, P.A.G.D.C.

The Worshipful Master read the following:—

IN MEMORIAM.

WILLIAM HARRY RYLANDS.



THE loss to which I have to refer to-night is as serious a one as can well have befallen us, for by the death of Bro. William Harry Rylands we lose not only a P.M. but also a Founder of our Lodge. His name stands second in the petition for the formation of the Lodge, and he was its first Senior Warden, although he did not proceed to the Chair till six years later.

Bro. Rylands was born at Warrington on 20th December, 1847, and at the time of his death had passed his Masonic Jubilee by four days, for he was initiated in the Lodge of Faith and Unanimity No. 417, Dorchester, on 4th September, 1872, together with his elder brother John Paul Rylands, another of our Founders, who is still happily with us. He was Master of the Lodge of Antiquity No. 2, in 1889, Grand Steward in 1887, First Principal of the Chapter of St. James in 1892; in Grand Lodge he was A.G.D.C. in 1895, and in that same year was Dep.G.D.C. in Grand Chapter. He was also a Freeman of the City of London, and had been admitted to the Masons' Company, of which he was Master in 1909.

Bro. Rylands' literary output was so extensive that I may not now do more than offer the briefest summary of it, but there will be printed in our *Transactions* a complete statement, or, at all events, as complete a statement of his work as it is possible to compile. To the *Transactions* alone he contributed twelve important papers, besides comments on other papers read in the Lodge, which were always of great value, as well as notes, reviews and biographical notices. Of the papers, I would refer especially to that in two sections on the Compagnonnage, vols. i. and ii., that on Hogarth's Night, vol. ii., that on the Alnwick Lodge Minutes in vol. xiv., and those on the Gateshead Charter and the Lodge at the Maid's Head, Norwich, in vol. xv. After the death of Bro. Speth he edited two volumes of the *Transactions*, Nos. xvii. and xviii., and in addition to this he edited Vol. ix. of the Antiquarian Reprints, the *Philomusica Societas*, with an introduction of over fifty pages. He had previously contributed numerous articles to the Masonic Press on Freemasonry at Warrington and Chester, among other subjects, and he published the *Records of the Chapter of St. James* in 1891, while in 1911 he gave us the *Records of the Lodge of Antiquity*. I should also refer to the work he did in conjunction with Gould which is represented in the sections of the great History that deal with Masons' Marks, the Larmenius Charter, and English Freemasonry in the seventeenth century.

But Masonry was only one of the subjects in which Bro. Rylands was recognised as a student and expert. He was not merely an archæologist; he was profoundly versed in Heraldry, and was a leading authority in Assyriology and Egyptology. He was also a skilful draughtsman, and made many hundreds of drawings of Egyptian, Hittite, and Assyrian antiquities, with great care and accuracy, which were used as illustrations for several publications, among these being *Light from the East*, by the Rev. C. J. Ball (a P.M. of 2076), 1899, *Records of the Past*, second series, *The Young Scholar's Illustrated Bible*, 1899, and *The Empire of the Hittites*, by William Wright, 1884. From 1878 to 1902 he was the Secretary to the Society of Biblical Archæology, for the *Transactions* of which he also made the illustrations; and he was elected a Fellow of the Society of Antiquaries in 1880, an honour, I may add, which had already been conferred on his father and his brother.

For the *Transactions* of the Historic Society of Lancashire and Cheshire he wrote many papers, of which I may specify: Deeds relating to Knutsford (1883), Booksellers and Stationers in Warrington 1639 to 1657 (1885), Masons' Marks in the counties of Lancaster and Chester (1891 and 1892), Exemplification of Arms to William Booth of London, 1580 (1906), and Some Lancashire and

Cheshire Heraldic Documents (1908-1911). For the Harleian Society he edited ten volumes between 1907 and 1917, dealing with the Heralds' Visitations of Counties, and pedigrees. For many of these he made *facsimile* drawings of coats-of-arms. For the Holbein Society he edited *facsimile* reprints of six illustrated early printed books. He also drew a suggested reproduction of the Shield of Achilles, which appears as a plate in his friend Dr. Alexander Stuart Murray's *History of Greek Sculpture*. This caused quite a sensation at the time among those interested in the subject, of whom W. E. Gladstone was one. In addition to the Societies already mentioned he was a member of the Asiatic Societies of Great Britain and of France, an honorary associate of the Royal Institute of British Architects, as well as being on the Councils of the British Archæological Association and the Palestine Pilgrim's Text Society; he also served on the General Committees of the Palestine Exploration Fund and the Jewish Historical Society.

At the time of his Installation as its Master, Bro. Gould referred to the prominent part he had taken in the inception of this Lodge, which has since those days advanced and prospered so wonderfully. In his own address on that occasion Bro. Rylands indicated those canons of sound scholarship which in his own work he at all times so invariably exemplified. "Masonic History," he then said, "is no exception to the general rule, there is no royal road to the knowledge of it, and it is only by steady and well directed effort that we can ever hope to lay good foundations, and remove the weight of misconceptions and delusions under which it suffers," and, again, "We cannot hope to decide every point in such an intricate subject, and to leave no work whatever for our successors in the same field of enquiry, but it is sincerely to be hoped, although hardly immediately to be expected, that the mendacious history . . . will ere long find few supporters and become a thing of the past . . . Vague speculations and the mendacious history for a long number of years have reigned absolute . . . facts were distorted to suit general principles and a general colouring was diffused over the whole, so that the reader was left perpetually in doubt as to what to reject and what to believe. By making the necessary change of system, our history has no doubt become less gossiping and less picturesque: but much more accurate and somewhat more scientific. We are no longer satisfied with vague and inconclusive reasoning, but require the industry of research . . . and it must never be forgotten in our search after learning that by letting off Masonic squibs and crackers no permanent addition is made either to knowledge or reputation." The warnings given in 1895 continue to-day to be applicable to the literature of the Craft. The high standard of performance set by these great students among our Founders, Gould, Hughan, Speth and Rylands, is beyond the reach of their successors of the present day: but their methods, their accuracy, their standards of criticism, we can adopt and observe, and our doing so will be the best tribute we can offer to the memory of him who was perhaps the man of most manifold interests and widest erudition of them all, William Harry Rylands.

He died at South Bank Lodge, Campden Hill Place, on 8th September, and was buried in the Brompton Cemetery: the Lodge was represented at the funeral by our Secretary and Bro. W. B. Hextall.

SEYMOUR THOMAS BELL.

Although not a full member of the Lodge, yet the late Bro. Seymour Bell was so well known to our members, and so frequently joined our Annual Outings, that I feel that the evening should not pass without some reference to him. A native of Northumberland, he followed his father's profession of land agent and valuer, in which capacity he represented the fourth generation to be so employed by the Dukes of Northumberland. He was initiated in the Hotspur Lodge in 1878, became Pr.S.G.W. of Northumberland in 1897, Dep.Pr.G.M. in 1909, and Junior Grand Deacon of England in 1911. He held high rank in almost every degree in Masonry, and, indeed, had done what he could to keep alive the recollection

of a number of extraneous degrees formerly worked at Newcastle but now all but extinct. He also was prominent in work for the great Charities, and possessed a remarkable library and collection of Masonic jewels, aprons, pottery, and prints, many of very great interest and value. At various times several items from his cabinets have been lent for exhibition at our meetings. His death is a great loss to the Craft in Northumberland, as well as to the many friends he had made through the Craft all over the country. He leaves a widow and daughter, and our sympathy will go out to them in their bereavement.

Bro. Roderick Hildegard Baxter, P.Pr.G.W., East Lanes., was elected Master of the Lodge for the ensuing year; Bro. E. Armitage, P.G.D., P.M., was elected Treasurer; and Bro. J. H. McNaughton was re-elected Tyler.

On Ballot taken:

BRO. JOHN HERON LEPPER, B.A., B.L. Residing at 68, St. Mary's Mansions, Paddington, London, W., Barrister-at-Law. P.M. of Acacia Lodge No. vii.; Harmonie Lodge No. 282; Lodge of Research No. 200; and formerly a member of St. Patrick's Lodge No. 43; St. Patrick's Lodge No. 50; J. Heron Lepper Temperance Lodge No. 346; and Prince of Wales' Lodge No. 154 (all under the Irish Constitution); also P.M. of Ionic Lodge No. 227 (English Constitution). Past Inspector, Provincial Grand Lodge of Antrim. Author of papers on *Differences between English and Irish Masonic Rituals*; *Suggestions for the collection of Masonic Data* (read before the Irish Lodge of Research); *An Enquiry into the Esoteric Ceremonies of certain illegal Irish Societies of former days*; *Fifty Years of Masonry in East Antrim, 1800-1850* (read before Q.C. Lodge, June, 1922); and other communications which have appeared in *A.Q.C.*

BRO. JOHN STOKES, M.A., M.D. Residing at 340, Glossop Road, Sheffield. Doctor of Medicine. P.M. of Britannia Lodge No. 139; White Rose of York Lodge No. 2491; and University Lodge No. 3911. Past Provincial Grand Deacon, West Yorkshire. Author of *History of Chapter of Paradise*; *Britannia Mark Lodge*; *De Purnival Preceptory*, &c., and of a paper on *The Sheffield Masonic Benefit Society*, read before Q.C. Lodge in March, 1921.

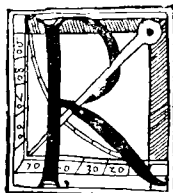
BRO. WALTER WILLIAM COVEY-CRUMP, M.A. Residing at The Vicarage, Friday Bridge, near Wisbech. Clerk in Holy Orders. P.M. of the Euston Lodge No. 2283; a member of the Scientific Lodge No. 88; and St. Andrew's Lodge No. 4087; and formerly a member of St. Audrey's Lodge No. 2727. Author of papers on *The History and Symbolism of the First Tracing Board*; *The Comacine Masters and Gothic Architecture: Our System of Masonic Symbolism*; *Egyptian Mysteries and English Masonry* (Trans. Lodge of Research, Leicester); *The Two Pillars*; *The Symbolic Significance of the Middle Chamber*; *The Craft and the Kabbalah* (Trans. Authors' Lodge No. 3456); *History and Symbolism of the Third Tracing Board* (Trans. Leeds I.M. Assn.); and *The Orientation of Masonic Lodges*, read before Q.C. Lodge in January, 1922.

were regularly elected joining members of the Lodge.

Three Lodges, one Masonic Association, and fifty-four Brethren were elected to membership of the Correspondence Circle.

The following paper on "Freemasonry in Russia" was read:—

FREEMASONRY IN RUSSIA.

BY BRO. B. TELEPNEFF.¹

RUSSIAN Freemasonry began and grew in a period of Russian history somewhat similar to that of the present day. The great war with Sweden, which drew heavily upon the resources of the country, had just been terminated by Peter the Great, and his sweeping reforms were bringing great changes to the whole Russian life. The old culture of Russia was being uprooted, and the dawn of a new history was just breaking.

According to some allusions in the works of investigators of Russian Freemasonry and the statements of Russian Freemasons, Peter the Great himself was initiated in England and introduced Freemasonry into Russia,² but the first reliable information about Masonry in Russia refers to the year 1731 (January 24th), when Capt. John Phillips was appointed by the Grand Lodge of England Provincial Grand Master of Russia.³ Unfortunately there is no further information as to who Capt. Phillips was or as to his Masonic work in Russia.

In the list of the "Regular Constituted Lodges together with the Names of the Masters and Wardens and Members of Each Lodge as by account delivered at a Quarterly Communication held 27th November 1725," we find the name of 'Jn. Phillips' mentioned among the members of the two Lodges at the "Sun, Southside, St. Pauls," and the "Three Tunns, Newgate Street." Although some of the other members of these two Lodges have been traced, nothing is known in respect of John Phillips. It may be mentioned that the first of the above Lodges (now the Globe No. 23) used to be frequented by merchants with extensive foreign connections, and John Phillips may have been one of those merchant captains who ventured into Russia following the invitation extended to foreign merchants by Peter the Great and his successors. Unfortunately we have no means of verifying this suggestion.

The next Provincial Grand Master of all Russia we hear about is General James Keith, who was appointed as Phillips's successor by the Grand Lodge of England in 1740 or 1741.⁴ It is alleged that Keith was W.M. of a Lodge in Petrograd previously to this appointment,⁵ and he was undoubtedly a man well fitted for such a difficult and responsible position as leader of the Masonic movement in Russia.

General Keith appears to have been one of the most remarkable personalities of his time,—“a hero whose knightly and human qualities present a high ideal and example for imitation and attainment.”⁶ He belonged to one of the most celebrated families of Scotland, a family in which the titles of an Earl and a Marshall had been hereditary since 1294.⁷ His father, Earl Marshal of Scotland,

¹ The compiler of this sketch has ground to believe that one of his ancestors belonged to the Russian Freemasonry. In 1822 Staff-Captain Telepneff was member of a Russian Lodge: after the prohibition of Freemasonry in Russia, as an officer of His Russian Majesty's army, he had to declare officially his former allegiance to the Order. *Russkaia Starina* (History of Russia), 1907, September, page 647.

² See Puipin's *Russian Masonry in the XVIII. Century*, p. 88. One of the last rulers of Russian Freemasonry, Senator Kushelev, states in his reports concerning Masonic Lodges in Russia (1821) that the first Russian Lodge was established by Peter the Great just after the Czar's return from his foreign journeys, and that Franz Lefort, the Czar's favourite, was appointed its ruling master. *Russkaia Starina*, 1877, vol. xviii., p. 459. See also *Russkaia Starina*, 1907, November, p. 350.

³ "Deputations 1726-68," Grand Lodge of England Archives.

⁴ Gould iii., 214; Constit. 1756, 333; Findel, 324.

⁵ Gould iii., 214.

⁶ *Lebensbeschreibung des General-Feldmarshalls Keith*, von Paczynski Tenczyn, Vorwort zur 2. Auflage

⁷ *ib.*, 9.

Lord of Keith and Altree, married Maria Drummond, an issue of an ancient family (King Robert III. of Scotland, 1390-1406, married a Drummond). General Keith was their youngest son, born in 1696 in Inverurie.¹ From his youth he showed the most brilliant military talents and indomitable courage, although first displayed in the unfortunate cause of the Pretender to the English throne (Charles Edward Stuart). Thus he was obliged to flee from his country and then to enter the Spanish service, where he was graciously received by King Philipp V.

Keith was recommended to the Russian Court by Philipp V. himself, and in 1728 he left Spain, richly rewarded, for Russia, where brighter prospects seemed to open for the young warrior.² In Russia, Keith attained the highest military honours, and proved to be not only a soldier of an admirable personal courage, but a military leader of great talent. Russia, struggling then with powerful enemies in the North, West and South, owed to Keith many victories and triumphs, not only on land, but also on sea against Sweden. Unfortunately, the envy of some Russian generals and courtiers and perhaps also the intrigues of Frederick the Great,³ desirous to enlist the services of such a prominent military leader as Keith, made him leave the Russian Service in 1747 and follow the invitation to join Frederick in his constant and difficult wars.⁴ In the Prussian Service, Keith continued his brilliant career, and became not only the most prominent general, but also an adviser and a friend of the King, esteemed and loved at the Court, in the War Council and in the soldiers' camps. He became General Field-Marshal, and died fighting amongst his soldiers on the 14th October, 1758.⁵

Keith was not only a military genius, but a highly capable and kind administrator. The Russian Empress Anna (1730-1740) appointed him in 1740 ruler over Ukraine, the richest Russian province, but ruined by constant wars and passage of troops. Keith discharged his duty so well that, when he left, the Ukrainians complained bitterly, saying that "either Keith should have never been appointed as ruler, or, if this must have happened, should have never been recalled."⁶ Keith also showed considerable diplomatic tact in Paris in 1739 and in London in 1740, where King George II. graciously received the now distinguished general, who many years before as a young man had been exiled from England.⁷

Keith was described by Frederick the Great in his "History of the Seven Years War" as "sweet in his demeanour, a man of virtues and fine manners, clever in his metier, and showing, besides his education of a man of the world, the courage of a hero when in a battle"; while his activities in Russia, as Grand-master, are thus set out in a Russian Masonic song: "After him [Peter the Great] Keith, full of light, came to the Russians; and exalted by zeal lit up the sacred fire. He erected the temple of wisdom, corrected our thoughts and hearts and confirmed us in brotherhood. He was an image of that dawn, the clear rise of which announces to the world the arrival of the lightshedding queen" (evidently Freemasonry).⁸

It seems that the first Masonic Lodges in Russia were practically foreign, consisting mostly of English or German members, and only under General Keith the Masonic movement against Russian circles became more general.⁹ In the year 1750 there existed at least two Lodges: in Petrograd the Lodge of Silence and in Riga the Lodge of the North Star.¹⁰ In 1756 Freemasonry increased to such an extent in the highest Russian society that Count R. L. Voronzov, a prominent statesman, was at the head of the Petrograd Lodge, and its members

¹ *ib.*, 12.

² *ib.*, 16.

³ *ib.*, 57.

⁴ *ib.*, 16-23.

⁵ *ib.*, 23-49.

⁶ *ib.*, 19.

⁷ *Leben des Feldmarshalls Jacob Keith*, von R. A. Varnhagen von Ense, 65-66.

⁸ Eshevsky's Works M. 1870 iii., 445.

⁹ Puipin, 90.

¹⁰ *ib.*, 91; Gould iii., 214.

were mostly young officers of the best families. Among the latter there were many who at a later date became celebrated in Russian history: Sumarokov, the well-known writer; Prince Scherbatov, historian; Mamonov, of literary fame; and such names as Prince Dashkov, Prince Golitzin, Prince Troubetzkoy, Prince Meshchersky, etc. Probably at that time Senator Yelaguin, who was destined to play such a great role in the history of Russian Masonry, joined the Petrograd Masons.¹

In spite of this success of Freemasonry in the best society, and at the Court of the then reigning Empress Elizabeth, the Government looked at it somewhat askance, because of the secrecy that surrounded Masonic meetings. That part of Russian society, which still opposed the 'Western innovations,' considered Freemasonry 'the servant of Antichrist,' it being one of the institutions of 'the sinful West.'²

Amusing verses of that time are still preserved in which most ridiculous rituals, supposed to be Masonic, are described and commented upon as being "accompanied by devils' applause," and the main purpose of Freemasonry is explained as "the erection of Antichrist's throne."³

In 1756 the "Secret Chancellery of the Empire" made an enquiry into the "Masonic Sect,"—"As to what is its foundation, and who constitute its membership." The enquiry says first that Freemasonry was defined by its members as "nothing else but the key of friendship and of eternal brotherhood." Then follows the register of Masons, mainly consisting of the most brilliant names, such as mentioned before, and also of some Petrograd musicians and merchants. The enquiry did not reveal anything dangerous, and Masonry was allowed to continue, although under police supervision.⁴

In spite of this supervision, Freemasonry flourished, and, as it appears, even enjoyed the protection of the Empress, for in a Masonic speech of the year 1758 the great benevolence of Elizabeth is gratefully mentioned; the author says: "What makes our joy perfect, is the remembrance under whose sceptre we enjoy the completest tranquillity."⁵

There are reasons to believe that Peter the Third was a Mason, established a Lodge in Oranienbaum and protected the Petrograd 'Lodge of Constancy,' which he presented with a house.⁶ A document was preserved in the Russian Imperial Archives which proved the existence of a Masonic Lodge in the circles nearest to Peter the Third; the Archdeacon of Preobragensky Guard Regiment Andrew, and the Czar's favourite courtier Volkov, belonged to the Lodge.⁷

The above mentioned Yelaguin describes in his memoirs the early Russian Freemasonry as rather superficial: "The worship of Minerva was often followed by the feasts of Bacchus." Yelaguin tried to improve this state and also his personal Masonic knowledge, not only through the most worthy Russian Masons, but also by contact with foreign Masons,⁸ specially in England, and eventually he became leader of the whole Masonic movement in Russia.

Ivan Perfilievich Yelaguin (1725-1794) belonged to an ancient family of Russian noblemen and for years enjoyed the friendship and confidence of the Empress Katherine. She called him "good, without falsehood," and sometimes signed her letters, when in a jocular mood, "Mr. Yelaguin's chancellor." He also was a constant visitor and tutor to the heir of the throne. Yelaguin was responsible for the establishment of the Russian theatre. He left historical works which prove him to be one of the first 'Slavophiles.'⁹

¹ Puipin, 92-93.

² *Russkaia Starina*, 1877, vol. xviii., p. 469; Puipin, p. 8; Bogolubov's *N. T. Novikov and his Time*, p. 180.

³ Eshevsky's Works iii., 421-23.

⁴ Puipin, 92.

⁵ Kloss, *Bibl.* N. 839; Puipin, 100.

⁶ Findel, 324.

⁷ Pekarsky, Supplement, 5; Puipin, 101.

⁸ Puipin, 95.

⁹ Andreevsky's *Encyclopadia*, ii., 594-5. Also *Russkaia Starina*, 1870, vol. ii., 197-200.

The *Freemason's Calendar* for 1777 and 1778 (London) gives the following account of his work and the growth of Freemasonry in Russia:—"The first regular Lodge which was established in the vast Empire of Russia was the Lodge of 'Perfect Unity,' constituted June 1771¹ in Petersburg. The chairman and most of the members were English merchants residing there, who conducted this new institution with great regularity and activity. As many Russian nobles were Masons at the period of the establishment of this Lodge, at their request they received from the Grand Lodge of England in 1772 a warrant for his Excellency John Yelaguin (Senator) to become Provincial Grand Master in the Russian Empire. This gentleman exercised his office with such success that many excellent Lodges were erected in Petersburg and other places."

The appointment of Mr. Yelaguin is mentioned in the Minutes of the Grand Lodge of England for 28th February 1772 in following terms:—"The Grand Secretary informed the Grand Lodge that the Grand Master had been pleased to appoint His Excellency John Yelaguin, Senator, Privy-Counsellor, Member of the Cabinet etc., to Her Imperial Majesty the Empress of Russia, and knight of the Polish Order of the White Eagle and of St. Stanislaus, to be Provincial Grand Master of the Empire of Russia."

A table of the Grand Provincial Lodge in Russia under Yelaguin (about 1774) preserved in the Library of the Grand Lodge of England, gives the names of "grand masters, grand officers, and all the members of particular lodges in Russia patented by the above Grand Provincial Lodge" as follows:—

GRAND PROVINCIAL LODGE²

Master

John Yelaguin

Lately created high Steward of Her Majesty's Household and Knight of the Ordre of St. Alexandre Nevsky.

Deputy Master

Roman Woronzow

Count, General in Chief, Senator and Knight of the Ordre of St. Andrew and several others.

Senior Warden

Alexey Stcherbatcheff

Major General, Director of Her Majesty's Post Offices and Knight of the Ordre of St. Anne.

Junior Warden

John Neswitzky

Prince and Chamberlain.

Treasurer

Stephan Perfilieff

Major General and Governor of St. Petersburgh.

Secretary

Waldemar Louckin³

Counselor and Secretary of Her Majesty's Cabinet.

Sword Bearer

Fredk. Frese

Staff Surgeon of Her Majesty's Horse-guards.

¹ This Lodge is mentioned in the Grand Lodge Minutes of Friday, 19th. November, 1771, under No. 414.

² The Grand Provincial Lodge of Russia was originally established in St. Petersburg under the auspices of the Berlin Grand Lodge, "Royal York." This event took place on the 22nd May, 1770; Yelaguin was elected Grand Master (Longinov, *Novikov and Moscow Martinists*, 94).

³ Spelled also as *Louquine*.

ARS QUATUOR CORONATORUM.



F. I. MELISSINO.



GENERAL JAMES KEITH.



I. V. LOPUHIN.

LODGE OF THE NINE MUSES (St. Petersburg, No. 466-1774).

Grand Officers

Master

Andrew Samarin

Privy Counselor, Senator and Knight of the Ordre of St. Anne.

Senior Warden

John Dmitrewsky

First actor of Her Majesty's Russian Theatre.

Junior Warden

Alex. Semitsheff

Captn. of Her Majesty's Footguards.

1st Steward

Alex. Meschersky

Prince, Counselor of the State and Member of the College of Customs.

2nd Steward

Alexey Stcherbatcheff

Treasurer

Paul Umanoff

Actor of Her Majesty's Russian Theatre.

Secretary

Alex: Wolkoff

Colonel, Director of the China Fabrick and Member of the Chancery for Roads.

Speaker

Peter Swistunoff

Major General and Member of the College of War.

Master of Ceremonies

Hyppolyte Bogdanowitch

Translator of the College of foreign Businesses.

Members

Count Kyzel [should be probably Kuchubey]

Rosomowsky

Field-Marshal and Knight of several Ordres.

John Yelyasheff

Colonel of Ye Corps of Artillery.

John Kelchen

Life Surgeon of Her Majesty.

Count Zachar Czernitsheff

Field Marshall and Knight of several Ordres.

Nikita, Count of Panin¹

First Minister and Knight of several Ordres.

Alexey of Rschewsky

Chamberlain.

John Bacmeteff

Assessor.

Michel of Mordvinioff

Major General in Ye Corps of Engineers.

Sergey Beklemisheff

Vice President of Ye College of Commerce.

William de Greneck

Translator.

Nic. Leontiff

Captn. of Ye Footguards.

Alexey Popoff

Peter Kasheffnikoff

Actors of Ye Russian Theatre.

Gab. Wolkoff

Nic. Buturlin

Colonel.

Alex. Count of Rosomoffsky

Gentleman of Ye Chambre.

John Ritto

Jos. Schiatto

Musicians of Ye Court.

Henry Thilipett

Michel Deyff

Counselor of Ye College of Commerce.

Nic. Michaeloff

Actor of Ye Russian Theatre.

Francis Gradirzi

Architect and Decorator of Her Majesty's Theatre.

Andr: Dreyer

Surgeon of Ye Court.

Nicol: Kastrezzoff

Registrator of Ye Cabinet.

John Lapin

Actor of Ye Russian Theatre.

¹ Added in the handwriting of Louquine.

John Berg	Translator of Ye College of Revision.
Alex. Pollensky	Colonel.
John Lezzano	Tit. Cuncelor.
Prati	Actor at the Italian Opera
Babr. Karsakoff	Officer of Ye Engineers.
Peter Thalisin	Colonel.
Paul Levasheff	Cuncelor of The State.
Basily Trepolsky	Secretary of Ye Senate.
Gregory Bibikoff	Custom Officer.
Basily Rudoffsky	Captain.
Ignaz Theyls	Assessor.
Mich. Prince of Yussupoff	Gentleman of Ye Chambre.
Alex. Thalisin	Chamberlain.
Fredk. Kosselsky	Secretary at Ye College of Foreign Affairs.
Basily Czernichoff	
Michel Zurdikoff Titulr-Cuncelor	Cuncelor.
Serge Tchiraeff	Merchant.
John Zacharoff	Registrator of Ye Cabinet.
Paul Yemtshefsky	Custom Officer.
Nicol. Katzaroff	Capn. of the Engineers.
Dimitri Barzoff	Merchant.
John Tshitshegoff	Architector.
Andr. Druzksy	Master of Ye Equipages at H.M. Stables.
Simon Lebedeff	Secretary of Ye College of Ye Admiralty.
Philip Bogoluboff	Secretary at H.M. Russian Theatre.
Sergy Starzoff	Custom Officer.
John Hauenbaum	Lieut. Colonel.
Mich. Prince of Dolgoruky	Chamberlain.
Basily Plachoy	Officer of Ye Footguards.
John Thalisin	Brigadier.
John Kolzakoff	Secretary of Ye Commission of Laws.
John Saffonoff	Major.
Andr. Rubanoffsky	Adjut. at Ye Field Marsh. Count Czernicheff.

*LODGE OF THE MUSE URANIA (St. Petersburg No. 467-1774)**Officers**Master*

Waldemar Loukine

Senior Warden

Charles Knieper

Junior Warden

Ernst Opitz

1st Steward

Nicol. Green

2nd Steward

John Gröen

Treasurer

Christ. van Essen

Secretary

Andr. Kessel

Speaker

Balthassar Bugman

Master of Ceremonies

Peter Bartz

Members

Falk. Erichson

Merchant.

Merchant.

Merchant.

Assessor at Ye College of Foreign Affairs

Merchant.

Merchant.

Attorney of Ye College of Justice.

Broker of the Cabinet.

Goldsmith.

Alex. Seyler	Cashier at Ye Chancery of Domains.
John Lehman	Fabrikant.
Basily Paskewitch	} Musicians of the Court.
John Horn	
Tgn. Louckine	Major.
Yeffym Rosnatoffsky	Assessor.
Mich. Yakoffleff	Major.
Alex. Diakenoff	"
Yac. Nawrosoff	Captain.
Basily. Luboff	Secretary of the Banks.
Van Mill	Physician and Operator.
Yac. Dubensky	Major.
Andr. Rosnatowsky	Capt. of the Engineers.
John Baklenoffsky	Lieut. Colonel.
Andr. Bardwik	Merchant.
Paul Knizper	Merchant.
John Luoke	} Apothikaries.
John Inaase	
Nikita Ilier	"
Andr. Namster	"
Paul Yesmikolsky	Court Musicians.
Yeffim Lutshanky	"
Yac. Kentner	Merchant.
John Wangner	Watchmaker.
Christ. Gebel	Jeweller.
Christ. Baumgarten	Surgeon of the Court.
Fredk. Pflug	Merchant.
Yac. Mashmeyer	Merchant.
Yac. Alexieoff	Officer.
John Klotsh	Maitre d'Hotel of the Court.
John Lapin	Apothikary.
Fredk. Brown	Magister.
John Scheffler	} Majors.
Nic. Andropoff	

*LODGE OF MARS*¹

(Yassy Moldavia, No. 469-1774).

Master

Peter Mellozino

Major-general of the Engineers and Knight of St. George.

Senior Warden

Christ. Peterson

Colonel and Knight of St. George.

Junior Warden

Simor, Count of Woronzow

" " " " " " & St. Irene.

2nd Steward

Peter Prince of Menzikoff

Colonel & Knight of St. George.

Treasurer

Herman Hierffst

Lieut. Colonel.

Secretary

Gottlieb Friede

Major.

Speaker

John Wilde

Lieut. Colonel.

Master of Ceremonies

Fredk. Bruigman

Members

Nic. Ragmanoff

Major.

¹ Evidently a military lodge in the camp of the Russian Army.

Sim. Pushkin	Captain.
Mich. Kamensky	Lieut. Gen. & Knight of several orders.
Andr. Arsenieff	Lieutenant.
Peter Sawadoffsky	Senior Adjut. at Ye Field Marsh. Ye Ct. of Rosomowsky
Peter Prince of Aduewsky	Major.
Gottl. Manteufel	Major.
Charles Kaulbars	Colonel & Knight of St. George.
John Lewis	Lieut. Colonel.
Peter Mardwinoff	Major.
John Durnowo	Brigadier.
Nicol Suchatin	Captain.
Christ. Berg	Major.

LODGE OF BELLONA

(St. Petersburg No. 468-1774).

*Officers**Master*

John, Prince of Neswitzky

Senior Warden

Fredk. Suwaroff

Junior Warden

Alexiew Saburoff

1st Steward

John Davidoff

2nd Steward

Fredk. Frese

Treasurer

Mich. Prince of Wolkonsy

Secretary

Greg. Oseroff

Speaker

Steph. Yorgolskoy

Master of Ceremonies

Peter Sherebzoff

Members

John Baron of Liwen

Yac. Count of Steinbock

Andr. Davidoff

Peter Prince of Neswitzky

Mich. Sieben

Peter Tshirewen

Yac. Prince of Gallitzin

Löw Davidoff

Alex. Tshebishtsheff

Alex. Pisferoff

Bas. Wasilstshikoff

Peter Tolstoy

Gurgey Poliwanoff

Alex. Korff

Capt. of the Horseguards.

Gentleman of the Chambre.

Lieut. Gen. and Major of the Horseguard.

[The famous Physician.]

Captains of the Horse Guards.

,, ,, ,,

,, ,, ,,

Lieut. of the Horseguard.

Capt. of the Horseguard.

Colonel of the Horseguard.

Major of Infantry.

Brigadier & Master of Police.¹

Major of Infantry.

Lieuts. of the Horse Guard.

Major of Infantry.

Gentleman of the Chambre.

Lieuts. of the Horse Guard.

LODGE OF THE MUSE KLIO (Moscow No. 470-1774).*Master*

Nicol. Prince of Odoevsky

Colonel.

Senior Warden

Grigory Shipoff

Colonel.

¹ The membership of a master of police was rather significant of the position Freemasonry occupied in Russia in those days.

Junior Warden

Sergy Prince of Wolkonsky

Lieut. Colonel.

1st Steward

Mich. Prince of Golizin

Brigadier & Knight of St. George.

2nd Steward

Meyendorff

Major.

Treasurer

Woldemar Buturlin

Officer in the Footguards.

Secretary

Claine

Translator at the College of Foreign Affairs.

Speaker

St. Nicolas.

Professor at the University of Moscow.

Members

Gregory Prince of Szerbatoff

Major.

Nic. Prescheyeff

Officer of the Guards.

Bassily. Prince of Dolgorakoff

Colonel.

Peter Korsakoff

Major.

Math. Count of Apraxin

Officer of the Guards.

Sergy Count of Soltikoff

Major General & Knight of St. George.

John, Prince of Odoevsky

Colonel.

Sergy. Prince of Odoevsky

„

Yac. Sembulatoff

Counsellor of College.¹

John Sotoff

Colonel.

Peter Moshkoff

Lieut. Colonel.

Boris. Prince of Shakovskoy

Colonel.

De La Rosiere

French Captain.

De Moulin

Machinist.

Maser

Oculist.

Merke.

Staff Surgeon.

Cavier

French Merchant.

John Lotiz

Scotch Gentleman.

Mendosa Count of de la Susa

A Portugese.

Mich. Prescheyeff

Court Counsellor.

Peter Tatischeff

Gentleman.

Alexey Yurieff

Lieutenant.

Alex. Count of Soltikoff

Lieut. Colonel.

Bernard

French merchant.

Bas. Prince of Trubetskoy

Officer of the Guards.

Nic. Evreynoff

Translator at the Senat.

Peter, Prince of Uroussoff

Procurer (Public prosecutor).

T'mophey Sakarin

Ensign.

Grigory Savoritskoy

Magister at the University of Moscow.

John Bachmeteff

Officer of the Guards.

Theodor Kolitshoff

Lieut. Colonel.

Nicol. Kolitshoff

Captain.

John Voyeykoff

Officer of the Guards.

Nicol. Prince of Dolgorouky

„ „ „ „

Peter Kireywskey

„ „ „ „

Peter Soltikoff

Captn. and Knight of St. George.

John Yurieff

Lieutenant.

Berard

French merchant.

Paul. Prince of Gayasyn

Colonel.

Theodore Rowtoff

Pictor.

Boris Besobrasoff

Secretary at the Chancery of Domains.

The list is certified on each page by the Secretary "Woldemar Louquin" in his own handwriting.²

¹ Under a college was understood in those days a Government department.

² The original orthography has been preserved in copying names and standing of the members.

The above mentioned names prove conclusively two very important points:

1. Russian Freemasonry under Yelaguin consisted, with the exception of one or two more or less foreign Lodges, of the members of the best Russian families, who were shaping the destinies of Russia not only at the Court of the Empress and in the various Government departments, but also in the two very different fields—of military and artistic achievements.

2. Such Masons, judging by their position, their character and activities (in fact, many of them were makers of Russian history), would undoubtedly have practised the Masonic art with all seriousness and sincerity.¹

In the archives of the Grand Lodge of England we have an interesting record of how the newly-constituted Provincial Grand Lodge tried to impose its authority on all other already existing Lodges in Russia. The case concerned was The Lodge of Perfect Union, the official copy of its Minutes² made for the perusal of the Grand Master of England being still preserved in the Grand Lodge Library.

The Lodge was composed mainly of English Masons, by profession apparently merchants,³ but a few Masons of other nationalities were also among its members, such, for instance, as Sabatier de Sabre, the French Chargé d'Affaires in St. Petersburg, and Count Ivan Golowkin, of a very old and influential Russian family. Other prominent Russian names are mentioned as those of visitors to the Lodge: Count Andrey Petrowitch Schuwalov, Count Wassily Rasumowsky, Maj. General Perfelieff, Bibikow, Alexandre Arseniew, Capt. Samarin, Leo Narishkin, Prince Yussopow, Prince Wolkonsky, etc. The Lodge did not seem to be quite orthodox in its working, as, in addition to the three usual degrees, it conferred two others, and the fees for these were settled at a meeting on Monday, 17th October, 1771, as follows:—

An Apprentice	Roubles	30
A fellow Craftsman	„	10
A Master	„	20
A Scotch Master	„	20
An Elect Master	„	30

The feast of St. Andrew (1st of December) was celebrated, and the Lodge of Scotch Masters was then held.

The Lodge also admitted under some restrictions visitors from Lodges not regularly constituted, the resolution passed during the meeting of Monday, 24th October, 1771, stating:—“We can receive no visitors, who do not belong to Regular Lodges, unless they make a proper acknowledgement in such Form as shall be appointed.” It is curious to note that Yelaguin himself, previously to his appointment as Prov. Grand Master of all the Russias, was allowed to visit this Lodge of Perfect Union, although he belonged then to the Lodge of Discretion, not regularly warranted.

To this fairly influential Lodge Louquin, “the Grand Secretary of all the Russias,” presented a letter from Heseltine, the Grand Secretary of the English Mother-Lodge, announcing the appointment of Yelaguin as Prov. Grand Master. A resolution was passed by the Lodge to congratulate and honour Yelaguin as Grand Master of “all future Lodges in Russia,” but to refuse him any authority over the Lodge of Perfect Union, although considering that “*elle (la dignité du Grand-Maitre de toutes les Russies) ne pouvait être mise entre de plus dignes mains.*”⁴

¹ The following Lodges were recognising Yelaguin's authority in 1774:—“Nine Muses,” “Urania,” “Bellona” in St. Petersburg, “Clio” in Moscow, “Mars” in Yassy, “Minerva” in Sagodury (Moldavia); besides Bro. Verderevsky possessed a warrant for opening a Lodge called “Talia” wherever he desired to do so (Longinov, *Novikov and Moscow Martinists*, 95).

² *Journal of the Lodge of Perfect Union from the 13th June, 1771, to the 30th May, 1772.*

³ The meeting of Monday, the 2nd April, 1772, clearly defines the Lodge as “British in its foundation.”

⁴ Meeting of May 7th, 1772.

This resolution did not satisfy Yelaguin, who in a very sharp letter demanded a definite reply, whether the Lodge of Perfect Union would submit to his authority, and underlined "*le devoir sacré de la réunion de tous les maçons de Russie.*" The end of Yelaguin's letter is remarkable: "*On épargnerait par la réponse précise le scandale à notre Société, et on ne donnerait pas lieu au profane vulgaire et aux frères égarés d'un certain Reichel¹ de nous nuire et de nous calomnier.*" Yelaguin's letter was received with much indignation by the members of the Lodge; the Minutes say: "Every member present disapproved of the contents and style of this letter." The reply was a positive "No." The Lodge of Perfect Union was not willing to recognise any authority but the Grand Lodge of England, and they added: "*Nous ne connaissons point du tout un certain Reichel. . . . Si les profanes avisent de calomnier l'ordre . . . nous les refuterons par notre morale et nos œuvres.*"

In spite of this quarrel, probably feeling the difficulty of their position, they decided, at their meeting of 30th May, 1772, "to invite R.W. Provincial Grand Master of all Lodges to be constituted in Russia" to be present at the feast of St. John the Baptist, but Yelaguin did not attend, "having another engagement."

From the Minutes of the Committee of Charity (October 28th, 1772), we see that the Lodge of Perfect Unity was directed at last to submit to Yelaguin's authority.²

After the formation of the Provincial Grand Lodge, Russian Freemasonry, heretofore content with a purely formal side, moderate acts of benevolence and rather immoderate "feasts of Bacchus," evidently assumed a more serious character.

Yelaguin was in those days the chief propagator and organiser, so the system of the Lodges subjugated to him became known as 'Yelaguin's system.' In its fundamentals the system imitated English Freemasonry,³ but gradually it received admixtures from other systems, such, for instance, as (1) the so-called 'Melozino Rite,' which had flourished already from 1765 in the Lodge of Silence and recognised seven degrees: three regular, and in addition

4. The Dark Vault.
 5. The Scotch Master,
 6. The Philosopher's Degree,
 7. Spiritual Knighthood
- or "Magnus Sacerdos Templariorum,"⁴

and (2) The Rite of the Strict Observance, which possessed a chapter in Petrograd as early as 1765.⁵

The main teaching of Yelaguin's system was "the study of virtue and of oneself," and on these main issues it followed the teaching of English Masonry.⁶ Nevertheless, there were many peculiarities as regards both the exterior side of the rituals, and the inner doctrine. Many artificial effects were added to the English rituals. For instance, during 'the journey' of the initiate, or 'his ordeal' as it was called in Yelaguin's days, there were used effects of a terrifying character⁷: a brother in a shirt covered with blood; naked swords; mixture of the initiates' blood with that of their brethren, to demonstrate the brotherhood with all Masons then acquired by the initiates. Similar effects were used in the ceremony of raising to the Third or Master's Degree.⁸

¹ For this name see *post*.

² Gould iii., 46.

³ *Russkaia Starina*, 1877, vol. xviii., 460.

⁴ Findel, 324. The apparent founder of this system was a certain Melissino (according to the Russian pronunciation this would be more correct than "Melozino"). a General of Artillery in the Russian army. Bogolubov, 184.

⁵ Gould iii., 215. Bogolubov, 183.

⁶ For this statement and the following description of Yelaguin's system see as reference Andreevsky's *Encyclopadia*, 364, 509-10.

⁷ *Russkaia Starina*, 1907, November, 356.

⁸ *Russkaia Starina*, 1870, vol. i., 150 etc.; Bogolubov, 233.

The inner purpose of the Order was defined by Yelaguin in the following words: "The preservation and transference to other generations of some great mystery which has come to us from the most ancient ages, even from the first man, and from which mystery may depend the fate of humanity, if in his benevolence to all peoples God would deign to open it to the whole world." This mystery did not contain for Yelaguin only the principles of brotherly love, relief and truth; it was for him a mystical doctrine. He was seeking "the sweet and precious tree of life," the fruit of which we were deprived when exiled from Eden. He was also studying the "excellent Kabalah" and the "deeper chemistry." There is some information tending to shew that Yelaguin at one time was in close contact with Count Cagliostro.¹

He must have had some disappointments in these byways of Masonic mysticism, as later he warned his followers against charlatans and "makers of philosophic gold."

But, as already mentioned, apart from this somewhat dreamy and mystic quest, so truly Russian in its vague and broad character, Yelaguin was quite an orthodox Mason, considering of paramount importance the Masonic teachings of self knowledge, moral perfection, benevolence, charity and virtue. All political discussions were prohibited in the Lodges, and they bore a deeply religious character. In fact, the whole of Yelaguin's Freemasonry was concerned with fighting the revolutionary and atheistic 'Voltarian ideas,' which began to affect Russian society at that time.

In 1771 the so-called Zinnendorf system penetrated into Russia.² This system, as is well known, was, like the Melozino rite and the Strict Observance, a mixture of the orthodox Craft-Masonry and certain Knightly Degrees, and, as understood in Russia, claimed to possess some mysterious knowledge. It was essentially Christian, and was supposed to initiate, in its highest degrees, into the real Christian 'Mysterium.' This system, which appeared in Sweden with the support of King Gustav the Third and was introduced into Germany by Zinnendorf, was brought into Russia from Berlin by a certain Mr. Reichel, who in 1773 was already working his system in the following Lodges: in Petrograd—Harpokrat, Horus, Latona, Nemesis, Apollo; in Reval—Isis; in Riga—Apollo. He was assisted by a certain Rosenberg, a former Prussian Captain of Horse,³ and a founder of the 'Lodge of the Three Roses' in Hamburg which worked the Swedish Rite.⁴

Yelaguin fought against the influence of this new importation from Germany, but in the end had to accept, besides the three orthodox degrees of Entered Apprentice, Fellow-Craft and Master, four higher degrees of Knighthood. Under the influence of some very prominent Masous, such as Count Panin and Novikov, who were not satisfied with Yelaguin's system and were seeking 'deeper mysteries,' the majority of Yelaguin's Lodges joined Reichel's system, thus forming on September 3rd, 1776, the National Grand Lodge of Russia.⁵ In the same year these Lodges recognised their dependence on a Berlin Mother-Lodge.⁶

¹ *Court and remarkable men in Russia*, i., 197-198, Veidemeier. An interesting account of Cagliostro's life has been printed in one of the best Russian periodicals, *Russkaia Starina*. It depicts Cagliostro as a person possessing some extraordinary influence over men with whom he happened to come into closer relationship, but as a rogue and deceiver; and his sojourn in Russia as a passing event of hardly any real importance and followed by a prompt discovery of his deceits. *Russkaia Starina*, 1870, vol. xii., 50-83. See also Bogolubov, 355.

² Gould iii., 215. Bogolubov, 184.

³ *ib.*, 215.

⁴ *ib.*, 226.

⁵ *ib.*, 216.

⁶ This was "Minerva," established by Zinnendorf (Longinov, *Novikov and Moscow Martinists*, 78). Andreevsky's *Encyclopadia*, 36A, 510. The name of this Berlin Lodge is given as "Minerva" (of Zinnendorf's system). See also Bogolubov, 186; Puipin, 508.

ARS QUATUOR CORONATORUM.



N. I. NOVIKOV.



I. P. YELAGUIN.

ARS QUATUOR CORONATORUM.



I. G. SCHWARZ.

Thus Russian Masonry became divided into three main systems:—

1. The old 'Yelaguin's system' ;
2. The combined system, in which Reichel's rite dominated ;
3. George Rosenberg's Lodge 'Apollo' which refused to join hands with Yelaguin's followers.¹

All these systems underwent a further alteration during the schisms and disagreements which Louis Claude de Saint Martin's book *About errors and truth* provoked among the Russian Masons. Under the influence of this mystic teaching a number of them desired a closer contact with the foreign systems, especially with Swedish Masonry. Some of the Lodges, through the intermediary of the Russian Ambassador at Stockholm, Prince Kurakin, and Prince Gagarin, in alliance with Rosenberg, joined the Swedish system. Reichel himself, the influential Novikov's Lodge in Petrograd and Prince N. N. Troubetskoy's Lodge in Moscow, however, did not follow this movement.²

In the meantime the old suspicions and prejudices in regard to Masonry, which as we have seen existed in a certain part of Russian society and even in some members of the Government, were dissipated; Freemasonry, apparently, enjoyed a general esteem, and Masonic meetings took place quite openly.

In the year 1777 the King of Sweden, who stood at the head of the Swedish Masonry, came to Petrograd and undertook the initiation of the Grand-Duke Paul Peter. In 1778 the Moscow Lodge of Prince Troubetskoy decided to join the Swedish system. Novikov followed the movement; his Petrograd Lodge was closed, and he transferred his activities to Moscow, where an important Masonic centre was being gradually formed,³ started originally by Prince Trubetskoy, Prince Gagarin, Prince Dolgoruky and others in three Lodges: Osiris, Isis and Latona.⁴

In 1779 a Swedish Provincial Grand Lodge of Russia was formed in Petrograd with Prince Gagarin as Grand Master.⁵ This caused still further confusion among the various Lodges, which derived their warrants from so many different authorities and practised so many differing rites: the original English, Melozino's, Strict Observance, Zinnendorf's, Swedish, etc.

Prince Gagarin, disappointed in his endeavours to unite Russian Freemasonry under the banner of the King of Sweden, left Petrograd in 1781, and his Grand Lodge was dissolved.⁶

Yelaguin's Grand Lodge continued to exist⁷ and even to warrant new Lodges (No. 524 in Libau, 1780; No. 504 in Riga, 1787; the last Lodge warranted being in 1791),⁸ but its leading rôle in the history of Russian Freemasonry was finished, and was transferred to Masons in Moscow where a 'Rosicrucian'⁹ influence was making itself felt.¹⁰ To complete the history of Yelaguin's Lodges only a few more words are necessary. In April, 1782, secret societies were prohibited by the Russian Government, Freemasonry, however, not being included in this prohibition, but in 1794 Katherine expressed the desire to have all Masonic Lodges closed, and Yelaguin issued a command closing them accordingly.¹¹

¹ Andreevsky's *Encyclopædia*, 36A, 510.

² *ib.*, 36A, 510.

³ *ib.*, 36A, 510.

⁴ Gould iii., 216.

⁵ *ib.*, 217. Gould spells the name wrongly as "Gargarin."

⁶ Gould iii., 217.

⁷ Among Lodges which acknowledged Yelaguin's authority were: "St. Katherine" in Archangel (it existed since 1766, but submitted to Yelaguin only in 1775); "Erato" in St. Petersburg (1775, Master in the Chair, Prince Alexander Ivanovich Meschersky); "Modesty" in St. Petersburg (1775), and others. See Longinov, *Novikov and Moscow Martinists*, 95).

⁸ Gould iii., 217.

⁹ "Rosicrucians." Christian mystics and students of mystical and occult lore—quite distinct from Masons of the "Rose-Croix" degree, which also was worked in Russia (Barskov, *Correspondence of Moscow Masons of the 18th century*, 252). They were sometimes called 'Martinists,' from the great respect in which at one time they held the teachings of Louis Claude de St. Martin (Melgunov and Sidorov, *Masonry in its past and present*, ii., 72).

¹⁰ Andreevsky's *Encyclopædia*, 36A, 510.

¹¹ Gould iii., 218.

We come now to the 'Moscow period' of Russian Freemasonry.¹ Two prominent Masons—Novikov and Schwarz—helped considerably in the development of Masonry after its main centre was transferred to Moscow. They gave a new definite organisation to the Order and directed their chief attention to its enlightening activity.² In 1781 the "Friendly Learned Society" was founded. This society, under the leadership of Novikov and Schwarz, did a great deal of good work spreading public instruction and sound knowledge among the dark, ignorant masses of the Russian people.

In the same year some of the masters of the then existing Lodges, following Schwarz's invitation, assembled together in 'the Harmony,' and after some discussions, which showed a wide-spread dissatisfaction with the Swedish system, they sent Schwarz abroad to find the solution of their difficulties.³

Schwarz succeeded in obtaining the recognition of the independence of Russian Freemasonry from the Swedish system and the invitation of a Russian delegate to the Masonic Convention in Wilhelmsbad which was to be held in July, 1782.⁴ Ultimately Schwarz accepted in Germany Baron von Hund's Rite of Strict Observance, which at that moment was dominant. The Duke of Braunschweig, its Grand Master, received Schwarz very graciously, and Schwarz was declared for all practical purposes a dictator of Russian Masonry, under the title of "the only high representative of the theoretical degree of Solomon's wisdom in Russia."⁵ Besides this distinction, Schwarz obtained from the German Rosicrucians the authority to build up this Order in Russia from "brethren worthy of being admitted to its profound mysteries."⁶

The Convention in Wilhelmsbad declared Russia the 8th Autonomous Province,⁷ and Russian Freemasonry was then organised in the following manner:—

Chapter Board:—

<i>Provincial Grand Master</i>	The Grand Duke Paul Peter apparently was candidate for this title. ⁸
<i>Prior</i>	P. A. Tatischev.
<i>Deacon</i>	Prince U. N. Troubetskoy.
<i>General Inspector</i>	Prince N. N. Troubetskoy.
<i>Treasurer</i>	Novikov.
<i>Chancellor</i>	Schwarz.
<i>General Proctor</i>	Prince A. A. Cherkasskey.

and other members (most of them very prominent men).

Executive Board:—

<i>Chairman</i>	Novikov.
<i>Members</i>	V. V. Chulkov, Iv. P. Turgenev, Schneider, F. P. Klucharev, G. P. Krusheninnikov.

¹ For the following see Andreevsky's *Encyclopadia*, 36A, 511-513.

² In 1780 Novikov founded a Lodge called "The Harmony," which succeeded in uniting some of the prominent Masonic leaders and seekers for 'a true Masonic light.' It consisted of eight members, viz.: Prince Troubetsky (one of the leaders of the 'Swedish system'), Heraskov, Prince Cherkassky, Prince Engalychev, T. P. Turgenev, A. M. Kutusov (Reichel's followers), Schwarz (in those days an adherent of the 'Strict Observance') and Novikov himself, an antagonist of 'Templar degress.' Bogolubov, 194.

³ Bogolubov, 196. One of their chief practical aims seems to have been to get out of the subordinate position they occupied towards Sweden and to become an autonomous unity (Longinov, *Novikov and Moscow Martinists*, 146). The Lodge of Harmony was apparently the leading Masonic authority, having united prominent Masonic leaders. They were concerned in 1781 with the quest "for real Masonry," and their Union formed in a sense 'an inner order' of the outer circle (the usual Masonic Lodges). Longinov, *Novikov and Moscow Martinists*, 148-149. Also Barskov's *Correspondence of Moscow Masons*, 238, 241, 247, 250, 255.

⁴ Bogolubov, 197.

⁵ Andreevsky's *Encyclopadia*, 36A, 511.

⁶ *ib.*, 36A, 511.

⁷ *ib.*, 36A, 511, also for the following names.

⁸ Bogolubov, 199.

This organisation reckoned¹ upon about twenty Lodges in Moscow and Provinces. Petrograd Freemasonry had become quite stagnant. One of its most zealous leaders Rgevsky formally recognised the new organisation, which proceeded to establish a Mother-Lodge in the Northern capital.²

In the meantime the Rosicrucian movement was being spread in Russia by Schwarz, especially after 1782, and such serious Masons and well known public men as Novikov, Princes Troubetskoy, Lopuhin, Turgenev, Chulkov, and the poet Heraskov, etc., entered the Order.³

In 1783 the adherence to the Duke of Braunschweig was severed, and the Russian Masons joined the main body of the Rosicrucian brotherhood.⁴ Thereafter the Rosicrucians obtained for some time a dominating influence, apparently through the whole of Russian Freemasonry.

In its essence Rosicrucianism, as practised in Russia, had the same orthodox Masonic commands of self-knowledge and moral perfection.⁵ Schwarz taught that man after fall became "a rotten vessel full of every filth." The wisdom known to the first man before his fall was lost and only a spark of this ancient light still lingered on earth to guide humanity. This spark of light was carefully preserved and transmitted in the mysteries of the old sanctuaries. The mysterious Oriental sects of Essenes (to which, according to some traditions, Jesus Christ Himself belonged) and Therapeuts or Healers transferred the long-preserved light from the East to the Western Order of the Rosicrucians. This light should give to the initiated in the mysteries of the Order the means to regain the state in which man was before his fall. Therefore, the first duty should be to know one's vices and shortcomings, and then to discover through the Order the real path of perfection, according to the Gospels—"Be ye perfect as your Father in Heaven." This path is the "rebirth in Christ," which should make the rough ashlar, or a newly-entered Mason, a perfect ashlar to be used in the building of God's spiritual temple.

The first work should be done in the three 'lower' or usual Masonic degrees. The Masonic manuscript called "Materials for the Masons" speaks thus of this preliminary work: "We are toiling in three entrances and a portal. The inscription on the first entrance is 'Know yourself'; the inscription on the second is 'Flee from evil'; the inscription on the third is 'Pursue goodness'; and in the shadowy passages of the portal: 'Seek the truth in yourself.'"

The purpose of the higher grades was explained as "the baptism by water and fire," a mystic union with God, the melting of the whole being in God: "Try to be without thy ego in thy spirit, soul and body."

The first practical aim of the Rosicrucians was instruction both in science and ethics: "A man running about without enlightenment," says Schwarz, "is less capable of accepting the truth." Further aim was deliverance from the seven deadly sins: pride, avarice, gluttony, lust, greediness, laziness and anger. This Rosicrucian teaching had a beneficial effect on Russian society, which was already strongly affected by the new French ideas and moral decadence of the French Court.

It is interesting to note that in regard to politics Russian Freemasonry, in spite of the many changes of system, still retained Yelaguin's doctrine. Russian Freemasons, as well as the whole of orthodox Freemasonry, were unconditionally against the French revolutionary teachings. One of the most prominent Masons

¹ Then followed 'Scottish Mother-Lodges' and the ordinary 'St. John's Lodges.' Worthy members of the Scottish Lodges were admitted into "the theoretical degree of Solomon's arts," a first step to the portal of the Rosicrucian Temple. Mother-Lodge of the Crowned Sign had P. A. Tatishchev as Prefect; "Latona" Prince Nic. Nicitich Trubetskoy, later replaced by N. T. Novikov on Trubetskoy's becoming Prefect of "Osiris" (Longinov, *Novikov and Moscow Martinists*, 176-178). The fourth Mother-Lodge became Prince Gagarin's Lodge "Sphinx," which severed its connections with Sweden (*ibid.*, 196).

² Bogolubov, 201.

³ Andreevsky's *Encyclopadia*, 36A, 511.

⁴ *ib.*, 36A, 511. Bogolubov, 203.

⁵ For the following see Andreevsky's *Encyclopadia*, 36A, 513; also Bogolubov, chap. xii.

of those days, Mr. Lopuhin, expresses this attitude very clearly: "Equality! Tempestuous liberty!—dreams born of smoke from the dull light of false wisdom, spread by mad writings of the blasphemous thieves of a philosopher's name, who through the brilliance of the hellish flames try to divert the human eyes even from the shadow of Wisdom's face."

There is preserved in one of Lopuhin's works a full ritual of the initiation into the degree of a "Spiritual Knight."¹ The conditions, on the acceptance of which the candidate is allowed to enter the degree, are thus determined by Lopuhin, who, as will be seen presently, occupied one of the highest Masonic dignities in Russia:—

1. The application and practice of the fear of God and a careful observance of all the commands contained in the gospels.
2. Unbroken fidelity and obedience to one's Sovereign, with a particular duty to guard His Throne, not only by fulfilling the general oath of every subject, but by trying with all one's strength to invent and apply to this purpose all good and wise means, at the same time dissuading and preventing all that is contrary to it, both openly and in secret, especially in these days of hellish rage and revolt against the Sovereign Powers.

3. A diligent and faithful observance of all the Rules and Regulations of one's Religion.

N.B. Those only who belong to Christian Religions can be admitted to the Institution of Knights Seekers of Wisdom.

4. A perfect obedience to all authorities appointed by the Government and an exemplary observance of the laws of the Realm.
5. Jointly and separately to oppose as much as possible the tempestuous and destructive system of false liberty and equality and try and uproot it by the skilful means of intelligence and all other good measures.
6. To try and spread generally good customs both by deeds and words, and through creations of wisdom, according to one's strength and capacity.
7. Should the Sovereign decide for reasons of his own and in spite of all these legitimate intentions of the Knights Seekers of Wisdom to prohibit their meetings, such order to be obeyed without demur and not in any way to be broken.

Further, in Lopuhin's "Moral Catechism of the true Free-masons" the following questions and answers are found, which still more elucidate the true character of Russian Masonry in the days of Rosicrucian predominance:—

Question. What is the purpose of the order of the true Free-masons?

Answer. Its main purpose is the same as that of Christianity.

Question. What should be the main practice of a true Free-mason?

Answer. To follow Jesus Christ.

The Russian Rosicrucians inherited some of the old theories and dreams of Yelaguin's time. They followed the Eastern doctrine of creation through emanations from God's essence, which emanations, purely spiritual at first, gradually became more material and thus formed different circles of life, beginning from the purest angels and ending in minerals. An intercommunication between different circles was deemed possible, and invocations of spirits were tried. 'The makers of philosophic gold' also existed among the adherents of the Russian Rosicrucianism.

Notwithstanding these by-ways and aberrations, the Masonry of those days led by the Rosicrucians, continued to play an important and beneficial rôle, increasing both in numbers and authority.²

¹ See Lopuhin's *Searcher for Wisdom or Knight Spiritual*.

² Andreevsky's *Encyclopædia*, 36A, 511.

The year 1783 was the culminating period of Masonic activity, both as regards the inner and exterior life of the Order. In a book of travel¹ there is an interesting reference to the Russian Freemasonry of the period under review: "The Society [Freemasonry] in Russia rose to a fullness of splendour, only attained in England and Sweden. There was a building erected entirely according to Masonic views, the existence of the Lodges was generally known, institutions in their name were everywhere established: indeed, one brother was buried with Masonic honours. When King Gustavus III. of Sweden was present, something very nearly resembling public festivals was arranged, which the King and several of his suite attended. That Katherine did not distrust this society is apparent from all this occurring in her immediate neighbourhood without her seeming to take any particular notice of it."

The "Friendly Learned Society" had already three printing establishments: two of them were printing books on general matters of instruction, while the third was dedicated to Rosicrucian literature. A number of magazines and papers were edited by the Masons. Some very efficient schools and hospitals belonged to Masonic organisations. Medicines were distributed gratis among the poor. Every charitable help was provided, not only for the Masons themselves, but also for all the poor and suffering population.

But in 1784 the great light and pillar of Rosicrucian Masonry, Schwarz, died. To direct Masonic business henceforth a Board was constituted. At first it consisted of Tatishcheff, Novikov and Prince N. N. Troubetskoy. Besides this Board two Grand Wardens were elected: Lopuhin, whose writings have been quoted, and a certain Baron Schroeder, previously member of the Berlin Lodge 'of the three Globes.'² Baron Schroeder gradually began to play an important rôle in the direction of Masonic affairs, and in spite of his hardly commendable personality practically obtained the position which had been held by Schwarz. He probably achieved it through intrigue and skilful play on the credulity of some of his fellow members. Lopuhin, describing this event, says with indignation: "An emigrant and vagabond, quite recently unknown to anybody in Moscow, became both the Grand Warden and the leader of the Rosicrucian Order."

Still, Rosicrucianism continued to develop and spread even in the provinces. It penetrated remote districts—Orel, Mogilev, Vologda, Simbirsk, etc. "The Friendly Society" formed "The Printing Company," which quickly edited a variety of generally instructive books and also some Masonic works. The well-known patriot-historian Karamsin joined Masonry in 1785. His example was followed by some of the most prominent Russian intellectuals and aristocrats.³

But Katherine the Great viewed with suspicion this increase in Masonic power. At first she contented herself with writing satirical comedies directed against Freemasonry. In these comedies Freemasons were represented as charlatans and deceivers, who, like Count Cagliostro, promised their victims philosophic gold, the elixir of life and contact with the world of spirits.⁴ At last Katherine decided to stop further development of the Order in Russia.

It seems strange at first sight that an Order, teaching and practising loyalty to the Sovereign, morality and belief in God,⁵ should be molested at all. But various reasons combined to make the Empress an enemy of Masonry:—

1. As was well-known, Peter the Third and his Court party were very favourably disposed towards Freemasonry; Katherine was somewhat hostile to any favourites of the late Emperor (whom she had so skilfully removed from the throne), and possibly could not forget the rôle Masons played during his short reign;

2. since the estrangement between the Grand Lodge of England and Russian Freemasonry, Russian Masons had become associated and partly subject

¹ *Fluechtige Bemerkungen auf einer Reise nach Petersburg ueber Moscow, etc., in Jahre 1805*, von Georg Reinbock, Wuerttemberg.

² Andreevsky's *Encyclopadia*, 36A. 511.

³ *ib.*, 36A, 512.

⁴ See *Dramatic Works of Katherine the Great*. Also Bogolubov, 355-364.

⁵ *Russkaia Starina*, 1877, vol. xviii., 461.

to German Masonry, and at that time Frederick the Great, an arch-enemy of Katherine the Great, was the leading spirit of Prussian Masonic Lodges¹;

3. Russian Masons were good orthodox Christians, but opposed the Jesuits, who, it is believed, in those days exercised a certain influence on the mind of the Empress²;

4. although an autocratic ruler herself, the Empress did not despise the liberal French philosophers, whose opinions the Russian Masons were fighting in every possible way.³

Thus it happened that after the breach from the Grand Lodge of England, Russian Freemasonry involuntarily associated itself with the personal enemies of Katherine, both in Russia and abroad, besides professing views which were little sympathetic to the Empress.⁴

A raid was made on Novikov's bookshop, and a large quantity of books were seized. The books were given to the highest dignitary of the Russian Church, Metropolitan Platon, for his examination and report. Platon found all the writings entirely faithful to the doctrines of the orthodox (Greeko-Catholic) Church,⁵ but, in spite of his favourable report, the books were not released (altogether 461 works). In 1786 schools and hospitals were taken away from Masonic control; a strong reprimand was made to all Freemasons, and, notwithstanding Platon's contrary opinion, Masonic books were declared more dangerous than the books of the French 'Encyclopædists.' Baron Schroeder, whose personal qualities were apparently more of a nuisance than advantage to the Masonic movement in its days of calamity,⁶ left Russia.

In 1787 a terrible famine, somewhat similar to the one experienced by Russia in 1921-22, visited that unfortunate country not yet recovered from a long warfare and sweeping internal reforms. It was the privilege of the Russian Freemasons to organise the most effectual help to the stricken population. Novikov formed a society for this purpose and achieved a great work fighting the national disaster. At the same time a rapprochement began between the Masons and the Grand Duke Paul,⁷ who was an open enemy of the Empress, but who happened to be interested in Masonry, and rumours were spread that through charity and generosity Freemasonry was trying to acquire popularity among the masses to be used possibly for political purposes.⁸

¹ Bogolubov, 401.

² Bogolubov, 314.

³ Bogolubov, 353-354.

⁴ Besides all that, there might have been a suspicion in Katherine's mind that Masonic organisations in Russia attained too great a power and social influence to be tolerated in an absolute monarchy. (See Milukov's *Sketches*, vol. iii., 367; also Bogolubov, 362). It is also probable that orthodox Freemasons were often mixed up in Katherine's mind with the dangerous sect of 'Illuminati,' and she suspected that among Russian Masons the enemies of monarchical regime might be secretly present (Bogolubov, 378); the French Revolution seemed to some of Katherine's correspondents abroad a result of activities of similar secret organisations (Bogolubov, 368-369). Such suspicions could easily be made use of by Katherine's frivolous courtiers to whom strict lives and philanthropic works of Russian Masons were a thorn in the eye.

⁵ Andreevsky's *Encyclopædia*, 36A, 512. Bogolubov, 389.

⁶ Bogolubov, 456.

⁷ Andreevsky's *Encyclopædia*, 36A, 512. Bogolubov, 398.

⁸ Bogolubov, 397-398. In 1789 Russian Masonry was organised by Moscow leaders in the following manner:—

I. Grand Provincial Lodge.

Grand Master—Prince Iurg Vladimir Dolgorouky, 1740-1830; one of the most renowned and bravest Generals of Catherine's time.

Deputy G.M.—Prince Nicolai Nikitich Troubetzkoy.

Senior Warden—Prince Nicolai Ivanovich Odoevsky.

Junior Warden—Prince Vassily Vassilievich Dolgorouky.

Secretary—Alexei Jakovlevich Klein.

Orator—Michael Matveevich Heraskov.

Treasurer—Alexei Nicolaevich Schepotiev.

Director of Ceremonies—Boris Alexandr. Zagriazsky.

First Almoner—Prince Nicolai Ivanovich Troubetzkoy.

Second Almoner—Prince Grigory Alexeevich Scherbatov.

Grand Tyler—Nicolai Semenovich Laptev.

(Continuation of note on next page.)

General Prosorovsky, the new General Governor of Moscow, undertook to suppress entirely all Masonic activities. In 1791 "The Printing Company" was dissolved. In 1792 Novikov was arrested and thrown into Schlisselburg Fortress. The rigour of this action could only be explained by his near association with the Grand Duke Paul.¹ As regards other Freemasons, there really being nothing criminal or illegal found in the whole Order,² the sentences were very mild. Some, as Troubetskoy and Turgenev, were exiled to their far estates, others were altogether pardoned.³ Lopuhin was allowed to stay in Moscow. Thus in 1794 Russian Freemasonry officially ceased its existence. Yet unofficially, although weakened, it must have continued; otherwise it would be hardly possible to explain its subsequent quick revival.⁴

With the death of the old Empress, the position of the Russian Masons changed. Paul I., himself said to be an initiate,⁵ not only abolished all sentences passed on Masons, but rewarded, protected and even consulted some of the prominent members regarding State affairs, although formally Masonry was prohibited.⁶ This last circumstance is probably explained by a certain rivalry which existed between Masonic Templar degrees and the Maltese Knights, whose Grand Master Paul I. was. However, Freemasonry seemingly began to increase again.⁷

Under Alexander I. the Masonic movement gained further strength.⁸ A tradition exists that the Emperor himself became a Mason.⁹ Many Masonic Lodges bore Alexander's name; for instance, the Lodge of "Alexander of the Crowned Pelican."¹⁰ At first Lopuhin, jointly with Kovalkov and Nevsorov, who both left valuable Masonic works, took an active part in the movement. In spite of the confirmation of the decree prohibiting all secret societies in Russia, a number of Lodges appeared.

In 1810 Masonic Lodges were officially allowed and recognised. This gave an additional impetus to the Order, not only in both capitals, but also in the

(Continuation of note from previous page.)

II. Board of Theoretical Brethren.

Grand Master—Prince Iurg Vlad. Dolgorouky.
Deputy G.M.—Prince Vassily Vassilievich Dolgorouky.
Senior Warden—Prince Nicolai Nicitich Troubetzkoy.
Junior Warden—Prince Nicolai Ivanovich Odoevsky.
Secretary—Alexey Nicolaevich Schepotiev.
Orator—Nicolai Ivanovich Novikov.
Director of Ceremonies—Ossip Alexeev. Posdeef.

III. Grand Provincial Chapter.

President—Prince Iurg Vlad. Dolgorouki.

Members—Prince V. V. Dolgorouky, Prince N. N. Troubetzkoy, M. M. Heraskov, Prince N. I. Troubetzkoy, N. I. Novikov, Prince N. I. Odoevsky, A. N. Schepotiev, Prince G. A. Scherbatov, Prince Ivan Petrovich Gagarin, and O. A. Posdeev.

The whole of this organisation was directed by members of the Rosy Cross Order. See Longinov, *Novikov and Moscow Martinists*, 291-292. Also Barskov's *Correspondence of Moscow Masons of the 18th century*, 270.

¹ The Grand-Duke Paul is said to have belonged to Novikov's Society, the Rosicrucian Order. The *Russkaia Starina* states this in unequivocal terms: "The Grand-Duke Paul Petrovich belonged to Novikov's Society. When this nobleman-bookseller was arrested and brought with all his papers to Petersburg, a committee was formed to make an inquiry into his case. Prince Gregory Alexeevich Dolgorouky, a civil servant of small rank, was appointed one of the clerks of the committee; he either belonged to Novikov's Society or in any case shared his views and loved the Grand-Duke. When looking through Novikov's papers, Prince Dolgorouky found a list of members of Novikov's Society; there was a page on which the Grand-Duke himself had signed his name: Dolgorouki took the book aside, tore out the incriminating page, chewed and swallowed it." *Russkaia Starina*, 1874, 11, 157-158.

² Bogolubov, 393 and 452.

³ Bogolubov, 444.

⁴ *Russkaia Starina*, 1907, October, 83.

⁵ Bogolubov, 398. Puipin, 513.

⁶ *Russkaia Starina*, 1877, vol. xviii., 462. Bogolubov, 460.

⁷ Dr. Ernest Friedrichs *Freemasonry in Russia & Poland*, 48.

⁸ *Russkaia Starina*, 1907, October, 83.

⁹ Thory's *Acta Lat.*, i., 218. The date of the Emperor's initiation is supposed to be 1803: there is evidence that he was member of a Warsaw Lodge. See *Russkaia Starina*, 1877, vol. xviii., 462, and 1907, March, 545.

¹⁰ Gould iii., 219. *Russkaia Starina*, vol. xviii., 462.

provinces. Even far-away places like Tomsk, in Siberia, and Theodosia, in Crimea, had their respective Lodges. Many military Lodges were formed during the Napoleonic wars. The most prominent men of the period were among the Masons. Michael Speransky, one of the ablest Russian legislators¹; Benkerdorf, the Emperor's personal friend; Rasumovsky, Balashov, both cabinet-ministers; Prince Lobanov; Prince Alexander Ipsilanti; Prince Hohenlohe, etc.²

In 1810³ a Grand Directoral Lodge 'Wladimir' was founded.⁴ It consisted both of the holders of the 'superior' Masonic degrees and of the representatives of the 'three degrees' Lodges. The divergent and often irreconcilable views of the members led to its dissolution.⁵ In 1815 it split into two Grand Lodges: 'Astrea,' and the Swedish 'Provincial Grand Lodge of Russia.'⁶

The Grand Lodge 'Astrea' was formed in August, 1815, and, "confining its attention exclusively to the Craft, agreed to leave every Lodge free to adopt such degrees beyond the Master as it might prefer." Count Mussin-Pushkin-Bruce was elected Grand Master.⁷

The character of Russian Freemasonry under the Grand Lodge 'Astrea' is well shown in a book possessed by the Grand Lodge Library in London. This book is entitled: "Tableau General de la Grande loge Astrea à l' O. de St. Petersbourg et des 23 loges de sa dépendance." Then follows the seal of the Grand Lodge Astrea, representing a woman in Greek garments with her left arm reposing on a column; her right arm is outstretched; in her left hand she holds a square, in her right a compass; both hands pointing downwards. A circle of three cords interlaced at equal distances by 16 knots surrounds this figure. The inscription inside is "Sig. Astraeae Magn: Latomorum Petropolitan Societ," and under the feet of the figure "D.XXX. Aug. MDCCC X V." The date of the publication of the book is given on the first page: "Pour l' an maçonnique

18

58 19," i.e., for the year 1818/19.

The book begins with an introduction, printed both in French and German. It reads as follows:—

"The Grand Lodge Astrea holds yearly *four* quarterly meetings for administrative purposes during the first days of January, April, July and October, —*one* meeting for the election of its Dignatories and Officers towards the 20th of June and *four* solemn assemblies, 1) for the anniversary of its foundation August 30th, 2) for the festival of St. John the Baptist, Patron of the Order, 24th June, 3) and 4) to celebrate the birth-day of the Sovereign and of his ascension to the throne, March 12th and December 12th respectively.

During the administrative meeting both *consulting* and *voting* power belongs to: Grand Master—*one* voice; and each Lodge of the Union—*one* voice; other Grand Officers and Honorary Grand Officers, as well as the representatives of the Grand Chapter General, have only consulting power.

According to its Fundamental Constitutions, the Grand Lodge Astrea directs only the symbolic degrees; consequently it could describe in its table as not more than Masters those of the R.W. brethren of its Union, who possess high ranks or degrees of the high Masonic sciences. Everything regarding high ranks or degrees of the high sciences is in the last place the concern of the Grand Chapter General of the Recognised Rites, the natural President of which is the Grand Master of the Grand Lodge."

Then follow a few remarks concerning the spelling and erasing of the names of the members, of little interest for us, and "the profane address" of the Grand

¹ An interesting letter from I. Lopuhin to M.M. Speransky has been printed in the *Russkaia Starina*, 1877, xx., 663.

² Dr. Ernest Friedrichs *Freemasonry in Russia & Poland*, 50, 51.

³ Puipin, 525. *Russkaia Starina*, 1877, xvii., 467-468.

⁴ Its first Grand Master was State Counsellor Boeber; Count Shuvalov was chosen after Boeber but declined the honour, and eventually Count Mussin-Pushkin-Bruce became the Grand Master. *Russkaia Starina*, 1877, xviii., 462-463. It was established with the Emperor's full knowledge and assent. (469.)

⁵ *Russkaia Starina*, 1907, March, 303.

⁶ *Russkaia Starina*, xviii., 463 (1877).

⁷ Gould iii., 219.

Lodge and the Grand Chapter General: "Care of Mr. Charles Weyher, librarian in St. Petersburg."

It is clear from these introductory remarks that in 1819 the Grand Lodge continued to rule only over the three Masonic degrees, but seemed to work in full harmony with the Grand Chapter uniting other 'recognised' rites.

After the introduction the list of the members of the Grand Lodge is given. They consisted of:—

- (a) 10 active grand officers;
 - (1) Grand Master,
 - (2) Deputy Grand Master,
 - (3) Grand Senior Warden,
 - (4) Grand Junior Warden,
 - (5) Grand Secretary,
 - (6) Grand-Orator,
 - (7) Grand-Treasurer,
 - (8) Grand Master of Ceremonies,
 - (9) Grand-Almoner,
 - (10) Grand Secretary for Correspondence;
- (b) 30 Honorary Grand Officers;
- (c) representatives of 22 Lodges

(Lodge No. 23, situated in Siberia was not represented, probably on account of the distance)—together 52 members;

- (d) two reciprocal representatives of the Grand Lodge Astrea and the Grand Chapter General;
- (e) one honorary member—Count Stanislas Koska-Potocki ("Minister of Public Instruction and Cults of the Kingdom of Poland and Knight of many Orders, Grand Master of the Grand Orient of Poland").

Thus there were 95 members of the Grand Lodge.

The perusal of their names is very instructive.

At the head of the list is Basil Count Moussin-Poushkin-Bruce, "Private Counsellor and Knight of several orders," whose Masonic titles are fully described: "Grand Master of the Grand Lodge Astrea and as such President of the Grand Chapter-General of the Rites, *the higher grades* of which deviate from the rites followed by the Lodges of St. John under the direction of the Grand Lodge Astrea; Past Grand Master of the ancient Directorial Grand Lodge Wladimir in the East of St. Petersburg; Past Deputy-Master of the venerable Lodge of the United Friends; active member of the venerable Lodge of the Russian Eagle; honorary member of the very venerable Grand Lodge York of Friendship in the East of Berlin; of the venerable Lodge of the Northern Shield in the East of Warsaw; and of the venerable Lodges Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 15 and 20 of the Union of the Grand Lodge Astrea."

The next Grand Officer named is the Deputy Grand Master Alexander Prince Lobanoff of Rostoff, "Colonel, Aide-de-Camp to His Majesty the Emperor, Knight."

Then follow purely German names, with a few Polish and still fewer Russian names. Among the honorary Grand Officers only two names are of some interest: Jean Jackes de Boeber, "Actual Counsellor of State, Knight of several Orders, corresponding member of the Imperial Academy of Sciences and other learned societies, founder and Past Grand Master of the ancient Directorial Lodge Wladimir," and Theodore Count Tolstoy, "Captain lieutenant of the Fleet and member of the Academy of Arts." I shall mention a few other prominent Russian names when analysing each of the Lodges composing the Union.

What is striking in the composition of Astrea is the predominant German character, and this impression is intensified by the table of the subordinate Lodges:—

No. 1. "The Venerable Lodge Peter of the Truth, in the East of St. Petersburg. Working according to the Old-English System and in the German language. Established on the 12th May, 1819."

It consisted of 130 active members; 122 country members, spread practically all over Russia. Most of these members bore German names, some belonging to the nobility of the Baltic provinces, such, for instance, as the well-known name of Charles Baron d'Ungern Sternberg.

No. 2. "The Venerable Lodge of Palestine in the East of St. Petersburg. Follows the Rite rectified by the Congress of Wilhelmsbad and works in French.¹ Established the 4th March, 1810."

It consisted of 50 active members; 18 country members; 13 honorary members. Practically all the names of the members are foreign, either of German or of Latin origin.

No. 3. "The Venerable Lodge Isis in the East of Reval. Works according to the Old-English System and in German. Established the 12th October, 1773."

It consisted of 65 active members; 20 country members; 7 honorary members. Practically all members bore German names.

No. 4. "The Venerable Lodge Neptune of Hope in the East of Cronstadt. Works according to the Old-English System and in German. Day of the establishment of the old Lodge Neptune the 12th January, 1781. Day of its renewal under the name of Neptune of Hope—21st October, 1813."

It consisted of 25 active members; 3 country members; 12 Honorary members. Practically all German names.

No. 5. "The Venerable Lodge of Michael The Elect, in the East of St. Petersburg. Works according to the ancient English System in Russian. Established—18th September, 1815."

Active members—50; country members—49; honorary members—8.

All names exclusively Russian; most members—Government officials, military officers and also merchants. To this Lodge belonged some prominent Russians, such as Count Vladimir Petrovich Tolstoy and Count Petr. Andreich Tolstoy. The country members were noted as residing in Warsaw, Orel, Kaluga, Kherson district, Sarska parish, Moscow, Ufa, Pskov district, Orenburg, Mitava, Kolpino, Yaroslav district, Tomsk, Peterhof, Derpt, Voskresensk, Kursk district, Tambov, Simbirsk, Small Russia (evidently dispersed over the whole of Russia).

The master of the Lodge was Theodore Count Tolstoy; deputy master—Nicolas de Gretschev (a name well known in the history of Russian literature); senior warden—Theodore Glinka, "colonel of the guard regiment Jsmaylov, aide-de-camp to the Chief of the Staff of the Imperial Guard and knight of several orders."

No. 6. "The Venerable Lodge Alexander of the Crowned Pelican in the East of St. Petersburg. Works according to the English system, followed in Russia under the Grand Master the very Worshipful Brother Yelaguin, and in German. Established 11th October, 1805."

Active members—126; country members—19.

The Lodge consisted chiefly of German merchants, but among the honorary members appears Gregor Count Orlov, "Secret Counsellor and Knight."

No. 7. "The Venerable Lodge Jordan in the East of Theodosia (in Crimea).

Works according to the Swedish Rite, in French and in Russian.

Established 16th May, 1812."

Active members—26; country members—25; honorary members—9.

Among the honorary members is mentioned Louis Alexd. Count Langeron, "General in Chief, military Governor of Crimea, Knight of all Russian orders."

¹ After 1813 part of the work of this Lodge was done in Russian, *Russkaia Starina*, 1907, October, 87.

No. 8. "The Venerable Lodge of the United Friends in the East of St. Petersburg. Follows the Swedish Rite and works in French. Established 10th June, 1802."

Active members—85; country members—67; honorary members—47.

The names given are Russian, French, Polish and German.

The following names, well-known in Russia, are mentioned; two princes Golitzin; Alexander Duc de Wirtemberg, "General in Chief, military governor of the White Russia"; Vladislav Count Branicki, "General, Major and Knight"; Alexander Count Ostermann-Tolstoy, "Lieutenant General & Knight"; Mich. Radzianko, "Captain of the Grand Hussars"; Nicolas Count Goudovitch, "Colonel of Infantry"; Alexd. Griboyedow [one of the most famous Russian Poets], "Officer of Hussars"; Alexander Balashew, "Lieutenant General, Aide-de-Camp General, Minister of the Police etc."; Alexander Narishkin, "Grand-Chamberlain & Knight"; Prince of Hohenlohe, "General Major & Knight"; Michael Count Wielhorski, "Chamberlain (Grand Master of the Very Worshipful Grand Provincial Lodge in the East of St. Petersburg)"; Paul Lanskoy, "Major General & Knight"; Dmitri Count Zoubow, "Chamberlain"; Michael Prince Gagarin; Adam Count Rzervouski, "Senator & Knight."

No. 9. "The Venerable Lodge of the Flaming Star in the East of St. Petersburg. Works according to the Swedish System in German. Established 30th July, 1815."

Active members—50; country members—25; honorary members—11.

German names; members of every standing.

No. 10. "The Venerable Military Lodge of St. George the Victorious, now in the East of Maubeuge, at the staff of the Russian Army Corps in France. Works according to the ancient English System in Russian. Established 12th March, 1817."

Active members—38; honorary members—11.

All the names given are mostly Russian; standing—military.

No. 11. "The Venerable Lodge of the Dispersed Darkness in the East of Zitomir. Works according to the Rite of the Grand Orient of Poland in Polish and French. Established 31st May, 1787."

Active members—40; honorary members—6.

Mostly Polish names. Master of the Lodge—George Alex. Count Sievers, "chief of the section of the Ministry of Instruction & Cults, knight."

No. 12. "The Venerable Lodge of the Three Axes in the East of Reval. Works according to the Swedish System, followed by the previous Directorial Lodge Wladimir of Order under the Grand Master, R.W. Brother J. J. v. Boeber, in German. Established 9th November, 1778."

Active members—19; country members—5; honorary members—10.

German names of every standing.

No. 13. "The Venerable Lodge Alexander of the Triple Blessing in the East of Moscow. Works according to the System of the Convent of Wilhelmsbad, in German. Established 30th August, 1817."

Active members—46; country members—7; honorary members—11.

German names of every standing.

No. 14. "The Venerable Lodge of the Three Crowned Swords in the East of Mitava. Works according to the Swedish System, in German. Established in 1775."

For the time dormant. Honorary members—34.

Names belonging to German nobility (Baron von Medem, Ferd. Baron v. Korff, "Knight of Order of St. John," etc.).

No. 15. "The Venerable Lodge of the Key of Virtue in the East of Simbirsk. Works according to the ancient Swedish System, in Russian and French. Established 12th March, 1818."

Active members—23; honorary members—15.

All bear Russian names; military officers and civil servants. Prince Mich. Pet. Barataev, Marshal of the Nobility of the province of Simbirsk, is mentioned as member.

No. 16. "The Venerable Lodge of the Russian Eagle in the East of St. Petersburg. Follows the Swedish Rite and works in Russian. Established 12th March, 1818."

Active members—4; honorary members—6.

The master of the Lodge was Jean Prince Gagarin, "Private Counsellor, Horse-Marshal to His Majesty the Emperor," & deputy-master—Paul Prince Gagarin, "Major General & Knight."

No. 17. "The Venerable Lodge of the United Slavs in the East of Kiev. Follows the Rite of the Grand Orient of Poland and works in Russian and in French. Established 12th March, 1818."

Active members—12; honorary members—2.

Names—Polish and Russian. Among Russian names—Alexd. Prince Troubetzkoy, "Colonel," & Pierre Prince Troubetzkoy, "Captain of the Guards & Knight."

No. 18. "The Venerable Lodge of the Love of Truth in the East of Poltava. Working according to the ancient English System in Russian. Established 30th April, 1818."

Active members—21; country members—2.

Names mostly belonging to Russian nobility.

No. 19. "The Venerable Lodge of the Friends of the North in the East of St. Petersburg. Follows the Swedish Rite and works in French. Established 18th May, 1817."

Active members—20; country members—21; honorary members—6.

Mostly Russian names.

Prominent members: Nic. Prince Ipsilanty; Count Schouwalov, "Lieutenant General, Aide-de-Camp General, Knight"; Alexis Prince Schakhowskoi; Serge Count Rostoptschin; Eustache Prince Sapiecha; Xavier Count Grabowski; Stanislas Count Potozki.

No. 20. "The Venerable Lodge of the White Eagle in the East of St. Petersburg. Follows the Rite of the Grand Orient of Poland and works in Polish. Established 24th June, 1818."

Active members—22; honorary members—11.

Practically all Polish names, some of a very high standing.

No. 21. "The Venerable Lodge of the Gold Ring in the East of Bialystok. Works according to the system of the Grand Land Lodge of Germany in Polish and in German. The day of the re-establishment 27th July, 1818."

Active members—9.

Polish names.

No. 22. "The Venerable Lodge Alexander of the Bee in the East of Yambourg, near Narwa. Works according to the English System followed in Russia under the Grand Mastership of the R.W. Bro. Yelaguin, in German. Established 27th July, 1818."

Active members—12.

German names.

No. 23. "The Venerable Lodge of the Eastern Star in the East of Tomsk, in Siberia. Works according to the ancient English System in Russian. Established 30th August, 1818."

Active members—10.

Practically all members were Russian civil servants.

The table of Astrea for the year 1819/1820, nearly the eve of the dissolution of Russian Freemasonry, shows the Grand Lodge Astrea ruling over 24 Lodges:—

7	working	Hamburg modification of the English ceremonial,
2	„	Zinnendorf's rite,
6	„	rectified Strict Observance rite,
8	„	Swedish rite,
1	„	Fessler's modified English rite. ¹

Alexander Narishkin, "Grand Chamberlain, Chancellor of all Russian Orders and Knight of several Orders," was then the Grand Master. The rest of the members of the Grand Lodge consisted chiefly of German names, including also a few Polish.

The following alterations took place:—

No. 8	became dormant,
No. 10	„ „
No. 14	adjourned its work for an indefinite period,
No. 18	became dormant,
No. 19	became dormant;

and there appeared a new Lodge:

No. 24 "Osiris of the Flaming Star of Gold, in the East of Kamenez in Podolia," consisting of foreign names.

Besides, there existed Chapters which practised higher degrees, many of them introduced from France, and secret Rosicrucian Lodges.

It is instructive to note that the purposes of Russian Masonry under Alexander I. were defined in the "Statutes of the new Grand Lodge Astrea" in these words: "to raise the happiness of humanity through a propagation of morality, virtue, religion, loyalty to the Sovereign and strict obedience to the laws of the Realm."²

Thus, the essence of Freemasonry in Russia, in spite of many changes of form and so many vicissitudes, was still the same as in Yelaguin's time.³ But it had obviously lost its national character, and, although some of the most prominent Russian names⁴ still figured amongst its members, the dominating influence undoubtedly belonged to the German brethren. With the loss of national character⁵ and division into so many rites,⁶ Russian Freemasonry, as it existed under Alexander the Great in the days near to its dissolution, certainly could not play the same vital rôle in Russian life as before.⁷ It was obviously doomed to fall to pieces under the breeze of the first storm, and so it did, as we shall presently see, actually with the consent and blessing of one of its own rulers.

¹ Gould iii., 219.

² Dr. Ernest Friedrichs, 50-51. Similar sentiments were expressed in a Masonic circular dated 1816 and addressed to all rulers of the Craft in Russia. *Russkaia Starina*, 1867, March, 304-306. See also Bogolubov, 442.

³ Bogolubov, 252.

⁴ Even the name of the heir-apparent to the Russian Throne. *Russkaia Starina*, 1907, June 659.

⁵ Admittance into Lodges of doubtful elements. See Koshelevo's reports. *Russkaia Starina*, xviii., 464-479, 641-650.

⁶ In fact, every Lodge belonging to the Union headed by "Astrea" was free to practice any rite chosen by members of the Lodge. *Russkaia Starina*, xviii., 471.

⁷ The old leader of Russian Freemasonry—Novikov—was far from satisfied with the changed aspect which the restored order presented. Bogolubov, 470.

Freemasonry increased among the Polish aristocracy, and many well-known members of the Roman Catholic Church joined its ranks, for instance, Bishop Pusina,¹ but the Jesuits still remained bitter foes of Masonry.²

In the meantime the Emperor Alexander changed his views. Metternich's influence and perhaps the work of the Jesuits in a way accounted for this change; also it cannot be denied that secret revolutionary societies which appeared in those days (the "Carbonari" in Italy, "Constitutionals" in Spain and Portugal, "Union of Social Welfare" in Russia) of a necessity made the Government look with suspicion on all secret societies,³ however innocent and loyal. On the 6th August, 1822, a decree was published prohibiting all secret societies, Freemasonry included. This inclusion of Russian Freemasonry of those days might perhaps have been avoided, had not the then ruling Deputy Grand Master Kushelev himself addressed a paper to that effect to the Emperor.⁴ This decree was evidently so loyally carried out by the Russian Masons that very soon Count Kochubey, Home Secretary, received report of the closing of all Masonic Lodges.⁵

For some time Freemasonry still existed in Russia, mostly in provinces, furthering there the enlightenment and ennoblement of the society. But a new severe decree concerning all secret societies, issued by Nicholas I. in 1826, and strong suspicions entertained by the Government in respect to all secret meetings, gradually brought about its total abolition.⁶ Thereafter only a few isolated Masons might have been found among the vast population of the great Empire.

Suspensions in respect to the secrecy of Masonic proceedings, originally fostered by the Government regarding all secret societies, but lately endorsed even by the Orthodox Church, gradually permeated Russian society: the political aspect, which some of the Masonic organisations took on the Continent, especially in the Latin countries, although censored and disavowed by the mother and leader of Freemasonry, the Grand Lodge of England, could only deepen these suspicions. Thus Freemasonry was regarded in Russia in the last years of the old Russian regime as a nest of atheistic revolutionaries or a formidable centre of Jewish organisations, designing against Christianity, ready to overthrow any lawful government and foster any revolt⁷—incredible as it seems to anyone acquainted with the peaceful and charitable aspirations of the Order. Only during the war and especially after the Bolsheviks' revolution, when there were so many opportunities for a number of Russians abroad to come into contact

¹ Dr. Ernest Friedrichs *Freemasonry in Russia & Poland*, 74. About the general increase of Freemasonry in Poland see *Russkaia Starina*, 1907, March, 543.

² According to a table compiled by the Deputy Grand Master Kushelev, in 1821, the Grand Lodge Astrea ruled over 24 Lodges, of which 19, having a total of 1,404 members, were actually working. Its Grand Master was Count Adam Rjevussky (a name well known amongst the Polish aristocracy), "Senator and Knight of many Orders"; its Deputy Grand Master, Egor Kushelev (of whom more anon), "General-Lieutenant and Senator"; "First Grand Warden and an honorary member of many Russian and foreign Lodges." Friedrich Schioler (!), General-Lieutenant, the Minister Extraordinary and Plenipotentiary of His Majesty the King of Prussia and Knight of many Orders. *Russkaia Starina*, 1877, xviii., 661-664.

³ *Russkaia Starina*, 1877, xviii., 655.

⁴ Findel, 321; Gould iii., 219. Egor Andreevich Kushelev (1763-1826), a Lieutenant-General and Senator, became ruler of the Grand Lodge Astrea in 1820. He held extreme conservative views, both in politics and in Masonry, and also considered, perhaps not without justification, the state of the Russian Freemasonry of his day and the role it played far from satisfactory. *Russkaia Starina*, 1877, vol. xviii., 463.

⁵ Dr. Ernest Friedrichs *Freemasonry in Russia & Poland*, 54. Count Mussin-Pushkin-Bruce was the last Grand Master of "Astrea" and State Counsellor S. S. Lanskovy, of the Swedish Provincial Lodge. *Russkaia Starina*, 1877, xviii., 651-652. On the eve of the official dissolution of the Grand Lodge "Astrea" a provincial Masonic Lodge, which had for some time existed in Kishinev, joined its Union under No. 25. This Lodge presents a special interest on account of one of its members being the greatest Russian poet A. S. Pushkin. *Russkaia Starina*, 1907, March, 642. See also Puipin, 532.

⁶ There are documents proving that secret Masonic gatherings continued till 1830. *Russkaia Starina*, 1907, November, 350.

⁷ For an early example of such opinions see *Russkaia Starina*, 1877, xviii., 653, and 1907, May, 415.

with the orthodox Masons and study their work, these prejudices began to undergo a gradual change.

Yet there is ground to believe that Masonic adepts have existed in Russia till our days¹ and perhaps have expected a favourable moment for the revival of the society which once took such deep roots amongst the builders of a new and prosperous Russia after a period of wars and internal troubles, until the Bolsheviks stifled all activities of their 'bourgeois' subjects and crushed all hopes of a speedy recovery of Russia.²

BIBLIOGRAPHY OF THE PRINCIPAL RUSSIAN WORKS.

<i>Andreevsky</i>	"Encyclopædia," Vol. 36A, Freemasonry. (Available in the British Museum).
<i>Eshevsky</i>	"Moscow Masons."
<i>Katherine the Great</i>	Works directed against Freemasonry. (Available in the British Museum).
<i>Kovalkov</i>	Complete works.
<i>Lopuhin</i>	"Searcher for Wisdom or Knight Spiritual." (Available in the British Museum). ³ "Of the Interior Church." (Available in the British Museum in English translation). "Moral Catechism of the true Free-masons." (Available in the British Museum). "Memoirs Concerning Certain Circumstances of Life and Service." And his other works.
<i>Nevsrov</i>	Complete works.
<i>Pekarsky</i>	"Russian Masonry in the 18th Century."
<i>Puipin</i>	"Russian Masonry in the 18th Century and in the First Quarter of the 19th Century." (Available in the British Museum). "Studies of Social Movements under Alexander I." (Available in the British Museum). "Materials for the History of the Russian Lodges."
<i>Semeka</i>	"Russian Rosicrucians." "Russian Masonry in the 18th Century."
<i>Yelaguin</i>	Complete works.

¹ Puipin, 480. Melgunov and Sidorov. *Masonry in its past and present*, ii., 72.

² The resolution passed during the 4th Congress of the 'Communist International,' which took place in Moscow in 1922, well characterises the attitude of the Bolsheviks towards Freemasonry. This resolution requires all Communists belonging to the fraternity to sever this connection without delay or to leave the Communist party; no Communist, who has belonged to any Masonic organisation, can be appointed to important posts in the party during two years after such severance of relationship with Freemasonry. Yet there is ground to believe that attempts by some unrecognised Masonic and conjugal organisations have been made to penetrate into Russia even under the Bolshevik regime.

³ An English translation of this work (by the writer of this essay) is available.

- Russkaia Starina*
(History of Russia). 1870, vol. i., p. 150, etc. Initiation into a Masonic Lodge in 1815.
1870, vol. ii., p. 197, etc. I. P. Elaguin.
1875, vol. xii., p. 50, etc. Cagliostro, his life and sojourn in Russia.
1877, vol. xviii., p. 455-464, 641-661. Abolition of Freemasonry in Russia.
1877, vol. xx., p. 663. Lopuhin's letter to Speransky.
1907, February, 344-346. Materials for the history of Russian Freemasonry.
1907, March, 559-549. Materials for the history of Freemasonry in Russia.
1907, March, p. 642. The 25th Lodge of the Union "Astrea."
1907, April, 209-224. Materials for the history of Freemasonry in Russia.
1907, May, 409-430. Materials for the history of Freemasonry in Russia.
1907, May, 303-306. A page about old Russian Freemasonry.
1907, May, 270. Concerning the abolition of Freemasonry in Russia.
1907, June, 659-670. Materials for the history of Freemasonry in the old Russian army.
1907, July, 197-216. Materials for the history of Freemasonry in the old Russian army.
1907, August, 405-432. Materials for the history of Freemasonry in the old Russian army.
1907, September, 643-653. Materials for the history of Freemasonry in the old Russian army.
1907, October, 83-94. History of the Masonic Lodge "Palestine."
1907, November, 349-359. Rituals of the Russian Freemasonry (by T. Sokolovskaia).
1907, December, 707-718. Rituals of the Russian Freemasonry (by T. Sokolovskaia).
- B. Bogolubov.* I. N. Novikov and his time.
Barskov. Correspondence of Moscow Masons of the 18th century (edited by the Russian Imperial Academy, 1915).
- Longinov, M. N.* Novikov and the Martinists in Moscow.
Melgunov and Sidorov. Masonry in its past and present.
Piksanov, N. K. I. V. Lopuhin.
Sokolovskaia, T. O. Revival of Masonry under Alexander I. Russian Masonry and its significance in the history of social movement.
- Tarasov, E. I.* To the history of Masonry in Russia.
Tukulevsky, B. N. I. N. Novikov and I. G. Schwarz.

A hearty vote of thanks was passed to Bro. Boris Telepneff, comments being offered by Bros. L. Vibert, R. H. Baxter, J. E. S. Tuckett, W. J. Songhurst, Dr. H. G. Rosedale, A. Heiron, W. B. Hextall, E. Armitage, and W. Wonnacott.

Bro. W. J. SONGHURST said:—

George Keith (1690?-1778), 10th Earl Marischal of Scotland—to which dignity he succeeded his father in 1712—and his only brother James (1696-1758) were both out with the Stuarts in 1715, and both were attainted. George escaped to Spain, and later took service under the King of Prussia, who appointed him Ambassador to France, and subsequently at Madrid. While at the latter place in 1759 he is said to have communicated some valuable information to the British Government, and as a reward he was pardoned by George II., and the attainder was removed. After a few years spent in Scotland he returned to Prussia, and died at Potsdam in 1778.

James Keith followed his brother's fortunes, for after going to Spain, and later attaining high rank and reputation in the Russian Army, he also attached himself to the Prussian service; and he was killed at the battle of Hockirchen in 1758 when Frederick the Great was defeated by the Austrians.

I have found no suggestion that James was ever pardoned for his participation in the Stuart rising of 1715, and George was not pardoned until 1759, yet it is known that both the brothers were in London in 1740, and, in fact, James attended a meeting of Grand Lodge on 24th March of that year when the Earl of Kintore was elected Grand Master. His presence is thus recorded:—

James Keith Esq^r. A Lieuten^t. General in the service of the Empress of Russia.

In 1677, Sir John Keith, third son of William, 6th Earl Marischal, was created Baron Keith and Earl of Kintore, and it was his grandson John, 3rd Earl of Kintore (*d. s. p.* 1758), Grand Master in Scotland in 1738 and in England in 1741, who in the latter year appointed his cousin James Keith as Provincial Grand Master in Russia. Gould (*History* iii., 214) says that John (3rd Earl) and James were brothers, but this is not correct. The 3rd Earl had only one brother, William, who succeeded him in the Earldom in 1758, and died unmarried in 1761.

I would draw the attention of Bro. Telepneff to the statement by Bro. Gould (*ib.* iii., 215) that in the introduction of the Zinnendorf Rite into Russia, George Reichel and George Rosenberg were assisted by their brothers, Charles Reichel and William Rosenberg. Apparently these brothers are not mentioned by the other authorities consulted by Bro. Telepneff.

A few small references to Russian Freemasonry have been printed in our *Transactions*. In 1895 Bro. Speth described (*A.Q.C.* viii., 231) a Certificate in the archives of Lodge St. John and St. Paul No. 349, at Malta. It is dated 5813 and was issued by the Lodge *des Amis réunis* of St. Petersburg to a Bro. Louis Regnaud Carcas. It bears the signatures of the Master, Moussin Poutchkin Bruce, and ten other Officers of the Lodge. Bro. Speth said that after the promulgation of the Edict of 1797, in which the Freemasons were not specifically mentioned, the Emperor Paul "caused all the Masters of Lodges known to him to give their hand and word that they would open no Lodges. In return they were made Knights of Malta, and on December 16th, 1798, Paul declared himself Grand Master of the Order."

In 1903, Bro. John Yarker communicated (*ib.* xvi., 160) the text of a Patent as Honorary Grand Officer of the Grand Lodge *Astrée*, in favour of Jean Jacques de Boeber, who is described as being an active member of the Lodge *de l'Etoile flamboyante*, Master of the Lodge *d'Alexandre au Pelican couronné*, and Grand Master of the *Grande Loge Directoriale de Vladimir à l'Ordre*. It is dated 5818, and is signed by the same "Basile Comte Mouissin Pouschin Bruce" as Grand Master, as well as by nine other Grand Officers.

In 1897 (*ib.* x., 7) we have a translation from the German, by Bro. Speth, of an anecdote recorded in the autobiography of Jacob Iovanowitsch de Senglen, and his conversations in 1811 with the Emperor Alexander who practically caused the election of Berber or Boeber as Grand Master and of de Senglen as Deputy. There is reference in the conversations to Lodges of the

Illuminati which Freemasons as such could not enter; and de Senglen tells the Emperor that he prefers the German Lodges, as their ritual is simpler than that of the French.

The Second Part of the *Freymäurer Bibliothek*, published in Berlin in 1782, has the following dedication: "Dem Hoch-und Wohlgebornen Herrn Nicolas Ivanowitsch Nowikoff, Director der Russischkaiserlichen Universitäts-Typographie zu Moskau," while the dedication of the Third Part, published in Dessau in 1785, reads: "Dem Hochwohlgebornen Herrn Peter Alexewitsch von Tatischtschew, Obermeister der Loge zu den drei Fahnen in Moskau."

Robison, in the Introduction to his *Proofs of a Conspiracy against all the Religions and Governments of Europe*, 1797, says: "At St. Petersburg I connected myself with the English Lodge, and occasionally visited the German and Russian Lodges held there," and he refers to a box of Masonic papers which was entrusted to him by a "worthy Brother . . . who found it convenient to leave the Empire in a hurry, but taking with him the funds of an establishment of which her Imperial Majesty had made him the manager."

Bro. Wonnacott kindly brings up from the Museum of Grand Lodge an engraved M.M. Certificate issued 15th September, 1785, by Lodge *Urania* in favour of Jean Jaques Cornells. It is signed by André Jacob Schröder as *Maître*, Jean Guillaume Tannenbergh and Jean Godefroy Billiche as *Surveillants*, and J. M. Schmidt as *Secrétaire*. The Lodge had joined the National Grand Lodge in 1776.

Bro. Crowe sends for exhibition a membership jewel of Lodge Alexander of the Crowned Pelican. This was No. 6 under the Grand Lodge *Astrea*, constituted 11th October, 1805.

Several Medals were struck for Russian Lodges, and the following are illustrated in the publications of the Hamburgische Zirkel-Correspondenz:—Moscow; Lodge Osiris, 1776 (cxix., 1067)—Petrograd; Lodge of Silence (?) with portrait of Frederick Freese, 1780 (liii., 408), Lodge Latona, 1775 (liii., 407), Lodge of Discretion, 1775 (liii., 406).

It seems possible that the records of the Grand Lodge of the Three Globes in Berlin might furnish useful information concerning Russian freemasonry in the eighteenth century. From such fragmentary notes as are available, Bro. Telepneff has extracted the following particulars.

During the years 1738 to 1744 there was much correspondence between the Three Globes and Lodges in other German States as well as in St. Petersburg. In 1755 "Field Marshal and Governor of Berlin Lord Keith" is mentioned as Deputy Grand Master over all Lodges in Northern Germany working under the English Constitution.

In May, 1763, the Grand Master Bro. von Prinzen produced a letter from Prince Ernest Carl von Kurland of St. Petersburg, in which he stated that with the consent and under the protection of the Emperor he had constituted a Lodge named 'Perfect Accord,' for which he asked recognition as a Sister Grand Lodge. This was at once granted.

In May, 1775, a Bro. Woellner¹ was appointed 'Ancient Scottish Overmaster,' and it is stated that having a talent for administration he was able to settle disputes that had arisen between his predecessor Krüger and Zinnendorf. In 1791 Woellner was chosen as Deputy Grand Master, but he forfeited the good-will of the brethren by introducing views that were incompatible with the fundamental principles of Freemasonry.

Then in 1840 the Brethren claimed to have found proof that the Emperor Frederick William III. had been made a Mason in 1814 at a small select meeting over which the Emperor of Russia presided. Bro. Speth dealt with this Legend in his *Royal Freemasons*, 1885.

¹ This was no doubt Johann Christoph von Wöllner (1732-1800), Chamberlain to Frederick William II. He appears as one of the Signatories to the "Grand Constitutions" of 1786 when Supreme Councils 33°. of the "Ancient and Accepted Scottish Rite" first came into being.

It may be noted that Tolstoi gives his idea of an Initiation into Freemasonry in Russia, in his *War and Peace*, Part v., Chaps. 3 and 4.

Some of the paraphernalia of the Russian Grand Lodge, as well as some relics of Boeber and George Rosenberg, are preserved in the Museum of the Supreme Council 33°. in London.

Bro. B. TELEPNEFF writes as follows, in reply:—

First of all, I wish to thank members of the Quatuor Coronati Lodge for the interest and kindness with which they received my paper. This, indeed, is a great encouragement for further research in the annals of Russian Freemasonry. Most especially I have to thank Bro. Songhurst and Bro. Wonnacott for their generous advice and assistance when writing this paper, and Bro. W. Bridge-Collins for the initial encouragement.

Since writing my paper, I have obtained some curious information concerning the Masonic movement in Russia in the present century.¹ At the beginning of 1906 about fifteen Russians, well-known for their social and political activities, mostly members of the constitutional-democratic party, joined French Lodges: some became members of the Grand Orient, but the majority entered two Lodges under the Supreme Council of the Ancient and Accepted Scottish Rite—"Kosmos" and "Mount-Sinai." On returning to Russia, they formed two provisional Lodges, "The Polar Star" in Petersburg and "Regeneration" in Moscow. In May, 1908, both Lodges were solemnly opened by two members of the High Council of the Grand Orient, specially sent for that purpose from Paris. At the same time the Grand Lodge of France established two Lodges: one in Petersburg ("Phoenix") and one in Moscow. Russian Lodges obtained the right to establish further Lodges without interference from Paris, and accordingly in 1908 and 1909 two more Lodges were opened: "The Iron Ring" in Nijni-Novgorod and one in Kief. The existence of Masonic Lodges was discovered by the Russian Government in 1909: it also became known to the authorities that they were of French origin. It was then decided by the Russian Lodges to suspend work, and this was accordingly done till 1911, when some of their members decided to renew with due prudence their activities. One could not call these activities Masonic in any sense, as their chief aim was purely political—the abolishment of autocracy, and a democratic régime in Russia; they acknowledged allegiance to the Grand Orient of France. This political organisation comprised in 1913-1914 about forty 'Lodges.' In 1915-1916 disagreements arose between their members who belonged to two political parties² (the constitutional democrats and the progressives) and could not agree on a common policy: ten Lodges became dormant. The remaining thirty Lodges continued to work, and took part in the organisation of the 1917 March revolution and in the establishment of the Provisional Government. Their political aim being attained, the organisation began to decay: twenty-eight Lodges existed on the eve of the Bolshevist revolution, and since then most of their members have left Russia. Besides this sad example of a political organisation usurping the name of Masonry, there were some English and Italian Masons: an independent occult Lodge of the Martinist rite (originated from Lyons), "The Cross and the Star," of which the Emperor Nicolas II. was a member (its work was suspended in 1916): other Martinist Lodges were opened by Papus (Dr. Encausse)—"Apollonius" in Petersburg (1910), "St. John" in Moscow (1911), and "St. Andrew" in Kief (1912). A very curious Lodge existed among members of the Russian Navy League: they called themselves "Philaletes," and, besides serious philosophic and moral work, seem to have attempted to pursue a political aim of a character opposite to the Grand Orient

¹ I owe this information almost entirely to the courtesy of the Russian Assistant Consul-General in Paris, L. Kandavurof.

² One of the Lodges consisted exclusively of members of the Douma.

Lodges.—namely, to support the Monarchical régime and the Emperor. Yet, while these different systems came to the surface and were again swallowed by the gloom of the Bolshevich revolution, Rosicrucian Lodges, responsible for the most brilliant period of Russian Freemasonry, appear to have continued their secret work through the whole of the nineteenth century and even after the Bolshevich revolution right down to the present hour: they stood aloof from any political strife and seem to have carried in our days the same banner as in the eighteenth century—the banner of true Masonry in its great work of moral self-improvement, mutual love and relief, coupled with the search for eternal truth in Christian mysticism and guidance to humanity on the path of philosophy and morality.

In reply to Bro. Songhurst's interesting remarks, I must say that, in spite of a diligent search among the Russian authorities available, I have not found any statement or hint to the effect that Baron Reichel was assisted in his Masonic labours in Russia by his brother. As regards the Rosenbergs, I was more fortunate. In Barskov's *Correspondence of Moscow Masons of the 18th Century* I found the following remark:—"George Rosenberg appeared in Russia in 1774 and restored the activities of the Lodge Apollo founded by Reichel; on the 11th December, 1781, he was excluded from the Lodge together with his brother William († 1798)." (Page 310.)

In conclusion, I think it right to mention the widespread interest towards Freemasonry evinced at the present time among Russians. Two Russian Lodges have been formed in Paris under the auspices of the Grand Lodge of France and a Russian Chapter, "Astrea," under the Ancient and Accepted Scottish Rite of France. A Russian Lodge ("The Northern Star") exists in Berlin under the warrant of the Grand Lodge of the Three Globes. Many other Russian Masons are scattered on the Continent, and the Russian colony in England seems to participate also in this renewal of interest in Freemasonry. Who knows if we are not on the eve of the restoration of Russian Freemasonry? If so, may it unswervingly follow the true Masonic path of moral self-improvement, guided by the three great principles of brotherly love, relief, and truth.



THE LITERARY WORK OF WILLIAM HARRY RYLANDS.

ARS QUATUOR CORONATORUM.

Papers.

- A Word on the Legends of the Compagnonnage. (Vol. i., 1888. Vol. ii., 1889.)
 Hogarth's Picture 'Night.' (Vol. ii., 1889.)
 A Forgotten Rival of Masonry: The Noble Order of Bucks. (Vol. iii., 1890.)
 Installation Address. (Vol. iv., 1891.)
 The Masonic Apron. (Vol. v., 1892.)
 Notes on some Masonic Symbols. (Vol. viii., 1895.)
 Notes on Sussex Masonry. (Vol. xi., 1898.)
 The Alnwick Lodge Minutes. (Vol. xiv., 1901.)
 Charter incorporating the Trades of Gateshead, 1671. (Vol. xv., 1902.)
 The Lodge held at the Maid's Head, Norwich, in 1724. (Vol. xv., 1902.)
 Some Notes on the Legends of Masonry. (Vol. xvi., 1903.)
 Notes on the Society of Gregorians. (Vol. xxi., 1903.)

Comments on Papers.

- Connecting Links between Ancient and Modern Freemasonry; by W. J. Hugban. (Vol. i., 1887.)
 The Worship of Death; by W. Simpson. (Vol. ii., 1889.)
 The Foundation of Modern Freemasonry; by G. W. Speth. (Vol. ii., 1889.)
 The Grand Lodge at York; by T. B. Whytehead. (Vol. ii., 1889.)
 On the Antiquity of Masonic Symbolism; by R. F. Gould. (Vol. iii., 1890.)
 The Masonic Character of the Roman Villa at Morton, I.W.; by J. F. Crease. (Vol. iii., 1890.)
 Brahminical Initiation; by W. Simpson. (Vol. iii., 1890. Vol. v., 1892.)
 The Druses of Syria and their relation to Freemasonry; by Rev. H. Smith. (Vol. iv., 1891.)
 Naymus Grecus identified; by C. C. Howard. (Vol. iv., 1891.)
 An Early Home of Masonry; by F. Vernon. (Vol. iv., 1891.)
 Freemasonry in reference to the Laws of the Realm; by W. Fooks. (Vol. v., 1892.)
 The Tracing Board in Modern Oriental and Medieval Operative Masonry; by C. Purdon Clarke. (Vol. vi., 1893.)
 The Assembly; by G. W. Speth. (Vol. vi., 1893.)
 Rosicrucians, their History and Aims; by W. Wynn Westcott. (Vol. vii., 1894.)
 The Master's Lodge at Exeter; by W. J. Hugban. (Vol. vii., 1894.)
 The Hon. Miss St. Leger and Freemasonry; by E. Conder. (Vol. viii., 1895.)
 Supplementary Note on the Lady Freemason; by W. J. Chetwode Crawley. (Vol. viii., 1895.)
 Freemasonry in Brixham, Devon., 1781-1840; by F. J. W. Crowe. (Vol. viii., 1895.)
 The Duke of Wharton and the Gormogons; by R. F. Gould. (Vol. viii., 1895.)
 The Early Lodges of Freemasons; by John Lane. (Vol. viii., 1895.)
 Death and the Freemason; by E. J. Barron. (Vol. viii., 1895.)
 The Old Lodge at Bandon; by W. J. Chetwode Crawley. (Vol. ix., 1896.)
 The Masons Company of the City of London; by E. Conder. (Vol. ix., 1896.)
 German Freemasonry in the Present Era; by G. Greiner. (Vol. ix., 1896.)
 A Glimpse at early Freemasonry in Germany; by C. Kupferschmidt. (Vol. ix., 1896.)
 Free and Freemasonry; by G. W. Speth. (Vol. x., 1897.)
 Robert Samber; by Edward Armitage. (Vol. xi., 1898.)

- King Charles II. at the Royal Exchange, London, in 1667; by E. Conder. (Vol. xi., 1898.)
 Seventeenth Century Descriptions of Solomon's Temple; by Swift P. Johnston. (Vol. xii., 1899.)
 Rabbi Jacob Jehudah Leon; by W. J. Chetwode Crawley. (Vol. xii., 1899.)
 The 47th Prop. of the 1st Book of Euclid; by Thomas Greene. (Vol. xiv., 1901.)
 The Miracle Play; by E. Conder. (Vol. xiv., 1901.)
 The Testament of Solomon; by Rev. W. E. Windle. (Vol. xiv., 1901.)
 Anthony Sayer; by A. F. Calvert. (Vol. xiv., 1901.)
 Sir Peter Lewys and his Company of Masons; by H. F. Berry. (Vol. xv., 1902.)
 The Gormogon Medal; by G. L. Shackles. (Vol. xv., 1902.)
 The Reception (Initiation) of a Templar; by E. J. Castle. (Vol. xv., 1902.)
 Freemasonry in Gounod's Opera, Irene, Queen of Sheba; by J. T. Thorp. (Vol. xvi., 1903.)
 Colours in Freemasonry; by F. J. W. Crowe. (Vol. xvii., 1904.)
 Budrum Castle; by Sir A. H. Markham. (Vol. xvii., 1904.)
 The Naimus Grecus Legend; by E. H. Dring. (Vol. xviii., 1905. Vol. xix., 1906.)
 Old City Taverns and Masonry; by J. P. Simpson. (Vol. xix., 1906.)
 The Sols and some other London Societies of the Eighteenth Century. (Vol. xxv., 1912.)

Notes.

- Rev. Lawrence Sterne. (Vol. ii., 1889.)
 Randle Holme MS. Charges. (Vol. v., 1892.)
 Guild Marks, Holland. (Vol. vi., 1893.)
 The Mason Word. The Earls of Roslin and Freemasonry. (Vol. vii., 1894.)
 Masonic Jewel, St. John's Old Kilwinning Lodge, No. 6, Scotch Constitution. (Vol. vii., 1894.)
 Masons' Marks, Lancashire and Cheshire. (Vol. vii., 1894.)
 Arms of the Freemasons. Lawrence Dermott. Rabbi Jehuda Leon. (Vol. x., 1897.)
 Schott's Model of Solomon's Temple. (Vol. xiii., 1900.)
 Symbolism of the Square. (Vol. xiii., 1900.)
 An Interesting Masonic Sword. (Vol. xiv., 1901.)
 The Building of Culham Bridge. (Vol. xv., 1902.)
 Two French Documents. (Vol. xv., 1902.)
 Sir Walter Besant Memorial. Royal Thames Lodge No. 2966. Canon Horsley. Whupity Scoorie. Bro. Kupferschmidt. (Vol. xvi., 1903.)
 The Magic Scroll. (Vol. xvi., 1903.)
 Dagger Jewel. (Vol. xvi., 1903.)
 Order of St. John of Jerusalem, England. (Vol. xvi., 1903.)
 Speth Memorial Fund. (Vol. xvi., 1903.)
 Society of Ancient Britons. (Vol. xxiv., 1911.)

Biographical Notes.

- T. Hayter Lewis. (Vol. v., 1892.)
 Rev. C. J. Ball. (Vol. vii., 1894.)
 G. W. Speth. (Vol. xiv., 1901.)
 Walter Besant. (Vol. xiv., 1901.)

Reviews.

- Cæmentaria Hibernica, Fasc. 1. (Vol. viii., 1895.)
 Cornwall Freemasonry. (Vol. xiv., 1901.)

QUATUOR CORONATORUM ANTIGRAPHA.

- The Book of the Fundamental Constitutions and Orders of the Philo Musicæ et Architecturæ Societas, London, 1725-1727. (Vol. ix., 1900.)

HISTORICAL SOCIETY OF LANCASHIRE AND CHESHIRE.

- Deeds relating to Knutsford, Co. Chester. (Vol. xxxv., 1883.)
Booksellers and Stationers in Warrington 1639 to 1657, with an annotated list of books in 1647. (Vol. xxxvii., 1885.)
Masons' Marks at Burscough Priory, Ormskirk Church, Birkenhead Priory, and some other marks in the Counties of Lancaster and Chester, with notes on the general history of Masons' marks. (Double Vol. xliii. and xliv., 1891-2.)
Freemasonry in Lancashire and Cheshire, xvii. century. (Vol. l., 1898; and Vol. li., 1899.)
Exemplification of Arms to William Booth, of London, 1580. (Vol. lviii., 1906.)
Some Lancashire and Cheshire Heraldic Documents. (Vol. lx., 1908; Vol. lxi., 1909; Vol. lxii., 1910; Vol. lxiii., 1911.)

HARLEIAN SOCIETY.

- The Visitations of Berkshire in 1552, 1566, 1623, and 1665-6. (2 Vols. 1907 and 1908.)
The Visitation of Buckinghamshire in 1634. (1909.)
The Visitation of Norfolk in 1664-8. (1910.)
The Visitation of Warwickshire in 1682-3. (1911.)
Staffordshire Pedigrees. (With Sir George Armytage, Bt., 1912.)
The Visitations of Hampshire in 1575, 1622, and 1634. (1913.)
Grantees of Arms. (3 Vols. 1915, 1916, 1917.)

HOLBEIN SOCIETY.

- Fac-simile Reprints of illustrated early-printed books:—
Ars Moriendi, editio princeps, 1450. (1881.)
The Adventures of Tewrdannckh, 1515. (1884.)
The new found Land of Virginia, 1519. (1888.)
Pronosticatio in Latino, 1488. (1890.)

SUNDRY PUBLICATIONS.

- Notice of some Professions of Spanish Nuns. (Journal Brit. Arch. Assn. 1885.)
An old Mason's Tomb: Wm. Kerwin, 1594. (Masonic Mag., 1881.)
Freemasonry in the xvii. Century: Warrington, 1646. (Masonic Mag., 1881.)
Freemasonry in the xvii. Century: Chester, 1650-1700. (Masonic Mag., 1882.)
Acts of Parliament relating to Craftsmen; Use of the word Freemason; The Cardinal Virtues. (Masonic Mag., 1882.)
Seal of the Abbey of Arbroath. (Masonic Mag., 1882.)
Early use of the word Freemason. (The Freemason, Sep. 1881.)
Contract for building the nave of Fotheringay Church, 22 Sep. 1434. (Masonic Monthly, 1882.)
Grants of Armorial Bearings. (Masonic Monthly, 1882.)
The Legend of the Introduction of Masons into England. (Four parts. Masonic Monthly, 1882.)
MS. of Old Charges, circa 1690: The Dauntsey MS. (The Keystone, Philadelphia, 1886.)
Introduction to "Thomas Dunckerley" by Henry Sadler. (1891.)
The Inscribed Stones from Jerabis, Hamath, Aleppo, etc. (Society of Biblical Archæology.)
Description of the so-called Tomb of St. Luke at Ephesus. (Society of Biblical Archæology.)

-
- Records of the Royal Arch Chapter of St. James. (Privately printed, 1891.)
Records of the Lodge of Antiquity. (Privately printed, 1911.)

Festival of the Four Crowned Marinas.

WEDNESDAY, 8th NOVEMBER, 1922.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Lionel Vibert, P.Dis.G.W., Madras, W.M.; Herbert Bradley, P.Dis.G.M., Madras, I.P.M.; Rodk. H. Baxter, P.Pr.G.W., E.Lancs., S.W.; Sir Alfred Robbins, Pres.B.G.P., J.W.; W. J. Songhurst, P.G.D., Secretary; Gordon P. G. Hills, P.Pr.G.W., Berks., P.M., I.G.; W. Wonnacott, P.A.G.Sup.W., P.M.; W. B. Hextall, P.G.D., P.M.; Ed. Armitage, P.G.D., P.M.; J. Heron Lepper; Dr. John Stokes, P.Pr.G.W., W.Yorks.; and Rev. W. W. Covey-Crump.

Also the following members of the Correspondence Circle:—Bros. Canon C. J. Wyche, P.Dis.G.Ch., S.Africa, E.Div., Robt. Bridge, S. R. Haworth, C. P. Noar, R. E. Labrow, A. Heiron, Robt. M. Powell, R. D. Ormsby, A. H. Harding, E. Pickstone, H. G. Gold, L. S. Richardson, I. G. Smyth, F. A. Wells, W. J. Evans, P.Dis.G.W., Madras, A. E. Millward, Percy G. Clark, Major T. G. L. Lumley Smith, E. Ferrer, E. W. Short, S. Y. Holland, G. C. Parkhurst Baxter, C. H. Candler, H. Hyde, J. Walter Hobbs, E. H. Cartwright, P.G.D., J. W. V. Mason, Jas. Thomson, P.G.St.B., Alfred Solomons, Col. Cecil Powney, P.G.D., Ed. M. Phillips, Walter Dewes, David Bennett, H. L. Simpson, J. W. Goldberg, G. R. D. Rust, W. Young Hucks, Leslie Hemens, G. W. Richmond, H. G. Warren, A. E. Burrows, Ed. Hall, Thos. Roberts, R. W. Ferris, F. M. Atkinson, W. Digby Owens, P.A.G.St.B., A. Brown, F. C. Stoate, A. Gilchrist, P. H. Horley, E. Steinthal, J. C. McCullagh, H. Kynaston Hudson, Robt. Colsell, P.A.G.D.C., R. Wheatley, A. H. Bowen, David Flather, P.A.G.D.C., A. J. Collier, W. F. Stauffer, N. Dejeans, A. Y. Mayell, D. Forbes, A. Saywell and H. S. Mattocks.

Also the following Visitors:—Bros. C. Russel Rendle, P.G.D.; J. H. Sandeford, Kelvin Lodge No. 3736; F. M. Burr, Crouch End Lodge No. 2580; B. W. Chetwin and C. B. Thompson, P.M., Temperance in the East Lodge No. 898; H. V. Bush, Ad Astra Lodge No. 3808; E. J. Church, Shirley Park Lodge No. 3938; F. J. Sharpe, P.M., James Speller Lodge No. 3577; John Evans, Walton Lodge No. 1086; A. C. H. Ball, Isaac Newton University Lodge No. 859; H. H. Collett, Evening Star Lodge No. 1719; W. J. I. Torrie, W.M., Lodge V. (I.C.); and Ramsden Walker, P.M., United Northern Counties Lodge No. 2128.

Letters of apology for non-attendance were reported from Bros. J. T. Thorp, P.G.D., P.M.; S. T. Klein, L.R., P.M.; F. J. W. Crowe, P.A.G.D.C., P.M.; Wm. Watson, P.A.G.D.C., J.D.; Sir C. Warren, P.G.D., P.M.; Cecil Powell, P.G.D., P.M.; Geo. L. Shackles, P.Pr.G.W., N. & E. Yorks., P.M.; and J. E. S. Tuckett, P.Pr.G.R., Wilts., P.M.

One Lodge of Instruction and nineteen Brethren were admitted to membership of the Correspondence Circle.

Bro. Roderick Hildegard Baxter, Past Provincial Grand Warden, East Lancashire, the Master-Elect, was regularly installed in the Chair of the Lodge by Bro. Lionel Vibert, assisted by Bros. Sir Alfred Robbins and W. Wonnacott.

The following Brethren were appointed Officers of the Lodge for the ensuing year:—

Bro. Sir Alfred Robbins	S.W.
„ W. B. Hextall	J.W.
„ Ed. Armitage	Treasurer.
„ W. J. Songhurst	Secretary.
„ Gordon P. G. Hills	D.C.
„ J. Heron Lepper	S.D.
„ John Stokes	J.D.
„ W. W. Covey-Crump	I.G.
„ J. H. McNaughton	Tyler.

The W.M. proposed and it was duly seconded and carried:—“That Brother Arthur Lionel Vibert, P.Dis.G.W., Madras, 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 his efficient management of the affairs of the Lodge: and that this Resolution be suitably engrossed and presented to him.”

The SECRETARY drew attention to the following

EXHIBITS:—

By Bro. Dr. C. J. TABOR, of Bath.

Deacon's Jewel, silver, Mercury pattern, probably of Irish origin.

By Bro. HIRAM HALLETT, of Taunton.

Jewel possibly made for one of Finch's Degrees.

By Bro. C. P. NOAR, of Manchester.

Engraved List of Lodges of 1765. The last Lodge entered is No. 344 at Rye, Sussex, constituted 10th July, 1765.

By Bro. A. SOLOMONS, of London.

Medal struck in 1819 to commemorate the building of Freemasons' Hall in Bath.

A hearty vote of thanks was passed to the Brethren who had kindly lent objects for exhibition.

A vote of congratulation was accorded to the following members of the Correspondence Circle who received Honours at the meeting of Grand Lodge, held on 25th October, on the occasion of the Investiture of the Prince of Wales as Senior Grand Warden:—Bros. Owen A. Clark, P. G. Mallory, and P. M. Beachcroft, Past Grand Deacons; Walter Fisher, David Flather, and John Hodgkin, Past Assistant Grand Directors of Ceremonies; and John Sullivan and James Thomson, Past Grand Standard Bearers.

The W.M. then delivered the following

INAUGURAL ADDRESS



MY first duty on being placed in the Chair of this distinguished literary Lodge must be to return thanks to my Brethren for the honour they have conferred on me by electing me to preside over their Masonic labours for the next twelve months. Such a distinction is one of which any Mason may justly be proud. I hope, however, that my pride may be of such a kind as to enable me to discharge the duties of the office in as acceptable a manner as some, at least, of the now rather numerous list of illustrious Masters who have preceded me.

On assuming this Chair thirty-five years ago, Bro. Robert Freke Gould—who has been rightly described as *the* Masonic Historian—instituted the custom, which he hoped would become an annual event, of delivering an inaugural address, and it is pleasing to know that his wish in this respect has been gratified; even although the exact nature of the address may have undergone a change.

The idea which Bro. Gould had in mind was to examine, once a year, the labours that had been accomplished and to see how far the aims and objects, for which the Lodge had been brought into existence, had been achieved.

Succeeding Masters, realising the difficulties of keeping within the limits laid down by Bro. Gould, have branched out into dissertations on subjects in which they had personally specialised, and not infrequently the addresses have been inspired by views prominently associated with the daily avocations in which the authors have been engaged. It goes without saying that most of these essays have been valuable productions. Many of them have helped forward the work of the Lodge by making useful suggestions as to further avenues of research, and others have been helpful in other directions. Only two Masters—and both of them clergymen—have attempted poetic effusions.

It would hardly be possible—even if it were advisable—for me in the time at my disposal to review the work of the Lodge during the last three and a-half decades, but it may fairly be accepted that much of great value has been accomplished, and that the high aims which the founders set before them have not been departed from, so that the publications of the Quatuor Coronati Lodge are still regarded by the *literati* of the Craft as holding first place among Masonic productions.

One notable feature of the work of the year just closed is that all the papers read in the Lodge have been contributed by members of the Correspondence Circle, some of whom have already qualified for full membership. It is to be hoped that others may be encouraged by this example to add to our common stock of knowledge.

I shall endeavour this evening to say something about the relationship between Freemasonry and architecture (or building, if you prefer that term) and to suggest possible lines of research in that particular direction. Incidentally I may be forgiven for pointing out that no fewer than five previous occupants of this Chair have had architectural training, viz.: Bros. William Simpson, Professor Thomas Hayter Lewis, Sir Caspar Purdon Clarke, Ernest William Malpas Wonnacott and Gordon Pettigrew Graham Hills.

It is generally accepted. I believe, that the originators of the premier Grand Lodge of the world, from whom we ourselves are directly descended, were the successors of the mediæval craftsmen who were responsible for the erection of those magnificent structures which are the admiration of all lovers of the work of the builder. But were not these men in turn only carrying on the traditions and organisations of former generations of their trade? Personally,

I must confess, I have always regarded this as being the case, and, if so, then we may regard ourselves as being linked up with an antiquity more remote than anything that has been generally claimed for our Society.

Fortunately for us, the works of these early builders have survived the changes of time and climatic stress, particularly so far as the masonry is concerned, better than the work of other crafts; probably due to the facts that most kinds of stone are almost imperishable, that the material predominated in most structures and that it was not of much use for removal as plunder.

The most interesting features of these ancient monuments, from the special point of view I am endeavouring to explain, is that they all bear evidence of skilful architectural design, and that in many cases the individual stones of which they are composed have marks upon them which are supposed to indicate the workmen who executed them. Archæological research has demonstrated that contemporary buildings, in the same locality, all had the same characteristics, so that some school of architects must have been in existence with ramifications nearly all over the world, or, at all events, there must have been different schools of architects.

My suggestion is that these designers or architects were the Master-Masons of their day and that the workmen were of a lower degree. There must certainly have been some form of organisation amongst both classes: the systematic designing of the works and the marking of the stones sufficiently demonstrate that fact. There may or may not have been separate forms of reception for the different classes, but it can fairly be taken for granted that each class would be in possession of certain technical secrets which would be jealously guarded.

The Rev. James Dallaway, in his "Discourses on Architecture," devotes a chapter to the consideration of "Master and Freemason." I am satisfied that he has by no means exhausted the subject, but that, on the other hand, there is a wide field for further investigation. In this connection may be considered the excellent paper by Bro. Wonnacott on "Henry Yvele, the King's Master Mason (1320-1400)" and the interesting brochure by Mr. P. Macgregor Chalmers on "A Scots Mediaeval Architect"—John Morvo, who was the Master-Mason at several Scottish abbeys, and is commemorated by an inscription on an old lintel at Melrose.

The thought naturally arises, in view of the prominence of the old-time Master-Mason, why the modern architect should take such a subordinate position in the affairs of the Craft. Under our own constitution there is no office assigned to him at all in Private Lodges, whilst in Grand and Provincial and District Grand Lodges the office of Superintendent or Assistant Superintendent of Works, which might be fairly looked on as his special preserve, is not always so regarded and only occupies a moderate position in the table of precedence. It is, of course, true that the dignity is sparingly conferred, and that appointments to past rank are infrequent.

The question of when the prefix "Free" came to be connected with Masonry has not yet been settled, and, although it may not be of great importance, there is certainly room for research on the point. The Old Charges themselves seem to use the words Mason and Freemason without any differentiation.

When we come to the subject of the introduction of legends in connection with our ceremonies we have to consider all that has come down to us from the ancient mysteries, which apparently in all cases were illustrations of the principle of regeneration. But our Third Degree is in itself nothing else, and our own distinguished Past Master, the Rev. C. J. Ball, so long ago as the 24th June, 1892, read a paper in this Lodge in which he endeavoured to prove—and, indeed, satisfied Bros. Speth and Gould of his conviction—that the words of the degree were very ancient; certainly long anterior to the Middle Ages; that they really bore the interpretation we now give them and that without the legend they were meaningless.

Confirmation of Dr. Ball's theory is to be found in legends attached to many old buildings relating generally to the death of the builder or architect.

A notable example of the kind is to be found at Roslin Chapel, where the Prentice Pillar is connected with a story of almost startling familiarity to the Freemason.

To digress for a minute, I would like to suggest that in view of the fact that we have not yet been able to travel North of the Tweed in any of our Summer Outings it would be gratifying and appropriate if our Secretary could arrange for our next excursion being to Scotland, with headquarters at Edinburgh, where most of the early years of my life were spent. There would certainly be a sufficiency of architectural mediæval remains to interest and instruct the student in such buildings as St. Giles' Cathedral, Holyrood Abbey and Roslin Chapel, even if it were not found possible to include in the itinerary the Border Abbeys of Melrose, Dryburgh, Kelso and Jedburgh.

But to return to the subject of significant features in stonework, we have the example of the curious bracket in Gloucester Cathedral with its mason-square shaped plan and the interesting carved figures supporting it. Was the square, in the days from which the bracket speaks, specially assigned to the Master Mason as it is now to the Master of a Lodge? Although any legend which may have been attached to this bracket seems to have been lost, there is certainly room for inquiry into the origin of this feature, for, so far as it is possible to judge nowadays, it served no utilitarian or structural purpose, and as the Gothic building tradition insisted on a meaning for everything, there must have been a special reason for its introduction.

Again, the very clearly defined tau on the capital of one of the pillars of the Chapel of St. John in the Tower of London surely indicated something to the masons of the day the meaning of which is now quite lost to us or which, at best, we can only conjecture.

Perhaps these few examples which I have cited may suffice to indicate one of the directions in which there is scope for the labours of the Masonic architectural-archæologist. The mere compilation of a list of such features would form, at least, an interesting starting point.

A study of the work of the carver or sculptor, as distinguished from that of the mason, would perhaps explain some things to us which we are at present ignorant of. The paper by our Bro. F. J. W. Crowe on "King Solomon and the Queen of Sheba" was an effort at something in this direction, but I am sure much more could be accomplished. We all know that many of these carvings—particularly during the Norman period—bordered on what we would now regard as the indelicate, but, nevertheless, from their plain blunt truth, they may be all the more valuable from this special point of view. A capital at Romsey Abbey, illustrated in *A.Q.C.* viii., 229, is not without interest, and as a further example I might call attention to the figure carved on the scuntion of one of the North clerestory windows of the nave at Chester. The story now told is that the effigy was placed there to frighten the devil and to prevent him looking over a screen at that point and so disturbing the monks at their offices. But in view of the fact that the springing of the vaulting ribs just over this point is richer and more elaborate than any of the others of the same period, there is always the possibility that it is just another illustration of our familiar legend.

Our late Bro. Speth, in 1893, delivered a couple of lectures at Margate, which were afterwards slightly amplified and printed, on "Builders' Rites and Ceremonies." They concerned themselves mainly with the laying of foundation stones and the completion of the highest point of the structure, but, admirable as these lectures were, I cannot help feeling that there is a great deal more yet to be said on the subject, particularly in connection with other observances of the craftsmen at different stages of the work.

Bro. Wonnacott, in his Installation Address, dealt at some length with the question of proportion in buildings—a rather thorny subject—and whilst he expressed views with which I must confess most students are in general sympathy, I have to admit that my faith is somewhat shaken by the remarkable evidence adduced by Bro. W. H. Rylands in his paper on "Masonic Symbols" as to

Mr. Cox's investigations concerning the lines upon which the plans, at least, of several old churches and castles were determined. In view of these facts, the question must, I think, still be regarded as an open one requiring for solution an enormous amount of patient labour.

So far as the strong religious nature of all our Masonic ceremonies is concerned, the probability is that our operative ancestors were largely employed in the erection of temples, churches and other sacred edifices for the worship of God—whatever name and in whatever form he might at the time be recognised by—and that they were thus brought into close contact with priests or holy men, who always indulged in elaborate ceremonial rites. It would, therefore, naturally follow that their own proceedings would be permeated with the same feeling, if, indeed, they were not largely conducted by the priests themselves. However this may be, we must all rejoice that our labours in this wonderful craft are conducted to the glory of T.G.A.O.T.U. and the welfare of our fellow-creatures.

So long as we observe the injunction "Honour all men. Love the brotherhood. Fear God. Honour the King." our work cannot be unrewarded or unregarded. My greatest wish is that we, in this particular Lodge, may receive inspiration to enable us to proceed in our special labours from strength to strength. *S.M.T.B.*

At the subsequent banquet, Bro. A. Lionel Vibert, I.P.M., proposed "The Toast of the Worshipful Master":—

BRETHREN,

We have now arrived at the point when the outgoing Master is called on to perform the last duty connected with his year of office, and that is to submit to the Lodge the Toast of the Worshipful Master. In our Lodge it is our practice, as I think you are all aware, to take the opportunity to give a somewhat full account of our new Ruler, his career, his Masonic record, his writings; and when, as in the present case, we are welcoming one who is also a practical mason, an architect by profession, we can, at all events, allude to his—I will not say more permanent or even more substantial, but, at all events, more material—"Illustrations of Masonry."

Brother Roderick Hildegard Baxter comes of Scots ancestry: his mother was descended from the Thanes of Cawdor, as to whom I am bound to say my information is incomplete, but Shakespeare is my authority for the statement that a previous Thane of Cawdor also had won 'golden opinions from all sorts of people.' On the father's side he is of the same family as the well-known seventeenth century divine, the Rev. Richard Baxter, the author of *The Saints' Rest*, and our Master's father was also a Mason, being a member of Hopetoun Lodge, No. 181, S.C. Our W.M. was educated at Bathgate Academy, George Watson's College for Boys and the Heriot-Watt College, Edinburgh, whence he carried off his due share of prizes and medals, and, adopting the profession of architect, he settled at Rochdale in 1893. I would have liked to have referred by name to some of the many useful and important buildings with which Bro. Baxter has since then adorned the county of his adoption, but, in his modesty, he has withheld particulars from me. But I may at least be permitted to mention the Auxiliary Military Hospitals which he designed and carried out during the war, as that was work for which he put his services freely at the disposal of the authorities.

Initiated in St. Martin's Lodge, No. 2320, Castleton, Lancs., in 1897, he became its W.M. in 1902. In 1915 he joined the East Lancs. Provincial Grand Officers' Lodge, No. 3747, at its first meeting, when he read a paper, the first to be read in the Lodge, *A Course of Masonic Work*. He joined the Outer Circle of our Lodge in 1907, and has been Local Secretary for East Lancs. since 1913. He was elected to full membership in January, 1917. He is also a

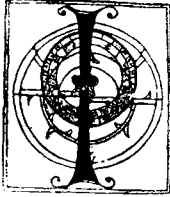
member of the C.C. of the Leicester Lodge of Research. He was a Founding Member of the Manchester Association for Masonic Research, and was its President in 1911-12. Since the death of Bro. Sutton in 1917 he has edited its *Transactions*. He was also the first President of the Rochdale Installed Masters' Association, and is a Vice-President of the recently-formed Merseyside Association. In 1905 he was appointed Prov.G.Sup. of Works, becoming Past Prov.G.W. in 1916. He is an Hon. Member of York Lodge, No. 236, and Constitution, No. 3392. He was the Charity representative of his Mother Lodge for eleven years, and since 1916 he has been annually nominated by the Provincial Grand Master, the Earl of Derby, as one of his five representatives on the Committee of the East Lancs. Masonic Benevolent Institution. He has served seven Stewardships and is a Life Governor of the R.M.I.G., R.M.I.B., R.M.B.I., and Mark Benevolent Fund, and Vice-Patron, East Lancs. Institution.

In the Royal Arch he was exalted in 1903, and is now serving his fourteenth year as Scribe E. of his Mother Chapter, 298, besides being a Founder and first Z. of Constitution Chapter, 3392; in the Province he is P.Prov.Asst.G.Soj. In the Mark he is a P.Prov.G.W.

He has always been ready to put his knowledge of the Craft and its literature at the disposal of Brethren by means of Lectures and papers. Among papers that have reached a wider public I may mention *General and Historic Notes on Freemasonry: The Old Charges: The Chetwode Crawley MS. and its bearing on the question of Masonic Degrees: Notes on the History of the Masonic Ritual: The Langdale MS.*; and a paper read quite recently to the Castleton L. and S. Society on *Rochdale Architecture*. Besides these there are two papers that should be specially mentioned, his Modernised Transcript of the Regius MS., which appeared in the *Transactions* of the Leicester Lodge of Research, and the little pamphlet, *Suggestions for a course of Masonic Reading*, which is issued by the Manchester M.R. Assocn. To our own *Transactions* he has contributed papers on the *Beswick-Royds MS.*; *The Old Charges and the Ritual: Peculiarities of the Book of Constitutions*; and *The Architectural Style of King Solomon's Temple*, besides numerous smaller notes and contributions to discussions. But there is also a work in connection with the *Transactions* of the very greatest value, filling, as the phrase is, a long-felt want, and that is his Index to the *Transactions* themselves, vols. i.-xxx., with an Enumeration and Roll of Authors, besides much else that had long wanted expression in tabular form.

I think you will agree, Brethren, that this is a pretty good record, and that we can look forward with confidence to the coming year, when our Gavel is in the hands of a Master who is endowed with boundless enthusiasm and energy, and who is not only of approved merit in the domain of Masonic Research, but is also a Mason of definite and practical constructive ability. I offer him, on behalf of you all, the very heartiest wishes for a successful year of office. Brethren, I give you the toast of "The Worshipful Master."

OBITUARY.



It is with much regret we have to record the death of the following Brethren:—

Oscar Cathrall Bagshaw, of Sheffield, on 18th October, 1922. A Past Master of Wentworth Lodge No. 1239, and P.Z. of Milton Chapter No. 1239, and Past Provincial Grand Sword Bearer in West Yorkshire. Bro. Bagshaw joined our Correspondence Circle in March, 1908.

Seymour Bell, of Newcastle-upon-Tyne, on the 24th August, 1922. He was Deputy Provincial Grand Master and Fr.G.H., had held the offices of Grand Deacon and Assistant Grand Sojourner in Grand Lodge and Grand Chapter. Our Brother became a member of our Correspondence Circle in June, 1891.

Edgar Hayward Bristol, of Salem, Ind., U.S.A., in 1922. A member of Lodge No. 21, and Past Grand High Priest. He was a Life member of our Correspondence Circle, which he joined in October, 1912.

James Francis Cole, of Singapore, in 1922. He was a member of Lodge Zetland in the East No. 508, and joined our Correspondence Circle in June, 1913.

John C. Day, C.E., of Cairo, on the 16th August, 1922. A member of Greenwood Lodge No. 1982, and elected to membership of our Correspondence Circle in October, 1896.

Charles Gough, of South Woodford, on 12th November, 1922. Bro. Gough was a Past Master of the Thomas Ralling Lodge No. 2508. He held London rank, as well as being Past Provincial Grand H. for Essex. He joined our Correspondence Circle in January, 1904.

Lawrence Nichols Greenleaf, of Denver, Colo., U.S.A., on 25th October, 1922. He was eighty-four years of age, and had held office as Grand Master and Grand High Priest in the State of Colorado. He had been a member of our Correspondence Circle since March, 1899.

Godfrey James Hogg, of London, E.C., on 6th November, 1922. He was a member of the United Northern Counties Lodge No. 2128 and of the Globe Chapter No. 23, and was elected to membership of our Correspondence Circle in November, 1909.

Robert Hambridge Horlock, of London, S.E., on 20th November, 1922. He had attained London rank as a Past Master of Mornington Lodge No. 1672, and was a member of Plucknett Chapter No. 1708. He had been associated with our Correspondence Circle since June, 1920.

Arthur William King, of Aysgarth, Yorks., on the 13th November, 1922. A Past Master of Perseverance Lodge No. 345 and a member of the Chapter attached thereto. He joined our Correspondence Circle in January, 1896.

William Squire Rone Murch, of Westport, Ontario, in November, 1922. He held the office of Grand Z., and joined our Correspondence Circle in January, 1916.

Peter Phorson, M.I.N.A., of Roker, Sunderland, on 21st August, 1922. He had held the office of Provincial Grand Treasurer, and was Sc.E. of the Chapter of Strict Benevolence No. 97. He was elected to membership of our Correspondence Circle in October, 1908.

Rev. **William Elitto Rosedale**, D.D., of London, S.W., on 13th September, 1922. He had held the offices of Past Provincial Grand Chaplain for Staffordshire, and had been a Life member of our Correspondence Circle since June, 1906.

William Harry Rylands, F.S.A., of London, on 8th September, 1922. Bro. Rylands held rank in Grand Lodge and Grand Chapter as Past Assistant Grand Director of Ceremonies and Past Deputy Grand Director of Ceremonies respectively. A Founder, the First Senior Warden and a Past Master of the Lodge.

John Angel Sherren, of Parkstone, Dorset, on 14th November, 1922. Our Brother was for some years Provincial Grand Secretary of Dorset, and had attained the rank of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer in Grand Lodge and Grand Chapter. He became a member of our Correspondence Circle in November, 1907.

Dr. **Robert Milner Smyth**, of Durban, in 1922. He was J.D. of Port Natal Lodge No. 738 and Sc.N. in Chapter. He was also a Past Master of Lodge No. 365 (I.C.), and was elected to membership of our Correspondence Circle in October, 1911.

Charles Swinn, of Manchester, on 26th November, 1922, in his 82nd year. He had attained the rank of Past Provincial Grand Warden and that of Past Provincial Grand Treasurer in R.A. He was elected to membership of our Correspondence Circle in June, 1894.

Alfred James Tonkin, of Bristol, in November, 1922. Bro. Tonkin was Past Master and P.Z. of the Royal Clarence Lodge and Chapter No. 68, and had held the office of Provincial Grand Warden in the Province of Somerset. His membership of the Correspondence Circle commenced in November, 1892.

Sir **Richard Vassar Vassar-Smith**, Bart., of Cheltenham, on 2nd August, 1922. Our Brother was for many years the Provincial Grand Master and Grand Superintendent of Gloucestershire. He was a Life member of our Correspondence Circle, which he joined in November, 1888.

Quatuor Coronati Lodge,

NO. 2076, LONDON,



SECRETARY:

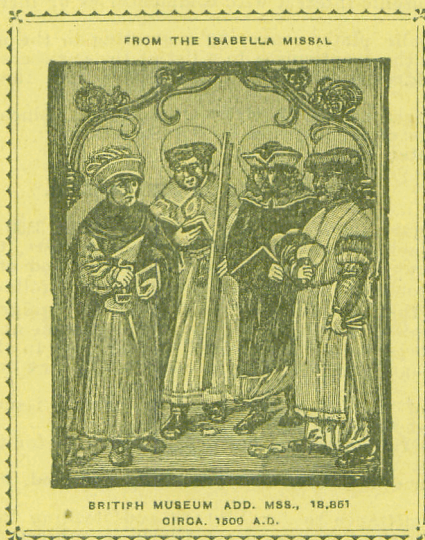
W. J. SONGHURST, *F.C.I.S.*, *P.G.D.*

OFFICE, LIBRARY AND READING ROOM:

27, GREAT QUEEN STREET, LINCOLN'S INN FIELDS, LONDON W.C.2

ST. JOHN'S CARD

OF THE
Quatuor Coronati Lodge, No. 2076,
London.



27th December, 1922.

W. J. PARRETT, LTD., PRINTERS, MARGATE.
1922.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati).

At every meeting an original paper is read, which is followed by a discussion.

The *Transactions* of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about the 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the *Transactions* with which it is usually bound up as an appendix.

The Library has now been arranged at No. 27, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not *visitors* at our Lodge meetings, but rather *associates* of the Lodge.

2.—The printed *Transactions* of the Lodge are posted to them as issued.

3.—The St. John's Card is sent to them annually.

4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the *Transactions*.

6.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings, which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following year. Brethren joining us late in the year suffer no disadvantage, as they receive all the *Transactions* previously issued in the same year.

It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

LIFE MEMBERSHIP.—By the payment in one sum of *Twelve years' Subscription* in advance, i.e., six guineas, individual Brethren may qualify as *Life Members* of the Correspondence Circle. Corporate Bodies may qualify as *Life Members* by a similar payment of *Twenty-five years' Subscription*. Expulsion from the Craft naturally entails a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.

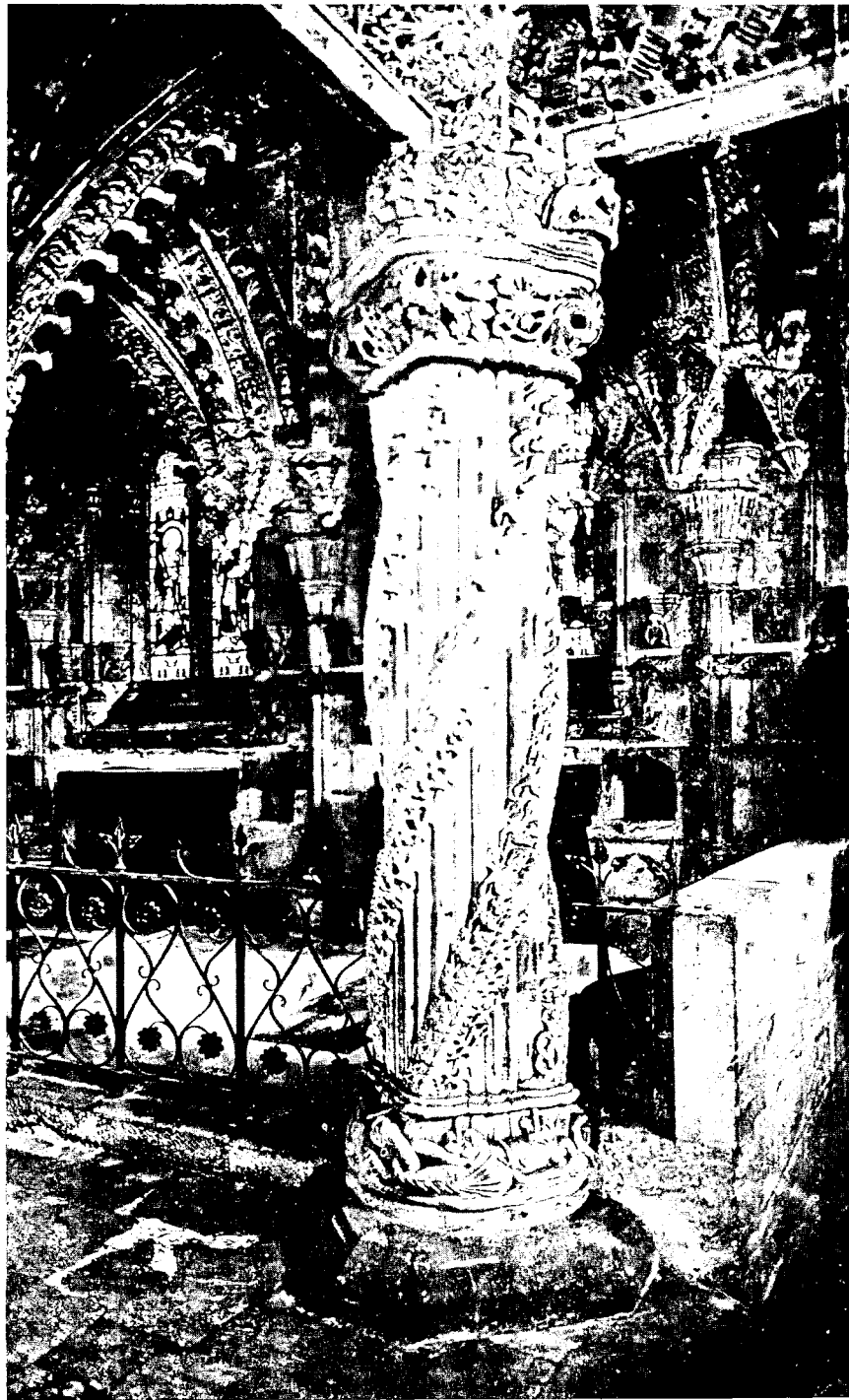


Photo: Alex. A. Inglis, Edinburgh.

THE PRENTICE PILLAR. ROSLIN CHAPEL.

ST. JOHN'S CARD

OF THE
Quatuor Coronati Lodge, No. 2076,
London.



27th December, 1922.

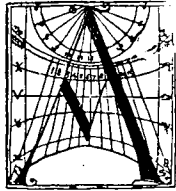
W. J. PARRETT, LTD., PRINTERS, MARGATE.
1922.

HEARTY GOOD WISHES
TO THE
MEMBERS OF BOTH CIRCLES
FROM THE
MASTER AND OFFICERS
OF THE
QUATUOR CORONATI LODGE No. 2076
ST. JOHN'S DAY IN WINTER,
A.D. 1922.

NOTE.

In view of the present high cost of printing, and the consequent need for strict economy, it has been decided, as a temporary measure, to omit the long list of Correspondence Circle members, and to print only the names of those who have been elected during the year, and of those who have been removed by death. Subject, therefore, to these alterations, and to resignations, etc., the full list published under date of 27th December, 1918, remains in force.

VV. DD. BB.,



T this happy season it becomes my pleasing duty, as Master of the *Quatuor Coronati* Lodge, to wish the members of both Outer and Inner Circles all good things, physical, financial and ethical, and this I do with all the sincerity of which I am capable.

Our Lodge continues to perform a really good work, and, although our roll of membership is both large and wide-spread, it is surprising how very many Brethren—even of high standing in the Craft—have never heard of our existence. I would, therefore, appeal to all within our fold to broadcast, on all suitable occasions, the benefits to be derived from association with us. Five hundred additional names would make a wonderful difference to our effectiveness.

Finance, after all, is the mainstay of our efforts, and without funds our work is likely to be sadly hampered. The arrears of dues appearing in the balance sheet hardly reflect much credit on the business punctuality of our subscribers. The probability is that the neglect is due more to lack of thought than to want of interest.

The term of a Master's occupancy of the Chair is all too brief. I desire that my own presidency should not fall behind that of my predecessors in the value of accomplishment. To this end I shall endeavour to act up to the best traditions of the office, and, with the willing help of all my Brethren pulling together, this should not be difficult to achieve.

With all hearty good wishes.

I am, Brethren,

Yours very fraternally,

RODK. H. BAXTER.

Master, 2076.

ROCHDALE, ST. JOHN'S DAY IN WINTER, 1922.

MEMBERS OF THE LODGE.

IN THE ORDER OF THEIR SENIORITY.

- 1a **Warren**, Lieut.-General Sir Charles, *G.C.M.G., K.C.B., F.R.S., The Oaks, Westbere, Canterbury.* 278, 1417, 1832, P.M. **Past Grand Deacon, Past District Grand Master, Eastern Archipelago; Past Grand Sojourner. Founder. First Master.**
- 1b **Rylands**, John Paul, Barrister-at-Law, *F.S.A. 96 Bidston Road, Birkenhead.* 148, 1354. **Founder.**
- 3 **Westcott**, William Wynn, *M.B. (Lond.), J.P. 39 Rapson Road, Durban, Natal.* 814, P.M., P.Pr.G.D.C., Somerset. **Past Grand Deacon; Past Grand Standard Bearer (R.A.). Past Master. Joined 2nd December, 1886.**
- 4 **Klein**, Sydney Turner, *F.L.S., F.R.A.S. Lancaster Lodge, Kew Gardens, Kew, Surrey.* 404, L.R.; 21. **Past Master. Joined 8th November 1889.**
- 5 **Conder**, Edward, *J.P., F.S.A. The Conigree, Newent, Gloucestershire.* 1036, 1074, L.R.; 280. **Past Master. Local Secretary for Oxfordshire and Gloucestershire. (Joined C.C. May 1893.) Joined 5th January 1894.**
- 6 **Shackles**, George Lawrence. *Elim Lodge, Hornsea, E. Yorks.* 57, 1511, 2494, P.M.; 1511, P.Z., P.Pr.G.W.; P.Pr.G.R. (R.A.). N. & E. Yorks. **Past Master. Local Secretary for the North and East Ridings of Yorkshire. (Joined C.C. May 1887.) Joined 7th May 1897.**
- 7 **Armitage**, Edward, *M.A. The Green Hills, Tilford, Farnham, Surrey.* 16, 859, 1074, 1492, 2851, P.M.; 859, 1074, 1 (S.C.), P.Z. **Past Grand Deacon; Past Grand Sojourner. Past Master. Treasurer. (Joined C.C. October 1888.) Joined 7th October 1898.**
- 8 **Crowe**, Frederick Joseph William, *F.R.A.S., F.R.Hist.S. St. Peter's House, Chichester.* 328, P.M., 1726, P.M.; 110, P.Z., P.Pr.G.R.; P.Pr.G.Sc.N., Devon. Rep.G.L. Hungary. **Past Assistant Grand Director of Ceremonies; Past Grand Standard Bearer (R.A.). Past Master. (Joined C.C. November 1888.) Joined 8th November 1898.**
- 9 **Thorp**, John Thomas, *F.R.Hist.S., F.R.S.L., F.R.S.A.I. 54 Princess Road, Leicester.* 523, 2429, P.M.; 279, P.Z., P.Pr.G.W.; P.Pr.G.J., Leicester & Rutland. **Past Grand Deacon; Past Assistant Grand Sojourner. Past Grand Warden, Iowa. Past Master. (Joined C.C. January 1895.) Joined 8th November 1900.**
- 10 **Watson**, William. *24 Winston Gardens, Headingley, Leeds.* 61, P.M., P.Pr.G.W.; P.Pr.G.So., W. Yorks. **Past Assistant Grand Director of Ceremonies; Past Grand Standard Bearer (R.A.). (Joined C.C. February 1887.) Joined 3rd March 1905.**
- 11 **Songhurst**, William John, *F.C.I.S. 27 Great Queen Street, London, W.C.2.* 227, P.M., Treas., 3040, D.C., 3743, D.C.; 7, P.Z., 23, P.Z. **Past Grand Deacon; Past Assistant Grand Sojourner. Secretary. (Joined C.C. January 1894.) Joined 2nd March 1906.**
- 12 **Simpson**, John Percy, *B.A. 16 Houghton Street, Aldwych, London, W.C.2.* 176, P.M.; 176, P.Z. **Past Assistant Grand Registrar; Past Assistant Grand Director of Ceremonies (R.A.). Past Master. (Joined C.C. January 1905.) Joined 25th June 1906.**
- 13 **Dring**, Edmund Hunt. *Wentworth, The Ridgeway, Sutton, Surrey.* 1297, P.M., 3444; 1297, P.Z. **Past Grand Deacon; Past Assistant Grand Sojourner. Past Master. (Joined C.C. January 1899.) Joined 25th June 1906.**

- 14 Hextall, William Brown. 27 *Great Queen Street, London, W.C.2.* 1085. 2128. P.M., P.Pr.G.W., Derbyshire. **Past Grand Deacon.** Past Master. Junior Warden. (Joined C.C. January 1904.) Joined 5th March 1909.
- 15 Goblet d'Alviella, le Comte Eugène Félicien Albert. Membre de l'Academie Royale. *Château de Court St. Etienne, Brabant, Belgium.* **Past Grand Master,** Belgium. (Joined C.C. February 1890.) Joined 5th March 1909.
- 16 Wonnacott, Ernest William Malpas. *F.S.I. Freemasons' Hall, Great Queen Street, London, W.C.2.* 2416, 2956, Sec., 3171, P.M., 3324. P.Pr.G.D., Herts; 23, P.Z., 2416, P.Z., 2923, P.Z., 2956. **Past Assistant Grand Supt. of Works; Past Grand Standard Bearer (R.A.).** Past Master. (Joined C.C. March 1904.) Joined 3rd March 1911.
- 17 Powell, Arthur Cecil. *The Hermitage, Weston-super-Mare.* 187, P.M., P.Pr.G.W., Bristol; 187, P.Z., P.Pr.G.J., Bristol. **Past Grand Deacon; Past Grand Junior Warden (Canada); Past Assistant Grand Sojourner.** Past Master. (Joined C.C. November 1902.) Joined 24th June 1912.
- 18 Hills, Gordon Pettigrew Graham. *A.R.I.B.A. Fircroft, Cookham Dean, Berkshire.* 2416, P.M., L.R., 2228, P.M., 3684; 2416, P.Z., P.Pr.G.W., Berks. Past Master. Director of Ceremonies. (Joined C.C. May 1897.) Joined 2nd October 1914.
- 19 Tuckett, Major James Edward Shum, *M.A. (Cantab.), T.D.* 12 *Belvedere Road, Redland, Bristol.* 3663. P.Pr.G.R., Wilts.; P.Pr.G.So., Wilts. Past Master. (Joined C.C. November 1910.) Joined 2nd October 1914.
- 20 Bradley, Herbert. *C.S.I. 53 Drayton Gardens, West Brompton, London, S.W.10.* **Past District Grand Master; Past Grand Superintendent, Madras.** Past Master. (Joined C.C. October 1893.) Joined 5th January 1917.
- 21 Vibert, Arthur Lionel, *I.C.S. Marline, Lansdown, Bath.* P.Dis.G.W.; P.Dis.G.J., Madras. Local Secretary for Somerset. Past Master. (Joined C.C. January 1895.) Joined 5th January 1917.
- 22 Baxter, Roderick Hildegard. 97 *Milnrow Road, Rochdale, Lancashire.* P.Pr.G.W.; P.Pr.A.G.So., E. Lanes. Local Secretary for East Lancashire. Worshipful Master. (Joined C.C. October 1937.) Joined 5th January 1917.
- 23 Robbins, Sir Alfred. 32 *FitzGeorge Avenue, Barons Court, London, W.14.* 1928. P.M., 2712. P.M., 1928. P.Z. **Past Grand Warden; President, Board of General Purposes; Past Grand Scribe N.** Senior Warden. (Joined C.C. January 1899.) Joined 24th June 1919.
- 24 Lepper, John Heron, *B.A., B.L.* 63 *Clarendon Road, Notting Hill, London, W.11.* VII. (I.C.). P.M., 282 (I.C.), 209 (I.C.). 227. P.M. P.Ins., Pr.G.J., Antrim. Senior Deacon. (Joined C.C. January 1914.) Joined 6th October 1922.
- 25 Stokes, John, *M.A., M.D.* 340 *Glossop Road, Sheffield, Yorkshire.* 139. P.M., 2491. P.M., 3911, P.M. P.Pr.G.D., W. Yorks. Junior Deacon. (Joined C.C. March 1910.) Joined 6th October 1922.
- 26 Covey-Crump, Rev. Walter William, *M.A. The Vicarage, Friday Bridge, near Wisbech, Cambs.* 2283, P.M., 88, 4087. Inner Guard. (Joined C.C. November 1920.) Joined 6th October 1922.

HONORARY MEMBER.

- 27 H.R.H. The Duke of Connaught and Strathearn, *K.G., &c.* **Grand Master; Grand Z.** Honorary Member. Joined 9th November 1908.

MEMBERS OF THE CORRESPONDENCE CIRCLE

ELECTED IN 1922.

* The Asterisk before the name indicates Life-Membership. The Roman numbers refer to Lodges, and those in Italics to R.A. Chapters.

GOVERNING BODIES.

			JOINED
1	Provincial Grand Lodge of Hampshire and Isle of Wight	Portsmouth	January 1922.
2	Provincial Grand Lodge of Kent	Canterbury	October 1922.

LODGES UNDER THE ENGLISH CONSTITUTION.

3	No. 1417 Octohedron Lodge	Barkly West, South Africa	October 1922.
4	„ 4217 Harte Lodge	West Hartlepool	March 1922.

LODGES UNDER OTHER CONSTITUTIONS.

5	Lodge La Paix	Amsterdam, Holland	October 1922.
---	---------------	--------------------	---------------

OTHER ASSOCIATIONS.

6.	North York Lodge of Instruction (No. 602)	Middlesbrough	March 1922.
7	Concord Lodge of Instruction (No. 632)	Trowbridge	November 1922.
8	Moose Jaw Masonic Research Committee	Moose Jaw, Sask.	January 1922.
9	Bureau of Social & Educational Service	New York	October 1922.
10	Winona Consistory (No. 4)	Winona, Minn., U.S.A.	January 1922.

BROTHERS.

11	Abbott, Arthur Francis Robert. <i>British Consul, Sao Paulo, Brazil.</i>	3.	January 1922.
12	Aldis, Rev. Arthur Frosdick, M.A. <i>The Royal Infirmary, Manchester.</i>	Pr.G.Ch., Cheshire; 324, P.So.	October 1922.
13	*Allen, Barten Herbert Beaumont. <i>Royal Cape Golf Club, Wynberg, Cape Province, South Africa.</i>	1093.	June 1922.
14	Atkin, Francis Joseph. <i>Greusborough, Rotherham, Yorkshire.</i>	3849; 2491.	May 1922.
15	Atkinson, Frederick McCurdy. <i>54 Great Queen Street, London.</i>	W.U.2. 227.	October 1922.
16	*Ayre, Claude Frederick Charles. <i>Anderson's School, Ipoh, Perak, F.M.S.</i>	3557, P.M.	October 1922.
17	Bailey, William Cooper. <i>The Knowle, Duchy Road, Harrogate, Yorkshire.</i>	P.Pr.G.W., Northumberland.	May 1922.
18	Baillie, Lt.-Col. John George Augustus. <i>Kent Lodge, Ramsgate, Kent.</i>	P.Pr.G.W.; P.Pr.G.R. (R.A.).	May 1922.
19	Bain, John Wallace. <i>60 Mapperley Road, Nottingham.</i>	3998.	October 1922.
20	Bain Smith, Capt. Bruce Faed. <i>Junior Naval and Military Club, 96 Piccadilly, London.</i>	W.I. 3389.	January 1922.
21	Bateman, Harry George. F.R.G.S. <i>c/o Corinthian Hall (Masonic Club), 48 Nakayamate Dori, 2 Chome, Kobe, Japan.</i>	88 (N.Z.C.).	October 1922.
22	Batty, James. <i>c/o R. H. Marrs, Ingeniero White, F.C.Sud., Argentine.</i>	3196, P.M.; 2329.	October 1922.
23	Beach, Thomas Frederick. <i>39 Chatsworth Road, West Norwood, London.</i>	S.E.27. 901; 1572, A.So.	May 1922.
24	Begg, James H. <i>5824 Sixteenth Avenue, N.E., Seattle, Wash., U.S.A.</i>	Grand Lecturer.	November 1922.

- 25 Bethell, Richard Bryder. 29 *Exchange Chambers, Liverpool*. 3462. P.M. March 1922.
- 26 Bethune, John. *Viewfield, Currie, Midlothian*. 151. P.M.; 278. P.Z. November 1922.
- 27 Blackmore, Thomas William. 7 *Chancery Lane, London, W.C.2*. 59. P.M.; 59. P.Z. March 1922.
- 28 Blamey, James Cardell. *Baylis Street, Wagga Wagga, N.S.W., Australia*. 22. P.M.; 358. October 1922.
- 29 Bolam, Robert. *Swansfield Park Road, Alnwick, Northumberland*. P.Pr.G.W.; 1167, J. January 1922.
- 30 Botha, Colin Graham. *Cape Archives, Houses of Parliament, Cape Town, South Africa*. 12 (D.C.). May 1922.
- 31 Boulden, Frederick. 16 *Conduit Road, Sheffield, Yorkshire*. P.Pr.G.Treas. Oct. 1922.
- 32 Bowles, William Cullen Allen. 41 *Stuart Avenue, Scotstoun, Glasgow*. 3. P.M.; 189. So. January 1922.
- 33 Boyne, Robert Prain. *Main Street, Gorr, New Zealand*. 49. P.M. October 1922.
- 34 Bray, Aubrey Oliver P.O. Box 458, *Tucson, Arizona, U.S.A.* 29 (Ga.C.); 120 (Ga.C.). June 1922.
- 35 *Bridge, George Edmund Walker. *Dytchleys, Castle Road, Woking, Surrey*. 3512. P.M.; 2260. October 1922.
- 36 Brook, Frederick Benjamin, B.A., LL.B. 6 & 7 *South Square, Gray's Inn, London, W.C.1*. 3344. I.G.; 452. November 1922.
- 37 Brownlie, Alexander, M.D. *Drayton House, Redcar, Yorkshire*. P.Pr.G.R., P.Pr.G.Treas. (R.A.). March 1922.
- 38 Bullock, William Edward. *Lulworth, Warwick Avenue, Coventry*. 3659. P.M.; 3659. H. January 1922.
- 39 Butler, James William. *Mayfield, Kendal*. 129. S.W.; 195. January 1922.
- 40 Busteed, Frederick. 382 *Berkeley Street, Toronto, Canada*. 532. P.M.; 127. March 1922.

- 41 Caine, Jack Flinders. *Daphne, Dockett Eddy, Shepperton, Middlesex*. 1185. May 1922.
- 42 Callard, Ernest *Browings Manor, Blackboys, Sussex*. 59. P.M. March 1922.
- 43 Carmody, Ernest Patrick, M.D. P.O. Box 25. *Bindura, South Rhodesia, S. Africa*. 3200. October 1922.
- 44 Carr, Joseph. 83 *Wingrove Road, Newcastle-upon-Tyne*. Pr.G.D.C.; 406. March 1922.
- 45 Carver, Alfred Algernon. *c/o Lloyds Bank, Ltd., 27 Rue Cherif Pacha, Alexandria, Egypt*. 4184. J.D. March 1922.
- 46 Cary, Reginald Ormsby. *Pomfret House, Sunbury-on-Thames*. 263. January 1922.
- 47 Charters, James Sadlier. 4 *Hawthorne Road, Orrell, Liverpool*. 97; 80. October 1922.
- 48 Chatfeild-Clarke, Lt.-Col. Stanley. 83 *Clarence Gate Gardens, Regents Park, London, N.W.1*. Past Assistant Grand Sword Bearer; Past Deputy Grand Sword Bearer (R.A.). January 1922.
- 49 Cheston-Porter, John Albert, F.C.I.S. 23 *Elmbank Gardens, Barnes, London, S.W.13*. P.Pr.A.G.D.C. Essex; 2508, Sc.N. January 1922.
- 50 Chetwin, Harry William. 122 *Palmerston Road, Bowes Park, London, N.22*. 898; 1185. November 1922.
- 51 Chislett, Arthur James. *Tongaat, Natal, South Africa*. 3906; 738. June 1922.
- 52 Cleghorn, George Ramsay. P.O. Box 940. *Cape Town, South Africa*. 398. (S.C.), P.M.; 96 (S.C.). P.Z. May 1922.
- 53 Cleveland, Col. Henry Francis, C.I.E., I.M.S. 46 *Little Heath, Charlton, London, S.E.7*. P.Dis.G.W.; P.Dis.G.J., Punjab. June 1922.
- 54 Coleman, William Gordon. *The Elms, Ramsey St. Mary's, Hunts*. 4087. P.M.; 373. November 1922.
- 55 Collins, William Bridge. 48 *Pall Mall, London, S.W.1*. 134. P.M. January 1922.
- 56 Copland, Thomas Mair. 4 *Learmonth Street, Woodlands, Falkirk, N.B.* Pr.G.D.; 210, Z. May 1922.
- 57 *Cornelius, Samuel. *B.I. Stores, Mazagon Docks, Bombay, India*. P.Dis.G.S.B.; 3184, P.Z. October 1922.
- 58 *Cotton, George Boulton. *Clipperfield, Park Hill Road, Croydon*. 4387, Sec.; 2404. May 1922.
- 59 Cranch, William John Roope. 28 *Orchard Gardens, Teignmouth, Devon*. 1175 (S.C.); 447 (S.C.). March 1922.
- 60 Creery, Andrew McCreight. P.O. Box 860, *Vancouver, B.C., Canada*. Deputy Grand Master; 2. March 1922.

- 61 Daubeny, Lt.-Col. Reginald Ernest. C.B.E., R.A.P.C. *Army & Navy Club, London, S.W.1.* 4068, P.M.; 402. March 1922.
- 62 Davidson, Ernest. *c/o Time Table Dept., Messrs. Elder, Dempster & Co., Ltd., Liverpool.* Past Assistant Grand Director of Ceremonies; Past Grand Standard Bearer (R.A.). March 1922.
- 63 Davies, Onslow Martin Grove. 1 *Teign Street, Teignmouth, Devon.* 303; 303. October 1922.
- 64 Davies, Thomas Price. *Belvedere, Park Crescent, Llandrindod Wells.* 3320, P.M.; 3320. P.S. October 1922.
- 65 Daynes, Gilbert William. *The Maples, Brundall, near Norwich, Norfolk.* 52; 52. Local Secretary for Norfolk. March 1922.
- 66 Dearden, James Sydney. 38 *Garden Street, Todmorden, West Yorks.* 363; 298. November 1922.
- 67 Decamp, Fred W. *Cape May Court House, New Jersey, U.S.A.* 1, P.M. Oct. 1922.
- 68 Dejean, Nestor. 6 *Birchington Road, Crouch End, London, N.8.* 1491; 2190. May 1922.
- 69 *Dennant, Frederick James. 45 *Ruskin Road, Ipswich.* 650; 650. November 1922.
- 70 Dick, John. *Standard Bank, Ltd., Brandfort, O.F.S., South Africa.* Past Grand Steward (I.C.). January 1922.
- 71 Dyball, George Hammond. 33 *Waldermere Avenue, Fulham, London, S.W.6.* 1319, P.M., L.R.; 3808, P.Z. January 1922.
- 72 Earnshaw, William Scott. *Richmond House, Derby Road, Ansdell, Lytham, Lancs.* P.Pr.G.D.; 1030, J. November 1922.
- 73 Eddy, John James. *Farnham, Western Line, N.S.W., Australia.* 17. March 1922.
- 74 *Eilifsen, Ole Andreas. *Molde, Norway.* Nordlyset. March 1922.
- 75 Ellis, Charles Regent. *Westminster Bank, Ltd., Cullompton, Devon.* 4097; 1125. June 1922.
- 76 England, Walter. *Te Ngae, Rotorua, New Zealand.* 153. March 1922.
- 77 Ferris, Richard William. *Halebank, Guildford Road, Bookham, Surrey.* 2790, P.M.; 2246, J. November 1922.
- 78 Fersht, Barnett Abraham. 54 *Marchmont Street, London, W.C.1.* 205. May 1922.
- 79 Ffolliott, C. N. *Sea Murmur, Paris Road, Preston, Paignton, Devon.* 797, P.M.; 797, Z. May, 1922.
- 80 Field, Ernest Henry, A.M.I.E.E. *Tangley, Barrow Road, Quorn, Leicester.* 3183. January 1922.
- 81 Fleming, Daniel. 21 *Moor Place, Gosforth, Newcastle-upon-Tyne.* 24, P.M.; 24, P.Z. October 1922.
- 82 Forbes, David Moncar. 620 *Fulham Road, London, S.W.6.* 474 (S.C.). March 1922.
- 83 Foster, Reginald Charles, M.C., A.R.I.B.A. 47 *Monkhams Lane, Woodford Green, Essex.* 3353, P.M. January 1922.
- 84 Fox, Bertram Leopold Robert. P.O. Box 674, *Bulawayo, South Rhodesia, S. Africa.* 1204 (S.C.). I.G. October 1922.
- 85 Fullerton, Herbert Edward. *Glenholme, Park Row, Hornsea, E. Yorks.* 1511, I.G.; 1511, J. March 1922.
- 86 Gardenier, John George. 10 *Stirling Road, Clapham Road, London, S.W.9.* 1381, P.M.; 1381, P.Z. March 1922.
- 87 Geen, George. 31 *Barrowgate Road, Chiswick, London, W.4.* 862, P.M.; 862, P.Z. October 1922.
- 88 Gentle-Cackett, Rev. Samuel William, B.D., F.R.G.S. *Bedfont, near Feltham, Middlesex.* P.Pr.G.Ch.; 1656. March 1922.
- 89 George, Capt. Richard Westropp, M.B.E., B.A., B.A.I., A.M.I.C.E. *c/o County Surveyor's Office, Enniskillen, Co. Fermanagh, Ireland.* Grand Masters' Lodge, P.M.; 728, P.K. January 1922.
- 90 Gervis, Henry, M.A., J.P. 74 *Dyke Road, Brighton, Sussex.* P.Pr.G.W.; P.Pr.G.Sc.N. May 1922.
- 91 Gilbertson, James Henry. 103 *Walsworth Road, Hitchin, Herts.* Past Grand Deacon; Past Assistant Grand Sojourner. May 1922.
- 92 Gold, Henry Granville. 244 *Vauxhall Bridge Road, London, S.W.1.* 2622, P.M.; 2622, P.S. October 1922.
- 93 Goldberg, Isaac Walter. 7 *Kingsland Road, London, E.2.* 1017. November 1922.

- 94 Goldblum, Joseph. P.O. Box 15. Zastron, O.F.S., South Africa. 4396, I.G.; 2089. October 1922.
- 95 *Gould, Frederick Edmund. 90 Treville Street, Plymouth. 3924, J.D.; 189. Nov. 1922.
- 96 Graham, Hugh Learmonth. Rosehall Terrace, Falkirk, N.B. 16; 210. May 1922.
- 97 Grant, Stanley Gordon. P.O. Box 49, Lautoka, Fiji. 3354, P.M. October 1922.
- 98 Green, Percy. 31 Bourdon Road, Anerley, London, S.E.20. 3522. June 1922.
- 99 Griffith, Robert. Postmaster, Harlech. 1988, J.W.; 1509. March 1922.
- 100 Gwillam, Albert Edward. c/o Tongaat Sugar Co., Ltd., Tongaat, Natal, South Africa. 3906; 738. June 1922.
- 101 Hall, Dr. John Robertson. 1 North Gill Crescent, Fence Houses, Co. Durham. 3385, J.W. October 1922.
- 102 *Hammond, Frederick William. Military Works, Engineering Establishment, Abbottabad, N.W.F.P., India. 1448; 1960. May 1922.
- 103 Harding, Arthur Herbert. 9 Portugal Street, Lincoln's Inn Fields, London, W.C.2. 3938. May 1922.
- 104 Harding, Harry Bertram, F.L.S. 77 Hannah Street, Porth, Glam. 3979; 110. May 1922.
- 105 Hare, George Edward. 33 Hollow-stone, Nottingham. P.Pr.G.D.C. March 1922.
- 106 Harper, Alfred George. Holly Lodge, High Street, Old Southgate, London, N.14. 1382, P.M.; 59. May 1922.
- 107 Haywood, Harry Leroy. 1950 Railway Exchange, St. Louis, Mo., U.S.A. 105 (Iowa C.). May 1922.
- 108 *Herbert, Sydney Frank. 111 Princess Road, Leicester. 3091. January 1922.
- 109 Hickson, Frank Robert. 106 Chetwynd Road, London, N.W.5. 4030. May 1922.
- 110 Hillman, James. Ingleside, Basil's Road, Stevenage, Hertfordshire. Pr.G.Stew.: 449, P.So. March 1922.
- 111 Hinman, Eugene Eunson, M.D. 146 Washington Avenue, Albany, N.Y., U.S.A. 14, P.M.; 5, P.H.P. June 1922.
- 112 Hirschson, Herman. P.O. Box 12, Edenburg, O.F.S., South Africa. 4396; 2089. October 1922.
- 113 Hirst, William Douglas. Gun Carriage Factory, Jubbulpore, C.P., India. P.Dis.G.D.. Bombay: 1965. March 1922.
- 114 Hitchins, William Stanley. 1 Kensington Park Gardens, Notting Hill, London, W.11. 3548, P.M.; 1297, P.Z. March 1922.
- 115 Hoare, Ernest Frederick. P.O. Box 121, Harrismith, O.F.S., South Africa. 2864, W.M. June 1922.
- 116 Hogg, Sydney. 19 Cholmeley Park, Highgate, London, N.6. 4217, S.D.; 531. A.So. May 1922.
- 117 Hogston, Percy John. 29 Baldock Road, Letchworth, Hertfordshire. 1321. March 1922.
- 118 Holland, Stanley Young. 14 Manor Place, Hackney, London, E.8. 898; 1298. March 1922.
- 119 Humphries, Frederick William. 10 Mayfield Road, Wimbledon, London, S.W.19. 190, P.M.; 199, P.Z. May 1922.
- 120 Ince, David Daniel. Kuala Lumpur, F.M.S. District Grand Master (S.C.). May 1922.
- 121 James, Benjamin Richards, F.I.C. 39 Meadow Road, Pinner, Middleser. 2823. May 1922.
- 122 Janssen Van Raay, John Floris, LL.D. 214 van Meerdervoort, The Hague, Holland. Silentium. June 1922.
- 123 Jarvis, Valentine H. 15 High Street, Aylesbury, Bucks. P.Pr.G.R.: Pr.G.Treas (R.A.). March 1922.
- 124 Jefferis, Reginald Edgar. 5 Upper Camden Place, Bath. 41. J.D.; 41, A.So. November 1922.
- 125 Jenner-Clarke, Reginald. St. Oswald, Clacton-on-Sea, Essex. 2063; 2063. Oct. 1922.
- 126 Jobling, Abraham. Yarm-on-Tees, Yorkshire. P.Pr.G.D.: P.Pr.G.S.B. (R.A.). Durham. June 1922.
- 127 Kendrick, Hon. Robert William Turner. c/o The Treasury, Port Moresby, Papua. 127 (S.C.); 69 (Q.C.). June 1922.
- 128 Kettle, Henry George. 27 Lower Brook Street, Ipswich. P.Pr.G.D.; P.Pr.G.So. January 1922.

- 129 Kirkland-Whittaker, Harry, M.A., M.D., C.M., L.R.C.S., Edin. *Chaplain's House, Banstead Downs, Sutton, Surrey.* 2319, Ch.; 1691, P.So. June 1922.
- 130 Kjær, Hans. M.A. *National Museum, Frederiksholms Kanal No. 12, Copenhagen, Denmark.* Nordstjernen, J.W. October 1922.
- 131 Lacey, William Joseph Edward. *57 Ashburnham Grove, Greenwich, London, S.E.10.* 2332, P.M.; 1185, P.Z. January 1922.
- 132 Lewis, Alfred. *Fitzmaurice Street, Wagga Wagga, N.S.W., Australia.* P.Dis.G.Ins. Workings; 19, P.Z. June 1922.
- 133 Lishman, James. *259 Chester Road, Sunderland.* 4347, P.M. October 1922.
- 134 *Loevy, Marcus A. *5a Mina No. 100, Mexico D.F., Mexico.* **Past Grand Warden.** October 1922.
- 135 Loranger, John M. *P.O. Box No. 1, Aylmer East, Quebec, Canada.* 69, Oct. 1922.
- 136 Ludlow, Adolph I. *330 Finchley Road, Hampstead, London, N.W.3.* 1766, May 1922.
- 137 *Macassey, Verner White Livingston. *c/o J. W. McNinch, Esq., Ransdevyn, Larne, Co. Antrim, Ireland.* 1843, P.M.; 1870, January 1922.
- 138 Macaulay, Dr. Victor Harold, L.D.S. *3201 Seventh Street West, Calgary, Alberta, Canada.* **Past Grand Director of Ceremonies.** November 1922.
- 139 McCall, Robert William Victor. *Ockley, 17 Glenhuntly Road, Elsternwick, Victoria, Australia.* **Past Deputy Grand Master.** November 1922.
- 140 McCallum, William Alexander. *Calle Catamarca 3158, Olivos, F.C.C.A., Argentine Republic.* 3706, P.M. March 1922.
- 141 McCants, Junius Walter. *Pinola, Mississippi, U.S.A.* 78, P.M. October 1922.
- 142 McGechan, Robert Reid. *c/o Messrs. Dawson, Waldron, Edwards & Nicholls, 109 Pitt Street, Sydney, N.S.W.* 230, P.M. March 1922.
- 143 Macgregor, John Douglas. *Glenlyon, Pitlochry, Perthshire.* 814, P.M.; 134, October 1922.
- 144 Macwatt, Capt. Stuart Logan. *D.S.O., M.C. Army & Navy Club, Pall Mall, London, S.W.1.* 259; 259, June 1922.
- 145 Manson, Harry Auld. *40 Marriott Street, St. Kilda, Victoria, Australia.* 272; 9, June 1922.
- 146 Marrison, Joseph Beaumont. *Silver Birch Avenue, Fulwood, Sheffield, Yorkshire.* P.Pr.G.D.C.; 295, P.Z. October 1922.
- 147 Marsh, John Henry. *45 Handen Road, Lee, London, S.E.12.* 3889, P.M. May 1922.
- 148 Marshall, James. *10 Bank Street, Falkirk, Scotland.* 16, P.M.; 210, P.Z. March 1922.
- 149 Martin, Frederick Charles. *3 Monaharis Buildings, Flinders Lane, Melbourne, Australia.* **Past Grand Deacon; Past Grand Sword Bearer (R.A.).** June 1922.
- 150 Mason, Harold, M.B. *79 Willes Road, Leamington Spa, Warwickshire.* **Past Assistant Grand Director of Ceremonies; Past Assistant Grand Standard Bearer (R.A.).** May 1922.
- 151 Masters, Charles Walton. *5 Rue Adib, Alexandria, Egypt.* 4184; 1157, March 1922.
- 152 Mather, Thomas. *9 Stilling Street, Lower Hutt, Wellington, New Zealand.* 62, P.M. June 1922.
- 153 Mattocks, Harry Samuel. *27 Morrab Gardens, Seven Kings, Essex.* 1604, March 1922.
- 154 Mawson, Joseph Swan. *Oakendale, 19 Kenwood Park Road, Sheffield, Yorkshire.* 2268, P.M.; 2268, P.Z. October 1922.
- 155 Meakin, James Heathcote. *81 Smallbrook Street, Birmingham.* 1782, P.M. Oct. 1922.
- 156 Milligan, Robert Baron. *9 Newbold Street, Rochdale, Lancs.* 1129; 298, May 1922.
- 157 *Mills, Percy Amos. *P.O. Box 45, Wagga Wagga, N.S.W., Australia.* 22; 19, Sc.N. October 1922.
- 158 Mitchell, James Farey. *c/o Messrs. John Dewar & Sons, Ltd., 12 Hare Street, Calcutta India.* 4184, January 1922.
- 159 Monkhouse, John. *Terrington, 6 Mayow Road, Forest Hill, London, S.E.23.* 1139, P.M.; 180, P.Z. May 1922.
- 160 Montgomery, Robert. *F.C. Central, Cordoba, Estacion Retiro, Buenos Aires, Argentine Republic.* 617, P.M.; 617, November 1922.
- 161 Morgan, Walter Edward. *29 Pine Street, Rockville Centre, Long Island, N.Y., U.S.A.* 822; 302, January 1922.
- 162 Morton, John William. *73 Moorhead Lane, Shipley, Yorkshire.* 4223; 387, March 1922.
- 163 Murchie, Findlay. *48 Harley Street, London, W.1.* 3864; 3864, May 1922.
- 164 *Murdock, William Bartlett. *40 S. Clinton Street, Poughkeepsie, N.Y., U.S.A.* 782, P.M.; 172, May 1922.

- 165 **Murray**, Henry Wolseley. 141 *Lauderdale Mansions, Maida Vale, London, W.9.* 3247. P.M.; 73, A.So. October 1922.
- 166 **Nicholson**, Major Thomas MacCallum. *c/o Lloyds Bank, Ltd., 9 Pall Mall, London, S.W.1.* P.Dis.A.G.D.C., Punjab. January 1922.
- 167 **Nixon**, James Bower. 424 *Lake Front, Toronto, Canada.* P.Dis.Dep.G.M. Jan. 1922.
- 168 **Ogg**, Reginald Lawrence. 20 *Olive Road, Cricklewood, London, N.W.2.* 715. March 1922.
- 169 **Oliver**, Percy James Lindon. 2 *Sydney Street, Aintree, Liverpool.* 2889. October 1922.
- 170 **Orr**, Gilbert William. *Registrar General's Office, Sydney, N.S.W., Australia.* 76; 18. June 1922.
- 171 **Oubridge**, Henry. 23 *Rothwell Road, Gosforth, Newcastle-upon-Tyne.* 406, P.M.; 406. June 1922.
- 172 **Ovens**, William Digby. 18 *Clifton Road, Crouch End, London, N.8.* **Past Assistant Grand Standard Bearer; Past Assistant Grand Director of Ceremonies (R.A.).** May 1922.
- 173 **Parker**, Thomas Ryder. *Willowmead, Wood Lane, Ruistip, Middlesex.* 2936, P.M.; 2508, P.So. June 1922.
- 174 **Pearson**, Walter. P.O. Box 194, *Bulawayo, Rhodesia, South Africa.* 1204 (S.C.); 356. October 1922.
- 175 **Pedersen**, Alfred Waldemar. 354 *Aigburth Road, Liverpool.* 1539; 1423. January 1922.
- 176 **Perrott**, William. 9 *Hornshay Street, Canterbury Road, London, S.E.15.* 820; 2458. November 1922.
- 177 **Phillips**, Thomas. 7 *Barkston Gardens, South Kensington, London, S.W.5.* June 1922.
- 178 ***Phipps**, George Edward. 153 *Evington Road, Leicester.* 1391; 1130. March 1922.
- 179 **Press**, Edward. *c/o Lloyds Bank, Ltd., Alexandria, Egypt.* 4184. June 1922.
- 180 **Rann**, Rudd Cheslett. 105 *Gipsy Hill, Norwood, London, S.E.19.* 3898, P.M.; 3898, Sc.E. June 1922.
- 181 **Read**, Charles Frederick. 39 *Glena Avenue, Knowle, Bristol.* 3884. May 1922.
- 182 **Rees**, Ferdinand, M.D. 21 *Meneage Street, Helston, Cornwall.* 1335, P.M.; 1335. May 1922.
- 183 **Rees**, Madog. *Meurslade, Gowerston, Swansea.* 3834, O.; 237. November 1922.
- 184 **Reid**, Robie Lewis. 1333 *Pacific Street, Vancouver, British Columbia.* 12. Jan. 1922.
- 185 **Reynolds**, Leighton George. 220 *Crookesmoor Road, Sheffield, Yorkshire.* 2263, P.M.; P.Pr.G.So. October 1922.
- 186 **Richards**, Sydney Hugh Clarke. *c/o National Bank of Australasia, 60 Pitt Street, Sydney, N.S.W., Australia.* 103; 435. October 1922.
- 187 **Richardson**, Arthur Wray. *Ravensworth, Potters Bar, Middlesex.* 3088. January 1922.
- 188 **Richardson**, Laurie Stuart. 8 *Hillside Road, Bushey, Hertfordshire.* 3736. March 1922.
- 189 **Rippon**, Christopher Walton. *The Brewery, St. Helens, Lancs.* 897; 897. May 1922.
- 190 **Roberts**, Reginald Hedley Sherborne. 28 *Government Row, Enfield Lock, Middlesex.* 3435, P.M.; 3098, Sc.N. January 1922.
- 191 **Robertson**, Daniel. *Rosehall Terrace, Falkirk, Scotland.* 16. P.M.; 210. March 1922.
- 192 **Ross**, Charles. P.O.Box 2038, *Alexandria, Egypt.* 4184. March 1922.
- 193 ***Ross**, Thomas Craig. 25 *Watson's Annexe, Apollo Bunder, Bombay, India.* 1100, J.W.; 1100, P.So. October 1922.
- 194 **Roy**, Charles Smart. *St. Helens, Forest View, Chingford, London, E.4.* 3898; 3893. October 1922.
- 195 ***Sanford**, John L. 2729 *N. Charles Street, Baltimore, Md., U.S.A.* **Past Grand Warden.** October 1922.
- 196 **Saywell**, Arthur, F.R.A.S. 14 *East Bank, Stamford Hill, London, N.16.* 3691, P.M.; 3691, Sc.E. November 1922.
- 197 **Scott**, John Cameron. *Abernant Lake Hotel, Llanwrtyd Wells, Brecon, Wales.* 3637; 998. October 1922.
- 198 **Selby**, Thomas. *Merlyn, Eaglescliffe, Durham.* P.Pr.A.G.D.C.; P.Pr.G.Treas. (R.A.). January 1922.
- 199 **Shaw**, Frederick Maltby. 194 *Elizabeth Street, North Woolwich, London, E.16.* 3578. January 1922.

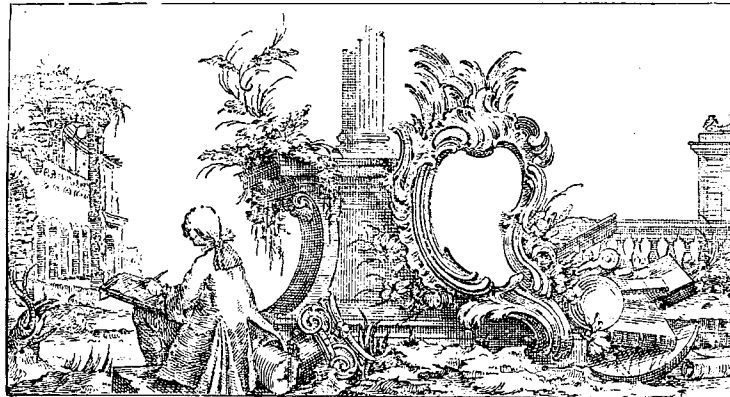
- 200 Shepherd, William. *Lawn Cottage, Trow's Lane, Castleton, Manchester.* 2320; 298. October 1922.
- 201 Short, Ernest William. 28 *Munro Road, Jordanhill, Glasgow.* 3808, P.M.; 1102. January 1922.
- 202 *Sills, Edwin Howard. *Holme, near Peterborough.* 3964, P.M.; 2533, J. January 1922.
- 203 Simpson, Charles. *Braemore, Ecclesall, Sheffield, Yorkshire.* P.Pr.G.W.; 139. J. October 1922.
- 204 Sinkins, Charles. *Grasmere, Simonburn Avenue, Fenham, Newcastle-upon-Tyne.* 3361, P.M.; 24. Sc.E. March 1922.
- 205 Skipper, Henry Herbert, M.B.E., F.S.I. Room 26, *Archway Block South, Admiralty, Whitehall, London, S.W.1.* 1593. January 1922.
- 206 Smith, John William Victor. *Sunnyside, Middleton, near Manchester.* 3989, P.M. March 1922.
- 207 Smithson, William Arthur. *Hull & East Riding Club, Anlaby Road, Hull.* P.Pr.G.W.; P.Pr.G.So. March 1922.
- 208 Spencer, Herbert Beechey. *Bank Street, Plymouth.* **Assistant Grand Director of Ceremonies; Past Grand Standard Bearer (R.A.).** January 1922.
- 209 Stoaate, Frederick Charles. 12 *Grosvenor Gardens, Cricklewood, London, N.W.2.* 657, P.M.; 3079, P.So. January 1922.
- 210 Stonehouse, Frank. 219 *Manchester Road, Nelson, Lancashire.* P.Pr.G.D., East Lancs.; 126, P.Z. May 1922.
- 211 Stradling, Walter Alfred, A.F.A.I. 8 *Linscott Road, Clapton, London, E.5.* 3411; 3411. March 1922.
- 212 Styles, William Kensett. 182 *Birchanger Road, South Norwood, London, S.E.25.* 3396. March 1922.
- 213 Sylvester, William Thomas Farrer. 61 *Mark Lane, London, E.C.3.* 1704, P.M.; 201. January 1922.
- 214 Tanner, James Charles Thomas. *Baylis Street, Wagga Wagga, N.S.W., Australia.* 22; 19. October 1922.
- 215 Taunton, Charles Henry. 16 *Haverstock Road, Fairfield, Liverpool.* 292; 249. June 1922.
- 216 *Taylor, Herbert James. *c/o Messrs. Sale & Frazar, Ltd., Cen. P.O. Box 18, Tokio, Japan.* P.Dis.G.W.; 1263, P.Z. October 1922.
- 217 Taylor, John James. 32 *Emma Street, Rochdale, Lancs.* P.Pr.A.G.P.; P.Pr.A.G.D.C. (R.A.). October 1922.
- 218 Teasdel, Robert Henry. 29 *Southtown, Great Yarmouth.* P.Pr.G.W.; P.Pr.G.J. October 1922.
- 219 Telepneff, Boris. *Neaga, Prince's Park Avenue, Golder's Green Road, Hendon, London, N.W.4.* 600; 600. March 1922.
- 220 Tinnè, Herman William, J.P. *Union Club, Carlton House Terrace, London, S.W.1.* 4; 4. May 1922.
- 221 Thomas, J. *Mona Road, West Bridgford, Nottingham.* 3943. November 1922.
- 222 Thomas, Richard Edwin. 35 *Stanwell Road, Penarth, near Cardiff.* 3769, P.M.; 1754, P.So. May 1922.
- 223 Tuckerman, Newcome. 14 *Ampton Road, Edgbaston, Birmingham.* 887; 887. May 1922.
- 224 Vann, James Archer. *Lindum, Woodlands Road, Darlington.* 3417, P.M.; 111. March 1922.
- 225 Van Praagh, Joseph. P.O. Box 282, *Kimberley, South Africa.* **District Grand Master (C.Div.);** 3142, P.Z. May 1922.
- 226 Walker, Edgar Grindrod. 5 *Rue Adib, Alexandria, Egypt.* 4184. March 1922.
- 227 Walker, Robert. *Dundrum, Charlton Road, Weston-super-Mare.* 3492. May 1922.
- 228 Walton, John George. *Cottishall, Norwich.* 1808, J.W. October 1922.
- 229 Watson, George Assheton. 109 *Thurloe Park Road, Dulwich, London, S.E.21.* 190; 190. January 1922.
- 230 Watts, Charles Manley, O.B.E. 14 *St. Stephen's Gardens, St. Margaret's-on-Thames, Middlesex.* 299. March 1922.
- 231 Watts, Walter. 50 *Whitworth Road, South Norwood, London, S.E.25.* 1716. January 1922.

- 232 Weighell, Henry Johnson. *Mayville, Okehampton, Devon.* 1753; 282. May 1922.
- 233 *Wells, Francis Arthur. *c/o Messrs. Butterfield & Swire, Hong Kong.* 1165; 1165 May 1922.
- 234 Whettam, John Charles. 18 *Kingswood Avenue, Chatham.* 4193. P.M.; 1050, O. March 1922.
- 235 Whitehouse, Haydn. *The Poplars, Bridgtown, Cannock, Staffs.* P.Pr.G.R. June 1922.
- 236 Whiteley, Seth. *Parkholme, Collegiate Crescent, Sheffield, Yorkshire.* 3499, P.M. October 1922.
- 237 Wigram, Rev. William Ainger, D.D. *Chaplain, British Legation, Athens.* 1479. May 1922.
- 238 Williams, Walter. *Tresco, Victoria, Australia.* 289, P.M.; 26. June 1922.
- 239 Williamson, George Evans. *The Homestead, Malvern Common.* 280; 280. Jan. 1922.
- 240 Willis, Slater. 16 *Collegiate Crescent, Sheffield, Yorkshire.* 2263, P.M.; 1239, P.So. June 1922.
- 241 Willmott, George Montague. 41 *Eglantine Road, Wandsworth, London. S.W.18.* 3040. March 1922.
- 242 *Wills, Harold Walter. *Madge Croft, Mirfield, Yorks.* 1102; 521. January 1922.
- 243 Wilson, Richard, jun. *Tragowel, Victoria, Australia.* 3492 (E.C.). June 1922.
- 244 *Wintersladen, Henry. *The Laurels, Marton-in-Cleveland, Yorkshire.* Pr.Dep.G.D.C.; P.Pr.G.R. (R.A.). March 1922.
- 245 Wood, Lionel. *Messrs. Sleigh & Wood, Consett Chambers, Pilgrim Street, Newcastle-upon-Tyne.* 2260, P.M.; 2260, J. May 1922.
- 246 Worsnop, Joseph Arthur. 25 *Union Street, Halifax, Yorkshire.* P.Pr.G.D.; 448, P.Z. May 1922.
- 247 Young, Douglas F. *Sapulpa, Oklahoma, U.S.A.* 299 (Mo.C.). May 1922.
- 248 Young, William. *Admiralty Offices, Crown Terrace, Dowanhill, Glasgow.* 1037 (E.C.). P.M.; 1037, P.Z. October 1922.

DECEASED.

<u>Bagshaw, Oscar Cathrall</u>	<i>Late of Sheffield</i>	<u>18th October, 1922.</u>
<u>Bell, Seymour</u>	„ <i>Newcastle-upon-Tyne</i>	<u>24th August, 1922.</u>
<u>Bristol, Edgar Hayward</u>	„ <i>Salem, Indiana</i>	<u>1922.</u>
<u>Calvert, James Rose</u>	„ <i>Bloemfontein</i>	<u>15th June, 1922.</u>
<u>Chapman, John Midelton</u>	„ <i>Hull</i>	<u>24th February, 1922.</u>
<u>Cole, James Francis</u>	„ <i>Singapore</i>	<u>1922.</u>
<u>Cooper, Sir Edward Ernest</u>	„ <i>Overton, Hants.</i>	<u>12th February, 1922.</u>
<u>Cox, Thomas</u>	„ <i>Lichfield</i>	<u>1922.</u>
<u>Davies, Charles</u>	„ <i>Blackpool</i>	<u>16th January, 1922.</u>
<u>Day, John C., C.E.</u>	„ <i>Cairo</i>	<u>16th August, 1922.</u>
<u>Eedle, F. J.</u>	„ <i>London</i>	<u>19th February, 1922.</u>
<u>Gough, Charles</u>	„ <i>Woodford</i>	<u>12th November, 1922.</u>
<u>Gould, Joseph. J.P.</u>	„ <i>Exeter</i>	<u>11th April, 1922.</u>
<u>Greenleaf, Lawrence Nichols</u>	„ <i>Denver, Colorado</i>	<u>25th October, 1922.</u>
<u>Griffiths, Christopher James Whitney</u>	„ <i>Blenheim, N.Z.</i>	<u>1922.</u>
<u>Hall, Albert Ernest, F.E.S.</u>	„ <i>Southwell, Notts.</i>	<u>31st December, 1921.</u>
<u>Hanson, W. A.</u>	„ <i>Rhodesia</i>	<u>4th February, 1922.</u>
<u>Harcke, Carl F.</u>	„ <i>London</i>	<u>1922.</u>
<u>Hogg, Godfrey James</u>	„ <i>London</i>	<u>6th November, 1922.</u>
<u>Horlock, Robert Hambridge</u>	„ <i>London</i>	<u>20th November, 1922.</u>
<u>Hunt, Thomas</u>	„ <i>Berks.</i>	<u>18th January, 1922.</u>
<u>Jacobs, Andrew Alexander</u>	„ <i>Elgbaston</i>	<u>December, 1921.</u>
<u>Jones, Thomas</u>	„ <i>West Bromwich</i>	<u>21st February, 1922.</u>
<u>King, Arthur William</u>	„ <i>Aysgarth</i>	<u>13th November, 1922.</u>
<u>Kirkwood, R. A.</u>	„ <i>Tiptree</i>	<u>25th June, 1922.</u>
<u>Lincoln, W. S.</u>	„ <i>London</i>	<u>4th January, 1922.</u>
<u>Lloyd, Francis William</u>	„ <i>Buenos Ayres</i>	<u>June, 1922.</u>
<u>Mann, Edgar Montague</u>	„ <i>Exeter</i>	<u>10th April, 1922.</u>
<u>Martin, John</u>	„ <i>Woodford</i>	<u>April, 1922.</u>
<u>Mold, Charles John</u>	„ <i>London</i>	<u>4th March, 1922.</u>
<u>Murch, William Squire Rone</u>	„ <i>Ontario</i>	<u>November, 1922.</u>
<u>Ninnis, General Belgrave, M.D., R.N.</u>	„ <i>London.</i>	<u>18th June, 1922.</u>
<u>Nordon, Ernest</u>	„ <i>Wellington, N.Z.</i>	<u>23rd May, 1922.</u>
<u>Phorson, Peter, M.I.N.A.</u>	„ <i>Sunderland</i>	<u>21st August, 1922.</u>
<u>Pickersgill, Charles Phillips</u>	„ <i>Colwyn Bay</i>	<u>5th February, 1922.</u>
<u>Pickett, Dr. Jacob</u>	„ <i>Croydon</i>	<u>3rd March, 1922.</u>
<u>Pounder, Festus Kelley</u>	„ <i>Enniscorthy</i>	<u>1922.</u>
<u>Quarry, George Henry</u>	„ <i>Belfast</i>	<u>12th January, 1922.</u>
<u>Rosedale, Rev. William Elitto, D.D.</u>	„ <i>London</i>	<u>13th September, 1922.</u>
<u>Rylands, William Harry, F.S.A.</u>	„ <i>London</i>	<u>8th September, 1922.</u>
<u>Scorfield, James</u>	„ <i>Newcastle-upon-Tyne</i>	<u>February, 1922.</u>
<u>Sherren, John Angel</u>	„ <i>Parkstone</i>	<u>14th November, 1922.</u>
<u>Smyth, Dr. Robert Milner</u>	„ <i>Durban</i>	<u>1922.</u>
<u>Spafford, Dr. Frederick Angier</u>	„ <i>Flandreau, S. Dakota</i>	<u>3rd March, 1922.</u>

<u>Summers, Capt. J. Seymour,</u>	<i>Late of Bombay</i>	<u>16th April, 1922.</u>
<u>F.R.P.S.</u>		
<u>Swinn, Charles</u>	<i>Manchester</i>	<u>26th November, 1922.</u>
<u>Thomson, W.</u>	<i>Ramsgate</i>	<u>16th December, 1921.</u>
<u>Tonkin, Alfred James</u>	<i>Bristol</i>	<u>November, 1922.</u>
<u>Vassar-Smith, Sir Richard V.</u>	<i>Cheltenham</i>	<u>2nd August, 1922.</u>
<u>Walton, Robert</u>	<i>Durham</i>	<u>6th February, 1922.</u>
<u>Westropp, Thomas Johnson, M.A.</u>	<i>Dublin</i>	<u>10th April, 1922.</u>
<u>Williams, Herbert James</u>	<i>Wellington, N.Z.</i>	<u>29th March, 1922.</u>





LOCAL SECRETARIES.

GREAT BRITAIN AND IRELAND.

Derbyshire	T. H. Thorpe	23, St. James's Street, Derby.
Dublin	P. Crosslé	105, Grove Park, Rathmines.
Inverness	A. F. Mackenzie	6, Castle Street.
Lanarkshire	Archd. Macpherson	79, Cartside Street, Glasgow
Lancashire, East	R. E. Labrow	327, Dinorwic Place, Haslingden Road, Rawtenstall.
„ North	J. R. Nuttall	13, Thornfield, Lancaster.
„ West	William Platt	132, Lord Street. Southport.
Norfolk	G. W. Daynes	The Maples, Brundall, near Norwich.
Northamptonshire & Huntingdonshire	S. B. Wilkinson	69, Billing Road, Northampton.
Northumberland	Cornwell Smith	57, Manor House Road, Newcastle-upon-Tyne.
Nottinghamshire	Rev. W. S. Hildesley	Colwick Rectory. Notts.
Oxfordshire & Gloucestershire	E. Conder	The Conigree, Newent, Gloucestershire.
Somerset	Lionel Vibert	Marline, Lansdown, Bath.
Warwickshire	F. G. Swinden	36, Westfield Road, Edgbaston.
Westmorland & Cumberland	Rev. H. Poole	The Terrace, Sedbergh, Yorkshire.
Worcestershire	W. S. Devey	43, George Road, Erdington, Birmingham.
Yorkshire, North & East Ridings	Geo. L. Shackles	Elim Lodge, Hornsea, near Hull.
„ Bradford	John Robinson	5, Rushcroft Terrace, Baildon.
„ Leeds	J. Elston Cawthorn	Elmete, Esplanade Avenue, Scarborough, Yorks.
„ Sheffield	David Flather	Banner Cross Hall.

EUROPE.

Denmark	William Malling	Højbroplads 5, Copenhagen, K.
Holland	J. C. G. Grasé	Naarden.

ASIA.

India, Bengal	C. F. Hooper	c/o Thacker, Spink & Co., 5 Government Place, Calcutta.
„ Bombay, Madras, United Provinces & Oudh	H. Hadow	c/o Parry & Co., P.O. Box 208, Calcutta.
Japan	A. R. Catto	c/o Cen. P.O. Box 40, Osaka.
Siam	John R. C. Lyons	Ministry of Justice, Bangkok.
Singapore	Frederick Apps	26, Raffles Place.

AFRICA.

Bloemfontein	W. S. Mannion	Box 261.
Kimberley	F. G. Richards	Sydney on Vaal.
Natal	C. W. P. Douglas de Fenzi	P.O. Box 230, Pietermaritzburg
O.F.S., Zastron	G. J. Clarke	P.O. Box 38.
Rhodesia, Mashonaland	S. R. Garrard	Brundish House, Sinoia.
„ Matabeleland	E. A. Uttley	Box 48, Bulawayo.
South Africa, E. Division	H. Squire Smith	Box 9, King William's Town
„ „ W. Division	W. H. Tiffany	Box 387, Cape Town.
Transvaal, Johannesburg	T. L. Pryce	Box 247, Johannesburg.
„ Pretoria	C. P. Mathews	Box 434, Pretoria.

CANADA.

British Columbia	Dr. W. A. De Wolf Smith	Pafraets Dael, New Westminster.
Manitoba	R. S. Thornton, M.B.	Deloraine.
Ontario	N. W. J. Haydon	564, Pape Avenue, Toronto.
Saskatchewan	Frank Law	2220, Angus Street, Regina

U.S.A.

Arkansas	Troy W. Lewis	311-314, A.O.U.W. Building, Little Rock.
Florida	E. P. Hubbell	Bradentown.
Minnesota	Dr. J. T. Christison	642, Lowry Building, St. Paul.
New Jersey	H. E. Deats	Flemington.
New York	J. C. Klinck	85, Argyle Road, Brooklyn.
Rhode Island	William H. Scott	61, Laura Street, Providence.
South Dakota	G. A. Pettigrew	Sioux Falls.
Washington & Pacific States	J. H. Tatsch	815, Fifteenth Street N.W., Washington, D.C.

CENTRAL AND SOUTH AMERICA.

Argentina	William Cowlishaw	78, Reconquista, Buenos Aires.
Costa Rica	A. G. M. Gillott	Box 385, San José.

AUSTRALASIA.

New South Wales	T. L. Rowbotham	Masonic Club, 218, Pitt Street, Sydney.
New Zealand, Auckland	C. H. Jenkins	107, Albert Street.
„ „ Christchurch	S. C. Bingham	7, Cashel Street, W.
„ „ Otago	D. C. Cameron	5, Heriot Street, Dunedin.
„ „ Wanganui	Peter Lewis	81, Keith Street.
„ „ Wellington	G. Robertson	Wellington.
South Australia	Fred. Johns	Houghton Lodge, Rose Park, Adelaide.
Tasmania	T. Warton Robertson	Council Chambers, Hamilton.
Victoria	Arthur Thewlis	491, Dandenong Road, Armadale.

STATED MEETINGS OF THE LODGE IN 1923.

Friday, 5th January.

Saturday, 23rd June.

Friday, 2nd March.

Friday, 5th October

Friday, 4th May.

Thursday, 8th November.

ABBREVIATIONS.

MASONIC.

A.	Arch, Assistant.	L.	Lodge.
A.G.	Assistant Grand.	L.R.	London Rank.
B.	Bearer.	M.	Master, Most
B.G.P.	Board of General Purposes.	Mem.	Member.
		M.E.	Most Excellent.
		M.W.	Most Worshipful.
C.	Central, Ceremonies, Constitution.	N.	Nehemiah
Ch.	Chaplain	(N.S.).	Nova Scotia.
Chap.	Chapter.		
Ccm.	Committee.		
D.	Deacon, Director, Dutch.	O.	Organist.
D.C.	Director of Ceremonies.	Or.	Orator.
(D.C.).	Dutch Constitution.		
D.M.	Director of Music.	P.	Past, Principal, Priest
Dep.	Deputy, Depute (<i>Scottish</i>).		(<i>American & Irish R.A.</i>).
Dep. Dis.	Deputy District.	P. Dep.	Past Deputy.
Dep. Pr.	Deputy Provincial.	P. Dep. Dis.	Past Deputy District.
Dis.	District.	P. Dep. Pr.	Past Deputy Provincial.
Dis.A.G.	District Assistant Grand.	P. Dis.	Past District.
Dis.G.	District Grand.	P.Dis.G.	Past District Grand.
Div.	Division.	P.G.	Past Grand.
		P.H.	Past Haggai.
E.	English, Excellent, Ezra.	P.H.P.	Past High Priest
(E.C.).	English Constitution.		(<i>American & Irish R.A.</i>).
G.	Grand, Guard.	P.J.	Past Joshua.
G.Ch.	Grand Chaplain.	P.K.	Past King (<i>American & Irish R.A.</i>).
G. Chap.	Grand Chapter.	P.M.	Past Master.
G.D.	Grand Deacon.	P.Pr.	Past Provincial.
G.D.C.	Grand Director of Ceremonies.	P.Pr.G.	Past Provincial Grand.
G.H.	Grand Haggai.	Pr.	Provincial.
G.H.P.	Grand High Priest.	Pres.	President.
	(<i>American & Irish R.A.</i>).	Pr.G.	Provincial Grand.
G.J.	Grand Joshua.	Pt.	Pursuivant.
G.L.	Grand Lodge.	P.Z.	Past Zerubbabel.
G.M.	Grand Master.		
G.O.	Grand Organist.	R.	Registrar, Right, Roll, Roster.
G.P.	Grand Principal (R.A.).	R.A.	Royal Arch.
G.Pt.	Grand Pursuivant.	Rep.	Representative.
G.R.	Grand Registrar.	R.W.	Right Worshipful.
G.S.B.	Grand Sword Bearer.		
G. Sc.E.	Grand Scribe Ezra.	S.	Scottish, Senior, Sword.
G.Sec.	Grand Secretary.	S.B.	Sword Bearer.
G.St.B.	Grand Standard Bearer.	(S.C.).	Scottish Constitution.
G.Stew.	Grand Steward.	Sc.	Scribe.
G. So.	Grand Sojourner.	Sc.E.	Scribe Ezra.
G. Sup.	Grand Superintendent (R.A.).	Sc.N.	Scribe Nehemiah.
G Sup. W	Grand Superintendent of Works.	S.D.	Senior Deacon.
G. Treas.	Grand Treasurer.	Sec.	Secretary.
G.W.	Grand Warden.	So.	Sojourner.
G.Z.	Grand Zerubbabel.	Stew.	Steward.
		St.	Standard.
		Sub.	Substitute (<i>Scottish</i>).
		Sup.	Superintendent.
		Sup.W.	Superintendent of Works.
		S.W.	Senior Warden.
H.	Haggai.		
H.P.	High Priest (<i>American & Irish R.A.</i>).	Treas.	Treasurer.
I.	Inner, Irish.	V.	Very.
(I.C.).	Irish Constitution.	V.W.	Very Worshipful.
I.G.	Inner Guard.		
Ins.W.	Inspector of Works.		
J.	Joshua, Junior.		
J.D.	Junior Deacon.	W.	Warden, Works, Worshipful.
J.W.	Junior Warden.	W.M.	Worshipful Master.
K.	King (<i>American & Irish R.A.</i>).	Z.	Zerubbabel

SOCIAL, NAVAL, AND MILITARY.

A.D.C.	Aide-de-Camp.	J.P.	Justice of the Peace
A.S.C.	Army Service Corps.	Kt.	Knight.
Bart.	Baronet.	M.H.A.	Member of the House of Assembly (Newfoundland).
B.C.S.	Bombay or Bengal Civil Service.	M.L.C.	Member of Legislative Council.
C.B.	Companion of Order of the Bath.	M.P.	Member of Parliament.
C.I.E.	Companion of Order of the Indian Empire.	O.B.E.	Order of the British Empire.
C.M.G.	Companion of Order of SS. Michael and George.	P.C.	Privy Councillor.
C.S.I.	Companion of Order of the Star of India. (N.B.—K. or G. prefixed to the above signifies Knight Com- mander or Knight Grand Cross, or Knight Grand Commander of the Order concerned.)	R.A.M.C.	Royal Army Medical Corps.
D.L.	Deputy Lieutenant.	R.C.I.	Royal Colonial Institute.
D.S.O.	Distinguished Service Order.	R.D.	Reserve Distinction.
Hon.	Honorary, Honourable.	R.E.	Royal Engineers.
I.C.S.	Indian Civil Service.	R.F.A.	Royal Field Artillery.
I.M.	Indian Marine.	R.G.A.	Royal Garrison Artillery.
I.M.S.	Indian Medical Service.	R.H.A.	Royal Horse Artillery.
I.S.C.	Indian Staff Corps.	R.M.	Royal Marines.
I.S.O.	Imperial Service Order.	R.M.A.	Royal Marine Artillery.
		R.N.	Royal Navy.
		R.N.R.	Royal Naval Reserve.
		R.N.V.R.	Royal Naval Volunteer Reserve.
		T.	Territorial Force.
		T.D.	Territorial Distinction.
		V.D.	Volunteer Distinction.
		V.O.	Victorian Order.

PROFESSIONAL.

A.G.O.	American Guild of Organists.	L.D.S.	Licentiate in Dental Surgery.
A.I.	Auctioneers' Institute.	LL.B.	Bachelor of Laws.
A.S.M.E.	American Society of Mechanical Engineers.	LL.D.	Doctor of "
A.K.C.	Associate of King's College.	LL.M.	Master of "
A.M.	Master of Arts.	Lic.Mus.	Licentiate of Music.
Am.Soc.C.E.	American Society of Civil Engineers.	L.S.	Linnæan Society.
Amer.I.E.E.	American Institute of Electrical Engineers.	M.A.	Master of Arts.
B.A.	Bachelor of Arts.	M.B.	Bachelor of Medicine.
B.C.J.	" of Civil Law.	M.D.	Doctor of Medicine.
B.Ch.	" of Surgery.	Mus.Doc.	" of Music.
B.D.	" of Divinity.	Ph.D.	Doctor of Philosophy.
B.P.	" of Philo-ophy (U.S.A.).	Pres.	President.
B.Sc.	" of Science.	Prof.	Professor.
C.A.	Chartered Accountant.	P.W.D.	Public Works Department.
C.E.	Civil Engineer.	R.A.	Royal Academy.
C.I.S.	Chartered Institute of Secretaries.	R.A.S.	" Asiatic Society (Members).
C.P.A.	Certified Public Accountant (Rhode Island).	R.A.S.	" Astronomical Society (Fellows).
C.S.	Chemical Society.	R.C.I.	" Colonial Institute.
C.M.	Master in Surgery.	R.C.P.	" College of Physicians.
Dr.	Doctor.	R.C.S.	" " of Surgeons.
D.C.L.	" of Civil Law.	R.C.V.S.	" " of Veterinary Surgeons.
D.D.	" of Divinity.	R.G.S.	" Geographical Society.
D.Lit.	" of Literature.	R.Hist.S.	" Historical Society (Fellows).
D.Sc.	" of Science.	R.H.S.	" Horticultural Society (Fellows).
E.S.	Entomological Society.	R.I.	" Institute of Painters in Water Colours.
F.I.	Faculty of Insurance.	R.I.A.	" Irish Academy.
G.S.	Geological Society.	R.I.B.A.	" Institute of British Architects.
I.A.	Institute of Actuaries.	R.M.S.	" Microscopical Society.
I.C.	" of Chemists.	R.S.	" Society.
Inst.C.E.	" of Civil Engineers.	R.S.A.	" Society of Arts (Fellows).
I.E.E.	" of Electrical Engineers.	R.S.A.	" Scottish Academy.
I.M.E.	" of Mining Engineers.	R.S.E.	" Society, Edinburgh.
I.Mech.E.	" of Mechanical Engineers.	R.S.L.	" Society of Literature.
I.N.A.	" of Naval Architects.	S.A.	Society of Antiquaries (Fellows).
I.S.E.	" of Sanitary Engineers.	S.A.A.	" of Accountants and Auditors (Incorporated).
I.I.	Imperial Institute.	S.C.L.	Student of Civil Law.
J.I.	Institute of Journalists.	S.I.	Institute of Surveyors.
K.C.	King's Counsel.	S.S.	Statistical Society.
		V.P.	Vice-President.
		Z.S.	Zoological Society.

NOTE.—A., M., or F., prefixed to letters indicating an Institute or Society stands for Associate, Member, or Fellow of the Society in question.

Quatuor Coronati Lodge,

NO. 2076, LONDON.



SECRETARY:

W. J. SONGHURST, *F.C.I.S.*, P.G.D.

OFFICE, LIBRARY AND READING ROOM:

27, GREAT QUEEN STREET, LINCOLN'S INN FIELDS, LONDON W.C.2